

According to the Qur'an, written approximately seven hundred years after Jesus, the *Torah* and the *Injil* were still flawless even in Muhammad's time. Had the *Injil* not been genuine and accurate at this time, the Qur'an would not have instructed Christians to judge by that which God had revealed in the Gospel (Sura 5:47; 68).

After Muhammad

Others charge that the *Tawrat* and the *Injil* were changed sometime after Muhammad began preaching. Thus, they contradict the Qur'an's claim to be the guardian of earlier inspired books (Sura 5:48) and inevitably accuse the Qur'an of having failed in its role as *Muhyman* - Guardian!

Therefore ...

If the pre-Islamic Scriptures had been corrupted, why does the Qur'an order Muslims to believe them? For it bids them to:-

“Say (O Muslims): ‘We believe in Allah and that which is revealed unto us and which was revealed unto Abraham, and Ishmael, and Isaac and Jacob, and the tribes and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinctions between any of them, and unto Him, we have surrendered’” (Sura 2:136; 3:48).

Documentary Evidence

Numerous manuscript copies of all parts of the Bible, written centuries before the time of Muhammad, are available today. For example, the Dead Sea Scrolls, which were written before 68 A.D., contain every book of the Old Testament, except the book of Esther. Some of the oldest Greek manuscripts of the entire New Testament, found in Codex form, are also accessible. There are in various libraries manuscript portions of the New Testament that date back to the second century and some small papyrus fragments to the 1st century, even

from when the writers were still alive. These documents help to verify the reliability of the present-day Bible as we have today. They also confirm that the Bible current in Muhammad's time did not differ in any item of doctrine that Muslims question. God, who preserved his word in the past, can preserve it in the future (Isaiah 40:8; 1 Peter 1:24-25).

The Bible is changed – Really?

If the Bible and the Qur'an do disagree, they cannot both be right. Has, then, the Qur'an made a mistake in vindicating the Bible? No! For reference has been made to the historical documents which confirm the Bible.

We urge Muslims to follow the Qur'an's clear advice to Muhammad and his followers:- “If thou art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee” (10:94)

Why?

Because it is truly, “... a guidance to all mankind” (Sura 3:4).

Note: This subject is dealt with in further detail in Dr. Steven Masood's book, *The Bible and the Qur'an: A question of integrity* (247 pages), available at: www.JesusToMuslims.org.

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The Bible is changed

Really?

The Bible is Changed – Really?

Some Muslims believe that Christians have corrupted the Bible, whereas their book, the Qur'an, upholds the same Bible, treating it as the word of God.

God revealed them

The Qur'an uses the following terms to refer to parts of the Bible:-

- Tawrat* – Torah, the first five books of the Bible
- Zabur* – the Psalms
- Injil* – the Gospel
- Saha'if* – the books of the prophets

The *Tawrat*, the *Zabur*, and the *Saha'if* are known as the Holy Scriptures of the Jews. Christians call them the Old Testament. The *Injil* referred to as the Holy Scriptures of the Christians is the New Testament. The Qur'an accepts them as God's revelation: '... confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel' (Sura 3:3).

A Guidance for Mankind

The Qur'an emphasizes that the *Tawrat*, the *Zabur*, the *Saha'if*, and the *Injil* are God's books, His word, light, and "*Furqan*" (that is, the criterion for judgment).

1. *Tawrat* - Torah:

- a. is the book of God (Sura 2:101, 3:23, 5:44)
- b. is guidance and reminder for men of understanding (Sura 40:53-54)
- c. is light and guidance (Sura 5:44)
- d. is "the Criterion" (Sura 2:53, 21:48)

2. *Injil*

- a. "has clear proofs" (Sura 2:87)
- b. was "... bestowed on him (Jesus)";
- c. has "... guidance and light" and
- d. is "confirming . . the Torah" (Sura 5:46)

The Qur'an emphasizes that the *Injil* and the *Tawrat* are guidance for all humanity, "clear testimonies for mankind, and a guidance and a mercy" (Sura 28:43, cf. 3: 3-4, 6:92).

Injil as a Standard

The Qur'an encourages Christians to judge according to the *Injil*: "Let the people of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed, such are evil liver" (Sura 5:47). Had Muhammad known of any reason to believe that the *Injil* was not authentic, would the Qur'an have commanded Christians to judge by it? Yet nowadays, some Muslims allege that the Holy Gospel, *Injil*, has been grossly distorted. Either Muslims who cast doubt on the integrity of the Bible are wrong, or Muhammad was severely mistaken.

God's word never Changes

The Qur'an claims that no one can alter the word of God. It says, "It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change" (Sura 48:23). In another place, the Qur'an says, "There is no changing the word of Allah – that is the Supreme Triumph" (Sura 10:64; 6:34).

The Qur'an as a Guardian

The Qur'an not only claims to confirm the previous Scriptures but also claims the responsibility of being "the watcher over it" (Sura 5:48). Al-Baidhawi (d. 1300) in his *Tafsir Anwar al-Tanzil* explains that "watcher over it" means, "The Qur'an is the protector of all the sacred books to preserve them from any kind of change."

The Qur'an does not suggest "alteration."

In the Qur'an, the word *tahrif* is never used to suggest that the Biblical text had been altered or

corrupted. This word is occasionally used to accuse Jews (but not Christians) of concealing the truth, but in no way to imply that the text had been corrupted.

Different Kinds of "Tahrif"

In the Qur'an, the word "*tahrif*" is used with the following meanings:-

1. To mispronounce words. For example, the Qur'an accuses certain Jews of deliberately distorting Muhammad's words to pervert their meaning: "Some of those who are Jews change words from their context ... distorting (*yal'ona*) with their tongues and slandering religion" (Sura 4:46, cf. 3:78). In his *Tafsir al-Kabir*, Imam al-Razi (d. 1228) states that alteration referred to is in the meaning.
2. To misinterpret verses. For example, some, according to the Qur'an, "... used to listen to the Word of Allah then used to change it (*tahrif*), after they had understood it, knowingly." (Sura 2:75). In his book "*Alfouz al-Kabir fi Usul al-Tafsir*" Shah Waliullah states that in the Qur'an, "*tahrif*" refers to the Jews misquoting or mistranslating the Torah, and he asserts that the original was not and cannot be altered, as being the word of God.

Facts

The accusations of Muslim apologists did not arise until long after Muhammad's death. Such allegations that 'the Scriptures had tampered with' first appeared in their writings during the 12th century.

Before Muhammad

Some claim that the *Injil* and the *Tawrat* were corrupted before the Prophet of Islam came. If that were so, why does the Qur'an assert that the message revealed to Muhammad was simply a confirmation of the previous Scriptures (Sura 5:48)?