

Hi! This is Bruce. Check out the following information and please do your own research from the Bible, Torah, the Injil and the Koran. God Bless from BrucesPlanet.

This is a profound and complex topic that cuts to the heart of the theological disagreement between Christianity and Islam. I will structure this as a debate-style presentation, first outlining the key points of contention, then presenting the scriptural and historical evidence from each side, followed by a focused analysis of the core arguments you've raised.

Opening Statement: The Islamic Dilemma

The "Islamic Dilemma," as framed by Christian apologists, centres on a perceived inconsistency within Islamic theology regarding the reliability of earlier scriptures. The argument is structured as follows:

1. **The Qur'an commands Muslims to affirm the Torah and Injil (Gospels)** that were present in the 7th century.
2. **The Qur'an states that no one can change Allah's words.**
3. **Yet, mainstream Islamic theology claims these same scriptures are corrupted.**
4. **This creates a theological tension:** if the scriptures were corrupted, why does Allah command Muhammad to affirm them and consult their readers?

Let us examine the evidence from both sides.

PART 1: The Qur'anic Evidence

What the Qur'an Says About Previous Scriptures

1. Affirmation of the Torah and Injil

| Surah | Verse | Text (Sahih International) |

| **Surah 3:3** | — | "He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel." |

| **Surah 5:46** | — | "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous." |

| **Surah 5:68** | — | "Say, 'O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord.'"

2. The Qur'an Commands Muhammad to Consult the People of the Book

| Surah | Verse | Text (Sahih International) |

| **Surah 10:94** | — | "So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters." |

| **Surah 16:43** | — | "And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know." |

3. The Qur'an States No One Can Change Allah's Words

| Surah | Verse | Text (Sahih International) |

| **Surah 6:34** | — | "Rejected were the apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: **there is none that can alter the words (and decrees) of Allah.**" |

| **Surah 6:115** | — | "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." |

| **Surah 10:64** | — | "For them are glad tidings, in the life of the present and in the Hereafter; **no change can there be in the words of Allah.**" This is indeed the supreme felicity." |

What the Qur'an Says About the Crucifixion (Surah 4:157-158)

This is the foundational Islamic text on the crucifixion:

| Surah | Verse | Text (Sahih International)

| **Surah 4:157** | — | "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' **And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them.**" And indeed, those who differ over it are in doubt

about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain." |

| **Surah 4:158** | — | "Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise." |

Classical Islamic Interpretation:

Ibn Taymiyah and other scholars explain that "Allah raised him" means bodily ascension, not death. The phrase "but [another] was made to resemble him to them" is interpreted to mean that a substitute (often said to be Judas Iscariot or a volunteer) was given the face of Jesus and crucified in his place. Allah is understood to have "deceived" the Jews (in the sense of outsmarting their plot) by allowing them to crucify someone who appeared to be Jesus.

PART 2: The Biblical & Historical Evidence

What the Bible Says About the Crucifixion

The crucifixion is the most attested event in the New Testament:

| Book | Verses | Text (ESV) |

| **Matthew 27:32-56** | — | Detailed account of Jesus' crucifixion, death, and burial. |

| **Mark 15:21-41** | — | The earliest Gospel's account of the crucifixion. |

| **Luke 23:26-49** | — | Includes Jesus' words: "Father, forgive them, for they know not what they do." |

| **John 19:16-37** | — | Includes the piercing of Jesus' side, from which "blood and water came out." |

| **Acts 2:23-24** | — | Peter's sermon: "this Jesus, delivered up according to the definite plan and foreknowledge of God, **you crucified and killed**... God raised him up." |

| **1 Corinthians 15:3-4** | — | Paul's early creed: "Christ died for our sins in accordance

with the Scriptures, that he was buried, that he was raised on the third day." |

The Historical Evidence: Josephus (Testimonium Flavianum)

The Jewish historian Flavius Josephus (c. 37-100 AD) provides non-Christian testimony to Jesus' crucifixion:

> **Antiquities of the Jews, Book 18, Chapter 3, Verse 3 (63-64):**

> "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. **He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross,** those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold

these and ten thousand other wonderful things concerning him."

****Scholarly Note:**** While most scholars agree this passage contains later Christian interpolations (additions by Christian scribes), the core reference to Jesus being "condemned to the cross" by Pilate is widely accepted as authentic. Even the critical version (removing obvious Christian phrases) still affirms Jesus' crucifixion under Pilate.

The Manuscript Evidence: Reliability of the New Testament

When Muslims claim the Bible is "corrupted," Christians point to the overwhelming manuscript evidence:

| Category | Evidence |

| **Greek Manuscripts** | Over **5,700** Greek manuscripts of the New Testament (in part or whole). |

| **Total Manuscripts** | If including non-Greek translations (Latin, Coptic, Syriac, etc.), the number exceeds **25,000**. |

| **Early Dating** | The earliest fragment (P52, John 18) dates to c. 125 AD—within 30-40 years of the original. |

| **Textual Variants** | While there are ~400,000 variants, the vast majority are spelling errors or minor differences. **Less than 1%** of the text is textually uncertain, and **no Christian doctrine** depends on any disputed passage. |

The Key Point: No other ancient document comes close to this level of manuscript attestation. By comparison, Homer's *Iliad* has about 1,800 manuscripts, with the earliest copy dating 500 years after composition.

PART 3: The Islamic Response & Counter-Arguments

How Muslims Address the "Corruption" Question

Muslims respond to the dilemma with several key distinctions:

1. Distinction Between Original Revelation and Present Text

Muslims distinguish between:

- **The original Injil** (the revelation given to Jesus)—which was authentic and uncorrupted.
- **The present Gospels** (Mark, Matthew, Luke, John)—which Muslims consider human writings containing some original truth but also corruption.

A Muslim debater would cite ****Qur'an 2:79****:
"So woe to those who write the 'scripture' with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price."

2. The Command to Consult the People of the Book Was Contextual

Muslims argue that verses like Surah 10:94 were:

- Addressed specifically to Muhammad to confirm what he already received.
- Referring to ****individual Jews and Christians who still possessed authentic knowledge****, not necessarily the written texts that had become corrupted.

One Muslim scholar writes: "The Quran does not comment on the authenticity of the scriptures while saying 'ahlul-kitaab'... this

means it neither labels the books 'true' or 'false.'"

3. The Meaning of "No One Can Change Allah's Words"

When the Qur'an says, "no one can change Allah's words" (Surah 6:34, 115; 10:64), Muslims argue this refers to:

- **Allah's decrees and promises** (His divine will), not the physical texts.
- The original revelation being preserved in heaven (the "Mother of the Book"), even if earthly copies were altered.

One Muslim commentator states: "This way the meaning of 10:64 becomes clear that Allah's promise to His true servants will never change. This has nothing to do with corruption in Scriptures."

How Muslims Address the Crucifixion Narrative

For the crucifixion, Muslims argue:

1. The Qur'an Is the Final Authority

Even if historical sources (including the Bible) suggest Jesus was crucified, the Qur'an supersedes them because it is Allah's final revelation.

2. The Bible's Accounts Are Contradictory

Muslims point to perceived contradictions between Gospel accounts as evidence of unreliability:

- Different accounts of what Jesus said on the cross.
- Variations in the timing of the crucifixion.

- Disagreements about who witnessed the events.

3. "God Deceived the Jews" is Not Deception but Divine Justice

Muslims would argue that Allah "outsmarted" the Jews' plot to kill a prophet, which is consistent with His protection of His messengers. They would cite Surah 3:54: "And they [the disbelievers] planned, but Allah planned. And Allah is the best of planners."

4. The Substitute Theory Has Early Precedent

Some Muslim scholars note that similar ideas (that someone else died in Jesus' place) appeared in certain False Gnostic Christian texts (like the *Second Treatise of the Great

Seth*), suggesting this was not an entirely novel interpretation.

PART 4: The Christian Rebuttal

On the Reliability of the Bible

1. **Manuscript Evidence Overwhelms the "Corruption" Claim**

- 25,000+ manuscripts across multiple languages allow scholars to reconstruct the original text with 99.5%+ accuracy.

- The earliest manuscripts (c. 125 AD) are too close to the events for a wholesale "corruption" to have occurred without detection.

- No ancient text is better attested.

2. **The Qur'an's Own Testimony Undermines the Corruption Claim**

- If the Torah and Injil were corrupted, why does Allah command Muhammad to consult them (Surah 10:94)?

- If they were corrupted, why are Christians and Jews told to "judge by what Allah has revealed" in them (Surah 5:47)?

3. **Historical Corroboration**

- Josephus (non-Christian, 1st century) confirms Jesus was crucified under Pilate.

- Tacitus (Roman historian, c. 116 AD) confirms "Christus" was executed by Pontius Pilate.

- The Talmud (Jewish) refers to Jesus being hanged (crucified) on Passover eve.

On the Crucifixion

1. **Eyewitness Testimony**

- The Gospels claim to be based on eyewitness accounts (John 19:35; Luke 1:1-4).

- Multiple independent sources (Mark, John, Paul, non-Christian sources) agree Jesus died by crucifixion.

2. **The "Substitute Theory" Has No Historical Basis**

- No contemporary source suggests anyone else was crucified in Jesus' place.

- The idea that a substitute was miraculously given Jesus' face while Jesus watched contradicts the Qur'an's own claim that Jesus was "raised" without experiencing death.

3. **Theological Consistency**

- If Jesus did not die, the central Christian claim of atonement collapses—but this is precisely what the New Testament authors (including early pre-Pauline creeds) unanimously affirm.

PART 5: Table of Core Arguments

| Issue | Christian Position | Islamic Position |

| **Crucifixion** | Jesus was crucified, died, and was resurrected. Supported by Gospels, Josephus, Tacitus, and early creeds. | Jesus was not crucified; a substitute died in His place. Allah raised Jesus bodily to heaven (Surah 4:157-158). |

| **Bible Reliability** | The New Testament is historically reliable, with 25,000+ manuscripts confirming the text. No doctrine is affected by textual variants. | The original Injil was from Allah, but the present Gospels contain corruption (Tahrif). Only the Qur'an is fully preserved. |

| **Qur'an on Previous Scriptures** | The Qur'an affirms the Torah and Injil present in Muhammad's time (Surah 5:43, 47, 68) and commands consultation (10:94). | The Qur'an affirms the *original* revelation, not the corrupted texts. Verses like 10:94 refer to consulting knowledgeable individuals, not the corrupted books. |

| **"No Change in Allah's Words"** | If Allah's words cannot change, and He calls the Torah/Injil His words, then they cannot be corrupted. | These verses refer to Allah's divine decrees and promises, not physical books. The physical texts can be altered while the heavenly originals remain preserved. |

Conclusion

This debate ultimately rests on foundational authority: **For Muslims, the Qur'an is the final, uncorrupted word of Allah, and it clearly states Jesus was not crucified.** Therefore, all historical and biblical evidence must be interpreted in light of the Qur'an or rejected if in contradiction.

For Christians, the historical evidence for the crucifixion is overwhelming:

- Multiple independent eyewitness accounts
- Early creedal traditions (1 Corinthians 15 dating to within 5 years of the event)

- Non-Christian confirmation from Jewish and Roman sources
- The manuscript evidence demonstrating the New Testament text is reliably preserved

The "Islamic Dilemma" remains a point of tension: if the Qur'an affirms the Torah and Injil as "guidance and light" and commands their consultation, but those same texts explicitly teach Jesus was crucified, then a Muslim must either:

1. Accept that the crucifixion is historical (contradicting Surah 4:157), or
2. Argue that the Bible has been corrupted (contradicting the Qur'an's affirmation and protection of Allah's words).

Each side resolves this tension according to its governing authority: the Christian appeals to history and manuscript evidence; the Muslim appeals to the Qur'an as the ultimate criterion (Surah 5:48: "We have revealed to you the Book

in truth, confirming the Scripture that came before it and **as a guardian over it**").