

Ten Questions No Imam Can Answer

On the claim that the Bible was corrupted — a pocket tract

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Ten Questions

Every conversation about Jesus in Iran eventually arrives at one sentence: *"Your Bible was corrupted."* It is the load-bearing wall of the whole case — remove it, and everything built on it comes down. Notice first that this claim is not a discovery; it is a necessity. The Quran calls the Torah and Gospel God's light (Surah 5:44–47), yet those books contradict the Quran on the covenant, the cross, and the Son. So the teacher has only three options: admit the Bible refutes the Quran, admit the Quran endorsed a false book, or declare the Bible corrupted. Only the third keeps the system standing — so it must be asserted, evidence or no evidence. A claim that is required in advance of the evidence is an admission, not an argument. Here are ten questions to ask, respectfully, of anyone who makes it. They have been asked for centuries. They have never been answered.

1. Who corrupted it — name, century, city?

Every real corruption in history has a crime scene: a forger, a date, a paper trail. This one has none. If the charge is true, it should be the best-documented crime in history — the alteration of God's word across the whole world. Name the man. Name the year. Name the place. No one ever has.

2. How was it done across three continents at once?

By the year 610, the Bible existed in thousands of manuscripts in Greek, Hebrew, Latin, Syriac, Coptic, and Ethiopic, held by communities that opposed each other bitterly — Jews and Christians, Byzantines and Persians, rival sects who policed each other's texts with delight. Corrupting "the Bible" would mean altering all of them identically, across hostile empires, with no community crying foul and no clean copy surviving anywhere. Who coordinated that — and why did none of the enemies notice?

3. Why do Qumran and the world's libraries agree with today's Bible?

In 1947 a Bedouin shepherd's stone, thrown into a cave at Qumran by the Dead Sea, cracked open a jar — and the ground itself began to testify. Out came some two hundred biblical scrolls — every book of the Hebrew Bible except Esther — copied between the third century BC and the first century AD, all sealed away centuries before Muhammad, the oldest of them more than seven centuries before. The Great Isaiah Scroll, from about 125 BC, is the same book in the same sixty-six chapters — no rival edition, its differences from the medieval text overwhelmingly spelling and scribal slips — and a second Isaiah scroll from the same caves matches the medieval text almost letter for letter. Isaiah 53, the chapter that most needs to have been altered, lies there intact, wounds and all, two hundred years before Jesus was born — eight centuries before anyone had an Islamic motive to touch it. And Qumran is only the beginning. The New Testament survives in some five thousand eight hundred catalogued Greek manuscripts, plus roughly ten thousand in Latin and thousands more in Syriac, Coptic, Ethiopic and other tongues — copies scattered from Ireland to Ethiopia to Persia, impossible for any hand to gather and edit. No book of antiquity comes remotely close: Homer's Iliad, the runner-up, survives in fewer than two thousand copies; Caesar's works in a few hundred. Picture it, in the image the manuscript scholar Daniel Wallace has computed from the actual counts: stack the surviving handwritten copies of an average ancient Greek author and the pile stands about four feet high — up to your waist. Stack the New Testament's, Greek together with the early translations, and the tower climbs roughly a mile into the sky — the height of four Empire State Buildings. That skyscraper of parchment, written by ten thousand independent hands across a thousand years and three continents, is what the corruption theory asks you to believe was secretly and identically edited. The Bible is the best-documented text in human history, and its buried witnesses agree with the one on your shelf. How does one corrupt a tower a mile high — before the motive to corrupt it exists?

4. What of your own verse: "none can change the words of God"?

Surah 6:115 and 18:27 declare God's words unchangeable. If that is true, the Bible stands — and the Bible refutes the Quran. If it is false, the Quran can claim no protection its predecessors lacked, and it endorsed a corruptible book while claiming to contain no error. Which horn do you choose? There is no third.

5. Why did God tell Muhammad to check with a corrupted book?

Surah 10:94 instructs Muhammad, in a moment of doubt, to ask *those who read the Book before you*. Surah 5:47 commands the people of the Gospel to *judge by what God revealed in it*. If those books were already corrupt, God directed his prophet to verify truth against forgery and commanded Christians to judge by a text that did not reliably exist. Is that the God you defend?

6. Foretelling Muhammad, yet corrupted where it contradicts him — how?

The same teachers who call the Bible corrupted quote Deuteronomy 18 and John 14 as prophecies of Muhammad. So the manuscripts are trustworthy in the verses Islam borrows and forged in the verses Islam denies — sometimes on the same page. The moment you quote the Torah as prophecy, you have certified the very Torah that fixes the covenant to Isaac, by name, five books earlier: *But my covenant will I establish with Isaac (Genesis 17:21)*. No text on earth can be both.

7. If only the interpretation was corrupted, will you read the text?

Your own earliest authorities saw the trap. From Ibn Abbas onward, the early exegetes largely taught *tahrif al-ma'na* — that the corruption was of meaning, not of written words; the doctrine of textual corruption was only systematized four centuries after Muhammad, by Ibn Hazm in the eleventh century. The wall, in other words, is younger than the religion it defends — and the early position concedes everything: if the text stands, then open it and read the words themselves. The word *Isaac* in Genesis 17. The word *Son* in Psalm 2. And this, spoken by the LORD in the first person:

Zechariah 12:10 · And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Upon me whom they have pierced. No interpretation put that there. Will you read it?

8. Where are your own originals — and why was the only bonfire yours?

Now turn the manuscript question around, because the comparison is devastating. Islam's own canonical source — Sahih al-Bukhari 4987 — records Caliph Uthman collecting the variant copies of the Quran and burning them to enforce a single official text. Nor was it a single bonfire. Islam's own textual history, Ibn Abi Dawud's *Kitab al-Masahif*, documents the suppression of the companions' rival codices — Ibn Mas'ud, one of the four men Muhammad himself named as Quran authorities, at first refusing to surrender his — and then the final act: after Hafsa's death, the governor Marwan ibn al-Hakam seized the original *suhuf*, the very master pages from which Uthman's official edition had been copied, and destroyed them too, fearing they would reopen the disputes. Read that again: **the standard text's own mother-copy was deliberately destroyed by the state that made the standard.** And of the official copies Uthman sent out? **Not one survives.** No complete Quran exists from Muhammad's own century; the celebrated Topkapi and Samarkand codices are dated generations later — the Samarkand codex perhaps two centuries later. The oldest substantial witness, the Sanaa palimpsest, carries an erased under-text with variant readings — the very variants the bonfires were meant to abolish, surviving under the ink. Meanwhile Christianity did the opposite of burning: every scholarly Bible prints its manuscript variants in the footnotes of every page — "*some manuscripts read...*" — and invites the reader to judge. Weigh it honestly: the book that accuses the Bible of corruption destroyed its own originals, while the book it accuses can produce manuscripts older than the accuser's entire religion. A tradition confident in its text publishes the evidence against itself. A tradition afraid of its text lights a fire — and then burns even the page the fire was lit to protect.

9. Who would risk the curse — and why did no scribe ever defect?

The Bible does not merely forbid alteration; it hangs damnation over it, at the gate, in the middle, and at the door. The Torah opens the covenant with *ye shall not add unto the*

word which I command you, neither shall ye diminish ought from it (Deuteronomy 4:2). The Proverbs warn:

Proverbs 30:5-6 · Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

And the Bible's literally final paragraph — the risen Jesus' closing words to mankind — is a curse aimed point-blank at the corrupter:

Revelation 22:18-19 · For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Now think through what the corruption theory actually requires. Thousands of scribes across a thousand years — men who believed that curse to the marrow, whose tradition counted words and letters for fear of God, who preserved even the verses that shamed their own nation (the golden calf, the stoned prophets, Peter's denial, the fleeing apostles — what forger works against his own honor?) — must all have knowingly damned their own souls, in silent worldwide coordination, with no defector, no deathbed confession, no record of the deed, ever. Not one. The theory does not merely lack evidence. It requires men who feared hell to volunteer for it, unanimously, for nothing.

10. How does a corrupted scroll keep its letter-lattice intact?

Jesus staked the sharpest claim ever made about a text:

Matthew 5:18 · For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

That claim is now measurable. Take the Torah's 304,805 letters as one string and read at fixed intervals: every 30th letter yields *He will redeem* sixteen times — twelve of them landing one on each of the twelve tribal offerings of Numbers 7, beginning with Judah, the tribe of Messiah. Every 636th letter yields *redemption* seven times, spanning all five books at the redemption landmarks — the Abrahamic promise, the Jubilee statute,

the atonement. Now see that this evidence is impossible twice over. A corrupted text could not *keep* such patterns: shift, drop or add letters anywhere upstream and every position downstream moves — the lattice dissolves like a mosaic swept off its wall. And no forger could have *inserted* them: to thread one word through three hundred thousand letters at a fixed interval, landing it on twelve ceremonial verses in order, while leaving the surface text, grammar and story untouched, is beyond any scribe of any century — the constraints interlock across the whole scroll at once. The patterns can neither survive corruption nor be added by a corrupter. They exist; therefore the letters have not moved. Verify it yourself, free, at darash.publifye.pro.

The question behind the ten

If the Book stands — and by every physical witness on earth, it stands — then what it says stands: the covenant runs through Isaac; the LORD himself was pierced for our transgressions and rose; the Son is God's final word, and there is no prophet after him, only his return. The corruption claim was never really about manuscripts. It is the wall built so that no one looks past it. The wall has now fallen. What will you do with what is behind it?

Isaiah 40:8 · The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

For the full case — the covenant, the cross, the counterfeits, and the open door — read [Another Jesus](#), also in Persian: عیسی دیگر.

How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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