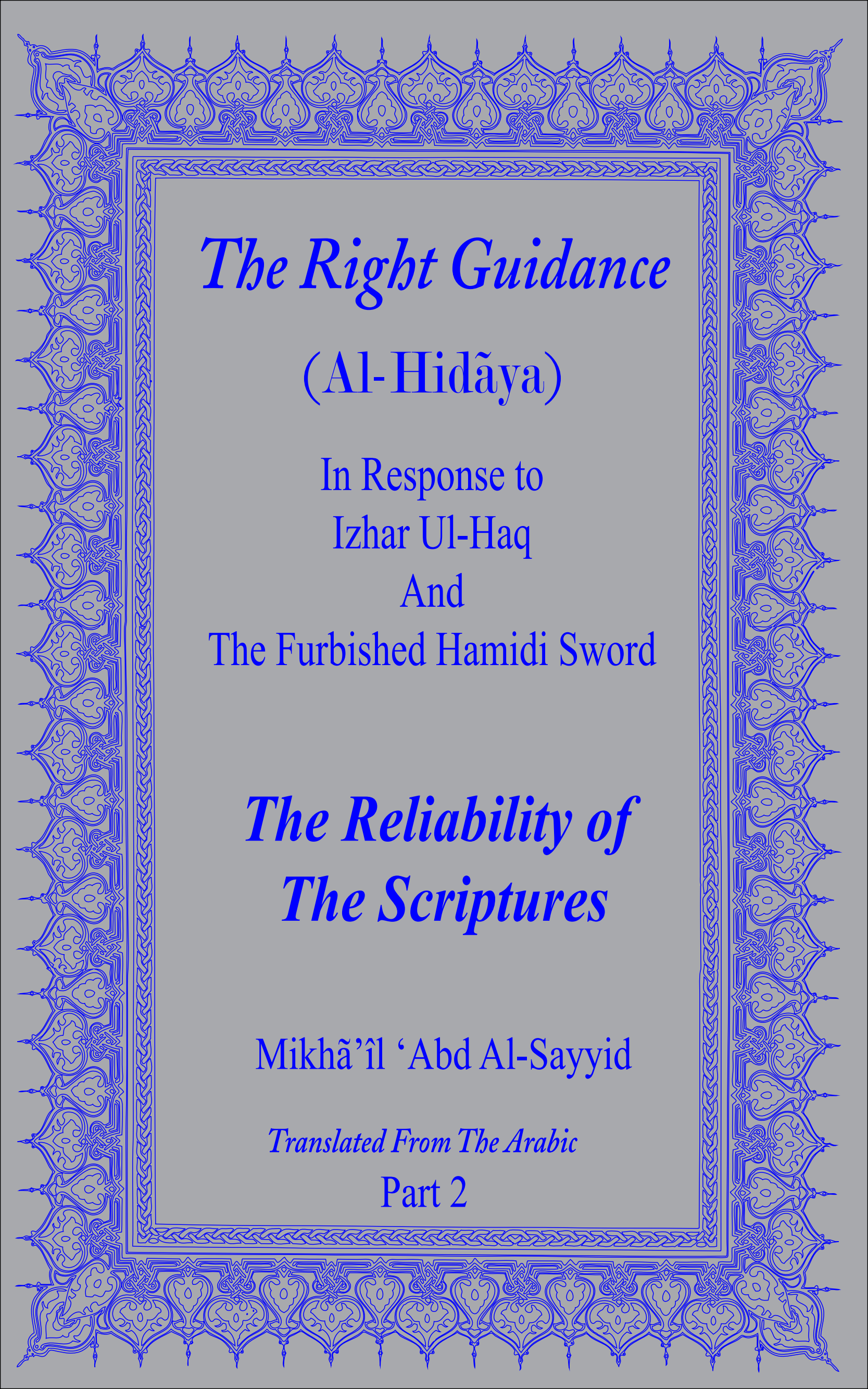




The Right Guidance

(Al-Hidāya)

In Response to
Izhar Ul-Haq
And
The Furbished Hamidi Sword

The Reliability of The Scriptures

Mikhā'il 'Abd Al-Sayyid

Translated From The Arabic

Part 2

The Right Guidance

In Response to “*Izhar Ul-Haq*”

Part Two

*The Integrity and Reliability of
the Scriptures*

Mikhā'il 'Abd al-Sayyid

Translated From The Arabic

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الْهَدْيُ الْإِيمَانُ

Translated from Arabic by Brother Chris

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English Title: The Right Guidance

“The Integrity and Reliability of the Scriptures”

Part 2/6

Arabic Title: Al-hidāya

First Printing (Arabic): 1898 - 1902

First English Edition 2026

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

WATER AND LIFE • VIRGINIA • UNITED STATES

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Sample

Preface

We are pleased to present the second part of “*The Right Guidance*” series, for Christian believers to study the responses to the many attacks directed at the Bible, both Old and New Testaments, 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.

In this book, servants of God will find a general introduction to the integrity of the Bible. The following parts of the series are as follows:

Part 3: False Allegations against the Old Testament

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.

Sample

Section one

***The Integrity of the
Old Testament Books***

Chapter 1

Have Books from the Old Testament Been Lost?

🌀 **The objector said:** “Many books have been lost from the Holy Scriptures, about twenty books in total.”

The Book of Wars and the Book of Jasher

🌀 **The objector said:** “The books that have been lost are the Book of Wars, which is mentioned in Numbers 21:14, and the second is the Book of Jasher, which is mentioned in Joshua 10:13 and 2 Samuel 1:18.”

📖 **In response, we say:** We said in response to the objection (Numbers 21:14)¹ that when Moses defeated the Amalekites, he wrote the Book of Wars as a memorial to this event and as a constitution for Joshua son Nun in his conduct and actions. This account is nothing more than a narration of that victory and laws to guide Joshua in his wars. In any case, it was not written by divine inspiration, and Moses was not commissioned to convey it

1 - See Part 3 of this series “False Allegations against the Old Testament”

to human beings, and therefore it was not included in the inspired books.

As for the Book of Jasher, some Jewish scholars believe that it refers to the Book of Genesis because it contains the stories of Abraham, Isaac, and Jacob, who were righteous men. Others believe that it refers to the Book of Deuteronomy (Deuteronomy 6:18 and 23:7). While others believed that it referred to the Book of Judges. Thus, it is an inspired book. We mentioned in our response to the objection (Joshua 10:13) that it is a history that includes the events that happened to the Jewish nation from year to year, especially the standing still of the sun, and it includes laws of war on how to attack and retreat, military science, and the use of the bow, as in (2 Samuel 1:18). Therefore, it was not revealed to a prophet or messenger, nor was it written by divine inspiration, but was recorded by a historian who chronicled the events of his time and was called “Yasher,” meaning “the upright one,” for the truthfulness of his account. To this day, there is a book in Hebrew called “Yashar” that contains national poems mentioning pious heroes who were known for their bravery. Based on this, since it is not divine revelation, it should be ignored, whether it exists or not.

Permissibility of Citing non-revelation

- 1 - It was customary for eloquent speakers to reinforce their words by citing sayings that were well-known or accepted by their opponents in order to establish their argument against them. The messengers and prophets to whom revelation was sent followed this method. The Apostle Paul quoted part of a saying by Aratus in Acts 17:28 and applied it to his point.
- 2 - In 1 Corinthians 15:33, he quoted a phrase believed to be taken from the poem “Mendou” by Thais, which is “**Evil com-**

Chapter 2

The Quran's Testimony to the Authenticity of the Bible

The Torah and the Gospel Were not Lost Before Muhammad's Time:

🌀 **The objector said:** “The original Torah and the original Gospel were lost before Muhammad, and what exists now are two books of biographies compiled from true and false narrations. We do not say that they existed in their original form until Muhammad’s time and then were distorted.”

✍️ **In response, we say:** Did Muhammad know that the original Torah and Gospel were lost before his time, or not? Did he know that the ones that existed in his time were fabrications? If he knew that they had been lost before his time and that the existing ones were fabrications, yet he encouraged adherence to them and praised them, then his words were pure nonsense, even deception and fraud. If he was unaware that they had been lost or that they were fabrications, then Gabriel should have alerted him to this important matter. If he knew this and did not warn him, he was guilty of a sin that is unforgivable before God and people.

One of the strongest pieces of evidence that Muhammad did not believe that the Torah and the Gospel had been lost in his time is his belief in them and his use of them as references, and that he came to establish their limits and urge the People of the Book to adhere to them. As for what he said about the Bible, it can be divided into two parts. The first part consists of what he said at the beginning of his mission, when he was weak and the Jews and Christians were indifferent to him, which was the Meccan period. The second part consists of what he said when the People of the Book opposed him, which is known as the Medinan period.

The Meccan Verses that Attest to the Authenticity of the Book:

Surah Ash-Shura 42:15 “I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Qur’an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.”

﴿وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا﴾ الشورى ٤٢: ١٥

Surah Ghafir 40:53-55. “And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)], A guide and a reminder for men of understanding.”

﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْثَرْنَا بَيْنِي إِسْرَائِيلَ الْكِتَابَ هُدًى وَذِكْرَى لِلْأُولَى الْأَلْبَابِ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ﴾ غافر ٤٠: ٥٣ - ٥٥

Surah Al-Furqan 25:35 “And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)], and placed his brother Harun (Aaron) with him as a helper”

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا﴾ الفرقان ٢٥: ٣٥

Surah Az-Zukhruf 43:45 “And ask (O Muhammad) those of Our Messengers whom We sent before you: “Did We ever appoint aliha (gods) to be worshipped besides the Most Beneficent (Allah)?”

﴿وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾ الزخرف ٤٣: ٤٥

Surah Yusuf 12:111 “It (the Qur’an) is not a forged statement but a confirmation of the Allah’s existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe.”

﴿وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ﴾ يوسف ١٢: ١١١

Surah Hud 11:17 “...and before it, came the Book of Musa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it, the Fire will be their promised meeting-place. So be not in doubt about it”

﴿وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالْتَأَمُّ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ هود ١١: ١٧

Surah Yunus 10:37 “but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gos-

Chapter 3

The Inadmissibility of Making the Qur'an a Constitution

🌸 **The objector said:** “Whatever the Qur'an confirms from the narratives of the Torah and the Gospel is certainly acceptable, and whatever it denies is certainly rejected. If the Qur'an is silent about confirmation or denial, we remain silent about it. We neither confirm nor deny it, as stated in Surah Al-Ma'idah 5:48 “And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)”. The meaning of the trustworthiness of the Qur'an is what Ibn Jurayj said: “The Qur'an is trustworthy in what it confirms of what the Jews and Christians have reported from their book. If it is in the Qur'an, then believe it, and if not, then reject it.” Another exegete said: “If it is in the Qur'an, believe it; if it is not in the Qur'an, disbelieve it; and if the Qur'an is silent about it, remain silent about it, for it may be true or false.”

✂ **In response, we say:** This rule, established by the objector and other fanatical Muslims, is directly contrary to the words of Muhammad. He said that the Qur'an came to confirm what was

before it in the Torah and the Gospel, and he said that the People of the Book are not on anything until they uphold the Torah and the Gospel, and that the Torah and the Gospel are light and guidance, and he said that we do not differentiate between the prophets but believe in all of them. Muhammad claimed that God Almighty commanded him to ask the People of the Book, and he often said, “So ask of those who know the Scripture [learned men of the Torah and the Gospel], if you know not” Surah An-Nahl 16:43 and other things.

(Second) Since the Torah, the Gospel, and the Psalms are the origin because they precede the Quran in time and place, then anything that contradicts them must be rejected and ignored. It is not permissible to make the Qur'an the source because it is a branch, and all its narrations are incomplete, but they are mentioned in detail in the Torah and the Gospel, where you will find their origins, branches, times, places, and names of their characters.

(Third) The objector has, as is his despicable habit, taken the words of the Qur'an out of context. If he had quoted them in full, the pillars of the rule he has established would have collapsed. However, we will quote them and say that in Surah Al-Ma'idah 5:43-47, it says, “But how do they come to you for decision while they have the Taurat (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers. Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge

by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws). And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers - of a lesser degree). And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious). Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah." Then he quoted the words that the objector cited, which are, "And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)"

Al-Hasan, Al-Zuhri, 'Ikrimah, Qatadah, and Al-Sadi said: "It is possible that the prophets who converted to Islam referred to are Muhammad, but he mentioned him in the plural form to honor him because Muhammad ruled that the Jews should be stoned, and this ruling was in the Torah. Then he said: Those who do not judge according to what is in the Torah and the Gospel are disbelievers, wrongdoers, and transgressors."

The objector omitted all these statements and mentioned some of the meaning of the phrase and omitted the end of it, which is his statement, "To each of you We have prescribed a law and a method."

The Qur'an did not say: Believe what I have confirmed, disbelieve what I have denied, and neither believe nor disbelieve what I have remained silent about. Rather, it said: Those who do not judge by the Torah and the Gospel are disbelievers, wrongdoers, and transgressors. Muhammad said: I am the first to revive the command of Allah and His Book, that is, the Torah and the Gospel.

And when his exhortation to the People of the Book to uphold their law rendered the Qur'an and his message superfluous, he said: "To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion]" The exegetes said: Every nation has a law: the Torah has a law, the Gospel has a law, and the Qur'an has a law in which Allah, Exalted and Glorious, permits whatever He wills. And the verse indicates that every messenger came with a specific law, so it is not necessary for the nation of one messenger to follow the law of another messenger.⁷

Although this Islamic principle is flawed because the way of salvation is the same in the Torah and the Gospel and their meaning is the same, this statement is sufficient to refute the flawed principle of the objector. The Qur'an did not say, "What I have believed, believe..." and so on, but rather it said: "Every nation has a law and a way." The truth is that God's way is one, and anything that contradicts it is false.

Regardless of all that has been said, if we make the Qur'an the constitution of faith and deeds, the world will be filled with injustice, oppression, ignorance, tyranny, and corruption, not to mention that when it first entered Egypt, it removed its joy and beauty and spread destruction and ruin, burning its libraries, which the scholars of the world still mourn. In Al-Maqrizi,

7 - Al-Khazin, Part I, p. 618

Part I, Page 159, and elsewhere, it is written, “When Amr ibn al-‘As asked Umar ibn al-Khattab (The Caliph) about the Library of Alexandria, Umar ibn al-Khattab replied, “As for the library, either its books confirm what is in the Qur’an, in which case we have no need for them, or they contradict it, in which case they are abominable and misguided, and in either case it is better to burn them.” So he used them as fuel for the baths of Alexandria for six months, even though they had been written over several generations.

It Is Not Permissible to Ask Jews and Christians

✻ **The objector** quoted a statement mentioned by Al-Bukhari: “Ibn ‘Abbas said, “‘Abdullah bin ‘Abbas said, “O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah’s Books and distorted it and wrote something with their own hands and said, ‘This is from Allah, so as to have a minor gain for it. Won’t the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about that (the Book Al-Qur’an) which has been revealed to you”⁸ So you should not ask them.

🌿 **In response, we say:** This is directly contrary to the statements of the Quran, as Muhammad claimed that God commanded him to ask the People of the Book, as stated in Surah Yunus (10:94) “So if you (O Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book [the Torah and the Gospel] before you”; In Surah Al-Isra (17:101) “Ask then the Children of Israel”; and in Surah

8 - Sahih al-Bukhari 7523; Sahih al-Bukhari 7363

Chapter 4

No Semantic Distortion:

🌀 **The objector said:** “There are two types of distortion: verbal and semantic. Christians acknowledge semantic distortion on the part of the Jews in the Old Testament in their interpretation of the verses referring to Christ. Protestant scholars acknowledge that it originated with the followers of the Pope in the books of the Old and New Testaments, just as the followers of the Pope accuse them of this. Protestant scholars emphatically deny verbal distortion, and I will prove this.”

🌀 **In response, we say:** Christians in general do not believe in either semantic or verbal distortion; rather, each sect supports its doctrine from the Bible by interpreting some of its verses according to its own whims. The source is free from distortion, alteration, and substitution, but they interpreted the Bible and gave it meaning according to their inclinations and desires. Something similar has happened in the Qur’an, and the objector knows that there are many Islamic sects, and each group has interpreted the words of the Qur’an according to its own desires and whims. The implication of this law that he enacted is that the Qur’an has been distorted in meaning. If he is satisfied with his book, we are not satisfied with our book, for it is free from distortion.

Distortion of the Qur'an

Al-Suyuti¹³ said: "Some sects of innovators believed in false doctrines and deliberately interpreted the Qur'an according to their own opinions, without any precedent among the Companions or their followers, either in their opinions or in their interpretations. They compiled interpretations based on the principles of their doctrines, such as the interpretations of Abd al-Rahman ibn Kaysan al-Asamm, al-Jaba'i, 'Abd al-Jabbar, al-Zamakhshari, and others like them. Some of these are eloquent speakers who slip innovations into their speech, and most people are unaware of this, such as the author of "*al-Kashaf*" and others like him, so that many of their false interpretations are spread among many of the people of the Sunnah. Al-Nasafi said in his creed: "The texts are to be taken at face value, and to deviate from them to meanings claimed by the esotericists is heresy." Al-Taftazani said in his commentary: "The heretics are called esoteric because they claim that the texts are not what they appear to be, but have esoteric meanings that only those with knowledge can understand, and their intention in doing so is to deny the Sharia altogether." It has been mentioned that Muslim scholars have said that the innovator has no intention other than to distort the verses and adapt them to his corrupt doctrine, so that whenever he sees a stray verse from afar, he seizes upon it, or whenever he finds a place for it in his doctrine, he rushes to it. The atheist has his interpretation, as does the Rafidi.

The Torah:

🌸 **The objector said:** "The People of the Book have three versions of the Torah. The first is the 'Hebrew version,' which is considered authentic by the Jews and Protestant scholars. The

13 - One of the greatest interpreters of the Qur'an and author of the Jalalain commentary

second is the ‘Greek version,’ which was considered authentic by Christians until 1500 CE and is still considered authentic by the Greeks and the Eastern Churches. These two versions comprise the Old Testament. The third is the Samaritan version, which is accepted by the Samaritans and comprises the five books of Moses, Joshua, and Judges.”

✎ **In response, we say** that the objector’s statement implies that there are three versions (i.e., three originals) of the Torah, whereas in fact there is only one version of the Torah, which is the Hebrew version. However, this Hebrew original was translated into Greek, and we discussed this in our comment on Al-Maqrizi and the Septuagint¹⁴ that Ptolemy, one of the Ptolemaic kings, asked the high priest of the Jews to send him 72 learned men from the tribes of Israel, on condition that they be well versed in Hebrew and Greek in order to translate the Torah. They translated it with great accuracy, and it was called *the Septuagint* in reference to the seventy-two scholars who translated it. The Torah that the objector referred to as the Greek Torah is the same as the Hebrew Torah, but it was translated into Greek.

As for the Samaritan Torah, its origin is also the Hebrew Torah. When the kingdom of Israel was divided into two parts, ten of the twelve tribes separated and became independent, uniting with the pagan nations. When Shalmaneser, king of Assyria, exiled the inhabitants of Samaria, the ten tribes and the neighboring countries, he sent various nations in their place, and they brought their idols with them. The remaining Israelites mixed with them and became one people (2 Kings 17:24). The Jews despised them and looked down on them, and what increased the hostility and hatred between the two groups was that the Samaritans adhered only to the five books of Moses and Joshua and rejected the rest of the books of the prophets. A Jewish priest was sent to them

14 - See the previous chapter under “Al-Maqrizi and the Septuagint”

from Babylon to teach them the true religion, but they accepted only the five books of Moses (2 Kings 17:28; 28) and translated them into their language. When the children of Israel returned from captivity and began to rebuild Jerusalem and the temple, they refused to accept the help of the Samaritans (Ezra 4:1-4). They slandered them and stirred up trouble against them with the kings of Persia (Ezra 4:5 and Nehemiah 4:1-8). The Samaritans severed relations with the Jews, built a temple on Mount Gerizim, and offered sacrifices on Mount Ebal, as Moses had said in Deuteronomy 27. The enmity between the two groups increased.

It is clear from this that there is only one Torah, which is the Hebrew Torah, and that the Greek Torah is its translation, as is the Samaritan Torah, or rather the five books of Moses and Joshua, which were translated into the Samaritan language. In any case, the Hebrew Torah is the reliable original.

Statement of the Ages of the Patriarchs:

🌿 **The objector said:** “The time from the creation of Adam to the flood of Noah is 1656 according to the Hebrew, 2262 according to the Greek, and 1307 according to the Samaritan. Then he quoted a table from Henry Scott’s statement of the ages of the patriarchs.”

📖 **In response, we say:** The Hebrew, Septuagint, and Samaritan Torahs differ greatly in terms of the length of time from creation to the flood. The period that follows, i.e., from the flood to the calling of Abraham and then onward to the coming of Christ, shows only a negligible difference among all historians.

This table shows the difference in the length of time between Adam and the Flood in the three versions of the Torah mentioned above, which we arrive at by adding the lives of each of the patriarchs before the birth of their firstborn together and

adding Noah's age in the year of the Flood to the total.

The Patriarchs Before the Flood	Their Lives at the Birth of Their First-born			Their Lives After the Birth of Their Firstborn			Their Lifespans		
	Hebrew	Samaritan	Septuagint	Hebrew	Samaritan	Septuagint	Hebrew	Samaritan	Septuagint
Adam	130	130	230	800	800	700	930	930	930
Seth	105	105	205	807	807	707	912	912	912
Enosh	90	90	190	815	815	715	905	905	905
Kenan	70	70	170	840	840	740	910	910	910
Mehaleel	65	65	165	830	830	730	895	895	895
Yard	162	62	162	800	785	800	962	847	962
Enoch	65	65	165	300	300	200	365	365	365
Methuselah	187	67	187	782	653	782	969	720	969
Lamech	182	53	188	595	600	595	777	653	753
Noah	600	600	600	350	350	350	950	950	950
Total	1656	1307	2262						

It is clear from this table that there is no difference in the order of the names, but there is a great difference in the number of years, since according to the Septuagint version, there are about six hundred years more than in the Hebrew version, and according to the Samaritan version, there are three hundred and fifty years less.

It is also clear that the difference between the Hebrew and Septuagint versions is intentional. The Septuagint adds one hun-

Chapter 5

The Septuagint

🌀 **The objector said:** “Horne spoke about the Septuagint.”

📖 **In response, we say:** We have already talked about this, but it is fine to elaborate on it now. When Ptolemy Philadelphus began in 280 BC to establish an important library, on which he spent enormous sums of money, Demetrius Valerius advised him to ask Eleazar, the high priest of the Jews in Jerusalem, to send him a copy of the Jewish laws. He had freed more than 100,000 Jewish captives in Egypt. The king sent Aristeeas and Andreas to Jerusalem with a letter to Eleazar asking him to send him seventy-two translators, six from each tribe. Based on this, Eleazar sent them with a reliable copy containing the Law, and the king welcomed them warmly, honored their stay, and showed them the utmost generosity and kindness. Demetrius guided them to an island, most likely the island of Pharos, where they stayed and completed the translation in seventy-two days. Demetrius wrote it piece by piece according to their agreement after consultation and deliberation, then Demetrius gathered a group of Jews and read it to them, and it was well received by them, and they cursed anyone who would change or alter it. The Jews made copies of it for their own use, and the king ordered his library to be decorated with it.

He sent the translators back to their homeland laden with gifts, similar to what King Akbar did when he ordered the New Testament to be translated into Persian.

Other Accounts of the Septuagint

Irenaeus said: When Ptolemy Lagos wanted to decorate the Library of Alexandria with the works of all nations, he asked the Jews of Jerusalem to translate the Holy Scriptures for him. They sent him seventy people who were well versed in them and in the Greek languages. The king separated them from each other and ordered them to translate the books of the Old Testament. When they appeared before Ptolemy and presented their translation to him, it was found to be in complete agreement, conformity, accuracy, and precision from beginning to end, in every word and every phrase, because God had granted them His wonderful guidance.

Justin Martyr recounted this story and said, “I went myself and saw the rooms where they met.” Epiphanius said, “The translators were divided into pairs in thirty-six rooms, and each group had a scribe. Thus, thirty-six translations were produced with the utmost precision and accuracy through His amazing guidance.” In another account, the seventy translators translated the Holy Scriptures under the rule of Ptolemy Lagos and his son Philadelphus, who shared the throne with his father, in the fourth year of the 123rd Olympiad, meaning 286 or 285 BC. Another account states that it was the Jews who translated the Holy Scriptures, for at that time there were many Jews living in Egypt, especially in Alexandria, and they adhered to the religion of their ancestors. Their council consisted of 70 or 72 scholars, and they had several assemblies where the Torah was read every Saturday. Since most of them did not know Hebrew, the language of the Holy Scriptures, they were translated with the knowledge of the San-

hedrin (i.e., their council) so that they could be circulated in the synagogues. This translation was called the Septuagint because the council of Jewish scholars who translated it was composed of 70 or 72 members. This council asked the Jews of Jerusalem to send them some scholars to help them with this noble work, and the first thing to be translated was the five books of Moses. They were read in the synagogues until Antiochus Epiphanes, king of Syria, forbade their reading. So the Jews read the books of the prophets instead of the five books of Moses. When they were saved from the oppression of the kings of Syria, they returned to their former custom of reading the Law and the prophets in their synagogues, as did the Jews who spoke Greek.

Circulation of the Septuagint

The Greek-speaking Jews before the Christian era held this translation in high esteem and celebrated its completion every year in Alexandria. It was circulated in the countries conquered by Alexander the Great, in the colonies of Greece, and in the countries settled by the Jews. Through it, knowledge of the true living God spread, and it was the reason the Magi knew of the noble Redeemer, so they came from the East to worship him. This translation helped spread the Gospel, for many of the Jews who gathered in Jerusalem on the Pentecost from Asia Minor, Africa, Crete, and Rome knew only the Greek language. Christ spoke to them from the Law and the Prophets from this Septuagint translation, and Stephen the martyr quoted from it in his speech to the Jews. The Ethiopian eunuch read from this Septuagint translation while in his chariot, traveling through the Book of Isaiah. Those who scattered and traveled to many countries preached Christ in Greek and quoted the prophecies about him in Moses and the prophets from the Septuagint. The Gospel was preached throughout the world in Greek. Clement in Rome, Ignatius in Antioch,

Chapter 6

No Contradictions in the Scriptures

🌀 **The objector said:** “The Holy Scriptures are not inspired by God in seventeen ways. First: There are many semantic differences in them, and the interpreters have said that one of the two statements is true and the other is false, either because of deliberate distortion or because of the negligence of the scribe. They have interpreted some of them with crude and ugly interpretations that are unacceptable to sound taste. I have identified more than a hundred differences.”

📖 **In response, we say:** The Scriptures are free from differences and contradictions because they are the revelation of God, who does not change or waver. God does not establish something today and then abrogate it tomorrow. God says in His book: 2 Timothy 3:16.

It is inconceivable that anyone who believes in God and the Day of Judgment would slander His Scriptures and describe some of them as false or contradictory. However, anyone who reads the Scriptures with a spirit of humility in order to benefit from them,

and who casts aside the cloak of prejudice, will find them free from confusion, disorder, contradiction, and inconsistency, and will be convinced of their harmony and consistency. When he sees that God's prophets appeared over a period of 1,600 years in different countries far from each other, he is amazed at the unity of their goals and the harmony of their religions, and he has no choice but to submit to their words and believe that they are divine revelations. If the source of the Scriptures had been human, he would have found differences and contradictions in them, for philosophers who studied at the same institute contradict each other in their doctrines and beliefs, and historians and writers contradict each other, unlike the books of revelation. The Old Testament and the New Testament are like the cherubim (Exodus 25:2), each facing the other, and both facing the mercy seat. The prophets, apostles, and disciples drew from the same source, so it is no wonder that they did not contradict each other in their teachings, principles, and prophecies. We do not deny that they differed in their methods of expression and explanation, but their ethics, teachings, and principles are the same. One prophet added more explanation than another, but there is no contradiction in their statements. They all agreed on the corruption of human nature, that we cannot be reconciled with God except through the atonement of Jesus Christ, and that we cannot return to a state of purity and holiness except through the Holy Spirit. Their agreement on these teachings is one of the strongest proofs that the source of their words is the All-Knowing, the Wise. But if someone came and deviated from them, he would be a liar and a false prophet.

Second: It is inconceivable that the People of the Book would deliberately distort their divine books, knowing that these books are the source of their joy, happiness, comfort, and privileges. If they had done so, the prophets who appeared from generation to generation over a period of 1,600 years would have

rebuked them. But no prophet did so, which is an indication of their keenness to preserve them.

Contradictions in the Qur'an:

But what can we say about Muhammad, who contradicted himself, commanding one thing and then forbidding it? He would command kindness towards people and then command fighting them. He made his qibla (direction of prayer) first like that of the polytheists, then he made it like that of the Jews, then he changed it back to that of the polytheists. He would praise the gods of the polytheists and then revile them, and he would forbid himself from marrying certain women and then break his covenant. When he saw that the People of the Book and the Arabs described him as fickle and indecisive in his affairs, he got rid of their opposition by laying down a law in his book that differences and contradictions are permissible in deeds and words, and he expressed this by saying, “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it” surah Al-Baqarah 2:106. This is in addition to the contradictions mentioned in the Qur'an and the hadiths, of which we have mentioned more than a hundred contradictions. The contradictions mentioned in the Qur'an and the hadiths are not limited to dealings, but extend to acts of worship. We have mentioned that the best they could respond with was mitigation and intensification, and this interpretation necessitates that Allah commands two contradictory things and that He has two wills and two desires, and that He has two laws. Far be it from Allah to do that.¹⁷

He said that the interpreters said that there are differences in the Bible, which is a fabrication. As for us, we mentioned to him that the Qur'an itself acknowledges the existence of differ-

17 - See parts 5, and 6, which are devoted to the errors and flaws in the Quran and Hadith.

ences; indeed, this is one of the pillars of Islam. As for our Holy Book, it is free from this flawed rule.

The Holy Scriptures Are Free From Error:

🌸 **The objector said:** “There are many errors in the Bible, and I have found more than a hundred mistakes. Inspired speech is far removed from error and semantic differences.”

✍️ **In response, we say:** It is not right to judge something as wrong until you know what is right. Is there an error in how God created the world in six days, or in the creation of man, or in the histories of Abraham, Enoch, Noah, Joseph, Moses, the Children of Israel, and all the other prophets? Did he not see that all the scholars of the world have taken their information about these matters from this source, and that the Qur’an itself has taken some of these dates and said that they are from its revelation? Or did he see in these holy books that any of the prophets of God praised idols and changed religions? However, it has already been stated that the hundred errors he fabricated about the Scriptures are the delusions of the disbelievers, and we have refuted them and explained with conclusive proof that the Qur’an alone is full of errors and myths, as you can see in detail in parts 5 and 6 of the series “*The Right Guidance*”

The Holy Scriptures Are Free From Distortion:

🌸 **The objector said:** “There are intentional and unintentional distortions in unlimited places throughout the Bible, so that Christians cannot deny them, and it is clear that the distorted passages are certainly not divine inspiration, and you will find a hundred such passages.”

✍️ **In response, we say:** All Christians believe that their Scrip-

Chapter 7

All the Holy Scriptures are Inspired by the Holy Spirit

The Inspired Books

🌀 **The objector said:** “Horne said in his commentary, ‘If we accept that some of the books of the prophets have been lost, we are saying that these books were not inspired. Augustine proved this with strong evidence and said: Many things are mentioned in the books of the histories of the kings of Judah and Israel, but these things are not explained in them; rather, their explanation is referred to the books of other prophets. In some places, the names of these prophets are mentioned, but these books are not among the books that the Church of God adheres to. The prophets, who are inspired by the Holy Spirit with great things in doctrine, divide them into two parts: one part is written in the manner of religious historians, that is, without inspiration, and the other part is written with inspiration. The difference between the two parts is that the first is attributed to them and the second to God. The purpose of the first is to increase our knowledge, and the purpose of the second is to support the religion and the law.’

Then, on page 133 of the first volume, he said that the reason for the loss of the Book of the Wars of the Lord, mentioned in Numbers 21:14, is that this book was written by Moses by God's command after he defeated the Amalekites on the way to Joshua. It contained a description of this victory and measures for future wars, and it was not inspired nor part of the Scriptures".

 **In response, we say:** The prophets are people whom God sent to His people to guide them to the true faith and lead them to the straight path. They were an impenetrable fortress against the atheism of kings and princes and a protection against the evil of the wicked. They were good examples for young and old alike, for they were witnesses to the Almighty Lord and living signs of His will and purpose. Some prophets delivered their prophecies by proclaiming them aloud before witnesses. God said through the prophet Isaiah: "Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins." Isaiah 58:1. Sometimes they would post their prophecies on the door of the temple. God said to Jeremiah, "Stand in the gate of the Lord's house, and proclaim there this word, and say, 'Hear the word of the Lord, all you of Judah who enter in at these gates to worship the Lord!'" Jeremiah 7:2. They had other ways of awakening people from their heedlessness, alerting them to their duties, and warning them of the dire consequences of their sins. They would place their prophecies in the temple for safekeeping (1 Samuel 10:25). If a person arose and tried to change the worship of God, he was considered a forger, and if he prophesied something and it did not come to pass, he was put to death, as in (Deuteronomy 18:20 -22). The prophet had to be pious, God-fearing, and of sound mind and intellect, so that the Lord would trust him with His words and reveal His will and command him to convey it to the people, who would listen obediently.

The prophets conveyed what they were commanded to convey, and the people read their prophecies and teachings, worshipped by reciting them in their temples and homes, and placed a copy of these prophecies or teachings in the temple before God to preserve them and ensure that what was written in them would come to pass. The prophets were infallible in these divine messages because they were nothing but instruments in the hands of the Lord, who supported these messages with the amazing miracles He performed through them. However, if they composed a book based on piety but it was not divine revelation, it is not permissible to worship by it, because God Almighty did not command them to convey it to the people! Whether it existed or was lost, it was all the same as long as the pure spring from which it drew its water, namely the divine books, existed.

It follows from this that the books they were commanded to convey were:

- (1) Divine revelation.
- (2) Supported by miracles.
- (3) News of future events.
- (4) People used to worship by reciting them.
- (5) They were preserved in the House of God.
- (6) They were free from error, omission, and forgetfulness. As for the books that were not inspired, they were not like that, but were merely human compositions.

Muhammad's Forgetfulness in His Messages

The same applies to messages that they were not commanded to convey, which may be subject to error. Muslims agree that prophets are not immune to forgetfulness. Muhammad said: "I am

Chapter 8

The Torah is Just Stories and Tales

🌀 **The objector said:** “The Torah is just stories and narratives.”

📖 **In response, we say:** Muhammad took these stories and narratives in his book and claimed that they were revealed by the Wise One. He took from the Torah: the creation of the world, the fall of Adam and Eve, the flood and Noah’s salvation and the building of the ark, the story of Abraham and his hosting of the angels, and their announcement to him of the birth of Isaac, the story of Lot and the destruction of Sodom and Gomorrah, the story of Jacob and Joseph and his sale and the woman’s seduction of him, and the story of Moses, to the extent that Muslim scholars said that the entire Qur’an is about Moses, and they were surprised that there is no surah named after him! The Qur’an also quotes from the Torah his miracles and his defeat of the Egyptian magicians, his ascent to Mount Sinai, the revelation of the law to him, his vision of God Almighty, the work of the Children of Israel, God’s preference for the Children of Israel, and the stories of David and Jonah. No wonder Muhammad said of the Qur’an: “It is in the scriptures of those before” (Al-Shu’ara 26:196).

Muhammad mentioned these stories in a fragmented and scattered manner, in each surah, you will find one or two sentences, unlike the Torah, which is mentioned in a wonderful order and with simple truthfulness. The reason for the scattering of these stories in the Qur'an is that he picked up parts of them from the mouths of Jews and Christians, and after a period of time, he picked up parts from the mouths of others! No wonder, then, that some of them are brief and incomplete, while others are full of padding.

The result is that if we strip the Qur'an of these stories mentioned in the Torah, there will be nothing left in it to read or mention! If the Torah is just stories and narratives, why did the Qur'an quote them and claim that they were revealed to it by the Lord of the Worlds?

Chapter 9

The Apocryphal Books

The author of the book “*Izhār al-Haqq*” (Truth Revealed) claimed that the holy books have been distorted, and he used sophistry and fallacy to support his claim. We will use rational and textual evidence to demonstrate that the holy Scriptures are free from distortion and alteration, and that they are the revelation of the All-Wise, All-Knowing, as evidenced by their consistent meaning and unified content. Although they comprise 66 books, revealed over 16 generations to 36 noble prophets, they are in complete agreement and unity of purpose, which is the redemption of mankind by a generous redeemer who rescues them from the abyss of degradation. The book, from beginning to end, supports this important truth.

The Books of the Old Testament

Since the author of *Izhar al-Haqq* mentioned the names of the holy books and his wording is not free from confusion and mixing, we must mention them in order to benefit the reader. We say that the Torah, or the books of the Old Testament, comprise 39 books, which are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy,

Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. The Prophets: Isaiah, Jeremiah and Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These are the sacred books of the Jews, which they have preserved with great care, as we shall explain. The books of the New Testament number 27 and are as follows:

The Books of the New Testament

The Gospels of Matthew, Mark, Luke, and John. The Acts of the Apostles. The Epistle of Paul to the Romans, his two epistles to the Corinthians, his epistles to the Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, the Epistle of James, the First and Second Epistles of Peter, the three Epistles of John, the Epistle of Jude, and the Revelation of John.

The Jews adhere to the first section, which is the books of Moses, the Psalms, and the books of the prophets, while Christians adhere to both sections and refer to them in their beliefs because the content of the Torah and the Gospel is one. Some have compiled books called the *Apocrypha*, which are books that cannot be relied upon or referred to, and which contain historical events, fairy tales, and some literary judgments.

Apocryphal Books

These books are the Book of Tobit, Judith, the Books of Wisdom, the Book of Ben Sirach, the Song of the Three Young Men, the Story of Susanna, and the Books of the Maccabees. Since the Jews are the keepers of the divine books and everyone has taken from them, their word on such matters is reliable. They

rejected these books because they believed that they were not inspired for the following reasons:

- (1) They were not written in Hebrew, which is the language of the prophets, the children of Israel, and the language of the revealed books. They were certain that some Jews wrote these books in Greek.
- (2) These books did not appear until after the time of the prophets had ended. Malachi, the last of the Jewish prophets, said in chapter 4:4-6 of his prophecy, "There shall be no prophet after him except John the Baptist, who comes in the spirit of Elijah." The Jewish rabbis agreed that Malachi was the last of their prophets. It is mentioned in the book "Wisdom," one of the fabricated books, that it was revealed to Solomon. What proves its falsehood is its citation of some of the sayings of the prophets Isaiah and Jeremiah, even though they came long after Solomon. Another indication of its fabrication is its statement that the Jews were humiliated, even though they were at the height of glory and honor in the time of Solomon.
- (3) There is no claim made in any of these books of divine inspiration, but rather, the Book of Wisdom apologizes for its omissions and errors! If it were a revelation, it would not ask the reader to turn a blind eye to its mistakes.
- (4) The Jews did not consider these books to be among their divine inspiration, and neither Jesus Christ, who possessed all wisdom and knowledge, nor any of his disciples quoted from them. Neither Philo nor Josephus mentioned them, even though the historian Josephus mentioned the names of the revealed books of the Jews in his history, and explained the Jews' attachment to them and that it is easy for every Jew to redeem them with his soul.

Chapter 10

The Continuous Chain of the Scriptural Authority

🌀 **The objector said:** “The author of the book *‘Izhar ul-Haq’* said that they do not have a continuous chain of authority for any of the books of the Old or New Testament, and that for a book to be considered divine, it must first be proven with complete evidence that it was written by a specific prophet and that it has reached us through an uninterrupted chain of transmission, without any changes or alterations. Conjecture and illusion are not sufficient to prove that it was written by that person.”

📖 **In response, we say:** There is abundant evidence supporting the authenticity of the uninterrupted chain of transmission to the prophets to whom they are attributed:

- (1) When God revealed the Torah to His messenger Moses, He singled out the tribe of Levi from among the twelve tribes to preserve it and uphold its laws, obligations, and rulings, and He granted this tribe special privileges so that it could devote itself to worship. Indeed, the Jews’ observance of the obligations recorded in their law, their adherence to its rulings

in their dealings, their use of it as evidence in debates and discussions, their worship through reading it on their annual holidays and festivals, their adherence to its rulings on illness and disability and on what is permissible and impermissible in marriage, and the transmission of these laws from generation to generation, are all among the strongest evidence for their preservation. Indeed, it is the strongest continuous evidence that these books were revealed to the prophets attributed to them and that they performed amazing miracles to support their claims.

No one denies that Solon (630-560 B.C.), enacted laws for the people of Athens that were observed by them, and that Lycurgus enacted laws for the people of Sparta that they observed and followed. No one doubts the attribution of the laws that each of them enacted to them. How much more so the Holy Scriptures that the Children of Israel took as a constitution in their worship and dealings? No one denies their attribution to Moses or to the prophets. Moreover, no tribe, consisting of hundreds of thousands, would dare to change or alter their attribution. The Jewish prophets who came after Moses quoted them in their sayings and urged the nation to adhere to their precepts and traditions.

Even Muhammad himself quoted extensively from the facts recorded in the Torah, and the Qur'an quotes some of the stories, such as the fall of Adam, the stories of Abraham, Isaac, Jacob, Joseph, Moses, Pharaoh, and others. If their attribution to the prophets were not true, the Qur'an would not have urged adherence to them and quoted from them.

(2) The circulation of the books of Moses and the prophets is one of the greatest proofs of their authenticity. The purpose of their revelation was to spread them among the people. The proof of this is that the historian Josephus said that the prophet Moses ordered a copy to be distributed to each tribe of the Children

of Israel. Their spread among the Jews proves that they were not changed, altered, or misattributed to someone other than their author, because if one of the tribes of Israel had dared to do so, the rest of the tribes would have risen up against it. Is it conceivable that the Jewish nation would change or distort the holy books that grant them privileges and blessings that cause them to enjoy eternal bliss?

- (3) The holy books appeared among the Jews accompanied by the names of the prophets who wrote them. The only thing that could compromise their authenticity is if their author mentioned events that did not occur. The holy books are free from this. Moses said that he defeated the Egyptian magicians and parted the Red Sea, and that God sent down manna and quails. The Qur'an itself attributes these events to him. Let the author of the book "*Izhar ul-Haq*" tell us what event was attributed to one of the prophets and did not happen!
- (4) The evidence supporting the attribution of the holy books to their authors is stronger than the evidence for the attribution of the Qur'an, the hadiths, or the Mu'allaqat of the Arabs to their authors. The early Christians had more opportunity for criticism and research than others.
- (5) The fact that none of the pagan scholars objected to the attribution of these books to their authors is proof of their authenticity.
- (6) What proves their authenticity is the style of each prophet. For example, the style of Moses is different from that of other prophets. Similarly, the style of the Mu'allaqat is different from that of the poems of veteran and later poets, as are the methods of correspondence. The difference in the styles of the prophets is evidence of the authenticity of their attribution to each one.

Chapter 11

The Prophecies

Since this chapter includes his objections to some of the prophecies in the Bible, it is appropriate to speak very briefly about prophecies. We say that the Holy Scriptures (i.e., the Torah and the Gospel) are supported by amazing miracles, and the Qur'an attests to this, acknowledging that Christ raised the dead, opened the eyes of the blind, and healed those afflicted with various diseases. It also attests that Moses performed amazing miracles, such as parting the Red Sea, bringing down manna and quails, bringing forth water from a rock, and so on. The Holy Scriptures are not only supported by these amazing miracles, but also by prophecies. Prophecy is knowledge of the unseen and future events that surpasses human intelligence, meaning that no matter how intelligent a person may be, he is incapable of knowing them, because they are not based on observable circumstances that could be used to measure the unseen. Rather, they are often contrary to observable circumstances and human expectations. This definition excludes the prophecies of politicians, who measure the unseen by the present and predict future events based on what they know and their experience of the character and morals of their people, and based on what they know of the morals of the nations neighboring their country. Nevertheless, their intui-

tion and assumptions are often wrong. Similar to politicians in their intuition and assumptions are army commanders and chess players, whose knowledge of victory and dominance over their opponents is based on observable premises, not on matters based on the unseen.

True prophecies are distinguished from false ones in several ways, including the following: False prophecies are vague and ambiguous. For example, when Croesus consulted the Oracle at Delphi about fighting the Persians, he was told that he would destroy a great kingdom. He understood this to mean that he would defeat the Persians, even though this statement could have meant the opposite. So he fought the Persians and was soundly defeated.

Although the Qur'an does not contain any prophecies, because its only miracle is its eloquence, according to their claim, the Shiites claimed that there are prophecies in it. Let us look at one of its prophecies, where it says: [“The Romans have been defeated. In the nearest land. But they, after their defeat, will overcome in a few years.”](#) (Romans 30: 2-4).

Muslim exegetes and scholars said, “The Romans were People of the Book.” The Persians had no book, like the polytheists, so whenever the Persians and the Romans fought, the polytheists hoped that the Persians would defeat the Romans, and they rejoiced in this, optimistic that they would defeat the Muslims. So Khosrow sent an army to the Romans, and they met at Badrat and Basra, and Persia defeated the Romans. The polytheists rejoiced, and this was difficult for the Muslims, so this verse was revealed. Abu Bakr informed the polytheists of this, and Umayya ibn Khalaf, or Abu ibn Khalaf, said to him, “You are lying.” Abu Bakr said to him, “No, you have lied, O enemy of Allah.” He said, “Let us make a bet between us for ten camels, which the truthful one of us will take.” He bet him on that, and they set the deadline between them at three years. Abu Bakr informed Muhammad of

this, and he said to him, “Extend the deadline and increase the bet.” This was Muhammad’s cunning, because if the period was short, the truth would become apparent and the matter would be exposed, but if the period was long, many incidents would inevitably occur that would change the situation. The result was that Abu Bakr changed the wager to one hundred dinars and a period of nine years. Before this period had elapsed, Umayya was killed on the day of Badr, and Ubayy was killed by Muhammad himself on the day of Uhud. The term ended only after their deaths, and Islam was at its peak and influential, and they claimed in their arrogance that the Romans had won. Abu Bakr took the coins from their heirs. You see that the Muslims admit that the Romans did not win during the lifetime of the two men who made the bet, and that Muhammad extended the term for this purpose, and they claimed victory after the Muslims won. However, if we accept the victory of the Romans after their defeat, their history is full of victories and defeats, for war is a contest. In any case, this is an ambiguous prophecy.

Among his prophecies is “[And Allah will protect you from the people](#)” (Al-Ma’ida 5:67), meaning “He will protect you from all those who wish you harm.” What refutes this is that he was severely wounded in the head and face at the Battle of Uhud. If this prophecy had been true, he would not have said to Aisha before his death: “I still feel the pain of the food that was poisoned in Khaybar, and now is the time for my pain to be cut off from that poison.” However, every human being can say this about himself, for God is the Protector and Preserver. This is an ambiguous prophecy.

Another example of this is “[Truly! We will suffice you against the scoffers.](#)” (Al-Hijr 15:95). They were five or seven disbelievers who hurt him severely and mocked him, so Allah told him that they would be suppressed or destroyed. This state-

Chapter 12

The Jews and the Deletion of Prophecies Referring to Christ

☼ **The objector said:** “Augustine the Martyr mentioned in his debate with Trypho the Jew several prophecies about Christ, and claimed that the Jews had omitted them from the Holy Scriptures. Watson agreed with this statement and said that there were phrases in the Hebrew and Greek versions that are no longer there, especially the phrase that Augustine said was in the Book of Jeremiah. Some said that when the Apostle Peter wrote “For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” (1 Peter 4:6), this message was on his mind.”

✍ **In response, we say:** The Jews interpret the prophecies concerning Christ as referring to other events in order to confuse their opponents. In arguments, people seek to defeat their opponents by any means, and no one has accused the Israeli nation of omitting any of the prophecies in Old Testament or any of the good tidings concerning Christ. Here we present some evidence to support this.

The Impossibility of the Jews Distorting Their Book

- (1) There is no evidence or proof that the Jews distorted anything in their Sacred Scriptures. On the contrary, there is evidence and proof that they were and still are the most careful people in preserving them because they see their honor as being tied to their integrity and authenticity. However, if the objector insists that they distorted something in their books, when did that happen? If it is said that they distorted their book after the death of Moses, we say that this is impossible, because they witnessed, knew, and experienced the events mentioned in the Torah themselves, and they are still fresh in their minds. Therefore, they and their leader Joshua were zealous in worshipping God (Joshua 24:31). From that time until the time of Samuel the prophet, their rulers were judges who were known for their great bravery, and they devoted themselves and their lives to supporting the system of government according to the Bible.
- (2) If we say that they changed and altered the books of the Old Testament before the time of Christ and His apostles, that would also be impossible. For from Samuel to Malachi, many prophets appeared who were known for their courage and did not fear to speak the truth, rebuking the nation, its rulers, kings, and princes for their sins with stern words. If they had seen anyone dare to distort anything in their book, they would not have been able to overlook such a grave sin and terrible evil.
- (3) If it is said that a change or alteration took place in the time of Christ, we say that Christ and his apostles often rebuked the Jewish nation and its priests with sharp words for their hypocrisy, cruelty, and unbelief. If they had distorted their book, they would not have remained silent about it.

summary of references of the prophecies that refer to the coming of the Messiah, his person, his sufferings, his resurrection, and his ascension.

Prophecy:	Fulfillment of prophecy:
<i>1 - The coming of Christ</i>	
Genesis 3:15 Compare with Genesis 22:18; 12:3; 26:4; 28:4; Psalm 72:17; Isaiah 40:5; Haggai 2:7.	Galatians 4:4, 4000 years after the first prophecy was fulfilled. 1 John 3:8 That ancient serpent Revelation 12:9 See also Hebrews 2:14; Luke 2:10-11
<i>2 - At the time of his coming</i>	

Genesis 49:10. The coming of Christ was to be in peace. When expected and during the period of the second temple. Seventy weeks of years, that is, 490 years after the restoration of Jerusalem, as stated by the prophets. Haggai 2:6-9; Daniel 9:24-25; Malachi 3:1	The sceptre was taken from Judah at the coming of Christ because the Jews, even though they were ruled by their own leaders and officials, were subject to the authority of the Roman kings. This is evidenced by their obedience to Augustus and their payment of tribute to Caesar. They had no authority over life and death. Luke 2:1, 3-5; Matthew 22:20, 21; John 18:13; and other similar passages. At the time of Christ's coming into the world, the Roman wars ceased and the temple of Janus was closed. This was a temple in Rome dedicated to a god of that name, built by King Numa Pompilius. They used to close it in times of peace and open it in times of war. There was peace among the leaders of each part of the Roman Empire, and all the tribes of the Jews and the nations were waiting for the coming of a wonderful person, as we learn from Matthew 2:1 – 10; Mark 15:43; Luke 2:25, 38; and John 1:19 - 45, because of the expectation of the Jews. The fulfillment of this prophecy is confirmed by the Roman historians Suetonius and Tacitus, in view of the expectation of the nations.
3 - He will be both God and man	
Psalm 2:7; 110:1; Isaiah 9:6; Micah 5:2.	Hebrews 1:8 corresponding to Matthew 22:42-45; 1 Corinthians 15:25; Hebrews 1:13; Matthew 1:23; John 1:1, 14; Romans 9:5; Colossians 2:9; 1 John 5:20

4 - In whom he will be born	
From the first woman Genesis 3:2-5. From Abraham Genesis 12:3; 18:18. From Isaac Genesis 26:4. From Jacob Genesis 28:14. From Judah Genesis 49:10. From Jesse Isaiah 11:1 From David Psalm 132:11; 89:3, 4, 27, Isaiah 9:7; Jeremiah 23:5; 33:15.	Galatians 4:4; Acts 3:25; Matthew 1:1; Hebrews 7:14; Romans 15:12; John 7:42; Acts 2:30; 13:23; Luke 1:32.
5 - That he would be born of a virgin	
Isaiah 7:14	Matthew 1:24-25 - Compare with Matthew 1:22-23; Luke 1:26-35
6 - In the place where he was to be born	
Micah 5:2	Luke 2:3-7 Compare with Luke 2:10, 11, 16; Matthew 2:1, 4-6, 8, 11; John 7:42
7 - A prophet with the spirit of Elijah will go before him and prepare the way for him	
Malachi 3:1; 4:5, Isaiah 40:3; Luke 1:17	Matthew 3:1-2; 11:14; Luke 7:27-28
8 - He will be a prophet	
Deuteronomy 18:15	John 4:19; 9:17; Matthew 21:11, 46; Mark 6:15; Luke 7:16; 24:19; John 6:14; 7:40,
9 - He will preach the gospel in Galilee	
Isaiah 9:1-2	Matthew 4:12, 17
10 - He will confirm his teachings with great miracles.	
Isaiah 35:5, 6; 42:7; 32:3; 29:18	Matthew 11:4-5; Luke 7:21; Matthew 4:23-24; Matthew 15:30-31; Acts 2:22
11 - His public entry into Jerusalem	
Zechariah 9:9	Matthew 21:4, 5, 7-10
12 - He will be poor, and one of his disciples will sell him for thirty pieces of silver and buy the potter's field with it	

Isaiah 53:3; Psalm 41:9; 55:12, 14, Zechariah 11:12, 13	Luke 9:58; 2 Corinthians 8:9; John 11:35; Luke 22:3-4; Matthew 26:14-15; 27:3-8
13. Suffers pain and death for the sins of the world	
Psalm 22:16-17; Isaiah 50:6; 53:5, 8, 12	John 19:1, 2; 30; Mark 15:19, 25; 1 Peter 2:23, 24
14 - He is mocked and ridiculed	
Psalm 22:12, 13, 7, 8	Matthew 27:39, 41, 42; Mark 15:31, 32; 23:35, 36
15 - He is given vinegar and gall to drink on the cross, and his clothes are divided and lots are cast for his garment	
Psalm 69:21; 22:18	John 19:23-24, 29; Matthew 27:48; Mark 15:36
16 - Not one of his bones will be broken, but his side will be pierced with a spear.	
Psalm 34:20; Zechariah 12:10	John 19:32-34
17 - He will die with sinners, but he will be buried in Ramah.	
Isaiah 53:9	Matthew 27:38, 57-60
18. He will rise from the dead and ascend into heaven.	
Psalm 16:9-10; Isaiah 53:10; Psalm 68:18	Acts 2:31; 13:35; Matthew 28:5-6; Luke 24:5-6; 1 Corinthians 15:4; Acts 1:3; Mark 16:19; Luke 24:51; Acts 1:9; 1 Peter 3:22, 1 Timothy 3:6; Hebrews 6:20
19. Sends the Comforter	
Joel 2:28	See these passages Acts 2:1-4; 4:31; 8:17; 10:44; 11:15
Prophecies pointing to the functions of Christ	
1 - He will be a better lawgiver than Moses.	
Deuteronomy 18:18-19; Isaiah 2:3	Hebrews 3:3; Matthew 28:19-20; Acts 3:22-23
2 - He will be a teacher who disciplines and enlightens people.	

Isaiah 61:1; 54:13; 9:2; Psalm 78:2	Matthew 4:23; 9:35; 11; 13:34, 35; Mark 1:14, 38-39; 4:33; 6:6; Luke 2:32; 4:15, 44; 8:1; John 8:12; 9:5; 12:46; Acts 3:26; 26:18; Ephesians 5:8;
3. He is anointed by God.	
Isaiah 61:1; Daniel 9:24, 25; Psalm 132:17; 89:20, 51; Psalm 2:2	Matthew 16:16; 26:63, 64; Mark 14:61; John 4:25; 6:69; 11:27; Acts 9:22; 17:3; 18:28; 36:2. Philippians 2:11
4 - He will be a priest	
Psalm 110:4; Zechariah 6:13	Hebrews 4:14; 8:1; 10:21; 3:1; 2:17; 7:24; 5:6
5 - He offers himself to take away sin, reconcile people to God, and destroy the works of the devil	
Isaiah 53:6, 10, 11; Daniel 9:24; Genesis 3:15	John 1:29; Acts 31:5; Romans 5:10; 6:10-12; 8:3 Ephesians 5:2; 1 Corinthians 6:20; 15:3; 2 Corinthians 5:15, 18, 21; 1 Thessalonians 5:20. Titus 2:14; Hebrews 5:8-9; 7:27; 9:12, 14, 25-26; 10:12; Colossians 1:20; 1 Peter 1:19; 2:24; 3:18; 4:1-2; 1 John 1:7; 2:2
6 - He will be a Savior	
Isaiah 59:20; 62:11	Matthew 1:21; Luke 2:11; John 4:42; Acts 5:31; 13:23; 1 John 4:14; 2 Peter 1:1; 2:20; 3:18. Titus 3:5 -6; Philippians 3:20
7 - He is the mediator	
Psalm 110:1; Daniel 9:17, 19; Isaiah 8:14	John 14:6, 14; 15:16; 16:23, 24; Hebrews 7:22; 8:6; 9:15; 12:24; 1 Timothy 2:5
8 - He will be an intercessor	
Isaiah 53:12	Luke 23:34; Hebrews 7:25; 9:24; 1 John 2:1; Romans 8:34

Third: These two men based their words on delusion and conjecture, which are no substitute for certainty.

Sample

Chapter 13

Readings of the Bible and the Qur'an

Differences in Readings

🌸 **The objector said:** “The objector mentioned the word ‘arāhā’ and said that its meaning is a mistake made by the copyists, and that the meaning of ‘various reading’ is a difference in wording, which is a mistake and ignorance, because its meaning is a difference in readings. The meaning of the word ‘reading’ is ‘reading’, as if he did not know that there are tens of thousands of differences in readings in the Qur’an. We will explain this issue in order to establish the truth and refute falsehood.”

📖 **In response, we say:** Since copies of the Old and New Testaments spread throughout the world, it was inevitable that there would be some minor errors that could be attributed to the carelessness of the copyists. Nevertheless, scholars began to investigate, scrutinize, and compare the copies with each other until they understood the intended meaning and achieved their goal. It is well known that what supports the authenticity of a work—whatever it may be—is the abundance of copies of that work and their circulation among people. Differences in readings do not

indicate deliberate distortion or alteration, for these copies were written by people who were in different places, separated from one another, at different times and in different countries, and who differed from one another in their opinions and ideas. This indicates that no one deliberately distorted, altered, changed, or replaced anything. Furthermore, the differences in readings occurred in matters that are insignificant and not worth paying attention to. One of the scholars said: "If there are two or more readings, the correct reading is one, and the remaining readings are invalid or are mistakes made by the transcriber". Horne said: If it is difficult to distinguish the correct readings from the different ones, or if there is the slightest doubt or uncertainty, they are called variant readings, but in cases where the copyist has made a mistake, it is called a copyist's error. These are the words that the objector mixed up in his translation and dealt with in a treacherous manner.

The Old Testament

Many scholars have devoted their thoughts, lives, and money to comparing copies of the Holy Scriptures, and we will limit ourselves to mentioning the scholar Kenickett. This man devoted his intellectual talents with unwavering determination and spent many years comparing some 615 handwritten copies of the Old Testament, which he collected from across Europe, and 52 printed copies. He studied the Talmud and printed the Hebrew Torah in Oxford in 1776 until 1870, which included a collection of readings he gathered from these copies. Then De Rossi came and collected 731 handwritten copies of the Old Testament and 300 printed copies, and he scrutinized the ancient translations and the handwritten works of the rabbis and others. He published the different readings in four volumes from 1784 to 1788 in Parma, then compiled their appendices in 1798.

The New Testament

The same applies to the New Testament, as scholars devoted their efforts to reviewing and comparing it, and they mentioned the various readings. We will limit ourselves to mentioning the book “Kreisbach Readings” which contains a collection of readings from 355 handwritten copies. This is in addition to the various translations and quotations from religious leaders that appear in their writings, as well as the copy of the scholar Schulz, which he collected from 674 copies. His predecessors collected readings from 343 copies, and he reviewed 331 other copies. Look at the diligence of those scholars!

Knowing the Correct Reading

Scholars have established many rules and important guidelines for distinguishing correct readings from corrupt ones.

- (1) The correct reading is that which is taken from the old, authentic, handwritten copies preserved by the Jewish, Samaritan, and Christian churches. They found that these authoritative copies corresponded with each other in all essential matters, so it was necessary to rely on them and refer to them.
- (2) The correct reading is taken from the oldest authoritative printed copies.
- (3) From ancient translations.
- (4) From what the historian Josephus wrote about the Old Testament, as he is one of the respected scholars.
- (5) From comparing the verses with each other.
- (6) From what is mentioned in the writings of the respected leaders and scholars of the Church. They quoted texts from the Old Testament and the New Testament in their writings.

(7) From quotations by those who have strayed from religion and renounced the true faith.

(8) From interpretations, explanations, and investigations.

These are some of the rules they established for controlling readings. To cover this topic fully would require writing a huge volume, but it is sufficient to conclude with what Horne said: “The copies of the Holy Bible are more widespread than any other literary or scientific work in the world. Kreisbach collected more than 350 copies of the New Testament, i.e., the Gospel, and compared them with each other before printing the version attributed to him. These copies, which he reviewed and compared with each other, were written in vast areas around the world, most of them 1,300 years after Christ. If the discerning critic wishes to compare these copies with each other, he will find them identical and consistent. And will see that the various readings collected by the scholars Müller and Kreisbach have no effect whatsoever on the original text. These differences in readings do not change any doctrine or ruling, nor do they affect the laws of faith or deeds. No matter how different the readings may be, they do not go beyond adding or deleting a particle of definition, or a grammatical error due to the transcriber’s oversight. Nevertheless, scholars have arrived at the correct reading by comparing a number of authoritative handwritten copies, numerous translations, and quotations recorded in the books of the competent religious leaders. By comparing the verses of the Bible with each other, these are the readings found in the Bible, and it is clear that they are accurate and precise, *unlike the readings of the Qur’an, which were taken from the mouths of men and from individuals, and they contradict each other, resulting in differences in rulings, as stated by the scholars of Islam themselves.*

Differences in Readings in the Qur'an

Ibn al-Jazari said: Every reading that conforms to Arabic, even if only in one aspect, and conforms to one of the Ottoman Mushafs, even if only hypothetically, and whose chain of transmission is authentic, is the correct reading that cannot be rejected. Whenever one of these three pillars is missing, it is called weak, irregular, or invalid. Ibn al-Jazari added: By conformity with one of the Mushafs, we mean what is established in some of them but not in others, such as the reading of Ibn 'Amer: They said, **“And They say, ‘Allah has taken’** Surah Al-Baqarah2:116 (without the ‘and’), and **“and with the Scripture”**²¹ 3:184 (the word ‘with’ is not existed in the Quran). This is established in the Shami Mushaf, and the reading of Ibn Kathir: «تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ» “Rivers flow beneath it” «تَجْرِي تَحْتِهَا الْأَنْهَارُ» at the end of Surah At-Taubah with the addition of “from,” which is established in the Meccan Mushaf and the like. Although Uthman burned the copies of the Mushaf that existed in his time and threatened those who did not tear them up and burn them, differences were found in the copies of the Qur'an that he sent to the provinces. And these differences number in the tens of thousands.

Maki said that what is narrated in the Qur'an is divided into three sections (1) A section that is read and whose denial is considered disbelief, which is what was transmitted by the trustworthy and agreed upon by the Arabic language and the writing of the Mushaf. (2) A section that was correctly transmitted by individuals and is correct in Arabic but differs from the wording of the script. It is accepted but not read for two reasons: it contradicts what has been agreed upon, and it was not taken by consensus but by the report of individuals, and it does not prove the Quran, nor does it declare those who deny it to be disbelievers. (3) Some narrations are transmitted by trustworthy narrators but have no basis

21 - The verse is **“and the Scripture”**

in Arabic, or are transmitted by untrustworthy narrators, so they are not accepted even if they agree with the script. Ibn al-Jazari said that there are many examples of the first type, such as “Malik and Malak” and “they deceive and are deceived,” and examples of the second type include the reading of Ibn Mas‘ud: “the male and the female, etc.” An example of what was transmitted by an unreliable narrator is found in many of the books of irregularities and readings attributed to Abu Hanifa, such as: “Indeed, Allah fears from among His servants only the scholars,” which is in the current Mushaf “It is only those who have knowledge among His slaves that fear Allah” Surah Fatir 35:28. An example of what was transmitted by a reliable narrator but has no basis in Arabic is “معائش ma‘aish” with a hamza.

Al-Tirmidhi in his Jami‘ and Al-Hakim in his Mustadrak devoted a chapter to readings of the singular (which are authentic in their chain of transmission but differ from the standard or Arabic), in which they included many examples. Among them is that Muhammad read

مَتَكَيْنَ عَلَى زَفْرِ خُضِرٍ خَضِرٍ وَعَبْقَرِيٍّ حَسَانٍ	مَتَكَيْنَ عَلَى زَفْرِ خُضِرٍ وَعَبْقَرِيٍّ حَسَانٍ	“reclining on green cushions and beautiful carpets” in Surah Al-Rahman 55:76
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Muslim scholars have written books on the reading of irregularities We will discuss this in detail in part five of this series.

The Qur’an in Seven Dialects

Muhammad said that this Qur’an was revealed in seven dialects, so recite what seems easy therefrom.²² He said this to Umar when Hisham ibn Hakim came to him and wrapped him in his cloak (i.e., put it around his neck and dragged him away) when

²² - Sahih Muslim 818a

Chapter 14

The Kings of Judah, Antiochus, and the Muslim Caliphs

Josiah and the Torah

🌀 **The objector said:** “When Josiah came to power, they did not find a copy of the Torah until 18 years after he ascended the throne.”

📖 **In response, we say:** It is mentioned in 2 Kings 22 and 2 Kings 24 that Josiah was eight years old when he became king, and in the eighteenth year of King Josiah, “**Then Hilkiah the high priest said to Shaphan the scribe, “I have found the Book of the Law in the house of the Lord.”** 2 Kings 22:8. When he brought the scroll and read it to the prophet, he wept, tore his clothes, and humbled himself before God... etc.

What is meant by the scroll of the law here is the copy that was in the temple next to the ark of the covenant (Deuteronomy 31:25-26), because the high priest said: “**I have found the Book of the Law in the house of the Lord.**” This does not contradict the existence of other copies in the hands of the priests and Levites

and in the hands of the people, but rather gives credit to King Josiah for reviving the traditions and ordinances that were about to die out and for urging the clergy to adhere to the Torah.

Nebuchadnezzar and the King of Judah

✿ **The objector said:** “After Josiah died, Jehoahaz reigned in his place for three months, and the king of Egypt deposed him and made his brother Jehoiakim king in his place. Nebuchadnezzar then went up against him and took him captive to Babylon, and Jehoiachin, his son, reigned in his place, but then he was taken captive, and Zedekiah, his uncle, reigned in his place, but he rebelled against him, so Nebuchadnezzar fought against him, took him captive, killed his sons before him, gouged out his eyes, plundered the temple, and took its vessels.”

✎ **In response, we say:** When Nebuchadnezzar destroyed Jerusalem and the temple, he turned his attention to the precious vessels and did not care about the religious books. Even if we assume that he removed everything from the temple, including the copy of the Torah that was there, it does not necessarily follow that the Torah was destroyed, for there were many copies in the hands of the priests and the Jewish people. The proof of this is that when Daniel was in captivity, he had a copy of the Book of the Law and quoted from it, mentioning the prophecies of Jeremiah the prophet. How could he have quoted from it if it had been destroyed? Ezra the prophet was the scribe of the Law, so was he the scribe of something that did not exist? It is mentioned in Ezra 6:18 that when the temple was built, the priests were organized according to what was written in the Book of Moses. In the Book of Nehemiah 8, it is mentioned that the people asked Ezra the scribe to bring the Book of the Law of Moses that the Lord had commanded, so Ezra the scribe brought the Law before the people from morning until midday. This indicates that the Torah

existed among the Israeli nation. Is it reasonable that a nation would remain without worship and without a book?

Antiochus Epiphanes and the Jewish Nation

🌿 **The objector said:** “The author of the book *“Izhar ul-Haqq”* (Truth Revealed) mentioned the incident of Antiochus and his persecution of the Jews, and thought that the Torah was lost as a result.”

📖 **In response, we say:** We mention this historical incident as evidence of the Jewish nation’s zeal for preserving their book and their religion.

When Antiochus Epiphanes returned from his campaign in Egypt, he seized Jerusalem in 169 BC and began persecuting the Jewish people. He sent Apollonius to Jerusalem to collect money. He began to plunder and pillage, attacked the Jews in their religion, forced them to worship idols, abolish the Sabbath, and ban circumcision, and killed all who resisted him. He worked to destroy their religion and their book. But did the Jews accept this humiliating oppression, as the Muslims accepted the oppression of the Caliph al-Hakim bi-Amr Allah, who forced the Muslims to worship him? We say, “No way! The Jewish nation would never accept that!” Many of them fled to Judea, and when Antiochus’s officials began to force the inhabitants of Modin to worship idols, Mattathias resisted them. He had five sons, and he did not limit himself to resistance; he killed one of the Jews because he began to offer sacrifices to idols. He killed the officials of the unjust king, destroyed their pagan altars, and fled to the mountains with his five sons and many Jews.

Philip, the governor of Judea, attacked some of the Jews who had fled to the wilderness on the Sabbath, but they refrained from fighting on that day and did not resist him. He killed a thou-

learning!

If Muslims had been like the Jews and Christians in their scrutiny and investigation, they would have searched for those corrupted copies of the Qur'an to compare them with the more recent copies, and then millions of discrepancies would have appeared. However, Muslims were not known for such investigation and scrutiny. It is clear from this that the writing of the Qur'an was not like its writing today, and that the differences multiplied in the era of Al-Hajjaj, who was known for his injustice, tyranny, and disbelief. The scribes distorted the text, and the writing was not accurate, so errors crept in.

Section Two

The Integrity of the New Testament Books

Chapter 1

When were the Books of the New Testament Collected?

The Collection of the New Testament Books

It is an established fact that the books of the New Testament were collected before the death of John the Apostle, who reviewed and authenticated them because God prolonged his life with His divine care for this important purpose. If it is said that changes or alterations were made to them, we say that Christian leaders preserved them from generation to generation with the utmost care, and they are like the tribe of Levi, whom God set apart to preserve the law and establish its rituals. The Christian religious leaders devoted themselves to interpreting, explaining, and preaching from it, and they were very careful with it because it was the means to their salvation and their enjoyment of heavenly glories. No wonder they translated it and transmitted it with a strong continuous chain of authority from one generation to another. This cannot be found in any other book in the world, whether it be the Qur'an, the Mu'allaqat of the Arabs, the Diwan of Abu Tammam, the Diwan of al-Buhturi, al-Mutanabi, al-

Bukhari, or Muslim.

The Spread of the Holy Scriptures

The divine Scriptures were written for various sects and nations throughout the world and translated into their languages, because God inspired the early Christians with knowledge of languages through a remarkable miracle, as it is said: “**And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.**” (Acts 2:4). The Holy Scriptures were recited to them in their churches. This is unlike the books of writers or poets, which were limited to specific people and were not read to the general public. The books of the New Testament were read in most countries of the world, unlike other books, which were limited to specific people.

Muslims were not able to spread their Qur'an to the same extent, because they considered it impermissible to translate it. This was one of the greatest obstacles to its spread, unlike the Bible, which spread so widely that it was impossible to make any changes or alterations to them. How could there be collusion between the many religions spread throughout the world to change their book, which urges them to be honest, truthful, and righteous? It even states explicitly that whoever adds to this book, God will add to him the plagues described in this book. And if anyone deletes from the words of this prophecy, God will delete his share from the Book of Life (Revelation 22:18-19). Who would accept upon himself plagues and curses and bring about something useless?

The Jews, who were known for their hostility toward Christians in that generation, were lying in wait for them, so that if they brought falsehood or lies in the Gospels, they would denounce them. How could Christians accept what was false or fabricated? The words of the apostles are free from distortion, alteration,

falsehood, and deception, and Christians have preserved them with the utmost care until now.

Let us mention the names of some of those who appeared in the first four centuries of Christianity and quoted from the Holy Scriptures and spoke about them, which indicates the strength of the continuous chain of transmission of the New Testament books:

The Apostles Quoted Each Other's Words:

The apostles quoted from each other's writings, acknowledging them as divine revelation. The apostle Paul said in 1 Timothy 5:18, "**The laborer is worthy of his wages,**" and this phrase is only mentioned in Luke 10:7, which indicates that the Gospel of Luke was in circulation at the time the apostle Paul wrote this letter. The apostle James said, "**If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you do well**" (2:8). He is quoting Matthew 22:39. The apostle Peter said: As our beloved brother Paul also wrote to you according to the wisdom given to him, as in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable twist to their own destruction, as they do also the other Scriptures (2 Peter 3:15-16).

Since God endowed the apostles with the power of miracles, they distinguished the inspired books from others, citing some of them as they cited the books of the Old Testament prophets. As for their contemporaries

The Church Fathers

The First Century

(1) Barnabas, He worked with Paul (Acts 13:2, 3, 46, 47 and 1

Chapter 2

The Authenticity of the Continuous Chain of Transmission of the New Testament

The Continuous Chain of Transmission of the New Testament:

🌀 **The objector said:** “The chain of transmission means that a trustworthy person narrates through intermediaries from another trustworthy person that he said: ‘Such-and-such a book was revealed to the apostle or prophet, and I heard this book in its entirety from him or read it to him. The intermediary or intermediaries are trustworthy individuals who meet the conditions of narration. This chain of transmission does not exist among them from the end of the second century or the beginning of the third century to the compiler of the Gospels. He said: “We do not deny that these Gospels were known at the end of the second century or the beginning of the third century, but their fame was incomplete.”’

📖 **In response, we say:** The continuous chain of transmission for the Gospels has existed since the first Christian century until

the present day. Fortunately, it is not oral like the chain of transmission of the Muslims, but is recorded in books because it is the best means of preserving what is transmitted, the most reliable way of ensuring its preservation and authenticity, and the safest way of protecting it from additions and omissions. As for the chain of transmission of the Qur'an and the hadiths, it is based on the breasts of men, and the hadiths were collected 200 years after the Hijra, which is not a guaranteed way of preserving what has been transmitted. So it is no wonder that additions and omissions occurred in the Qur'an and the hadiths. There is no harm in referring to it briefly to clarify the difference between the continuous chain of transmission of the Gospels and the chain of transmission of the Qur'an and the hadiths.²⁸

- (1) The Quran was not yet compiled in scrolls or in book form when Muhammad died.
- (2) Muhammad said, "Take the Qur'an from four people," but they died in war and the Qur'an was not compiled, so some attacked it and said that it had been changed and altered.
- (3) When Abu Bakr saw the death of many of the memorizers of the Qur'an, for he had been killed on the day of Yamama, he ordered the compilation of the Qur'an, but no one obeyed him.
- (4) Compiling the Quran was harder than moving mountains because it was scattered among leafless palm branches, white stones, the breasts of men, bones and leather. Zayd compiled it with the testimony of two persons together and the testimony of an Arab who, according to the Quran, was more disbelieving and hypocritical than others.²⁹

28 - We explained this in detail in part five of this series.

29 - Muhammad had given Khuzayma ibn Thabit alone the testimony of two men, and there is a story behind this:

- (5) The old codices of the Quran were lost. Some codices included the abrogative and the abrogated verses.
- (6) Certain verses of the Quran were missed to the degree that Umar exclaimed “Innalillah” that is, “We may as well give it over to Allah.”
- (7) The disagreement took place during the reign of Uthman, until the Muslims killed each other. Therefore, Uthman put together a copy and burned the remaining copies.
-

Muhammad bought a horse from a Bedouin, and the Muhammad followed him to pay him for the horse. The Messenger of Allah walked quickly, while the Bedouin walked slowly, so some men began to intercept the Bedouin to bargain with him for the horse, without knowing that the Prophet had already bought it.

The Bedouin called out to the Messenger of Allah and said, “If you are buying this horse, then buy it, otherwise I will sell it,” meaning, “Do you want to buy the horse or sell it?” The Prophet said, “Did I not buy it from you?”

The Bedouin said, “I did not sell it to you.”

The Prophet said, “Yes, I did buy it from you.”

The Bedouin said, “Bring me a witness.”

Khuzaymah ibn Thabit said, “I testify that you sold it to him.”

After the people had left, the Prophet turned to Khuzaymah ibn Thabit and said to him, “How can you testify to this when you were not present at the time of the sale between me and the Bedouin?”

Khuzaymah said: “By believing you, O Messenger of Allah (i.e., should we believe you in everything you bring us from the news of heaven and disbelieve you in this?” So the Messenger of Allah, peace be upon him, made Khuzaymah’s testimony equal to the testimony of two men, and his testimony was accepted as the testimony of two men, and Khuzaymah became known as the man of two testimonies, because the Messenger of Allah accepted his testimony as two testimonies.

The truth is that Khuzaymah was a liar and a false witness, but instead of being punished for his dishonesty and false testimony, he was rewarded for it, and his testimony was accepted as equivalent to the testimony of two men, and he became one of the first witnesses to the Quran!

Chapter 3

Suspicious About Reformers and Churchmen

Miracles

🌀 **The objector said:** “The Christian leaders claimed to have performed miracles on some occasions, but they were proven to be liars. He then mentioned two stories, saying: In 1543, Luther wanted to exorcise the devil from a boy named Messina, but the devil jumped on Luther and wounded him. When Stanislaus saw that the devil had grabbed his teacher Luther by the neck and was strangling him, he wanted to flee, but when he couldn’t open the door, he took the axe that his servant had given him from the window and broke the door and fled. The second story is that historians said that Calvin bribed someone to lie down and pretend to be dead, holding his breath. When he said, “Arise, O dead man,” he would rise as if he had never been dead. He told his wife, “When your husband pretends to be dead, weep and cry out.” She did as he told her, but when he came and did as Calvin commanded, God killed her husband.”

✂️ **In response, we say:** The enemies of these two reformers fab-

ricated these falsehoods to disparage them. Sensible Christians do not believe in miracles or supernatural powers after the era of the apostles, for the divine teachings that God revealed to the apostles were confirmed, and there was no need for supernatural powers or miracles. The divine revelation is free from the miracles with which the Qur'an is filled. One of the strange myths is what is mentioned in Surah An-Nahl 27:38-40, that Āṣif bin Barkhiyā brought the throne of Bilqis from a Yemen in the blink of an eye. The explanation of this strange myth is that Solomon said: "Who will bring me the throne of Bilqis?" An ifrit from among the jinn said, "I will bring it to you before you rise from your seat." Āṣif bin Barkhiyā, his minister, said, "I will bring it to you before your gaze returns to you." Muslim scholars said: This was not a miracle for Solomon, as it did not appear at his hands in a manner commensurate with his claim to prophethood.

Another example is the story of the people of the cave. Muhammad claimed in the Qur'an that God kept the people of the cave asleep for more than 300 years, alive and unharmed, even though they were not prophets. See Surah Al-Kahf. Another example is the Qur'an's statement that whenever Zachariah entered upon Mary, he found her with sustenance, and his statement, "Shake the trunk of the palm tree toward you, and it will drop fresh, ripe dates upon you." Another example is the story of the three men in the cave who called upon God, and the rock that no crowd could move was pushed away from the entrance of the cave. Another example is the words of the cow that was loaded with its owner's belongings and said, "I was not created for this, but rather for plowing," as reported in the two Sahihs. There are other myths that fill a huge volume, and you know that if the Qur'an is full of them, how much more so are the hadiths and histories! It is not surprising that something is of the same nature.

🌸 **The objector said:** "Pope Alexander VI, who was the head of

the Roman Church and God's successor on earth, according to the Catholic, drank the poison that had been prepared for someone else and died."

📖 **In response, we say:** Popes, no matter who they are, do not attain the level of prophethood; they are people like us. But what can we say about the person who claimed prophethood and ate the poisoned sheep's meat? Even though he did not swallow it, the poison affected him so much that it severed his aorta, i.e., his heart artery.³³

Preventing People From Reading the Bible

🌿 **The objector said:** "Wizney said: I think that because of the corruption it taught in this chapter, the Roman Church prevented the general public from reading these books, saying, 'The evil that comes from reading them is greater than the good.'

📖 **In response, we say:** Reading the Bible is obligatory and necessary for every human being, regardless of their condition, status, or rank, and only those who prefer darkness to light would dislike it. Let us explain in a few words the necessity of reading the Bible.

There is no doubt that nature and God's wonderful works of providence point to His existence and that He is unlimited in His essence, wisdom, and power. It is the duty of His creation to worship His majesty. But man does not truly know God from nature, for nature does not reveal to us God's love and mercy! Nor does it reveal how to obtain the blessings of His wonderful redemption! Therefore, it is necessary to study the Bible, for it fulfills the intended purpose and explains to us God's attributes, His perfection, His love, His mercy, and the faithfulness and justice of Christ.

33 - Review part one, sins of Muhammad

Chapter 4

The Apocryphal New Testament Writings

☼ **The objector said:** “There are books that Christians have lost. The Christians have lost 11 parts of the Gospel which were attributed to Christ. They have also lost nine letters from John, two from Andrew, Matthew, Philip, and one from James; accounts of the Gospel by Bartholomew, Thomas, James, and Matthew; and some acts of Christ’s apostles - four of Thomas and two of Matthew. There is another collection of books which the Christians also lost; these are attributed to authors whose names we cannot find anywhere”

And he quoted from Axiumo the names of books placed next to a collection of books and attributed them to names for which we have found no trace of, namely:

“*The letters attributed to Christ:* 1 Letter to Ekeres (117), king of Adis. 2 His letter to Peter and Paul. 3 The book of parables and sermons. 4 His psalms, which he taught secretly to his disciples and followers. 5 The Book of Sorcery and Magic. 6 The Book of the Birthplace of Christ and Mary and Her Mother. 7 His letter that fell from heaven in the sixth century. *Letters attributed*

to Mary, peace be upon her, number 8: 1 Her letter to Aknaash. 2 Her letter to Si Silian. 3 The Book of the Birthplace of Mary. 4 The Book of Mary and Her Mother. 5 The History of Mary and Her Sayings. 6 The Book of the Miracles of Christ. 7 The Book of Small and Great Questions to Mary. 8 The Book of the Descendants of Mary and the Seal of Solomon. ***Letters attributed to Peter the Apostle***, number 11: 1 The Gospel of Peter. 2 The Acts of Peter. 3 The Visions of Peter. 4 The Second Visions of Peter. 5 His Letter to Clement. 6 The Discourse of Peter and Eubius. 7 The Teaching of Peter. 8 The Sermons of Peter. 9 The Manners and Prayers of Peter. 10 The Book of Peter's Travels. 11 The Book of Peter's Measurements. ***The letters attributed to John*** Number 9: 1 Acts of John. 2 Second Gospel of John. 3 Book of John's Travels. 4 Discourse of John. 5 His Letter to Hyndropoc. 6 Book of Mary's Death. 7 Remembrance of Christ and His Descent from the Cross. 8 The Second Revelations of John. 9 The Prayer Book of John. ***Letters attributed to Andrew the Apostle*** 2: 1 The Gospel of Andrew. 2 The Acts of Andrew. ***Letters attributed to Matthew the Apostle*** 2: 1 The Infancy Gospel. 2 The Prayer Book of Matthew. ***The letters attributed to Philip the Apostle*** 2: 1 The Gospel of Philip. 2 The Acts of Philip. ***The letter attributed to Bartholomew the Apostle*** 1: 1 The Gospel of Bartholomew. ***The letters attributed to Thomas the Apostle*** 5: 1 The Gospel of Thomas. 2 The Acts of Thomas. 3 The Infancy Gospel of Christ. 4 The visions of Thomas. 5 The Travels of Thomas. ***Letters attributed to James the Apostle*** 3: 1 The Gospel of James. 2 The Etiquette and Prayers of James. 3 The Book of the Death of Mary. ***Letters attributed to Matthias*** 3: 1 The Gospel of Matthias. 2 The Sayings of Matthias. 3 The Acts of Matthias. ***Letters attributed to Mark*** 3: 1 The Gospel of the Egyptians. 2 The Prayer of Mark. 3 The Book of Pe Shen Baraz. ***Letters attributed to Barnabas*** 2: 1 The Gospel of Barnabas. 2 The Epistle of Barnabas. ***Letters attributed to Theodosius*** 1: 1 The Gospel of Theodosius. ***Letters attributed***

to Paul 10: 1 The Acts of Paul. 2 The Acts of Thecla. 3 His Letter to the Laodiceans. 4 His Third Letter to the Thessalonians. 5 His Third Letter to the Corinthians. 6 The Corinthians' Letter to Him and His Reply. 7 His Letter to Seneca and His Reply. 8 Paul's Visions. 9 Paul's Second Visions. 10 Paul's scales. 11 Paul's vision. 12 Paul's gospel. 13 Paul's preaching. 14 The Book of the Living. 15 Peter and Paul's resurrection."

✎ **In response, we say:** (1) Christianity, unlike other religions, is unique in its rejection of falsehood and error, its separation of darkness from light, and its enlightenment of minds, because it is not based on fabricated hadiths and embellished sayings, but solely on divine revelation. The difference between Christianity and Islam is the difference in their rules. Christianity commands us to search and investigate. Christ said, "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world" 1 John 4:1, meaning use your minds to distinguish between guidance and misguidance. Islam, on the other hand, says: "None knows its interpretation except God" and "Those who are firmly grounded in knowledge have no choice but to say, 'We believe.'"

(2) Christianity warns us against accepting any distorted teachings. The Apostle Paul warned against accepting any teachings other than those he taught them, saying: "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed." Galatians 1:8, He also said: "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus." 2 Timothy 1:13, meaning the words and letters. God said: "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away

his part from the Book of Life, from the holy city, and from the things which are written in this book” (Revelation 22:18–19).

(3) The early Christians of the apostolic age did not mention the names of any of these books in their numerous writings, neither in the writings of Clement, Bishop of Rome, nor in those of Ignatius, Polycarp, or Hermas, and their writings date from 70-108 AD. Nor are they mentioned in the lists of sacred books.

List of Sacred Books

- (1) As Christian churches spread throughout the world, prominent priests saw fit to compile lists of sacred books. The first list to be compiled with precision and accuracy was that of Origen. Although this man was a sea of knowledge, he traveled extensively and stayed in the suburbs of Judea, investigating and inquiring about the sacred books from churches and others, until he achieved his goal. Origen flourished a hundred years after John the Apostle. Eusebius mentioned in his history the table that Origen compiled, in which he listed the four Gospels, the Acts of the Apostles, the fourteen epistles of Paul, the two epistles of Peter, the three epistles of John, and the Book of Revelation. This is the table we have today. He did not mention any fabricated books, which indicates that Christians knew only their inspired books.
- (2) The historian Eusebius, who was known for his investigation of ecclesiastical events that occurred a hundred years after Origen, mentioned in his history a list of the books found in the New Testament, which are the same books we have today. The testimony of such a scholar is a strong argument.
- (3) Athanasius, famous for his suffering in support of the eternal divinity of Jesus Christ, compiled a list of the books of the New Testament, which are the same books we have today.

Chapter 5

The Heretical Sects Between Christianity and Islam

The Inserted Books:

🌀 **The objector said:** “The Gospels were incomplete at first, so they made up for the deficiencies and rejected others, such as the Gospel of Marcion and the Gospel of Tychas (correctly “Tachian”), adding other details such as genealogy and puberty of Christ, as appears in the Gospel known as the Reminder and in the Gospel of Serentus. The additions were made gradually, so the voice heard from heaven said, ‘You are my beloved Son; today I have begotten you,’ and Mark said, **“You are My beloved Son, in whom I am well pleased”** (Mark 1:11). The Gospel of the Ebionites said, ‘You are my beloved Son, in whom I am well pleased, and today I have begotten you.’”

🌀 **In response, we say:** (1) These fabricated books (Apocryphal books) did not appear until two hundred years after the Christian era, or at least 150 years later. In any case, the Holy Scriptures were collected in a single volume, spread throughout the world, and translated into many languages.

- (2) There is no evidence whatsoever of the existence of apocryphal books in the first Christian generation. The canonical books were widely circulated at that time, and Christians quoted from them, unlike the apocryphal books.
- (3) None of the fathers who saw the disciples and apostles, such as Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, whose writings span from 70 to 108 AD, quoted them, nor did anyone mention them by name.
- (4) No one read these fabricated books in Christian churches.
- (5) They did not appear in the public or private tables of Christians.
- (6) None of the opponents ever mentioned them.
- (7) None of the opponents cited them to settle a case, either in whole or in part. Let us now examine the names mentioned by the objector.

Marcion

He invented a heresy in religion, isolated himself from the Christian church, and claimed that the God of the Jews or the God of the Torah was inferior to the God of the Christians, and that Christ, who is the good God, appeared as a perfect man to thwart the works of the God of the Jews, and struck every verse in the Gospel that encouraged reading the Torah.

He then excerpted some of Luke's sayings and rejected the first two chapters because they attributed Christ's lineage according to the flesh, as their omission suited his purpose of proving that Christ was not a descendant of Abraham and David in order to exonerate him from the Jews. His arrogance led him to claim that he was wiser than the apostles, and told his followers that he

was more deserving of trust and reliance than the apostles who had handed down the Gospel to him!

The men of the Church rose up to respond to him, and how well Irenaeus responded to him: “It is astonishing that he claimed to be better than the apostles, yet he did not give them the whole Gospel, but only part of it.” The objector knows that many Shiites have appeared and claimed that the Sunnis deleted many verses thanks to Ali ibn Abi Talib, and the Ajarida said: “Surah Yusuf is not from the Qur’an.”

Every innovator in religion denies what he denies and affirms what he affirms to suit his purposes and objectives. However, the truth is established by consensus, tradition, and unbroken chain of authority, as well as by the writings.

Tashyan

The man was a disciple of Justin Martyr, who appeared in 172, and although he fought against Christians at that time, he believed in the four Gospels. He wrote “*The Harmony of the Gospels*” and had heresies similar to those of Marcion in everything related to the physical lineage of Christ. However, the Christians of his time refuted their claims with evidence because they were on the lookout for any heresy.

Hence, you see that there is no such thing as “the Gospel of Tashyan”, but rather that the man invented a heresy in religion, and such things are common in Islam.

Sertius

He was a Jew who resisted the Christians in Ephesus with the utmost resistance and fought for the Jewish religion, mixing Judaism with Christianity. And if only he had stopped there, but the scholar Irenaeus said that he went so far as to say that Al-

Chapter 6

The Destruction of Jerusalem and the Jews, the Mongol-Tatar Armies, and the Muslims

☼ **The objector said:** “Three events befell the Jews, including the destruction of Jerusalem in 70 AD at the hands of the Roman Titus, as mentioned by Josephus and others, in which about 1.1 million Jews perished by hunger, fire, sword, and crucifixion, and about 97,000 were taken captive and sold in various places.”

✍ **In response, we say:** This incident occurred in fulfillment of what Christ prophesied about the Jewish nation because they rejected him.

Secondly, it does not affect the Book of God, because it was widespread throughout the world at that time, had been translated into various languages, and the Jewish religion was widespread throughout the world. It was customary for Jews to make pilgrimages to the Jerusalem, and their number at Passover reached millions, as evidenced by what is mentioned in Acts 2:5 “**And there were dwelling in Jerusalem Jews, devout men, from every**

nation under heaven” Then in verses 9-11 “Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs - we hear them speaking in our own tongues the wonderful works of God.” which is the strongest evidence that the Jewish nation was spread throughout the world, and they came every year to Jerusalem to offer sacrifices and worship God.

Al-Tawhidyy said in his book “*Basair al-Qadima wa Sara’ir al-Hukama*” (Insights of the Ancients and Secrets of the Wise): “As for the religions of the Arabs, Christianity was in Rabi’a, Ghassan, and some of Quda’a. Judaism was in Himyar, Kinanah, Kinda, and Bani al-Harith bin Ka’b. Zoroastrianism was in Tamim. And Zoroastrianism was in Quraish.” End quote. From this testimony, we see that Christianity and Judaism were widespread even in the Arab lands, so whatever calamities befell the Christians and Jews, it is impossible for their holy books to have been lost or distorted. If Titus exterminated the Jews from Judaism, he did not exterminate the rest of the Jews who were in Rome, the Arabian Peninsula, Asia, Africa, and elsewhere.

Third: If all these events affected the holy books, then similar events, even worse than these, affected the Muslims! The scholar Abu al-Rashid Muhammad ibn al-Shahna said in “*Rawdat al-Manazir fi Akhbar al-Awwal wa al-Akhir*” that the Tatars³⁷ took over the Islamic countries, killed scholars and righteous people, burned the Qur’ans, and destroyed mosques in a way that has never been heard of before. Based on this analogy, the Qur’an would have been lost.

37 - Also called “the Mongol-Tatar Armies”

The Tatars and the Muslims

Ibn al-Athir said in “Al-Kamil fi al-Tarikh” (The Complete History), part 10, page 333: “Then came the year 617 AH, and the Tatars invaded the Islamic lands: I have refrained from mentioning this incident for several years because of its magnitude and my aversion to mentioning it. I take one step forward and two steps back. Who can easily write about the demise of Islam and Muslims? And who can mention it lightly? I wish my mother had not given birth to me, and I wish I had died before it happened and been forgotten, except that a group of friends urged me to write it down, and I hesitated. Then I saw that leaving it would be of no benefit, so we say: This act involves mentioning the great event and the great calamity that has overshadowed days and nights, affected all creatures, and particularly Muslims. If someone were to say that since God Almighty created Adam, the world has never been afflicted with anything like it, he would be telling the truth, for history has never recorded anything similar or comparable to it.

Among the most notable incidents they mention is what Nebuchadnezzar did to the Children of Israel in terms of killing and destroying the Holy Temple. But what is the Holy Temple compared to what these accursed people destroyed of the country, each city of which was many times larger than the Holy Temple? And what are the Children of Israel compared to those who were killed? The people of a single city who were killed were more than the Children of Israel. Perhaps humanity will not see such an incident until the world comes to an end and the world perishes, except for Gog and Magog.

As for the Dajjal (the anti Christ), he will keep those who follow him and destroy those who oppose him, and these people did not spare anyone, but killed women, men, and children, cut open the bellies of pregnant women, and killed the fetuses. We

belong to God and to Him we shall return, and there is no power and no strength except with God, the Exalted, the Great.

Because of this incident, which spread like wildfire and caused widespread damage, people left the outskirts of China and headed for the lands of Turkestan, such as Kashgar and Balasagun, and from there to the lands beyond the river, such as Samarkand, Bukhara, and others, where they took control and did to the people what we have mentioned. Then a group of them crossed over to Khorasan, where they wreaked havoc, destruction, killing, and looting, then they would move on to Rey, Hamadan, the mountainous region, and all the lands within it up to the border of Iraq. Then they would head for the lands of Azerbaijan and Arania, ravaging them and killing most of their inhabitants. Only a few stragglers would survive in less than a year. This is something unheard of.

Then, when they had finished with Azerbaijan and Arania, they marched to Darband Shirvan and conquered its cities, sparing only the castle where their king resided. They then crossed over to the lands of the Lan, the Lak, and other nations in that region, killing, plundering, and destroying them. Then they headed for the land of Qafqaz, which had the largest number of Turks, and killed everyone who stood in their way. The rest fled to the forests and mountain tops and left their land, which the Tatars took over. They did this very quickly, staying only as long as it took them to march there.

Another group went to Ghazna and its surroundings, as well as the neighboring lands of India, Sistan, and Kerman, and did the same as the first group, only worse.

This is something unheard of, for even Alexander, whom historians agree was the ruler of the world, did not conquer it so quickly, but rather in about ten years, and he did not kill any-

one, but rather the people willingly obeyed him. These people conquered most of the inhabited parts of the earth, the best of it, the most built-up and populated, and the most just in terms of morals and conduct, in about a year, and there was no one left in the countries they did not conquer who was not afraid, expecting them and awaiting their arrival.

Moreover, they did not need provisions or supplies to be sent to them, for they had sheep, cattle, horses, and other animals with them, whose meat they ate. As for the animals they rode, they dug the earth with their hooves and ate the roots of plants, not knowing barley. When they settled in a place, they did not need anything from outside.

As for their religion, they prostrate themselves to the sun when it rises, and they do not consider anything to be forbidden. They eat all animals, even dogs, pigs, and others. They do not know marriage; rather, a woman is approached by more than one man, and when a child is born, he does not know his father.

Islam and Muslims have suffered calamities during this period that no other nation has suffered from the Tatars, may God curse them, who came from the East and committed acts that horrified everyone who heard about them. You will see these acts explained in detail, God willing.

Among them is the emergence of the Europeans, may Allah curse them, from the west to the Levant, and their intention to conquer Egypt and its king in Damietta"... until he said: "Among them is that those who surrendered to these two sects will have the sword drawn against them, and strife will continue. We have also mentioned this, for we belong to Allah and to Him we shall return. We ask Allah to grant Islam and Muslims victory from Him, for there is no helper, supporter, or defender of Islam. If Allah wills evil for a people, there is no repelling it, and they have

no protector other than Him, for these Tatars have only succeeded in this matter because there was no one to prevent them.”

He then mentioned how they killed, plundered, and destroyed, saying: “They killed about 700,000 people in Khorasan alone, and because of the great fear of the Muslims, a single Tatar would enter a neighborhood and kill everyone in it, and none of the Muslims dared to raise a hand against him.” Historians mention that Genghis Khan, king of these Tatars, once threw seventy elders into boiling water, and once rejoiced at the sight of his army beheading one hundred thousand prisoners at once, and so on and so forth, thus exterminating millions upon millions of Muslims. And what can we say about Tamerlane, who took the heads of Muslims and made a dome for his harem out of them, as was his custom, according to Arab historians? These incidents and others like them are more horrific and abominable than the incident of Titus and others, and according to the analogy he has established, the Qur’an must have been lost. The truth is that the goal of those tyrants was looting, plundering, and taking money.

The Ten Persecutions of Christianity

🌸 **The objector said:** “The persecutions of Christians were due to the scarcity of copies and the possibility of distortion by forgers.”

📖 **In response, we say:** Persecution was one of the strongest reasons for Christians to uphold their faith and adhere to their book, because the pagans’ goal was to force Christians to worship idols and deny the true living God. They preferred death to that, and many of them were martyred and died for this true faith. They are not like the Muslims who, when the Al Al-Hakim bi-Amr Allah³⁸ commanded them to worship him, they worshipped Him, 38 - Abu Ali al-Mansur, better known by his regnal name al-Hakim bi-Amr Allah, was the sixth Fatimid caliph and 16th Ismaili imam

as will be mentioned later. These persecutions were also among the greatest reasons for the Christians' increased steadfastness in their faith, the purification of the church from heretics, and the guidance of many pagans to it.

Reasons for the Persecution of Christians

It is well known that the Romans did not persecute any sect because of their religion, for they did not care about religion, not to mention that they allowed the Jews to live under their rule according to their laws and customs. The reason for their persecution of Christians was the rapid spread of Christianity, which threatened to eliminate their pagan worship.

Second: Christians' contempt for pagan worship.

Third: Christianity was free from rituals, as it had no statues, temples, sacrifices, or priests, for it was a spiritual religion. These persecutions were ten in number, as prophesied by the Apostle John in Revelation 17:12-14, namely:

- (1) The persecution instigated by Nero in Rome: he burned the city and falsely and aggressively accused Christians of burning it, persecuting them and martyring the apostles Paul and Peter in 64 AD. However, this was due to his tyranny and injustice, and this persecution was limited to Rome alone.
- (2) The second persecution: in 96 AD during the reign of Domitian from Nero's death to Domitian's reign, Christians enjoyed peace and grew greatly in number. However, when this emperor came to power, he became suspicious of the royal titles given to Jesus Christ, imagining that the Christians' goal was to depose him and replace him with another king. He did not realize that Christ reigns in the hearts of men! His kingdom is spiritual. This persecution did not last long, for God hastened the death of this emperor.

- (3) The third persecution took place during the reign of Trajan in 105 AD. He issued an order prohibiting secret gatherings, and Pliny, the governor of Bithynia, punished Christians for not honoring the emperor's statue. He became suspicious of them because of their independence and refusal to participate in national events. The Jews informed on them, saying that the Christians' goal was to destroy the old religion, overthrow the Roman Empire, and establish a new kingdom. The rulers became suspicious of them because they met at night, because of their zeal for their religion, and because many people were joining them. Ignatius, bishop of Antioch, and Clement, bishop of Rome, were martyred, and then the flames of this persecution died down.
- (4) Christians enjoyed peace and comfort for more than fifty years, then persecution occurred during the reign of the philosopher Antonius, in which Polycarp, bishop of Smyrna and companion of the apostle John, was martyred. Days before his martyrdom, he dreamed that his pillow was burned, and when they asked him to deny Christ, he said: "I have served my Lord for 86 years, and he has done me no wrong. Is it right for me to deny my Lord and Savior?" Miracles were attributed to him at his death, and Justin, the scholar and bishop of Lyon, who was over ninety years old, was martyred.
- (5) Some of the rulings of Severus were favorable to Christians, and the reason they enjoyed peace was that a Christian named Proculus healed the emperor from a serious illness with oil. The Christians sought to unite the various sects into one, and the religious leaders were not satisfied with the power, influence, and privileges they had attained, but demanded more, which caused animosity between them and the rulers. As Christians grew in number and power, they began to mock the pagan religion, which was in decline and decay. The people

became angry and rebelled. They rose up against the Christians and killed many of them. In 202, Emperor Severus forbade anyone from adhering to the Jewish or Christian religions and compelled many Christians in Rome to renounce their faith. They preferred death to idol worship and received the crown of martyrdom.

- (6) After the fifth persecution, Christians enjoyed peace from the year 211 during the reigns of Caracalla, Macrinus, and Lucius Paulinus, and Alexander Severus even granted them privileges. In the year 235, the sixth persecution took place under the rule of Maximinus, who hated his predecessor Alexander. The members of his family were Christians, and this persecution affected only the religious leaders, but it was not ordered by him. It was the result of animosity among the people, and some of them defended Origen against the Christians in these fiery trials and tribulations.
- (7) Persecution occurred during the reign of Decius in 249 AD because Christians were attached to the family of Emperor Philip, his predecessor, who had shown them great assistance. Many of them escaped by fleeing or bribing their way out. Despite the severity of this persecution, it did not last long due to changes in politics and rulers.
- (8) The eighth persecution: the persecution of Valerian. In the fourth year of his reign, 257 AD, he persecuted Christians. Macrinus, one of the magicians of Egypt, incited him to persecute them, claiming that they were the reason for his deprivation of prosperity because of their magic. He listened to his incitement.
- (9) Persecution occurred during the reign of Emperor Aurelian in 274 AD, but it was insignificant, and the church enjoyed peace until God hastened his death.

(10) The tenth persecution: It occurred during the reign of Diocletian, whom the Arabs call Daqlidianus. He persecuted Christians at the instigation of Galerius and his other ministers, killing thousands of Christians, destroying many of their churches, and burning some of their books in 303 AD on the pretext that they were instigators of sedition and rebellion. This persecution continued until 310 AD. In 312 and 313, Emperor Constantine restored the Christians' freedom and their civil and religious rights, and he himself became a Christian, and Christianity became the religion of the Roman Empire.

These persecutions indicate that there was no harmony or compatibility between truth and falsehood, nor between light and darkness. They were sporadic and had no effect on Christianity; rather, they were a cause for its spread throughout the world. In the first century, Christianity was spread throughout the world, and many dignitaries, officers, and even members of some sultans' families adhered to it. Christians numbered in the millions. These persecutions were nothing compared to the Tatars' persecution of Muslims, nor were they anything compared to the Alawite state's persecution of Muslims. Here we present a brief account of the lives of some of its successors.

The Life of Al-Hakim bi-Amr Allah

Of the successors of the Alawite state, Al-Hakim bi-Amr Allah, Al-Suyuti said: He was the worst of creation. Egypt had never seen a pharaoh worse than him, who claimed divinity as Pharaoh had claimed it. He ordered the Muslims that when the preacher mentioned him on the pulpit, they should stand up in rows to honor his memory and respect his name. He did this

throughout his kingdom, even in the Two Holy Mosques. The people of Egypt, in particular, would prostrate themselves when he stood up, so much so that he would prostrate himself with them in the markets, among the common people and others. Among his abominations was that he built schools and appointed scholars and sheikhs to teach in them, then killed them and destroyed the schools. He ordered slaves from Sudan to burn Egypt and plunder its wealth and harems, which they did. The people of Egypt fought them fiercely for three days while the fire raged in the houses and harems. A third of Egypt was burned, about half of it was looted, and many women were taken captive and subjected to indecency. The men bought the women and concubines who had been taken captive from the slaves!

Ibn al-Jawzi said: Then the ruler's oppression increased, and he began to claim divinity, so that when the ignorant people saw him, they would say: O One, O Only, O Giver of Life, O Giver of Death.

Ibn al-Athir said in *Events of the Year 411 AH*, in Part Nine: At the beginning of his caliphate, he ordered that the Companions be reviled and that this be written on the walls of mosques and markets, and he wrote to all his officials to that effect in the year 395. Then, in the year 399, he ordered the abandonment of the Taraweeh and Duha prayers until the year 408. Ibn al-Mutawaj said: In the year 423, the Caliph of Egypt, al-Zahir ibn al-Hakam, summoned all the female slaves in the palace and said to them: "Gather together so that I may do for you something that has never been done before in Egypt." He ordered everyone who had a female slave to bring her, and no slave was to come unless she was adorned with jewelry and fine clothing. They did so, and not a single slave girl was left behind. He placed them in a hall and called for builders. They built doors on the hall until they all died! The day they were gathered was Friday, the sixth day of

Shawwal, and there were 2,666 slave girls. When six months had passed, he set fire to them and burned them with their clothes and jewelry... In short, let us mention what the Muslims said about this state.

Testimony About This State

Historians said that in the year 302 AH, a report was written in Baghdad about the lineage of the caliphs of Egypt who claimed to be Fatimids but were not. A group of scholars, judges, jurists, and nobles all testified that the ruler of Egypt, Mansur ibn Nizar, nicknamed “Al-Hakim,” when he went to Morocco, was called Ubayd Allah and took the title of Al-Mahdi. His predecessors, the impure Arjas, are cursed by God and cursed by those who curse them, the pretenders of the Kharijites, and they have no lineage from the son of Ali ibn Abi Talib, until they said after the curses and insults: This man in Egypt and his predecessors are disbelievers, immoral, corrupt, atheists, heretics, and deniers of Islam. They believe in Manichaeism and Zoroastrianism. They have abolished the Islamic law, permitted fornication, legalized wine, shed blood, reviled children, cursed their predecessors, and claimed divinity... etc.

The persecutions that Christians endured with patience, courage, and bravery were not like those of the Tatars, the Ala-wite state, or other kings that Muslims saw in almost every era. Nevertheless, we say that no king or ruler was able to extinguish the light of the Gospel. Its rays shone in the north, south, east, and west, in the mountains and in the wilderness.

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