

The Quran and its Message

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Salamun Alaikum (Peace be upon you)

CODE 19 AND THE REMOVAL OF TWO VERSES FROM THE QURAN - A PROBLEMATIC THEORY

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There exists a contingent amongst Muslims who attest to Dr. Rashad Khalifa's hypothesis that the Quran is protected by a mathematical code.

This theory has resulted in many further claims, one of which pertains to the claim that two verses of the Quran recited today were never revealed by God. This claim is the focus of this article.

The verses in contention are:

009:128

"There has come to you a messenger, from among yourselves, grievous to him is what you suffer, (he is) concerned over you, to the believers (he is) kind (and) merciful"

009:129

"But if they turn back, say: Sufficient for me is God. (There is) no God except Him. On Him I put my trust and He is the Lord of the Tremendous Throne"

Dr. Rashad Khalifa's translation of verse 9:127 and his footnotes regarding the omission of verse 9:127 and 9:128 read below.

Translation

A Historical Crime Unveiled: Tampering With the Word of God.* God Provides Irrefutable Evidence

[9:127] Whenever a sura was revealed, some of them would look at each other as if to say: "Does anyone see you?" Then they left. Thus, GOD has diverted their hearts, for they are people who do not comprehend. [1]

Footnote

1) It represents an advance divine proclamation that the idol worshipers were destined to tamper with the Quran by adding 2 false verses (9:128-129). (2) It demonstrates one of the functions of God's mathematical code in the Quran, namely, to guard the Quran against any alteration. (3) It provides additional miraculous features of the Quran's code.

Due to their extraordinary importance, the details are given in Appendices 24 and 29.

One immediate observation is that the number of occurrences of the word "God" at the end of Sura 9 is 1273 (19x67). If the two false verses 128 & 129 are included, this phenomenon--and many more--will vanish. [2]

It is clear from the above claim that as the verses did not fit Dr. Rashad Khalifa's theory, so he chose to omit them.

It would be inconceivable for many Muslims that despite God's own testimony to protect the 'dhikr' (15:9), that He would allow two verses of the Quran to be read in His name en masse, for nearly 1400 years, until Rashad Khalifa put forward his PhD thesis in the latter part of the 20th century.

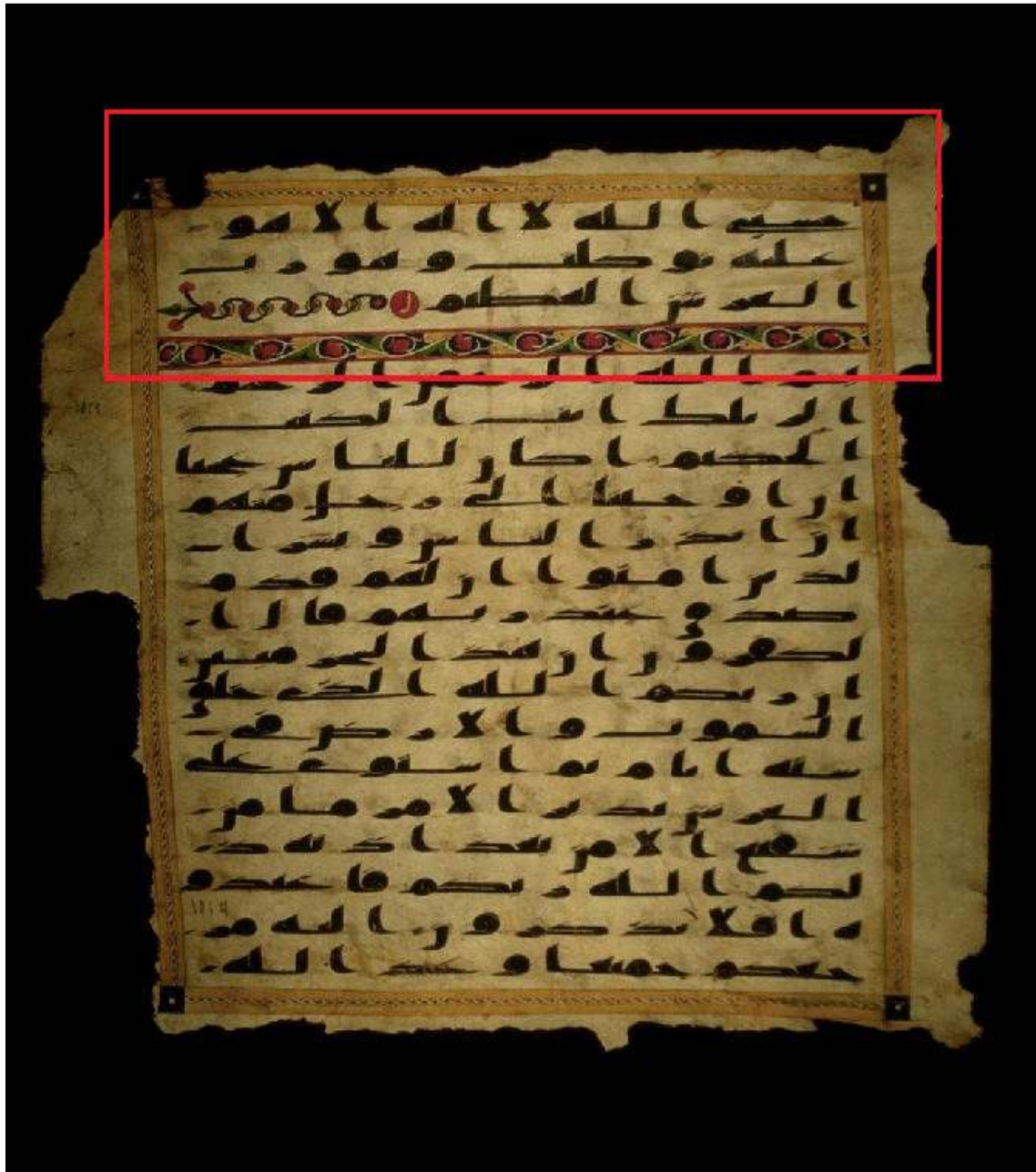
However, most importantly, there is absolutely **no** evidence in **any recitation or any ancient manuscript** that there was ever an omission of these two verses.

An example of an ancient manuscript is cited from the Sana Manuscripts which are considered as some of the earliest existent manuscripts of the Quran. In the following example, it is clearly noted that verse 9:129 is **present** in the ancient manuscript and is no different to the manner in which it is recited today.

Ending of verse 9:129

"Sufficient for me is God. (There is) no God except Him. On Him I put my trust and He is the Lord of the Tremendous Throne"

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝



Copyright: UNESCO.org - The Sana'a Manuscripts (MSS) [3]

Site Description of MSS

Highlights : Letter pointings - short strokes

Script: Kufi Masahif

Dimension: 39 x 36 CM

Copying date: 2nd Century

Surah name: Surat al Tawba, surat Yunus

Verses number: part of 129 from surat al Tawba to 3 and part of 4 from surat Yunus

Letter pointing in the form of short strokes are used in this manuscript. Surah divisions are ornamented with colored foliar/floral ornaments and surrounded by a colored frame.

A QURANIC MANUSCRIPT FROM THE MID-1ST CENTURY OF HIJRA

Codex San'a DAM 01-27.1

Script: Hijazi

With regards the early codex, © Islamic Awareness notes:

"Some new folios from this codex have come to light and they were recently published by Dr. Elisabeth Puin.[36] In response to a query regarding the precise contents of one of the folios, Puin has since re-examined every folio of the codex and has corrected some discrepancies found in the table of contents.[37] Yet to be published, Puin has kindly provided the authors with the updated data which we have utilised accordingly.[38] Thus the codex now contains 40 folios [= 31 (Dār al-Makhṭūtāt, Ṣan'ā') + 4 (auction folios) + 5 (newly identified folios, viz., 2z, 6z, 9z, 10ze + 10zli and 22z)] and are listed below. [4]

In the tabulation produced by the site, one notes Folio Number: 18r. In this folio, verses 9:121-129 are present.

17v	32.4 – 32.20	9.114 – 9.120		
18r	32.20 – 33.6 (bifolio)	9.121 – 9.129; 19.1 – 19.5	-	Hans-Casper von Bothmer, 1967?
18v	33.6 – 33.18 (bifolio)	19.6 – 19.28		

Source: [5]

Verses 9:128 & 129 are also present in other early Quranic manuscripts

THE QURAN AT TOPKAPI PALACE MUSEUM, ISTANBUL, TURKEY - 1st - 2nd CENTURY HIJRA

Script: Kufic

115b - 128a	Tawbah	Altikulaç, 2007	-
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Source: [6]

THE QURAN AT ST. PETERSBURG (RUSSIA) - 2nd CENTURY HIJRA

Script: Late Hijazi Script

23v	9:123 - 9:129, 10:1 - 10:4	A	22 + 2	Studies, St. Petersburg Institute of Oriental
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Source: [7]

THE QURAN AT THE AL-HUSSEIN MOSQUE, CAIRO, EGYPT - 1st CENTURY HIJRA

Script: Kufic

307a - 343b	Tawbah	Altikulaç, 2009	-
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Source: [8]

A PROBLEMATIC THEORY

The crux of the 19 theory is founded on strength of the following verses:

074.026-29

"Soon will I cast him into Hell-fire! (**Arabic: saqara**) And what will make you realize what hell-fire is? It leaves nothing; it spares nothing. It scorches the mortal"

074:030

Over it (**Arabic: alayha**) are Nineteen.

074.031

"And We have set none but angels (**Arabic: malaikatan**) as Guardians of the Fire (**Arabic: ashaba-l-nari**); and We have fixed their number (**Arabic: iddatahum**) only as a trial (**Arabic: fitna**) for disbelievers (**Arabic: kafarau**) in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith, and that no doubts may be left for the People of the Book and the

Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What does God intend by this example / parable?" Thus does God leave to stray whom He pleases and guide whom He pleases: and none can know the forces of thy Lord, except Him. And this is no other than a reminder to human beings"

If the verses are read carefully, the Quran gives the purpose of the number 19 as:

(1) The number of angels (malaika) to be keepers of hell-fire.

The pronoun 'ha' in the Arabic term '**alayHA**' (over it) in verse 74:30 is clearly qualified earlier by the '**saqara**' (hell-fire) and is a reference to the number of '**malaikatan**' (angels) over hell-fire and **not** a reference to a number sequence in the Quran. This is also clearly expounded by verse 74:31 which explicitly refers to the number (**iddatahum**) of keepers of hell-fire (**ashaba-l-nari**).

(2) A trial (fitna) for the disbelievers (kafaru).

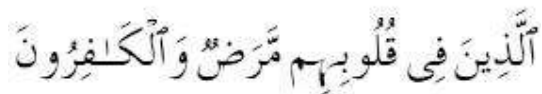


Illustration - Joseph Islam

There is no other purpose advanced, in that it either represents a code of any particular kind, or instructs believers to search for the number's significance and hidden meaning.

However, the pivotal question remains, **who** is asking the question '**What does God intend by this example / parable?**' This question must have been asked before the 19 code theory could have ever been investigated.

The Quran responds by citing the condition of the people who do ask this question as: '**those in whose hearts is a disease and the disbelievers**' ('alladhina fi qulubihim maradun wal-kafiruna')



'alladhina fi qulubihim maradun wal-kafiruna'

True believers believe in the veracity of the Quran with all their heart. They submit to its guidance wholeheartedly. They do not ask this question and neither have Muslims throughout history asked

this question with a view to propound a definitive answer. The verse clearly informs the reader that the Quran is nothing but a **reminder to human beings**. Believers are expected to gain assurance of the Quran's veracity through its arguments, by pondering on its verses and concentrating on its fundamental / clear revelations which make up the substance of the Book.

003:007

"He it is Who has revealed to you the Scripture wherein are **clear revelations (Arabic: Muhkamaton)** - They are the **substance** of the Book, others are unspecific / allegorical **(Arabic: Mutashabihaat)**. But those in whose hearts is **perversity** pursue that which is unspecific **(Arabic: Mutashabihaat)** seeking (to cause) dissension by seeking to explain it. None knows its explanation save God. (and) those who are of sound instruction say: We believe in it; the whole is from our Lord; but only men of understanding really take heed"

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

Mutashabihaat

Muhkamaton

Illustration - Joseph Islam

BURDEN OF PROOF

The majestic Quran exhibits linguistic and thematic coherency in multifaceted ways. There may also be a strong semblance of a numerical structure in the Quran.

However, the contention is solely based on the fact that the Quran provides **no instruction for believers to explain the number 19**. Believers are clearly taught by the Quran to rely on **clear matters** which form the **substance of the Book** (3:7, 18:22)

To legitimately oppose the above contention, three criteria would need to be satisfied as part of one's burden of proof.

(1) To provide clear proof from the Quran **alone** that **believers are required to explain the number 19**.

(2) To provide clear tangible proof, **other than any related data utilised to support the 19 code theory (*)**, that there was ever an omission of verses 9:128-129 from any manuscript of the Quran that has **ever existed** to our collective knowledge. [1]

(3) To provide clear proof, other than any related data utilised to support the 19 code theory (*), that there is, or was ever, an omission of verses 9:128-129 from any authoritative recitation known throughout Islamic history till the present. [1]

(*) The 19 code theory itself or its data cannot be admissible as proof as this would be tantamount to a circular argument. (e.g. 'The Bible is true because the Bible says so')

As the requirement for the theory itself is to be proved, one needs another source of proof other than the theory itself. All evidences sought are based on the Quran.

Please see related article [2] below.

FINAL THOUGHTS

Those that accept the veracity of the Quran as truth from God do not question the veracity of the two verses in question (9:128-129). They accept them as part of the Quran and vouch for the veracity of the Quran based on its powerful arguments as opposed to any inherent mathematical code. Furthermore, there is absolutely **no** evidence in **any recitation or any ancient manuscript** that there was ever an omission of **verses 9:128-129**.

Related Articles:

- (1) [The Seven Ahruf, Recitations \(Qiraat\), Hafs and Warsh](#)
- (2) [Burden of Proof - Prophet Abraham's ^{\(pbuh\)} Argument](#)
- (3) [Idolatry According to the Quran](#)

REFERENCES

[1] INTERNATIONAL COMMUNITY OF SUBMITTERS (ICS), Masjid Tucson (Mosque of Tuscon), Available at [online]

<http://www.masjiduntucson.org/quran/frames/> [Accessed] 10th January 2012

Highlights in black bold are my own insertions. They have no bearing on the original text other than they emphasise relevance to the topic at hand. These are merely illustrations and have solely been utilised for educational and explanatory purposes.

[2] Ibid.

[3] UNESCO.ORG, Webworld, The Sana'a Manuscripts, Available at [online]

<http://www.unesco.org/webworld/mdm/visite/sanaa/en/d10z2.html> [Accessed] 10th January 2012

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[4] ISLAMIC AWARENESS Available at [online] <http://www.islamic-awareness.org/Quran/Text/Mss/soth.html>

[Accessed] 24th January 2012

[5] Ibid.

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[6] ISLAMIC AWARENESS Available at [online] <http://www.islamic-awareness.org/Quran/Text/Mss/topkapi.html> [Accessed] 29th January 2012

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[7] ISLAMIC AWARENESS Available at [online] <http://www.islamic-awareness.org/Quran/Text/Mss/peters.html> [Accessed] 29th January 2012

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[8] ISLAMIC AWARENESS Available at [online] <http://www.islamic-awareness.org/Quran/Text/Mss/hussein.html> [Accessed] 5th February 2012

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