

IZHAR-UL-HAQ

(The Truth Revealed)

Comprising

Part 1

The Books of the Bible

Part 2

Contradictions and Errors in the Biblical Text

Part 3

Distortion and Abrogation in the Bible
The Trinity Refuted

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Introduction

by

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The Truth Revealed is a book which describes Islam as the inspired truth, guiding mankind to faith, peace and security. Islam is the religion of Abraham, peace be upon him, from whom all the followers of the three heavenly religions claim to belong.

The conflict between Islam and Christian missionaries in the Indian sub-continent turned into a fierce fight in which Islam was defended by a faithful man who depended on Allah alone. He was equally true and faithful in his understanding of the other heavenly religions in their true form, as revealed to the Prophets Moses and Jesus, upon them be peace, which in essence accord with the teachings and spirit of Islam.

The conflict was of greater importance than the wars with early Arab infidels (the Quraysh and other tribes) and the Crusades, and so was the victory. One side in it was supported by the strength, resources and media of a strong Christian government. The stakes were enormous as any setback would be fatal to them in this most important and strategic area. All the powers of the Christian religion joined to defend their teachings from being blamed for alterations in their scriptures which, if proved correct, might mean Christians abandoning their religion.

The Christians go on pilgrimage not only to seek forgiveness but also to gain spiritual blessings to fight against all the other religions, Islam

being the foremost. In this particular conflict they had a clear plan to destroy Islam and the Muslims in India before spreading their fight to the rest of the Islamic world, as having already achieved victory in India, it would then be easier elsewhere.

Islam had already made its strength felt in India by Rajab 70 AH, and India and its people became a great Islamic power, as India had a great civilisation and great wealth. It also became a major aim for the ambitious colonial powers to conquer India and the sub-continent. Since the power in India lay with Islam they, therefore, mischievously started spreading Christianity. Their activities began by appointing a bishop for the Christians and changing the Great Mosque of Delhi into a church. Books denouncing the Islamic faith were published to confuse the common Muslim. The old prejudice of Christianity against Muslims even led them to commit murder.

This conduct startled Muslim scholars into defending their faith, without any regard to the sacrifice involved. The Muslims decided to publish books and to increase the religious awareness of the common Muslims so as to counteract the unfair attack on Islam. This programme was effective in protecting the image of Islam. A number of books were written, numerous debates were conducted, and a lot of meaningful speeches were delivered in mosques transmitting Islam as the true religion.

All this brought into the limelight a great man to lead the Muslims engaged in defending Islam. This learned scholar, Shaykh Rahmatullah Kairanvi not only defended Islam, but also exposed Christianity and its teachings by obtaining guidance only from the Qur'an. Being a true Muslim scholar, he had all the courage necessary to sacrifice his life for the sake of Allah, cherishing the saying:

If I am killed for being a Muslim, I do not care on which side my body lies. It is for the sake of Allah.

The great and faithful Shaykh Rahmatullah challenged the head of the Christian Mission of India at that time, the Reverend C. C. P. Fonder to an open debate to prove to the Christians that Muslims had been silent merely because they did not feel that an answer had been necessary. However, since the anti-Islamic forces had been making false claims and increasing their efforts against Islam, the time had come for a Muslim scholar to expose the true facts in an open debate.

The Reverend Fonder said, “Let it be here in Agra where the Muslim scholars have been reading the Bible, and reading my books, and other books written by Western scholars in order to prove that the Bible is false as it contains alterations and that my books are also false.”

The debate took place in January 1854, in Akbarabad in the city of Agra. Shaykh Rahmatullah proved that the Bible used at that time and still in use now was not the one given to Jesus, peace be upon him. The Reverend Fonder admitted that there were alterations in the Bible in seven or eight places.

Shaykh Qamar al-Islam, the Imam of the Grand Mosque, asked a journalist, Khadim Ali Khan, to publish the missionary’s admission that there were seven or eight alterations in the Bible, upon which the Reverend Fonder shouted, “Yes, I do admit to this, but this small alteration does not affect the Holy Book of the Heavens!”

Hearing this Shaykh Rahmatullah commented, “If any alteration is proved to have been perpetrated in a particular text, it is considered null and void and invalidated. Since you admit that the Bible has been altered in seven or eight places, how can you claim that it is true and how can you believe in it?” The first debate ended on this note.

On 11th April 1854, there was a second debate attended by diplomats and important dignitaries from all walks of life. It also ended in humiliation for the Chief Missionary, who disappeared after a couple of sessions and did not attend the rest of the debate.

Before starting the debate, the Chief Missionary had asserted in front of all those present, “This debate is held at the request of Shaykh Rahmatullah. I have accepted it without any personal benefit to me. I am going to show you the clear proofs that prove the Christian religion to be the true one. You should be aware that the subjects of this debate are: revelation, alterations, the divinity of Jesus, the trinity, and the mission of Muhammad.”

Shaykh Rahmatullah asserted that he would convert to Christianity if he failed to answer the questions of the missionary who also made the commitment to accept Islam if he was defeated.

The result was the admission that the Bible had been altered. The victory, proving Islam to be the true religion, caused brutal aggression on the part of the British government against the Muslims in India in 1857, in which thousands of renowned Muslim scholars were killed.

Shaykh Rahmatullah was at the top of the list, but Allah saved him. He escaped to Makkah al-Mukarramah, and there he established the Madrasa Sawlatia.

Sultan Abdul-Aziz Khan invited Shaykh Rahmatullah to Constantinople, where he held a great celebration for him and requested him to write a book on the debate. He wrote the book, *The Great Debate*, which later became known as *The Truth Revealed (Izhar-ul-Haq)*.

Then times changed and scholars in the West themselves started rejecting their altered religion. Some scholars accepted the fact of the Holy Qur'an and became Muslim while others did not accept the truth of the Holy Qur'an and have yet to join the faithful.

A dire need was felt to translate *The Great Debate* into English so that its message would be read and comprehended. Allah has now made this possible and the book has been translated into English. I pray to Allah to accept it as a sincere work and reward all those who were associated with it.

May Allah make it a cause for the right guidance of those who read it in the search for truth and the straight path.

Madinah al-Munawwarah
21 Jumada ath-Thani 1409 AH
28 January 1989 CE

Foreword



This volume marks the beginning of the publication of an important work of scholarship whose translation into English is long overdue. The book, internationally recognised as one of the most authoritative and objective studies of the Bible, was originally written in Arabic under the title *Izhar-ul-Haq* by the distinguished nineteenth century Indian scholar, Maulana Rahmatullah Kairanvi and appeared in 1864. The book was subsequently translated into Urdu and then from Urdu into English by Muhammad Wali Razi. The present publishers are bringing the Wali Razi translation out as the first three parts contained in one volume.

Maulana Rahmatullah wrote the book in response to the Christian offensive against Islam in British India and specifically to counter the subversive attack made by the Reverend C. C. P. Fonder who had written a book in Urdu entitled *Meezan-ul-Haq*, the open intention of which was to cast doubts into the minds of Muslims about the authenticity of the Qur'an and Islam.

Maulana Rahmatullah's intention in his book was first of all to show that the Bible cannot in any way be considered as a directly revealed book. He does this very effectively by means of his voluminous and authoritative knowledge of the Jewish and Christian scriptures and demonstrates beyond doubt that the books of the Old and New Testaments have been altered, almost beyond recognition, from their original forms. The work is even more notable in the light of subsequent Jewish and Christian scholarship and the various discoveries that have since been made in this field, which all bear out the truth of Maulana Rahmatullah's thesis.

In the wake of the manifest inauthenticity of the Bible, Maulana Rahmatullah goes on to demonstrate by contrast the indisputable and

absolute authenticity of the Qur'an and the prophethood of Muhammad ibn 'Abdullah, may the peace and blessing of Allah be upon him.

This work gives to Jews and Christians a new understanding of their own scriptures and also a real comprehension of the Muslim concept of revelation. For Muslims, it imparts direct knowledge of the Jewish and Christian scriptures and of what the scholars mean when they say that the Bible has been changed and altered.

All quotes from the Bible used in the text of this translation are from the King James' Version printed by the American Bible Society, New York, 1962. The quotes from the Qur'an are from the English translation by Abdullah Yusuf Ali.

omission or addition to the original text; and implicit distortions which are brought about by deliberate misinterpretation without any actual textual change. There is no dispute over the existence of such distortions in the Bible since all Christians, both Protestants and Catholics, admit their existence.

According to them, the verses of the Old Testament containing references to Christ and the injunctions which were, to the Jews, of perpetual value were distorted by the Jews through misinterpretation. Protestant theologians claim that the Catholics have distorted many texts of both the Old and the New Testament. The Catholics similarly accuse the Protestants of having distorted the text of the Bible. We therefore do not need to include demonstrations of implicit distortions as they have already been provided by the Christians themselves.

As far as textual distortion is concerned, this kind of distortion is denied by the Protestants and they offer false arguments and misleading statements in their writings in order to create doubt among the Muslims. It is, therefore, necessary to demonstrate that all three kinds of textual distortion, that is, alterations in the text; the deletion of phrases and verses from the text; and later additions to the original texts are abundantly present in both the Old and the New Testaments.

Alterations in the Text of the Bible

It should be noted at this juncture that there are three acknowledged versions of the Old Testament:

1. The Hebrew version which is acknowledged equally by the Jews and the Protestants.
2. The Greek version which was recognised as authentic by the Christians up until the seventh century. Until that time the Hebrew version was considered by the Christians to be inauthentic and distorted. The Greek version is still held to be authentic by the Greek and Eastern Churches. The above two versions include all the books of the Old Testament.
3. The Samaritan version which is recognised by the Samaritans. This is, in fact, the Hebrew version with the difference that it consists of only seven books that is, the five books of the Pentateuch which are ascribed to Moses, the book of Joshua and the book of Judges.

This is because the Samaritans do not believe in, or acknowledge, any of the other books of the Old Testament. Another difference is that it includes many additional phrases and sentences that are not present in the Hebrew version. Many Protestant scholars and theologians like Kennicott, Hales and Houbigant recognise it as authentic and do not accept the Hebrew version which they believe to have been distorted by the Jews. In fact, the majority of Protestant scholars prefer it to the Hebrew version, as you will see from the following pages.

Here are examples of some of the alterations.

Alteration No.1: The period from Adam to the flood of Noah, as described by the Hebrew version, is one thousand six hundred and fifty-six years, while according to the Greek version, it is two thousand and sixty-two years³⁰⁵ and the Samaritan version gives it as one thousand hundred and seven years. A table is given in the commentary of Henry and Scott where the age of every descendant has been given at the time when he gave birth to his son except Noah, whose age is given as at the time of the flood.

Name	Hebrew Version	Samaritan Version	Greek Version
Prophet Adam	130	130	230
Seth	105	105	205
Canaan	70	70	170
Mabalabel	65	65	165
Jared	162	62	162
Enoch	65	65	165
Methuselah	187	67	187
Lamech	182	53	188
Noah	600	600	600
Total	1650	1307	2262 ³⁰⁶

305 This number is given as 2362 in all the versions, but according to this table it comes to 2363. The mistake may be either in the book that the author has used or somewhere in the table.

306 It should be 2362 according to the above table, but our author has given 2262 in all versions. We have translated it as it is without correction.

The above table shows extremely serious differences between the statements of all three versions. All agree that the age of the Prophet Noah at the time of the Flood was six hundred and the total age of Adam was nine hundred and thirty. However, according to the Samaritan version, the Prophet Noah was two hundred and thirteen years of age when Adam died which is obviously wrong and goes against the unanimous agreement of the historians and is also erroneous according to the Hebrew and Greek versions. For according to the former, Noah was born one hundred and twenty-six years after the death of Adam and, according to the latter, he was born seven hundred and thirty-two years after the death of Adam. In view of this serious discrepancy, the renowned historian of the Jews, Josephus, who is also recognised by the Christians, did not accept the statement of any of the three versions and decided that the correct period was two thousand two hundred and fifty-six years.

Alteration No. 2: The period from the Flood of Noah to the birth of the Prophet Abraham is given as two hundred and ninety-two years in the Hebrew version, one thousand and seventy-two years in the Greek, and nine hundred and forty-two years in the Samaritan version. There is another table covering this period in the Henry and Scott commentary where against every descendant of Noah, the year of the birth of their sons is given except in the case of Shem, against whose name the year of birth is given for his child who was born after the Flood.

Name	Hebrew Version	Samaritan Version	Greek Version
Shem	2	2	2
Arphaxad	35	135	135
Canaan	-	-	130
Salah	30	130	130
Eber	34	134	134
Peleg	30	130	130
Rew	32	132	132
Sherug	30	130	130
Nohor	29	79	79
Terah ³⁰⁷	70	70	70
Total	290	942	1072

307 Terah was the name of Abraham's father, and Azar was his appellation. Some historians think that Azar was Abraham's uncle and the Qur'an has used the word father for uncle.

This discrepancy among the three versions is so serious that it can not be explained. Since the Hebrew version informs us that Abraham was born two hundred and ninety-two years after the Flood and that Noah lived for three hundred and fifty years after the Flood as is understood from Genesis:

“And Noah lived after the flood three hundred and fifty years.”³⁰⁸

This means that Abraham was fifty-eight years old at the death of Noah which is wrong according to the Greek and Samaritan versions and according to the unanimous decision of the historians. The Greek version places the birth of Abraham seven hundred and twenty-two years after the death of Noah while the Samaritan makes it five hundred and ninety-two years after his death. Secondly, in the Greek version an additional generation is given that is not to be found in the other two versions. The Evangelist Luke trusted the Greek version and therefore included in the genealogy of Christ the name of Canaan.

This discrepancy in the statements of the above three versions has caused great difference of opinion among Christians. The historians rejected all three versions and decided that the actual period in this case was three hundred and fifty-two years. Josephus, the renowned Jewish historian, also rejected the above versions and said that the correct figure was nine hundred and ninety-three years, as is evident from the Henry and Scott commentary. The great theologian of the fourth century, Augustine, and other ancient writers favoured the statement of the Greek version. Horsley, the commentator, expressed the same opinion in his comments on Genesis, while Hales³⁰⁹ thinks that the Samaritan version was correct. The scholar, Horne, also seems to support the Samaritan version. Henry and Scott’s commentary includes this statement:

Augustine held the opinion that the Jews had distorted the description in the Hebrew version with regard to the elders who lived either prior to the Flood or after it up to the time of Moses, so that the Greek version would be discredited, and because of the enmity which they had against Christianity. It seems that the ancient Christians also

308 Genesis 9:28.

309 Probably Alexander of Hales (1185-1245), a theologian and philosopher.

[Editor’s note]

favoured this opinion. They thought that this alteration was made by them in 130 AD.

Horne says in the first volume of his commentary:

The scholar Hales presented strong arguments in favour of the Samaritan version. It is not possible to give a summary of his arguments here. The curious reader may see his book from page 80 onward.

Kennicott said:

If we keep in mind the general behaviour of the Samaritans towards the Torah, and also the reticence of Christ at the time of his discourse with the Samaritan woman, and many other points, we are led to believe that the Jews made deliberate alterations in the Torah, and that the claim of the scholars of the Old and the New Testament, that the Samaritans made deliberate changes, is baseless.

Christ's discourse with a Samaritan woman referred to in the above passage is found in the Gospel of John where we find:

“The woman saith unto him, Sir, I perceive that thou art a prophet. Our father worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.”³¹⁰

The Samaritan woman, convinced that Christ was a Prophet, asked about the most disputed matter between the Jews and the Samaritan in respect of which each of them accused the other of making alterations to the original text. Had the Samaritans distorted it, Christ, being a Prophet, must have disclosed the truth. Instead, he kept silent on the matter, implying that the Samaritans were right and showing that there must be human manipulations in the text of the Holy Scriptures.

Alteration No. 3: We find the following statement in Deuteronomy:

“It shall be when ye be gone over Jordan that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shall plaster them with plaster.”³¹¹

On the other hand, the Samaritan version contains:

“...the stones which I command set them up in Gerizim.”

310 John 4:19-20.

311 Deuteronomy 27:4.

Ebal and Gerizim are two mountains adjacent to each other as is known from verses 12 and 13 of the same chapter and from 11:29 of the same book. According to the Hebrew version, it is clear that the Prophet Moses had commanded them to build a temple on Mount Ebal, while from the Samaritan version we know that he commanded this temple to be built on Gerizim. This was a matter of great dispute between the Jews and the Samaritans, and each of them accused the other of altering the original text of the Pentateuch. The same dispute is found among Protestant scholars on this point. Adam Clarke, says in Volume 1 of his commentary:

The scholar Kennicott maintained that the Samaritan version was correct, while the scholars Parry and Verschuur claimed that the Hebrew version was authentic, but it is generally known that Kennicott's arguments are irrefutable, and people positively believe that the Jews, out of their enmity against the Samaritans, changed the text. It is unanimously acknowledged that Mount Gerizim is full of vegetation, springs and gardens while Mount Ebal is barren without any water and vegetation in it. In this case Mount Gerizim fits the description of "the place of blessing"³¹² and Ebal as the place of curse.

The above makes us understand that Kennicott and other scholars have favoured the Samaritan version and that Kennicott forwarded irrefutable arguments.

Alteration No. 4: We find the phrase "seven years" in II Samuel 24:13, while I Chronicles 21:12 has "three years". This has been already discussed earlier in Contradiction no. 6.

Obviously one of the two statements must be wrong. Adam Clarke, commenting on the statement of Samuel, said:

Chronicles contains "three years" and not "seven years". The Greek version similarly has "three years" and this is undoubtedly the correct statement.

Alteration No. 5: I Chronicles of the Hebrew version contains: "And whose sister's name was Micah."³¹³

312 "That thou shall put the blessing upon Mount Gerizim, and the curse upon Mount Ebal" (Deuteronomy 11:29). Obviously a place of worship should be built on a place of blessing, not on a place of curse.

313 I Chronicles 19:30.