

Part Three

The Right Guidance

**False Allegations
Against
The Old Testament**

Mikhā'il 'Abd al-Sayyid

The Right Guidance

In Response to “*Izhar Ul-Haq*”

Part Three

False Allegations Against The Old Testament

Mikhā'il 'Abd al-Sayyid

Translated, Revised and Enlarged

Brother Chris

Translated From The Arabic

WATER AND LIFE • VIRGINIA • UNITED STATES

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson.
Used by permission. All rights reserved.

الْهَيْدَايَةُ

Translated from Arabic by Brother Chris
Theological Review Rev. ----

@ All Rights Reserved

English Title: The Right Guidance book series
“False Allegations Against The Old Testament”

Part 3/6

Arabic Title: Al-hidāya

First Printing (Arabic): 1899 - 1902

First English Edition 2026

website: <https://www.waterandlife.net>

WATER AND LIFE • VIRGINIA • UNITED STATES

Contents

Dedication.....	5
Preface	6
Chapter 1: Definition of contradiction.....	8
Chapter 2: Essential Literary Terms.....	13
Chapter 3: False Allegations Against The Pentateuch.....	14
Genesis	32
Exodus	77
Leviticus	92
Numbers	103
Deuteronomy	113
Chapter 4: False Allegations Against The Historical Books	138
Joshua	138
Judges	156
Ruth	162
1 Samuel	164
2 Samuel	171
1 Kings.....	188
2 Kings.....	199
1 Chronicles.....	207
2 Chronicles.....	215
Ezra.....	223
Nehemiah.....	227
Esther.....	229
Chapter 5: False Allegations Against the Poetic Books	231

Job.....	231
The Psalms.....	239
Proverbs.....	256
Ecclesiastes.....	261
The Song of Solomon.....	266
Chapter 6: False Allegations Against the Prophetic Books	273
Isaiah.....	273
Jeremiah.....	286
Ezekiel	296
Daniel	304
Hosea	323
Joel.....	325
Amos.....	326
Jonah.....	327
Micah.....	329
Habakkuk.....	330
Haggai.....	331
Zechariah	332
Malachi.....	333

Dedication

I became discouraged halfway through this book, so I stopped working on it and even turned my attention away from the entire project at that stage.

But thank God for sending someone to inspire me to complete the project and keep moving forward, even as we grow older and our strength wanes.

Even if age stands in the way, and the laws of nature say “impossible,” with God’s help we can still reach the finish line...

His eyes were always turned toward heaven to seek divine help, and a prayer of thanksgiving to the Lord was always the first thing he did after his success.

Thank you,

Lionel Messi.

I’ve learned from you the determination to succeed and win until the very last breath and the very last second.

Brother Chris

Preface

We are pleased to present the third part of “*The Right Guidance*” series, for Christian believers to study the responses to the many attacks directed at the Bible, by some Muslim sheikhes. These attacks have appeared in books “*Izhār al-Haqq*” (Truth Revealed) by Rahmat Allah Kairanwi and “*Al-Sayf al-Hamidi al-Saqīl*” (The Sharp Sword) by Sheikh Bakr al-Sayyid Omar al-Tamimi al-Dari. These attacks continue to this day on radio, television, the internet, in books and magazines.

Most of the attacks against Christianity originated at the beginning of the 19th century - regrettably among liberal German theologians and academics. This movement was called Higher and Lower Criticism. Muslim scholars still cite them in seminars as if they were reliable. Furthermore, instructors in Arabic universities continue to teach them Claiming that we are unable to respond.

At the beginning of the 20th century, a four-volume series of books entitled “*Al-Hidaya*” (The Right Guidance) was published, in Arabic, in response to these attacks. We have decided to translate it into English for the benefit of English-speaking readers, and to use this translation as a starting point for translating the series into other languages.

This third volume of The Right Guidance includes the false Allegations against the Old Testament, as well as the refutations. These have been classified according to their arrangement in the Bible. This part, and the one that follows, hold a special place in my heart, not because I am the translator, but because I helped enrich the original Arabic version when it was first published in the early 1990s. I used to teach the material contained in it during Bible study groups after completing each book.

The following parts of the series are as follows:

Part 4: False Allegations against the New Testament

Part 5: The Errors of The Quran

Part 6: The Quran from a Christian point of View

We do pray that the Lord will use this text to reveal the light of Christ, because God, who said that light will shine out of the darkness, has shined into our hearts with the light of the knowledge of His glory in Christ.

The Editor

Sample 119 pages

Chapter 1

Definition of contradiction

Contradiction is to say that something exists and does not exist at the same time and with the same meaning. It is to say that two contradictory qualities are present in one person. It is to say that something is both true and false. Aristotle said: “It is impossible to say that a quality exists and does not exist in one person, at the same time, and in the same manner.” If any statement is found to violate the principles of this definition, it must be judged to contain a contradiction.

(1) “It is impossible to say that a quality exists and does not exist in one person.”

It may be unbelievable (even though it is true) that people imagine a contradiction between two statements, without realizing whether the two statements mean the same thing or not. In Acts 12, it is said that Herod beheaded “James.” A few years later, the Apostolic Council was convened (Acts 15), and “James” was one of the speakers. There would be a contradiction if James were the same person mentioned in both chapters. However, if there were two people with the same name, there would be no contradiction. Anyone with even a basic knowledge of the New Testament knows that James in Acts 12 is James son of Zebedee, while James in Acts 15 is James son of Alphaeus. The apparent contradiction disappears because the two chapters refer to two different people.

(2) “It is impossible to say that a quality exists and does not exist at the same time.”

There may appear to be a contradiction between two statements because the intended time frame is not noted. Genesis 1 refers to the completion of creation as a fact, while Genesis 6 denies this completion. Some have said that Genesis contradicts itself. But whether intentionally or unintentionally, they missed that the completion referred to was

immediately after creation, while the statement denying this completion refers to the time before the flood. How ignorant it is to say that what was true of our country two thousand years ago, for example, must be true of it today!

(3) “It is impossible to say that a quality exists and does not exist in the same sense.”

Much of what is said to be contradictory becomes clear when this statement is taken into account. Many non-believers say that there is a difference between what Christ said about John the Baptist and what the Baptist said about himself. Christ said of him: **“And if you are willing to receive it, he is Elijah who is to come”** (Matthew 11:14). John the Baptist himself, in response to the Pharisees’ question about whether he was Elijah, replied: **“I am not.”** One statement says that John the Baptist is Elijah, and the other says the opposite. At first glance, this seems to be a clear contradiction. However, the reader must examine whether the two statements have the same meaning or not. Christ did not say that John was the same as the ancient prophet Elijah who had returned to earth, but that he was Elijah who was to come. This means the prophesied Elijah, or the “forerunner of the Messiah” (as stated in Malachi 4:5). John the Baptist answered the question: Is he the old Elijah who lived in the time of Ahab and Jezebel, or not? He denied it. It is necessary to carefully consider the meaning of each phrase.

(4) “The attributes ascribed to a person or thing must not be contradictory.” For example, tall and short are contradictory attributes, and a person cannot be both tall and short at the same time. However, before concluding that the two statements contradict each other because they attribute contradictory attributes to one person or thing, we must be careful not to deceive ourselves. The Bible says that God is a consuming fire, but it also says that He is merciful, and so it has been said that these are contradictory attributes. A judge who sits on the bench to judge criminals is often strict, but when he comes into contact with the poor and oppressed, he is compassionate and kind. Let us take another example: the Bible says that Christians are saints, but it also says that they sin. The question arises: “How can they be saints and sinners?” But upon examination, it becomes clear that these two qualities coexist. The Bible tells us that Christians have two natures: they are new creations born of the Spirit of God, yet at the same time they remain in their old nature born in sin, that is, the new man and the old man. According to his new nature, he is a saint, but according to his old nature, he is a sinner. Here we see the two different characteristics described in Christians coming together (Romans 7).

(5) **“A single statement cannot be both true and false.”** If we say, for example, that Julius Caesar defeated France, this statement cannot be both true and false. If someone says in one situation that this statement is true, and in another situation that it is false, this is a contradiction on his part. The Bible says that there is only one God, so it would seem contradictory if we found something in the Bible that implied that this statement was both true and false, but we can say with certainty that the Bible is completely free of such contradictions. When we hear about a contradiction in the Bible, we must refer back to Aristotle’s definition and apply it to each statement. We will then see that what is said to be a contradiction exists only in the imagination of the critic. When examining alleged contradictions, it is very important to remember that two statements may be different from each other without being contradictory. Most likely, those who say that there are contradictions in the Bible have not distinguished between difference and contradiction. Saying that there were two angels at Jesus’ tomb on the day of resurrection is different from saying that there was one angel (compare John 20:12 and Mark 16:5). Any reasonable person can see the difference between the two statements, but are they contradictory? Absolutely not! One does not negate the other; it is simply that one is broader than the other. Since the law referred to is reasonable and is applied in judging human writings, we are justified in applying it to everything that is said to be contradictory in the Bible.

(6) **“Sometimes there seems to be a contradiction between two statements in the Bible, and the reason for this is an error or inaccuracy in the translation.”** In such cases, anyone familiar with the original language can easily resolve the problem. The error in such cases is not due to the original text but to its translation. The Hebrew and Greek languages in which the Bible was originally written have their own specific terms. It is often impossible to translate these terms into their equivalents in other languages. In this regard, we can refer to two passages in the Book of Acts concerning the conversion of Saul of Tarsus. In Acts 9:7, we read: **“And the men who journeyed with him stood speechless, hearing a voice but seeing no one.”** In Acts 22:9, we read the words of Saul of Tarsus: **“And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me.”** At first glance, these two statements seem contradictory, because Acts 9 states that those traveling with Saul heard the voice, while Acts 22 states that they did not hear it. However, those who know Greek can easily

resolve this paradox, because the first statement refers to merely hearing the voice, that is, the voice reaching the ear. The other statement refers to hearing and understanding the speaker's words. Acts 22 does not deny that Saul's companions heard the voice, but it states that they did not understand the meaning of the words that were spoken.

(7) We do not have the original copies of the Holy Scriptures, but rather copies that were made later. It is possible that some errors in spelling and other matters occurred during the copying process. There is no doubt that the original book was inspired. The copies that were made later are considered inspired in everything that corresponds to the original. The first copyists worked hard and had good consciences. However, just as there are similarities between the letters of every language, so too is the case with Hebrew and Greek, which makes the copies susceptible to writing one letter instead of another.

This is very important when it comes to numbers, because the ancient Hebrew and Greek languages did not have Arabic numerals. The Hebrews used letters instead of numbers. Some of these letters are similar in shape. Much of what is called a "contradiction" is due to unintentional inaccuracy on the part of the copyist. For example, the letters "D" and "R" in Hebrew are very similar. The sincere researcher finds that such errors are due to copying and do not affect the text of the book and its teaching in any way. They can be viewed in the same way as the many errors that occur today during the printing of various books. No matter how many typographical errors there are in any book, they do not change its text or meaning. Furthermore, no one blames the author of the book for such errors. The well-known commentator Matthew Henry commented on this subject, saying: "We do not find a printed book without a list of corrections, and the errors are not attributed to the author, nor do they diminish the value of the book. The average reader automatically recognizes the correct reading, or recognizes it by comparing the error with another correct reading in the same book." The copyists were faithful in preserving the text that came to them without change, so they delivered to us what came to them as it was. If we remember these facts, the devout believer will not be disturbed when he sees an error in the copy, and the critic will have no right to disparage the inspiration of the Bible.

(8) When considering any paradox (apparent contradiction), it is sufficient to come

up with a single solution or reconciliation between the statements in which the contradiction appears, and it is not fair to demand more than this. For example, if one writer describes a person as yellow, and another describes him as dark, there appears to be a difference between the two statements, but the difference disappears when we learn that the first refers to this person as an old man, and the second refers to him as a young man. Such a solution is acceptable and cannot be rejected unless evidence is provided to prove its invalidity. Thus, the contradiction disappears if it is possible to come up with a reconciliation that cannot be objected to. If it is possible to offer several solutions or reconciliations, then there is no room for any objection to the Bible. In the case of multiple reconciliations, it is not necessary to assert the superiority of one over the others. However, it is permissible to choose one solution over the others.

(9) Our inability to resolve a contradiction does not mean that others will also be unable to do so. When we encounter a complex contradiction in the Bible and struggle in vain to resolve it, we must not assume that there is a real contradiction before us. It is no secret that our understanding is limited, our knowledge is incomplete, and our experience is limited. It is possible that future generations will have no difficulty in resolving what we now see as complex and obscure.

(10) When dealing with what is called “contradictions in the Bible,” we need a spirit of reverence and awe, bowing our heads in reverence when the eternal, invisible, wise God alone speaks. Those who approach the Bible with a spirit of humility will understand things that appear to the rash critic as mysteries. God reveals Himself in His Word as well as in His works. In both, we see a God who reveals Himself and hides Himself, and only those who seek Him in truth can see Him. In God’s word and works, man sees what supports faith, and he may also see in them (because of his short-sightedness) what leads him to unbelief. He may see in them an apparent contradiction that only those who submit their minds to the guidance of the Holy Spirit with reverence can resolve. Man’s acceptance of God’s revelations about Himself is a test of his heart.

Chapter 2

Essential Literary Terms

Enallage, which is when a person switches from speaking in the first person to the third person, or vice versa.

Mutashabih: The commentators of the Quran define the Mutashabih: obscure in meaning, what Allah the Almighty has kept to Himself in His knowledge, what cannot be understood at all, or what its truth cannot be known in the most complete way, or what is subtle and hidden from the general public, and is not difficult for the elite

mushkil al-Quran: A science that studies verses whose meaning is unclear, or whose meaning is ambiguous because they can be interpreted in more than one way, or which appear to contain an apparent contradiction between two texts, and whose meaning can only be understood through context or evidence

ellipsis “*mudraj*”: the words that the Companions (Muhammad’s friends) inserted into the text of the Qur’an by way of explanation and interpretation).

Diacritics: in Arabic, Arabic diacritics, known as *tashkīl*, are symbols placed above or below letters to guide correct pronunciation and show short vowels

Interpolation: something that is introduced or inserted: an insertion or addition

False Allegations Against The Pentateuch

✿ **The objector said:** “Moses wrote the Torah and handed it over to the priests, instructing them to keep it in the Ark of the Covenant and bring it out every seven years on the day of the feast. When this class became extinct, the situation of the Children of Israel changed, and they would sometimes apostatize and sometimes worship the Lord. Their situation was good during the reign of David and the beginning of Solomon’s reign, and they were believers until the upheavals occurred, and that copy was lost, even before Solomon. When Solomon opened the ark, he found nothing in it but the two tablets on which the Ten Commandments were written, as in 1Kings 8:9 There was nothing in the ark except the two stone tablets that Moses had placed there at Horeb when the Lord made a covenant with the Israelites after they came out of Egypt.”

✎ **In response, we say:** (1) The objector says that there was only one copy of the law, which is a fallacy. The truth is that Moses wrote a special copy and placed it beside the ark of the covenant of the Lord to be a witness to the children of Israel, so that if they deviated from it, punishment would befall them, and if they followed it, they would receive great good (Deuteronomy 31:24-26). Thus, copies of the Torah were circulated among them. If it had not been circulated, how could God have commanded the Israelites to keep the law and observe its precepts and boundaries? How could He have commanded them to teach it to their children (Deuteronomy 6:7)?

(2) How could they have read it every Sabbath in the synagogues if there had not been copies circulating among them?

- (3) The frequency of the Torah is evidenced by God's command that when a king sits on his throne, he should write for himself a copy of the law to be with him, and read it all the days of his life, so that he may learn to fear the Lord his God and keep the words of the law and the commandments (Deuteronomy 17:18-20).
- (4) Josephus said that Moses commanded that a copy of the law be written and distributed to each tribe of the children of Israel so that they might transmit it.
- (5) Is it reasonable for an earthly king to enact a law and write only one copy of it? If he did so, how could his subjects know his commands? It is necessary that when he enacts a law, he strives to circulate it among his subjects, then write an official copy of it and keep it with him. This is what Moses, who was renowned for his wisdom, did. He promulgated the law to the children of Israel, distributed it to the priests and Levites, commanded them to teach it to the people, and wrote a copy of it to serve as a testimony against them.
- (6) The law concerns the Israeli nation because it contains the boundaries of each tribe's land, so it was a document of ownership for the tribes, which had to be published and circulated, so it was a public matter and not a private one.
- (7) When Uthman (The Third Caliph) burned the copies of the Qur'an, and wrote a new one, the Imam sent a copy of the Qur'an to Medina, another to Iraq, and a third to Syria. In this case, can we say that the Qur'an was lost? Yes, the copy that was sent to Medina was lost during the days of Yazid ibn Mu'awiya, and the copy that was sent to Iraq was lost during the days of Al-Mukhtar, and the copy that was sent to Syria was also lost. However, the people of those regions must have made copies of them. In any case, his objection is completely invalid.

The objector argued that some of the kings of the Children of Israel apostatized and changed the Torah, saying: "Solomon apostatized at the end of his life and worshipped idols and built temples for them. After his death, the Children of Israel split into two groups. Jeroboam became king over ten tribes, which were called the Children of Israel, and Rehoboam became king over the other two tribes. Jeroboam and the ten tribes apostatized with him, and the priests migrated to the kingdom of Judah. The tribes remained for 250 years, then God destroyed them and brought the Assyrians upon them,

and they were scattered and mixed with the pagans, intermarried with them, and their descendants were called the Samaritans.”

📖 **In response, we say:** Although most of the kings of the ten tribes of Israel were wicked, God sent prophets to them to guide and instruct them. Most of the kings of Judah feared God. We will briefly recount their history after the division of the kingdom of Israel (i.e., after Saul, David, and Solomon).

- (1) Rehoboam, son of Solomon, was wicked, but the prophet Shemaiah was his contemporary.
- (2) Abijam, son of Rehoboam, followed in his father’s footsteps.
- (3) Asa, son of Abijam, had a heart wholly devoted to the Lord and did what was right.
- (4) Jehoshaphat was righteous and good, and the prophet Jahaziel, son of Hanani, was his contemporary.
- (5) Jehoram, son of Jehoshaphat, was wicked and walked in the ways of the kings of Israel.
- (6) Ahaziah, son of Jehoram, was like his father.
- (7) Joash, son of Ahaziah, did what was right.
- (8) Amaziah was a good king.
- (9) Uzziah was good, and in his latter days the prophets Isaiah, Hosea, and Amos arose.
- (10) Jotham was good and did what was right in the eyes of the Lord, and he was a contemporary of the prophets Isaiah and Micah.
- (11) Ahaz was wicked, and he was a contemporary of the prophet Isaiah.
- (12) Hezekiah was one of the most godly kings of Judah, and he was a contemporary of the prophet Isaiah.
- (13) Manasseh was wicked, and in his days the Lord spoke through the prophets about the destruction of Judah.

(14) Amon was wicked.

(15) Josiah, son of Amon, was good and did what was right in the sight of God. He was one of the greatest reformers and was a contemporary of the prophets Huldah, Jeremiah, and Zephaniah.

(16) Jehoahaz was wicked.

(17) Jehoiakim was wicked.

(18) Jehoiachin his son was wicked.

(19) Zedekiah was wicked like his predecessor.

These are the histories of the kings of Judah, including the pious ones, and the prophets did not cease during most of their reigns. Regardless of that, the priests and religious leaders were the guardians of the books of God and His worship. If the objector argues that the ugliness of the kings' biographies is evidence of the loss of religious books, then the Qur'an must have been lost, because the biographies of most of the kings of Islam are extremely shameful, and we will mention some of them!

The Caliphs of the Muslims

The first part of the series ***“The Right Guidance”*** discussed the caliphs. Abu Bakr al-Khawarizmi said: “The Umayyads had shameful deeds and faults that left a lasting impression. Mu’awiya was a killer of the Companions and their followers, his mother was a devourer of the hearts of the pure martyrs, and his son Yazid was a monkey, a breeder of leopards, a destroyer of the Kaaba, a plunderer of Medina, a killer of the Prophet’s family, and the owner of the Day of Harra. The explanation for this is that he sent an army to Medina, and war broke out in a place called “Al-Harra.” When the people of Medina rose up against Yazid ibn Mu’awiya, he sent an army led by a commander called Muslim ibn Aqaba, who ravaged Medina for three days in what was called the “Battle of Al-Harra.” In *“Ma’jam al-Buldan”* it is stated that “the women were raped, and eight hundred of them were impregnated and gave birth, and those children were called the children of Al-Harra.” Ibn al-Jawzi narrated from al-Mada’ini that a thousand women gave birth after al-Harra without husbands, and al-Bayhaqi reported in *Dalail*

al-Nubuwwah that al-Mughira claimed that the hymen of a thousand virgins was deflowered. Many of the Companions were killed, including about 4,700 who had read the Qur'an. Medina was plundered for days, and the congregation at the Mosque of Muhammad was suspended for days. The people of Medina disappeared, and no one was able to enter the mosque until dogs and wolves entered it and urinated on Muhammad's pulpit. Then they went to the Kaaba, threw it with a catapult, and burned it with fire.

Al-Masudi said in *Muruj al-Dhahab* (Part 3, p. 77): "Yazid was fond of music, birds of prey, dogs, monkeys, and leopards, and he was a heavy drinker... He was immoral and killed the son of Muhammad's daughter and his supporters, and his son Mu'awiya reviled him after his death. Yazid's companions and workers were influenced by his immorality... During his reign, singing appeared in Mecca and Medina, and musical instruments were used. People openly drank alcohol, and he had a monkey nicknamed Abu al-Qais who attended his drinking parties. It was a malicious monkey, etc. Marwan ibn al-Hakam said of him: Their prophet Muhammad is the cursed son of the cursed. He said of them that they enjoy themselves in this world and lose out in the hereafter, that they are deceitful and cunning, giving in this world but having nothing in the hereafter. His wife killed him, and the reason for that was that he had taken the oath of allegiance for himself and for Khalid ibn Yazid after him. Then he changed his mind and gave it to his son Abdulaziz. Khalid ibn Yazid entered upon him and spoke harshly to him, so he became angry and said: "By God, you are a fool! Come here, you son of a wet anus!" Marwan had married Khalid's mother then his sister in order to humiliate him and belittle him, so he complained to his mother, who killed him with poison.

For Abd al-Malik ibn Marwan, the caliphate came to him while he was reading the Qur'an, so he closed it and said: "Peace be upon you. This is the parting between you and me," and he killed his brother. When Yazid ibn Abd al-Malik assumed the caliphate, forty men from among the elders of Damascus came to him and swore to him that the caliphs would not be held accountable or punished in the hereafter. They deceived him with this, and he was deceived by them, for there was a sect of ignorant people in Syria who believed this, and he loved Habbabah. This overwhelmed his mind and he was useless in his caliphate. One day he said that some people say that no king will ever have a full day of peace, and I want to prove them wrong. Then he indulged in his desires and secluded himself with Habbabah and ordered that everything he disliked be hidden

from his sight and hearing. While he was in that state, Habbabah ate a pomegranate seed while laughing, choked on it, and died! Yazid lost his mind, his life was ruined, and he was overcome with grief. He left her for days without burying her, kissing and licking her until she stank. Then he ordered her to be buried, but she was dug up from her grave.

Al-Walid ibn Yazid was known for his immorality and professed disbelief and heresy. Al-Hafiz ibn Asakir and others said: Al-Walid indulged in drinking wine and pleasure, rejected the Hereafter, and devoted himself to gambling, amusement, and enjoyment with his companions and singers. He played the lute, beat the drum, and walked with the tambourine. He violated the prohibitions of Allah, the Almighty, so much so that he was called a debauched man. There was no one more addicted to drinking and listening to music, nor more debauched, licentious, and contemptuous of the affairs of the nation than Al-Walid ibn Yazid. It is said that he was lying with one of his slave girls while drunk when the prayer call came to call him to prayer, so he swore that no one would lead the people in prayer except her! So she put on his clothes, disguised herself, and prayed with the Muslims while drunk and in a state of ritual impurity. He made a pool of wine, and whenever he was in high spirits, he would throw himself into it and drink from it. Al-Mawardi recounts in his book *Adab al-Dunya wa al-Din* that one day he looked for a good omen in the Qur'an and came across the verse, "And seek victory, and every stubborn tyrant will be disappointed." So he tore up the Qur'an and began to say:

You threaten every stubborn tyrant,

For I am that stubborn tyrant.

When you come before your Lord on the Day of Resurrection Say,

'O Lord, Al-Walid tear me apart.

Since space constraints prevent us from elaborating on their evil deeds, debauchery, extravagance, and luxury, we will suffice with what Abu Bakr al-Khawarizmi said, which we mentioned in the first part of the series *"The Right Guidance"* He mentioned the deeds of the caliphs and how Fatima was deprived of her inheritance, how Al-Hasan was poisoned and his brother killed, and how Zayd ibn Ali was crucified, until he said: "What can be said about a family whose members include a prostitute, a hermaph-

rodite, and a sodomite?” Ibrahim al-Mahdi was a singer. Al-Mutawakkil was effeminate. Al-Mu’tadid was a effeminate. Ibn Zubaida was a madman, and al-Ma’mun killed his brother, al-Muntasir killed his father, Musa ibn al-Mahdi killed his mother, and al-Mu’tadid killed his uncle. The Umayyads had shameful deeds and faults that left a lasting impression. Abd al-Malik committed a sin that spread across the land, which was his appointment of al-Hajjaj ibn Yusuf al-Thaqafi, the oppressor of the people, the killer of the people, the destroyer of the nation, and the evil one of Muhammad’s nation, who was brought about by a curse and mentioned in a hadith. Al-Walid was the son of Umayya, and he appointed Al-Hajjaj over the East and Qura bin Sharik over the West. Sulayman was the one of the belly that killed him. He died fat and satiated. Yazid was the owner of Sallamah and Habbabah, who replaced jihad with wine and limited the days of his caliphate to the lute and the zither, and was the first to raise the price of female singers. He was notorious for his obscenities.

And what can I say about Marwan on one side and Yazid ibn Mu’awiya on the other? He is cursed among the cursed and steeped in disbelief among the disbelievers. Hisham was the killer of Zayd ibn Ali, the slave of Yusuf ibn Amr al-Thaqafi. Al-Walid ibn Yazid was the debauched son of Marwan. He disbelieved in Allah and tore up the Qur’an with arrows. He was the first to recite poetry denying faith. He openly committed immorality and disobedience. He defiled the mothers of his father’s children. He slandered his brother. These faults, despite their magnitude and abundance, and despite their ugliness and abomination, are small and few compared to the faults of the Banu Abbas, who built the city of the mighty. They squandered the wealth of the Muslims on entertainment and sin. These are the righteous imams whom God has guided, who ruled with justice and fairness. Thus stands the preacher of their congregation, and thus is performed their congregational prayer, etc.

Norton and the Five Books of Moses

🌿 **The objector said:** “Norton denied that the Torah was written by Moses.”

📖 **In response, we say:** (1) The Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) were written by the prophet Moses, and the Jews preserved them from the time of the conquest of Canaan. The prophet Moses commanded the

Children of Israel to write them down, read them, and teach them to their children, so the Children of Israel received them from him in writing and passed them down from generation to generation until they reached us. The books were the basis of their political and religious system. Personal matters can be changed and altered, but the laws and systems of an entire nation cannot be tampered with.

(2) If we believe the testimony of Muslims that the Qur'an was compiled by Muhammad, why do we not believe the testimony of the Children of Israel that the Torah is the book of Moses? Just as we must rely on the testimony of the Persians that Zoroaster was the one who enacted their laws, so too must we rely on the testimony of the Children of Israel that their law was revealed to Moses, especially since it is not only political but also religious, and Christ and his apostles used to quote from it, as in:

Matthew 5:27	You have heard that it was said to those of old, “You shall not commit adultery”.
Mark 10:3	And He answered and said to them, “What did Moses command you?”
Mark 12:26	have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?
Luke 10:26	He said to him, “What is written in the law? What is your reading of it?”
Luke 24:44	Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”
John 7:19	Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?”
John 8:17	It is also written in your law that the testimony of two men is true

Acts 28:23	So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.
1 Corinthians 9:9	For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about?
2 Corinthians 3:15	But even to this day, when Moses is read, a veil lies on their heart

If it is said that Ezra wrote them, we say that Ezra himself said that these books were the books of Moses and quoted from them (Ezra 6:18, 3:2, and Nehemiah 13:1). The prophet Malachi, who was a contemporary of Ezra, also quoted from them (Malachi 4:4). They existed before Ezra’s time and were mentioned by Daniel in Babylonian captivity (Daniel 9:11 - 13) in 538 BC. They were common in the time of Josiah (2 Chronicles 34:15 and 21) in 634 BC. They were in the time of Hoshea, king of Israel, in 687 BC (2 Kings 17:27). And in the era of Jehoshaphat, king of Judah, in 912 BC (2 Chronicles 17:9). David and Solomon relied on it in worship, and Samuel ruled Israel in 1100-1060 BC according to it. Joshua, who was Moses’ disciple, said, “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.” (Joshua 1:8). He urged the children of Israel to act upon it by saying, “Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left” (Joshua 23:6), and in (Joshua 8:30-34) it is mentioned that Joshua built an altar on Mount Ebal, saying, “according to all that is written in the Book of the Law.” He quoted from the Torah of Moses in many places, and he read the Torah of Moses. We will soon bring other proofs to support the authenticity of the Torah.

(3) The Qur’an was guided by the Torah. Without it, it would not have known the origin

of the world or its creation, nor would it have known the stories of Abraham, Isaac, Jacob, and the tribes, the stories of Joseph and Moses, the exodus of the Children of Israel from Egypt, the drowning of Pharaoh's soldiers, God's communication with Moses, the descent of manna and quail, and the judgments and laws. Muhammad took from it what he took, knowing from the Jews of his time that this was the Torah of Moses. You see that the Torah of Moses was written in the time of Moses himself and in the time of Joshua, his successor and disciple, and it was passed down from one era to another until it reached the time of Christ and even our time. As for Norton, he wrote two parts supporting the books of the New Testament and the Old Testament and providing clear evidence of their authenticity. As for the Gospel of Matthew, it has been discussed in its proper place.

The materials from which Moses took:

🌀 **The objector said:** "Horne said in the second volume: 'Ackermann, one of the scholars of Germany, does not believe in the inspiration of Moses or his five books.' Then he said in page 818: 'Schlantzwahe, Renz Miller, and Dr. Geds said that it was not a revelation to Moses, but rather all five books of Moses are from well-known narratives.'"

📖 **In response, we say:** Horn presented conclusive evidence that the five books of Moses are divine revelation, but the objector persists in citing the objections of the disbelievers and ignores the response to them in order to mislead the reader into thinking that Moses is not a prophet and that his books are not inspired, not realizing that Muhammad drew from these holy books, as we will explain. Horn said that it is not unlikely that Moses took some of the histories of the people mentioned in Genesis from traditional accounts.

The Five Books of Moses "The Law"

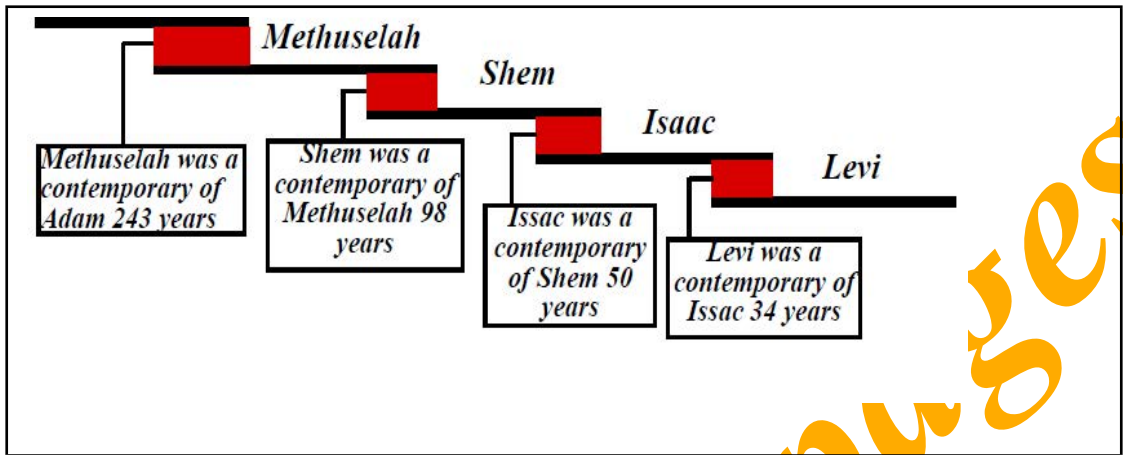
The following five books are attributed to the prophet Moses, except for the last chapter of Deuteronomy, which was added to complete the history. It is said that it was written by Joshua bin Nun!

1- Genesis. 2- Exodus. 3- Leviticus. 4- Numbers. 5- Deuteronomy.

These books are the first part of the Old Testament, which the Jews call “the Law of Moses” (Luke 24:44). These books contain the history from Adam to the arrival of the Israelites at the borders of Canaan in 1451 BC. Thus, Moses wrote about events that occurred before his birth! There is no doubt that he knew the truth of these events, which he learned in several ways:

First, from his inspired forefathers: although the Church of God on earth was weak, it did not disappear, and there was no time when the gates of hell prevailed against it. The chain of God’s pure people was never broken. Rather, from time to time, God raised up faithful people to whom He revealed His will, that they might worship Him in spirit and in truth and teach others to do the same. Therefore, it is certain that the knowledge of the true God and the events of ancient generations were preserved among the Hebrews in Egypt in the days of Moses, and they passed it on and taught it.

We learn from the history of these books that there were five people from successive generations between Adam and Moses, and these people were known for their piety and godliness, and it is certain that through them the news was passed down from Adam to Moses with complete integrity. The first was Methuselah, who lived 243 years after Adam. The second was Shem, who lived 98 years after Methuselah. The third was Isaac, who lived 50 years after Shem. The fourth was “Levi,” who lived with Isaac for 34 years. The fifth was “Kohath,” the son of Levi and the father of Amram, who lived for 133 years. It is possible that he was a contemporary of Moses, or that his father Levi was a contemporary of his son Amram, who was a contemporary of Moses (Exodus 16:6-21) “These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven. The sons of Gershon were Libni and Shimi according to their families. And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath were one hundred and thirty-three. The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations. Now Amram took for himself Jochebed, his father’s sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven. The sons of Izhar were Korah, Nepheg, and Zichri.” Because there were 42 years between the death of Levi and the birth of Moses, and between them were two people who lived long lives, namely Kohath, who lived 133 years, and his son Amram, who lived 137 years!



Secondly, from the writings of the patriarchs: Many researchers believe that the patriarchs took care to record events and must have made strenuous efforts to keep track of these matters, for which they left their homelands and wandered in a strange land, living in tents throughout their lives. The fact that none of these writings have reached us does not contradict this view! As for the craft of writing at that time, the oldest manuscripts speak for themselves, as we can infer from the fact that Judah had a signet ring (Genesis 38) and that the craft of engraving signet rings was known to the Hebrews (Exodus 28). Wherever this craft existed, the craft of writing must have existed as well.

Third, Revelation: In addition to what has been established, we say that our reliance on the authenticity of these books and other books of the Bible is based on revelation. Without this, we would not accept them as the constitution of our faith, even if there were thousands of proofs of the authenticity of their events! Our evidence that God revealed them to His prophet Moses is as follows:

- A. The testimony of ancient nations, such as the Jewish people, who believed in these books and others. They all accepted them and adopted them as the constitution and law of their faith, and they continue to revere them to this day.
- B. The testimony of the early Christian Church and its fathers from its founding until now.
- C. The testimony of the Old Testament books: these books are often mentioned in their

various parts, attributed to Moses and considered canonical, as in the first chapter of the Book of Joshua, as well as

Judges 3:4	And they were left, that He might test Israel by them, to know whether they would obey the commandments of the Lord, which He had commanded their fathers by the hand of Moses.
2 Kings 23:25	Now before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.
2 Chronicles 30:16	They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites.
Ezra 3:2	Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.
Nehemiah 8:14	And they found written in the Law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month
Daniel 9:11	Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

D. The testimony of Christ and His apostles: They quoted extensively from it as legal books attributed to Moses, and the New Testament is full of such quotations, including but not limited to:

- The Gospel of Matthew: 4:4, 7, 5:21, 27, 31, 33, 8:4, 15:4, 19:4-9,
- The Gospel of Luke: 2:22-24 and 39, 16:29 at the end of chapter 24:27,
- John 1:45, John 5:45,
- Acts 15:21, 26:22,
- Romans 1:5 and 19,
- 1 Corinthians chapter 10, 2 Corinthians 3, and the entire Epistle to the Hebrews.

There is no need to multiply the evidence any further, and anyone who wants more can consult dictionaries and indexes of the Bible.

It is clear from reading these books that a writer after Moses, Joshua, Samuel, or Ezra, inserted some explanatory sentences by inspiration and added the account of Moses' death and burial in Deuteronomy 24. As for the objection of some that the use of certain phrases such as "as the Lord spoke to Moses" and others, these are weak objections that do not stand up to the evidence mentioned above.

Writing the Book of Genesis after Moses' call:

🌿 **The objector said:** "Eusebius and some of the great scholars who came after him say, 'Moses wrote the Book of Genesis while he was tending sheep in Midian at his father-in-law's house.' If Moses wrote this book before his prophethood, then it was not inspired by those scholars."

🌿 **In response, we say:** The objector mentioned this statement because it is an objection to the divine books, and he ignored the statement that follows it because it confirms the truth. To quote it, he said: However, the correct view is that which was decided by Theodoret and supported by Moldenhauer and the scholars of this era, which is that Moses wrote the Book of Genesis after the Children of Israel left Egypt and the Law was revealed on Mount Sinai, because before his calling he was not imbued with the spirit of prophecy (as in Exodus 3). Rather, he was one of the common people, and he could not have written the Book of Genesis with such precision and accuracy without the spirit of prophecy. It would also have been impossible for him to utter the prophecies about the

Messiah, the descendants of Ishmael, and the children of Jacob. These prophecies were fulfilled just as he had foretold. The scholar Musa ibn Nu'man said that God dictated to Moses everything that was written in this book during the forty days he spent on Mount Sinai talking with God, and when he came down from the mountain, he wrote this book. The proof of this is found in Exodus 24:12 **“Then the Lord said to Moses, ‘Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.’”** The two tablets refer to the Ten Commandments, the law refers to all ritual and judicial commands, and the commandments refer to all of Moses’ instructional or historical writings... End.

It suffices for us to know that Moses wrote what he wrote by inspiration from the Holy Spirit. From this, we see that the object of the objector is to obscure divine truths because of his evil intentions.

If we assume that the statements of the disbelievers are true, that the books of Moses were not inspired by the Holy Spirit, then his Qur'an is invalid from beginning to end! Because he took from these holy books: the story of God's creation of the world in six days, the stories of Adam and Eve and their fall, the story of Cain and Abel, Noah and the flood, Abraham, Isaac, Ishmael, Jacob, Joseph, Moses, his signs and miracles, the plagues he brought upon the Egyptians, the exodus of the Children of Israel from Egypt, the revelation of the Torah to Moses, the worship of the calf by the Children of Israel, the manna and quail, and some of the legal rulings... and so on and so forth. Were it not for the books of Moses, neither Muhammad nor any of the Muslim scholars, philosophers, or jurists would have been able to know anything about these important facts. Were it not for the books of Moses, no one would have known his origin, nor would he have known the origin of sin and so on. The objector thought, out of his bigotry, that if he clung to some of the statements of the atheists, he would obscure the features of the truth and be safe with his Qur'an, not knowing that his Qur'an took these facts from the Torah, distorted them, mixed them up, and misrepresented them.

Luther

🌿 **The objector said:** “Ward Katlak said: Luther said: ‘We do not listen to Moses or look to him because he was only for the Jews and has nothing to do with us.’ He also

said, 'We do not accept Moses or his Torah because he is the enemy of Jesus,' then he said, 'He is the teacher of the executioners, and the Ten Commandments have nothing to do with Christians and are the origin of all heresy. His disciple, Esli Pes, said, "Do not teach the Ten Commandments in churches." The Antinomian sect emerged from this person, and their doctrine is that the Torah is not the word of God. They went so far as to say that the adulterer, the fornicator, and the perpetrator of other sins are saved, and that even if a believer drowns in disobedience, he is in joy.'

Luther and Agricola

 **In response, we say:** Since the objector is not trustworthy in his narration, he manipulates the words by adding and deleting until he reverses and distorts the meanings. Let us explain the matter of Luther. This man was known for his critical thinking and zeal in demolishing the pillars of heresy and misguidance. He engaged in lengthy debates with Catholics, and some of his statements were exaggerated due to the intensity of the debates and because his goal was to destroy the foundations of detestable heresy. Luther said about the New Testament that there is no law that compels and binds believers, because holy people who are led by the law are not worthy of the name of Christians. Then he went too far in his arguments and said: "The teachers of sin torment us with Moses, but we do not want to hear Moses or see him because he was given to the Jews and not to us, the Gentiles and Christians, for we have our Gospel. They want to threaten us with Moses, but no way." The reason for this is that Catholics went to extremes in preserving good works and imagined that God accepts us because of them, and that our salvation depends on them. Luther also went to extremes in rejecting them. Melanchthon said that the Ten Commandments had been abrogated. However, these discussions and arguments, in which both sides go to extremes, do not reveal the true views of Luther and Melanchthon, for they enacted a law for preachers and pastors, which states: "Every pastor must teach the Ten Commandments, urge adherence to them, and not only teach the commandments but also warn those who violate them of punishment."

Agricola stood up and described Luther as deviating from the teaching of justification by faith alone, and went on to say that Christians are not required to adhere to the Ten Commandments. Luther responded and refuted his words. In 1537, when Agricola gained power in Wittenberg, he wrote a series of letters and published them any-

mously about repentance and its relation to faith, adding to his heresy by saying: “If you are immersed in sin, whether as an adulterer or a thief, you will be saved if you are a believer, and everyone who followed Moses went to the devil or to the gallows with Moses.” After that, he admitted that he was the author of this letter. Luther responded to him, refuting his words and treating him gently at first, without attacking him personally. When he saw that gentleness was not working, he denounced Agricola harshly in 1539 and 1540. Agricola’s doctrine gave rise to the Antinomianism sect.

The doctrine of faith without good works:

The Antinomian sect held that moral law should not apply to Christians and should not be their constitution. Some of them went so far as to say that good works prevent salvation, that Christians cannot sin, and that Christ is the one who performs good works in believers. This led them to say that Christ abolished moral law and that Christians are freed from good deeds. However, the Epistle of James is sufficient to refute this heresy.

The letter of Mu‘awiya and what the enemy says about his enemy

From this we see that Luther’s enemies attributed to him things that he was completely innocent of, and that the enemy says whatever he thinks will diminish his enemy. Mu‘awiya wrote to Qays ibn Sa‘id ibn ‘Ubadah: “Now then, you are a Jew, the son of a Jew. If one of the two sides prevails, they will remove you and replace you, and if the one you hate prevails, they will kill you and punish you. Your father drew his bow and shot his target, but he missed the mark and his people abandoned him, and he died a fugitive in Hawran.” Qays replied: “Now then, you are a pagan, son of a pagan. You entered Islam unwillingly and left it willingly. Your faith was not complete, and your hypocrisy was not achieved. We are supporters of the religion you left and enemies of the religion you entered. Bye” Mu‘awiya used to curse Ali on the pulpit, and he wrote to his workers to curse him on the pulpits, and they did so. Umm Salama, the wife of the Prophet, wrote to Mu‘awiya: “You curse God and His Messenger on your pulpits because you curse Ali ibn Abi Talib and those who love him. I bear witness that Allah loves him and His Messenger. He paid no attention to her words. Look at the manners of the Caliph of Allah!

The creed of Muslims resembles that of Agricola:

Anyone who reflects a little will see that the heresy of Agricola is one of the pillars of the Islamic religion. In the authentic hadiths, he said: “There is Nobody says, ‘There is no god but Allah,’ and then later on he dies while believing in that, except that he will enter Paradise. I said, ‘Even if he commits adultery and steals?’ He said, ‘Even if he commits adultery and steals.’ I said, ‘Even if he commits adultery and steals?’ He said: ‘Even if he committed adultery and stole. I said: ‘Even if he committed adultery and stole? He said: ‘Even if he committed adultery and stole, despite the disapproval of Abu Dharr.¹ It is mentioned in the hadith: “Pray for those who say there is no god but Allah. This includes those who commit major sins and all those who follow their desires and innovations and do not disbelieve in their desires and innovations.” He said in Al-Jawhara:

Let the objector tell us the difference between this Muslim belief and the misguidance of Agricola. The truth, without a doubt, is that all Christians, regardless of their different sects, believe in the moral commandments and the books of Moses, and they believe that no human being, no matter who he is, can see God without holiness, and that neither adulterers, nor thieves, nor liars, nor slanderers, nor drunkards, nor those who commit minor or major sins will enter the kingdom of heaven unless they are purified by the Holy Spirit (1 Corinthians 6:9-12). And what would he say if we mentioned some of the heresies and misguidance of the Muslims, such as the Bannani heresy and others, and claimed that they are part of the doctrine of Ahl al-Sunnah?

1 Sahih al-Bukhari 5827, Sahih Muslim 94b

Genesis

🌀 **The objector said:** “The story of creation appears twice in **Genesis 1 and 2**. Chapter 1 states that God created humankind male and female, but chapter 2 says that God created Adam and then created Eve. This is a contradiction in two consecutive chapters.”

📖 **In response, we say:** Both chapters tell the same story—the story of the creation of our first parents. It is summarized in Chapter 1 because the story is presented there as part of the overall account of creation, and is presented in detail in Chapter 2 because the author describes how Adam was created from dust and Eve from one of Adam’s ribs, describes Adam’s feelings before and after Eve’s creation, and includes the first poem in history, which Adam composed when he saw his wife, the mother of all living.

The two accounts complement each other, and there is no contradiction between them.

🌀 **The objector said:** “We read in **Genesis 1:3**, ‘And God said, “Let there be light,” and there was light.’ And we read in Genesis 1:14, ‘And God said, “**Let there be lights in the firmament of the heavens.**”’ Hadn’t God already created light in verse 3?”

📖 **In response, we say:** The sun is not the only source of light; there must have been cosmic lights before the sun was formed. The light from nebular clouds illuminated the universe, and then God created the sun, the moon, and the stars.

🌀 **The objector said:** “Objection to **Genesis 1:27**.”

📖 See our comments on this in the ‘Appendix: Objections Regarding the Trinity’ in part four “*False Allegations against the New Testament*”

🌀 **The objector said:** “**Genesis 2:2** says that God ‘**rested**,’ while Isaiah 40:28 says that God neither faints nor is weary. This is a contradiction, for the one who grows weary is the one who rests.”

📖 **In response, we say:** The word “rested” means that He completed the work of cre-

ation and brought it to an end. But God has not ceased to care for His creation, for He is the Ruler of all. And Christ says, “My Father is still working, and I am working” (John 5:17).

See our commentary on Exodus 31:17.

🌿 **The objector said:** “The author of the book *“Izhār al-Haqq”* (Truth Revealed) said: **Genesis 2:17** states ‘**But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die**’ This is incorrect because Adam ate from it and did not die on the day he ate, but lived 930 years as we read in Genesis 5:5.”

✍️ **In response, we say:** There are three kinds of death. The first is physical death which ends our life here on earth. The second is spiritual death which is separation from God because of sin. This is similar to the prodigal son in Luke 15:24 whose father said of him, “... This my son-was dead and is alive again; he was lost and is found.” The third is eternal death in hell.

On the very day he ate from the tree, he died a spiritual death. And the Apostle Paul said: “**And you OHe made alive, who were dead in trespasses and sins**” Ephesians 2:1. So when Adam transgressed the commandment, he was deprived of his Creator’s favor, incurred His wrath, and immediately became subject to toil, sickness, and infirmity; and this painful condition does not end until the body decays and the spirit departs from the body. For on the day he ate from the tree, the causes of death took hold of him, and the seeds of mortality were planted in his body; this is the meaning of the words: “**for in the day that you eat of it you shall surely die.**” From the moment of eating, he was deprived of the sight of God, lost His holy image, suffered the consequences of his perverse inclinations, and incurred the punishment of his Creator. And it was not only he, but his descendants with him, for he was their representative. This is the covenant of deeds. Evidence and proof of Adam’s representation of his descendants is presented, as in (Surah Al-A’raf 7:172). It is reported in the hadith: “Adam denied [God], so his descendants denied Him; Adam forgot, so his descendants forgot; Adam sinned, so his descendants sinned.” Narrated by al-Tirmidhi and others.

Muslims acknowledge Adam’s sin, but they do not acknowledge the punishment for sin, for our Holy God is pure; He detests sin and punishes it. As for their Allah, he

is lenient toward sin and does not punish it; in their view, the slightest thing suffices to erase it. Our Jehovah God is not their god (Allah). In short, when Adam sinned, he incurred the Creator's wrath, which is the greatest death. Merely being distant from His pleasure is the height of misery and affliction, so he became subject to calamities, misfortunes, diseases, injustice, poverty, hardship, ignorance, misguidance, pangs of conscience, and more.

The Meaning of Death:

In the Qur'an, death is mentioned in the sense of sorrow and distressing fear, as "and death will come to him from every side, yet he will not die" (Surah Ibrahim 14:17). Among its meanings is sleep, as in saying: "It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep" (Surah Az-Zumar 39:42). It also refers to the loss of rational faculties, which is ignorance, as in the Quranic verses: "is he who was dead, and We gave him life" (Surah Al-An'am 6:122) and "You shalt not make the dead to hear" (Surah Ar-Rum 30:52). Death may be used metaphorically to describe difficult circumstances such as poverty, humiliation, old age, disobedience, and the like. An example of this is the hadith: "The first to die was Iblis (satan), for he was the first to disobey." And in another hadith: "Moses was told that Haman had died, so he went to him. He asked his Lord, and He said to him: 'Do you not know that whoever I have impoverished, I have caused to die?'"

The hadith states: "The first to die was Iblis (satan), for he was the first to disobey." And Adam, as God said, died when he disobeyed. What is the difference between these two statements?

🌿 **The objector said:** "Genesis 2:18 says, 'It is not good that man should be alone; I will make him a helper comparable to him' This contradicts the command of the Apostle Paul in 1 Corinthians 7:27, which says, 'Are you loosed from a wife? Do not seek a wife.'"

✍️ **In response, we say:** (1) The Apostle Paul does not contradict the Lord's words, nor does he discuss in 1 Corinthians 7:27 whether marriage is permissible or forbidden, for he says in the following verse (verse 28): "But if you do marry, you have not sinned; and if a virgin marries, she has not sinned." From this it is clear that the Apostle Paul does

Exodus

🌀 **The objector said:** “In Exodus 2:22 we read ‘And she bore him a son. He called his name Gershom, for he said, “I have been a stranger in a foreign land.”’. And some translations add after this verse: ‘And the name of the other was Elezar, for he said, “The God of my father was my help and saved me from the sword of Pharaoh.”’ then the objector misrepresented Clark’s words.

📖 **In response, we say:** The truth is that Clark stated that this phrase does not appear in any of the Hebrew manuscripts, whether printed or handwritten. It is no secret that this verse appears verbatim in (Exodus 18:4), and was not mentioned in (Exodus 2:22) because Moses had not yet fathered this son; therefore, (Exodus 2:22) limited itself to mentioning Gershom. However, in Exodus 18:3–4, he mentions both of his sons, Gershom and Eliezer.

🌀 **The objector said:** “The author of *“Izhār Ul-Haq”* stated: ‘It is not permissible to apply the Beautiful Names of God to anyone other than God Almighty. Whoever permits this is an atheist.’ He cited Exodus 3:2–16. The author of the book *“Izhār Ul-Haq”* said that The Old Testament applied the terms ‘God,’ ‘Lord,’ and ‘Deity’ to the angel.”

📖 **In response, we say:** There is no doubt that the One speaking to Moses here is God, the Eternal Word, who manifested Himself in the form of an angel. For He applied to Him the Beautiful Names that it is not permissible to apply to anyone other than God, neither literally nor figuratively. For He said that God called out to him, saying, “I am God.” So Moses was afraid and covered his face, and he said that His name is “I AM WHO I AM and Yahweh, and their meanings are the One Who must exist by Himself, characterized by divine perfections.

Second: Moses said that God sent me to you, and it is not correct that created angels send and command like Moses.

Third: According to the author of the book *“Izhār Ul-Haq”* statement, this implies

that the one who saved the Children of Israel was a created angel, even though it was Almighty God who saved them. As stated in Surah Al-Baqarah 2:47–50, 51, “O Children of Israel, remember My favor that I have bestowed upon you... when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on. And when We made an appointment with Moses for forty nights” etc., which supports our assertion that it was God, Glorified be He, who saved the Children of Israel.

Fourth: The objector’s sophistry necessitates denying that Moses was a speaker with God, even though it is stated in (Surah An-Nisa 4:164), “And God spoke to Moses directly.”

Fifth: Muhammad adopted this story and included it in the Quran, and we have not heard of any scholar distorting its meaning as the objector has done, claiming that the one who spoke to Moses was a created angel. Here is what is stated in the Quran:

The Story of Moses

It is stated in Surah Ta-Ha 20:9–34 “And has the story of Moses reached you? When he saw a fire and said to his family, “Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance.” And when he came to it, he was called, “O Moses, Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed [to you]. Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance” until it says “He said, “It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses.” [Allah] said, “Throw it down, O Moses.” So he threw it down, and thereupon it was a snake, moving swiftly.”

And in Surah An-Naml 27:7 “when Moses said to his family, “Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves.” But when he came to it, he was called, “Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds. O Moses, indeed it is I - Allah, the Exalted in Might, the Wise.””. And it is stated in (Surah Al-Qasas 28:29–31) “And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, “Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some]

information or burning wood from the fire that you may warm yourselves.” But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, “O Moses, indeed I am Allah, Lord of the worlds.”... etc.”

None of the Muslim scholars said that the one who spoke to Moses was other than God; rather, all agreed that the one who spoke to Moses was God, and that is why he was called “the one spoken to by God.” Thus, the objector contradicted what is transmitted and what is reasonable due to the intensity of his bigotry, obstinacy, and ignorance.

🌿 **The objector said:** “It is mentioned in praise of the land that God promised to give to Abraham in **Exodus 3:8** and elsewhere that it flows with milk and honey, and there is no such land in the world.”

🌿 **In response, we say:** This phrase is of the utmost eloquence and rhetorical skill, for it expresses the fertility of this land, the richness of its soil, and the abundance of its livestock through the imagery of flowing milk and honey. For an abundance of milk necessitates an abundance of livestock, an abundance of livestock necessitates an abundance of pasture, and an abundance of pasture necessitates the quality and fertility of the land. The same applies to honey; for if there were no plants and flowers on this land, there would be no honey. And the abundance of plants and flowers necessitates the fertility of this land and the abundance of its water.

It is mentioned in the Quran that Allah blessed this land in Surah Al-A’raf 7:137 “And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed” The exegetes said: “With fertility and abundance of sustenance.”

🌿 **The objector said:** In **Exodus 4:16** we read: “So [Aaron] shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.” How can Moses be God to Aaron?

🌿 **In response, we say:** See our comments on Exodus 7:1.

🌿 **The objector said:** “It is stated in **Exodus 6:20**, ‘and she bore him Aaron and Moses’ but the translators of the Samaritan and Greek versions added, ‘and their sister Mary.’”

🌿 **In response, we say:** The Hebrew original is the authoritative text. The Prophet lim-

Leviticus

🌀 **The objector said:** “There were many regulations concerning sacrifices in the Law of Moses, as well as other regulations specific to the house of Aaron regarding the priesthood and vestments worn during the performance of divine service; all of these were abrogated in Christianity.”

📖 **In response, we say:** Before proceeding to prove that there is neither abrogative nor abrogated text in the Books of God, we state:

God explained the way of salvation to His creatures through tangible symbols, so as to bring spiritual and metaphysical matters closer to our limited minds through sensory observations. When He wished to clarify the way of redemption—and that salvation is possible only through the blood of Christ—He established the sacrifices and ritual ordinances in the Old Testament to point to the blood of the gracious Redeemer, and He made clear that the only way to obtain forgiveness of sins is through the shedding of blood, and that the blood of animals has no value in and of itself except insofar as it symbolizes the blood of Christ, the gracious Redeemer.

A symbol is what God has designated to point to something greater than the symbol itself—the thing symbolized—which must necessarily come to pass. A symbol must contain a genuine reference to the thing it signifies, though this does not require the symbol to be of the same essence as the thing it signifies. The Passover lamb, for example, was a symbol of Christ, even though they differ in essence. The purpose of the symbol is to pave the way for the thing it signifies and to prepare our minds to understand it. In the Old Testament, God gave various symbols and metaphors pointing to Christ and His kingdom—not by chance or coincidence, but with deliberate intent, for the Old Testament serves as a preparation for the New Testament. What was alluded to in the Old Testament through metaphor and hint is clarified in the New Testament through explicit statement and declaration. The method of salvation is the same in both Testaments, and you know that a wise teacher first instructs his students in the necessary, self-evident

principles, and then gradually leads them to higher truths, so that they may benefit. Likewise, one who is in utter darkness must not expose his eyes to the sun's rays all at once, but must transition gradually until he reaches the full light of day. Likewise, a child is first given milk, because his stomach cannot digest anything else; and when he grows and matures, he is given solid food. So too has God dealt with us: He began by making divine truths understandable to us through simple, tangible means, and He led us step by step until He made those truths perfectly clear to us. What He revealed only partially in the Old Testament, He has made as clear as the sun in the New Testament (Luke 1:79; 1 John 2:8; Romans 16:25–26; Colossians 1:27; 1 Corinthians 2:7, 10).

Since it has been established that the Book of God is free from anything that abrogates or is abrogated, Christ came to fulfill the Law of Moses—the ceremonial law—with His own law, which is the law of grace. He, the One foreshadowed, also came to fulfill the symbols of the Law of Moses.

Among the symbols in the Old Testament that point to Christ are sacrifices and priests.

(1) *Sacrifices:* God decreed that the soul that sins shall die, for He is holy and pure and abhors sin. This decree applies to everyone without exception, for all have sinned. But God, in His grace, provided a way for the sinner to obtain forgiveness of sins, so that God might be both merciful and just at the same time when He justifies the sinner. This way is faith in Christ, the gracious Redeemer. And in the Old Testament, sacrifices were established as a foreshadowing of Him. The judgment that the sinner deserved, Christ bore in His own body, thereby satisfying divine justice. Thus, there is no contradiction between His justice and His mercy. This is the acceptable and reasonable way. Muslims rely on God's mercy and have forgotten His justice!

God instituted sacrifices in the Old Testament to foreshadow the blood of Christ, as He says in Leviticus 17:10–11: **“for it is the blood that makes atonement for the soul.”** The reason for atonement (meaning: covering and concealing) through blood is that life is in the blood; thus, the purpose of the sacrifice is to offer one life to God in place of another life defiled by sin—just as the life of an innocent animal is offered in place of the life of a guilty human. The proof of this is that Job offered sacrifices equal to the number of his children, for he said: **“It may be that my sons have sinned and cursed God in their**

hearts.” (Job 1:5). And the Apostle Paul said: “without shedding of blood there is no remission.” (Hebrews 9:22). The sacrifices were insufficient to take away sin (Hebrews 10:11) but they served as an atonement because they symbolized Christ’s sufficient and effective sacrifice; therefore, Christ offered Himself once for all, unlike the sacrifices, which were offered repeatedly because they were insufficient (Hebrews 9:9–14, 25, 26).

John the Baptist said of Christ: “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29). And John the Beloved said that Christ’s sacrifice is an atonement that atones not only for our sins but also for the sins of the whole world (1 John 2:2). Christ -to whom be glory- Himself said that He would die as a ransom for His people (John 10:15, 17, 18). He would give His life as a ransom for many (Matthew 20:28; Mark 10:45), and Isaiah prophesied about Him: “But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.” (Isaiah 53:5–7). The Apostle Paul said: “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7).

The Holy Bible teaches us:

- A. Christ offered Himself as a sacrifice of atonement for all.
- B - Everyone who believes in Christ is justified.
- C - Through the sacrifice of atonement, God demonstrated His righteousness and mercy toward sinners.
- D - The Old Testament sacrifices pointed to this sacrifice of Christ.

(2) The Passover Lamb: It is clear that all the sacrifices were a symbol of Christ’s sacrifice, and it is appropriate to mention the similarities between the Passover Lamb and Christ. We say:

- A - The Passover lamb had to be without blemish (Exodus 12:5). Although our sins were laid upon Christ, He was holy and pure. The Apostle Peter said of Christ: “a lamb

Numbers

🌀 **The objector said:** “It is stated in the Book of Numbers that the number of men among the Children of Israel -excluding the Levites- who had reached the age of 20 was 600,000, and that this figure does not include those who had not yet reached the age of 20.”

🌀 **In response, we say:** We have cited the statements of their scholars and established proof that there were a thousand people in the household of Abraham alone, and that when the Children of Israel set out for Egypt, there were many others with them... etc.

See our comments on Exodus 12:37

🌀 **The objector said:** There is a contradiction between the number of Israel’s tribes as found in **Numbers 1–4** and **Numbers 26**; the number of some tribes has increased, while that of others has decreased.

🌀 **In response, we say:** The objector failed to note that the figures cited regarding the census of the tribes are from two different censuses; more than 38 years passed between the first and the second, during which time people died and others were born!

The first census is mentioned in Exodus 30:12 and 38:26

🌀 **The objector said:** There is a contradiction between **Numbers 1:7** and Ruth 4:20. The Book of Numbers states that Nahshon lived during the time of Moses, whereas in the Book of Ruth we find that there were only four generations between Nahshon and David. Yet a period of 450 years separated Moses and David (Acts 13:20).

🌀 **In response, we say:** It has been the custom of Jewish historians, when recording genealogical chains, to omit certain names; thus, a reader unfamiliar with this practice might assume there is a discrepancy in the texts. An example of this is found in 1 Chronicles 6:3-15, which lists the succession of high priests from Aaron until the Exile. Ezra mentions this lineage in Ezra 7:1–5 but omits six generations from it, even though

Ezra himself was a descendant of Aaron, and no one has criticized Ezra for this. If the objector had been familiar with this, procedure, he would not have criticized the text.

🌀 **The objector said:** We understand from **Numbers 2:17** that the tabernacle and the Ark of the Covenant were in the center of the Israel's camp, whereas Numbers 10:33 states that the Ark was in front of them to search out a resting place for them.

🌀 **In response, we say:** The natural location of the Tabernacle, including the Ark, was in the center of the camp, as stated in Numbers 2:17. As for what is stated in Numbers 10:33, there are two possibilities:

1. The Ark went ahead on this occasion only, as an exception to the rule.
2. The phrase “went before them” is meant figuratively, does not necessarily mean “to go in advance”; it can also mean “to lead”; the commander of the army leads his soldiers, regardless of his geographical location.

🌀 **The objector said:** It is stated in **Numbers 3:10** and **16:40** that priests are only from the descendants of Aaron, and that any outsider who attempts to serve as a priest is to be put to death; yet we read in 2 Samuel 8:18 that the sons of David were priests.

🌀 **In response, we say:** The Hebrew word translated as “priests” in 2 Samuel 8:18 does not mean only “priest” but also “servant,” “advisor,” and “minister.” The sons of David were ministers of religious service, so their position was both honorary and religious, like that of priests.

🌀 **The objector said:** “It is stated in the Book of **Numbers 4:3, 23, 30, 35, 39, 43, 47** that a servant of the Tabernacle must be between the ages of 30 and 50, even though it is stated in the same book (Numbers: 8:24, 25) that they must be between the ages of 25 and 50.”

🌀 **In response, we say:** In Moses' time, the Levites served from the age of 25 in light duties, but when it came to carrying the heavy loads of the Tabernacle during their journeys, stronger men were required. The difference in wording reflects different considerations. This is supported by the fact that after the Temple was built, the workload lightened, and those as young as about 20 years old were accepted into the service of the Lord. Thus, our Lord placed everything in its proper place: He assigned the arduous

tasks to the strong men in the prime of their youth, and the lighter tasks to others; there is neither abrogative nor abrogated text.

The Levites began their work at the age of 25, as apprentices training under the guidance of priests who were older than they were. When they reached the age of 30, they took on all the duties of serving the House of the Lord. When they reached the age of 50, they ceased performing heavy duties but continued to serve alongside their fellow priests in carrying out lighter tasks and training young priests who had recently joined the ministry. From the age of 50 onward, they performed tasks that required experience, knowledge, and integrity, serving as advisors to the priests.

🌀 **The objector said:** In **Numbers 5:11–31**, we find the law of the “bitter water that brings a curse” that a woman must drink if her husband suspects her of unfaithfulness, but we read of a different procedure in Deuteronomy 22:13–21.

🔪 **In response, we say:** What is stated in the Book of Numbers pertains to a married woman whose husband suspects her of infidelity, but what is stated in the Book of Deuteronomy pertains to a man’s suspicion regarding his bride’s virginity before he marries her. These are two distinct laws: one applies to a married woman—and this is left to the Lord to judge—while the other differs from it.

🌀 **Objection to Numbers 8:24, 25**

🔪 See our comments on Numbers 4:3.

🌀 **The objector said:** In **Numbers 10:5, 6**, we read: “When you sound the advance, the camps that lie on the east side shall then begin their journey. When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys.” Adam Clarke said: “In the Septuagint, the third and fourth times are mentioned, so that the west and north sides could begin their journeys too.”

🔪 **In response, we say:** The wording of divine revelation is free from tedious repetition and inadequate brevity; for after the Prophet mentioned their journeys to the east and to the south, he used a phrase that obviates the need for repetition, namely: “they shall sound the call for them to begin their journeys.” Thus, this phrase obviated the need for

Deuteronomy

🌀 **The objector said:** Some passages indicate that the author of Deuteronomy could not have been Moses, who lived before David, but must have been a contemporary of David or someone who lived after him.

📖 **In response, we say:** It is inconceivable that God revealed the Law to Moses, yet it was not written down until five hundred years after his death. How could the Israelite nation have been charged with preserving God's Law if it had not been written down? How could Moses have commanded them to inscribe it on their hearts, preserve it, uphold its laws and commandments, teach it to their children, and engrave it on stones?

- 1 - The Jews have declared throughout the ages that Moses delivered the Law to them so that they might uphold its rulings. If it is not permissible to accuse the inhabitants of Athens—who conducted their affairs and judgments according to the laws of Solon—of error in their beliefs, nor is it permissible to accuse the people of Sparta, who followed the laws of Lycurgus, of error on the grounds that these laws were not the laws of those two men, then how can we possibly accuse the Children of Israel of error in their claim that they adhere to the Law of Moses and act in accordance with it?
- 2 - The Prophet David referred to the Law in his Psalms, which indicates that it was in circulation (see Psalms 1 and 19), and in most of his Psalms he urged adherence to it. Solomon told his people that their forefathers had preserved the Law for 500 years; how could he have said that if it had not existed among them? And how could they have observed its commands if it had not been written down for them?
- 3 - Before his death, Moses said: “Behold, I have given you the Law; keep it and teach it to your children.” And when Joshua succeeded Moses, God commanded him: “Be strong and very courageous, so that you may be careful to do everything according to the Law that Moses my servant commanded you; do not turn from it to the right or to the left, so that you may be successful wherever you go. Let not this Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything

written in it. For then you will make your way prosperous, and then you will be successful” (Joshua 1:7–8). And Joshua, Moses’ successor, exhorted the Israelites in Joshua 23:6 to keep the Law of Moses and observe its decrees. Is it conceivable that he would command them to keep a Law that would be written down and recorded 500 years later? perhaps this was possible for the author of “*Izhār Ul-Haq*” because he presents the impossible!

🌸 **The objector said:** Deuteronomy 1:1 states, “These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness” whereas Deuteronomy 34 says that Moses died before the Israelites crossed the Jordan River.

📖 **In response, we say:** “on this side of the Jordan” refers to both the eastern and western banks of the Jordan River, and Moses delivered his speech on the eastern bank,

🌸 **The objector said:** Adam Clarke stated that what is recorded in Deuteronomy 1:1–5 is an introduction to the rest of the book and is not the words of Moses, because it is written in the third person method of narration.

📖 **In response, we say:** It is customary for a prophet, writer, poet, or prose writer to speak of himself in the third person. Thus, Moses said of himself: “These are the words which Moses spoke to all Israel” (and in verse 3): “Moses spoke to the children of Israel according to all that the Lord had given him as commandments to them.” Then he said: “The Lord our God spoke to us”—and this is known as Enallage or Shifting Person, the shift from the third person to the first person. The Apostle Paul often began his divine utterances in this manner, saying: “Paul, a servant of Jesus Christ,” (Romans 1:1; etc.)

Even if Moses were not the author of these verses, God would have commissioned another prophet to write them, for the source of divine revelation is God Himself, and He commissions whomever He wills to record that revelation. The objection raised by the critic in no way diminishes the value of these verses.

There are many instances of Enallage or Shifting Person in the Qur’an; so if the mere presence of such shifts in narration is considered a distortion, then the Qur’an is distorted. For example

(A) From the first person to second person: “And why should I not worship He

who created me and to whom you will be returned?” Surah Ya Sin 36:22. (B) From the first person to third person “Indeed, We have granted you, , al-Kawthar. So pray to your Lord and sacrifice” Al-Kauthar 108:1-2. (C) The Shift from second Person to Third Person “It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah” Yunus 10:22. And the Quran is full of examples like this

🌀 Objection to **Deuteronomy 2:4 and 8**

📖 See our commentary on Numbers 20:18–20

🌀 **The objector said:** We read in Deuteronomy 2:12: “The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the Lord gave them.” This verse was added later. The proof for this is in the words, “just as Israel did.”

📖 **In response, we say:** When Adam Clarke assumed that the Children of Israel did not possess any land during Moses’s lifetime and that they took possession of their inheritance after his death, he arrived at the conclusion he did. The truth is that the Children of Israel took possession of the lands east of the Jordan during Moses’ time, and they took possession of the lands west of the Jordan during the time of Joshua. Thus, the phrase “just as Israel did” clarifies what the descendants of Esau did to the Hivites based on events they witnessed.

If this analogy and comparison are considered an addition, then So what does the objector say about what is stated in Surah Al-Jinn 72:7 “and they thought, even as you also thought, that God would never raise up anyone”? In that case, the phrase “even as you also thought” must be an appendix, and as is well known, it is a parenthetical clause. Similarly, it is mentioned in Surah Al-Saff 61:14: “O believers, be you God’s helpers, as Jesus, Mary’s son, said to the Apostles. ‘Who will be my helpers unto God?’”

🌀 **The objector said:** “Deuteronomy 2:19 contains a divine command to the Israelites not to attack the Ammonites, but in Joshua 13:24–25, the Israelites took the land of the Ammonites.”

False Allegations Against The Historical Books

Joshua

🌀 **The objector said:** “There is disagreement regarding the Book of Joshua: some say it was revealed to Joshua, others say it was revealed to Phinehas, still others say it was revealed to Eleazar, while others maintain that it was revealed to the prophet Samuel, and yet others say it was revealed to Jeremiah—even though there are 850 years between Joshua and Jeremiah.”

📖 **In response, we say:** The Jews—who are the custodians of the divine scriptures—are certain that this book was revealed to Joshua son of Nun, and they regard it in the same way they regard the Torah of Moses, because the Almighty performed through him dazzling miracles, just as He did through Moses, He parted the Jordan River and granted him victory over his enemies through remarkable miracles; thus, his words were divine revelation supported by miracles. They therefore recite it in their synagogues as a remembrance of God’s mercy.

The objector has asked us to present the evidence supporting this book, so we say:

(1) This book was handed down to the tribe of Levi, the keepers of the Holy Scriptures, under this title, and to the other tribes; and they passed it down from one generation to the next.

(2) The language of this book indicates the antiquity of its origin. Its language is pure Hebrew, with no traces of the Chaldean language; the language of this book is

similar to that of the Books of Moses, which indicates that it was revealed shortly after Moses, and consequently, it was revealed to Joshua son of Nun.

(3) The Holy Scriptures corroborate the events recorded therein. For instance, Psalm 78:53–56 and 44:2–4 mention the conquest and division of Canaan, which corresponds to what is recorded in the Book of Joshua. Similarly, (Psalm 114:1–5 and Habakkuk 3:8) the parting of the Jordan River, which corresponds to the account in the Book of Joshua; likewise, (Habakkuk 3:11–12) mentions the killing of the Canaanites, as recorded in the Book of Joshua (10:9–11) and also in Judges 18:31; the establishment of the Ark in Shiloh (Joshua 9:10), as also recorded in (1 Samuel 1:3, 9, 14; 3:21); and so on. Thus, the writings of the true prophets corroborate these events.

(4) Ancient pagan historians corroborated the significant events mentioned in the Book of Joshua; See the histories of Justin and Tacitus; ancient ruins indicate that the inhabitants of Carthage established a colony in Tyre after fleeing from Joshua, as did the inhabitants of “Libtis” in Africa, who had come from Sidon and were driven from their homelands due to the calamities that befell them there.

The Ancients’ Adaptation of the Story of Joshua

The ancients adapted the story of Joshua and built upon it the myth of Hercules the Phoenician. It is well known that the Book of Joshua states that the Israelites defeated the king of Bashan and the Anakim, who were mighty giants. The ancients took this and developed a narrative about the defeat of the giants. Likewise, it is mentioned in the Book of (Joshua 10:11) that the Lord sent a hailstorm upon the enemies of the Children of Israel, which the ancient poets transformed into this story: that Jupiter unleashed a storm upon Hercules’ enemies and rained stones down upon them in Arim, the land where Joshua fought the Anakim.

It appears that the Qur’an also took this story and turned it into a myth, stating, “And He sent against them birds in flocks, Striking them with stones of hard clay” (Surah Al-Fil 105:2–4).

(5) The Book of Joshua recounts the great mercy that God showed to the Children of Israel during the thirty years of Joshua’s leadership, as well as the victories He granted them over their enemies. It describes the conquest of the land of Canaan and its

division among the twelve tribes, demonstrating God's kindness and generosity and fulfilling the faithful promises He made to Abraham (Genesis 13:15), Isaac (Genesis 26:4), and Jacob (Genesis 35:12), Joseph (Genesis 50:24), and Moses (Exodus 3:8)—that He would give the land of Canaan to the Children of Israel. It also includes God's protection of His people, His safeguarding of them from their enemies, and the demonstration of His power, might, and greatness, and that the course of war is in His hands. It is stated in Surah Al-Baqarah and elsewhere (2:122) that God favored the Children of Israel over all other peoples and bestowed upon them abundant blessings, such as rescuing them from Pharaoh, parting the sea for them, drowning Pharaoh's armies, subjugating the clouds for them, and giving them the Torah.

(6) The reason for the scholars' disagreement cited by the objector is found in Joshua 15:63: *“As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.”* Although the Israelites did not take possession of Jerusalem until after Joshua's death, the Jebusites continued to hold the stronghold of Judah until David drove them out (2 Samuel 5:6–8). Scholars have differed on this matter because they do not accept any claim—whether general or specific—until after thorough research and scrutiny, for true religion fears no criticism, as it is built on a firm and unshakable foundation. After investigation and scrutiny, they confirmed that a prophet inserted this verse for explanation and clarification; it is like an interpolation in the Qur'an. Likewise, the account of Joshua's death was placed at the end of this book, and the prophets are of one class; we do not distinguish between their divine utterances, as long as they are supported by dazzling miracles.

The Quran was derived from the sayings of people

The objector knows that Muhammad himself took the sayings of those who had no prophetic credentials, recorded them in the Qur'an, and claimed that they were revealed by God. For example, he said that God put truth in the mouth and heart of 'Umar. So he took 'Umar's saying, “What was revealed to people is a sure command,” and made it a verse in his Qur'an. It has been related that Umar's views were recorded in the Qur'an as revelation. Al-Bukhari and others have said: “‘Umar said: ‘I have been in harmony with my God about three things. I said, “O messenger of God, would that we could make the

Judges

🌀 **The objector said:** There are disagreements as to who wrote the book of Judges. Some have ignored the truth and come up with faulty opinions. Horne said: “Some say Phinehas wrote it; others claim Hezekiah, Jeremiah, Ezekiel, or Ezra as its author.”

🦋 **In response, we say:** The objector has omitted the correct statement, which is that Jewish and Christian scholars have unanimously agreed, after thorough investigation, that it was revealed to the Prophet Samuel—the last of the judges of the Children of Israel—and that it covers the history of the judges of the Children of Israel over a period of 300 years, from the death of Joshua to the rise of Eli the high priest. During this time, God raised up 13 judges to save the Children of Israel from the oppression of their enemies, and He granted some of them extraordinary strength. This book illustrates the benefits of guidance and the harms of misguidance. Whenever the Children of Israel sinned, God would discipline them, and when they repented to Him, He had mercy on them with His great compassion, thereby fulfilling the truth of Moses’ warnings to the Children of Israel. The Apostle Paul referred to those judges, mentioning Gideon, Barak, and Jephthah (Hebrews 11:32).

Muslim exegetes and historians have excerpted some of the facts recorded in the Book of Judges. In Surah Al-Baqarah 2:249–251, “Then when Talut (Saul) set out with the army, he said: ‘Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.’ Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: ‘We have no power this day against Jalut (Goliath) and his hosts.’ But those who knew with certainty that they were to meet their Lord, said: ‘How often a small group overcame a mighty host by Allah’s Leave?’” And Allah is with As-Sabirin (the patient ones, etc.). And when they advanced to meet Jalut (Goliath) and his forces, they invoked: ‘Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.’” The Qur’an mentioned earlier that the people of the Children of Israel asked their prophet (that is,

Samuel) to appoint a king over them, so he appointed Talut (who appears to be Saul), As for the incident of drawing water from the river, it occurred with Gideon, one of the judges of the Children of Israel, and not with Talut; for it is recorded in the Book of Judges that God told Gideon that anyone who lapped up water with his tongue, as a dog does, would be excluded, as would anyone who knelt down to drink. The number of those who lapped up water with their hands to their mouths was 300 men, and with these three hundred men, Gideon defeated thousands. This victory is recounted in the Book of Judges with eloquence and simplicity that touches the heart. The Qur'an, however, conflated this with the story of Samuel and Saul, as it drew certain phrases from what people were saying.

Because the objector disregarded the Jewish claim that the book of Judges was written by the Prophet Samuel, his words are those of a stubborn man who refuses to acknowledge the Jewish people's contribution to the world and their honor in preserving these divine scriptures; thus, it is their account that is worthy of trust and consideration.

🌀 **The objector said:** The commentator, Harsley, said that Judges 1 :10-15 is an addition.

📖 **In response, we say:** The objector has not clarified the basis for the addition of these verses. Is the basis for their addition that the other books support them? For the books of Joshua, Genesis, and Numbers support and confirm what is stated in them.

See our commentary on Deuteronomy 1:1–5, Judges 17:7.

🌀 **The objector said:** It is written in **Judges 1:19**, “**So the Lord was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the low-land, because they had chariots of iron.**” But Christ says in Matthew 19:26, “With men this is impossible, but with God all things are possible.”

📖 **In response, we say:** God's omnipotence is evident throughout the entire Bible, whereas Judges 1:19 appears to contradict this truth. However, careful reflection reveals that there is no contradiction in this matter at all. When Judges states that Judah took possession of the hill country but did not drive out the inhabitants of the valley because they had chariots of iron, we must remember that it was Judah—not the Lord—who was unable to drive out the inhabitants of the valley. Had God willed it, He would have

provided Judah with sufficient power to drive them out. And if the people of Judah had acted in accordance with God's will, they would have been able to drive them out. Thus, when we examine the two quoted verses closely, we see that they are in complete agreement.

Let us consider another verse that appears to challenge God's power. In Hebrews 6:18, it is said that **"it is impossible for God to lie"** which implies that there is something God is unable to do. However, this does not negate the fact that He can do whatever He wills; at the same time, He cannot lie, err, or cease to exist. If He did, He would not be God. Hence, we see that a correct understanding of God and His attributes resolves the apparent difficulty in Hebrews 6:18.

🌿 **The objector said:** Judges 2:22 and 3:4 state that God left the Canaanites in the land to test Israel through them, but Judges 3:2 states that He left them in the land to teach the Israelites how to wage war.

📖 **In response, we say:** God left the Canaanites in the land for two purposes: to test His people's obedience to Him through them and to keep the Israelites constantly on alert.

🌿 **Objection to Judges 4:4**

📖 See our comments on Genesis 3:16

🌿 **The objector said:** Judges 8:27 states that Gideon strayed from the worship of God and led the Israelites astray with him, whereas Hebrews 11:32 says he is one of the heroes of faith. This is a contradiction.

📖 **In response, we say:** Both statements are true. Gideon did stray when he worshiped an idol, but before his straying, he was a hero of faith who delivered his people from slavery. He also repented after his straying, turned his face toward God, and died in a good old age (Judges 8:32).

🌿 **Objection to Judges 11:31**

📖 See our comments on Leviticus 27:28–29

🌿 **The objector said:** "It is written in Judges 13:22–23: 'Then Manoah said to his wife, 'We are going to die, for we have seen God.'" And his wife said to him: 'If the Lord had

Ruth

🌀 **The objector said:** “There is a difference of opinion regarding the Book of Ruth; some say it was compiled by Hezekiah, others say it was compiled by Ezra, and the Jews and the majority of Christians say it was compiled by Samuel.”

🕊 **In response, we say:** The authority on these matters lies with the Jews, and their statements are the ones to be relied upon. The Jews and the majority of Christians have determined that the author was the prophet Samuel. This book recounts Ruth’s renowned true piety, her devotion to God’s people, and her abandonment of her homeland, friends, relatives, and kin out of love for the living God and His true religion. It also describes God’s reward to her, for He granted her abundance and prosperity after hardship and adversity, and elevated her to the pinnacle of glory, so that King David descended from her, and indeed the noble Redeemer, Christ, to show us that He never disappoints those who trust in Him, that He does not show partiality or favoritism, and that He extends His hands to both Jews and Gentiles.

Is not this noble history more beneficial and more noble than the myths mentioned by Muhammad in his Qur’an, such as the stories of Bilqis, the Companions of the Cave, the Companions of the She-Camel (cow), and other fanciful myths that serve no purpose? As for the Book of Ruth, it contains a true history that actually took place, and God has not forsaken those who hold fast to it.

🌀 **The objector said:** According to the Catholic Herald, the Book of Ruth is a story, and the Book of Jonah is a tale. End quote. The objector then said, in his own words, “I mean, it is an insignificant story and an untrue tale.” End of his statement.

🕊 **In response, we say:** It appears that the objector was not satisfied with this because it is not a myth like the myths mentioned in the Quran —such as the stories of the Companions of the Well and the Companions of the Cave— and his claim that the Companions of the Cave slept for 309 years, and the claim that a man slept for one hundred years and then was awakened by God, and among its myths are the transformation of the children of Adam into monkeys, the stories of the goblins and jinn who stole the throne of

the Queen of Sheba, the speech of the hoopoe to Solomon, and other such tales, the explanation of which would take too long, As for the story of Ruth, which refines the soul, educates the mind and families, and illustrates the benefits of true piety and reliance on the Lord, Glorified and Exalted be He —and that He does not abandon the pious, but rather preserves them, protects them, enriches them, provides for them, and more—this story is deemed invalid by the objector.

The Prophet Jonah

Similarly, he considers the story of Yunus (Jonah) to be false, as if he were unaware that the Qur'an itself recounts the story of Jonah—which he claims is untrue. In Surah Al-Anbiya' 21:87–88, it states: “**And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” So We responded to him and saved him from the distress. And thus do We save the believers.**” Al-Baydawi and other exegetes have stated that Dhu'l-Nun, the man in the whale, is Yunus ibn Matta (Jonah son of Matthew).

Islamic scholars are excused for confusing the names, as they are not familiar with the Torah; for Matthew was one of the Apostles of Christ, and Jonah lived hundreds of years before the Incarnation of Christ. Let us return to their words: The exegetes said: Jonah was angry with his people because of the length of his call to them, the severity of their stubbornness, and the persistence of their obstinacy, so he left them before being commanded to do so. It is also said that he promised them punishment, but they did not meet the deadline for their repentance; not knowing the situation, he thought they had rejected him, and he became angry over this, so the Lord punished him by having the whale swallow him, then cast him out after four hours in its belly—or, according to another account, three days. End of their account.

Thus, the objector, in his attack on the biblical story, unwittingly attacked his own Qur'an, just as he attacked the Sunnah. For Muhammad said, “Do not honor me above Yunus (i.e. Jonah),” meaning that Jonah is better than him (Hadith). Another Hadith: Narrated `Abdullah: The Prophet Muhammad said, “None of you should say that I am better than Yunus (i.e. Jonah).” Musaddad added, “Jonah bin Matta.”¹⁰

10 Sahih al-Bukhari 3412, Sahih al-Bukhari Vol. 4, Book 55, Hadith 624

1 Samuel

🌀 **The objector said:** It is stated in **1 Samuel 1:1** that Elkanah was an Ephraimite, even though he was a Levite, as is evident from 1 Chronicles 6:16–27.

🕊 **In response, we say:** Elkanah was a Levite by tribe and an Ephraimite by place of residence, just as was the case with the Levite sojourner who lived with Micah in Bethlehem (Judges 17:7–13).

🌀 **The objector said:** It is stated in **1 Samuel 2:23–24** that Eli rebuked his sons, but 1 Samuel 3:13 says that he did not do so.

🕊 **In response, we say:** It may be that Eli rebuked his sons leniently, or that he rebuked them and then stopped when he discovered that the rebuke was of no avail to them.

🌀 **The objector said:** “It is recorded concerning Eli the priest in **1 Samuel 2:30**: ‘Therefore the Lord God of Israel says: ‘I said indeed that your house and the house of your father would walk before Me forever.’ But now the Lord says: ‘Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.’ And after mentioning the punishment that would befall Eli and his sons, he said: ‘Then I will raise up for Myself a faithful priest’ This means that God abrogated His promise to Eli.”

🕊 **In response, we say:** The reason the priesthood was taken away from the house of Eli was the wickedness his two sons committed in the house of God, and their taking the offerings of the Israelites that were presented to God. Eli had warned and admonished them against God’s wrath, but they did not listen; so God struck down Eli’s sons, Hophni and Phinehas, on the same day, and God delivered the Israelites into the hands of the Philistines, who took the Ark of the Covenant of the Lord. When Eli heard this, he fell forward and broke his neck. His failure to discipline his sons was the cause of the loss of the priesthood and the ruin of the kingdom, for God hates sin and evil. Here there is neither abrogation nor abrogated text, for the Lord promised to bless Eli and

make his house firm and established, on the condition of obedience to His commands, for He said: “for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.” Apply this principle to God’s dealings with all people, for human deviation is the cause of the loss of His grace. And God made it clear to His people in Deuteronomy 28 that He would bless them and shower them with His blessings if they heeded His commandments, but if they strayed from them, He would strike them with plagues and curses.

Does the objector mean that God would keep the leadership in Eli’s house after his sons committed debauchery and immorality in the house of God?

🌀 **The objector said:** 1 Samuel 6:19 states that God struck down 50,070 men from the people of Beth-shemesh, which is a complete error,

📖 **In response, we say:** If this number seems excessive for the village of Beth-shemesh, the biblical passage does not imply that the population of Beth-shemesh was fifty thousand; rather, it states that the Lord struck fifty thousand and seventy men from among the people. Since the transfer of the Ark from one place to another is not an ordinary event but a significant one, so it must have been followed by large crowds. Some showed contempt for it, so God struck them to compel the Israelite nation to observe proper decorum and to adopt an attitude of reverence and respect toward all matters pertaining to the Lord and the sacred religious rites.

The Torah says that God struck some of the people, but it does not mention the inhabitants of Beit Shemesh.

🌀 **The objector said:** 1 Samuel 8:2 states that Samuel’s firstborn son’s name was Joel, but 1 Chronicles 6:28 states that his firstborn son’s name was Vashni.

📖 **In response, we say:** The name “Vashni” means “the second,” and it is common for a single person to have two names. Perhaps Samuel’s firstborn son was actually his second son, because the firstborn had died, so Samuel’s second son bore two names: the name Joel and the name Vashni, meaning “the second.”

🌀 **The objector said:** 1 Samuel 8:19 states that the Israelites asked for Saul to be king, but 1 Samuel 9:17 and 10:24 say that it was God who chose Saul as king, while 1 Samuel

10:20–21 says that Saul became king by lot.

✎ **In response, we say:** There is no contradiction here. The Israelites insisted on having a king, so God granted them their wish and guided them by lot to choose Saul.

🌀 **The objector said:** 1 Samuel 9:1 and 14:50–51 state that Kish (King Saul’s father) was Abiel, but 1 Chronicles 8:33 and 9:39 say that Kish’s father was named Ner.

✎ **In response, we say:** King Saul was the son of Kish, son of Abiel, son of Ner. Kish, Saul’s father, had a brother named Ner (who bore his grandfather’s name), who fathered Abner, son of Ner, son of Abiel, son of Ner, the great-grandfather.

🌀 **The objector said:** We read in 1 Samuel 12:11 that Bedan was one of the judges of Israel, but we do not find this name in the Book of Judges.

✎ **In response, we say:** Bedan is the equivalent of *Ben Dan*, that is, “Samson.”

🌀 **The objector said:** It is written in 1 Samuel 14:3 that Ahiah, son of Ahitub, was the high priest during Saul’s time, but 1 Samuel 21:1 says it was Ahimelech, while Mark 2:26 says his name was Abiathar.

✎ **In response, we say:** (1) It is possible for one person to have three names (1 Chronicles 18:16). (2) Perhaps Abiathar was acting in place of his father, Ahimelech; (3) The Abiathar mentioned in Mark 2:26 may have been a priest at the time of the incident described, and later became high priest, taking the title he earned after assisting David.

🌀 **The objector said:** In 1 Samuel 15:2–3, the command is given to kill the Amalekites—all their men, women, children, and livestock. Would the merciful God issue such a terrifying judgment?

✎ **In response, we say:** We must not forget that “It is a fearful thing to fall into the hands of the living God.” Also see our commentary on Joshua 8:28,

🌀 **The objector said:** It is written in 1 Samuel 15:35 that Samuel did not see Saul again until the day of his death, but in 1 Samuel 19:24 it says that Saul prophesied before Samuel.

✎ **In response, we say:** Both texts are correct. Samuel never went to see Saul again,

2 Samuel

🌀 **The objector said:** “It is understood from **2 Samuel 5 and 6** that David brought the Ark of the Covenant after fighting the Philistines, and it is understood from **1 Chronicles 13 and 14** that he brought the Ark before fighting them.”

🦋 **In response, we say:** The objector should have examined **1 Chronicles 15**, rather than taking the text out of context and presenting it in a fragmented manner. If he had read what is recorded in this chapter, he would have seen that David brought up the Ark of the Covenant after defeating the Philistines; thus, there was neither an advance nor a delay.

The Israelites brought up the Ark of the Covenant twice: once from Baal, before the Philistines were defeated (**2 Samuel 5 and 6** and **1 Chronicles 15**—not from chapter 14, as the objector claimed). After mentioning David’s victory over the Philistines, the prophet Samuel mentioned the bringing up of the Ark twice. In the Book of Chronicles, however, it mentions the bringing up of the Ark of God from Baal, followed by David’s victory over the Philistines, and then the bringing up of the Ark from the house of Obed-Edom. There is not the slightest contradiction between the two accounts. What objection could there be if the prophet recounted the history of the Ark of the Covenant in all its details just once, summarizing the events so as not to return to them again? As for the other prophet, he recounted it in a different manner; there is neither an omission nor an addition here.

The Unordered Arrangement of the Qur’an

If the lack of order is taken as evidence of a flaw in the divine scriptures, what then can be said about Surah al-Baqarah, which first mentions the fall of Adam, then goes on to remind the Children of Israel of God’s mercy toward them and the drowning of Pharaoh, then mentions Moses and the Children of Israel’s worship of the calf, and then mentions their grumbling over food and drink? Then it mentions the story of the

cow. After discussing Moses and Jesus, it mentions Moses and the Children of Israel's worship of the golden calf again, then Solomon, and then Abraham. What connection is there between Moses and Jesus in terms of time? And what connection is there between Solomon and Abraham? The proper sequence, after mentioning Adam, would have been to mention Cain and Abel, then Enoch, then Noah, then Abraham and Lot, then Isaac, Jacob, and Esau, then Joseph, the Children of Israel, and Moses—following the order mentioned in the Torah.

The Absence of Specific Occasions in the Qur'an

If we look at Surah al-Qiyamah, we find that it consists entirely of a description of the horrors of the Day of Resurrection. In the midst of this description, verses 16 and 17 state: “Do not move your tongue to hasten it.” “It is up to Us to compile it and recite it”—and this refers to the Qur'an—then the description of the Day of Resurrection resumes. Some of the Rafidah (The Shi'ah) even claimed that something was omitted from the surah.¹¹

Their excuse for this is very flimsy. Sheikh Izz al-Din ibn Abd al-Salam said: “The context is sound, but for speech to be well-connected, it must pertain to a unified matter in which the beginning is linked to the end. If it pertains to different causes, there is no connection. And whoever attempts to link them is forcing a connection that can only be achieved through a flimsy link, which would detract from the soundness of the discourse, let alone its excellence!” For the Qur'an was revealed over a period of nearly twenty years, containing various rulings legislated for different reasons; and since this is the case, it is not possible to link some parts to others. Abu al-'Ala Muhammad ibn Ghanim said: “There are no instances of thematic coherence in the Qur'an, due to the artificiality involved,” and he stated that the Qur'an was revealed in a concise manner, which is a method of transition that is not appropriate. Thus, they acknowledge that there is no logical connection between some of the statements in the Qur'an and others.

✻ **The objector said:** It is stated in **2 Samuel 6:6, 7** that when Uzzah saw the oxen pulling the cart carrying the Ark of the Covenant stumble, he feared the Ark might fall, so he reached out his hand to steady it, and the Lord struck him down. Does God punish

11 Al-Itqan, Part 2

a good intention with death?

✎ **In response, we say:** (1) God teaches people lessons through His dealings with specific individuals, so that they may serve as examples to others. The death sentence was passed on Uzzah as a warning to God's people so that they would carry the Ark of God in the specific manner He commanded (Numbers 4:15–20), The sacred must be handled according to God's way; the Ark of God was to be carried on the shoulders, not on a cart.

Thus, God intended to teach David and all the people to respect and revere everything related to worship. Today, we must respect the house of God, His Word, and all that pertains to Him, such as baptism and Holy Communion.

(2) Uzzah knew the Law of Moses; the Ark had been in his father's and grandfather's house for seventy years; and his father was a priest set apart to serve the Ark. Therefore, he had no excuse for ignorance of the laws concerning the Ark.

(3) Every sin has a prior predisposition, and it is certain that Azza had been accustomed to approaching the Ark since childhood; thus, he treated it without reverence, and perhaps took pride in his boldness when he reached out his hand to support the Ark in front of the congregation.

✎ **The objector said:** We read in **2 Samuel 6:10** that Obed-Edom the Gittite, but in 1 Chronicles 15:17, 18, 21 we read that he was a Levite,

✎ **In response, we say:** Obed-Edom was a Levite; he was born in the Levitical city of Gath-Rimmon and lived in Morasha-Gath, which is why he was called the Gittite,

✎ **The objector said:** **2 Samuel 7:12–16** states, “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” This promise is also mentioned in 1 Chronicles 22:9–10: “Behold, a son shall be born to you, who shall be a man of rest;

1 Kings

🌀 **The objector said:** In **1 Kings 3:12**, God says to Solomon, “I have given you a wise and understanding heart” But Solomon says in Proverbs 30:2, “Surely I am more stupid than any man, And do not have the understanding of a man.”

🔍 **In response, we say:** (1) God did grant Solomon wisdom, but in humility, Solomon attributes the credit to God and says he has no wisdom,

(2) Who says that Solomon is the speaker in Proverbs 30:2? The speaker is Agur, son of Jakeh—a wise man who compiled the sayings of the wise—and his name is not Solomon,

🌀 **The objector said:** It is stated in **1 Kings 4:26**, “Solomon had 40,000 stalls for his chariot horses and 12,000 horsemen,” and in 2 Chronicles 9:25, “Solomon had 4,000 stalls for his horses and chariots, and 12,000 horsemen.”

🔍 **In response, we say:** (1) At first glance, there appears to be a discrepancy and contradiction; Scholars have noted that the stables mentioned in the Book of Chronicles were large enough to hold ten horses each; thus, four thousand large stables would be equivalent to forty thousand small stables. One of the prophets focused on the number of small stables and mentioned them, while the other focused on the rows—which numbered four thousand—with each row holding ten horses.

(2) One exegete stated that what is recorded in 1 Kings refers to Solomon’s affairs at the beginning of his reign, whereas 2 Chronicles speaks of this great king toward the end of his reign. It is well known that Solomon reigned for 40 years, so there must have been many developments in the affairs of his kingdom during this long period, and it is highly likely that he reduced the military equipment his father had left him.

🌀 **The objector said:** **1 Kings 5:16** states, “Besides Solomon’s chief overseers, who were in charge of the work, there were 3,300 who supervised the people doing the work.” And in 2 Chronicles 2:2, “Solomon counted 3,600 overseers over them.” This is

a contradiction.

✎ **In response, we say:** The prophet in the Book of Chronicles referred to the foremen and other reserves, numbering 300 people; it is inevitable that some of the 3,300 foremen would fall ill or die. So Solomon appointed 300 to make up for any shortfall that might occur. This is consistent with Solomon's wisdom. One of the prophets mentioned the original number of overseers, while the other added the reserve men to the overseers and stated the total.

Evidence supporting the accuracy of the number given in these two verses is that the sum of the numbers in the Book of Kings equals the sum of the numbers in the Book of Chronicles. In 1 Kings 9:23, there were 550 chiefs in charge of Solomon's work, and in 5: 16, the overseers of the officials numbered 3,300 = 3,850; and in 2 Chronicles 8:10, the overseers of the officials numbered 250, while in 2:18 we find 3,600. The total is 3,850, which exactly matches what is stated in the Book of Kings. The difference lies in the classification: in the Book of Kings, the focus is on the leadership, while in Chronicles, the focus is on the total number, whether they were reserves or otherwise. There is no disagreement or contradiction. Therefore, whoever says that the number of chiefs is 3,300 is correct, and whoever says that their number is 3,600 is also correct.

As for his claim that some translators distorted the verse in the Book of Kings by stating "3,600," we say: Even if we were to concede that point to him, it would not have been possible for them to distort the original text, for the original text widely circulated among Jews throughout the world is the canon by which we distinguish the authentic from the spurious—and this is despite the multitude of translations of the Holy Scriptures into various languages.

🌀 **The objector said:** "1 Kings 6:1 reads 'And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the Lord.'" and this is considered an error by historians. Adam Clarke stated in his commentary that the Greek text reads 440; some have suggested 330, others 590; Josephus gives 592; and still others have suggested 588, some say 570, some 672, some 598, some 580, some 680, some 527, and some 520. If what is in the Hebrew text were correct and divinely inspired, the Greek translators would not

have contradicted it, nor would the historians among the People of the Book —such as Josephus and Clement of Alexandria—have contradicted the Greek text despite its doctrinal bias. It is therefore clear that these books were regarded by them as historical records; otherwise, they would not have contradicted them.”

✎ **In response, we say:** His statement regarding the Greek version gives the impression that there are two versions —a Greek version and a Hebrew version— even though there is only one version, namely the Hebrew version, which is the original. As for the Greek version, it is a translation from the Hebrew; therefore, the version that is relied upon is the Hebrew version and none other. There is no reading or other evidence to support the Greek translation known as the “Septuagint,” and it is no secret that when Clarke presented these earlier views, he said: “And the Book of God is the one worthy of reliance.” The objector omitted this statement and limited himself to citing the differences, unaware that the mere fact that scholars differ on a matter does not diminish its status or elevate its rank.

How much more do Muslim scholars differ regarding the Qur’an, even though it does not specify the dates of any events, but rather its phrases are vague, ambiguous, and devoid of system and order? If he were to examine the scholars’ differences regarding the opening verses of the surahs and other matters, he would find that these differences number in the hundreds. According to the logic he has established, every Qur’anic phrase on which they disagree would have to be outside the realm of revelation, and we do not believe that he holds this view.

(Second) Many Christian scholars have relied on the phrases found in 1 Kings 16, because the passage in the Book of Kings indicates exceptional precision: it does not merely mention the number of years, but also specifies the year of King Solomon’s reign, and it does not merely mention the year, but also the name of the month—and not just the name of the month, but the number of that month and whether it was the second or third month of the year. Since the months following the captivity had names, to avoid confusion, he said, “Ziv” for the second month, and so on.

(Third) The Jewish historian Josephus sometimes stated 592 years, at other times 612, and in yet another place 632; thus, his statements are inconsistent, and he contradicted himself time and again. Some have attempted to reconcile Josephus’s figure of

2 Kings

🌀 **The objector said:** 2 Kings 1:17 states that Jehoram, king of Israel, began to reign in the second year of Jehoram, son of Jehoshaphat, king of Judah; however, 2 Kings 3:1 says that Jehoram, king of Israel, began to reign in the 18th year of Jehoshaphat, king of Judah.

📖 **In response, we say:** Both statements are correct: King Jehoshaphat appointed his son Jehoram as his deputy over the Kingdom of Judah while Jehoshaphat was fighting the battle at Ramoth-Gilead alongside Ahab, king of Israel. When Jehoram son of Ahab became king of Israel after his father's death, it was in the second year of Jehoram son of Jehoshaphat's reign and in the eighteenth year of his father Jehoshaphat's reign.

It is also stated in 1 Kings 22:42 that Jehoshaphat reigned for 25 years, and in 2 Kings 8:16 that Jehoram, son of Jehoshaphat, began to reign in the fifth year of Jehoram, son of Ahab. Jehoram, son of Jehoshaphat, reigned alongside his father in the 17th year of his father's reign, and in the 18th year of Jehoshaphat's reign (that is, the second year of Jehoram's reign), Jehoram son of Ahab began to reign. Jehoshaphat reigned for 23 full years, plus a portion of a year at the beginning and a portion of a year at the end. When Jehoram son of Jehoshaphat began to reign alone, it was in the fifth year of Jehoram son of Ahab's reign.

🌀 Objection to 2 Kings 2:11

📖 See our comments on John 3:13

🌀 **The objector said:** In 2 Kings 2:23, 24, there is a story about some boys who mocked the prophet Elisha and called out to him, "Baldhead!" He cursed them in the name of the Lord, and two bears came out and mauled 42 of the boys. This is extremely cruel.

📖 **In response, we say:** We must take the following points into consideration before passing judgment:

- 1 - The word “young men” used here refers to young adults around twenty years of age; it was used in reference to King Solomon in 1 Kings 3:7 and Isaac in Genesis 22:5. Thus, the teenage boys who mocked Elisha were scoffers.
- 2 - It was God—who knows the hearts and judges justly—who sent the two bears to devour the boys, for Elisha did not kill those who were mocking him.
- 3 - Whoever persecutes a servant of God persecutes God Himself.

🌿 Objection to **2 Kings 8:7–15**

📖 See our comments on 1 Kings 19:15–16

🌿 **The objector said:** **2 Kings 8:26** says: “Ahaziah was twenty-two years old when he became king, and, he reigned one year in Jerusalem” But 2 Chronicles 22:2 says: “Ahaziah was forty-two years old when he became king, and he reigned one year in Jerusalem” So how is that possible?

📖 **In response, we say:** There is no doubt that what is stated in 2 Kings 8:26 is correct, for Ahaziah was 22 years old when he became king. In 2 Chronicles 21:20, we read that his father was forty years old when he died.

But why does 2 Chronicles 22:2 state that he was 42 years old when he became king?

Upon carefully reading chapters 21 and 22, we find that Jehoshaphat, the father of Jehoram, was one of the godly kings. There were four godly kings in the Old Testament: David, Hezekiah, Josiah, and Jehoshaphat. When Jehoshaphat died, he had seven sons, but he gave the kingdom to his son Jehoram. When Jehoram became king, he was 32 years old, and he assumed the throne after the death of his father, Jehoshaphat.

The first thing Jehoram did when he ascended the throne was to kill his brothers so that none of them would ever think of seizing power; this was his first mistake. After that, he turned to evil and began introducing the worship of Baal, but God sent the prophet Elijah to him to tell him that God would strip him of his kingdom, humiliate him, take everything he had from him, and that he would die of an illness. And that is exactly what happened. At the same time, the Philistines joined forces with the Arabs,

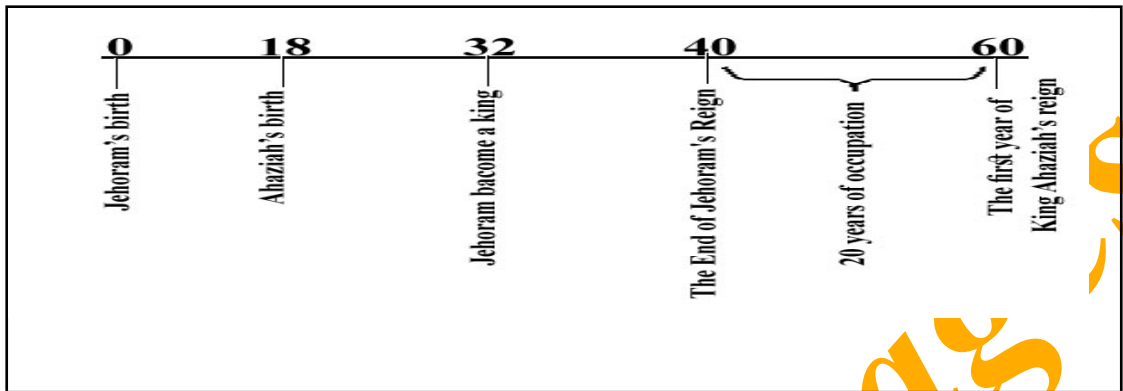
conquered Jerusalem, and took control of it. From that moment on, the Palestinians possessed Jerusalem, and it came under their authority. We know that the Israelis and the Palestinians have been enemies since they were in the womb of their mother “Rebekah,” as the Bible describes them: **“Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger.”** (Genesis 25:23). To this day, the enmity between the two peoples remains intense, even though they are twins! This was the first time the Palestinians held Jerusalem, so when Jehoram died, the Bible said of him: “and, to no one’s sorrow, departed” (2 Chronicles 21:20) Jerusalem remained under Palestinian control and rule for 28 years, as recorded in the Book of Jashar, known as the Songs of War.

The Israelis managed to fully recapture Jerusalem and purge it of Palestinians and Arabs after 28 years. The Bible does not say that Ahaziah assumed power the day after his father’s death; rather, history tells us that he assumed power about twenty years after his father’s death. This was a period of occupation under which the kingdom suffered, and on the day of their occupation, all his brothers were killed when he was 22 years old.

That is, when he was 22 year old, his father died and left him a usurped throne; he did not actually rule, even though he was ostensibly the crown prince. However, he assumed power twenty years after that date, and twenty-eight years after his father’s death, Jerusalem was completely cleansed of the invaders. The same thing happened during the British occupation of Egypt and other countries: the king held only a nominal and ceremonial position, while the actual ruler of the country was the British High Commissioner; the king existed solely to implement the High Commissioner’s policies and orders. Thus, the calculation is as follows:

32 Jehoram’s age when he became king; 8 years of his reign; 28 years of the occupation of Jerusalem, after which Ahaziah took the throne.

$$32 + 8 + 28 = 68$$



Second, it is possible that this is a scribal error. The Hebrews used letters instead of numbers. There is a strong resemblance between the letter representing the number 2 and the letter representing the number 4. This scribal error does not alter any Jewish or Christian doctrine. This discrepancy in the text arose, which is extremely rare in the Book of God—it is practically nonexistent—unlike the variations in the readings of the Qur'an, which number in the thousands, as you will see. Furthermore, the various readings of the Qur'an have led to differences in legal rulings and the emergence of distinct schools of thought, unlike the situation we are dealing with here.

🌀 Objection to **2 Kings 9:1–10**

🗒 See our comments on 1 Kings 19:15–16

🌀 Objection to **2 Kings 12:25**

🗒 See our comments on 1 Kings 14:12–17

🌀 **The objector said:** The name “Azariah” appears in **2 Kings 14:21**, but the correct form is “Uzziah” as in 15:32

🗒 **In response, we say:** “Azariah” and “Uzziah” are both titles of praise. “Uzziah” means “the strength of God,” and “Azariah” means “he who hears God.” Whether he is called “Uzziah” or “Azariah,” it makes no difference, for both are titles of praise, and it is possible for a man to have two names,

🌀 **The objector said:** “It is written in **2 Kings 16:2**, ‘Ahaz was 20 years old when he

1 Chronicles

🌀 Objection to 1 Chronicles 2:17

📖 See our comments on 2 Samuel 17:25

🌀 Objection to 1 Chronicles 2:18, 50; the name of Caleb's father

📖 See our comments on Joshua 14:6

🌀 **The objector said:** “1 Chronicles 2:22 states that Jair is the son of Segub and Segub begot Jair’ even though Numbers 32:41 and Deuteronomy 3:14 state that he is the son of Manasseh. This is a contradiction.”

📖 **In response, we say:** Jair is from the tribe of Judah because he is the son of Segub, and his grandfather is Hezron; nevertheless, in Numbers 32:41 and Deuteronomy 3:14, he is referred to as the son of Manasseh based on his maternal lineage. He inherited the possessions of Machir, son of Manasseh. Thus, he is the son of Manasseh in terms of lineage and inheritance, even though he was actually the son of Segub. If one considers his biological father, he was the son of Segub; if one considers his maternal lineage and inheritance, he was the son of Manasseh.

🌀 Objection to 1 Chronicles 3:5

📖 See our comments on 2 Samuel 11:3

🌀 Objection to 1 Chronicles 3:15–16: Is Josiah the father or grandfather of Jeconiah?

📖 See our comments on Matthew 1:11

🌀 Objection to 1 Chronicles 3:17 and 19

📖 See our comments on Jeremiah 22:30 and Matthew 1:12–13

🌀 **The objector said:** It is stated in 1 Chronicles 3:19 that Zerubbabel's father's name

was Pedaiah, but his name was Shealtiel, as stated in Ezra 3:2, 5:2, Nehemiah 12:1, Haggai 1:1, and Matthew 1:12.

🔍 **In response, we say:** The Jews sometimes traced a grandson's lineage back to his grandfather rather than his father, just as Laban is said to be the son of Nahor (Genesis 49:5), even though he was the son of Bethuel, the son of Nahor (Genesis 24:47).

🌿 Objection to **1 Chronicles 6:16–27** says that Elkanah was a Levite, but in 1 Samuel 1:1 he is described as an Ephraimite.

🔍 See our comments on 1 Samuel 1:1

🌿 Objection to **1 Chronicles 6:28**: the name of Samuel's son

🔍 See our comments on 1 Samuel 8:2

🌿 **The objector said:** “It says in **1 Chronicles 7:6**, ‘The sons of Benjamin were Bela, Becher, and Jediael—three in all.’ And in 1 Chronicles 8:1–2, ‘Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth.’ And in Genesis 46:21, ‘The sons of Benjamin were Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.’ So what is the true number of Benjamin's sons?”

🔍 **In response, we say:** (1) 1 Chronicles 7:6 states that Benjamin had three descendants, while Genesis 46:21 states that he had ten. The reason for this discrepancy is that Genesis lists Benjamin's sons and his grandsons, which is a common practice among all nations, tribes, and clans, since the grandfather is the eldest father. The evidence for this is found in Numbers 26:40 and 1 Chronicles 8:3–4, where it is stated that Naaman, Arad, and Gera were the sons of Belah, the son of Benjamin, and they were attributed to Benjamin because he was their grandfather.

(2) If it is said: “Becher is mentioned in Genesis and 1 Chronicles 7:6, but he is not mentioned in Numbers 26:38–41 or in 1 Chronicles 8:1.” We say: Becher is mentioned in Numbers 26:35 among the tribe of Ephraim, for he married a woman from Ephraim and was thus attributed to that tribe to have the right to an inheritance, even though he was originally from the tribe of Benjamin.

- (3) The Jediael mentioned in 1 Chronicles 7:6, 10 is the same Ashbel mentioned in Genesis, Numbers, and 1 Chronicles 8; his clan became significant during the reign of David, so he was given this name.
- (4) Two of the sons of Bela— Ezbon and Eri, are not listed elsewhere among the tribe of Benjamin, but they are listed in Genesis 46:16 and Numbers 26:16 among the tribe of Gad, due to reasons of lineage, marriage alliances, and inheritance.
- (5) It is stated in 1 Chronicles 7:12 that Shuppmim and Huppmim were the sons of Ir; they are the same as Shupham and Hupham mentioned in Numbers 26:39, and the same as Shephuphan and Huram mentioned in 1 Chronicles 8:5. And it is mentioned in Genesis 46:21 that they are Muppmim and Huppmim. The use of multiple names for a single person is common in every tribe and clan, especially since there are similarities between these names—such as the similarity between the words Ibrahim, Abram, and Abraham—as attested to by Muslim scholars.

It follows from the foregoing that if one prophet is listed after another in the genealogy, his purpose in doing so was to mention the sons and grandsons, for they are indeed sons. And if a prophet limited the list to a few names, it was due to other considerations, such as a person's transfer to another tribe, his death without offspring, or his being killed in battle, as in the Book of Judges 46:20. Thus, there is not the slightest contradiction or discrepancy among the statements of the prophets. Each one took into account the circumstances of time and place and wrote what he wrote by inspiration of the Holy Spirit, addressing the people of his time in the language commonly used among them—a language that incorporated some new terms in every era. Muhammad was attributed to his grandfather, so the men of Quraysh would say: "You have been bewitched by the son of Abu Kabsha" (*"Al-Sira al-Halabiyya,"* Part 1, p. 325) that is, Abu Kabsha, one of his ancestors on his mother's side, because Wahb ibn Abd Manaf ibn Zuhra, the grandfather of Abu Amna (his mother), was nicknamed Abu Kabsha; or it may refer to his wet nurse Halima, because her father or grandfather was known by that nickname; It was also said that Abu Kabsha was his paternal grandfather, because his maternal grandfather's father, 'Abd al-Muttalib, was called Abu Kabsha and used to worship the star known as al-Shirā'.

2 Chronicles

🌀 Objection to 2 Chronicles 2:2

📖 See our comments on 1 Kings 5:16

🌀 Objection to 2 Chronicles 2:14

📖 See our comments on 1 Kings 7:14

🌀 **The objector said:** “It is written in 2 Chronicles 3:4: ‘And the vestibule that was in front of the sanctuary was twenty cubits long across the width of the house, and the height was one hundred and twenty.’ “The statement ‘one hundred twenty’ is incorrect because the height of the temple was thirty cubits, as stated in 1 Kings 6:2.”

📖 **In response, we say:** The Book of Kings says: “The temple that King Solomon built for the Lord was sixty cubits long, twenty cubits wide, and thirty cubits high.” Therefore, there is no contradiction whatsoever between the two statements. If a cubit is 18 inches, the height would be 180 feet; if a cubit is 21 inches, the height would be 210 feet. In that case, the vestibule would have been shaped like a tower or would have been a metaphor for two pyramidal towers with a combined height of 120 cubits, each 90 feet or 105 feet high.

🌀 Objection to 2 Chronicles 4:5

📖 See our comments on 1 Kings 7:26

🌀 **The objector said:** It is written in 2 Chronicles 7:12, 16 that God appeared to Solomon at night and said to him, “I have heard your prayer and have chosen this place for Myself as a house of sacrifice.” However, this is contradicted by His words in Acts 7:49: “Heaven is My throne, And earth is My footstool. What house will you build for Me? says the Lord, Or what is the place of My rest?”

📖 **In response, we say:** Anyone who reads these two chapters without careful consid-

eration might imagine there is a contradiction between them, but the discerning reader sees that the contradiction is only superficial, because the meaning in both is extremely clear, and both are true. So we are correct in saying that the temple could not confine God; He dwelt in it in the sense that He chose it as a special place to proclaim and manifest His glory, but He did not dwell in it in the sense of being confined or limited. This is made abundantly clear in Solomon's prayer: **"But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"** (2 Chronicles 6:18).

When the children of Israel spoke of the Temple as God's dwelling place, they did not overlook the fact that God's presence in it was figurative or metaphorical, for God, who fills heaven and earth, condescends to dwell in the hearts of His saints. The first statement quoted above refers to the blessings God bestowed upon the Israelites, while the second indicates that God is not limited by place.

🌀 **Objection to 2 Chronicles 9:21** says that King Solomon sent his ships to Tarshish, but 1 Kings 9:26-28 says he sent them to Ophir.

📖 See our comments on 1 Kings 9:26-28

🌀 **Objection to 2 Chronicles 9:25:** numbers of stalls for horses

📖 See our comments on 1 Kings 4:26

🌀 **The objector said:** "It is written in **2 Chronicles 13:1-2**: **'In the eighteenth year of King Jeroboam, Abijah became king over Judah. He reigned three years in Jerusalem. His mother's name was Michaiah the daughter of Uriel of Gibeah.'** And it is written in 2 Chronicles 11:20, **"After her he took Maachah the granddaughter of Absalom; and she bore him Abijah."**

📖 **In response, we say:** Michaiah and Maachah are the same, for it was customary to change a man's name when he became a king, and to change a woman's name when she became a queen. Abu Bakr's name was Abdullah, and in the pre-Islamic era he was known as Abd al-Ka'bah. Their Prophet named him Abdullah and gave him the epithet "Atiq" because of the beauty of his face. It is said that he was called "Atiq" because the Messenger told him, "You are saved from the Fire," and he was called "Siddiq" for his

belief in the story of the Night Journey.

As for Michaiah or Maachah, she is the daughter of Absalom or the daughter of Uriel. The explanation for this is that Tamar, the daughter of Absalom, married Uriel and bore Maachah; thus, she is the granddaughter of Absalom (1 Kings 15:2) and the mother of Abijah and Asa (1 Kings 15:10). The evidence for this is that Absalom had no other children besides Tamar (2 Samuel 14:27). The Jewish historian Josephus stated that Tamar, the daughter of Absalom, married Uriel and gave birth to Maachah or Michaiah (see Josephus' Antiquities of the Jews, Book. VIII, Chapter Ten, Section 1). His statement that Maachah was the daughter of Absalom is correct because he was her grandfather; she was attributed to him because he was her biological father and because he was more famous than anyone else.

🌿 **The objector said:** “In 2 Chronicles 13:3, it says ‘Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor.’ And in verse (17), ‘Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain.’ The numbers in these two verses are incorrect; instead of 400,000, it should have been 40,000; instead of 300,000, it should have been 80,000; and instead of 500,000, it should have been 50,000.”

🗞 **In response, we say:** It appears that he found this number excessive and therefore considered it incorrect. Anyone who examines what is recorded in the Book of God will see that it is not excessive, and the proof of this is that when the Prophet issued an order to conduct a census of the people, their number was large, as stated in 1 Chronicles 21:5 “All Israel numbered 1,100,000 men who drew the sword, and in Judah, four hundred seventy thousand men who drew the sword,” excluding the tribes of Levi and Benjamin. And it is written in 2 Chronicles 14:8, “Asa had an army from Judah carrying shields and spears, three hundred thousand; and from Benjamin, those who carried shields and drew the bow, two hundred and eighty thousand.” In 2 Chronicles 17:14–19, it is stated that the men of Judah were very numerous, and it would not have been difficult for them to muster such a force. Indeed, anyone who studies history would not find this number excessive.

The historian Josephus said: When Vespasian besieged Jerusalem, he killed

1,100,000 Jews, and in the year 170 B.C., Antiochus slaughtered 40,000 of them, and in Syria, 220,000 Jews were slaughtered by the Romans and Greeks; 240,000 were slaughtered in Egypt and Cyprus during the reign of Trajan; and during the reign of Hadrian, approximately 580,000 Jews were killed.

When Julius Caesar launched a raid on the lands of the Osibbetis in Germany, he defeated them and slaughtered 400,000 of them in a single battle. When Attila, king of the Huns, was defeated at Chalons, 300,000 perished. In the year 631 CE, the Muslims killed 60,000 in Syria. When the Goths launched a raid on Milan, they killed more than 300,000 people. In the year 734, Muslims in Spain killed 370,000, and the death toll in the war that broke out between Charles Martel and the Muslims reached about 350,000.

So let the skeptic not be surprised if it is said that Abijah mustered 400,000 men and that he killed nearly half a million in battle.

🌀 **The objector said:** It is stated in **2 Chronicles 15:19**, “There was no war until the thirty-fifth year of King Asa’s reign,” and this contradicts what is stated in 1 Kings 15:33.

🔍 **In response, we say:** Please refer to our response regarding 1 Kings 15:33, for the accepted practice in those times was to date events from the separation of the Kingdom of Israel.

🌀 Objection to **2 Chronicles 16:1**

🔍 See our comments on 1 Kings 15:33

🌀 Objection to **2 Chronicles 20:35, 36**

🔍 See our comments on 1 Kings 22:49

🌀 **The objector said:** **2 Chronicles 21:16–17** states that the sons of King Jehoram were taken captive, but **2 Chronicles 22:1** says they were killed.

🔍 **In response, we say:** There is no contradiction; they were first taken captive, and then killed.

🌀 **The objector said:** In **2 Chronicles 21:17**, the name “Jehoahaz” appears, but the

Ezra

🌀 **The objector said:** “There is a third Book of Ezra, which Christian scholars have stated is not one of the inspired books.”

📖 **In response, we say:** The scholars of the Children of Israel considered the Books of Ezra and Nehemiah to be a single book, and they said that Ezra wrote the first part of it, and Nehemiah completed it. They then divided this single book in the Hebrew Torah into two parts, as we find them in our Holy Scriptures today, calling the first part “Ezra I” and the second part “Ezra II.” There is also an apocryphal book written in Greek, adapted from the Books of Ezra and Nehemiah, titled “Ezra III.” The Book of Ezra III was not included among the canonical books, and its contents are already found in the Books of Ezra and Nehemiah.

Let’s take an example to illustrate this: It is well known that the story of Adam, Eve, and others is mentioned in the Qur’an. If someone were to compile these stories into a book, would we say that this book is another Qur’an? By no means! The third book referred to by the objector is the Book of Ezra itself; rather, a person compiled it from the Book of Ezra and added commentary to it. Just as it is not permissible to say that the interpretations of exegetes or historians regarding the stories of the prophets constitute a second Qur’an, it is also not permissible to say that the third book based on the Book of Ezra is a separate book, for it is the Book of Ezra itself, with commentary added.

🌀 **The objector said:** “Ezra 1:1 states that Cyrus issued his decree for the return of the children of Israel to their land in 536 B.C. However, Jeremiah 25:12 says that the children of Israel would be carried into exile for 70 years, during the reign of Jehoiachin in 599 B.C. (2 Kings 24:13–17), and this is a contradiction.”

📖 **In response, we say:** One exile took place during the reign of Jehoiakim, followed by another during the reign of his son Jehoiachin (2 Kings 24:1) in 606 B.C. There are seventy years between 606 B.C. and 536 B.C.

🌀 **The objector said:** “**Chapter 2** of the Book of Ezra records the names of those who returned from the Babylonian exile under the leadership of Zerubbabel, listing 32 families by their numbers and names. Chapter 7 of the Book of Nehemiah records the same event; it agrees with Ezra on the number of members in 18 families but differs with him on the number in 14 families, with the discrepancy ranging from one person to 1,100 people. This is a contradiction.”

🌀 **In response, we say:** (1) It is possible that Ezra and Nehemiah listed the names of the families at different times; Ezra counted those who left Babylon with Zerubbabel, while Nehemiah counted those who actually arrived in Jerusalem. It may be that some of those who left Babylon to rebuild Jerusalem returned to where they came from, and some must have died along the way. It may also be that a family took in some members during the journey who were living in lands along the route. Perhaps people other than those whose names were recorded in Babylon traveled, thus increasing the number in Nehemiah’s list. For example, Magbish is not mentioned in the Book of Nehemiah, even though he is mentioned in Ezra 2:30; perhaps this is because he intended to travel to Jerusalem but changed his mind after Ezra had recorded his name.

(2) Let us not forget that a person often had more than one name, such as a given name, a surname, and a nickname. For example, the “children of Hariph” mentioned in Nehemiah 7:24 are called “children of Jorah” in Ezra 2:18, “children of Sia” in Nehemiah 7:47, and “children of Siaha” in Ezra 2:44, among other variations.

It may be that one of the figures omitted the number of returnees from the other tribes, limiting itself to mentioning those from the tribes of Judah and Benjamin. In fact, there were returnees from the other tribes as well, for the tribes of Judah and Benjamin were eager to return to their homeland and rebuild the Temple. Ezra 2:65 mentions the male and female singers; if we add them to those who traveled with Zerubbabel, their total number was fifty thousand.

🌀 **Objection to Ezra 3:2—Zerubbabel’s Father**

🌀 See our comments on 1 Chronicles 3:19

🌀 **The objector said:** “**Ezra 3:8–13** states that construction of the Temple began after the return from exile during the reign of Cyrus the Great, who ruled Persia from ap-

proximately 559 to 530 B.C. But Ezra 4:24 states that the rebuilding of the Temple took place during the reign of Darius the Persian, which was around 520 B.C. And it appears from Haggai 1:15 that construction of the Temple did not begin until 520 B.C. This is a contradiction.”

✎ **In response, we say:** The Book of Ezra speaks of the start of construction, then a halt, and then a resumption of construction after about 15 years. The passages in Ezra 3:10 and 5:16 refer to the start of the Temple’s construction, and Ezra 4:4 states that as soon as the enemies saw the people begin building, they harassed them and hindered them. This disruption continued throughout the reign of King Cyrus. Ezra 4:24 and Haggai 1:15 speak of the resumption of construction after it had been halted for about 15 years, when God sent the prophet Haggai to encourage the people to do so (Ezra 4:24). The people heeded the prophet Haggai’s call and began to complete the construction in 520 B.C. during the reign of Darius, finally finishing it in 516 B.C.

✎ **The objector said:** “Ezra 4:23 states that it was the non-Jewish rulers who halted the construction of the Temple, but Haggai 1:2 says, ‘This people says, “The time has not come, the time that the Lord’s house should be built.”’ This is a contradiction.”

✎ **In response, we say:** Both statements are true and complement each other. The foreign enemies used military force to halt the construction, and the frightened people failed to complete it.

✎ **The objector said:** “In Ezra 10:10–44, Ezra commanded the Jewish men to divorce their pagan wives so as not to increase the sin of the children of Israel. This contradicts what is stated in 1 Corinthians 7:12: ‘If a brother has an unbelieving wife, and she is content to live with him, he must not divorce her.’”

✎ **In response, we say:** These two commandments were given at different times, to different peoples, and for different reasons. Ezra instructed the men of the children of Israel in the Old Testament to separate from their pagan wives out of fear of their evil influence on their husbands and children. The Apostle Paul, however, instructed Christians in the New Testament that a believing spouse should remain with an unbelieving one, if the unbeliever is willing to keep the believing spouse, for the sake of the children (1 Corinthians 7:14), and so that the believing spouse might have the opportunity to win

the unbelieving spouse to Christ by their good conduct (1 Corinthians 7:16). Furthermore, Christians are not bound by the laws of the Old Testament, because Christ came to fulfill them.

Sample 119 pages

Nehemiah

🌀 Objection to **Nehemiah 7:38**—The Reconstruction of Ai

🔗 See our comments on Joshua 8:28

🌀 **The objector said:** “It is written in **Nehemiah 8:17**: ‘And all the assembly of those who had returned from the exile made booths and lived in the booths, for the people of Israel had not done this from the days of Joshua son of Nun until that day. And there was very great joy.’ This means that the people of Israel had not celebrated the Feast of Tabernacles since the days of Joshua. But Ezra 3:4 says that in the days of Zerubbabel, “they observed the Feast of Tabernacles as it is written.”

🔗 **In response, we say:** The meaning of the passage in the Book of Nehemiah is that there had not been a celebration as joyful as the one held in Nehemiah’s day since the days of Joshua; it does not mean that there had been no celebrations of the Feast of Tabernacles since the days of Joshua. Nehemiah’s celebration was unique in at least three ways: first, the entire community participated; second, the joy was very great; and third, during this celebration, a portion of the Torah was read every day from the first day to the last (Nehemiah 8:18).

🌀 **The objector said:** “Some Christian theologians have stated that **Nehemiah 12:1–26** is not divine revelation.”

🔗 **In response, we say:** The Book of Nehemiah is a revelation to Nehemiah, as scholars of the Children of Israel have stated, and as is evident from the use of the first-person pronoun when referring to Nehemiah; it records Nehemiah’s mission to Jerusalem and the reforms he carried out. The reason for the objector’s objection stems from the mention of the name Jaddua in verses 11 and 22 of chapter 12, whereas Jaddua was high priest when Alexander the Great attacked Jerusalem (351–331 B.C.). It is most likely that Nehemiah lived a long life and saw Jaddua, the grandson of Eliashib, serving as a priest, since the Book of Nehemiah mentions Jaddua among the priests, not as high

priest. Another reason for the objector's objection is the mention of Darius the Persian in verse 22 of chapter 12. It is most likely Darius Nothus (424–395 BCE), a contemporary of Jaddua, rather than Darius Codomannus (336–332 BCE). A third reason cited by the objector is the phrase “These were in the days of Nehemiah the governor,” found in verses 26 and 47 of Chapter 12. However, we note that Nehemiah's name in these two verses is accompanied by the name of another person: in verse 26, it is paired with the name Jehoiakim, and in verse 47, with the name Zerubbabel. It is therefore most likely that Nehemiah mentioned his own name in this manner while listing the names of Jehoiakim and Zerubbabel.

✿ **The objector said:** “The Christian exegete Adam Clarke stated that in the Greek translation of **Nehemiah 12:3**, two names were omitted, leaving only the third name, Shekinah; likewise, verses 4–6, 9, and 37–41 were omitted from Nehemiah 12, and the Arabic translator omitted verses 1–26 and 29.”

✍ **In response, we say:** These verses are present in the original Hebrew text, which is the authoritative source to which one must refer. A translation can always be corrected, for a translation is not revelation itself, but rather the conveyance of revelation into another language. Anyone who examines the Arabic translation in our possession will discover that all the verses are present. And even if one of the translators were to have omitted these verses, their contents are found elsewhere in the Book of God, as they contain the names of those who returned from captivity, which are mentioned in the Books of Ezra and Chronicles, among others. So if a translator erred and omitted them from one place, they remain in another.

Esther

🌀 **The objector said:** “They differed as to which prophet wrote the Book of Esther.”

📖 **In response, we say:** God inspired one of His prophets to write this book; we do not distinguish between His prophets. The Jewish historian Josephus said that the author was Mordecai, who raised his cousin Esther, and that he wrote it to be preserved in the records of the Persian Empire; he did not mention the name of God in it because he knew that the Persians would replace the name of God with the names of their idols. Some Jewish commentators relied on the passage in Esther 9:20—“Mordecai wrote these things down”—and claimed that the author was Mordecai, who became the second-in-command in King Ahasuerus’s kingdom. The truth is that no one can say with certainty the name of the prophet whom God used to write the Book of Esther.

The Qur’an has mixed things up by making Haman a minister of Pharaoh, even though he was a minister of Ahasuerus, king of the Persians. This is one of its glaring errors. The Torah—which is the oldest history book in the world (and from which Muhammad drew his Qur’an)—does not tell us that Pharaoh had a minister named Haman; rather, it states that Haman was a minister of Ahasuerus.

🌀 **The objector said:** “How can the Book of Esther be divinely inspired when it contains no mention of God’s name?”

📖 **In response, we say:** The author feared to mention God’s name, lest the officials of the Persian kingdom’s archives substitute God’s name with that of their gods while preserving the book in the royal records. Even if the book contains no mention of God’s name, it is not devoid of God’s work, as Mordecai said to his cousin Esther after she ascended the throne: “Who knows whether you have come to the kingdom for such a time as this?” (Esther 4:14). The book reveals how God governs the universe to fulfill His lofty purposes, and how human beings carry out His good will, whether willingly or unwillingly.

🌀 **The objector said:** “Ten verses in Chapter 10 and six chapters (Chapters 11 through 16) of the Book of Esther are not of divine revelation.”

📖 **In response, we say:** The Children of Israel have preserved this book with the utmost care, and they do not have ten verses from Chapter 10, nor six chapters from 11 to 16. There is no doubt that they are the ones to whom we must turn and on whom we must rely for the preservation of their holy books and the records of their wondrous events. However, the Book of Esther exists in two versions: a short version, which is the original Hebrew text upon which it is based, and a long version, which is the Greek translation—the one to which the objector refers. Furthermore, the Greek translation includes an appendix explaining the origin of the Greek translation. St. Jerome translated these additions.

False Allegations Against the Poetic Books

Job

🌀 **The objector said:** “The Book of Job is not inspired, according to some, and according to those who say it was written by an anonymous author.”

📖 **In response, we say:** We will limit our reply to the fact that the Qur’an acknowledges it as inspired, for it quotes the story of Job from this book and mentions it in the Qur’an, saying in Surah Saad (38:41–44): “**And remember Our slave Ayub (Job), when he invoked his Lord (saying): ‘Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)! (Allah said to him): ‘Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink.’ And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. ‘And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!’**” And this is repeated in Surah Al-Anbiya’ (21:83–84). The Qur’an declares that Job was a prophet, and this book was revealed to him, as stated in Surah An-Nisa’ 4:163. Were it not for this book, Muhammad would not have been able to mention anything —whether little or much— about Job.

🌀 **The objector said:** “The Book of Job is questionable.” He added, “The Jewish scholar Maimonides said that the Book of Job is a pseudonymous work, and Clarke, Michael, Johann Salomo Semler, Stock, and other Christian scholars agreed with him on this

point.”

✎ **In response, we say:** The objector cited a statement from “Baily,” distorting its translation as is his custom, and claimed that there is a dispute among Christian scholars regarding the authenticity of the Book of Job. He also quoted statements from Horne, distorting their translation and omitting their essence, and presented the objection without providing a response to it—for he is a man who is untrustworthy in his reporting and weak in his arguments.

The objector has been dishonest in his citation; he quoted this statement from Horne’s book and added the phrase “a baseless tale and a false story.” Those scholars did not say that. All they said was that it is a hypothetical story intended for educational purposes; thus, the objector acted dishonestly and ignored the rest of the text. Let us mention some of what he omitted: All scholars, both past and present, have declared that the Book of Job is not a hypothetical tale nor a fabricated narrative, but rather a true account. Scholars have cited strong evidence that the Book of Job is a divine revelation to Job, and among these eminent scholars are Lusden, Kalmet, Heidegger, Karpezov, Van Til, and Spanhaym and Scholten, Eligen, Archbishop Maggie, and the bishops Patrick, Sherlock, Loth, Tomlin, and (Gray), as well as the scholars Tyler and Brestley—in short, all the later scholars, researchers, and exegetes... This concludes Horne’s statement, which the objector distorted and took out of context. The objector claimed that some scholars said the Book of Job is a false narrative and a fabricated story, but the truth is that no one ever said such a thing! His statement is a clear fabrication and a blatant display of ignorance regarding the translation, and he did not stop there—he even distorted the text to mislead the general public!

Job and the Quran

Does he not realize that those who claim Job was a fictional character—merely a made-up name—are denying his Quran? And what does he say in his Quran, which does not limit its mention of Job and his story to a single passage, but rather mentions him in numerous passages that he was a prophet!

Surah An-Nisa’ 4:163 “Verily, We have inspired you (O Muhammad) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma’il

(Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), *Ayub (Job)*, Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms)."

Surah Al-Anbiya' 21:83, 84 "And (remember) *Ayub (Job)*, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us."

Surah Sad 38:41–44 "And remember Our slave *Ayub (Job)*, when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)! (Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink." And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!?"

Let the objector tell us: Did God reveal His message to a fictional character who does not exist? And does he claim, after his story has been mentioned in the Qur'an, that he is fictional? Out of sheer obstinacy, the objector has turned a blind eye to these facts and failed to realize that he has contradicted his own Qur'an by accepting flimsy arguments.

The Qur'an states that Job was a real person, and his story is neither a fabricated narrative nor a hypothetical one, but rather actual events; that he endured calamities and tribulations, after which God lifted them from him and restored his family to him, and that God revealed a book to him. This book existed during the time of Muhammad; otherwise, he would not have referred to it. It is this very book that the objector has unjustly attacked.

Was Job a Real Person?

Horne presented conclusive evidence that Job was a real person who suffered that

The Psalms

✿ **The objector** cited absurd objections regarding the Psalms (*Al-Zabur*) and ignored the sound research presented by Horne. It is the objector's habit to cite absurd arguments or focus on trivial details while disregarding the research of scholars. Here is what Horne said:

“Everyone agrees that the Book of Psalms is divine revelation, and no one has deviated from this view. Among the proofs that it is revelation is that the Old Testament prophets referred to it, and Christ—the source of all wisdom— bore witness to it, just as His noble apostles testified that it is a revelation from God. Origen, Chrysostom, Augustine, Ambrose, and Othymias held that the Psalms were specifically the revelation of David. However, Hilarius, Athanasius, Jerome, Eusebius, and other eminent Christian leaders objected to this view. After careful investigation, it was established that they are a revelation to David and to some prophets who lived long before him, as well as to some prophets whom God sent after him. As for those who claimed that some of them were revelations to certain prophets during the Maccabean era, this claim has no basis in truth.

The earliest inspired hymns were those of our forefather Moses (Exodus 15), followed by the hymns of the prophetess Deborah (Judges 5) and Hannah (1 Samuel 2). However, the prophet David was renowned for these Psalms and for his musical skill, so much so that he was called “the sweet psalmist of Israel” (2 Samuel 23:1). He organized a group of skilled and devout men to recite and sing the Psalms in worship (1 Chronicles 6:31 and 16:4–8). Solomon continued this fine tradition in the First Temple (2 Chronicles 5:12–13), and when the Temple was rebuilt, the prophet Ezra renewed this sacred ordinance (Ezra 3:10–11). The children of Israel sang and recited them (Psalm 137:3). Christ endorsed worship through singing (Matthew 26:30 and Mark 14:26), and the Apostle Paul urged it (Ephesians 5:19

and Colossians 3:16). This tradition has continued to this day; the words with which Moses, David, Solomon, Heman, Asaph, and Jeduthun worshiped are the very ones with which Christians still worship, for they apply to and suit the circumstances of every person—especially since Christians worship the God of Moses, David, and Solomon through the gracious Redeemer, who continues to shower them with the same mercies He bestowed upon those prophets. They endure hardships similar to those that befell those noble figures; when they face adversity, they cry out for help, and when they experience ease, they give thanks.”

✍ This is part of what is mentioned in Horne’s book, from which the objector took a few brief passages that do not convey the full meaning.

It has been established through in-depth research that the Psalms are the revelation of God to Moses, David, Solomon, Asaph, Heman, Jeduthun, and the sons of Korah. Horne mentioned what was revealed to each of them and cited scholarly research worthy of scholars; however, the book was named after David by way of generalization because he is author of most of them.

As for the collection of the Psalms, David compiled the Psalms that existed up to his time, and when other Psalms were revealed to the prophets who came after him, they were added to the collection. There is no basis for the claim that one of Hezekiah’s associates compiled them into a single volume; rather, Hezekiah was the one who ordered that they be sung and recited in the Temple (2 Chronicles 29:25–30). Due to the objector’s extreme obstinacy, he made no mention of any of this.

The Titles of the Psalms

What demonstrates the vigilance and meticulousness of the Jews and Christians is that they discussed the title of the Psalms; for they do not accept anything except after evidence and proof. Thus, they undertook investigation and scrutiny, and concluded that they are part of the Psalms and that they are divine revelation, and they said that the Arabs used to call the poems they hung in the Kaaba “Al-Muzahhabat. (gold-embalazd words)” Just as Sharaf al-Din al-Busiri named his poem praising Muhammad “al-Burda”. Similarly, each psalm named after its author, as it is part of it.

The Content of the Book of Psalms

This book is a summary of the Holy Scriptures, for it mentions the creation of the world, divine providence, acts of grace, the exodus of the Children of Israel from Egypt, their journey through the wilderness, their settlement in Canaan, their law, rituals, and priests, the deeds of their heroes and brave men, their sins, their captivity, their repentance, and their return to God, as well as the trials endured by the Prophet David and his victories, the reign of Solomon; the coming of Christ, His incarnation, birth, life, sufferings, death, resurrection, ascension, kingdom, and priesthood; the descent of the Holy Spirit and the conversion of the nations; the rejection of Christ by the Jews; the establishment, growth, and consolidation of the Christian Church; and the afterlife, the Last Judgment, the punishment of the wicked, and the reward of the righteous.

Quotations from the Psalms in the Qur'an

The Qur'an states: "and to David We gave the book [of Psalms]" (An-Nisa' 4:163). And in Al-Isra' 17:55, it states: "We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms]." citing portions of the Book of Psalms. It is also stated in Al-Anbiya' 21:105 "For We have written in the Psalms, after the Remembrance (the Torah), 'The earth shall be the inheritance of My righteous servants.'" This corresponds to Psalm 37:11: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Observe how the Qur'an quotes from the Psalms, whose sources the objector has attempted to obscure.

🌀 **The objector said:** "In the Book of Psalms, there are calls for **vengeance**, and this contradicts Christ's commandment in Matthew 5:44 to love one's enemies."

🕊 **In response, we say:** We find prayers calling for vengeance in many of the Psalms, perhaps most notably in **Psalms 35, 69, 109, and 137**. These are consistent with the spirit of the Law of Moses, which called for an eye for an eye and a tooth for a tooth (Leviticus 24:19), but they contradict the spirit of Christ's teachings, which call for forgiving one's enemies and praying for those who wrong you (Matthew 5:43–48). The reason for this is that the authors of the Psalms lived during the era of the Mosaic Law; thus, they offered their prayers to God with pure consciences, without impulsiveness or emotional recklessness, because they hated sin and, consequently, hated the sinner who

Proverbs

🌀 **The objector said:** The author of *“Izhār Ul-Haq”* objected to the **book Proverbs**, claiming that his account was flawed; he cited passages from Horne that suited his own views and omitted the statements that spoke the truth.

🦋 **In response, we say:** (1) No one has doubted that the Book of Proverbs of Solomon is among the divine wisdom that dazzles the mind, given its exquisite advice, its exhortation to virtue, and its deterrence from vice. It makes clear that righteousness is the foundation of happiness in this world and the Hereafter, in addition to other proverbs that embody the highest degree of wisdom. This is proof that God—who knows both the manifest and the hidden—is the One who revealed it to Solomon and made him an instrument in His hand to express His will and decree. And if we were to say: “Even if all of humanity and the jinn were to unite to produce wisdom comparable to Solomon’s, they could not produce its like—even if some of them were to support one another”—our statement would be free from exaggeration and most fittingly applied to examples such as Solomon’s. It should not be said of anyone else, for the Qur’an, as mentioned earlier, contains nothing but brief, confused, and disjointed stories stolen from others, as it testifies to itself by saying: *“And indeed, it is [mentioned] in the scriptures of former peoples.”* Ash-Shu’ara’ 26:196.

(2) Scholars unanimously agree that the Book of Proverbs of Solomon the Wise is a divine revelation to Solomon; he wrote this book by divine inspiration, for he uttered some three thousand proverbs (1 Kings 4:32), and the men of Hezekiah, king of Judah, compiled only five chapters from these proverbs (Proverbs 25:1). These, too, are the proverbs of Solomon that were recorded by the men of Hezekiah, king of Judah. Solomon’s book was compiled during the reign of King Solomon, but the men of Hezekiah compiled only five chapters. The Proverbs of Solomon are a collection of 29 chapters that no one has ever doubted, and it has an appendix consisting of chapters 30 and 31. Chapter 30 begins with the words: *“The words of Agur the son of Jakeh, his utterance. This man declared to Ithiel—to Ithiel and Ucal:”* and Chapter 31 begins with the words:

“The words of King Lemuel, the utterance which his mother taught him:”

(3) Some have argued that “Lemuel” refers to Solomon, as it is a title for him—since “Lemuel” means “one who dedicates himself to God”—and the same applies to the word “Agur,” which means “composer,” thus also referring to Solomon. Others have maintained that they are two prophets other than Solomon. In any case, the number of Jewish and Christian prophets and their noble messengers does not exceed fifty. Muslim scholars have differed regarding the number of prophets, with some stating 100,024, as mentioned in the hadith of Abu Dharr, and it has been said to be one million, two hundred thousand, and twenty-five thousand; the first figure is the most widely accepted. They also differed regarding al-Khidr, Luqman, and Alexander: some held that they were prophets, while others held that they were saints! Consider this and marvel!

Both Jews and Christians are meticulous about preserving even the smallest detail in their scriptures, down to the very title of the book. They are not like the Muslims in their compilation of the Qur’an; they have omitted much from it. Here we quote a passage from the Book of Proverbs (Proverbs 30:7–9): “Two things I request of You (Deprive me not before I die): Remove falsehood and lies far from me; Give me neither poverty nor riches— Feed me with the food allotted to me; Lest I be full and deny You, And say, “Who is the Lord?” Or lest I be poor and steal, And profane the name of my God.” We would have liked to quote something from Chapter 31—which urges fairness and abstinence from intoxicants, and describes the virtuous woman—but we direct the reader to savor the pearls of this exquisite book, which no human being, no matter how eloquent, could ever produce. How could they, when it is the revelation of the All-Wise, the All-Knowing? Such is the nature of this work, which the objector claimed to be flawed, the poet’s words apply to him: “*And whoever has a bitter, diseased mouth will find even pure, clear water to be bitter.*”

🌀 **The objector said:** It is written in **Proverbs 8:22–24**: “The Lord possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When there were no depths I was brought forth, When there were no fountains abounding with water.” Jewish scholars have said that these verses are a prophecy about Christ, and they prove that Christ is a created being.

 **In response, we say:** These verses do not indicate that Jesus the “Son” was born, but rather that He has existed from eternity, because the statement “He possessed me at the beginning” implies His existence from eternity, since something can only be possessed if it first exists. As for God’s (or the Godhead’s) “acquisition” of Him—which took place before His works, from eternity—this is because the Person of the Son is the One who reveals God, proclaims His purposes, and brings them to fulfillment. The term ‘possession’ here does not refer to the literal sense of acquisition or ownership, but rather to the spiritual sense that corresponds to God’s oneness, His immutability, and His self-sufficiency independent of all things in existence. This meaning is limited to the manifestation of the Godhead in the Person of the Son and the fulfillment of His purposes in Him from eternity. And the statement: “I have been established from everlasting ... When there were no depths I was brought forth,” means that Christ was anointed with oil, a religious term denoting the appointment of a person to a position, according to God’s will. Nor does this verse indicate that the Son was created from eternity; rather, it indicates that He existed from eternity, for the phrase “I have been established from everlasting” or “I was appointed” proves that He existed from eternity, since the one who is “anointed” or “appointed” must first exist. Likewise, the word “I was brought forth” does not mean “I was created” at all; rather, it means “I was revealed,” “I was proclaimed,” or “I was born.” It is self-evident that it cannot be anything other than this, because Proverbs 8 speaks of “the Son” as the wisdom of God. It is inconceivable that God would be without wisdom from the beginning or from eternity, and then at some point create wisdom for Himself! It is certain that He is characterized by wisdom from the beginning or from eternity, for this is consistent with His perfection and His immutability and lack of evolution.

See our commentary on Psalm 2:7.

 **Objection to Proverbs 12:21**—No Evil Befalls the Righteous

 See our comments on Job 2:3

 **The objector said:** “Proverbs 16:4 states, ‘The Lord has made all for Himself, Yes, even the wicked for the day of doom.’ This contradicts 1 Corinthians 10:13, which says, ‘No temptation has overtaken you except such as is common to man.’”

Ecclesiastes

🌀 **The objector said:** “There is disagreement regarding the author of the Book of Ecclesiastes.”

📖 **In response, we say:** It is customary for the objector to present flawed opinions and baseless notions while turning a blind eye to sound research. However, among the evidences indicating that it is a revelation to Solomon the Wise is what is stated in Chapter 1:12: “**I, the Preacher, was king over Israel in Jerusalem.**” And in verse 16: “**I communed with my heart, saying, “Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge.**” In fact, chapters 2: 4–9, 12:9–10 clearly indicate that Solomon the Wise was the one who wrote this book, for he was the one who acquired immense wealth, magnificent palaces, glory, prestige, and great wisdom; he was a king of renown and fame; and he saw what no one before him had seen and no one after him will see. Yet he said: “I found all of this to be vanity of vanities and a chasing after the wind.” The author of “*Izhār Ul-Haq*” turned a blind eye to these clear indications of the intended meaning and the strong evidence supporting it; instead, he clung to baseless delusions and ignored the rebuttals against them, saying:

🌀 **The objector said:** “Limchi (one of the Jewish scholars) said that the Book of Ecclesiastes was written by the prophet Isaiah; the Talmudic scholars said it was written by Hezekiah; Herodotus said that Zerubbabel ordered his son Ehud to compose it; Yahin said it was written after the Babylonian Exile; and Zarkel said it was written during the time of Antiochus Epiphanes.”

📖 **In response, we say:** (1) These statements are nothing more than conjecture, stemming from the fact that they found certain words in the book derived from foreign languages; thus, due to their extreme meticulousness, they arrived at these conclusions. However, upon reflection and investigation, it became clear that the reason for the presence of some foreign words in this book is Solomon’s association with foreign women

(1 Kings 11:1–2), from whom he adopted some words.

(2) The Jewish nation's trade was extensive during Solomon's reign, so some words from the languages of the nations with whom they traded found their way into the Hebrew language. The Bible testifies that the Israelite nation reached the height of its glory during Solomon's reign, and its trade expanded and its wealth increased.

(3) The descriptions in this book do not apply to Isaiah, Hezekiah, or anyone else, but apply only to Solomon, for he was renowned for his wisdom, wealth, and other qualities that distinguished him from others.

(4) God appeared to Solomon twice (1 Kings 3:5, 9:2, and 11:9).

(5) When the Jewish prophets began compiling the sacred books into a single volume after the Exile, they concluded, after careful examination, that this book is among the inspired writings. These are the words of Horne, from whom the author of *"Izhār Ul-Haq (Truth Revealed)"* derived his objection.

✿ **The objector said:** "If Ecclesiastes were divine revelation, the New Testament would have quoted from it."

✍ **In response, we say:** The Gospel writers quoted from many books of the Old Testament, but they did not quote from certain books such as Ruth, the Books of Chronicles, Esther, the Song of Songs, and Ecclesiastes. Yet both Jews and Christians consider these books to be divinely inspired. The New Testament's citation of the Old Testament was not the criterion for a book's canonicity; rather, the criterion was that the Spirit of God inspired its author. Although the New Testament contains no direct quotations from Ecclesiastes, the truths found in it are also present in the New Testament. The truth that "a man reaps what he sows" is found in Ecclesiastes 11:1 and Galatians 6:7; the warning against youthful passions is found in Ecclesiastes 11:10 and 2 Timothy 2:22; the inevitability of death is found in Ecclesiastes 3:2 and Hebrews 9:2, and the idea that the love of money is an evil is found in Ecclesiastes 5:10 and 1 Timothy 6:10.

✿ **The objector said:** "How can the Book of Ecclesiastes be divine revelation when it raises despairing questions, such as the statement in 1:2: 'Vanity of vanities,' said the Preacher, 'vanity of vanities; all is vanity'?"

📖 **In response, we say:** The Book of Ecclesiastes is a dialogue in which the Preacher—known as the Ecclesiastes—explains the realities of life and clarifies the path to true happiness. Therefore, we cannot take a verse out of context or consider it in isolation from the verses that follow. For example, when the Preacher says that “all is vanity,” he follows this by stating: “There is no profit under the sun” (Ecclesiastes 2:11). The benefit lies in the eternal things above the sun—in the divine, not in the worldly. And Ecclesiastes concludes his book with the timeless advice: “**Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man’s all.**” (Ecclesiastes 12:13).

🌿 **The objector said:** “**Ecclesiastes 3:19–20** states: ‘For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all is vanity. All go to one place: all are from the dust, and all return to dust.’ But this is contradicted by what is written in John 5:28–29: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”

📖 **In response, we say:** The Book of Ecclesiastes is a dialogue between an inquirer who seeks to know and a wise philosopher who explains the truths. The inquirer compares humans to animals, and the wise man responds by clarifying the immortality of man. In every age, there have been people who teach the annihilation of the soul, and thus the hope of resurrection is rendered void. However, a careful reader of Ecclesiastes 3:19–20 will see that it does not teach the perishability of the soul, but rather explains that just as an animal dies, so does a human being. Both go to the same place—meaning that both are from the dust and to the dust they return. It is clear that this reference refers to the decay of the body that follows death. As for the soul, its condition is different. In 12:7, it says, “**Then the dust will return to the earth as it was, And the spirit will return to God who gave it,**” which teaches the immortality of the soul and its return to God.

We are thus faced with two established truths: (1) Physical death occurs to both humans and animals, with a great similarity, at least outwardly, in their fate. (2) The human soul returns to God following death. The soul, therefore, is immortal. Conse-

The Song of Solomon

🌸 **The objector** cited baseless misconceptions about the Song of Songs. Had he quoted Horne’s statement in its entirety, that would have been closer to justice and fairness. But the objector was not content to act with such integrity.

📖 **In response, we say:** The Song of Songs contains similes and metaphors to express the relationship between God and His people, and it brings divine truths closer to our understanding through tangible, observable images.¹⁵ Thus, it attributes human inclinations and emotions to God Himself. The Qur’an states: “Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you” Al- ‘Imran 3:31. The Qur’an also ascribes to God the attribute of anger, such as “God’s anger toward them,” and the attribute of satisfaction, as in His saying, “God is pleased with them.” The discussion has been presented in full.¹⁶ The Song of Songs is one of the inspired books; it was revealed to Solomon the Wise, who spoke three thousand proverbs, and his songs numbered one thousand and five (1 Kings 4:32).

Scholars have argued that this was a revelation to Solomon, citing numerous pieces of evidence, including:

- (1) The fact that the first verse of this book mentions the Song of Songs, which is attributed to Solomon.
 - (2) It refers to the decoration of his palace (1:5) and to the horses and chariots he purchased from Pharaoh, king of Egypt (1:9), which corresponds to what is mentioned about him in 1 Kings 10:28–29. It also mentions Abinadab, who was married to one of Solomon’s daughters (6:12 and 1 Kings 4:11).
 - (3) If it is said that non-Hebrew words appear in it, indicating that it is not from the Old Testament, we would respond that the Children of Israel intermingled with their neighboring nations through business dealings and trade, as we mentioned in our commentary
- ¹⁵ See chapter “Figurative Language in the Qur’an and Hadith” in part Five of this series
¹⁶ “The Great Exegesis Tafsir Al Kabir” Volume I, page 408.

on the Book of Ecclesiastes; therefore, it was to be expected that a few words from the languages of those nations would be found in this book. Kenikott argued that this book was written after Solomon because the letter “yod” appears in the name of David; they used to write David’s name with this letter after Solomon. This is flimsy evidence, especially since David’s name appears only once in this book (4:4). Is it acceptable for a single discrepancy to undermine strong and solid evidence? But why not say that the scribes who came after Solomon wrote David’s name according to the convention of their time? In any case, this indicates that the meticulousness of the People of the Book reached an extraordinary level; they did not limit themselves to scrutinizing the language, but examined the letters themselves, drew conclusions from them, and based their judgments on those conclusions. Compare this to the fact that Islamic scholars have identified as many as 12,000 discrepancies in the words, letters, vowels, and consonants of the Qur’an.

(4) The prophet Ezra included this book among the sacred writings, and he did so only by divine revelation. It was present in the Septuagint two hundred years before Christ, and was translated into Greek by Aquila, Symmachus, and Theodotian in the second century C.E. In the third century, Origen commented on it, and Jewish scholars unanimously agreed that it was divine revelation. The Jewish historian Josephus included it among the divine books, and Christian scholars received it from Jewish leaders exactly as it was. Melito, the bishop of Sardis, included it among the sacred books in 170 CE after visiting Palestine to inquire of the Jews about the number of their divinely inspired books. This book was mentioned by Ignatius, a disciple of the Apostle John, in the early second century; Athanasius cited it in the third century; and Jerome and Rufinus mentioned it in the fourth century A.D.

(5) In this book and others, God uses metaphors and similes to express the relationship between Himself and His people. He likens His love for His people to the love of a bridegroom for his bride; elsewhere, He likens the union between Himself and His people to the union between a husband and wife, between the trunk of a tree and its branches, between the head and the members, and so on. God has condescended to make sublime truths accessible to our minds through tangible images; He has ascribed to Himself human emotions, such as love and satisfaction, and even psychological states such as sorrow and anger, among others. The Qur’an states: “If you should love Allah,

then follow me, [so] Allah will love you” (Al-‘Imran 3:31). He has also been attributed the attribute of anger, as in the phrase, “God’s wrath fell upon them”; the attribute of satisfaction, as in “God was pleased with them”; the attribute of amazement, as in “I was amazed” and “If you are amazed, then be amazed at what they say”; and the attribute of mercy, as mentioned in numerous verses.

The Islamic scholars have said: Every attribute that cannot be ascribed to God Almighty is interpreted in light of its necessary implication (see our commentary on Psalm 78:65–66).

Therefore, if the Song of Songs contains any similes or metaphors, they must be interpreted in light of their intended meaning, not their literal sense. The reason the objector claims that this is “worldly love” is the use of these metaphors in the text. If a Westerner were to make such a claim, we would excuse him due to his ignorance of the terminology of the Sufi masters; this is unlike an Eastern reader, who is familiar with the poems of Muhyiddin Ibn al-‘Arabi, Ibn al-Farid, and others, for their poems on divine love are too well-known to require mention. And they said of Ibn al-Farid:

Pass by the tombs and say;

Peace be upon you, O Ibn al-Farid.

You have shown wonders in the poetry of good manners,

And uncovered a well-guarded, mysterious secret,

And you drank from the sea of love and devotion,

So you were quenched by an overflowing, boundless ocean.

🌀 **The objector said:** “How can the Song of Songs be among the books of the Torah when it contains all these sexual and sensual matters, even though the Apostle John says: ‘For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.’ (1 John 2:16)?”

👉 **In response, we say:** (1) Since ancient times, the Song of Songs has been among the canonical books of the Torah. Centuries after its acceptance as a canonical book, in the first century CE, the school of Rabbi Shammai questioned its canonicity, and Rabbi

False Allegations Against the Prophetic Books ¹⁷

Isaiah

🌀 **The objector said:** “A debate took place in India, and one of the debating sides said, “27 chapters are missing from the Book of Isaiah.”

🔪 **In response, we say:** We do not know where the objector got this objection from. Did he base it on the opinions of the most distinguished scholars who are relied upon, or on the ignorant whose habit is to stir up trouble, spread falsehoods, and be obstinate? None of the early or later scholars has ever made such a statement; it is a childish claim that a learned person must refrain from, just as their claim that the Torah, the Psalms, and the Books of the Prophets were raised to heaven, or that the Torah and the Gospel are contained within the Qur'an, the Qur'an within the Basmala (*Bismillah* “بِسْمِ اللَّهِ” **In the name of Allah, the Entirely Merciful, the Especially Merciful**), the Basmala within the letter “b” “ب” and the letter “ba” within its dot—which implies that religion is non-existence! Remaining silent in the face of such statements is the best response.

🌀 **The objector said:** “Twenty-seven chapters of the Book of Isaiah are not divinely inspired, according to the respected German scholar Stahlen.”

🔪 **In response, we say:** All Jews and Christians have unanimously agreed that the prophecies of Isaiah, in their entirety, are divine revelation. That was until the late

¹⁷ The reader is advised to read Chapter 11 of the previous part, titled “The Prophecies,” as an introduction to this chapter.

1800s, when some atheists arose who do not believe in revelation or inspiration and deny prophecy altogether. When they saw that the 27 chapters contained prophecies about the pagan nations, about the deliverance of the children of Israel through Cyrus, about the magnificent glory and redemption they would receive through the Messiah, and other future events that God fulfilled just as the prophet had said, they were astonished and denied the prophecies. Their contemporaries then refuted their arguments.

Regardless of that, the language of the 27 chapters is similar to that of the rest of Isaiah's prophecies; his similes, metaphors, and expressions are consistent. He was particularly known for using metaphors from the plant world, such as comparisons to cypress and oak trees, and to a woman in labor. The atheists turned a blind eye to the internal evidence—namely, the unity of style—and concluded that the 27 chapters of his prophecies were not his own, because they contain true prophecies that astounded their minds. We are astonished by the objector, who calls the German Stahlen “one of the best” to deceive the gullible into believing that he is among the pious, not the atheists.

what would this stubborn objector say if we were to quote to him the words of ‘Isa ibn Subayh—known as Abu Musa and nicknamed al-Muzdar—who maintained that people are capable of producing something like the Qur’an in terms of eloquence, structure, and rhetorical skill, even though he went to extremes in asserting that the Qur’an was created and declared as unbelievers those who claimed it was pre-eternal? And what would he say about the followers of Ibrahim ibn Sayyar al-Nizam, who said, “The Arabs were capable of producing something like the Qur’an, but God diverted them from doing so,” and who was notorious for slandering the senior Companions of Muhammad, claiming that ‘Umar struck Fatima’s abdomen on the day of the pledge of allegiance until she miscarried al-Hasan, and that he shouted: “Burn her down with everyone came out from her womb.” And there was no one in the house except Ali, Fatima, al-Hasan, and al-Husayn—so should we quote the statements of these people as if they were the words of the most virtuous?

🌿 **The objector said:** “Chapters 40–66 of the Book of Isaiah were not written by the prophet Isaiah, but were added by another writer who lived in Babylon, not in Palestine, because they speak of the Babylonian Exile, which predates the time of the prophet Isaiah, who wrote chapters 1–39.”

 **In response, we say:** Ever since the Book of Isaiah was written, Jewish and Christian biblical scholars have believed that the entire Book of Isaiah is a revelation from God to a single prophet, Isaiah. However, beginning in 1780, some Bible scholars—who do not believe in revelation or prophecy—have cast doubt on the unity of the book, arguing that chapters 1–39 are addressed to the inhabitants of Palestine with a message suited to their circumstances, while chapters 40–66 are addressed to a later generation that came a century and a half later, who were exiles in Babylon. These chapters speak to them about the destruction of Jerusalem and the Babylonian exile as a *fait accompli*, and mention the name of Cyrus the Persian, who came many years after the prophet Isaiah. They said that its author must have been someone other than the writer of the first part of the book... But those who believe in divine revelation hold that God used His prophet Isaiah—while he was living in Palestine—to address a generation that would come more than one hundred and fifty years later, residing in the land of exile, in Babylon, through the spirit of prophecy. For the Lord says: “For I am God, and there is no other—I declare the end from the beginning, and from ancient times what has not yet been done, saying, ‘My counsel shall stand, And I will do all My pleasur’” (Isaiah 46:9–10). There is strong evidence that the author of the entire book is a single person, Isaiah son of Amoz, because the book begins with the words: “The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem” (Isaiah 1:1), which serves as the title for the entire book. Here is evidence supporting this view:

(1) Chapters 1–39 prepare the reader to examine the prophecies about the future found in chapters 40–66. In chapters 1–35, the prophet warns the people of the Assyrian threat to their safety, while chapters 36 and 37 describe Sennacherib’s invasion and the spiritual decline that led to the fall of Jerusalem (chapters 38 and 39). In these four chapters, the prophet prepares his people for what is to come regarding the Babylonian exile and their return from it. The book is a single unit.

(2) The New Testament quotes from all sixty-six chapters of the Book of Isaiah, regarding them as God’s revelation to Isaiah; For example, Matthew 3:3 quotes Isaiah 40:3 regarding the voice crying out in the wilderness; Matthew 8:17 quotes Isaiah 53:4 that Christ bore our infirmities; Matthew 12:17 quotes Isaiah 42:1 that Christ does not cry out or raise His voice in the streets; Matthew 13:14 from Isaiah 6:9–10 regarding those who hear but do not understand; Mark 7:6 from Isaiah 29:13 regarding those who

Jeremiah

🌀 **The objector said:** “In Jeremiah 2:22, God says to the nation of Israel, ‘For though you wash yourself with lye, and use much soap, Yet your iniquity is marked before Me,’ says the Lord God.’ But in chapter 4:14, Jeremiah advises this nation, saying: ‘O Jerusalem, wash your heart from wickedness, That you may be saved.’ This is a contradiction.”

🌀 **In response, we say:** In Jeremiah 2, the Lord speaks of external, ritual purification that does not reach the heart, whereas what is needed is an inner purification that the prophet calls “circumcision of the heart” (Jeremiah 4:4). It is this inner purification that is required in Jeremiah 4, and it is attained through sincere repentance, not through external religious rituals.

🌀 **The objector said:** “The verse in Jeremiah 10:11 that reads, ‘Thus you shall say to them: “The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.”’ was not written by the prophet Jeremiah, but was added at a later date, because it is written in the Chaldean language.”

🌀 **In response, we say:** As for this verse, it was written in the Chaldean language, and none of the early or later scholars has claimed that this verse is an addition to the original text or that it is the words of someone else, as is evident from the context. Rather, the Prophet quoted it in the Chaldean language for a rhetorical device of eloquence and rhetoric, namely emphasis. This is evident in that he urged the Israelite nation to hold fast to the true, living God who created the two worlds by His Word, and to abandon the gods of the Chaldeans and others, while making clear to them the falsity of those gods. The purpose of quoting this verse in the Chaldean language was for the Children of Israel to understand, in their own language, the falsity of the false gods, because when the message is conveyed to the Chaldeans in their own language, it takes root in their minds. This presupposes that the Children of Israel already knew the living God; for if they understood what others said about Him, it follows that they must have already abandoned the false gods.

Although the author of the Qur'an stated that his book is in pure Arabic, it contains a great deal of non-Arabic terminology, such as "abariq" (water jug), "ara'iq" (Ottoman seat), "istabraq" (brocaded silk cloth), "saradq," "zanjil," "al-sirat" (the path), "al-taghut" (idol, devil), "majus" (wise men from the East), "marjan" (leguminous plant), "maqalid" (Keys) "firdaws" (paradise), "qastas" (balance), and "ghasaq" (bitter cold).

He included these terms because he was unable to express himself in Arabic, unlike Jeremiah, who used the phrase as a rhetorical device. Should he be criticized for this, yet Muhammad not be criticized, even though he filled his Quran with numerous terms from Greek, Abyssinian, Nabatean, Persian, and other languages for no reason?

🌀 **Objection to Jeremiah 18:11**—Is the Lord the Source of Evil?

🔍 See our comments on Deuteronomy 32:4 and on James 1:13.

🌀 **The objector said:** "We read in **Jeremiah 22:30** that King Coniah was barren, but in 1 Chronicles 3:17–19, several sons are listed for him, one of whom is mentioned in Matthew 1:12. This is a contradiction."

🔍 **In response, we say:** (1) The meaning of the phrase "Write this man down as barren" is clarified in the same verse, in the statement: "**For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.**" This means that he had sons, but none of them would succeed him on the throne.

(2) It may be that Coniah (or Jeconiah) himself was barren, since he was taken into exile at the age of 18 (2 Kings 24:8, 15) and was not released until he was 55 years old (2 Kings 25:27). Accordingly, the names listed in 1 Chronicles 3:17–19 represent his heirs, not his sons. Perhaps Solomon's line ended with Jeconiah (2 Kings 10:13–14 and 11:1). With the death of Jeconiah, the line of Nathan began to inherit the throne, and Shealtiel—his nephew and successor—was the first to assume the reign (1 Chronicles 3:18–19). Thus, the evangelist Matthew presented to us the line of heirs to David's throne, while the evangelist Luke presented to us the natural genealogy.

(3) If Jeconiah was childless and adopted sons, then Christ would not be of his lineage, and thus the objector's objection is refuted.

🌀 **The objector said:** "**Jeremiah 25:1, 11, 12** read '**The word that came to Jeremiah**

concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which was the first year of Nebuchadnezzar king of Babylon)... And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. ‘Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the Lord; ‘and I will make it a perpetual desolation.’

But Jeremiah **29:1, 2, 10** read ‘Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. (This happened after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.)... For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.’

Finally, we read in Jeremiah **52:28-30**: “These are the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews; in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons; in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons were four thousand six hundred.”

✿ **The objector said:** “Three things can be gleaned from these three statements: First, that Nebuchadnezzar ascended the throne in the fourth year of Jehoiakim’s reign, which is correct, as the historian Josephus has stated. He said: Second, Jeremiah sent the letter after the exile of King Jeconiah and the leaders of Judah. Third, the number of captives in the three deportations was 4,600, and the third deportation took place in the twenty-third year.” There are three errors here:

1. The exile of King Jeconiah, the leaders of Judah, and the craftsmen took place 600 years before Christ, and Jeremiah sent his letter to them after their departure; therefore, the Jews’ stay in Babylon must have been seventy years. This is incorrect because Cyrus released them approximately 536 years before Christ, so their stay in Babylon lasted

Ezekiel

🌀 **The objector said:** “In **Ezekiel 1:5–28**, it is stated that he saw the likeness of four living creatures, running back and forth like a flash of lightning (verse 14); they lifted up from the earth (verse 19), and their wheels rose with them (verse 20). Some have interpreted what the prophet Ezekiel saw as a visit by Aliens from other planets to our earth.”

🕊 **In response, we say:** What the prophet Ezekiel said does not describe Aliens, but rather his vision of the glory of the Lord, for he says in verse 28, “**This was the appearance of the likeness of the glory of the Lord.**” Furthermore, the prophet was having a vision, and visions have symbolic, non-literal meanings, as stated in Revelation 1:20: “**The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.**” Therefore, his statement in Ezekiel 1:5, “the likeness of four living creatures,” does not mean that the prophet literally saw four living creatures. It is most likely that the four living creatures he saw were angels, for he says in verse 6 that each of them had four wings with which to fly. This reminds us of the seraphim seen by the prophet Isaiah, each of whom had six wings (Isaiah 6:2), as well as the four living creatures with eyes in front and behind that were seen by John the Revelator (Revelation 4:6). These four beings carried a message from the Lord to His prophet Ezekiel—not from extraterrestrial beings—to deliver the message to the children of Israel, “the rebellious nation” that had rebelled against God (Ezekiel 2:1–4). God said to him, “Go to the house of Israel and speak with My words to them” (3:4).

There is no evidence of beings inhabiting other planets, although there are evil spirits that the Bible calls “a lying spirit” (1 Kings 22:22) and “deceiving spirits” (1 Timothy 4:1). We recognize these by their lies and deception, just as false prophets, fortune-tellers, sorcerers, and diviners are recognized. (Deuteronomy 13:1–9, 18:9–14, and 1 Timothy 4:1–3)

🌀 **The objector said:** “It says in **Ezekiel 4:10**, ‘**And your food which you eat shall**

be by weight, twenty shekels a day; from time to time you shall eat it.’ And in verses (12–17), ‘And you shall eat it as barley cakes; and bake it using fuel of human waste in their sight.’ Then the Lord said, “So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them.” So I said, “Ah, Lord God! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth.” Then He said to me, “See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it.” Moreover He said to me, “Son of man, surely I will cut off the supply of bread in Jerusalem; they shall eat bread by weight and with anxiety, and shall drink water by measure and with dread, that they may lack bread and water, and be dismayed with one another, and waste away because of their iniquity.’ So this is an abrogating verse and an abrogated verse.”

✎ **In response, we say:** The Prophet sought help from God, and God answered his prayer and granted his request. This prophecy was fulfilled with the siege of Jerusalem. In any case, there is neither an abrogating text nor an abrogated one. Were it not for space constraints, we would elaborate further, but the reader should carefully examine these verses and will find the objector’s claim to be invalid.

Mohammed was eating with his hands stained with traces of his own feces

And the Muslim who objects to this text and looks down on it has not read the hadiths about Muhammad, who would defecate and clean himself with pebbles, then eat without washing his hands! It is reported in “Sahih Muslim” Ibn Abbas, reported: The Apostle of Allah (Muhammad) came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. In another narration transmitted by Sa’id b. al-Huwairith it is like this: It was said to the Messenger of Allah You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution. ¹⁹ And what is surprising is that “*Sahih Muslim*” classified this hadith and included it in the chapter on menstruation!

✎ **The objector said:** “God said in **Ezekiel 12:13** about King Zedekiah: ‘I will also spread My net over him, and he shall be caught in My snare. I will bring him to Baby-

19 Sahih Muslim 374d; Book 3, Hadith 151; Book 3, Hadith 728

lon, to the land of the Chaldeans; yet he shall not see it, though he shall die there.’ So how can he come there and not see it?”

🔍 **In response, we say:** Yes, he was brought there but did not see it, because the king of Babylon blinded King Zedekiah’s eyes, then bound him in chains and brought him to Babylon, as we explained in our commentary on 2 Kings 25:7.

🌿 **The objector said:** “It is written in **Ezekiel 14:9**, ‘And if the prophet is induced to speak anything, I the Lord have induced that prophet.’ How does God lead prophets astray?”

🔍 **In response, we say:** If a prophet goes astray, he does so of his own accord, and the Lord allows him to proclaim his errors to the people, for He does not force anyone to obey Him; rather, He warns people against the deception of the misguided prophet by sending true prophets who proclaim the truth. The false prophets have hated the heavenly truth and have not accepted the love of the truth so that they might be saved; therefore, God will send them a delusion so that they may believe a lie, in order that all those who have not believed the truth but have taken pleasure in wickedness may be condemned (2 Thessalonians 2:10–12).

🌿 **Objection to Ezekiel 18:20**—The Son Does Not Bear the Father’s Sin

🔍 See our comments on Exodus 20:5, Joshua 7:1, and Luke 11:51

🌿 **The objector said:** “**Ezekiel 20:25** states, ‘I also gave them up to statutes that were not good, and judgments by which they could not live.’ This contradicts many verses that say the Lord’s statutes are good, such as ‘The law of the Lord is perfect, reviving the soul. The Lord’s testimonies are true; they make the simple wise’ (Psalm 19:7).

🔍 **In response, we say:** The “unwholesome statutes” refer to the pagan statutes that God allowed the children of Israel to follow and practice because they disobeyed Him; He describes them in verse 21 of the same chapter, saying, “But the children rebelled against Me. They did not walk in My statutes, nor did they keep My ordinances to do them.” It could be said that God’s commandments are harmful to the sinner who does not obey them, for they judge and condemn him. They are the fragrance of life to those who live by them, but the fragrance of death to those who break and transgress them.

Daniel

🌀 **The objector said:** “The first verse of the Book of **Daniel** states, ‘**In the third year of the reign of Jehoiakim king of Judah,**’ which indicates that the prophet Daniel wrote his book in the sixth century B.C. However, the book contains extensive and detailed information about the kingdoms of the world, from the reign of Nebuchadnezzar around 605 B.C. to the reign of the Roman Empire, which began in 241 B.C. and continued until Pompey conquered the Promised Land in 63 B.C. Therefore, Daniel cannot have been the author of the book.”

🌀 **In response, we say:** The Book of Daniel contains great prophecies, the fulfillment of which began in his own time and extended for hundreds of years after his death. Chapter 11 of his prophecy contains detailed prophecies spanning from the reign of Cyrus the Great to the era of the Antichrist—who is the enemy of Christ—at the end of the present age, and into eternity. Daniel’s predictions of the future are so precise that the reader might mistake them for a historical account recorded by an eyewitness! Yet Daniel recorded these detailed prophecies hundreds of years before they occurred. Those who reject prophecies have claimed that Daniel could not have been the author of the book, but that someone else wrote it after him and attributed it to him; however, believers who trust in God’s foreknowledge and His accurate revelation to His servants the prophets recognize that God revealed through His servant Daniel all the future events recorded in his book.

🌀 **Objection to Daniel 1:1**—When did Nebuchadnezzar attack Jerusalem?

🌀 See our comments on Jeremiah 46:2

🌀 **The objector said:** “**Daniel 1:21** states that Daniel remained until the first year of King Cyrus, but we find that Daniel was still alive until the third year of Cyrus, as shown in Daniel 10:1.”

🌀 **In response, we say:** Daniel remained in a position of responsibility and authority

until the first year of King Cyrus's reign, and his prayer was answered when Cyrus issued the decree allowing the Israelites to return to their land. He then lived for two years in Babylon after Cyrus's decree was issued, in retirement, until he died.

✿ **The objector said:** Daniel 2:45 states, "Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure," and this is a prophecy about the emergence and spread of Islam. The four kingdoms mentioned here are the Chaldeans, the Midianites, the Persians, and the Greeks. Although Alexander the Great defeated the Persians and scattered them, they later regained their former glory, alternately weakening and strengthening until the time of Khosrow Anushirvan (AD 512-579).

After Muhammad's death, Muslim armies marched against them and conquered them, as well as Mesopotamia and Palestine. Therefore, the kingdom of Islam is the one referred to as the kingdom that succeeded the four kingdoms and ruled over the whole earth (verses 44 and 45)."

✎ **In response, we say:** (1) This explanation does not apply to historical facts, because the Medes did not have a kingdom after the Babylonians; rather, they were one and the same kingdom, as evidenced by the fact that Darius the Mede (Daniel 5:31, 6, and 9: 1) reigned for a few months over the Chaldeans—the region surrounding Babylon—and then became a satrap under King Cyrus the Great; thus began the second kingdom, namely the Persian Empire (Daniel 8:3, 4, 20).

(2) Greece succeeded Persia, becoming the third kingdom (Daniel 8:5, 7, 21), and Rome succeeded Greece, becoming the fourth kingdom (Daniel 2:40), which was greater than all the others. However, Muslim historians have completely ignored it.

(3) As for the revived Persian kingdom, it cannot be the fourth kingdom; rather, it must be either the fifth or the third kingdom, and the prophecy refers to what happened during the reign of the fourth kingdom (Daniel 2:40, 44; 7:7, 19, 23). As for Greece being the third kingdom rather than the fourth (as the Muslims have claimed), this is evident from what is said about it, for it conquered the Persians and succeeded them (Daniel

8:5, 7, 21), and Greece was divided into four parts after the death of Alexander the Great (Daniel 8:8, 22). Its influence gradually diminished until it was absorbed into the Roman Empire, whose dominion encompassed the civilized world of that era. During Roman rule, Christ was born in Judea, which was under Roman control. The kingdom that Christ established at that time was not of this world (John 18:36; Luke 1:31–33; Daniel 7:13, 14, 27), as evidenced by the fact that it was not established by the sword like the kingdoms of the world.

Furthermore, Christ called Himself the Son of Man, and from this it is evident that He is the One whom Daniel saw in his vision, seated on the clouds of heaven and reigning over the whole earth (Daniel 7:13). His kingdom is the one Daniel described as the stone that was cut out without hands and filled the whole earth (Daniel 2:45), and when He comes again to our earth, every knee will bow to Him (Philippians 2:9–11).

🌀 **The objector said:** “**Daniel 2:48** states that Daniel was highly esteemed in the kingdom of Babylon, but we find no mention of him in Daniel 3:12 when his three companions refused to bow down to the golden statue.”

✂ **In response, we say:** It is most likely that Daniel was away from the capital on government business, and the crisis regarding the worship of the statue occurred while he was traveling outside the capital.

🌀 **The objector said:** “The song of the three youths in **Daniel 3** of the Book of Daniel, as well as chapters 13 and 14 of that book, are accepted by Catholics but rejected by Jews and Protestants. Furthermore, Theodoshen (who translated the Torah into Greek) inserted the hymn of the three youths between verses 23 and 24 of Chapter 3, and included the story of Susanna and the dragon in Chapters 13 and 14; the Latin translation followed his example.”

✂ **In response, we say:** The subject of the fabricated books has already been discussed at sufficient length in part two of this series “*The Right Guidance*”, but we inform the objector that:

- (1) It has been established that the original text of Daniel’s prophecies remains intact, without the slightest alteration or change. Although the Latin translation included some of these fabricated additions, scholars have rejected them because the original

Hosea

🌀 **The objector said:** “**Hosea 1:2** states that God commanded the prophet Hosea to take for himself a woman who had committed adultery and children born of adultery. This contradicts God’s command, ‘You shall not commit adultery’ (Exodus 20:14), which is the seventh commandment of the Ten Commandments, as well as the command in Leviticus 21:14 that a priest must not marry a prostitute, and the command in 1 Corinthians 6:16 not to marry an unbeliever.”

📖 **In response, we say::** (1) Some commentators have stated that Hosea married “Gomer,” who was pure, as a symbol of the children of Israel when God first called them, as stated in Hosea 2:15: “**She shall sing there, As in the days of her youth, As in the day when she came up from the land of Egypt.**” Then Gomer left Hosea and was unfaithful to him (Hosea 3:1), so she came to be called “the woman of harlotry.” This painful experience prepared Hosea to carry out his mission of preaching to the people of Israel, who had been unfaithful to the Lord and had worshiped idols. Hosea’s treatment of his sinful wife served as an example, teaching the people of Israel how God treats them. Hosea’s words came from his heart and his personal experience, so they had a profound impact on his listeners.

(2) Others have said that the prophet Hosea actually married an adulterous woman, and that Hosea was not a priest but an ordinary man whom God called to be a prophet. This marriage served as an illustration to teach Hosea and his people that God, who had “married” the people of Israel, faced their betrayal yet loved them and redeemed them, for “the land has committed adultery by forsaking the Lord” (Hosea 1:2b). The prophets used the experiences of the Israelites as illustrations for themselves, as the Apostle Paul said in 1 Corinthians 4:6: “Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn.”

(3) This story does not condone adultery; rather, it condemns both physical and spiritual adultery and is consistent with the Seventh Commandment. Chapter 4 of the

Joel

🌀 **The objector said:** “**Joel 3:6** mentions Greece in the statement, ‘Also the people of Judah and the people of Jerusalem You have sold to the Greeks, That you may remove them far from their borders’ This took place in the fourth century B.C., whereas biblical scholars say that the Book of Joel was written in the ninth century B.C.”

🌀 **In response, we say:** Joel 3 deals with God’s punishment of the Phoenicians and the Philistines because they kidnapped some Jews and sold them as slaves to the Greeks, thereby driving them from their borders. There is no mention here of the Greek Empire. If Joel had mentioned in this verse the expansion of the Greek Empire during the reign of Alexander the Great in the fourth century B.C., he would not have accused the Phoenicians and Philistines of selling the Jews to them.

🌀 **The objector said:** “In **Joel 3:12**, the Lord says, ‘For there I will sit to judge all the surrounding nations.’ But it is customary to say that God stands to judge humanity, as stated in Isaiah 3:13: “The Lord stands up to plead, and stands to judge the people.”

🌀 **In response, we say:** The two expressions complement each other, and both are figurative. The Lord sits to hear and render his judgment, and he stands to carry out the judgment.

Amos

🌀 **The objector said:** “It says in **Amos 3:6**, ‘If there is calamity in a city, will not the Lord have done it?’ How can God be the cause of every disaster, when the apostle James says in James 1:13 that God does not tempt anyone with evil?”

📖 **In response, we say:** See our commentary on Deuteronomy 32:4, and James 1:13.

Sample 119 pages

Jonah

🌀 **The objector said:** “It says in **Jonah 1:1**, ‘Now the word of the Lord came to Jonah the son of Amittai’ so what is recorded in the Book of Jonah is merely a parable and not historical fact.”

📖 **In response, we say:** There is ample evidence that the events mentioned in the Book of Jonah are historical facts, including the following:

- (1) Those who deny the historicity of the events in the Book of Jonah are the same ones who deny miracles and revelation.
- (2) 2 Kings 14:25 mentions Jonah son of Amittai as a prophet whose prophecies were fulfilled. It is well known that 2 Kings is a historical book that records historical facts.
- (3) Christ said, “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.” (Matthew 12:40). This statement is a prophecy by Christ concerning His death and resurrection, and the prophecy was fulfilled. Christ could not have compared historical facts about his death and resurrection to non-historical facts, such as Jonah’s presence in the belly of the whale for three days and three nights.
- (4) Recent excavations have revealed a tomb in northern Palestine that is believed to be the tomb of the prophet Jonah, and ancient coins have been found bearing the image of a man emerging from the mouth of a whale.

🌀 **The objector said:** “**Jonah 3:3** states, ‘Now Nineveh was an exceedingly great city, a three-day journey in extent.’ This is an exaggeration, because a person walks between 90 and 120 kilometers in three days. There was no city in the ancient world with a diameter of between 90 and 120 kilometers.”

📖 **In response, we say:** The Book of Jonah does not state that Nineveh’s diameter was

Micah

🌀 **The objector said:** “Micah 3:4 states, ‘Then they will cry to the Lord, But He will not hear them; He will even hide His face from them at that time, Because they have been evil in their deeds.’ This contradicts James 1:5, ‘let him ask of God, who gives to all liberally and without reproach.’”

📖 **In response, we say:** These two verses speak of two different kinds of people—those who have done wrong and those who have done good. God does not withhold His blessings from sincere repenters who ask with unwavering faith (James 1:6), but He withholds them from those who ask wrongly so they can spend on their own pleasures (James 4:3)... Furthermore, God’s promises to answer prayer are conditional upon obedience, faith, and the greatest good for the one who asks. Nor has God promised to answer every request exactly as the petitioner asks. The apostle Paul, for example, asked God for healing, but God did not heal him; rather, He gave him the grace to endure his illness (2 Corinthians 12:9). These matters are left to God’s love and wisdom.

Habakkuk

🌀 **The objector said:** “**Habakkuk 3:3** states, ‘God came from Teman.’ Isn’t God everywhere? So how can it say that He came?”

📖 **In response, we say:** The verse does not speak of God’s existence, but of His revelation of His presence. The point is that God revealed Himself in a specific way, just as He appeared to His servant Moses on Mount Sinai (Deuteronomy 33:2), and just as the angel appeared to Manoah, the father of Samson (Judges 13).

🌀 **The objector said:** “It is written in **Habakkuk 3:3**, ‘God came from Teman, and the Holy One from Mount Paran.’ And ‘the Holy One from Mount Paran’ is a prophecy about Muhammad.”

📖 **In response, we say:** (1) The rest of the verse states: “His majesty covers the heavens, and the earth is filled with His praise.” This is clear evidence that the “Holy One” referred to is not Muhammad but God, to whom the passage refers from the beginning of the verse, where it says, “God has come from Teman.”

(2) Mount Paran is located on the Sinai Peninsula (see the commentary on Deuteronomy 33:2). Teman is the name of the region of Edom. Mount Paran and the region of Teman are close to one another, and both are much closer to the city of Jerusalem than they are to Mecca.

(3) Genesis 36:11, 19 confirms that Teman descended from Esau, the ancestor of the Edomites. Historians and geographers agree with this, as do the prophets who wrote about this city: Jeremiah (49:7, 20), Ezekiel (35:13), and Amos (1:11–12), and Obadiah (8–10). If Teman had any connection to Islam, Obadiah would have prophesied its woes and destruction. However, we Christians have no doubt that Teman has absolutely nothing to do with Islam.

Haggai

🌀 **The objector said:** “It is written in **Haggai 2:7**: ‘and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,’ says the Lord of hosts.’ The “desire of all nations” refers to Muhammad, because the word “*desire*” in Arabic is derived from the root “*ḥamadah*,” from which “Muhammad” is also derived.”

✂ **In response, we say:** In Arabic, as in Hebrew, not every word derived from the root “*hamd*” refers to Muhammad; this is all the more true of the Hebrew language (see our commentary on Song of Songs 5:16).

Furthermore, this very word, “*hamdah*,” appears in the prophecy of Daniel (11:37) with the meaning “the lust of women”; therefore, there is no logical evidence to be derived from a word from which terms with different meanings are derived.

Nor can we believe that Muhammad was the desire of all nations, for he conquered lands by the sword, and every conqueror by the sword is detested by the vanquished nation. It is likely that the “desire” refers either to (1) the gold and silver mentioned in verse 8, or (2) the election of all nations, which the Apostle Paul calls the “election of grace” (Romans 11:5)—from whom the Christian church was formed—or (3) Christ Himself, who came to His temple and, from Jerusalem, poured out His grace upon all nations through the sacrifice of Himself, which He offered as atonement for the sins of the world (Haggai 2:9, Malachi 3: 3, Matthew 12:6, 41, and 42, Luke 24:36, and John 14:27, 16:33, and 20:21 and 26).

Zechariah

✿ **The objector said:** “What is mentioned in **Zechariah 11:12–13**—which the Evangelist Matthew referred to in Chapter 27:9 as being from the writings of Jeremiah—is incorrect.”

✂ **In response, we say:** (1) The Children of Israel divided the Old Testament into three main sections: The first section is the Law of Moses, which they called “the Law.” The second section they called “The Prophets,” beginning with the prophecy of Jeremiah. The third section was the Psalms, which they called “The Psalms.” This is what we find in Luke 24:44 in Christ’s words: “Everything written about me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.” Since the prophecy of Zechariah is included in the book of “The Prophets,” which begins with Jeremiah, the Evangelist Matthew attributed Zechariah’s prophecy to the prophet Jeremiah, considering it to be part of it.

(2) The Evangelist Matthew refers to a prophecy foretold by both Jeremiah and Zechariah, yet he cites it by referring to a single source: Jeremiah. Jeremiah bought a field, including the Potter’s Field (Jeremiah 19 and 32), and Zechariah mentions the thirty pieces of silver and their casting down. The valley mentioned in Jeremiah became a burial place for strangers, as the Evangelist Matthew states in chapter 27 of his Gospel.

Malachi

🌀 **The objector said:** “**Malachi 1:2–3** states, ‘Yet Jacob I have loved; But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness.’ Does God hate? And why does He love Jacob and hate his brother Esau?”

🦋 **In response, we say:** (1) What is truly astonishing is not that God hated Esau, but that He loved Jacob! What amazes us is God’s love for the sinner, who deserves nothing but destruction and death, and who is unworthy of any love. God’s love for the sinner comes solely from His grace, without any merit on the sinner’s part. Esau deserved divine punishment, and Jacob did not deserve divine grace.

(2) The word “hated” in the Bible does not mean hatred as we understand it today, but rather “to love less.” If we consider the context, we find that this “less love” and “more love” do not pertain specifically to Jacob and Esau as individuals, but rather to the lands inhabited by their descendants; for Jacob’s inheritance was fertile land, while Esau’s was a barren desert. And if we read Deuteronomy 21:5, we find that God loved the tribe of Levi more because He chose them to serve Him. This does not imply aversion (in the sense of hatred) toward the other tribes, but rather greater love for the tribe of Levi. Proverbs 13:24 states, “**He who spares his rod hates his son, But he who loves him disciplines him promptly.**” This means that a loving father is one who disciplines his son, whereas the one who “loves him less” is the one who lets him run wild!

(3) We understand from the New Testament that God loves the sinner but hates his deeds. In Revelation 2:6, God says He hates the deeds of the Nicolaitans but loves the Nicolaitans themselves and desires their repentance, “He is not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

🌀 **The objector said:** “**Malachi 3:1** states, ‘Behold, I send My messenger, And he will prepare the way before Me,’ and Matthew 11:10 states, “Behold, I send My messenger before Your face, Who will prepare Your way before You.’ This proves that the text has

been tampered with.”

✎ **In response, we say:** The Hebrew word for “before me” is “*lifanai*,” and for “before you” is “*lifanikha*,” differing by the letter “kh.” There is one reading that says “before me” in Malachi and another that says “before you.” The meaning is that the messenger who will precede Christ will prepare and make ready the way before him, whether the speaker is God the Father (as Matthew states) or Christ himself (as in Malachi). The fact that this single letter was not changed indicates the faithfulness of the copyists, for the copyist of the Gospel of Matthew was well aware of what was written in Malachi’s prophecy.

✿ **The objector said:** “**Malachi 4:5–6** states, ‘Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.’ Matthew 11:14 confirms that this is a prophecy about John the Baptist. However, John the Baptist himself said in John 1:21 that he was not the prophet Elijah.”

✎ **In response, we say:** John the Baptist was not the prophet Elijah himself, but he went before Christ “in the spirit and power of Elijah,” as stated in Luke 1:17, in order to turn the hearts of fathers and the disobedient back to the ways of the righteous, so as to prepare a people ready for the Lord. Thus, the man “like Elijah” referred to in Malachi’s prophecy is John the Baptist. The similarities between Elijah and John are their zeal and courage, their rebuke of sinners, the righteous, and the lowly, and their guidance of the lost to the paths of righteousness. This is Christ’s interpretation; He said that John was Elijah because he bore his spirit, his power, and his ministry. As for John, he denied that he was actually Elijah, and out of humility he did not say that he bore Elijah’s spirit and power. Thus, the praise of John came from Christ, not from John himself.