

A comparative study of distortion in the books of Abrahamic religions from a historical perspective

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دراسة مقارنة للتحريف في كتب الديانات الإبراهيمية من منظور تاريخي

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Abstract:-

Judging the authenticity of holy books is a difficult matter because the beliefs of many people depend on it. Believers do not accept any criticism about the holy texts because they consider them correct and of divine origin. It seems that one of the best ways to scientifically examine the holy books is to use History and its tools. The more accurate the content and the process of compilation of holy books are with historical verifications, the more acceptable it will be. This research aims to investigate, with a historical approach, the possibility and actions of distortion in the three great books of Abrahamic religions, namely the Torah, the Bible, and the Quran. Investigations show that only the Quran has its textual and temporal integrity, and the Old and New Testaments were written in different eras and by different authors. But why did Jewish and Christian elders accept all of it despite acknowledging the authorship of the Testaments? The claim of this research is that what are called the books of the covenants have been written and added according to historical times, but the Holy Quran has remained unchanged from the beginning until now, and the theological justifications of Jewish and Christian elders have caused the acceptance of the entire text of the covenants.

Key words: Torah, Bible, Quran, distortion.

المخلص:-

إن الحكم على صحة الكتب المقدسة أمر صعب، لأن معتقدات كثير من الناس تتوقف عليها، ولا يقبل المؤمنون أي نقد للنصوص المقدسة، لأنهم يعتبرونها صحيحة وذات مصدر إلهي. يبدو أن من أفضل الطرق لدراسة الكتب المقدسة علمياً هو الاستعانة بالتاريخ وأدواته، وكلما كانت محتويات الكتب المقدسة وعملية جمعها دقيقة وموثقة تاريخياً كلما كانت مقبولة. يهدف هذا البحث إلى دراسة احتمالات التحريف ووقائعه في كتب الديانات الإبراهيمية الثلاث الكبرى، التوراة والإنجيل والقرآن الكريم، من وجهة نظر التاريخي، حيث تبين أن القرآن الكريم وحده هو الذي يتمتع بسلامته النصية والزمنية، وأن العهدين القديم والجديد كتبا في عصور مختلفة وعلى يد مؤلفين مختلفين. ولكن لماذا قبل شيوخ اليهود والمسيحيين ذلك كله رغم اعترافهم بتأليف العهدين. زعم هذا البحث هو أن القرآن الكريم لم يتغير منذ البداية حتى الآن، ولكن ما يسمى بكتب العهود تم كتابته وإضافته حسب العصور التاريخية وأدت المبررات والحجج اللاهوتية لكبار السن اليهود والمسيحيين إلى قبول نصه بالكامل.

الكلمات المفتاحية: التوراة، الإنجيل، القرآن، التحريف، المقارنة.

Introduction:

Holy books play a central role in most religions and form the basic foundation of that religion. So that after the time of the founder of that religion has passed, most of the citations and opinions are referred to the writings of that book. As long as the teachings of the prophets are transmitted orally and are not under the heavy domination of the text, there are fewer differences, but after it is written down, the text is influenced by various. It is obvious that all the holy books did not follow the same path from the beginning to the era of confirmation. Several factors play a role in the validity of holy books, such as: the presence or absence of a writing device among the followers of that religion, the amount of time between the time of writing the book and the lifetime of the Prophet, the superiority of oral or written narrations, etc.

When discussing religious books, you should choose a historical method that tracks the origin, development, and evolution of religious thought in successive eras and its effects on the writings. The historical method gives an honest account of the growth and development of religion, although it may not understand the general concept and nature of a religious system. In general, the discussion of this research is the historical approach about the possibility of distortion of the holy books of Abrahamic religions, i.e. Quran, Bible and Torah, and the reasons for acceptance of possible distortions by believers.

The meaning of distortion:

In the case of holy texts, two types of distortions are usually investigated. Spiritual distortion and verbal definition. Spiritual distortion means that words were given meanings other than their original meaning. There is no doubt that the possibility of this distortion is very abundant and considering that language is a historical fact, changes in meaning happen a lot. There are many words that in the past had meanings other than their current meanings. Verbal distortion also happens either in letters and gestures or in words, sentences and verses of holy books. This case is possible and not certain due to the way of writing and Arabicization and how the transition from the oral world to the written world takes place. But there is another type of distortion that many contents are

added to the holy books and they try to accept it to the community of believers by using rhetoric and justifications.

Compilation history of Jewish scriptures: Old Testament

The word covenant is a Christian term. Because it is after the advent of Christianity that the new word took on meaning against the old. The term "Old Testament" was first used by Miletus, the bishop of Sardis. (Soleimani Ardestani,2017: 2) The first writer who spoke about the New Testament separately from the Old Testament was Tertullian, who wrote in Latin in Carthage. (Coward, 2017:133) Jews believed that God made a covenant with man that man should follow God's law and God would make him happy and redeemed. But Christians came to believe that there were two covenants. Sharia, which is related to the past and is called the Old Testament, and the New Testament, which is faith and began with the coming of Christ. It has reached the Christians, but in the second covenant, God took flesh and became a human being, and His words reached the people in this way. These words were written by people with the approval of the Holy Spirit. (ibid.)

In most European languages, the Greek word Biblia is used for the Bible, which means books. (Michel,1998:23) The Bible of the Jews is called the Hebrew Bible (Bible Hebraique) and it has minor differences with the Christian Old Testament. Christians have accepted the Hebrew Bible with a few additions, although church censors throughout history have caused only a limited number of writings to remain, which are the four Gospels. (Bucaille, 2007: 4) The book of the Old Testament is actually a complete document and a solid text of the history of the Jewish people, which was written down by Hebrew historians, starting from the 8th century BC, and has been confirmed by archaeological discoveries. Of course, it should not be overlooked that the Hebrews wrote religious history and narrated words that were valuable to them and not to us. (Noss,2012: 484) Scholars deny the authorship of the Pentateuch as well as the writing of the long and mixed laws of the Torah by the hand of Moses (A.S.). (Ibid,491) Because the Old Testament is a collection of books of unequal length and different types, which were written in several languages over the course of nine centuries based on oral reports, and many of these books were corrected and completed at times far apart from each other. (Bucaille,2006:20) This

writing started from the 11th century BC, which includes texts such as the Ten Commandments, and in the next century, it includes the Pentateuch. Later, so-called divine and divine quotations and similar ones were added to them, and these additions continued with the addition of Merai, the Book of Job, etc., until the following centuries, i.e., the time of Isaiah's of Deuteronomy.(ibid,23) The last five commandments of the ten commandments of the Torah are very similar to the moral virtues of the Hindu religion, that is, Buddhism, which are Ahmisa, Brahmacharya, Astya, Satya, Aparigraha. (Tiwari,2014:148) The Torah, which is a part of the Old Testament, actually refers to a five-part work, which are the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and form the five foundations of the thirty-nine-volume collection of the Old Testament. It took three centuries to arrange the text of Pentateuch. (Bucaille, 2006:27) In general, the Hebrew Bible is divided into three parts: A: Pentateuch or Torah. B: The books of the prophets, which include the earlier prophets {Joshua, Judges, Samuel, kings} and the later prophets {Isaiah, Jeremiah, Ezekiel, and twelve minor prophets}. C: The writings are {Psalms, Proverbs, Job} and five scrolls {Songs of Solomon, Ruth, Marathi, Jeremiah, Jamia, Esther, Daniel, Ezra, Nehemiah and Chronicles (Coward, 2017: 38).

Researchers are doubtful about when this collection was completed by dividing it into three parts. (Coward, 2017: 38) Jews consider Pentateuch or Torah to be attributed to Moses (pbuh), but with the reasons of literary criticism and the fact that Moses (pbuh) could not predict his death, this assumption is invalid. (Smart, 2013:7) Jews believed that all that Moses received from God is called Torah. (Cohen & Arthur,1987: 996) The reason for the difference in the number of books is that eighty years after Alexander's attack, that is, in 250 BC, the Jews of Alexandria translated their books into Greek, which was called the Septuagint translation, because seventy translators had done it, and it included forty-six books. In the year 100 AD and after the second destruction of Jerusalem, Jewish scholars accepted the thirty-nine books and discarded what was not of Hebrew origin. Those books that were not accepted are known as the Apocrypha or Secondary Canon. The first Christians accepted the same version of the forty-six books or the Septuagint, and the Catholic and Orthodox churches still accept it. After the rise of the Protestant movement, religious reformers

abandoned the Apocrypha as they called people to return to the faith of the early Christian Church. (Michel, 2017: 25) Apocrypha originally means hidden and secret, but later it was used in the meaning of legend, fabrication and forgery. (O'Grady,1998:49)

To study the Old Testament, it is necessary to know the history of the Jewish people. Because history was very important for the Hebrews and they saw God's actions in guiding them. (Smart, 2013: 6) Jews are ready and willing to bring any religious experience or value back to real historical and social conditions. They can never separate religion from the solid objective position and the realities of national and political life with any theological assumptions such as the difference between the worldly and the afterlife realms. Rightly or wrongly, the prophets and writers of Torah history have interpreted failure, exile and hardship as the result of inadequacy in establishing God's will in the society. Religion can never be separated from the specific and objective history of a real historical nation, whether it is its material history or its spiritual history.(Zaehner, 2012: 22) So historical reality itself was considered one of the components of belief. This is why the Old Testament describes the origin and early expansion of this religion (Tiwari, 2013: 123).) Although the Jewish religion is linked with the name of Moses (pbuh), but its origin goes back to Abraham (pbuh). The migration of the Hebrews to Mesopotamia during the second millennium BC was led by Abraham (a.s.), who was from Haran in northeastern Syria. He went to Haran when Ur was destroyed by the Elamites in Chaldea (Smart, 2013: 4). According to the Old Testament, after living in Harran, El Shaddai accepted the goddess of Mount Shaddai as his god, and then he and his people went to Canaan, and after the famine of that land, they went to Egypt, but they were under the control of the Egyptians. were placed Until Moses (pbuh) was awakened by the command of Yahwe, the God of Mount Sinai, and saved them. Yahweh made laws binding for the Jews and took responsibility for supporting them. (Tiwari, 2013,124) In the time interval between Abraham and Moses (pbuh), the Hyksos rule was overthrown in Egypt and an Egyptian dynasty was established that did not have a problem with the Jews, but later one of the pharaohs of Egypt took advantage of the Israelites to provide labor and caused in the early 13th century BC, they left Egypt under the leadership of Moses (pbuh) to Canaan. Moses (pbuh) can be called the creator of the Jewish religion. (Smart, 2013: 10) Moses

(pbuh) brought a new religion to the Jews with Yahwe as the great God and the promised land of Canaan, which was later divided into two parts, Judea and Israel. Since after Moses(pbuh), the Jewish religion was faced with threats and Yahweh was forgotten, other prophets like Elijah, Joshua, Jeremiah, etc. were able to keep the religion alive. The captivity of the Jews by Nebuchadnezzar and then their release by Cyrus had a great impact on their beliefs, and their religion was influenced by Zoroastrian and Babylonian beliefs. Isaiah, who was the prophet after the period of captivity, brought Jewish monotheism to its peak. (Tiwari,2014:127) The Jewish scholars justified the additions of the Torah in the way that God revealed the Torah, which was only in the sky until then, to Moses (pbuh) on Mount Sinai, which was divided into two parts. The written part of Pentateuch and the oral part which was transmitted orally until its compilation (about 200 AD) as Mishnah and its interpretation led to the formation of two Talmuds of the land of Israel (400 AD) and Babylonian Talmud (600 AD). (Coward, 2017: 35). The writing of the Talmud began at the end of the 6th century. (Smart,2013:49)

As mentioned, since history plays a large role in the beliefs of the Jewish religion, verifying the historical events mentioned in the Bible is very important. The event of the exodus from Egypt took place in the first half of the 13th century BC. The great Jewish prophets such as Amos, Hosea, Micah and Isaiah were in the 8th century BC. Josiah's reforms were carried out in 621 BC. The Babylonian captivity took place from 586 to 538 BC, and the semi-independent Jewish rule lasted until the middle of the second century BC. From the year 37 BC, the Jews came under the domination of the Romans, and the rebellion of the year 70 AD caused the destruction of Jerusalem and their migration and dispersion. The Babylonian captivity is a turning point in Jewish history. Most of the biblical writings date from after this period. None of these works can date earlier than the 8th century BC. Pentateuch and the book of Joshua did not find their current form until the 4th century BC. The oral tradition was first written down in the 9th century. Deuteronomy is equivalent to the book that Josiah discovered and preached. The book of Ezekiel and the last part of the book of Isaiah were written after the Babylonian period, and the contents of the Psalms did not take their current form until the second century BC. What is certain is that some of the writings of the Holy Bible are the product of

numerous and different literary efforts and have created a diverse set of oral and written traditions of Pentateuch. (Smart, 2013:10)

The reason for Yahwe's survival among all these religions and rituals depended on two factors. First, this people still thought about the past and the legacy of Moses. Second, the prophetic movement, which was the messenger of moral monotheism to the Israelites, stubbornly called them to their covenant and presented a new image of Yahwe, so the revolution of Moses (pbuh) was continued by the prophets. (Ibid,15) with the establishment of Saul's kingdom (Saul) unity was created, which was destroyed by the death of Suleiman (a.s.) at the end of the 10th century, and two kingdoms were created. The northern kingdom, which included ten tribes, was called Israel, and the southern kingdom, which included the two tribes of Judah and Benjamin, and was known as Judah. (ibid.) The northern kingdom was destroyed by the attack of Sargon II of Assyria in 722 BC and the southern kingdom was destroyed during the era of Jeremiah the prophet. In 538 BC, Cyrus the Great conquered Babylon and freed the Jews. But some stayed in Babylon. From the middle of the 4th century BC, among the survivors, Ezra the scribe started reforms in Judea (ibid, 23). Ezra translated the Torah, which was in Hebrew, into Aramaic, the language of the people, during the reading. The completion of the compilation of the Torah, prophets and writings is attributed to Ezra and the leaders of his time. (Coward, 2017: 38) When a word is transferred from one language to another language, it does not always keep its original meaning, especially if those who use it belong to different languages and ethnic backgrounds. (Masson.2016:32) Ezra returned to Jerusalem after being exiled in Babylon in 400 BC and brought with him a scroll of the Torah that Moses had received from God. From Rabbani's point of view, the basic condition for a book to be written in the collection of official books was that it was written by a prophet. That is, by someone who is under the supervision of the Spirit of God or inspired by the Holy Spirit. The book of Job is attributed to Moses and the book of Ruth is attributed to Samuel. (Coward,2017:39) There is a clear distinction between the books of the prophets and the epistles. They considered the letters to be inspired by God. The books that were written later, such as Ibn Sirach's book of wisdom or the Apocrypha, could no longer be considered as official books. Because the era of inspired prophets had ended. Also, for a book to

be included in the collection of official books, it had to be written in Hebrew or Aramaic. The Bible is authentic in Judaism because it is a written record of the words that God put into the mouth of the prophets. According to the traditional Jewish opinion, the first and later prophets repeat and reinforce the Torah and describe and explain it, and the books of the prophets and the writings only describe the Pentateuch. (ibid.: 40-42) All the sacred texts are the Torah because in all of them God has revealed His attributes and ways and what He wants from His people in their relationship with Him and with their fellow humans. (Ibid., 42) Judaism gave the highest status to the Khumsa scrolls, while in Christianity, the books of the prophets and the psalms were a definite priority. (Ibid,98) Ibrahim bin Ezra wrote in the 16th century that Moses (pbuh) is not the author of the Torah. Later, Spinoza added evidence to this statement and proved that the books of Joshua, Judges, Ruth, Samuel and Kings were written much later than the Jewish tradition believes (Suleimani Ardestani,2018:11). In justifying this disorder, Søren Kierkegaard said that it is not possible to go to the sacred writings with a rational and scientific method (ibid.).

The date of compilation of the New Testament

The story of the Old Testament and its confusion is less intense for Christian sources. If the Old Testament was formed over centuries, the New Testament took decades to form. Jesus(pbuh) was a Jew himself and he tried to clean Judaism from the frills and corruptions that had spread over time. Jesus(pbuh) stated that he did not come to destroy the previous religion, but he came to perfect the law of Moses(pbuh) and the teachings of the prophets. He respected the ten commandments of Moses(pbuh) and considered himself a messianic role to restore the Jewish faith in God in its true nature. This is why the Old Testament is also sacred for Christians (Tiwari, 2014:153). Jesus(pbuh) showed that he is not trying to reject the Jewish holy texts in any way. Rather, he was thinking of finishing the Torah and the scrolls of the prophets. (Masson, 2006: 335) It is certain that Jesus (pbuh) did not write his teachings himself, but trusted his disciples and ordered them to go around the world and teach others what they learned from him and what they have in their memory. All historians agree that after Jesus (pbuh), his disciples put those words and sayings into the book and added notes on them (Noss, 2012: 576).

Christians considered the Old Testament to pave the way for Jesus. At the beginning, only the Jewish scriptures were recited in the Christian liturgy because no distinct Christian scriptures had been created. Gradually, the Gospels and Epistles gained acceptance and were read alongside Jewish texts in communal worship. The relationship between the Old and New Testaments was understood based on a passage from the prophet Jeremiah, where Jeremiah prophesied that God's covenant-based relationship with his people would be replaced or renewed by a deeper and more personal covenant in the future. The apostle Paul considered Jesus(pbuh) to be the fulfillment of Jeremiah's prophecy (Coward,2017:99). The reason for the acceptance of the Old Testament by Christians was to show that Jewish prophetic and historical writings are the prophecies of the coming of Christ, either in real or ironic form. (O'Grady, 1998:37) After Jesus(pbuh), Christianity underwent many changes and many saints transformed it. The most important person is considered to be Paul, who brought his ideas into Christianity (Tiwari, 2013: 154). Paul is called the second founder of Christianity (O'Grady, 1998:47) Therefore, Christianity is not only based on a book, but it is based on the person of Jesus Christ and continues in his reality. Announcing the gospel (gospel) is a sermon, and it is spread by baptism, preserved by rituals, and given by the church authorities in the name of Jesus. (Masson,2016:336)

According to Christians, the Old Testament is divided into three parts: First: the Law of Moses (PBUH) or the Torah. Second: Prophets section. Third: Letters. These collections did not regain their final shape until the time of Jesus (pbuh) and after that, until the first half of the second century. According to Jesus (pbuh), the holy texts meant the Torah and the books of the prophets.(Smart, 2014:7) & (Michel, 1998: 24) Twenty-seven books of the New Testament were written over a period of one hundred years. The following four important types of books were finally included in the official collection of the New Testament.

A: The Gospels, which include the Gospels of Mark, Luke, Matthew and John.

B: The history of the church in the Acts of the Apostles, which gives an account of the spread of the Christian faith during the first thirty years or after the death and resurrection of Christ.

A: Twenty books in the form of treatises.

D: The last book, which is a revelation of God's will for the future. (Coward, 2017: 99) Although according to the writings of the Gospel of John, Jesus (pbuh) and the apostles could read and write in Greek and Aramaic, but Jesus (pbuh) relied on oral teaching to convey his messages. (ibid,101) The cultural traditions of that era were more oral than written. The oral nature of their teachings was not due to illiteracy, but the rabbis consciously chose this form due to the greater power of the oral word to communicate and transform the people of that era. (ibid,20) Despite this, no works of early Christianity have reached us in Aramaic language. It seems that before the Christian teachings were written down, they were translated from Aramaic into Greek. (ibid,101) Many books were written in the story writing of the first century AD, among which we can mention the four gospels and the letters of the apostles (Noss, 2012: 576). The first written accounts were written between 50 and 64 AD by Saint Paul. Paul did not mention the story of Jesus(pbuh) in his epistles and the only thing that was important to him was the relationship between Christ and God, man and the world. He focused on the death and resurrection of Christ and was the first Christian theologian who created a system from the presented facts and teachings. After the death of Paul, many of the people of Antioch abandoned his teachings. (O'Grady, 1998:47) Paul, who was brought up in the atmosphere of the Pharisee's interpretation of Judaism and carefully observed the Jewish law, found a new freedom from the various prohibitions of the Torah in the law of Jesus(pbuh). He believed that it is not necessary for non-Jews to be subject to the regulations that govern traditionalist members of the Jewish community. In particular, there was no need to perform circumcision. (Smart, 2013: 98)

Almost the root of all heresies and differences that arose in the religion of Christ was in the answer to the question, who was Christ and what kind of being was he? (O'Grady, 1998: 42) The first Christians were of Jewish origin who worshiped in the temple and read the Jewish scriptures and followed the Jewish law. After some time there was a dispute among the Christians about the actions that

the non-Jewish neo-Christians should do. Peter believed that Gentiles should live like Jews, but Paul did not agree with him. In fact, the Jewish Christians had a problem with Paul. Paul believed that observance of the law was not obligatory for non-Jews. Based on the Gospel of Matthew, the Jewish Christians believed that the implementation of all the commandments is also obligatory on non-Jews: "Go therefore and make disciples of all nations and baptize them in the name of the Father and the Son and the Holy Spirit and teach them to do all things. which I have commanded you to keep."⁽¹⁾ But Paul believed that Jesus removed the law from the shoulders of the people by going to the cross. From the very beginning, some people considered Paul as an infidel because he considered Jesus (as) to be a human being, the son of God. (Ibid, 44) According to Paul's father Elias, Paul's Christ is more the Christ of faith than the Christ of history, and it is not surprising because Paul, who was a divine philosopher, had not seen Christ. (O'Grady,1998:24)

There is no doubt that the Bible is the result of the cooperation of many unknown transmitters of oral traditions in a period of more than thirty years from the time of Jesus(pbuh) to the writing of the Gospel of Mark. The Bible was probably written in Rome and widely circulated. For the people of that time, the Bible was a new way of conveying meaning through which people could live. (Coward,2017:107) The official compilation of the New Testament began in 367 AD. In the second half of the second century, the four official gospels prevailed over the other gospels, and after that church fathers like Justin Martyr called them holy books and until the end of the second century AD, they were accepted as gospels everywhere except Syria and Iran. (Ibid,131) The Gospels have differences. The Gospel of Mark clearly shows the oral tradition on which the written Gospels are based. The writers of Luke and Matthew who came after them probably used another oral collection. The author of Matthew followed the format of the Gospel of Mark, but included other aspects of church topics. The author of the Gospel of Luke and the book of Acts did something completely different from Mark and Matthew. Luke's Acts is a type of troubling history. The Gospel of John is completely different from the previous three Gospels. This gospel is more like a meditation on the incarnation of God in the form of the divine word in Jesus Christ and his coming from heaven to earth.(ibid,120) In general, during the hundred years

after the crucifixion of Jesus, the works that now form the official collection of the New Testament appeared. The period that witnessed the compilation of Paul's epistles and the four gospels also witnessed the creation of a large number of other Christian writings, such as chronicles, acts, epistles, sermons, revelations, etc. (ibid,133). It can be seen that the evolution of Christian literature was achieved in a much shorter period of time than the evolution of the Hebrew Bible. The Gospels are not biographies, but they are records of good news that the Christian community published seriously, that is, they were called Gospels because they give good news about Jesus (pbuh), including his birth, baptism, religious opposition, death and resurrection. Instead of dealing with the details of the Christian life, they have focused more on the teachings of Jesus and the saving events of his death and resurrection. They were based on different strands of oral tradition that were intertwined but not compatible. (Smart, 2013: 77) Some believe that the writers of the four Gospels themselves were once Essenes, that is, sects that were influenced by Gnostic thought, because unlike the Jewish Pharisees and Sadducees, the Essenes are not mentioned in the Gospels, although this issue has not been proven. (O'Grady,1998:59) The Gospel of Thomas is one of the apocryphal gospels written in Coptic language and is closely related to the Gospel of Mark. The Gnostics consider the Gospel of Thomas to be the secret sayings of Jesus. (ibid,82) Some, like the Naassenes sect, considered the Gospel of Thomas as their holy book. Other gospels can be mentioned, such as the Gospel of Truth mentioned in the writings of Irenaeus and Hippolytus, which had a Gnostic flavor, or the Gospel of the Hebrews and the Gospel of Peter, which the church rejected. The fear of Gnosticism caused even John's Gospel to be under suspicion. (Ibid.) The apocryphal gospels depicted Jesus as the original divine and all-powerful being, not as a human being. (ibid,86) The arrival of Greek converts brought new ideas into Christianity. The teachings of Gnostic religion (influenced by Greek mysticism, Jewish Essen sects and Zoroastrian influences) infiltrated Christian beliefs. These teachings were full of opposition to Jews and the Old Testament. (Smart.2014:107) After that came Marcion who threatened all the beliefs of Christianity. He was strongly opposed to the law contained in the Hebrew scriptures. Like the Gnostics, the Marcion view made meaningless the important aspect of Jesus' life, that is,

his claim to fulfill the Torah and the books of the prophets. By destroying the monotheistic basis of the Christian faith, these teachings allowed all kinds of foreign mythological thought to enter. Marcion did not accept the authenticity of the Bibles. The Gnostics also claimed that a mysterious tradition was secretly left by some apostles. This is the reason why the church fathers gave a place to the authority and authorship of the collection of Christian writings. Various fake and suspicious documents like Apocrypha Gospels were discarded. The criterion of the work that should be included in the collection of the New Testament was whether it agreed with the approved teachings of the church that remained from the apostles or not. The major part of this collection was recognized as authentic in the second century. (ibid, 109)

The date of compilation of the Qur'an:

Quran is a collection of principles, morals and laws that form the most important part of Islam. Of course, another important part of Islam is the Sunnah of the Prophet and his sayings, which are as important for Muslims as the Qur'an, because according to the verses of the Qur'an, the Prophet does not speak on whim⁽²⁾ and does not do literal work⁽³⁾ and is the best example for Muslims⁽⁴⁾. To examine the Quran, it is better to look at it from the perspective of non-Muslims.

The first noteworthy point is that even though the words of the Qur'an came out of the Prophet's mouth, from the very beginning, Muslims distinguished between the words of the Prophet (PBUH) and the Qur'an. (Alabiari,2007:131) What is known as Hadith is completely different from the Qur'an and can even be proved in terms of its lexical origin, because compared to the Qur'an, which was considered the ancient word of God, the speech of the Prophet (PBUH) or hadith is considered to mean something new and new. Been. Unlike the Christians who believed that the Messiah himself is the word that understands itself through the prophets (Masson,2007:282), the Qur'an emphasized that if the sea is composed for the words of the Lord, the sea will end before the words of the Lord end⁽⁵⁾. Revelation in Islam and Christianity is different from each other. According to Muslims, the Qur'an is the revelation and it does not invite anything beyond itself to reach the revelation, but according to Christians, the most complete revelation

of God is reflected not in the book but in man. Christians believe that God reveals his essence in human history and the books of the Bible reveal and interpret this essential revelation (Michel,1998:28)

Some believe that it is only possible for Arabic speakers to know the miracles of the Qur'an. The miracle of the Quran is one of the issues that are reserved only for Muslims, and rhetorical issues are Arabic matters that non-Arabs cannot know well. The melody of the words cannot be understood except by primitive ears, and *alfatah* is one of the innovative techniques that is connected with Arabic rhetoric, and partial or general or thematic interpretation has no meaning for Orientalists. (Al-Saghir,1993: 104) A person whose language is not Arabic cannot understand the miracles of the Qur'an. (Alabiari, 2007: 138) Orientalists emphasize that the Qur'an is the only book among the books of other religions whose text has not been distorted and its authenticity cannot be doubted (Al-Saghir,1993:107). Undoubtedly, the Prophet recited the verses of the Qur'an that were revealed to him in certain situations in terms of mental states for the Muslims, some of them memorized and some of them wrote them down. The work of compiling the Qur'an was done during the lifetime of the Prophet (PBUH), but it was completed a few years after his death. Around 650 AD, a revised original text was prepared by the order of Uthman and copies of it were sent to major cities. As a result of this action, the text of the Quran in Arabic script was always preserved (Zaehner,2012:271). The text of the Quran was gradually revealed by the Prophet and the believers around him, and it was recorded by the scribes. The Qur'an has an originality that the Gospels lack. The praise of the Quran from the pen shows that the Prophet was busy memorizing the Quran through writing. (Bucaille, 1386: 175) The famous hadith *Qayyedol elme bel kitab* «Keep knowledge to writing» also shows the Prophet's interest in writing. (Kanzol Ummal :29332)

However, because the vowel letters were not adopted for Arabic writing yet, it was read with slight sound differences in different centers. (Bucaille, 2007: 175) Carl Brockelmann was of the opinion that the book opened a door for differences in readings and readers started correcting the readings accordingly.(Al-Saghir,1993:110) Countless Ottoman manuscripts and various Ottoman recitations recorded in Islamic sources provide a clear picture of the degree and

types of change that could have occurred during the flourishing period of Ottoman narrative. The scope of these changes is so small and their number is so small that it is compatible with written or spelling transmission, the result of which is opposed to the original. (Sadeghi et al., 2021: 68) Even the examination of new Quranic documents such as the Sana'a documents, which are related to before the unification of the Musahifs during the time of Uthman, confirm the non-distortion of the Quran. As research has shown, the new papers follow a general principle and have only differences with the Ottoman version, which have been discussed for centuries under the title of differences in readings. (ibid.) The differences that are probably caused by a rewriting based on the memory and note-taking of one of the Companions, which has similarities with readings such as the readings of Ibn Masoud or Ubayy ibn Ka'b. Sana'a papers prove that the surahs were formed before the time of Uthman and probably during the time of the Prophet (PBUH), but the order of the surahs has changed. (Ibid,71-79) Therefore, it is possible to reject Blachère's opinion, who writes that the spread of this idea that the classification of surahs was inspired by God was originally aimed at strengthening the status of Abubakr's Mushaf (Blachère,1980: 63). Some of the Companions recited the entire Qur'an to Muhammad (PBUH) a year before his death. This act was done by Gabriel, who, according to Bukhari, usually recited the Quran with Muhammad (pbuh) once a year and twice in the year leading up to his death (Coward,2018:190). After the Prophet (PBUH) learned and memorized the Quran after Gabriel's recitations, he himself taught it to Muslims⁽⁶⁾ (Fazli,1999: 23). The Prophet's companions used to ask him about the way of reading and memorizing the verses of the Qur'an. (Blachère, '980:33) Later, the Companions were also ordered to recite the Qur'an publicly to others, and in this way Islam spread. Transmitting words orally from a teacher to a student prevented errors such as misreading words. (Coward,2017:190). Basically,during the era of Muhammad(PBUH), memory was considered as the basic means of reciting and memorizing the Quran. (Blachère,1980:31) These errors happened easily in the initial version when the roughness and marks were not yet created. Each of the reliable teachers should have been recognized during its transmission as a safeguard against the distortion of the oral text and as a member of a continuous chain (documents) of teachers that

reached to Muhammad (PBUH). Traditional scholars attribute the differences between the ten narrations to the polemical differences in the way Muhammad(pbuh) originally expressed them. (Coward, 2018, 194) Protection against the distortion of the original revelation or the introduction of new material into the oral text was done using the principle of frequency. In the sense that it was not possible for a large number of readers scattered in a wide area to agree on a false and fake reading. (ibid.) According to some Muslims, the oral word was more fundamental and valid than the written word because Gabriel revealed the Quran orally, the Prophet sent reciters to spread it, and the art of reciting the Quran or Tajwid could not be transmitted except through the oral tradition. The special eloquence and power of the oral recitation of the Arabic Qur'an fostered the doctrine of its uniqueness. The Quran itself invites others to bring a surah that can be equal to the Quran⁽⁷⁾. According to the Islamic tradition, this struggle was never answered and in fact it cannot be answered. If we assume that the eloquence of the Arabic Quran is unique, then it can also be considered untranslatable. This is the view of traditional scholars and many western scholars also agree on it. Arthur Arberry accurately distinguishes it from the translation by naming his English translation The Koran Interpreted. To express the special features of the Arabic Quran, he compares it to music. Kenneth Cragg writes: Quran is a miracle of eloquence and a source of ultimate truth. In such sacred and fundamental spheres of truth, the meaning cannot be expressed unless the language is also an inspiration and a home. As soon as the language was revealed in its special aspect, which is Arabic, it cannot be destroyed or changed. The need to preserve the language in which the Quran was recited in the beginning, or the oral Arabic language, soon made a written Arabic text necessary. (Coward, 2018:197) The story of Omar Ibn al-Khattab's conversion to Islam shows that the Qur'anic papers existed at that time, i.e., the sixth year of the Prophethood. (Alabiari,2007:84) It seems that Muhammad (pbuh) dictated parts of the revelation to scribes to write, but apparently what the scribes wrote remained scattered for later researchers to collect and organize. Muslims believe that the entire Quran was actually written during the lifetime of Muhammad (PBUH). The Islamic tradition claims that although the Prophet started collecting the spelled surahs and determined their correct order, this work was not completed after his death. The reason why Muhammad

(pbuh) never completed the organization of the written text was that he received revelation gradually over a period of more than twenty years, and since it was possible to receive new revelation while he was alive, the final compilation of the surahs was not possible. As long as Muhammad (PBUH) was alive, the congregation had an authentic guide for the correct reading of the Qur'an, and when the oral text was preserved like this, there was no need for an authentic written text. But the death of the Prophet along with the martyrdom of a large number of Qur'an memorizers in a few months after that raised the concern that parts of the oral text may eventually be lost. (Coward, 2018: 198) A large number of Qur'ans were killed in Yamama's war against Musaylima al-Kadhāb. Umar realized that some parts of the Qur'an have not yet been written down. So he shared his fear with Abu Bakr and he assigned Zayd to this task because he knew the Syriac script. Zayd collected all the verses that were written on flat stones, pottery, shoulder bones of sheep and camels and transferred them on paper. (Blachère, 1980: 50) The compilers of the Qur'an during the time of Abu Bakr had to observe the following principles: the text must have been originally written in the presence of Muhammad (PBUH), two witnesses had to testify that they themselves heard the text in question from the Prophet's mouth, it should not represent the parts that were written by Muhammad's next revelation has been abrogated. (Coward, 2018: 198) Those involved in compiling the Qur'an, such as Zayd bin Thabit, were the scribes of Muhammad (PBUH), who memorized the entire Qur'an, and the possibility of an error being hidden from them was negligible. Despite the fact that Zayd was the memorizer of the Qur'an, to prove the verse in which there was a dispute, they were satisfied and satisfied only with authentic evidence and testimony. (Al-Abiyari,2007:78)The complete text was first in the hands of Abu Bakr and then in the hands of Umar and then in the hands of Hafsa. Because the oral text existed in several different readings, different written versions based on different oral readings were not mistaken. Abu Bakr's motivation was not to stabilize the written text, but in response to the crisis of the death of many reciters of the Qur'an and as a guarantee against the possible loss of other reciters, it was to prepare a text that would be authentic and approved by the public without controversy. (Coward, 2018:198) The Qur'an prepared during the time of Abu Bakr was not for the whole society, but for the caliphs

themselves, who wanted to have a Qur'an for themselves like the rest of the Companions. (Blachère,1980: 54) Uthman's goal was different from Abu Bakr's goal in the matter of combining the Qur'an between two tablets. Uthman wanted to unite the people on the recitations whose transmission from the Holy Prophet (PBUH) was consistent and well-known, and to cancel and reject the recitations that did not have this characteristic, and to force the people to agree to one Mushaf together with the Ansar and the emigrants. (Fazli,1999: 35) Uthman wanted to put the crown of honor of preparing a Quranic text for the Islamic community in opposition to the Mushaf of Ali, Ibn Masoud and Abi Ibn Ka'b, and because he wanted to prevent the protests of the people of Syria and Basra, etc. It was based on the previous caliphs. (Blachère,1980:77) It is worth mentioning that Abu Bakr's Mushaf, which was in Hafsa's possession, was burned by Marwan ibn al-Hakam. What Uthman had not done either. (Alabiari,2007:79) Because the goal of the Umayyads was to lower the value of unofficial books. (Blachère, 1359: 88) The spread of Islam led to differences in which each group claimed that their oral recitation or written text was superior to the narrations of others. This is the reason why Uthman, at the request of the governor of Mada'in, fixed the written text by institutionalizing a single valid official text, which was unnecessary in the time of his predecessors. For this purpose, a council of great scholars, including Zayd bin Thabit, started working in Medina in 650 AD, and it was based on Zayd's original version, which was kept by Hafsa. Uthman followed the recitation of Quraysh because Muhammad (pbuh) spoke with this accent. The principles considered by the council were as follows: The initial version should be the basis of the new version. Additional written material not previously published was searched so that a wide range of material could be considered. Versions according to the recitation of Quraysh should be chosen. The whole congregation should be informed of what was being presented so that the final version is actually a collective act and no one who is fluent in a part of the Qur'an is left out. Any doubts that might arise about the phrasing of a particular passage should be resolved by those present who had learned that passage from Muhammad (PBUH). The caliph had to supervise the council (Coward, 2017: 200). Mushaf Uthman was called Imam. Uthman kept a copy of the revision for himself and sent copies to Kufa, Basra, Damascus and

Mecca and ordered the other copies to be destroyed. Only the followers of Ibn Masoud in Kufa refrained from doing this (Coward, 2017: 202). Uthman was interested in having a reciter with each Mushafi so that his recitation would be in harmony with the recitation of the people of that area. (Zarqani,1993, Vol 1,p 406) After unifying the Mushaf and making it uniform, he sent a special reciter to each of the countries who had previously sent the Qur'an there. (Fazli,1999: 33) The recitation of each city was subject to the script of their Mushaf (ibid,34). The existing version guided the Qur'an memorizer, compensated for the defects and weakness of memory and prevented sentences from falling, but reading silent and voiced letters which illuminates the character of the word and the Arabs who put the word in the sentence It clarifies, all this depended on the custodian, his memory and his power to know the sacred text. Therefore, a special accent might have an effect on reciting the Quran. (Blachère,1980:84) Some archaeological findings show that there were different readings of the current text. John Barton says that there was ever a text that the Prophet completed and left behind. John Wansbrough believes that it was not collected and arranged in its current order even long after the death of the Prophet. Another view says that there were various texts of the Qur'an that no longer survive, or at least are not available to Western scholars. Labib al-Saeed says that no matter the status that scholars attribute to other texts, none of them has gained the status and credibility that the companions of Muhammad (pbuh) gave to the Ottoman text. Muslims consider other texts to belong to special people and keep them only for their personal use. Some different preserved texts are worth preserving only because of their possible interpretive value, which are either outdated materials that were not in the Prophet's version, or the explanations of the Companions that were not Qur'anic, or they are copies of non-Qurashi readings that were removed from the official Ottoman collection. (Coward, 2017:202) Books about Musahifs before Uthman under the title of Differences in Musahifs were written by people such as Ibn Umar, Al-Mada'ini, Khalaf bin Hisham and... (Al-Abiari, 2006: 89) Even the stabilization of the Ottoman text did not prevent the emergence of different types of written text, this was more due to the mistakes of the scribes than the defects of the Arabic script of that era. Vowels were either incompletely brought or not brought at all. The reader had to insert

them himself while reading the text. Some consonant signs could not be distinguished from other signs. Although additional signs for vowels and other sounds were developed in the first century of Hijri, they were gradually used in the written Qur'an. Another factor was that during the first four centuries of Islam, copies of the Quran were written in Kufic script. Someone who learned the Quran orally rarely had textual problems. The written text was only an aid to research and helped to arbitrate disputes. When finally an authentic written text was obtained, it became as valid as the oral text within the Islamic tradition. (Coward, 2017, 203-204) Before Islam, the Arabs had a Hirah script, which was called the Kufi script after Islam. The Kufic script was a part of the Syriac script and was used to write the Quran. The Arabs had another script called the Nabati, which they used for other purposes.(Al-Abiari,2016:121) The criteria for the validity of a type of recitation included the correct language, the certainty that it was based on a narration from the teachers who reached Muhammad (pbuh), and the consensus of the majority. No one claimed that a particular form of the text is superior to all other forms, rather they allowed different established readings to be considered valid, and knowledge of them was one of the essentials of a teacher of Quranic sciences. It was believed that the word of God was revealed to Muhammad (PBUH) in different ways. In the same way, the same written text could exist in several different forms, without conflict or serious contradiction. (Coward, 2017, 204) Shiites believe that only the interpretation or the inner meaning of the Qur'an has changed and the Tanzil or the external text that is available to us has not changed. Tafsir in the Shia tradition mainly includes the hadiths of the Imams, which have the same value as the hadiths of Muhammad(pbuh), because it is assumed that they inherited their knowledge from him. (Coward,2017:212) Wilfred Smith says that the meaning of the Qur'an as a holy book is not in the text but in the minds and hearts of Muslims. In practice, God created His revelation Umm al-Kitab or Al-Lawh al-Mahfoûdh the preserved book in the sky, of which all earthly scriptures are copies. Moses received a copy and so did Jesus. But their followers distorted the texts. (Coward,2017:219). Ibn Ashte believed that whatever is written incorrectly should be read based on the correctness of the words, not based on the calligraphy. Uthman saw that the language of the people reads the verses correctly, but the writing is wrong. (Al-

Abiari,2007:93) Therefore, the inaccuracy of the calligraphy used to cause differences in the readings, as stated in the narrations attributed to Aisha and Aban Ibn Uthman. (Ibid,94)

Result:

It was observed that the holy books of the Jewish and Christian religions, i.e. the Testaments, were not in their current form from the beginning and they became in their current form over time and after Prophet Moses and Jesus (PBUH), but the Qur'an was collected during the time of the Prophet (PBUH) and in the time Abu Bakr came in two volumes and was copied and distributed during the time of Uthman. The Quran memorizers were much more numerous than the disciples of Jesus, and this caused the possibility of distortion to be greatly reduced. Even when the copying and writing of the Quran spread, the necessity of accompanying a reciter next to the book prevented its deviation. But why did the Jews and Christians accept it even though they knew that all the covenants were not the words of Prophet Moses and Jesus (PBUH)? In the Jewish religion, the belief in the historicity of the religion is considered one of the foundations of the religion, and this belief is one of the factors in the acceptance of the additions of the Bible by the followers. On the other hand, believing in the issue of the appearance of the savior at the end of time and believing in the coming of Christ caused the Jew to consider everything that happened to him as the pain of Christ, and to mention every incident in the Bible, and to consider history as the field of the emergence of God's will for the Jewish people. Christians believed that although the Bible was prepared over several centuries and the Christian religion was completed in the form of the New Testament, the responsibility of explaining it over time was entrusted to the church by Christ. In playing the role of explanation, the church was elaborated, and the doctrine of the church was enriched by the thoughts and reflections of theologians and the explanations of commentators. According to Christians, it was a living and dynamic structure, and the Holy Spirit, who inspired the prophets, guided it and protected it from any slippage.(Masson,2006:30) In fact, Christian scholars instilled their views on Christians with the justification that their interpretations and explanations of the New Testament are supported by the Holy Spirit. It seems that the belief in the existence of the prophets in the Old Testament opened the way to accept the

words of Christian scholars as a supplement to the New Testament. What advantage did the prophets of Bani Israel have over other people except receiving revelation? Now the Holy Spirit was doing this about them. On the other hand, where Jesus said to the apostles in the Gospel of Matthew, I will be with you every day until the end of the world And he said to Peter, " I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven ", caused the fathers of the church to agree that the church is immune from any false teachings.(Masson,2007:592)) Jews and Christians, believing in the inspiration of the holy texts in all its stages, did not allow disputes about the texts. The justification of the Christian scholars was that the Bible means freedom of expression and the person did not know its rules. Because when the situation arose, the Holy Spirit taught him what to say. (Coward, 2017: 20) While admitting that the Bible was written over the centuries, some justified it by adding to it by authors inspired by the Holy Spirit.(Michel,2017:24). Therefore, the final author of the holy books is God, who has done this work through human agents, despite the fact that these authors, like other humans, have faced the limitations of language. God did not dictate to these writers, but gave each of them the opportunity to see in their own way. A few Christians also believe that God spelled the words.(Michel, 2017: 26). So the agreement on the apostolic authenticity of something became a criterion for inclusion in the canon of the Bible. (O'Grady, 1998: 86) Only fundamentalist Christians believe that one should believe in verbal infallibility.

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(1) Gospel of Matthew,28: 19

(2) Surah 53:3

(3) Surah 38:86

(4) Surah 33:21

(5) Surah 18:109

(6) Surah 17:106

(7) Surah 2:23