Quran unchanged - Really?

Muslims generally believe about their Holy Book:

"Not one word of its 114 chapters, Suras, has been changed over the centuries, so that the Quran is in every detail the unique and miraculous text which was revealed to Muhammad fourteen centuries ago."¹

Such statements are based on these promises of Allah in the Quran:

"Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian." (Surah 15:9)²

In order to avoid the logical fallacy of circular reasoning - I believe the Quran is unchanged because the Quran says it is unchanged - this belief needs to be supported by evidence outside the Quran. Does it measure up with the facts?

Dr Daniel Brubaker³ convincingly argues that this is not the case in his book, "Corrections in Early Qur’ān Manuscripts: Twenty Examples"⁴ published on 21 May 2019 (see picture below):

![Corrections in Early Qur’ān Manuscripts: Twenty Examples](image)

The scholar of Qur’ān manuscripts of the 7th to 10th centuries provides photographic evidence for his findings. It is highly recommended to buy a copy of the book to study the subject in more detail. In it the author writes:

---

³ [https://www.islamic-awareness.org/quran/text/mss/](https://www.islamic-awareness.org/quran/text/mss/)
⁴ [https://quran.com/15/9](https://quran.com/15/9) see also [https://quran.com/41/42](https://quran.com/41/42)
³ [https://iq Libertas..wordpress.com/tag/daniel-brubaker/](https://iq Libertas..wordpress.com/tag/daniel-brubaker/)
⁴ [https://www.amazon.co.uk/gp/product/1949123030/ref=dbs_a_def_rwt_bibl_vppi_i0](https://www.amazon.co.uk/gp/product/1949123030/ref=dbs_a_def_rwt_bibl_vppi_i0)
"Whereas I had documented some 800 physical corrections in my dissertation, I have by now noted thousands and there is no end in sight."

What follows is a summary of the evidence. In order to better understand it, here are some introductory explanations of what you are about to study.

The corrections to be discussed concern consonantal variants and NOT different Qira’at, or Ahruf variants. The latter are said to be acceptable, different readings’ agreed upon mainly by the prophet of Islam.

Consonantal variants, on the other hand, have to do with the bare Arabic words themselves, better known as the Rasm, or the actual lettered Arabic script which make up the Arabic words. The Arabic skeletal script are letters without diacritical marks (dots above and below the letters) - These are the letters without any vowelization. Both did not exist in the 7th century AD.

Some Muslim scholars say these examples are simply copyist errors. This is true of some of the verses under discussion. They can be detected by a comparison with other manuscripts. However, what are we to make of numerous ones that are clearly not copyist errors because no such detection is possible?

The method to determine copyist errors is called textual criticism. This academic discipline can be rightfully used to establish what the original manuscripts said. The more manuscript copies one has, the better this process can be applied. Whereas there are about 25,000 early manuscript copies of the New Testament (Injil), there are comparatively fewer manuscripts preserved of the Quran. This is strange considering the fact that early New Testament manuscripts were mostly written on less durable papyrus during times of persecution. The later Quranic manuscripts were mainly written on more durable parchments during times when Islam ruled. The reason for the existence of fewer Quran manuscripts is probably connected with the fact that those that differed were burnt during the time of Uthman, the third Caliph. They were washed and written over in the case of the Sana’a palimpsest. They were sunk into the river Nile in the beginning of the 20th century.

At any rate, in comparison with Biblical manuscripts, textual criticism is much less developed when Quran manuscripts are concerned. One reason for this may be found in the fear among numerous Muslims that to even ask the question of which manuscript evidence is more reliable already puts one outside the fold of Islam. Other Muslims dismiss the corrections in the early Quran manuscripts by claiming that the source of preservation is memorization of the Quran by many since earliest times, not written scripture. However, the reason why the Quran

---

5 Ibid, preface xxiv  
6 The photographic evidence with a summary description are taken from a Power Point presentation, ’20 EXAMPLES OF CORRECTION IN EARLY QUR’AN MANUSCRIPTS’ Assessment by Dr Jay Smith of Dr Dan Brubaker’s Corrections, May 25, 2019 Pfander-UK’ by kind permission of Dr Jay Smith. A few more examples are added from his presentation.  
7 Scholars examined 23 Arabic Qur’ans with different readings and found a total of over 93,000 diacritical variants, as of July 2019. Some arguably change the meaning of the text. The ‘Hafs’ version was created in the 9th century. The others had thousands of variants, from that of ‘Hafs.’ This raises questions as to why ‘Hafs’ was chosen over ‘Warsh’ and the others? Furthermore, the Topkapi, Istanbul, and Cairo mushaf (Arabic for codex, book) do not follow a single reading but a combination of different readings. Did a Canon of approved readings only later come into being?  
8 This raises the question of why Quran manuscripts had to be destroyed by burning so early under Uthman according to Sahih al-Bukhari: vol. 6, bk. 61, no. 510.  
9 https://www.britannica.com/topic/textual-criticism  
10 https://en.wikipedia.org/wiki/Biblical_manuscript  
11 Arabic word for ’Good News’. For proof that it is identical with the ’New Testament’ and that it has not changed see: https://christianityexplained.net/to/muslims/muslims-read-tawrat-zabur-injeel/ https://www.youtube.com/watch?v=k0boRZAM-v0  
12 See footnote 8  
13 https://www.answering-islam.org/authors/oskar/palimpsest.html  
14 See footnote 16
had to be written down and collected into one book in the first place, was partly because people memorized the Quran differently. This becomes clear when widely accepted hadith are examined. As the saying goes, "a chain is only as strong as its weakest link."

Dr Dan Bubecker examined early Quran manuscripts, dated between 7th to 10th centuries AD, none of which are 100% complete and from the time of Uthman. They include:

Topcapi manuscript in Istanbul, Samarkand manuscript in Tashkent, Ma’il manuscript in London, Petropolitanus manuscript in Paris, Husaini manuscript in Kairo, Sana manuscript in Sana, Marcel manuscripts in St Petersburg and in Doah, also known as “Umayyad Codex of Fustāt.”

There are 7 types of consonantal variants areas Dr Bubecker observed:

- Insertions (words added, a post production addition)
- Erasures (intentional removal of text. Removal and overwriting)
- Erasures Overwritten (different words written overtop. Letters added in new script and ink after the original)
- Overwriting without Erasures (to restore a portion of text that has faded with time)
- Selective Coverings (intentional changes directly over portions of text)
- Selective Coverings Overwritten (writing added into the text over the top of tape)
- Tapings (a patch appears to be serving some other purpose than the repair of the page)

The photographic evidence will now be shown:

1) Insertion in the Topkapi
(Topkapi mustaf al-sharif, fol. 122v. - Image reproduced by permission of IRCICA)

Surah 9:72

- 1924 = “wa-ridwānun min allāhu akbaru dhālika huwa l-fawzu l’-azīm”
- Translated: “and Allah’s good pleasure is greater, that is the great triumph.”
- The new word is ‘huwa’: جـ “that (m.) is” has been added to the text
- It doesn’t change the meaning very much
- It now conforms to the current 1924 text
- Because ج uses a different hand, nib and style, this suggests post-production at a much later date

15 Bukhari,VI, No.201,510, 512
Example 1, Surah 9:72: location of insertion in 1952 text of the Quran
2) Erasure in the Petropolitanus [BnF arabe 328]
(BnF arabe 328, fol. 58v. - By permission of the Bibliothèque nationale de France)

**Surah 42:21**

The second of three instances of لهم lahum in this verse

- Original: lām-he, that is, the compound Arabic word lahu “to him”
- Original: “Or do they have associates who enacted for him”
- Current: replaced by lām-he-mīm, that is, lahum “to them (m.)”
- Current: “Or do they have associates who enacted for them”
- This now corresponds to the 1924 Hafs text

**Figure 4:** Example 2 compared with the 1952 text in the mushafmuscat.com Qur’ān
3) Multiple post-production insertions of ‘Allah’ *

9 insertions of the word ‘Allah’

- These are 9 instances, from a total of 12 Dan discovered, mostly in the Fustat Umayyad Codex
- Why would scribes forget the word for their god?
- Could this suggest flexibility in early manuscripts, then later made uniform?

4) Erasure in Marcel 2
(National Library of Russia (NLR), St. Petersburg, folio 30v)

Surah 30:9

- An erasure, yet, with nothing to replace what was erased
- The erasure is between عقبة ‘ąqibatu “the fate” and الذين alladhina “(of) those”
- The correction now aligns it with the 1924 ‘Hafs’ text
- The size of the erasure suggests a word with 4-6 letters
- It could have been: kullu min “all of” or kathīrān min “most of”
- Or it could have been: al-yahūd “the Jews,” or al-nās “the people”

*FIGURE 6: Quraq in the 1924 Qur’an, illustrating the Marcel 2 correction
5) Four Erasures, with Insertions (Colour) *
(Museum of Islamic Art, Doha - MS.474.2003, fol. 9v)

Surah 6:91 – 6:97

#1: The word علٰهٔ alayhi “against him” has been written over an erasure in Q6:93 following the words bimā kuntum taqūlūn “for what you (pl.) used to say”, yet, alayhi is not in the 1924 Hafs text

#2: alā allāh “about Allah” has been written in the margin, but oddly without erasing the ‘alayhi that it is intended to supplant

#3: The word الذين alladīnna “whom” of has been inserted where it was at first omitted

#4: The word يَلِّمُونَ ya‘lamūn “they know” has been written over an erasure. The shadow of the original text can still be seen and appears to be “BHMWN”

FIGURE 18: Q6:92-97 in the modern Qur’ān, with the MS.474.2003 corrections shown
6) Multiple Post-Production Insertions
(Museum of Islamic Art, Doha MS.67.2007.1)

Surah 5:93

- **#1:** Inserted is the phrase *wa-āmilū al-ṣāliḥāt thumma attaqū wa āmilū*
  
  The inserted phrase can be found between the lines, at #1
  
  Except for the first *wa āmilū* the rest could be a copyist error, which then had to be re-written into the text, and above the line, at a later date
  
  **#2:** The initial alif of 'ahsanū ʿdo good' (imperative, 3rd pl.) was omitted when it was first written, and was added later, but in red ink
  
  This same red ink was also used for the diacritical dots added at a later date, proving that this ‘alif was added at this later date

*FIGURE 20: Q5:93-94 in the 1952 text, with the MS.67.2001 corrections shown*
7) **Insertion** of the words ‘The Seven’
(BnF arabe 327, fol. ir)

**Surah 23:86-87**

- **#1**: The words السبع al-sab‘i “the seven” were added by a later scribe in Surah 23:86.
- It now reads, “Say: ‘Who is the Lord of the seven heavens and the Lord of the Great Throne?’”
- This now agrees with the 1924 ‘Hafs’ text.
- **#2**: An insertion of the letter ‘ال’ alf in front of illāhi “Allah’s” was added in Surah 23:87.
- Note that it was written with a narrower nib, proving it was added later by another scribe.
- Yet, this ‘ال’ alf is not found with the 1924 ‘Hafs’ text, suggesting that the correction goes against that text.

**FIGURE 22**: Illustration of location of correction Example 7 compared with the 1952 text.
8) Erasure and Overwritten
(BnF arabe 330, fol. 55r)

Surah 4:149

- Original: fa-inna llāha `afwān qadīrān, which means, “so surely Allah Forgiving, Powerful”

- Current: The word allāh (“Allah”) of Q4:149 has been replaced by allāhu kāna, which means “Allah is”, employing an erasure, and then overwriting

- By adding “is” the sentence now agrees with the 1924 ‘Hafs’ text

---

FIGURE 24: Illustration of location of correction Example 8 compared with the 1952 text
9) Insertion of “The Merciful”
(BNF arabe 327, fol. 12v.)

**Surah 42:5**

- The words الرحمان “the Merciful” were omitted in the original, and have now been added at a later time
- Original: “And Allah is the Forgiving”
- Current: “And Allah is the Forgiving, the Merciful”
- This now corresponds to the 1924 ‘Hafs’ text

*FIGURE 26: Illustration of location of correction Example 9 compared with the 1924 Cairo edition*
10) **Insertion** of “bi mithli”  
(BnF arabe 331, fol. iv.)

**Surah 2:137**

- **#1**: The word *(mīthli “as”* was omitted when first written, and then was added at a later time, along with the preceding *(bi*, using a completely different hand writing, and a much narrower nib.
- **#2**: Note that it has vowels and diacritical marks, suggesting that it was corrected in modern times.
- **#2**: The *(bi*, which was first written was linked along with the letter *(mā*, and has not been erased.
- So, as it now stands, the portion reads: *(amanū bi- mīthli bi-mā*, which is an incorrect and non-viable reading.
- Original: “If they believe in that which you have believed”
- Current: “If they believe similarly to that which you have believed”

*FIGURE 28: Illustration of location of correction Example 10 compared with the 1952 text*
11) **Insertion of “Allah”**

(Topkapi codex, fol. 374v.)

**Surah 66:8**

- **#1**: This insertion of *lām-ḥā-ʾāl* (‘Allah’) occurs near the beginning of the verse, since originally, the first *alāh* of this verse was not present.

- **Original**: “Oh you who believe! Turn to a sincere repentance”

- **Current**: “Oh you who believe! Turn to Allah with sincere repentance”

- **#2**: Notice the original ‘alif after the ila uses a larger nib, suggesting an error to the original text.

- The change has been made with a very small nib and is probably a modern intervention.

- It now conforms to the 1924 ‘Hafs’ text.

---

**FIGURE 30**: Illustration of location of correction Example 11 compared with the 1952 text.
12) Erasure Overwritten of “bounty”  
(BNF Arabe 328, fol.8r)

**Surah 3:171**

- **#1**: The ɗad-lām of ِfadl ِin “bounty” has been written over an erasure.
- The corrector has used a different nib and ink than was used in the original; also the hand and angle of the script is different than the rest of the page.
- **#2**: Erasure marks are clearly seen underneath, including some of the 5-11 original letters.
- These include four upward-extending letters, the first of which is preceded by a short tooth letter.
- This correction is clearly a much later intervention, and now conforms to the 1924 ‘Hafs’ text.

---

**FIGURE 32**: Illustration of location of correction Example 12 compared with the 1952 text.
13) Erasure Overwritten from "Qala" to "Qalu"
(#1 = NLR Marcel 6; #2 = BNF Arabe 340, fol. 26r)

**Surah 34:35**

- **#1**: In the first example, from the NLR Marcel manuscript, the final lām of قال qāla “he said” has been erased, and in its place lām-wāw-ālif have been written. The result is the word قال qālū “they (m. pl.) said”

- **Original**: “And he said, ‘We are more [than you] in wealth and in children’”
- **Current**: “And they said, ‘We are more [than you] in wealth and in children’”
- **It now conforms to the 1924 ‘Hafs’ text**

- **#2**: In the second example, from the BNF Petropolitanus manuscript, we find the exact same change, erasing قال qāla “he said”, and replacing it with قال qālū “they (m. pl.) said”

- **This also now conforms to the 1924 ‘Hafs’ text**

**FIGURE 34: Illustration of location of correction Example 13 compared with the 1952 text**
14) **Erasure leaving gaps in the Topkapi**  
*(Topkapi codex, fol. 65r)*

**Surah 4:167**

- There has been an erasure of two (and possibly three) words
- **#1**: The first, an erasure of the first letter of Allah (Green arrow)
- **#2**: The second, on the next line, shows the shadow of what was first written, which was *allāhi qad* “Allah has already” (Blue arrow)
- **Original**: “Surely those who disbelieve and hinder from the way of Allah have strayed far into error”
- **Current**: “Surely those who disbelieve and hinder from the way have strayed far into error”
- This correction goes away from the 1924 ‘Hafs’ text
- **#3**: Another erasure can be found on line 10 as well (Yellow arrow), but Dan hasn’t yet had time to look into it

---

**FIGURE 37: Illustration of location of correction Example 14 compared with the 1952 text**
15) Erasure leaving a gap
(MIA, Doha, 2013.19.2, verso)

Surah 24:33

- There is an erasure at the end of one line (Green arrow), and the beginning of the next line (Blue arrow)
- It occurs after the word فضله فاطرٍ fadlihi “his grace”, and before والذين wa-allaadhina “and those who”
- There is no way to know what was first written in the spaces erased
- The text now corresponds to the 1924 ‘Hafs’ text

FIGURE 39: Illustration of location of correction Example 15 compared with the 1952 text
16) **Insertion** in the Hussayni MS
(Cairo Mosque, mushaf al-sharif, fol.)

**Surah 4:33**

- The *kānā*, “is,” was omitted when this manuscript was first written.
- Only the first two letters are visible (Green arrow), in this facsimile photograph though the full word *kānā* was presumably originally inserted here, written with a very fine nib.
- Current: “And Allah has power over all things”
- It now conforms to the 1924 ‘Hafs’ text.

![Facsimile photograph of Surah 4:33 with the inserted word highlighted.](image-url)
17) Erasure Overwritten involving “Allah”  
(NLR Marcel 11, fol.7r.)

Surah 33:9

- All but the first two letter of “ni ‘mat Allah” “The favor of Allah” has been written over an erasure
- Notice that a different nib and ink has been used
- And a different hand of another scribe was employed
- It’s also bunched together
- Original: “ni ‘matihi” ‘his favor
- Current: “ni ‘mat Allah” ‘the favor of Allah’
- It now conforms to the 1924 ‘Hafs’ text

**FIGURE 43: Illustration of location of correction Example 17 compared with the 1924 Cairo edition**
18) **Insertion of “The Hour”**  
(NLR Marcel 7, 7r)

**Surah 6:40**

- An insertion of the word ‘the hour’ has been written above the line
- Notice that it uses a much narrower nib, suggesting a different scribe, and a much later date
- Original: “Say, Tell me if Allah’s torment comes upon you, or comes upon you, would you then call upon...”
- Current: “Say, Tell me if Allah’s torment comes upon you, or the hour comes upon you, would you then call upon...”
- It now conforms to the 1924 ‘Hafs’ text

*FIGURE 45: Illustration of location of correction Example 18 compared with the 1952 text*
19) Erasure Overwritten involving “Allah”  
(NLR Marcel 5, fol. IIr.)

**Surah 34:27**

- The word “Huwa Allah” ‘he is Allah’ has been written over top of another word which has been erased
- We cannot know what the original word would have been
- It now, however, conforms to the 1924 ‘Hafs’ text

*FIGURE 47: Illustration of location of correction Example 19 compared with the 1952 text*
20) **Erasure Overwritten** of nearly a full line  
(MIA.2014.491, fol.7v)

**Surah 8:3**

- Almost an entire line of text has been erased and then overwritten with the word “rizq” ‘provision’
- We cannot know what the original phrase that was erased may have been
- **Current:** “wa-mimma razaqnahum yunfiqu” “And out of what we have provided them (m.) they (m.) spend”
- Notice that the initial ‘alif’ of the following verse is also added
- It now conforms to the 1924 ‘Hafs’ text

*FIGURE 49: Illustration of location of correction Example 20 compared with the 1952 text*
8 Multiple Coverings in the Cairo Mushaf
(Cairo Mushaf al-Sharif, fol.33v.)

**Surah 2:191-193**

#1 Line 1 - All but the first three letters of *wa-akhrijuhm min baythu* “drive them out from wherever” of Q2:191

#2 Line 5 - All but the first two and last two letters of *fa-in-qotlum* “so if you fight to kill them” of Q2:191

#3 Line 6 - All but the first five letters of *faaqtulikum kadhalika* “then kill them (imper.), such” of Q2:191

#4 Line 7 - All but the last five letters of *fa-inintahau* “and if they desist” of Q2:192

#5 Line 8 - The first three letters of *ghfur* “forgiving” and the last three letters of *rahim* “merciful” of Q2:192

#6 Line 10 - All but the first letter of *al-din li-llah* “the religion belongs to Allah” of Q2:193

#7 Line 11 - All but the last letter of *udwan* “enmity” of Q2:193

#8 Line 12 - The final two letters of *bi-l-shahr* “in the month” of Q2:193

---

Coverings Overwritten
(Cairo Mushaf al-Sharif, fol.430r.)

**Surah 13:11-12**

#1 On the first line pictured, all but the first two letters of *bi-anfusihim* “in themselves” of Q13:11 has been written on the top of such a taping.

#2 On the second-to-last line pictured, all but the initial ‘alif of *alladhi yurikum* “he who shows you” of Q13:12 has similarly been written over a taping, and is rather stretched out. The stretching is not unusual in this manuscript, but it is more pronounced in this spot than is standard for the original scribe. It is notable that the way this is written over the tape is missing one letter when compared with the 1924 ‘Hafs’ Cairo edition, which has an additional *ya* between the *ra* and the *kaf*, ِبِنَالْمَيْخْرَةِ.

#3 On the final line, the *wo-ţama‘a* “and hope” of Q13:12 has also been written over a taping

• In all three cases we cannot know what was initially written, but we can see that the new corrections over top all correspond with the ‘Hafs’ Caireen 1924 text
Al Husseini Muşḥaf (mid 8th c.)

Francois Deroche

Note the coverings over the text (see the blue arrows to the right), signifying hiding, or censoring the original written text so that it now corresponds with the 1924 Hafs text.

Covering in the Al-Husseini Cairo Mss.

Sura 2:187

It now covers something between the words “so eat” and “until”.

1924 Qur’an reads “so eat ________ and drink, until the white thread of dawn appear. . .”

What was originally covered in the area which now reads “and drink,” we will never know. But whatever it was, it is not in the Qur’an Muslims read today.
Covering in Al Husaini, Cairo

Al Husaini Cairo manuscript,
s3:161 – That, which in the modern edition which Muslims use, reads “he brings” and “judgement”, is covered here – Thus, censored. Why?

Insertion in the Topkapı (pg.101)

Sura 2:25

The verse in the Topkapı used to say: “as a provision. 'If only we had been provided with this before’”

Now it says: “as a provision. They said, ‘This is that with which we were provided before.’”

The new word is: رَزْقًا

A provision has been added to the text, to make it conform to the current 1924 Hafs text.
Insertion in the Topkapı (pg.102)

Sura 2:196
The verse in the Topkapı now includes “that surely Allah”

The new words are: أنَّ اللَّهَ

“That surely Allah” has been added to the text, to make it conform to the current 1924 Hafs text.

Insertion in the Topkapı (pg.102)*

Sura 3:31
The verse in the Topkapı 1st said: ‘Allah will forgive you’
now it says: “Allah will forgive you your (mp) sins”

The new word is ‘dhunubakum’

“your (mp) sins” has been added to the text, to make it conform to the current 1924 Hafs text.

Insertion in the Topkapı

Sura 3:47
The verse in the Topkapı reads “Thus Allah creates. When he decrees a matter…”

In the 15th century, someone added ‘what he wills’ [ma yashaa] with all the vowels that are missing from the text around it. Making it agree with the standard 1924 Hafs text today
Insertion in Surah 66:8

Topkapi Mushaf (pg.106) 1924 Hafs text

“O ye who believe! Repent until you give by it sincerely”

“O ye who believe! Turn unto Allah in sincere repentance!”

Erasure in the Topkapi (pg.161)*

Sura 5:176

The verse in the Topkapi used to read “and are they siblings?”

The 1924 Text: “and if they are siblings”

Possibly a ‘nun’ was erased

Here is an example of someone erasing a previous text to conform to the 1924 text. We cannot know for sure what they erased

Erasure overwritten in the Topkapi

Sura 7:38

The verse in the Topkapi now reads “he said, to each is a double…”

The 1924 Arabic Text:

فَسَأَلَهُمُ الْكُفَّارُ ـ وَإِذَا هُمْ يَمْنُونَ

Here is an example of someone erasing a previous text, and then writing the current text over top. We cannot know what they erased
Erasure in Surah 73:20

Topkapi Mushaf (pg.163) 1924 Hafs text

Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. ...

- **S73:20** A single word was erased between the words *two third* and *the night*.
- Unfortunately, we will never know what the word was which was erased....
- Nonetheless, the current text now agrees with the 1924 ‘Hafs’ text

Overwriting without Erasure in the Topkapı

Sura 70:32

*They* in the text is written over top replacing something which is not discernible. Because of the change it now agrees with the 1924 Qur’an.
Overwriting without erasures Sana Mushaf Sharif manuscript, *Surah 3:104:*

> وَلَتَكُنِّ الْمَعَاصِي نَكَاتًا إِلَى الْخَيْرٍ وَتَأْمُّرُوا بِالْمَعْلُوقَاتِ وَلَا تَأْمُّرُوا بِالْمَكْرِ ۛ وَأُوْلَٰئِكَ هُمُ الْمَكْرُورُونَ

LER HAJA
And let it (i.e., there shall indeed be the Arabic is emphatic) there be a nation of you (who) call to charity, and command beneficence, and forbid malificence, and these are they (who are) the prosperous.

Sana Mushaf Sharif manuscript,
• s3:104, there is a combination of letters that do not make sense written over some text, which, in the modern 1924 Quran, reads “the commanding”

**Erasure in the Sana’a Mushaf**

*Sura 7:158*

> فَقُولُوا أَلِمْتُمِّنَا إِلَى رَسُولِ اللَّهِ بِنَفْسِنَا لَا إِلَهَ إِلَّا هُوَ الْإِلَهُ وَتَمَتَّعُ بِهِ الْأَمْنُ وَتَمَتَّعْنَا بِهِ وَأَلََّلَهُ وَلَا نَعْبُرُ وَتَنَجَّى الْأَمْضِيَاءُ وَتَنَجَّى مَعَهُمْ وَلَا نَعْبُرُ

SAHIF INTERNATIONAL
Say, [O Muhammad], “O mankind, indeed I am the Messenger of Allah to you all [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him. He gives life and causes death.” So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.

S7:158 letters are erased between the words “you all” and “whom”. The modern Hafs reading does not contain what was erased here.
Assessment

The consonantal variants (not different Qira‘at, or Ahruf variants) presented so far were mostly done to correspond to the Hafz text, made the standard text in 1924. It is named after Imam Hafz who died around 796 BC in Kufa, south of Baghdad in Iraq about 144 years after the death of Muhammad. About 95 % of Muslims recite the Hafz Quran. Besides him we have the Warsh and the Duru Quran. The Hafz Quran was used during 16th to 17th centuries at the height of the Ottoman empire.

In 1924 the Hafz Quran was declared to be the official Quran in Kairo, Egypt, only. This came about because high school students were using different versions of the Quran for their tests and came up with different answers. They went to Prof Muhammad b. ‘Ali al-Husayni al-Haddad\(^\text{16}\) to come up with one standard version of the Quran. He decided on the Hafz Quran. There were five different Hafz Qurans. Al-Haddad did not say why he went for the Ottoman Hafz version. They took the other Qurans that disagreed with it into a boat and sank them into the Nile.\(^\text{17}\) Utman did the same by burning the Qurans to try to get rid of Quran’s that differed.

Between 1926 and 1934 they had six different variations of the Quran according to Prof Gabriel Said Reynolds. In 1936 the Egyptian government decided to make the Hafz version of the Quran Egypt wide the Quran. It was named

\(^{16}\) For the names of the other principal scholars, a precise description of the two original editions of the mushaf and details regarding the work of the scholarly committee, see G. Bergsträsser, “Koranlesung in Kairo,” Der Islam 20, 1932, 3–4.

the King Faruuk edition because he ascended to the throne. This made it the one standard text for all the high school students all over Egypt, not just in Kairo. Only in 1985 King Faad of Saudi Arabia decided to make the Hafz text the world wide Quran standard text.

**Dr Daniel Brubaker comes to these conclusions in his book under discussion:**

- Differences of perception about correct words existed, which then were later corrected, for standardization.
- Some of these differences had to do with geographical regions, which exceeds Qira’at boundaries.
- These differences continued for several centuries, the largest found in Sana’a and Birmingham palimpsests.
- As there were some corrections which deviated from the 1924 text, this suggests they happened before 1924.

**Further Conclusions made by others:**

- We must make assertions, including why so many corrections seem to suggest intentional standardization?
- Yet, some deviations were found suggesting flexibility, or possible ineptitude.
- It was finalized in 1924. Yet, the earliest manuscripts still needed to be standardized.
- Possibly the greater majority of the corrections are less than 95 years old (at the time of production of this video, July 2019)

This study has shown that the early Quranic manuscripts disagree with the Quran we have today, except were the corrections have been made. Muslims can no longer claim that the Quran is eternal, complete, sent down, uncorrupted and unchanged. The Quran, like every other book, has a history of development. It was written, corrected and canonised by men and for men.

**Where do you go from here?**

*If you are a Muslim studying this, you may be moving through various states of shock, denial, doubt, anger and questions now and in the days to come:

"If Allah failed his promise to protect the Quran, the fundamental corner stone of Islam, what other promises will he fail to keep?"

"Is Islam one of many false religions?"

"If Muslim scholars say these examples are simple copyist errors, what are we to make of those who are clearly not?"

"If the source of Quran preservation is memorization, not written scripture, why did early reciters (Hafiz) differ to such an extent that the need arose to write down the Quran as a book in the first place?"

"If the Quran, said to be the word of Allah, has changed, where can I turn to? I might as well stop believing in Allah."

Please do not despair and find comfort in these words from the Injeel:
In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

. . .9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband’s will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, . . . 17 For the law was given through Moses; grace and truth came through Jesus Christ. . . ” (John 1)

Dear Muslims, what you have falsely been led to believe about the Quran, that it is the eternal, complete and unchanged word, sent down, is not true of any book but only of Jesus Christ, the living Word of God! The fact that, ‘he became flesh and made his dwelling among us’, fits perfectly, like the last piece of a puzzle, in God’s big story with humanity.

Four of the five following stories are recorded in both, the Bible and the Quran. Please study them carefully and you will see that God always took the initiative, a visible step, providing Himself with what was needed to fulfill the demands of His Holiness, Justice and Love to make people acceptable before Him.

For Adam and Eve God provided clothing to cover the nakedness and shame they became aware of as a result of their sin. For Cain and Abel God provided the correct way of sacrifice. For Abraham God provided an animal to ransom his son with a mighty sacrifice. For Moses and the Israelites God provided a sacrificial system through priests and the temple in Jerusalem to get certain forgiveness of their sins. For mankind God provided Jesus as the ultimate fulfillment of all the previous animal sacrifices. They pointed symbolically towards Jesus, the way to get forgiveness and a restored relationship with God.

Those who ignore this vital truth and instead think, that it is enough to believe in God, do good works and hope for the best, dishonour God and His way and therefore will fail. Therefore, please study the above mentioned five stories in detail here:

Adam and Eve (Adama and Hawa)

When Adam and Eve sinned and discovered they were naked, a horrible shame and fear entered into their lives. How could they have rebelled against the very Creator and Sustainer of them? They tried to cover their nakedness with leaves. This attempt to DO something about their shame and fear caused by sin was not enough from God’s perspective. After all, He warned them that the punishment for eating fruit of the one forbidden tree was death. First, it would be a spiritual death in the sense that they would have to leave paradise, the personal relationship they enjoyed with God. This would later be followed by physical death. Once a person receives the death sentence, there is nothing they can do. They are dead! Therefore, God took the initiative and gave them garments of animal skin to cover their shame instead, pointing to the first sacrifice that deals with the devastating result of sin. (Torah, Genesis 3:7, 21) In the Quran too God gave them ‘clothing to cover their nakedness.’ (Surah 7, Al Araf, verse 26).

---

18 Jesus calls himself ‘the way, the truth and the life’ in John 14:6.
19 That is basically the message of all religions, except true, Biblical Christianity. It is about a personal relationship with God, leading to good deeds, out of thankfulness for certainty of salvation, not in order to maybe achieve it.
The Torah, Zabur and Injel describe the word 'sin' as being much more than simply doing wrong things by mistake. It is also thinking wrongly, caused by a rebellious attitude of disbelief at the heart of everyone's being. From God's perspective sin is serious, because He is absolutely Holy. Every human being is guilty and deserves judgement. (Surah 16:1)

Shame only comes as a result of sin. Where there is no actual, consciously committed sin there is no shame, hence small children do not mind being naked. The Christian concept of original, inherited sin is to be understood, "by way of inclination, not by way of moral action. All persons are by nature children of wrath (Ephesians 2:3) because they are born with a tendency to sin, but they are not born in sin in reality. The condemnation over the head of everyone who comes into Adam's race is judicial guilt, not personal guilt. We stand condemned before God because all sinned in Adam our representative (Romans 5:12). This situation can be summarized as follows. We are not born in sin actually, by action, in reality, personally. We are born in sin potentially, by inclination, in tendency, judicially."^{20}

**Cain and Abel (Habil and Qabil)**

Not many details are given in the Quran about the sacrifice of Habil and Qabil. (Surah 5, Al Maida, verse 27). The Torah and Injil explain that God accepted the animal sacrifice of Abel but rejected the sacrifice of crop made by Cain. (Genesis 4:3-7). Furthermore, we learn that Abel's sacrifice was better because he brought it by faith. (Hebrews 11:4). Why did Abel believe he should bring God an animal sacrifice? Could it be in remembrance and thankfulness to God, because He killed an animal in order to clothe Adam and Eve, so their sin could be eventually forgiven? The answer will be made clear when the story of Moses (Musa) is considered.

**Abraham (Ibrahim)**

God provided an animal as a sacrifice instead of the son of Abraham, whom he initially was commanded to kill. (Surah 37, Al Saffat, verse 107, The Torah, Genesis 22). That animal sacrifice cannot have been a simple act of worship on Abraham's part because the Quran says, 'we ransomed him with a mighty sacrifice.' The son is much more valuable than an animal. Could the animal be called 'mighty' because it symbolically pointed to a perfect sacrifice to come in the future?

**Moses (Musa)**

Moses was commanded by God to sacrifice animals created and therefore given by God for the absolute certain forgiveness of the sins of the people of Israel (the Torah, Numbers 19:1-10 and in many other passages).

Muslims commentators such as Yousuf Ali and Maudidi think Surah 2, Al Baqara, verses 67-74 allude to this wonderful truth too. The Jewish Temple and its priests are also mentioned in Surah 17:1-7 and 5:44. Daily sacrifices of animals offered by priests for the forgiveness of sins in the Temple were central to the Torah. There is no covering of shame without the shedding of blood. This is why Leviticus 17:11 says:

"*For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.*"

**Jesus:**

No matter how many sacrifices were repeatedly made, they never added up to a complete solution. The fact is, an animal is not a fair representation for a human.

^{20} ‘When Critics Ask’ Geisler, page 240
They only pointed to the perfect and sinless sacrifice to come. It’s a bit like a cheque. It guarantees money, but once you have the money you don’t need the cheque.

A sacrifice of an animal points to a greater sacrifice. Once that had taken place you don’t need the animal sacrifices. John the Baptist (Yahya) called Jesus, "the lamb of God, who takes away the sins of the world." John was highlighting that Jesus came to be the perfect sacrifice for sin. (Injeel, John 1:29) Jesus was killed on behalf of all people in the world to take away the sins, shame, fear and guilt of all those who repent and believe in him (Injeel, Mark 10:45).

In Injeel, Luke 24:44-47 Jesus says,

“Everything written about me in the Law of Moses, the writings of the prophets, and the Psalms had to come true.” Then he opened the disciples minds to understand the Scriptures and said to them, “This is what is written: the Messiah must suffer and must rise from death three days later.”

God did indeed confirm his work by raising Jesus back to live on the third day and up to Him about forty days later. (Injeel, Acts 1:3, 1 Corinthians 15) This path to get certain forgiveness has been promised in the Torah, Zabur and Injeel to all who truly turn around from their selfish lives and believe in God's way. The Quran says Muslims have to believe in those books (Surah 5:46-48).

From the perspective of God we are naked and in shame because of our sins, but we can be clothed in rightness through the shedding of blood. This good news has been revealed since the time of Adam and Eve. Through Jesus he Messiah it is for all people until the end of time. Nothing better can abrogate it because it is all we need.

---

After all, what could possibly be better than to instantly receive:
- absolute forgiveness of sins
- restoration from shame to honour
- release from fear and guilt
  - life to the full
- God's power in our lives through His Holy Spirit to live His way of justice and mercy.

Jesus is who the prophets wrote about, and only Jesus can offer all this. (Injeel, Mark 2:6, Luke 24:44-47, John 11:25-26) His message is unique and can be summed up as: God is just and loves us - we have all messed up and are separated from him - religion gone wrong and good deeds are not the answer - Jesus is! - he wants to take our punishment - repent, believe and follow him! Will you trust him, the true and perfect sacrifice, the eternal, perfect, living word of God? If so, you can pray this prayer, or something similar, wholeheartedly, to start your personal relationship with your Creator:

"Almighty God, I have gone the wrong way, ignoring your way, Jesus Christ as described in the Bible. Please forgive my sins. Thank you for sending Jesus Christ. He paid the punishment of death for sins on my behalf on the cross, as the final perfect sacrifice. I now believe that He rose again from the dead and lives forever more. Please indwell me with your Holy Spirit and help me to turn around from my old ways to follow you by obeying your commands. Thank you for loving me so much and allowing me to enter this personal relationship with you through Jesus Christ, Amen!"

Congratulations! In order to grow in your faith please read your Bible and pray regularly. Find a community of followers of Jesus to help you live in this new life God has given you. Do you have questions or comments? Would you like a free Bible study? Please get in touch: info@christianityexplained.net (Update: 29 July 2019)