

(Episode 43)

The discrepancies in the quran text In different versions

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The Islamic encyclopedia, part 26, and page 8168 said:" there were discrepancies in the text of Ottoman's quran in the copies of Makkah, Al-Madina and Al-Kophah

They were verbalization and dictation errors, there were also copying errors due to inaccuracy of the writers

Ottoman's quran had been sent to Damascus, Al-Basra, Al-Kophah and other cites

The Islamic encyclopedia, part 26, and page 8167 said that:

- In the copy of Damascus: there were differences in the text as:

- In Family of Imran chapter (Surat Aal-'Imran) 184:"Then if they reject you, so were Messengers rejected before you, who came with *Al-Baiyinât* (proofs) with the Scripture and with the Book of Enlightenment"

Instead of "Then if they reject you, so were Messengers rejected before you, who came with *Al-Baiyinât* (proofs) and the Scripture and the Book of Enlightenment"

- The Forgiver chapter (Surat Ghafir) 21:" Have they not travelled in the land and seen what the end of those who were before them was? They were superior to them in strength"

Instead of " Have they not travelled in the land and seen what the end of those who were before them was? They were superior to you in strength"

- In the copy of Al-Kophah: there were differences in the text as:

- The Forgiver chapter (Surat Ghafir) 26:" I fear that he may change your religion, or that he may cause mischief to appear in the land!"

Instead of:" I fear that he may change your religion, and he may cause mischief to appear in the land!"

The Islamic encyclopedia said that the incomplete spelling letters were those used in the writing of the first versions of the quran that resulted in discrepancies in the writings and ultimately differences in the copies of the quran

- As the Arabic language was written initially in the incomplete stagnant letters (meaning without figuration and speckling), so the drawing of the letter was used for multiple pronunciations and therefore multiple meanings as:

" د " could be " ذ " or "د" , Also "ب" could be "ت" or "ث" or "ب"

Each of them if present in the word with different speckling will give different meaning

That resulted in major problems in the language of the quran

- The Islamic encyclopedia said in page 8187 and 8188:

Even if there is agreement in the verbalization of the silent letters, there were other problems as some verbs were read with the unknown format or the known format

Also some nouns could have raised or heaved endings

Some nouns were read as verbs

As a result of using the incomplete letters in writing, there were many differences in the meanings, as an example for that:

The cow chapter (Surat Al-Baqarah) 219:" In them is a great sin" instead of:" In them is a lot of sins" as great is "كبير" and a lot of is "كثير" so different speckling results into different meanings , and similar to that there are so many places where meaning was quite different due to absence of speckling of the words

- Al-Sagistany mentioned in his book" the qurans", page 50-75 many examples for that,

And about the differences in the qurans of Al-Ansar, he mentioned in page 39-49: the differences were in the grammatical position, the figuration and other things and consequently there were differences in the meanings

How did all of those differences exist and it was said that the quran is preserved in conserved tablet before the beginning of time? and where that from his saying" It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it"

- The Islamic encyclopedia said in page 8138:

1) in the first Hijri century during the Amaoian epoch from year 41 H to 132 H , those differences in the recitation of Ottoman's quran were gradually increasing , and a new recitation emerged which was the mingling of Ottoman's quran with the other qurans for Obey Ibn Ka'b and Ibn Masoud

2) In the beginning of othmanian epoch the differences between the qurans reached a degree that it was impossible to differentiate between the accredited recitation of Ottoman's quran and other qurans

But with the introduction of the clear Arabic letters having figuration and speckling, that made some adjustment in the quran text, but yet was not reliable as there were lot of contradictions within them, that was not according with the basis of the handwriting development science

3) In the beginning of the fourth Hijri century, the differences in the qurans were so evident, and known to all, that resulted in serious conflicts about which recitation is the true one

And the truth was totally lost

- The simplified Arabic encyclopedia said in page 69: when the errors in recitations were tremendous in the epoch of Ali-Ibn Abe Taleb , he assigned Nasr Ibn Asey Al-Basry to adjust the quran ,that was during the epoch of Al-Hajaj Ibn Yousef Al-Thakafy

- Al-Sagistany mentioned in the book of "the qurans" that Al-Hajaj Ibn Yousef Al-Thakafy changed 11 sites In Ottoman's quran

We are asking after all of those changing, altering, mingling and syncretizing between the different qurans throughout history

Is it a human book undergoing altering, mingling with other books and syncretizing between the words?!!!

Where is the origin??? Where is the conserved tablet???

Where is Muhammad's quran?

How did all those changes happen and it is preserved in the conserved tablet?

Does the Muslim depend on vague, ambiguous and uncertain book, a book that had been altered throughout history?