

Episode 16

**Answering the verses
claiming falsification of the
Taurât**

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The quran verses that pointed to falsification are 4 verses

1- Cow chapter(Surat Al-Baqarah) 75:" Do you covet that they will believe in you ,while a party of them used to hear the word of Allah , then falsify it after they understood it, and they know that "

2- Women chapter (Surat An-Nisa') 46:" Among those who are Jews, there are some who displace words from their right places"

3- The Table chapter (Surat Al-Ma'idah') 13:" They change the words from their right places and have abandoned a good part of the Message that was sent to them.

4- The Table chapter (Surat Al-Ma'idah') 41:"... And of the Jews are men who listen eagerly to lies...They displace some words from their right places"

First verse:

- The Cow chapter(Surat Al-Baqarah) 75:" Do you covet that they will believe in you ,while a party of them used to hear the word of Allah , then falsify it after they understood it, and they know that "

Imam Al-Baydawy said: "Do you covet that they will believe in you (meaning the Jews) as a party of their ancestors used to hear the word of God (the Taurât) then falsify it....meaning to misinterpret it and construe it as they wish ..." after they understood it" meaning that they understood it by their mind and clarify each doubt in it"

So from the exegesis of Imam Al-Baydawy, it is obvious that the falsification accusation was not in the texts of Holy Bible but in the interpretation and exegesis

That verse clarifies that only one party of Jews were performing that falsification of the interpretation, and not all of the Jews that proves that the falsification was not in the text of the verses as in such case all the Jews would commit that misdeed and not group of them

In the utterance of the verse:" hear the word of Allah, then falsify it" meaning that the word of God was existing without falsification, and they are still hearing it as evidenced by his saying" to hear the word of Allah , then falsify it" notice here the suffix" then" and all the linguistics know well that " then" means ordering the events in succession , meaning that they hear the word of God then after hearing it they falsify its meaning "

In the utterance of that verse" after they understood it" meaning that such party of Jews were understanding and well reasoning the word of God itself then they performed a falsification of its meaning

And saying" and they know that "isn't it understood from those words that such party of Jews knew the true text of God's word in spite of that they changed its exegesis ?

So that quran verse doesn't mean falling in falsification of God's words text, but in its interpretation and exegesis, as attested by Imam Al-Baydawy and other respectable annotators

Second verse:

- Women chapter (Surat An-Nisa') 46:" Among those who are Jews, there are some who displace words from their right places and say: "We hear and disobey," and "Hear and let you hear nothing." And Râ'Na (listen to us) with a twist of their tongues and as a mockery of the religion and if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few."

- in the saying" Among those who are Jews" it is noticed that he didn't say the Christians , on that occasion I am saying that : there is no single verse in the whole noble quran attributes any falsification accusation of the Holy bible to the Christians whether in the text or meanings

- in that saying he attributes the falsification to only a group of Jews not all of them as he said" Among those who are Jews" so the rest of the Jews are tenacious to the book and never falsified it

- In the saying of that verse" who displace words from their right places" notice its saying from their right places, what does that mean?

- Imam Al-Baydawy said in the exegesis of that verse: among the Jews, a group of them were displacing it from the right places in which God had putby interpreting it as they wish so displacing its meaning meant by God when he sent it "

-The quran called that" twisting of their tongues" meaning that changing the pronunciation of the verbalisms according to their Hebrew language, and the quran gave an example of that in the same verse as it said: (Râ'na) with a twist of their tongues so changing the pronunciation of (Râ'na) meaning (listen to us) and pronounce it (Râ'na) meaning "O madcap" which is an insult in Hebrew (1)

- So by falsification in that verse, it was not meant falsification in the Taurât text but in their talking with the prophet Muhammad as evidenced by the verse saying" as a mockery of the religion"

- Imam Al-Razy said: as the book which was conveyed by succession doesn't permit change of verbalisms" (2)

This means that Imam Al-Razy negates the accusation of the Holy Bible text falsification

- Sahih Al-Bokhary said:" displace words from their right places" means remove it and no one could remove any word from the books of Al-mighty God but they misinterpret its meaning"

From that it is obvious that Women chapter (Surat An-Nisa') verse didn't mean a falsification of the Holy Bible text but its interpretation of the meaning by twisting the tongue and pronouncing the inspired words in a different way according to their Hebrew language verbalisms

Third verse:

- The Table chapter (Surat Al-Ma'idah') 13." They change the words from their right places and have abandoned a good part of the Message that was sent to them.

- Imam Al-Razy said concerning that verse:" in that verse ,the falsification meant at is the false accusation and wrong interpretation, by deviation of the verbalism from its proper meaning to a bootless meaning , through linguistic tricks, as the heterodox people are doing nowadays with the verses not accordant with their believes "

- Sahih Al-Bokhary mentioned the same, in addition to verse 15 mentioned in the same table chapter saying:" O people of the Scripture , Now has come to you Our messenger explaining to you much of that which you used to hide from the Scripture .."So the quran itself explicated what was meant by falsification, which is hiding parts of the scripture and not changing the words of God

- Al-Galaleen mentioned in his exegesis for that verse explicating the subject of that misinterpretation saying:" the falsification in the Taurât was concerning Muhammad peace upon him, as they were hiding the scripture in which they were commanded in the Taurât to follow Muhammad

- So Al-Galaleen explicated the meaning of that falsification being not changing the text of the Holy Bible, but the accusation was their denial of the prophecy of Muhammad and their refusal to follow him

- in fact, the discrepancy concerning that verse was their reading of Moses' prophecy mentioned in the Taurât about the "coming prophet""النبي الأتي" they read it as "النبي الأمي" meaning the" illiterate prophet" or Muhammad, as the Jewish denied that interpretation, so the verse came "They change the words from their right places and have abandoned a good part of the Message that was sent to them" and in fact Moses mentioned that the prophet will come from their people or the people of Israel , while Muhammad came from Ishmael and not from the people of Israel

That was all about that issue of discrepancy and has no relation to changing the text of the Holy Bible

Fourth verse:

-The Table chapter (Surat Al-Ma'idah') 41:" ... And of the Jews are men who listen eagerly to lies, listen to others who have not come to you...They displace some words from their right places, they say, "If you are given this, take it, but if you are not given this, then beware!"

- Imam Abdullah Yousef Ali said "lot of Jews were eager to catch the prophet in laying so their ears were widely open for those tales about him even from those people who never came to him"(3)

- He construed the phrase" They displace some words from their right places" saying that: the Jews were not honest with their writers as they were falsifying the meanings"

- Imam Al-Zamakhshary said:" it was narrated that an honorable man from Khaiber committed adultery with an honorable woman , and both of them were married , and their sentence according to the Taurât was stoning , but they refused to stone them for their honorable position , they sent a delegation of them to ask the prophet of God , peace upon him, about that, they said if Muhammad orders scourging you accept but if he orders stoning don't accept and they sent the two adulterous with them , then the prophet ordered to stone them ,but they refused to accept his judgment, so he consulted the Jewish Rabi Ibn Soria to judge between him and them .. He confirmed the stoning sentence, they said at the end of the story that the prophet after the judgment of the Jewish Rabi Ibn Soria, had ordered to stone them , so they stoned them by the mosque door to execute the sentence of the Taurât on them , so the annotators had agreed that the reason for the descend of that verse in the table chapter was that story, so the falsification intended was the interpretation of the Taurât sentence for them and not changing of the Holy Bible text

- It was mentioned in Al-Galaleen" this verse came as two Jews committed adultery, then adjudged the prophet , so he adjudged to stone them , and they brought the Taurât to him and he found the stoning sentence in it , and they got angry"

- The prophet Muhammad reference to the Taurât for adjudgment that is a confirming proof for his convincement with nihility of the Holy Bible falsification

The Holy Bible verses denying the occurrence of any falsification

The Christ said in Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away."

And in Matthew 5:18: "For verily I say unto you until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished".

The punishment of Falsification

It as mentioned in the Holy Bible what confirms the improbability of the occurrence of falsification in the Holy Bible, as there was a very rigorous punishment over whoever attempts to add or subtract any part of it, as it said:

Revelation 22:18 "if anyone adds to them, may God add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, may God take away his portion from the book of life and from the things which are written in this book"

So who dares after those warnings and admonitions to touch the holy bible by adding or subtracting?

If we wish to rebut those challengers by verses from the noble quran affirming the veracity of the Holy Bible(the Taurât and the new testament) and nihility of its falsification, we have to ask them an important question , that's:

In your view, when did this falsification happen?

Was it before the time of Muhammad?

Or, after the time of Muhammad?

Let us discuss that

The first allegation: Was the falsification before the time of Muhammad?

Those advocating that opinion are saying: the Holy Bible was falsified before the time of Prophet Muhammad, Actually the answer for that challenge is very simple, it is present in the quran itself, as the quran attested in the veracity of the Holy Bible, and it is the inspired word of God, and it was not altered or falsified, as it is obvious from the following:

1) **the table chapter (Surat Al-Ma'idah) 47**"And we have sent down to you the book in truth, confirming what came before of the Scripture and dominant over it"

What was meant by "confirming what came before "? And what was meant by the Scripture? And what was meant by" dominant over it "?

The annotators agreed that God sent down the quran in truth" confirming what came before "meaning that confirming the book which was present during the time of Muhammad i.e. the Taurât and the Bible, and "dominant over it" meaning that attesting for it" (4)

2) **The Family of Imran chapter (Surat Aal-'Imran) 3**:"It is He who has sent down the book to you with truth, confirming what came before it. And he sent down the Taurât and the Injeel (Gospel)"

3) Yunus chapter (Surat Yunus) 37:" And this Quran is not such as could ever be produced by other than Allah, but it is a confirmation of what was before it"

In the quran there are 12 verses attesting that the quran is confirming the Holy Bible that was with the people of the scripture during the time of Muhammad { for revising those verses see: the cow chapter(Surat Al-Baqarah) 41,89,91,97 , the women chapter(Surat An-Nisa') 46, the cattle chapter(Surat Al-An'am) 92, Joseph chapter(Surat Yusuf) 111, The Originator of Creation chapter(Surat Fatir)31, The Curved Sand-hills chapter (Surat Al-Ahqaf) 22}

So if the Holy Bible was falsified, the quran wouldn't confirm it and attest on its veracity or that will be a discrediting of the quran and accusing it of forgery, so does any Muslim accept that accusation of the noble quran?

-The quran is showing that God was commanding the prophet Muhammad and Muslims to refer to the Holy Bible

God directed the prophet Muhammad to the Holy Bible to abolish his skepticism in the quran itself:

Yunus chapter (Surat Yunus) 94:" So if you are in doubt concerning that which we have revealed unto you, then ask those who are reading the book before you." {It was repeated for confirmation}

What does that mean? It means that if Muhammad was skeptical in the quran that was revealed unto him, so he has to ask the Jews and Christian who had the book before him , that's a testimony for the veracity of the Holy Bible till his time , or he wouldn't been told to ask them , as logically how could he ask the people of a falsified book?

- He commanded the prophet Muhammad to follow the Holy Bible and those prophets guided by it

It was mentioned in the cattle chapter (Surat Al-An'am) 89, 90:" They are those whom we gave the book, understanding, and Prophethood, They are those whom Allah had guided. So follow their guidance"

The bee's chapter (Surat An-Nahl) 43:" And we sent not before you any but men, whom we inspired, so ask of those who know the Scripture, if you know not. With clear signs and books"

So if the book was falsified during the time of Muhammad, did he command them to refer to the people of the Scripture?"

Muhammad was referring To the Taurât and Bible present during his time

- **The Narration chapter (Surat Al-Qasas) 49:**" Say "Then bring a Book from Allah, which is a better guide than these two (the Taurât and Bible), that I may follow it"

In this quran verse the Holy Bible (Taurât and bible) is from God and it is truthful for Muhammad to be guided by

- **the table chapter (Surat Al-Ma'idah) 68:**" O people of the Scripture, You have nothing till you act according to the Taurât (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord"

3) the table chapter (Surat Al-Ma'idah) 43:" But how do they come to you for judgment while they have the Taurât (Torah), in which is the judgment of Allah;"

4) The table chapter (Surat Al-Ma'idah) 47:" Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. "

This verse also is attesting for the veracity of the Holy Bible during the time of Muhammad, as he is vouching by it and asking the Christian to judge by what Allah has revealed therein

So if the Holy Bible was falsified then how did Prophet Muhammad vouch by it, would he vouch by a falsified book??? Isn't his vouching by the Holy Bible is a proof that it is true and not falsified during his time???

(1) The exegesis (Tafsir) of the quran meanings by Imam Abdullah Yusuf Ali, page 200

(2) "the forenoon (Doha) of Islam, by Mr. Ahmed Amin, page 346, 358

(3) The exegesis (Tafsir) of the quran meanings by Imam Abdullah Yusuf Ali, page 260:"

(4) Al-Galaleen exegesis (Tafsir) of the table chapter (Surat Al-Ma'idah) 47