

Proof from the Qur'an the Bible is not Corrupt—Part I of III

(For a copy of the Holy Bible in your language, please visit Biblica at <http://www.biblica.com/bibles/>)

(For more proof of the accuracy of the Bible, see <http://www.christiananswers.net/q-aiia/aiia-islamvsbible.html> or, <http://www.faithfacts.org/search-for-truth/questions-of-christians/how-do-you-know-that-the-bible-is-true>)



Before Muslims can begin to understand the teachings of God in the Gospel of Jesus Christ, they must understand and realize the Bible is not corrupt, nor has it ever been corrupt. In fact, the Qur'an clearly states the Gospel was sent down to be a guidance to mankind:

It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). (The Qur'an, Surah 3:3)

Once Muslims understand the Bible does contain the Word of God, they will begin to understand why God manifested Himself in this world through His own Son. A son that was free from all sin because he was begotten from God. Even the Qur'an confirms Jesus was without sin:

I am only a messenger of your Lord, to announce to you a faultless son. (The Qur'an, Surah 19:19)

Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah. 46. "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous." (The Qur'an, Surah 3:45-46)

How could anyone live in this sinful world and yet be without sin unless they were begotten directly from God who also is without sin?

And even though the Gospel recorded Jesus being baptized by John the Baptist, this baptism was not for the forgiveness of any sin Jesus committed. Jesus was without sin from birth (see, John 8:46; 2 Corinthians 5:21; Hebrews 4:15; 1 John 3:5, Surah 19:19, Surah 3:45-46).

Jesus wanted show the people that even though he was the Son of God, he was also like them in his obedience and service to God. This is why Jesus told John to baptize him in order "to fulfill all righteousness." And when Jesus did this, God showed His approval:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [14] But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? [15] And Jesus answering said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then he suffered him. [16] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: [17] And lo a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." (The Gospel of Jesus Christ, Matthew 3:13-17)

Remember, there is no sin in heaven. God wants nothing to do with our sin. This is why He sent His Son to take away our sins in this world and to teach us how to become sinless, just as Jesus was sinless.

It is through Jesus, and only Jesus, that we are purified from sin. It is only through the Holy Spirit of Jesus that can we have the power and strength to avoid sin and be free of sin—forever! And it is only through the Holy Spirit of Jesus that our hearts and souls can be purified to enter the Kingdom of Heaven some day.

Why Did God Allow His Son to Suffer and Die for our Sins?

Some Muslims wonder why God would give the world His Son only to have His Son be rejected, tortured and crucified by the evil men of this world. God did this out of love for the billions of other sons and daughters He has made in His own image and likeness:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. [27] So God created man in his own image, in the image of God created he him; male and female created he them. [28] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (The Old Testament, Genesis 1:26-28)

Like any parent, God sacrificed a part of Himself so His children could learn what real love is. It was the only way God could teach His children how to be obedient out of love for Him, and not out of fear of Him.

God is the supreme example of perfect love. And becoming filled with the love of God is how we become purified to enter the Kingdom of God. We cannot become filled with the love of God if we are filled with sin. This is why we need to ask Jesus to take away our sin. This is why Jesus became the sacrifice for our sin. God allowed His Chosen Son to be sacrificed by the world, so billions of His other sons and daughters could be saved through him. After hundreds of people saw Jesus rise from the dead, it was then they knew, without any doubt, that the Gospel truly is the path to eternal life. God reaffirmed His love for mankind when Jesus said:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved. [18] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. [19] And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. [21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” (The Gospel of Jesus Christ, John 3:14-21)

Once Muslims begin to understand how the Bible truly has been preserved over the centuries and how the prophecies of God have come true, they will begin to understand how much God loves His People and how He promised to “live among us” one day:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. [15] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. [16] For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. (The Old Testament, Isaiah 7:14-16)¹

Emmanuel is Hebrew meaning, “God is with us.” God fulfilled His promise to His People when Jesus was conceived by the Holy Spirit within the virgin, Mary. Even the Qur’an states this:

Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah. 46. "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous." 47. She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is! (The Qur’an, Surah 3:45-47)

1. Immanuel, or Emmanuel is Hebrew for "God [is] with us" Used in Isaiah 7:14 and Isaiah 8:8. It also appears in Matthew 1:23 in the Christian New Testament. (Source: <http://en.wikipedia.org/wiki/Immanuel>).

And in the Gospel (Injil) it says:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. [19] Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. [20] But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. [21] And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. [22] Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [23] Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. [24] Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: [25] And knew her not till she had brought forth her firstborn son: and he called his name Jesus. (The Gospel of Jesus Christ, Matthew 1:18-25)

Once Muslims understand how the Bible is not corrupt and there is no evidence to support this accusation, they will begin to understand why Jesus said, **“I am the way, and the truth, and the life: no one cometh unto the Father, but by me.”** (The Gospel of Jesus Christ, John 14:6)

May God bless you in your journey to discover the truth about His Teachings and Commandments.

- MuslimsSeekingJesus.com

END of PART I

Proof from the Qur'an the Bible is not Corrupt—Part II of III

Muslims believe that because different versions and translations of the New Testament exist (i.e., American Standard, King James, New Living Testament, Douay Rheims, etc.), the different word choices used in various scripture of each translation has somehow altered, or “corrupted” the meaning behind the teachings of Jesus Christ. It has not.

Anyone comparing and analyzing scripture between the various modern translations of the Christian Bible can see for themselves that even though different word choices are used in some versions, it obviously has not corrupted or changed the *meaning* behind the teachings.

For proof that the teachings of Jesus Christ are the same in every Christian Bible, we can refer to the earliest translations of the New Testament from the original Greek manuscripts that recorded the words of Jesus. Although the complete original manuscripts on “parchments” do not exist today, they are referenced by St. Paul in his 2nd Letter to Timothy. Paul wrote this letter to Timothy in 66 or 67AD while he was imprisoned in Rome for preaching the Gospel.

I have fought the good fight, I have finished the course, I have kept the faith: [8] henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. [9] Give diligence to come shortly unto me: [10] for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. [11] Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. [12] But Tychicus I sent to Ephesus. [13] The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. (The New Testament, 2 Timothy, 4:7-13)

From the books and parchments that St. Paul refers to, as well as the oral tradition of teaching the Gospel, a complete record of the Gospel was written in Greek by the followers of Jesus—Matthew, Mark, Luke and John. Matthew and John were two of the original 12 Apostles Jesus chose to follow him and were eyewitnesses to Jesus’ teachings, death and resurrection.

In 382AD, Pope Damasus I at the Council of Rome oversaw the assembly of the first complete book of the Holy Bible. He commissioned Saint Jerome to produce a reliable and consistent text by translating the original Hebrew text (Tanakh) and Greek text (Septuagint) of the Old and New Testament into Latin. This “Latin Vulgate Bible” became the definitive and officially promulgated Latin version of the Bible of the Roman Catholic Church.¹

In 1582, the Roman Catholic Church translated the Latin Vulgate version of the New Testament into English. The Old Testament version of the Latin Vulgate was translated into English from 1609-10AD. The complete Latin Vulgate translation into English is known as the “Douay-Rheims Bible” which was updated in 1752 by Roman Catholic Bishop, Richard Challoner. The updated version included the elimination of the obscure and literal translations from the Latin in which the original version abounds, the alteration of obsolete terms and spelling, and minor text substitutions for such phrases as “the Lord” for “our Lord”. The translation of the Douay-Rheims Bible is still considered to be the most authentic translation of the Latin Vulgate Bible in use (see, <http://www.drbo.org/>).

1. Source: <http://en.wikipedia.org/wiki/Vulgate>

The Jewish Bible and Old Testament are one in the same.

It is important to note that the books that make up the Hebrew Bible (Tanakh) and the books that make up the Christian Old Testament are one in the same. There are numerous matching scriptures found in historical documents like the Dead Sea Scrolls and Nash Papyrus that confirm this. These documents are proof that the Jews have meticulously protected the record of the Word of God for over 4000 years. And although certain words used in modern translations of the Tanakh and Old Testament may differ, this does not alter the basic teachings of what has been recorded and passed down throughout the generations.¹

The Hebrew Bible or Tanakh, refers to the common portions of the Jewish and Christian books (canons) found in the Old Testament. The Tanakh, which is a combination of the books of the Torah, Nevi'im and Ketuvim, total twenty-four books in all. These twenty-four books are the same books found in the Christian Old Testament, but the order of the books is different. The enumeration differs as well as Christians count these books as thirty-nine, not twenty-four. This is because Christians view all the books individually, while Jews consider several books to be part of one book.

It is important to note that Catholic and Orthodox Bibles of the Old Testament contain six books not included in the Tanakh. These books are called the deuterocanonical books. The deuterocanonical books come from the Septuagint which is the Greek translation of the Hebrew Bible (Old Testament) made during the 3rd to 1st centuries BC. The Septuagint is the oldest and most important complete translation of the Hebrew Bible made by the Jews and still exists to this day. However, some early Jewish leaders disputed the accuracy of the deuterocanonical books and thus omitted them from the Tanakh. However, it is agreed upon by Jewish and Christian scholars that the remaining 39 books of the Christian Old Testament contain the same teachings and prophecies as the 24 books of the Tanakh/Hebrew Bible.²

END of PART II

1. Source: http://www.wordiq.com/definition/Dead_Sea_Scrolls.

2. Source: <http://www.wordiq.com/definition/Septuagint>

Proof from the Qur'an the Bible is not Corrupt... Part III of III

From the Qur'an:

Al Imran 3:2, *"It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong)."*

The Table 5:49. *"And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah.s purpose to punish them. And truly most men are rebellious."*

Cattle 6:114. Say: *"Shall I seek for judge other than Allah. - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt. 115. The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all."*

Cattle 6:154. *"Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord. 155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:"*

The Cow: 2:213, *"Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight."*

The following is presented by Nicola Yacoub Ghabril. In her essay, Ghabril provides an in-depth explanation of why the Bible is not corrupt, but is in fact, authenticated by the Qur'an...

Themes for the Diligent

by Nicola Yacoub Ghabril

For more information about this essay, please see,

"Christ's Sinlessness, Divinity and Sonship" at:

http://www.arabicbible.com/islam/christian_doctrine.htm

The following topics are covered in this essay:

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The Authenticity of the Torah and Gospel



We believe that the Holy Bible (the Torah and Gospel) is the cornerstone of all Christian doctrine, its foundation and the arbiter used by Christians in solving problems. It is the fair judge who fears not censure but exposes truth and suppresses falsehood, the faithful witness in legal cases. I have therefore placed it first in my discussions so that, if I can prove its reliability by convincing argument and logical proof, we can together consult it in every case and refer to it in every dispute, yielding to its judgments and being enlightened by its guidance. Truly it is a light and a right guidance to all beings:

In the Qur'an, Al Imran 3:2, we read these words: *"He sent down the Torah and the Gospel aforetime, as guidance to the people."* God sent down the Torah and the Gospel for the guidance of mankind.

In al-Ma'ida 5:72: *"Say: 'People of the Book, you do not stand on anything, until you perform the Torah and the Gospel.'" This shows that the Torah and Gospel are reliable, otherwise Muhammad would not attest to them.*

Also in al-Ma'ida 5:51: *"So let the People of the Gospel judge according to what God has sent down therein,"* meaning that the Gospel is sent down from God and Muhammad recognised its authority.

In al-Nisa' 4:135: *"O believers, believe in God and His Messenger and the Book He has sent down on His Messenger and the Book which He sent down before. Whoso disbelieves in God and His angels and His Books, and His Messengers, and the Last Day, has surely gone astray into far error."* It judges the infidelity of the Muslim who does not believe in the Torah and Gospel in the same way that he believes in the Qur'an.

In Saba', 34:30: *"The unbelievers say, 'We will not believe in this Qur'an, nor in that before it.'" Thus the people of Mecca knew about the Torah and Gospel in the same way they knew the Qur'an.*

In al-Qasas 28:49: *"Say: 'Bring a Book from God that gives better guidance than these (the Qur'an and the Bible), and follow it, if you speak truly.'" Clearly Muhammad attests to the accuracy of the Torah and Gospel and their equality with the Qur'an.*

In al-Ma'ida 5:47: *"Yet how will they make thee their judge seeing they have the Torah, wherein is God's judgement."* Here we have a plain admission that the Torah is sound, contains God's decrees and whoever follows it will not need another arbitrator.

The meaning of the foregoing verses is very plain, and they do not require interpretation or explanation.

The gist of these texts is that the Holy Bible (the Torah and Gospel) was sent down by a wise and all-knowing God, as a light and guidance to the world. Its precepts are to be observed and should be followed. If any Muslim does not believe it his religion is lacking and he will stray far. Furthermore, the people of Mecca were as familiar with the Bible as they were with the Qur'an.

My Muslim brother, do you still hold back from believing in this Book, in spite of these explicit verses, and consider it as irrelevant? How will you excuse yourself on the day of reckoning for disobeying God's commands, when the books will be opened? I counsel you to read this book (the Torah and Gospel), believe it and obey its precepts. In so doing, you will discover the only way whereby God's justice and mercy are reconciled. You will find cleansing from sins and will attain eternal joy through Christ Jesus, the most important Person in this world and the next.

It may be that a Muslim brother would object: "The verses you have quoted are true and your conclusions right. However, the Torah and Gospel which you ask me to believe in and to which the Qur'an attested have been altered and distorted; a corrupting hand has been at work. What you

today call the Torah and Gospel differ completely from the ones witnessed to by the Qur'an. It is for this reason that Muslims avoid them, rejecting their precepts. Surely, you don't blame them for that!" I ask the objector and others like him to pay attention and judge my reply fairly.

You have learnt from the aforementioned Qur'anic verses that the Book (Torah and Gospel) was quite perfect and reliable in Muhammad's day. Otherwise he would not have testified to it and commanded people to keep its precepts. You have to admit that at one time at least it was correct, free from alteration and forgery.

Also I would like you to read the following verses to see for yourself if such changes could take place, or if humans could alter it in such a manner:



"Recite what has been revealed to thee of the Book of thy Lord; no man can change His words" (al-Kahf 18:26).

"No man can change the words of God" (al-An`am 6:34).

"No man can change His words" (al-An`am 6:115).

"There is no changing the words of God" (Yunis 10:65).

"And thou shalt never find any changing the word of God" (al-Fath 48:23).

"A Book Sublime; falsehood comes not to it from before it nor from behind it" (Fussilat 41:42).

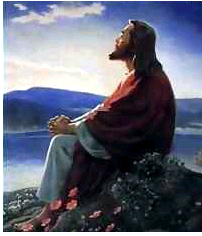
"It is We who have sent down the Remembrance, and We watch over it" (al-Hijr 15:9).

From these quotes you will see that no one can change the words of God, because God has sent down a Book and promised to protect it. Should you say that what is meant here by the "Remembrance" is the Qur'an, I would respond that it also means the Torah and Gospel. Witness, for instance, the Qur'anic statement: "Question the People of the Remembrance (the Torah and the Gospel), if you do not know" (Sura al-Anbiya' 21:7). In fact, the Torah itself is referred to as "Qur'an" in the verse: "We gave Moses and Aaron Salvation (al-Furkau) and a Radiance, and a Remembrance for the godfearing..." (Sura al-Anbiya' 21:49).

You say this applies only to the Qur'an; I say, all that applies to the Qur'an applies also to the Torah and the Gospel. For the Torah and Gospel are the words of God and the Qur'an, according to your belief, is the word of God. If you believe that God said in the Qur'an that there is no change, corruption, addition or deletion of his word (as Jalalayn has stated), then how can you say that the Torah and Gospel have been altered in view of all this?

If you allow this possibility, then it would also follow that the Qur'an could have been changed, because what is admissible for the Torah and Gospel is also admissible for the Qur'an. If men are able to alter God's words - the Torah and Gospel - it follows that they would inevitably have been able to alter the Qur'an, as al-Razi has stated. And you do not admit that the Qur'an has been changed. Therefore, you are obliged to agree that altering the Torah and Gospel is an impossibility. You must admit that they are genuine, observe their precepts and adopt them as your guide to Christ who is the Way, the Truth and the Life. As for the alleged corruption referred to by the Qur'an in the Medina Suras, it was with reference to some of the Jews only. The Gospel is free from this accusation. The corruption intended here was in the meaning of certain verses, that is, in their interpretation, since the Jews used to interpret them contrary to Muhammad's wishes. This has been proven by al-Razi and al-Baidawi in their exposition of "corrupted texts". Otherwise, the words of the Qur'an in the Medina Suras would contradict the Meccan Suras.

Intellectual Proof



Every intelligent being knows that the God who, by the fiat of his eternal power made the heavens, the worlds and all creatures, is Almighty. Furthermore, it is evident from the perfection of his handiwork, the precision of universal laws and their constancy over thousands of years that God is wise. Since God is both able and wise, he had to establish a constitution or produce a canon for his intelligent human creatures to enable them to comprehend their relationship to their Creator, and their duties to one another. They needed to know the destiny of mankind: for the disobedient a punishment and for the believing and obedient a reward. Otherwise chaos would reign with no restraints or laws, like fish, the large eating the small. Ultimately, man would exterminate his kind, as savage tribes did that have disappeared. Virtue then would be the same as vice, in fact, no term or distinction of these terms would exist. Such a state of affairs is unacceptable to the Almighty, the Wise One.

If this constitution and canon are not the Torah and the Gospel, then tell me what are they? Is there an ancient holy book which meets such a need like the Torah and Gospel? Not at all!

Doubtless, God the Almighty and Wise, in sending down a book to be the constitution and guide for mankind would ensure its preservation from change, addition, deletion or deterioration. If that were not so, it would be the target of every attacker. There would be a multiplicity of books, a diversity of opinions and truth would be lost in perplexity and confusion. Far be it from God to do this! For he has preserved his books, the Torah and Gospel century after century, free from change and error. He has kept them as a beacon of light, guiding all who stray.

It is impossible to have unanimity for a plot to alter the Bible (the Torah and Gospel). For a start, the Christian religion and Judaism had already spread in the East and West, in Syria, Turkey, Egypt, Ethiopia, India and Europe. The Bible, especially the Gospel, was translated from the original Hebrew and Greek into the languages of all the nations, such as Arabic, Armenian, Amharic (Ethiopian), Coptic and Latin. Is it reasonable to suppose that all these multitudes should come together and agree on a scheme to alter their book, considering their differences of language and creed, especially as there were numerous denominations of Christians, each vying with the other for orthodoxy?

Doubtless, the Muslims' claim that the Bible has been changed is a charge without proof. Otherwise, where are the texts which have been altered. Which texts are they, what were they originally, and what was the purpose in changing them? If there is no answer to these questions, and it is clear that is so, I ask them: "How does someone dare to make such an allegation? The prudent scholar does not embark on such a scheme without first having something to support his allegation." The Gospel had been translated into Arabic before the appearance of Islam, for the benefit of those Arab tribes who were Christianised, such as: Himyar, Ghassan, Rabiya and the people of Nijran, Heera and others. How else would they have understood Christianity? These facts are corroborated in the book "al-Aghanee" (The Songs), for it relates that Waraka Bin Nawfal (the most famous Arab writer of Muhammad's time) wrote this book, copying in it whatever he desired of the Arabic Gospel. Now, if the Gospel had been subsequently changed, Muslims would have kept the original, to substantiate their case.

As for the Jews, their zeal in preserving their book is proverbial. They know the exact number of words and letters it contains, as all who have associated with their leaders know. Thus, the Holy Bible in its entirety is free from alteration and change will never overtake it, as is witnessed by common sense and historic transmission.

If books proliferate, do not allow truth to become clouded; investigate, search and compare. Thus you will arrive at the facts. For the book which condemns lusts and selfish inclinations, which

transforms men's evil hearts, conforms to God's pure attributes, sustains a civilised life, commands love of one's enemies, frowns on repaying evil and regards all sons of Adam as brethren, is most indeed The Book, given by the Creator of all to be observed by his creatures everywhere.

Historical Evidence



The timelessness of the Bible (Torah and Gospel) and its authenticity is indisputable. No other book in the universe is so well-attested. Since history is the fairest witness and the truest proof, I have decided to use it in our discussion to uncover and reveal the truth indubitably.

It is obvious that the Bible contains a large number of prophecies, most of which have been fulfilled. The remainder will come to pass in their time. God, through his noble prophets, foretold the occurrence of numerous events such as the rise of certain kings and the fall of others, the destruction of great cities and the extinction of glorious and haughty nations which never dreamed of their coming destruction.

For instance, the prophet Nahum prophesied clearly the destruction of Nineveh, the capital city of the Assyrians. This was a great metropolis whose walls were 100 feet high, with a perimeter of 60 miles, having 1500 towers, which, at the height of its grandeur, rose to 200 feet. This prophecy was literally fulfilled.

Isaiah and Jeremiah foretold the destruction of Babylon, the capital of the Chaldeans, at the height of its splendour, and prosperity. In less than 160 years from the date of the prophecy the great Babylon had fallen according to the word of the prophets. The details of its downfall as described by the historians Herodotus and Xenophon agree remarkably with what the prophets described.

Among the other biblical prophecies is the one by Ezekiel about the city of Tyre, where we see the following facts which history witnessed and recorded for us:

In Ezekiel 26:8 we read that Nebuchadnezzar would destroy the city of Tyre. In verse 3, the prophet says that many nations would rise against it, in verse 4, that it would become a barren rock and in verse 5, that fishermen would cast their nets on its site. In verse 12, it is prophesied that its remains would be cast into the sea, in verse 14, that it would never rise again and verse 21 says that its disappearance is determined and certain.

Three years after Ezekiel's prophecy the King of Babylon besieged Tyre for 13 years until it surrendered on his terms (585-573 BC). When he finally stormed it, he discovered that its inhabitants had fled by sea to a new island half a mile from the city. He then razed it to the ground, as the prophet Ezekiel foretold in chapter 26, verse 8.

Then came Alexander the Great, who surrounded the rebellious new city, employing the ruins of the old city to create a 60 meter wide causeway. He conquered it as Ezekiel had prophesied in chapter 26:3,12, and it became a barren rock again as the prophecy describes it in verses 4 and 5.

Although the history of Tyre did not finally end after Alexander's horrendous campaign, the successive attacks by Antigones (314 BC) followed by Ptolemais Philadelphus (285-247 BC) extinguished its trade and its importance as a maritime power. Later, in the year 1321 AD, the Muslims occupied and completely destroyed it. It became, in the words of the Arab traveller Ibn Batuta, "a byword...now a complete ruin," exactly as the prophecy had stated in chapter 26, verse 14.

In his day, Ezekiel looked at Tyre and saw a great city, at the height of its splendour, so that to those who heard the words of his prophecy and beheld the wealth and glory of the powerful city, it

sounded like hallucinations. According to human wisdom, the likelihood of his prophecies coming true within seven years on the basis of pure chance were one in 750 million. And yet all his prophecies came to pass in detail!

"Therefore thus says the Lord God: `Behold, I am against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and make her like the top of a rock.'" (Ezekiel 26:3,4).

Archaeological Evidence



If history encounters a challenge to its witness, the evidence of archaeology (antiquities) cannot be challenged.

The Scriptures have been, and still are, the target of critics and the object of the attacks of atheists and infidels. It is contrary to their sensuous desires, their naive views and their destructive philosophies. Hence, many of them have turned to the remains of antiquity in Palestine, Babylon, Assyria and Egypt, in the hope of finding, if possible, something to discredit inspired Scriptures.

They want to prove to the world that the Bible is a mixture of distorted sayings and traditions. However, God has thwarted their intentions; their arrows have missed the mark and their hopes have been dashed. For the testimony of these archaeological finds was in complete harmony with the inspired books, even though the writers of these inscriptions themselves were pagans.

When our Muslim brethren found that the books of the Torah and Gospel were contrary to the fundamental Qur'anic teachings, they levelled at them the charge of corruption, claiming they were erroneous. But their charge lacked proper evidence. Since the witness of archaeology has convinced many atheistic enquirers, I decided to refer to some of these antiquities in the hope that it would help our Muslim brethren as it helped others before.

The criticism of infidels and their disbelief of the Bible can be traced to two factors. Firstly, to the idea that writing was either unknown or else little used in Palestine until just before the Babylonian Exile (around 540 BC). Consequently, they think it is unlikely that Moses or others used writing at the time. Secondly, to the belief that the Torah highly exaggerated the level of civilisation in the ancient Near East in contrast with the contemporary historians. But recent discoveries have come out in favour of the biblical accounts, depicting clearly the advanced civilisations of Egypt, Babylon and Assyria. Sennacherib, Tiglath Pileser and Nebuchadnezzar are portrayed to us through their chronicles, their culture and the battles they engaged in. We can now see for ourselves the form of the letters used by Isaiah, Jeremiah and even Moses in their writings. Thus the stones have spoken out in support of God's declarations. These antiquities have established the fact that the art of writing had been perfected in the days of Ezekiel, Moses and Abraham, in fact since 2234 BC, to a level similar to what we have today.

I shall now proceed to mention the important subjects and great events mentioned in the Torah which have been corroborated, as you will see, by ancient antiquities.

The original Assyrian tablets exhibited today in the British Museum confirm the creation story (mentioned at the beginning of the Torah) in detail, in an amazing way. If not for the need for brevity I would have translated it to the reader. While this account has elements of legend in it, the truth shows through. It confirms the existence of a single human pair, for it states, "that there be two, created by the Lord of the noble face." In the same museum one can see a picture on an ancient

Babylonian column, depicting our first parents, with the tree between them and the snake behind Eve. This agrees exactly with the account of the Fall in the first chapter of the Torah.

Formerly, unbelieving scholars have regarded the biblical story of the Flood as mere myth, one of the ancients' legends. They supposed it could not bear the scholar's scrutiny; rigorous enquiry would prove it to be a forgery. However, after lengthy investigations, they ended by losing their case when later archaeological finds exposed their glaring errors. They confessed that the Flood was a fact, and acknowledged the truth. Notable among them were the geologists, for among the finds in Assyria were tablets, now in the British Museum, bearing an inscription of how an ark was built, how men and all kinds of animals were preserved, how rains covered the face of the earth (inhabited by living beings) destroying men and beasts, with all the details of the Flood story.

In every continent of the world large quantities of sea fossils have been discovered, either concentrated or scattered in solid layers, on mountains and in deep valleys. Some of them are specific to certain seas. There are remains of fish and marine plants in fossil form embedded in mountain strata. Anyone interested can inspect these since they are on display in most museums. All this proves the truth of the Biblical account of the Flood. Otherwise, how could those shells and fossils of fish and plants have reached these remote places where they are not native?

A certain Mr. Smith came across a tablet in the ruins of Nineveh, which is now in the British Museum. On it there is an account of the confusion of tongues and the building of the Tower of Babel (Genesis 11). The same man found a tablet in the ruins of Assyria relating the destruction of Sodom and Gomorrah with fire and brimstone as the Bible mentions in Genesis 19:24. These finds corroborate the account of the raid on Canaan by Chedorlaomer King of Elam and his allies. Among them was Amrafel King of Shinar and Southern Babylon, referred to in Genesis chapter 14.

The historians Plutarch and Herodotus denied the existence and use of wine in Egypt in the time of the prophet Moses' writings. However, we now know from the discoveries of Egyptian archaeology that these historians were wrong in their assumption and that Moses, the lawgiver, was right. In some Egyptian tombs there are pictures showing the process of wine-making, from the culture of the vine, to crushing the grapes, to extracting the juice and storing it in vessels. Some bottles were found with the word ERB which means wine. The ruins also give proof of the famine in Joseph's day, mentioned in the Torah (Genesis 41:30).

Egyptian inscriptions have shown that Ramses the Great employed foreigners in the construction of the two towns of Pithom and Ramses. This is in agreement with Exodus 1:11, and archaeologists discovered in a tomb in Thebes mention of the Israelites and their slavery and conscription in public works.

Among the silent witnesses to the truth of the Bible is a piece of marble, known among the antiquarians as the Moabite Stone. A priest by the name of Augustus Klein found it. He was of German origin and lived in Palestine for a long time, serving 20 years in Cairo as Secretary for the English Church Mission. He was a famous scholar and knew several languages. The discovery was made in Transjordan, in what was ancient Moab, and dates back to 890 BC. At present it is in the Louvre Museum in Paris. The stone bears an inscription, consisting of 30 lines of Phoenician writing which tells of the wars between Misha, King of Moab, and Omri, King of Israel, and the Edomites as we find it in the book of 2 Kings 3:4-27. It also mentions other precise details which are in accord with the Bible, but space prevents us from giving them.

Furthermore, the discovery of the Siloam inscriptions in Jerusalem confirm the accuracy of what we read in 2 Kings 20:20, 2 Chronicles 32:30 and Isaiah 22:9,11, to the effect that Hezekiah stopped the higher source of the Gihon Spring, running it underground to the western flank of the City of David.

In the ruins of Nineveh a cylinder was found bearing a record of the war between Sargon, King of Assyria in 722 BC and Ashuri, King of Ashdod, in the reign of Hezekiah (Isaiah 2:1). This cylinder is now in London.

Another hexagonal column was found with an account of the siege of Jerusalem. It is also in London. Sennacherib, King of Assyria, besieged it in 705 BC, as related in 2 Kings 18:13-16.

We have, in the numerous ancient manuscripts of the Bible, irrefutable testimony to the veracity of the Book. These are to be found in the foremost libraries and museums in Europe. They are written on leather parchment in the original Greek language of the Gospel as well as other languages. Some of them consist of the Torah and the Gospel in their entirety. Others are of certain books of the Bible. The following are some of these manuscripts:

I. "Codex Vaticanus" (Vatican Manuscript) - You will find this in the Vatican in Rome. It was written approximately 250 years before the Hijra.

II. "Codex Sinaiticus" (Sinaitic Manuscript) - Named after Mount Sinai where it was found. It is now in the British Museum in London and consists of the Torah and the Gospel. It was penned approximately 200 years before the Hijra.

III. "Codex Alexandrinus" (Alexandria Manuscript) - This document is in the Treasure Room of the British Museum in London. It was also written approximately 200 years before the Hijra, and contains the Torah and the Gospel.

IV. "Codex Ephraemi" (Ephraim Manuscript) - It is now in Paris and was written approximately 150 years before the Hijra and contains the Gospel.

Furthermore, the following story made headlines in the year 1948 and was considered among the most momentous of historical events. A certain Muhammad al-Deeb Badawi of the Taamirahs was shepherding his flock near the Dead Sea. When one sheep climbed the mountain side he threw a stone at it. Hearing the sound of smashed pottery he threw another stone. Then he climbed the mountain and stepped cautiously through a hole into a cave, thinking he would find treasure. In fact he found it; however, it was not just for himself and his tribe but for the world at large!

This discovery consists of a collection of bundles of the Holy Scriptures, among them the Book of the prophet Isaiah, one of the biblical books which dates back 700 years before Christ. It came as an eloquent testimony to the accuracy of the Bible since it agreed with the copies in circulation today. Thus, it refuted the charges that the Book has been corrupted, and challenged and exposed the false accusations. These scrolls are now known as "Qumran" or the "Dead Sea Scrolls."

Since the discovery of this precious storehouse, it has become abundantly clear that the copying and transmission of God's Holy Book is living proof of the guidance of the Holy Spirit in the life of the Church of Christ - the repository of God's mysteries. Christians possess numerous other manuscripts, some written before Islam, others contemporary to it. We have not listed these for the sake of brevity. If we compare the copies of the Scriptures in more than 300 languages in the hands of Jews and Christians today with those ancient manuscripts, we shall find a great degree of harmony between them. They are there for everyone to examine!

Has the Qur'an Abrogated (Nullified) the Torah and Gospel?

When the Muslim steed fails in the arena of discussion, lacking proof and evidence, having to accept the proposition that the Torah and Gospel are free from corruption and change, as well as being sent down from an All-wise God, to be guidance and light to all men, he resorts to the charge that the Qur'an has abrogated the Torah and Gospel. However, this is an unsupported charge and a grave slander, because the Qur'an itself does not claim this. On the contrary, it proclaimed over every head, in clear Arabic, that it was sent down confirming the Torah and Gospel and keeping watch over them, as you will see from the following verses:

"And believe in that I have sent down, confirming that which is with you" (al-Baqara 2:38).

"Confirming what was before it" (al-Baqara 2:91).

"Then there shall come to you a Messenger confirming what is with you" (Al Imran 3:75).

"He has sent down upon thee the Book with the truth, confirming what was before it" (Al Imran 3:2).

"You who have been given the Book, believe in what We have sent down, confirming what is with you" (al-Nisa' 4:50).

"This Qur'an could not have been forged apart from God; but it is a confirmation of what is before it, and a distinguishing of the Book" (Yunis 10:38).

"And We have sent down to thee the Book with the truth, confirming the Book that was before it, and assuring it" (al-Ma'ida 5:52).

"Say: People of the Book, you do not stand on anything, until you perform the Torah and the Gospel" (al-Ma'ida 5:72).

The prudent will not embark on a charge, unless he is confident that he is able to prove it by a thousand proofs. Some of our Muslim brethren approach this matter without thought. If we tell them: "Produce your evidence if you are truthful," they bring us empty and feeble reasons such as: "The later abrogates the earlier." In other words, the Qur'an came after the Torah and Gospel, therefore it abrogates them! Others say that, since the Qur'an contains the Torah and Gospel, we no longer need them. I don't think, with due respect to the reader's intelligence, that I need to challenge such feeble "evidences," especially since the Qur'an itself has spared me this effort. The previous seven verses, like tens of others, demonstrate unequivocally that the Qur'an came attesting to the veracity of the Torah and Gospel, confirming them and watching over them as a guardian and preserver. It never claimed that it was sent to abrogate their precepts and there is no trace in the Qur'an of such a claim; indeed, one understands the opposite, for, in addition to confirming and attesting them, it exhorts the Jews and Christians openly, saying:

"People of the Book, you do not stand on anything until you perform the Torah and the Gospel."

Had the idea of abrogation been true, we would not have seen Muhammad urging the Jews and Christians to keep the commandments of the Torah and Gospel. Also, we would not have seen him asking the Muslims to believe in them. Nowhere does the Qur'an state that it contains the Torah and Gospel, so that the Muslim could say that he has no need of them. In fact, the Qur'an does state the contrary, as one can see in al-Shu'ara' 26:193-196:

"Brought down by the Faithful Spirit upon thy heart, that thou mayest be one of the warners, in a clear, Arabic tongue. Truly it is in the Scriptures of the ancients (the Torah and Gospel)."

So, the last quotation confirms that the Torah and Gospel contain the Qur'an, "truly it is in the Scriptures of the ancients." How strange it is that our Muslim friends allege that the Qur'an encompasses them, without giving proof.

Even assuming that the Qur'an failed to affirm the Torah and Gospel, one cannot argue from silence that it has abrogated them and that they are no longer needed. God be thanked, it did no such thing, but instead, sought to establish its own words on their authority and placed itself alongside the Torah and Gospel, "Say: `Bring a Book from God that gives better guidance than these (the Qur'an and the Bible), and follow it, if you speak truly'" (al-Qasas 28:49). And many a time the Qur'an tried to convince the Arabs of the truthfulness of the Bible's message and how badly they needed it, by mentioning that the Torah and Gospel came down in foreign languages to a foreign nation, "and a guide to every people" (al-Ra`d 13:8). And since the Arabs could not understand those languages, the Qur'an says that God sent down the Qur'an, in the same way (as the Torah and Gospel) in your own language, in a clear Arabic tongue: "Yet before it was the Book of Moses for a model and a mercy; and this is a Book confirming, in Arabic tongue, to warn the evildoers, and good tidings to the good-doers" (al-Ahqaf 46:11)

Themes for the Diligent

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*For more information about this essay, please see,
"Christ's Sinlessness, Divinity and Sonship" at:
http://www.arabicbible.com/islam/christian_doctrine.htm*