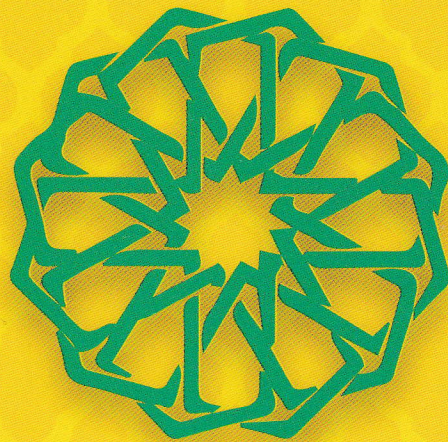



The Bible:
Whose words?



Dr. Nabil A. Haroun

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In search of the Torah and the Ingil? *An Islamic reading into the Old and New Testaments*

Preface

An earlier study with the title “Qur'an: Whose Speech is It?” (Ch. 1 of “Qur'an: the Miracle of Islam”, Dar An-Nashr Liljami'at, Egypt, 2011) examines context and dialogue in the Quran, and illustrates how Allah Almighty announces His Divine presence throughout His Book, by directly addressing the reader. The study also highlights how Allah at certain points addresses Prophet Mohamed, peace be upon him, within the same text. By alternating between these two means of addressing both reader and messenger, the Quran emphasises God's Majestic presence and Authorship, thus confirming the authenticity of the Quran as scripture from The Lord of the Universe, and not the work of a man.

In contrast, a study of the present scriptures of the Jews and Christians, (the 48 books of the Old Testament, shared by both Jews and Christians, and the 20 books of the New Testament, exclusive to Christians), clearly shows their human authorship, since the authors themselves announce their identity within the

texts. Accordingly, it is a grave error to assume that these books are the original Torah or Bible that were revealed to Moses and Jesus, peace be upon them.

The following pages examine texts within the Old and New Testament to help us understand the origin of this collective body of work, and thereby verify who exactly penned these scriptures.

The Book of Genesis

We begin at the beginning: Genesis, the first book of the Old Testament. In this excerpt we see how God Almighty is depicted, according to scripture, and how he interacts with Adam:

- 2:2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

- 3:8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, "Where are you?" 10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." 11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

-6:5 The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. 6 The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. 7 So the Lord said, “I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.”

As you read these lines, ask yourself this: Is it befitting that the Lord of the Universe speaks of Himself in such terms, and with such reasoning? A god who gets tired, so he rests, who strolls through heaven, whom Adam hides from, so that he must call out: “where are you?” A god who regrets his actions! There is something here that merits reflection, simple logic, and soul-searching.

The Book of Exodus

A reading of Exodus reveals that it is, in its totality a history text, no different from any historical reference book. Those who are used to reading the Quran, and savouring its verses, will notice the vast difference between Allah’s words and the words written by men. Here is how Exodus begins:

1 These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan

and Naphtali; Gad and Asher. 5 The descendants of Jacob numbered seventy[a] in all; Joseph was already in Egypt. 6 Now Joseph and all his brothers and all that generation died, 7 but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them. 8 Then a new king, to whom Joseph meant nothing, came to power in Egypt. 9 “Look,” he said to his people, “the Israelites have become far too numerous for us. 10 Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.” 11 So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. 12 But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites 13 and worked them ruthlessly. 14 They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly.

The Book of Leviticus

Here is how Leviticus begins:

1 The Lord called to Moses and spoke to him from the tent of meeting. He said, 2 “Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.

3 “If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord. 4 You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you. 5 You are to slaughter the young bull before the Lord, and then Aaron’s sons the priests shall bring the blood and splash it against the sides of the altar at the entrance to the tent of meeting. 6 You are to skin the burnt offering and cut it into pieces. 7 The sons of Aaron the priest are to put fire on the altar and arrange wood on the fire. 8 Then Aaron’s sons the priests shall arrange the pieces, including the head and the fat, on the wood that is burning on the altar. 9 You are to wash the internal organs and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, a food offering, an aroma pleasing to the Lord.

Consider this text in terms of aesthetic appeal, and whether it engages the heart and mind. Do the words stand out as any different from an average text, written by men? Would any reader perceive this text as the elevated words of a Divine Lord, communicating with His creation?

The Book of Numbers

The following is from the first passage of the Book of Numbers. How is this to be considered Divine revelation? Or is it merely a historical narrative, biographically depicting the Israelites?

1 The Lord spoke to Moses in the tent of meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt. He said:
2 “Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one.
3 You and Aaron are to count according to their divisions all the men in Israel who are twenty years old or more and able to serve in the army. 4 One man from each tribe, each of them the head of his family, is to help you. 5 These are the names of the men who are to assist you:
from Reuben, Elizur son of Shedeur; 6 from Simeon, Shelumiel son of Zurishaddai; 7 from Judah, Nahshon son of Amminadab; 8 from Issachar, Nethanel son of Zuar; 9 from Zebulun, Eliab son of Helon; 10 from the sons of Joseph: from Ephraim, Elishama son of Ammihud; from Manasseh, Gamaliel son of Pedahzur; 11 from Benjamin, Abidan son of Gideoni; 12 from Dan, Ahiezer son of Ammishaddai; 13 from Asher, Pagiel son of Okran; 14 from Gad, Eliasaph son of Deuel; 15 from Naphtali, Ahira son of Enan.” 16 These were the men appointed from the community, the leaders of their ancestral tribes. They were the heads of the clans of Israel. 17 Moses and Aaron took these men whose names had been specified, 18 and they called the whole community together on the first day of the second month. The people registered their ancestry by their clans and families, and the men twenty years old or more were listed by name, one by one, 19 as the Lord

commanded Moses. And so he counted them in the Desert of Sinai:

The Book of Deuteronomy

Deuteronomy is the fifth and final Book, supposedly revealed to Moses, and is once again, biographical, not Divine text, as seen below:

1:1 These are the words Moses spoke to all Israel in the wilderness east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazereth and Dizahab. 2 (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.) 3 In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the Lord had commanded him concerning them. 4 This was after he had defeated Sihon king of the Amorites, who reigned in Heshbon, and at Edrei had defeated Og king of Bashan, who reigned in Ashteroth.

Interestingly, Deuteronomy ends with a narration of the death of Moses (the very man upon whom this was supposedly revealed!)

34:5 And Moses the servant of the Lord died there in Moab, as the Lord had said. 6 He buried him[a] in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. 7 Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. 8 The Israelites grieved for Moses in

the plains of Moab thirty days, until the time of weeping and mourning was over.

How is it even possible that these books be considered Divine texts, revealed to Moses, peace be upon him, when they narrate his life and death, from Exodus to Deuteronomy?

The Book of Joshua

The following passage is the beginning of the Book of Joshua:

1 After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide: 2 "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. 3 I will give you every place where you set your foot, as I promised Moses. 4 Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west.

How can a narration of events that took place after Moses's death, be logically considered part of the Torah, revealed to Moses or even to Joshua?

Moreover, the words "I will give you every place where you set your foot, as I promised Moses." are clearly an insertion (with a specific agenda) since the text postdates Moses's lifetime.

The Book of Judges

Judges is a continuation of the history of the Israelites. How can this be the Torah that was revealed to Moses?

1 After the death of Joshua, the Israelites asked the Lord, "Who of us is to go up first to fight against the Canaanites?" 2 The Lord answered, "Judah shall go up; I have given the land into their hands."

3 The men of Judah then said to the Simeonites their fellow Israelites, "Come up with us into the territory allotted to us, to fight against the Canaanites. We in turn will go with you into yours." So the Simeonites went with them.

4 When Judah attacked, the Lord gave the Canaanites and Perizzites into their hands, and they struck down ten thousand men at Bezek. 5 It was there that they found Adoni-Bezek and fought against him, putting to rout the Canaanites and Perizzites. 6 Adoni-Bezek fled, but they chased him and caught him, and cut off his thumbs and big toes.

7 Then Adoni-Bezek said, "Seventy kings with their thumbs and big toes cut off have picked up scraps under my table. Now God has paid me back for what I did to them." They brought him to Jerusalem, and he died there.

The Book of Ruth:

Divine Revelation or a Fable? This is how it begins:

1 In the days when the judges ruled,^[a] there was a famine in the land. So a man from Bethlehem in Judah, together

with his wife and two sons, went to live for a while in the country of Moab. 2 The man's name was Elimelek, his wife's name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there.

3 Now Elimelek, Naomi's husband, died, and she was left with her two sons. 4 They married Moabite women, one named Orpah and the other Ruth. After they had lived there about ten years, 5 both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband.

The First Book of Samuel:

1 There was a certain man from Ramathaim, a Zuphite from the hill country of Ephraim, whose name was Elkanah son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. 2 He had two wives; one was called Hannah and the other Peninnah. Peninnah had children, but Hannah had none.

3 Year after year this man went up from his town to worship and sacrifice to the Lord Almighty at Shiloh, where Hophni and Phinehas, the two sons of Eli, were priests of the Lord. 4 Whenever the day came for Elkanah to sacrifice, he would give portions of the meat to his wife Peninnah and to all her sons and daughters. 5 But to Hannah he gave a double portion because he loved her, and the Lord had closed her womb. 6 Because the Lord had closed Hannah's womb, her rival kept provoking her in

order to irritate her. 7 This went on year after year. Whenever Hannah went up to the house of the Lord, her rival provoked her till she wept and would not eat.

Would Allah the Almighty send down such words to mankind?

The Second Book of Samuel

Samuel presents us with more storytelling. How can these be words to recite in worship or to invoke God's name in our prayers? Compare these with the sublime wording of the Quran, where the Lord God, Mighty and Majestic, speaks of His Divine Self.

1 After the death of Saul, David returned from striking down the Amalekites and stayed in Ziklag two days. 2 On the third day a man arrived from Saul's camp with his clothes torn and dust on his head. When he came to David, he fell to the ground to pay him honor.

3 "Where have you come from?" David asked him. He answered, "I have escaped from the Israelite camp." 4 "What happened?" David asked. "Tell me." "The men fled from the battle," he replied. "Many of them fell and died. And Saul and his son Jonathan are dead." 5 Then David said to the young man who brought him the report, "How do you know that Saul and his son Jonathan are dead?" 6 "I happened to be on Mount Gilboa," the young man said, "and there was Saul, leaning on his spear, with the chariots and their drivers in hot pursuit. 7 When he turned around and saw me, he called out to me, and I said, 'What can I

do?’ 8 “He asked me, ‘Who are you?’ “‘An Amalekite,’ I answered. 9 “Then he said to me, ‘Stand here by me and kill me! I’m in the throes of death, but I’m still alive.’ 10 “So I stood beside him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord.” 11 Then David and all the men with him took hold of their clothes and tore them. 12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the Lord and for the nation of Israel, because they had fallen by the sword.

The First Book of Kings

So continues the saga of the Israelites, though the accuracy of this historical account is certainly doubtful, notwithstanding the inappropriateness of the content. Imagine reading this to a child!

1 When King David was very old, he could not keep warm even when they put covers over him. 2 So his attendants said to him, “Let us look for a young virgin to serve the king and take care of him. She can lie beside him so that our lord the king may keep warm.” 3 Then they searched throughout Israel for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king. 4 The woman was very beautiful; she took care of the king and waited on him, but the king had no sexual relations with her.

The Second Book of Kings

The following text is from Kings. Surprisingly, most Muslims are misled into thinking that the texts presented here are the authentic Torah that they are required to believe in, as one of the pillars of Islamic faith. However, the Quran alerted us many centuries ago, that this claim is entirely false:

“So bring the Torah and recite it, if you should be truthful.”

Al Imran verse 93

“ So woe to those who write the “scripture” with their own hands, then say, “This is from Allah,” in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.”

Al Baqara verse 79

1 After Ahab’s death, Moab rebelled against Israel. 2 Now Ahaziah had fallen through the lattice of his upper room in Samaria and injured himself. So he sent messengers, saying to them, “Go and consult Baal-Zebub, the god of Ekron, to see if I will recover from this injury.” 3 But the angel of the Lord said to Elijah the Tishbite, “Go up and meet the messengers of the king of Samaria and ask them, ‘Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?’ 4 Therefore this is what the Lord says: ‘You will not leave the bed you are lying on. You will certainly die!’” So Elijah went. 5 When the messengers returned to the king, he asked them, “Why

have you come back?” 6 “A man came to meet us,” they replied. “And he said to us, ‘Go back to the king who sent you and tell him, “This is what the Lord says: Is it because there is no God in Israel that you are sending messengers to consult Baal-Zebub, the god of Ekron? Therefore you will not leave the bed you are lying on. You will certainly die!”

Book of Chronicles 1

Read the following lines and decide: is this Divine revelation or a civil registry?

1 Adam, Seth, 1 Adam, Seth, Enosh, Kenan, Mahalalalel. Jared, 3 Enoch, Methuselah, Lamech, Noah. 4 The sons of Noah: Shem, Ham and Japheth.

5 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras.

6 The sons of Gomer: Ashkenaz, Riphath and Togarmah.7

The sons of Javan: Elishah, Tarshish, the Kittites and the Rodanites.8 The sons of Ham: Cush, Egypt, Put and Canaan.9

The sons of Cush: Seba, Havilah, Sabta, Raamah and Sabteka. The sons of Raamah: Sheba and Dedan.10

Cush was the father of Nimrod, who became a mighty warrior on earth.11 Egypt was the father of the Ludites,

Anamites, Lehabites, Naphtuhites. 12 Pathrusites, Kasluhites (from whom the Philistines came) and

Caphtorites.13 Canaan was the father of Sidon his firstborn and of the Hittites, 14 Jebusites, Amorites, Girgashites, 15

Hivites, Arkites, Sinites, 16 Arvadites, Zemarites and

Hamathites.¹⁷ The sons of Shem:Elam, Ashur, Arphaxad, Lud and Aram.The sons of Aram: Uz, Hul, Gether and Meshek.¹⁸ Arphaxad was the father of Shelah, and Shelah the father of Eber.¹⁹ Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan.²⁰ Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, ²¹ Hadoram, Uzal, Diklah, ²² Obal, Abimael, Sheba, ²³ Ophir, Havilah and Jobab. All these were sons of Joktan. ²⁴ Shem, Arphaxad, Shelah,²⁵ Eber, Peleg, Reu, ²⁶ Serug, Nahor, Terah ²⁷ and Abram (that is, Abraham).

Book of Chronicles 2

Chronicles 2 offers another installment of strange and inaccurate historical texts, written by the Israelites, and imposed on readers as Divine and sacred, to be held in reverence. Anyone who probes these text or questions their rather strange content is considered anti Semitic and blasphemous of the Jewish faith.

1 Solomon son of David established himself firmly over his kingdom, for the Lord his God was with him and made him exceedingly great.

2 Then Solomon spoke to all Israel—to the commanders of thousands and commanders of hundreds, to the judges and to all the leaders in Israel, the heads of families— **3** and Solomon and the whole assembly went to the high place at Gibeon, for God’s tent of meeting was there, which Moses the Lord’s servant had made in the wilderness. **4** Now

David had brought up the ark of God from KiriathJearim to the place he had prepared for it, because he had pitched a tent for it in Jerusalem. 5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in Gibeon in front of the tabernacle of the Lord; so Solomon and the assembly inquired of him there. 6 Solomon went up to the bronze altar before the Lord in the tent of meeting and offered a thousand burnt offerings on it.

The Book of Ezra

Ezra represents more of the history of the Israelites, Old Testament texts falsely attributed to the Torah. Here are its first lines:

1 In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing:

2 “This is what Cyrus king of Persia says:

“The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. 3 Any of his people among you may go up to Jerusalem in Judah and build the temple of the Lord, the God of Israel, the God who is in Jerusalem, and may their God be with them. 4 And in any locality where survivors may now be living, the people are to provide them with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem.”

The Book of Nehemiah

This text begins with Nehemiah clearly announcing that these words are his own, i.e. not the words of Allah. Despite this, his supporters, the advocates of falsehood, arrogantly claim that these are God's words, written by Nehemiah son of Hakaliah. The Book of Nehemiah, like all the "divine" books, was written with what they claim is godly "inspiration". However, this claim is merely a way to dupe their oblivious followers, and many heedless Muslims. Note how they overstep propriety when addressing God Almighty: "let your ear be attentive and your eyes open to hear the prayer your servant is praying..." Does Allah need to be told this, when He is the All-seeing, the All-hearing? And how, we must ask, could such words be inspiration from Allah?

1 The words of Nehemiah son of Hakaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa, 2 Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that had survived the exile, and also about Jerusalem.

3 They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."

4 When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven. 5 Then I said:

“Lord, the God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, 6 let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father’s family, have committed against you. 7 We have acted very wickedly toward you. We have not obeyed the commands, decrees and laws you gave your servant Moses.

The Book of Esther

There is only one question to ask yet again: is this the word of God, the Torah that Muslims believe in? Consider the following text and decide:

1 This is what happened during the time of Xerxes, the Xerxes who ruled over 127 provinces stretching from India to Cush: 2 At that time King Xerxes reigned from his royal throne in the citadel of Susa, 3 and in the third year of his reign he gave a banquet for all his nobles and officials. The military leaders of Persia and Media, the princes, and the nobles of the provinces were present.

4 For a full 180 days he displayed the vast wealth of his kingdom and the splendor and glory of his majesty. 5 When these days were over, the king gave a banquet,

lasting seven days, in the enclosed garden of the king's palace, for all the people from the least to the greatest who were in the citadel of Susa. 6 The garden had hangings of white and blue linen, fastened with cords of white linen and purple material to silver rings on marble pillars. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl and other costly stones. 7 Wine was served in goblets of gold, each one different from the other, and the royal wine was abundant, in keeping with the king's liberality. 8 By the king's command each guest was allowed to drink with no restrictions, for the king instructed all the wine stewards to serve each man what he wished. 9 Queen Vashti also gave a banquet for the women in the royal palace of King Xerxes.

The Book of Job

Yet another perplexing installment. Read and ask yourself: are these the words of our Majestic, All-Knowing Lord, or is this part of a bedtime story?

1 In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. 2 He had seven sons and three daughters, 3 and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

4 His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them.

The Book of Psalms

Although Psalms contains elements of wisdom, the book falsely claims, in words allegedly spoken by David (peace be upon him), that God has a son who has inherited his kingdom on Earth. The words of Psalms are falsely attributed to Prophet David, and are neither his nor God's.

2:1 Why do the nations conspire and the peoples plot in vain?

2 The kings of the earth rise up and the rulers band together

against the Lord and against his anointed, saying,

3 "Let us break their chains and throw off their shackles."

4 The One enthroned in heaven laughs; the Lord scoffs at them.

5 He rebukes them in his anger and terrifies them in his wrath, saying,

6 "I have installed my king on Zion, my holy mountain."

7 I will proclaim the Lord's decree:

He said to me, "You are my son; today I have become your father.

8 Ask me, and I will make the nations your inheritance, the ends of the earth your possession.

The Book of Proverbs

Proverbs is a collection of wise sayings attributed to Prophet Solomon, and are not Allah's words, or revelation.

1 The proverbs of Solomon son of David, king of Israel:

2 for gaining wisdom and instruction;for understanding words of insight;

3 for receiving instruction in prudent behavior,doing what is right and just and fair;

4 for giving prudence to those who are simple,knowledge and discretion to the young—

5 let the wise listen and add to their learning,and let the discerning get guidance—

6 for understanding proverbs and parables,the sayings and riddles of the wise.

7 The fear of the Lord is the beginning of knowledge,but fools[c] despise wisdom and instruction.

The Book of Ecclesiastes

From the onset Ecclesiastes announces who its author is, "...the Teacher, son of David, king of Jerusalem" and not Allah. Notwithstanding the unscientific fallacies of a sun that rises, sets "...and hurries back to where it rises," and a wind that goes "round and round/ever returning on its course" and streams that "flow into the sea" only to return "to the place....[they] come from", it is evident that these words are not from Allah the Almighty.

1 The words of the Teacher, son of David, king in Jerusalem:2 "Meaningless! Meaningless!" says the

Teacher. "Utterly meaningless! Everything is meaningless."

3 What do people gain from all their labors at which they toil under the sun?

4 Generations come and generations go, but the earth remains forever.

5 The sun rises and the sun sets, and hurries back to where it rises.

6 The wind blows to the south and turns to the north; round and round it goes, ever returning on its course.

7 All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again.

The Song of Songs

This is a book of poetry, full of shameless flirtation that is not for anyone expecting modesty or decency in a religious text. It is dumbfounding to imagine that these words are attributed to Allah, the All-Powerful, Most High. The Quran says:

"And we did not give [Prophet Mohamed] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Quran."

~Yassin; Verse 69

And the poets: [only] the deviators follow them

~Shuara (The Poets); ~ Verse 224

1 Solomon's Song of Songs. 2 Let him kiss me with the kisses of his mouth—

for your love is more delightful than wine. 3 Pleasing is the fragrance of your perfumes; your name is like perfume

poured out. No wonder the young women love you!⁴ Take me away with you—let us hurry! Let the king bring me into his chambers. We rejoice and delight in you; we will praise your love more than wine. How right they are to adore you!⁵ Dark am I, yet lovely, daughters of Jerusalem, dark like the tents of Kedar, like the tent curtains of Solomon.^[c]⁶ Do not stare at me because I am dark, because I am darkened by the sun. My mother's sons were angry with me and made me take care of the vineyards; my own vineyard I had to neglect.⁷ Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday. Why should I be like a veiled woman beside the flocks of your friends?

Let us stop here, for the text continues in explicitness that is not appropriate for the content of this book.

The Book of Isaiah

In Isaiah the author asserts that the core of this text is a dream from a prominent prophet of the Israelites, and neither book nor author claim that these are God's words.

1 The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

Compare these words with the text of the Quran, which consistently underscores the Divine authorship of its words.:

The Book of Jeremiah

In Jeremiah the first lines declare that these are “the words of Jeremiah”, not the words of God. The only book, preserved in its original form, in which the Divine Author unequivocally speaks of Himself through the text, is the Holy Quran.

1 The words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the territory of Benjamin. 2 The word of the Lord came to him in the thirteenth year of the reign of Josiah son of Amon king of Judah, 3 and through the reign of Jehoiakim son of Josiah king of Judah, down to the fifth month of the eleventh year of Zedekiah son of Josiah king of Judah, when the people of Jerusalem went into exile.

The Book of Lamentations,

This book, ascribed to Jeremiah, is entirely the thoughts, creativity, words, and lamentations of Jeremiah. This is not a compilation revealed by the Divine Creator. It is nothing but the work of a man, falsely ascribed to God. From such a text emerges the entirety of a belief system, with its religious entities and the missionary campaigns rampant across the Muslim world, a cohort against the followers of Allah’s book, His only preserved unaltered truth.

The Book of Ezekiel

This book begins with Ezekiel's dream. Where are God's words? Another sample of a human compilation, falsely ascribed to Almighty God.

1 In my thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God.² On the fifth of the month—it was the fifth year of the exile of King Jehoiachin—³ the word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the Lord was on him. ⁴ I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal, ⁵ and in the fire was what looked like four living creatures. In appearance their form was human,

The Book of Daniel

Historical texts, not the Torah

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. ² And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god. ³ Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the

Israelites from the royal family and the nobility— 4 young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king’s palace. He was to teach them the language and literature of the Babylonians.[b] 5 The king assigned them a daily amount of food and wine from the king’s table. They were to be trained for three years, and after that they were to enter the king’s service.

The Book of Joshua

Joshua is the twenty-eighth book of the Old Testament, shared by both Jews and Christians. It begins with the lines below. Reflect honestly, and ask yourself: are these the words of God?

1 The word of the Lord that came to Hosea son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash king of Israel:

2 When the Lord began to speak through Hosea, the Lord said to him, “Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord.” 3 So he married Gomer daughter of Diblaim, and she conceived and bore him a son.

4 Then the Lord said to Hosea, “Call him Jezreel, because I will soon punish the house of Jehu for the massacre at

Jezreel, and I will put an end to the kingdom of Israel. 5 In that day I will break Israel's bow in the Valley of Jezreel."

The Book of Joel

Joel begins: "the word of the Lord that came to Joel son of Pethuel", a statement that these words are Joel's, not God's. Read carefully and take good note of the words that Joel claims came to him from God:

1 The word of the Lord that came to Joel son of Pethuel. 2 Hear this, you elders; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your ancestors?

3 Tell it to your children, and let your children tell it to their children, and their children to the next generation. 4 What the locust swarm has left the great locusts have eaten; what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten. 5 Wake up, you drunkards, and weep! Wail, all you drinkers of wine; wail because of the new wine, for it has been snatched from your lips. 6 A nation has invaded my land, a mighty army without number; it has the teeth of a lion, the fangs of a lioness. 7 It has laid waste my vines and ruined my fig trees. It has stripped off their bark and thrown it away, leaving their branches white.

The Book of Amos

1 The words of Amos, one of the shepherds of Tekoa—the vision he saw concerning Israel two years before the

earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash[a] was king of Israel.

2 He said: “The Lord roars from Zion and thunders from Jerusalem;

the pastures of the shepherds dry up, and the top of Carmel withers.”

Let us ask the Jews and Christians: whose words are these? Clearly the words of Amos, as stated in the above text. There is no power and no strength except with Allah!

The Book of Obadiah

This book is based on Obadiah’s dream, as he, or the narrator of the text, states. Yet another example of human words made holy.

1 The vision of Obadiah. This is what the Sovereign Lord says about Edom—We have heard a message from the Lord: An envoy was sent to the nations to say, “Rise, let us go against her for battle”—2 “See, I will make you small among the nations; you will be utterly despised. 3 The pride of your heart has deceived you, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, ‘Who can bring me down to the ground?’ 4 Though you soar like the eagle and make your nest among the stars, from there I will bring you down,” declares the Lord. 5 “If thieves came to you, if robbers in the night—oh, what a disaster awaits you!—would they not steal only as much as they wanted?

The Book of Jonah

This book relates the story of Prophet Jonah, peace be upon him, in very human terms, not with the sublime syntax of a Divine text, definitely not the words of the Creator:

1:1 The word of the Lord came to Jonah son of Amittai: 2 “Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.” 3 But Jonah ran away from the Lord and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the Lord.

The story continues until the end of chapter 3 with the following line:

3:10 When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

Consider the words “he relented and did not bring on them the destruction that he had threatened” and compare it with His Majestic Divinity as depicted in the Quran.

The Book of Micah:

"1 The word of the Lord that came to Micah of Moresheth during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah—the vision he saw concerning Samaria and Jerusalem.² Hear, you peoples, all of you, listen, earth and all who live in it, that the Sovereign Lord may bear witness against you, the Lord from his holy temple. ³ Look! The Lord

is coming from his “dwelling place”; he comes down and treads on the heights of the earth. 4 The mountains melt beneath him and the valleys split apart, like wax before the fire, like water rushing down a slope. 5 All this is because of Jacob’s transgression, because of the sins of the people of Israel. What is Jacob’s transgression? Is it not Samaria? What is Judah’s high place? Is it not Jerusalem?

How can this possibly be the Torah revealed to Moses, peace be upon him, and how entirely different these words are from the verses of the Quran that present Allah the Almighty in the most dignified of terms!

The Book of Nahum

This book is based on yet another dream; this time the dreamer is Nahum the Elkoshite. These words are not from Allah the Almighty.

1 A prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite. 2 The Lord is a jealous and avenging God; the Lord takes vengeance and is filled with wrath. The Lord takes vengeance on his foes and vents his wrath against his enemies. 3 The Lord is slow to anger but great in power; the Lord will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet. 4 He rebukes the sea and dries it up; he makes all the rivers run dry. Bashan and Carmel wither and the blossoms of Lebanon fade. 5 The mountains quake before him and the hills melt away. The earth trembles at his presence, the world and all who live in it. 6 Who can withstand his indignation? Who can

endure his fierce anger? His wrath is poured out like fire; the rocks are shattered before him.

The Book of Habakkuk

Begins with another dream. This time the dreamer is complaining to God and “reprimanding” him for not listening to his cries: “2 How long, Lord, must I call for help, but you do not listen? Or cry out to you, “Violence!” but you do not save? 3 Why do you make me look at injustice? Why do you tolerate wrongdoing?”:

1 The prophecy that Habakkuk the prophet received. 2 How long, Lord, must I call for help, but you do not listen? Or cry out to you, “Violence!” but you do not save? 3 Why do you make me look at injustice? Why do you tolerate wrongdoing? Destruction and violence are before me; there is strife, and conflict abounds. 4 Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted.

The Book of Zephaniah

This text ascribed to Zephaniah. In the passage below the narrator shares his perspective of how God showed his wrath to the idol worshippers of the time. The phrase “declares the Lord” is repeated, indicating that this is an account by Zephaniah, and not the words of Almighty Allah.

1 The word of the Lord that came to Zephaniah son of Cushi, the son of Gedaliah, the son of Amariah, the son of

Hezekiah, during the reign of Josiah son of Amon king of Judah: 2 “I will sweep away everything from the face of the earth,” declares the Lord.³ “I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea—and the idols that cause the wicked to stumble.”“When I destroy all mankind on the face of the earth,” declares the Lord,⁴ “I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests—

The Book of Haggai

This book relates the words of Haggai, an Old Testament prophet, and is merely a man’s account of God, not the words of the Lord of the Universe, as claimed.

1 In the second year of King Darius, on the first day of the sixth month, the word of the Lord came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jozadak, the high priest:

2 This is what the Lord Almighty says: “These people say, ‘The time has not yet come to rebuild the Lord’s house.’”³ Then the word of the Lord came through the prophet Haggai: 4 “Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?”

The Book of Zechariah

Here we have a biographical account of the life of prophet Zechariah, peace be upon him, as depicted by the Jews.

The narrative style is, once again, that of a historian retelling a prophet's account of events, and are not the words of God Himself :

1 In the eighth month of the second year of Darius, the word of the Lord came to the prophet Zechariah son of Berekiah, the son of Iddo:2 “The Lord was very angry with your ancestors. 3 Therefore tell the people: This is what the Lord Almighty says: ‘Return to me,’ declares the Lord Almighty, ‘and I will return to you,’ says the Lord Almighty. 4 Do not be like your ancestors, to whom the earlier prophets proclaimed: This is what the Lord Almighty says: ‘Turn from your evil ways and your evil practices.’ But they would not listen or pay attention to me, declares the Lord. 5 Where are your ancestors now? And the prophets, do they live forever? 6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your ancestors?”Then they repented and said, ‘The Lord Almighty has done to us what our ways and practices deserve, just as he determined to do.’

The Book of Malachi:

This is the last book of the Old Testament, the thirty-ninth book, narrating the words of Malachi, about Almighty God. The attitude, content and narrative style are another shocking example of how Allah the Almighty is depicted in these books.

“A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?” says the Lord Almighty.“

1 A prophecy: The word of the Lord to Israel through Malachi.

2 “I have loved you,” says the Lord. “But you ask, ‘How have you loved us?’ “Was not Esau Jacob’s brother?” declares the Lord. “Yet I have loved Jacob, **3** but Esau I have hated, and I have turned his hill country into a wasteland and left his inheritance to the desert jackals.”**4** Edom may say, “Though we have been crushed, we will rebuild the ruins.” But this is what the Lord Almighty says: “They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the Lord. **5** You will see it with your own eyes and say, ‘Great is the Lord—even beyond the borders of Israel!’

6 “A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?” says the Lord Almighty. “It is you priests who show contempt for my name. “But you ask, ‘How have we shown contempt for your name?’

The Four Gospels

What is the connection between these Four Gospels, and the original, authentic Bible, which all Muslims must believe in?

We have taken a close look at the texts of the Old Testament, shared by both Jews and Christians, and have shown that it is neither befitting nor accurate to say that these text are direct revelation from Allah Almighty. It is important to note that nowhere within the context of these books, is there a claim that these are the words of God, directly revealed by Him. Each is simply a narration, stories of the various prophets, sages and kings of the Israelites.

Now let us examine the New Testament, the so-called gospels of Matthew, Mark, Luke and John. We say “so-called” because they have absolutely nothing to do with the Bible that was revealed to Prophet Jesus, son of Mary, peace be upon them both. They are merely 4 narrations of the life of Jesus, ascribed to four men. Note also that in the modern Bible the words “according to” are included with each of these four gospels, which underscores the fact that these accounts are purely the interpretation of the men who present them.

The Gospel According to Matthew

This gospel begins with the chronology of Jesus’ birth:

1 This is the genealogy of Jesus the Messiah[b] the son of David, the son of Abraham:2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, 16 and Jacob the father of Joseph, the

husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

It is remarkable that the above section leads up to the depiction of Joseph the “husband” of Mary, as if this is his genealogy, and not that of Jesus and his mother the Virgin.

The gospel According to Mark

As we have already noted, the gospels have nothing to do with the scriptures revealed to Jesus himself, peace be upon him and believed in by every Muslim. They are simply biographies of the Messiah.

The gospel according to Mark is considered the second of the four gospels. It begins with “glad tidings” to John the baptist, that is, Prophet Yahia, peace be upon him, about the advent of the Messiah and his baptism at the hands of John in the Jordan River. This is purely biographical narration of the lives of two prophets. As for the identity of Mark, there is some disagreement about whether he is one of the seventy apostles, or whether he was an Egyptian with this name, or whether he was Mark, the paternal cousin of the apostle Barnaby, or whether he was the companion of Peter. The work was compiled around the year 30 AD in a Greek church in either Syria or Asia Minor. Meanwhile, the Encyclopedia Britannica considers the author of the gospel of Mark unknown.

1 The beginning of the good news about Jesus the Messiah, the Son of God, 2 as it is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare

your way”—3 “a voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”⁴ And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. 5 The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River. 6 John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. 7 And this was his message: “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. 8 I baptize you with[e] water, but he will baptize you with[f] the Holy Spirit.”⁹ At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

The gospel According to Luke

The author of this gospel announces that he is as adamant as other biographers in having his say in narrating the life of Jesus. He declares that is his effort to “draw up an account” based on the narrations of “eyewitnesses and servants of the word,” and presented to Theophilus. We cannot possibly consider this gospel as Divine truth, revealed to Jesus son of Mary, peace be upon them both.

1 Many have undertaken to draw up an account of the things that have been fulfilled among us, 2 just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. 3 With this in

mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, 4 so that you may know the certainty of the things you have been taught.

The Gospel According to John

John also begins with an announcement that it is a compilation written by a man:

6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light.

The exact author of this gospel-as all others- is unknown. Moreover, it is simply another narration of the biography of Jesus. However, this gospel clearly differs from the other three insofar as it deifies Jesus, to the extent that some scholars consider it to have been written specifically with this end in mind: creating a god out of Jesus. A historical analysis of its texts has cast doubts around the authenticity of its authorship. Encyclopedia Britannica considers that its author is not the Apostle John, but a student in the Orthodox Church of Alexandria who was influenced by Greek philosophy and its theories of polytheism.

The Acts of the Apostles

We have examined the four gospels according to Mathew, Mark, Luke and John, each offering a different-and often conflicting- biography of Jesus, peace be upon him.

The rest of the New Testament, the Christian Holy Bible, is likewise compiled by various men, but is mostly ascribed to Paul, who established the direction of Christianity after Christ. This is how Acts begins:

1 In my former book, Theophilus, I wrote about all that Jesus began to do and to teach 2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. 3 After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

This is fundamentally a historical letter from Paul to his friend Theophilus, and not Divine revelation.

The Letter of Paul to the People of Rome

The following is a letter to the people of Rome, a message from man to man, falsely attributed to God Almighty. How can supporters of such falsehood claim these words are Divine and recite them in worship?

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God—7 To all in Rome who are loved by God and called to be his holy people: Grace and peace to you from God our Father and from the Lord Jesus Christ.

Paul's First and Second Letters to the People of Corinth

The Letters of Paul are his correspondence to friends and followers in different cities, and yet Christians consider them holy texts, inspiration from Jesus son of Mary, whom they have taken as a god, Exalted be Allah Almighty from all the gods they partner with Him!

The First Letter

1text, Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,**2** To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:**3** Grace and peace to you from God our Father and the Lord Jesus Christ.

The Second Letter:

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,
To the church of God in Corinth, together with all his holy people throughout Achaia:**2** Grace and peace to you from God our Father and the Lord Jesus Christ.

Letter to the People of Galatia

This lettershows how Paul divorced Christianity from the true teachings of Prophet Jesus, son of Mary, peace be upon them both, and how remote his words are from the

message of the true Bible revealed to Jesus (where is the Bible of Jesus?). It is yet another letter from man to man, sanctified and falsely taken as God's word:

1 Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead— 2 and all the brothers and sisters with me, To the churches in Galatia:

Letter of Paul to the Ephesians

Paul shares yet another letter to his companions in Ephesus, in which he proclaims that Jesus is God, after having previously said that he is the son of god. Exalted be Allah Almighty from all the gods they partner with Him! The following lines are how Paul begins this letter, how he establishes a Christianity that Jesus Christ never preached:

1 Paul, an apostle of Christ Jesus by the will of God, To God's holy people in Ephesus, the faithful in Christ Jesus: 2 Grace and peace to you from God our Father and the Lord Jesus Christ. 3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Letter of Paul to the Philippians

Paul's letters to the first Christians came in rapid succession, before the congregation of churches in 4 AD had even sanctified these and other cultural texts of

the Jews, texts falsely attributed to the Divine Lord. Here is his letter to the Philippians:

1 Paul and Timothy, servants of Christ Jesus, To all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons[a]:2 Grace and peace to you from God our Father and the Lord Jesus Christ.3 I thank my God every time I remember you. 4 In all my prayers for all of you, I always pray with joy 5 because of your partnership in the "gospel" from the first day until now

Interestingly, this letter mentions the "gospel" as a separate book, other than the texts of the New Testament, as if Paul is talking about "another" book. This confirms that these texts were authored by men and have nothing to do with the scripture revealed to Jesus, peace be upon him.

Letter of Paul to the Colossians

Paul's letters called for the worship of Jesus as god, deviating Christianity from its path of monotheism, and distorting the message that Prophet Jesus came to earth to spread: that worship should be of One True God only, Allah the Almighty.

The following is from Colossians:

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

2 To God's holy people in Colossae, the faithful brothers and sisters[a] in Christ:Grace and peace to you from God our Father.

A letter written by human hands, attributed to the Divine Lord, and made sacred!

Letters of Paul to the Thessalonians, 1 and 2

Here we present excerpts from the two letters, both of which begin with the names of the three friends who wrote them:

1 Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.

In the first letter the three authors say:

2 We always thank God for all of you and continually mention you in our prayers.....7 And so you became a model to all the believers in Macedonia and Achaia.

And in the second:

2 Grace and peace to you from God the Father and the Lord Jesus Christ. 3 We ought always to thank God for you, brothers and sisters,[b] and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing. 4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.

Human words to human masses. It is hard to believe that when these men penned their letters so long ago, they imagined them being held as sacred texts. Glory to Allah from what they attribute to Him!

First and Second Letters of Paul to Timothy

And so continues the personal correspondence in the Christian Bible, with Paul's two letters to Timothy, a friend and "dear son".

Here is how the first letter begins:

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,² To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.³ As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer ⁴ or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God's work—which is by faith.

And here is how the second letter begins:

1 Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus,² To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.³ I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. ⁴ Recalling your tears, I long to see you, so that I may be filled with joy. ⁵ I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.

Letters of Paul to Titus, Philemon and the Hebrews

Once again, these letters are nothing more than Paul's correspondence to friends, acquaintances and contemporaries, and yet with them he lay the foundation of Christianity, a Christianity that is remote and alien from the pure monotheism taught by Jesus Christ, a man and prophet of Allah.

Letter to Titus:

4 To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior. 5 The reason I left you in Crete was that you might put in order what was left unfinished and appoint[a] elders in every town, as I directed you.

Letter to Philemon

1 To Philemon our dear friend and fellow worker— 2 also to Apphia our sister and Archippus our fellow soldier—and to the church that meets in your home: 3 Grace and peace to you[a] from God our Father and the Lord Jesus Christ. 4 I always thank my God as I remember you in my prayers, 5 because I hear about your love for all his holy people and your faith

Letter to the Hebrews

1 In the past God spoke to our ancestors through the prophets at many times and in various ways, 2 but in these last days he has spoken to us by his Son

Thus are the letters of Paul, the everyday words of an average man. He was not a man sent by God, but a man

who was wrongly elevated by his followers to the status of messenger. The Holy Quran announces to us in its Divine text, who Allah's messengers are, defining a monotheistic belief system that is direct, without secrecy, talismans or controversies. We seek Allah's help against the heresies they describe.

The First and Second letters of James and Peter

The following, which is part of the New Testament, is a letter from James to the 'twelve tribes'. Then we have a line from Peter's letter addressed to the "elect resident aliens scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia".

It is quite astounding that in debates with Christian religious figures, so much time and effort is spent pointing out the blatant lack of authenticity of these texts, and the fact that they are not Divine scripture. What is there to debate when the authors of these letters are so evident?

The Letter of James

1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations: Greetings.

The First Letter of Peter:

1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations:

The Second Letter of Peter:

1 Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

Letters of John

Here are the three letters of John, another New Testament “messenger” (sent by whom?) The first of these letters is to the general public; the second to an “elect lady” who remains unnamed, and the third is to Gaius, whom he calls “a dear friend”. It is indeed perplexing to find many Muslim scholars saying that the Jewish and Christian books are the Torah and Bible revealed to Moses and Jesus, peace be upon them, save for some alterations and distortions. Instead, it should be quite evident to all that these books are a man made compilation, the authors of each book identifying themselves clearly within. Remember the Quran says:

“ So woe to those who write the “scripture” with their own hands, then say, “This is from Allah,” in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.” Al Baqara verse 79

The first Letter of John:

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. 2 The life appeared; we have

seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. 3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us

The Second Letter of John

1 The elder, To the lady chosen by God and to her children, whom I love in the truth—and not I only, but also all who know the truth—

The Third Letter of John

1 The elder, To my dear friend Gaius, whom I love in the truth. 2 Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.

The Letter of Jude

This is the beginning of the Letter of Jude, the final Letter included in the New Testament, considered holy scripture and the revealed Gospel, to be read in worship and reverence of God. Surprisingly, the New Testament, which is a collection of 27 books, has a total of 22 “letters” and 4 biographies of Jesus, and a dream by John (which became the Book of Revelation). Where are Allah’s words in all of this?

1 Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for[a] Jesus Christ:

2 Mercy, peace and love be yours in abundance. 3 Dear friends, although I was very eager to write to you about

the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people.

The Book of Revelation (The dream of John)

This is the final book in the New Testament, John's dream, presented as a letter, in which, he deifies Jesus. Accordingly, the churches used his dream as the basis of the Christian belief system, three centuries after Jesus departed, combined with the rest of the Old and New Testament texts (65 in total), falsely attributed to Almighty God.

9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. 10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, 11 which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

Conclusion

In the above pages, we have seen a collection of texts, words strung together by men— Isiah, Ezekiel, Joel, Mathew, Luke and John, Paul and many others, each author stated in the respective books. Even when Christian

scholars disagree on the authorship of text, they agree on one thing: it was the work of some student or disciple, putting together his views, dreams and thoughts. It is therefore neither logical nor befitting to attribute these words to Allah since they are by no means revelation. And the lingering question to the Muslim reader is this: where is the Torah and Bible that were revealed to Moses and Jesus respectively, peace be upon them both?

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