

THE QUR'AN'S HISTORICAL PROBLEMS

Assessing the newest research on the historicity of the Qur'an

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The 'Inimitability' of the Qur'an

What Muslims claim

- 1) The Qur'an is **uncreated** and exists eternally on clay tablets in heaven (S.85:22)
- 2) The Qur'an was **sent down** to Muhammad between 610 – 632 AD
- 3) The Qur'an was finally **completed** by Uthman in 652 AD
- 4) The Qur'an is **unchanged** in the last 1400 years



The 'Inimitability' of the Bible

What Christians claim

- 1) The Bible **was created**, as it was written by man
- 2) The Bible was **not sent down** to anyone, but inspired by God
- 3) The Bible was **complete** in its original form
- 4) The Bible has been **changed** in the last 2000 years, and we know where, and say so



Our remit today

What we will attempt to do

- We can't critique an 'uncreated' or a 'sent down' Qur'an
- We can only critique an archaic, 'complete', and 'unchanged' Qur'an
- Thus, we would want to find:
 - **1 Qur'an**
 - Dated from the **mid 7th century** (652 AD)
 - **Complete** (i.e. all 114 Surahs)
 - **Unchanged** (exactly like the 1924 'Hafs' Qur'an used today)



Where we plan to go...

11 areas we will investigate

- [A] What do modern Muslim Leaders Claim?
- [B] What did early Muslim Scholars Say?
- [C] Historical Anachronisms
- [D] Source Criticism
- [E] The 2 compilations of the Qur'an
- [F] The 6 Earliest Qur'anic Manuscripts
- [G] The 2 Layers of the Sana'a Palimpsest
- [H] The 4 Carbon Dating Lab Reports
- [I] The late Diacritical Variants (i.e. the 31 different Arabic Qur'ans)
- [J] The early Consonantal Variants
- [K] The History of the 1924 Hafs canonized text



[A] What Do Modern Muslim Leaders Claim?

Modern Muslim Claims concerning the Qur'an



Fethullah Gulen

“Only One Qur’an, unaltered, edited and untampered”

*“The Qur’an’s text is entirely reliable. **It has not been altered, edited, or tampered with** since it was revealed... all Muslims know only one Qur’an, perfectly preserved in its original words since the Prophet’s death, when Revelation ended.”*

Fethullah Gulen, *Questions and Answers about Islam*, Vol. 1



Influential Turkish ‘cult’ leader

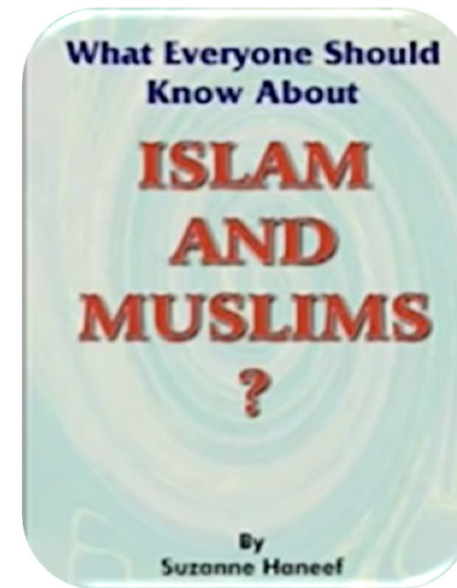


Suzanne Haneef

“Preserved today...in its original form”

*“The Holy Qur’an is the only divinely revealed scripture in the history of mankind which has been **preserved to the present time** in its exact original form.”*

Suzanne Haneef, What Everyone Should know About Islam and Muslims (Chicago: Kazi Publications, 1979), 18-19.



Convert to Islam



Abdullah Yusuf Ali

“Not even a single letter has changed...”

*“So well has it been preserved, both in memory and in writing, that **the Arabic text we have today is identical to the text as it was revealed to the Prophet.** Not even a single letter has yielded to corruption during the passage of the centuries.”*

Yusuf Ali, The Holy Qur'an: English Translation of the Meanings & Commentary (Madinah: King Fahd Complex, 1413AH), V.



Popular translator of the Qur'an



Maulvi Muhammad Ali

“Not even a diacritical point has changed”

*“The Qur’an is one, and no copy differing in even a diacritical point is met with.. There are, and always have been contending sects, but **the same Qur’an is in the possession of one and all... A manuscript with the slightest variation in the text is unknown**”*

Maulvi Muhammad Ali, Muhammad and Christ (Lahore: The Ahmadiyya Anjuman-i-ishaatt-Islam, 1921,7)



Influential Pakistani theologian



Dr. Shabir Ally

“exactly identical for over 1300 years”

*“Tony [Costa] pointed out that we have a copy of the Qur’an dating from 790 in the British Museum (MS2165 Ma’il Codice). Folks, that’s 1,300 years ago. And **we can compare that with what we’re reading today and we find them to be exactly identical.**”*

During a Debate with Tony Costa in Canada



Influential Canadian Scholar



Dr. Shabir Ally

“Muslims have not quarreled over what is the text...”

“But what is important to notice is that throughout the ages of Muslim history, the Muslims have not

*quarreled over what is the text of the Qur’an because **the text was known through memory work and through the written materials** handed down right from the time of the prophet Muhammad (peace and blessings of God be upon him). As I said, the two copies that were made **1,400 years ago**, one which is in **Tashkent, Russia**, for example, has been demonstrated by Ahmad von Denffer in his book *Ulum Al-Qur’an* to be an early copy from that time, and **we find no difference from that copy to what we’re reading today**”*



Conclusion:

What do they all agree upon?

- That the Qur'an we have today has not changed 'one iota' since its inception 1,400 years ago!
- But is that what the earliest Muslim scholars believed?
- Let's look at what they said concerning the Qur'an



[B] What did Early Muslim Scholars Say?

Early Muslim Claims concerning the Qur'an



Six Authoritative Hadith

1. **Sahih Bukhari** collected by Imam **Bukhari** (d. 256 AH, 870 CE), includes 7,275 ahadith
2. **Sahih Muslim** collected by **Muslim** al-Hajjaj (d. 261 AH, 875 CE), includes 9,200 ahadith
3. **Sunan Abu Dawood** collected by **Abu Dawood** (d. 275 AH, 888 CE), includes 4,800 ahadith
4. **Jai al-Tirmidhi** collected by **al-Tirmidhi** (d. 279 AH, 892 CE), includes 3,956 ahadith
5. **Sunan al-Sughra** collected by **al-Nasa'i** (d. 303 AH, 915 CE), includes 5,270 ahadith
6. **Sunan ibn Majah** collected by **Ibn Majah** (d. 273 AH, 887 CE), over 4,000 ahadith
or Muwatta Malik collected by Imam **Malik** (d. 179 AH, 795 CE), with 1,720 ahadith
(ahadith = plural of hadith)



Some Verses were LOST

Many (of the passages) of the Qur'an that were sent down were **known by those who died on the day of Yamama...but they were not known (by those who) survived them, nor were they written down**, nor had Abu Bakr, Umar, or Uthman (by that time) collected the Qur'an, **nor were they found with even one (person) after them.**

([Ibn Abi Dawud](#), *Kitab al-Masahif* p.23)



Some Verses DISAPPEARED

It is reported from Ismail ibn Ibrahim from Ayyub from Naafi from Ibn Umar who said: **“Let none of you say ‘I have acquired the whole of the Qur’an’. How does he know what all of it is when much of the Qur’an has disappeared? Rather let him say ‘I have acquired what has survived.’**

([as-Suyuti](#), [d. 1500sAD] *Al-Itqan fii Ulum al-Qur’an*, p.524).



Some Verses were FORGOTTEN

We used to recite a surah which resembled in length and severity to (Surah) *Bara'at*. **I have, however, forgotten it with the exception of this which I remember out of it:** “If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust”.

([Sahih Muslim](#), [d. 875 AD] Vol. 2:2286, p.501)



Some Verses were CANCELLED

We used to read a verse of the Qur'an revealed in their connection, **but later the verse was canceled**. It was: “convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased”.

([Sahih al-Bukhari](#), [d. 870AD] Vol. 5:416, pg.288)



Some Verses went MISSING

“Allah sent Muhammad (saw) with the Truth and revealed the Holy Book to him, **and among what Allah revealed, was the Verse of the *Rajam* (the stoning of married persons, male and female, who commit adultery) and we did recite this Verse and understood and memorized it. Allah’s Apostle (saw) did carry out the punishment of stoning and so did we after him. **I am afraid** that after a long time has passed, **somebody will say, ‘By Allah, we do not find the Verse of the *Rajam* in Allah’s Book’, and thus they will go astray by leaving an obligation which Allah has revealed.”****

(Sahih al-Bukhari, [d. 870AD] Vol. 8:817, pg.539)



Some Verses were OVERLOOKED

Khuzaimah ibn Thabit said: “I see **you have overlooked (two) verses and have not written them**”. They said “And which are they?” He replied “I had it directly (*tilqiyya* - ‘automatically, spontaneously’) from the messenger of Allah (saw) (Surah 9, ayah 128) ... Uthman said “I bear witness that these verses are from Allah”.

([Ibn Abi Dawud](#), *Kitab al-Masahif* p.11)



Some Verses were CHANGED

Abu Yunus, freedman of Aishah, Mother of Believers, reported: **Aishah** ordered me to transcribe the Holy Qur'an and asked me to let her know when I should arrive at the verse *Haftdhuu alaas-salaati waas-salaatiil-wustaa wa quumuu lillaahi qaanitiin* (2.238). When I arrived at the verse I informed her and **she ordered: Write it in this way**, *Hafidhuu alaas-salaati waas-salaatiil-wustaa wa salaatil 'asri wa quumuu lillaahi qaanitiin*. She added that **she had heard it so from the Apostle of Allah** (may peace be upon him)

([Muwatta Imam Malik](#), [d.795 AD] p.64)



Some Verses were MODIFIED

Altogether al-Hajjaj ibn Yusuf made eleven modifications in the reading of the Uthmanic text. ... In al-Baqarah (Surah 2.259) it originally read *Lam yatasanna waandhur*, but it was altered to *Lam yatasannah* ... In al-Ma'ida (Surah 5.48) it read *Shari ya'atan wa minhaajaan*, but it was altered to *shir 'atawwa minhaajaan*.

(Ibn Abi Dawud, *Kitab al-Masahif* p.117)



Some Verses were SUBSTITUTED

But Allah said "None of Our Revelations do We abrogate or cause to be forgotten but **We substitute something better or similar.**"

([Sahih al-Bukhari](#), Volume 6, Book 61, Number 527)



Some Verses were EATEN BY SHEEP

It was narrated that Aishah said: **“The Verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”**

([Sunan ibn Majah](#), d. 1277)



SUMMARY

Lost
Disappeared
Forgotten
Cancelled
Missing
Overlooked
Changed
Modified
Substituted
Eaten by Sheep

- Does this sound like a book which was **COMPILED Perfectly and Completely?**
- Does this not imply intentional human intervention right through its initial compilation?
- Let's now look and see if the text itself contains any Historical Anachronisms





[C] Historical Anachronisms

Internal Historical Problems proving Human errors



The Qur'an introduces a Samaritan too early

Sura 20:85-87, 95-97: [Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray. So Moses returned to his people, angry and grieved. ... [Moses] said, "And what is your case, **O Samiri?**"

Samaritans did not exist at the time of Moses (1400 BC)...

The Samaritans were created after the fall of the Northern Kingdom of Israel by Sargon II the Assyrian king in 722BC



And a Mosque too early

Sura 17:1 Glorified is He who took His slave for a journey by night from **al-Masjid al-Haram [Mecca]** to **al-Masjid al-Aqsa [Jerusalem]** (known as **Mi'raj – 621 AD**)

Dome of the Rock = 691 AD?

Masjid al Aqsa = 710 AD?

Mi'raj = 621 AD!

It can not even be the
Jewish temple of Jerusalem,
as it was destroyed in 70 AD!



And Coats of Chain-Mail too early

Sura 34:10-11: *“And We certainly gave David... And We made pliable for him iron, [Commanding him], “Make full coats of mail and calculate [precisely] the links””*

- David lived in 1,000 BC
- Coats of **chain mail** were not invented until 200 BC
- 800 years later!



The Qur'an mis-places Crucifixions too early

S.7:120-124 [Pharaoh said to sorcerers at the time of Moses = 1400 BC] *"Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know. I will surely cut off your hands and your feet on opposite sides; then **I will surely crucify you all.**"*

S.20:71 [Pharaoh said to magicians at the time of Moses = 1400 BC], *"You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and **I will crucify you** on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."*

S.12:41 [Pharaoh to a baker at the time of Joseph = 1800 BC], *"O two companions of the prison! `As for one of you, he will pour out wine for his lord to drink; and as for the other, **he will be crucified...**"*

- **Moses's pharaoh = 1447 BC; Joseph's pharaoh = 1800 BC**
- **Crucifixions were not even used in Egypt**
- **They were first introduced in 500 BC**
- **Thus, the Qur'an's crucifixions are in the wrong place, and 1,000 – 1,300 years too early!**



Then Denies the Crucifixion of Jesus

The Qur'an in 7th-8th c:

S.4:157 *And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." **And they did not kill him, nor did they crucify him;** but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain"*

The Historical Record:

- **Thallus** Greek (Samaritan hist. 52 AD)
- **Phlegon** Greek (Rome writer 1st c.)
- **Lucian** Greek Satirist (2nd c.)
- **Mara Bar-Serapion's** Letter Pagan (73 AD)
- **Josephus** Jewish (AD 37 to 90)
- **Tacitus** (Roman hist.-110 AD)

- **Greek, Roman, and Jewish Historians** from the 1st – 2nd century **ALL** agree that it was **Jesus** who was **on the Cross**.



It's got the Wrong Mary

Sura 19:28 = O Mary, you have certainly done a thing unprecedented. **O sister of Aaron**

Sura 66:12 = And Maryam, the **daughter of Imran**, who guarded her chastity

Sura 20:30 = Aaron, my [Moses] brother

- Miriam is the sister of Aaron and Moses
- All three are the children of Amran (Ex. 6:20)
- In Luke the Father of Mary is not Amran, but Heli (Luke 3:23)
- And she lived 1400 years after Aaron and Moses



Aaron

Miriam

Moses



It confuses the Qibla & the Ka'aba

The Qibla

Suras 2:144, 149-150: From 624 all Qiblas should be facing towards Mecca, yet we now find **4 QIBLAS!**

- **624 – 706:** All Qiblas are facing Petra (600 miles too far north)
- **727 =** The first Qibla facing Mecca
- **727 - 822:** 12% = Petra; 50% = Mecca, 38% = Confused
- **822 - 2018:** All finally facing Mecca

The Ka'aba

Suras 5:97, 2:125, 127, 3:96-97; 14:37; 22:26-27: Abraham and Ishmael build it...

- However the historical record has Abraham in Canaan
- Kissing the black stone was a Nabatean worship practice before Muhammad, and 600 miles further north.



It confuses Pharaoh, the Tower of Babel, & Haman

Sura 28:38 *"And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. So kindle for me, O Haman, [a fire] upon the clay and make for me a tower"*

Sura 40:36-37 *"And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways - The ways into **the heavens** - so that I may look at the deity of Moses; but indeed, I think he is a liar."*

- **Egypt** never built any towers. They built **pyramids** and temples.
Genesis 11:1-9 = tower is in Chaldea (southern Iraq)
- **Haman** was not an Egyptian, but a **Persian**
Esther 3:1 = Haman was the minister of the Persian king Ahasuerus (Xerxes 1 according to the Greeks) and reigned between 486-465BC.

Pharaoh (1500BC) and Haman (510BC) never met each other



It makes Alexander the Great an amazing engineer

Sura 18:96: *"Bring me sheets of iron" - until, when he had levelled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, **that I may pour over it molten copper**."*

- He Builds an iron and copper Wall between 2 mountains!
- In **330 BC?**
- There's no Record of such a wall in his 3 biographies!
- Such a feat would hardly be possible even today!



It refers to ‘futuristic’ coins (*Dirham*) too early

Sura 12:20 “a few dirhams counted out” (The coins used to buy Joseph)

- Joseph lived in **1800 BC**
- Coins were created = **600s BC** by the **Lydians**
- **Dirhams** were introduced **post 661 AD**, by the Sufyani family
- Could this be a later **Redaction**?
- vs. **Gen.37:28** = **Shekels** = 0.2 kgs. of silver!



A Sufyani Dirham (post 661 AD)



Conclusions on the Historical Anachronisms

- **The Authors of the Qur'an do not seem to know history well**
- **God would not make these kind of mistakes**
- **This is further proof that the Qur'an includes intentional human interventions**

- **What about where the Qur'an came from?**
- **Let's now investigate the sources of the Qur'an...**



[D] SOURCE CRITICISM

Borrowings from external sources



What Muslims Claim

- **The Qur'an is the eternal Word of Allah**
- **Its source comes from eternal tablets, “preserved” in heaven (S.85:22)**
- **It was revealed to correct the errors of previous revelations**
- **It is unfettered by human intervention**
 - **i.e. it does not come from man, but from God!**



Cain and Abel

Surah 5:32:

On that account: We ordained for the Children of Israel that if anyone slew a person -unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people...

Targum of Jonathan ben Uziah (2nd c.)

Mishnah Sanhedrin 4:5 (5th c.):

We find it said in the case of Cain who murdered his brother, 'the voice of thy brother's blood crieth out' it does not sayeth he hath blood in the singular, but bloods in the plural.'

Thou was created single in order to show that to him who kills a single individual, it should be reckoned that he has slain the whole race. But to him who has preserved the life of a single individual, it is counted that he has preserved the whole race.



Solomon and Sheba

Surah 27:17-44:

(aya 17) And before Solomon were marshalled his hosts-of Jinns and men, and birds, and they were all kept in order and ranks.

(20) And he took a muster of the Birds; and he said: `Why is it I see not the Hoopoe? Or is he among the absentees?

(21) I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).

(22) But the Hoopoe tarried not far: he (came up and) said: `I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

(23) I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne...

(27) (Solomon) said: `Soon shall we see whether thou hast told the truth or lied!

(28) Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return."

(29) (The queen) said: "Ye chiefs! Here is-delivered to me-a letter worthy of respect.

(30) It is from Solomon, and is (as follows): `In the name of Allah, most Gracious, Most Merciful: Be ye not arrogant against me, but come to me in submission (to the true Religion)."

(32) She said: "Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence."

(33) They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

(35) She said..."But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

(42) So when she arrived

(44) she was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass."

II Targum of Esther (2nd c.):

Solomon...gave orders...I will send King and armies against thee...(of) Genii [jinn] beasts of the land and the birds of the air.

Just then the Red-cock (a bird), enjoying itself, could not be found; King Solomon said that they should seize it and bring it by force, and indeed he sought to kill it.

But just then, the cock appeared in the presence of the King and said, "I had seen the whole world (and) know the city and kingdom (of Sheba) which is not subject to thee, My Lord King. They are ruled by a woman called the Queen of Sheba. Then I found the fortified city in the Eastlands (Sheba) and around it are stones of gold and silver in the streets." By chance the Queen of Sheba was out in the morning worshipping the sea, the scribes prepared a letter, which was placed under the bird's wing and away it flew and (it) reached the Fort of Sheba. Seeing the letter under its wing (Sheba) opened it and read it.

"King Solomon sends to you his Salaams. Now if it please thee to come and ask after my welfare, I will set thee high above all. But if it please thee not, I will send kings and armies against thee."

The Queen of Sheba heard it, she tore her garments, and sending for her Nobles asked their advice. They knew not Solomon, but advised her to send vessels by the sea, full of beautiful ornaments and gems...also to send a letter to him.

When at last she came, Solomon sent a messenger...to meet her...Solomon, hearing she had come, arose and sat down in the palace of glass. When the Queen of Sheba saw it, she thought the glass floor was water, and so in crossing over lifted up her garments. When Solomon seeing the hair about her legs, (He) cried out to her..."



Jesus and the Palm Tree

Surah 19:22-26:

So she conceived him [Jesus], and she retired with him to a remote place.

And the pains of childbirth drove her to the trunk of a palm tree: She cried (in her anguish): 'Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!'

Then [the babe 'Isa (Jesus)] cried unto her from below her, saying: 'Grieve not! for thy Lord hath provided a rivulet beneath thee:

And shake towards thyself the trunk of the palm tree; it will let fall fresh ripe dates upon thee.

So eat and drink and cool (thine) eye.

The Lost Books of the Bible (2nd c.):

Now on the third day after Mary was wearied in the desert by the heat, she asked Joseph to rest for a little under the shade of a Palm Tree. Then Mary looking up and seeing its branches laden with fruit (dates) said, 'I desire if it were possible to have some fruit.' Just then the child Jesus looked up (from below) with a cheerful smile, and said to the Palm Tree, 'Send down some fruit.' Immediately the tree bent itself (toward her) and so they ate. Then Jesus said, 'O Palm Tree, arise; be one of my Father's trees in Paradise, but with thy roots open the fountain (rivulet) beneath thee and bring water flowing from that fount.'



Further Borrowed Jewish/Christian Sources

- **S.3:35-37** Mary, Imran, Zechariah = Proto-Evangelion's James Lesser (2nd c.)
- **S.3:49** Creating birds from clay = Thomas gospel of the infancy of Jesus Christ (2nd c.)
- **S.5:31** Burying a Raven = Targum of Johanan-Ben-Uzziah (2nd c.)
- **S.7:171** Raising Mountains= The Abodah Sarah (2nd c.)
- **S.19:29-33** Baby Jesus talking = the First gospel of the infancy of Jesus Christ (2nd c.)
- **S.21:51-71** Abraham destroying idols in the Ka'aba, in Mecca = The Mishnah of Rabbah (2nd c.)

Note: these 'borrowings' were written between the 2nd – 5th centuries, thus long after the Bible was canonized, suggesting that **the creators of the Qur'an borrowed the wrong material!**



[E] THE 2 COMPILATIONS OF THE QUR'AN

If it is eternal and complete by 632 AD, why were two Compilations needed?



What Sources can we Turn to?

Concerning the Qur'an's Compilation

- To understand the Muslim's claims we have to go to the earliest Islamic references to the Qur'an's compilation, which is found in a late 9th century Hadith
- **Sahih Bukhari, Vol 6:509-510**
- According to Bukhari, there were 2 different compilations of the Qur'an



COMPILATION #1 (Abu Bakr 632-634 AD)

Al Bukhari 6:509

Between 632-634 AD the first Caliph **Abu Bakr** did not have the Qur'anic text written down. **Umar**, the 2nd Caliph, who was with him, warns that since many who memorized it had died, therefore “a large part of the Qur'an may be lost”. So, they called **Zaid ibn Thabit** (Muhammad's secretary), to write it down

Thabit felt it was too difficult to write down, because it was something which even Muhammad didn't do in his lifetime.

509. Narrated Zaid bin Thābit رضي الله عنه:
Abū Bakr Aṣ-Ṣiddīq sent for me when the people of Yamā-ma had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khaṭṭāb sitting with him. Abū Bakr رضي الله عنه then said (to me), "Umar has come to me and said: "Casualties were heavy among the Qurrā' of the Qur'ān (i.e. those who knew the Qur'ān by heart) on the day of the Battle of Yamāma, and I am afraid that more heavy casualties may take place among the Qurrā' on other battlefields, whereby a large part of the Qur'ān may be lost. Therefore I suggest, you (Abū Bakr) order that the Qur'ān be collected." I said to 'Umar, "How can you do something which Allāh's Apostle صلى الله عليه وسلم did not do?" 'Umar said, "By Allāh, that is a good project." "Umar kept on urging me to accept his proposal till Allāh opened my chest for it and I began to realise the

٥٠٩ - حدثنا موسى بن إسماعيل،
عنه إبراهيم بن سعيد: حدثنا ابن
شباب، عن عبيد بن السباق: أن
زيد بن ثابت رضي الله عنه قال:
أرسل إلي أبو بكر الصديق مقتلاً
أهل البعثة فإذاً عمر بن الخطاب
عنده. قال أبو بكر رضي الله عنه:
إن عمر أتاني فقال: إن القتل قد
استحضر يوم البعثة بقراء القرآن،
وإن أحمسى أن يستحضر القتل بالقراء
بالمواطنين فيذهب كثير من القرآن.
وإني أرى أن تأمر بجمع القرآن. قلت
لعمرك: كيف تفعل شيئاً لم يفعله
رسول الله صلى الله عليه وسلم؟ قال:



COMPILATION #1 (Abu Bakr 632-634 AD)

Al Bukhari 6:509

Thabit finally agreed, and looked for verses collected from **palm stalks, stones, and the memories** of surviving warriors. At times only one person remembered a verse (surah 9:128-129).

This first compilation remained with Abu Bakr (1st Caliph), then with Umar (2nd Caliph), then with his daughter, **Hafsa**.

project." Abū Bakr kept on urging me to accept his idea until Allāh opened my chest for what He had opened the chests of Abū Bakr and 'Umar ﷺ. So I started looking for the Qur'ān and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Sūrat At-Tauba (Repentance) with Abī Khuzaima Al-Anṣārī, and I did not find it with anybody other than him. The Verse is:

Verily there has come unto you an Apostle (Muḥammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty.....(till the end of "Sūrat-Barā'a (At-Tauba) (9:128-129)

Then the complete manuscripts (copy) of the Qur'ān remained with Abū Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar ﷺ.

جمع القرآن، وما كان من قبله
شيئا لم يفعلته رسول الله صلى الله عليه
وسلم؟ قال: هو والله خير. قلتم: يزل
أبو بكر يبرأ جعني حتى شرح الله
صدري للذي شرح له صدر أبي بكر
وعمر رضي الله عنهما، فتتبعنا
القرآن أجمع من العصب واللحاف
وصدور الرجال حتى وجدنا آخرة
سورة التوبة مع أبي خزيمة الأنصاري
لم أجدها مع أحد غيره. لقد جاءكم
رسول من أنفسكم عزيز عليكم
ما عنتكم - حتى خاتمة برآة. فكانت
الصحف عند أبي بكر حتى توفاه الله،
ثم عند عمر حياته، ثم عند حفصة
بنت عمر رضي الله عنها.



COMPILATION #2 (Uthman 652 AD)

Al Bukhari 6:510

Hudhaifa was afraid that the people of Syria and Iraq had different 'recitations' of the Qur'an; so he asks **Uthman** to have the Qur'an written down a **second time**, using Hafsa's 1st compilation as the model.

Uthman orders four compilers (Thabit, Zubair, Al-as, & Hisham) to **rewrite the text**.

🕌 : Hudhaifa bin Al-Yamān came to 'Uthmān at the time when the people of Shām and the people of 'Irāq were waging war to conquer 'Ārmiyya and Ādhar-bījān. Hudhaifa was afraid of their (the people of Shām and 'Irāq) differences in the recitation of the Qur'ān, so he said to 'Uthmān, "O chief of the Believers! Save this nation before they differ about the Book (Qur'ān) as Jews and the Christians did before." So 'Uthmān sent a message to Hafsa saying, "Send us the manuscripts of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthmān. 'Uthmān then ordered Zaid bin Thābit, 'Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Raḥmān bin Hārith bin Hishām to re-

إبراهيم: حدثنا ابن شهاب: أن أنس ابن مالك حدثه: أن حذيفة بن اليمان قدم على عثمان، وكان يغزى أهل الشام في فتح إرمينية وأذربيجان مع أهل العراق. فافزع حذيفة اختلافهم في القراءة، فقال حذيفة لعثمان: يا أمير المؤمنين، أدرك هذه الأمة قبل أن يختلفوا في الكتاب اختلاف اليهود والنصارى. فأرسل عثمان إلى حفصة أن أرسلي إلينا بالصحف ننسخها في المصاحف ثم نردّها إليك. فأرسلت بها حفصة إلى عثمان، فأمر زيد بن ثابت، وعبد-




COMPILATION #2 (Uthman 652 AD)

Al Bukhari 6:510

If the four had any disagreement, they were to write it in the **Quraishi dialect** (Note: written Arabic dialects require the use of diacritical marks, & vowellization, which don't appear until the next century)

Uthman sends a **copy** to every Muslim province. There were **9 provinces**, including Basra, Baghdad, Damascus, Jerusalem, Cairo, Alexandria, Aden, Herat, and Nishapur. So, we should have 9 Qur'anic manuscripts to look at! (Where are they?)

write it in the dialect of Quraish as the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthmān returned the original manuscripts to Ḥafṣa. 'Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zaid bin Thābit added, "A Verse from Sūrat Aḥzāb was missed by me when we copied the Qur'an and I used to hear Allāh's Apostle  reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

'Among the Believers are men who have been true in their covenant with Allāh.' (33:23)

مستحرفها في المصحف. و قال عثمان
للرّهط القرشيين الثلاثة: إذا اختلفتم
أنتم وزيد بن ثابت في شيء من
القرآن فاكتبوه بلسان قريش فإتوا
نزل بلسانهم، ففعلوا حتى إذا نسخوا
المصحف في المصاحف رد عثمان
المصحف إلى حفصة وأرسل إلى كل
أفق بمصحف مما نسخوا. وأمر
بما سواه من القرآن في كل صحيفة
أو مصحف أن يحرق. قال ابن شهاب:
وأخبرني في خارجة بن زيد بن ثابت
قال: فتمتدت آية من الأحزاب حين
نسخنا المصحف قد كنت أسمع



COMPILATION #2 (Uthman 652 AD)

Al Bukhari 6:510

Once the copies of Uthman's 2nd compilation were sent to the 9 provinces, he then "*ordered that **all other Qur'anic materials**, whether written in fragmentary manuscripts, or whole copies, be **burnt**.*"

Why would you burn manuscripts, unless there is something you are trying to **cancel**?

Wouldn't it be great to have everything that was burned to look at, so that we could see what they canceled?

write it in the dialect of Quraish as the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthmān returned the original manuscripts to Ḥafṣa. 'Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zaid bin Thābit added, "A Verse from Sūrat Aḥzāb was missed by me when we copied the Qur'an and I used to hear Allāh's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

'Among the Believers are men who have been true in their covenant with Allāh.' (33:23)

مستحوها في المصاحف. و قال عثمان
للرهب القريشيين الثلاثة: إذا اختلفتم
أنتم وزيند بن ثابت في شيء من
القرآن فاكتبوه بلسان قريش فإتينا
نزل بلسانهم، ففعلوا حتى إذا نسخوا
الصحف في المصاحف رد عثمان
الصحف إلى حفصة وأرسل إلى كل
أفق بمصحف مما نسخوا. وأمر
بما سواه من القرآن في كل صحيفة
أو مصحف أن يحرق. قال ابن شهاب:
وأخبرني في خارجة بن زيد بن ثابت
قال: فتعدت آية من الأحزاب حين
نسخنا المصحف قد كنت أسمع



Compilation Questions - 1

Concerning al Bukhari 6:509 – Abu Bakr’s 1st compilation of the Qur’an

- Why didn’t God choose a language which could accommodate the Qur’an?
 - (i.e. no diacritical marks, nor vowelization until the 8th – 9th centuries)
 - Hebrew & Greek already existed, and were previously used...why not use either of them?
- Why didn’t God choose a man who could ‘read and write’?
 - Writing down the Qur’an and preserving it was his primary remit
 - So, why didn’t he do either before he died?



Compilation Questions - 2

Concerning al Bukhari 6:509 – Abu Bakr’s 1st compilation of the Qur’an

- Why didn’t Muhammad learn to read and write?
 - He had 22 years to do so (Note: I learned to read Arabic in 2 weeks!)
- What about Zaid ibn Thabit? He was Muhammad’s secretary! Isn’t that the job of secretaries?
- Why didn’t Abu Bakr make copies and disperse them to the 9 provinces in 634 AD, as Uthman did later on?
 - These included: Basra, Baghdad, Damascus, Jerusalem, Cairo, Alexandria, Aden, Herat, and Nishapur



Compilation Questions - 3

Concerning al Bukhari 6:510 – Uthman’s 2nd compilation of the Qur’an

- How could there be **dialectal differences** in the mid 7th c.?
 - Dialects require diacritical marks, and vowellization
 - These were not introduced until the 8th century
 - And they were not finalized until possibly another century later
- Why did Uthman **burn** all of the other copies?
 - Doesn’t that suggest that they didn’t agree?
 - Wouldn’t it be great to have them to compare with?



Compilation Questions - 4

Concerning al Bukhari 6:510 – Uthman's 2nd compilation of the Qur'an

- Where are the copies of the Qur'an sent to the **9 cities**?
 - They would only be 1400 yrs. old, we have 1700 yr. old New Testaments
 - All of those cities (outside of Jerusalem) are still Islamic today
 - Even one completed 7th c. copy would suffice!
- Why, if Uthman standardized the Qur'an to just one copy, are there now a multiplicity of **different Arabic Qur'ans** today?
- What about the earliest extant manuscripts which do exist? Should we not take a look at them to find out just how similar they are to our present Hafs text?



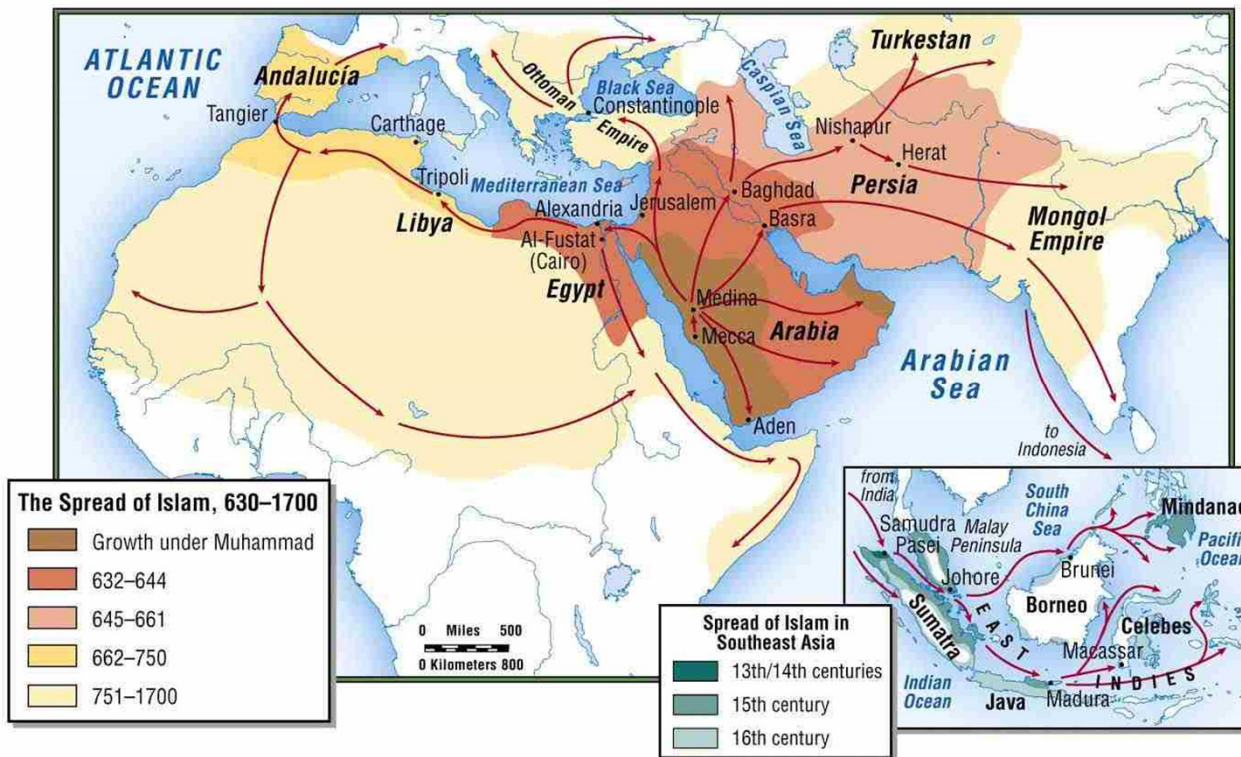
[F] THE 6 EARLIEST QUR'ANIC MANUSCRIPTS

These are the 6 earliest MSS claimed by Muslim and Secular Scholars



Nine Codices sent to Nine Cities

By 650 Different Versions in Different Cities



Codices sent to: Basra, Baghdad, Damascus, Jerusalem, Cairo, Alexandria, Aden, Herat & Nishapur

They were sophisticated literate cities, where Qur'ans would be protected and preserved

Four Metropolitan Codices

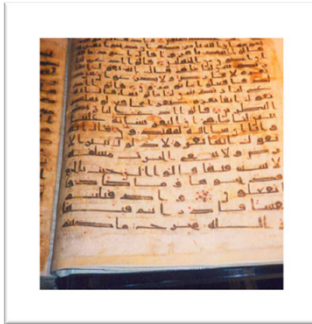
By 650 Different Versions in Different Cities



Earliest compiled Qur'ans were written by four early scribes. Yet no uniform Qur'an in the early years of Islam

Length and contents within the earliest Qur'ans differ

A LOOK AT THE 6 EARLIEST EXTANT MANUSCRIPTS



Ms. 11, Cairo papyrus parchment, 7-1100, inv. Paris, N° 9, Arabe 525, E 59 verso.
Copyright © BNU, Paris.



Mohamed Gelf el-Shack, his son Ahmed and Hassan el-Zemany, caretaker of the al-Hussein Mosque, display the Uthman Quran in the reliqs room of the mosque



Six Earliest Qur'ans

Topkapi (Turkey)



Samarkand (Uzbekistan)

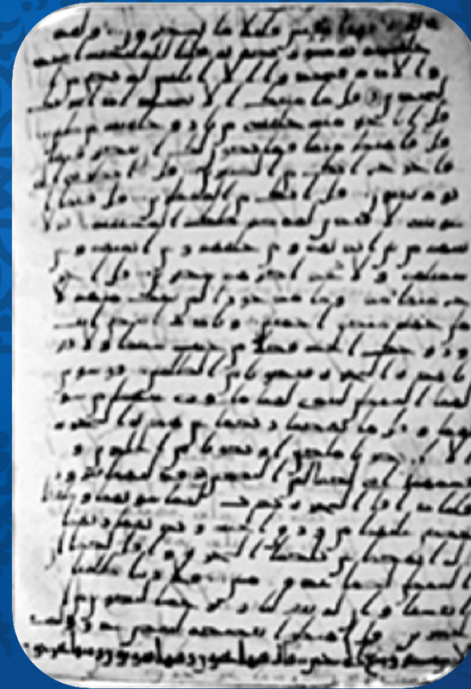


Six Earliest Qur'ans

Ma'il (London, England)



Paris Petropolitanus (Paris, France)

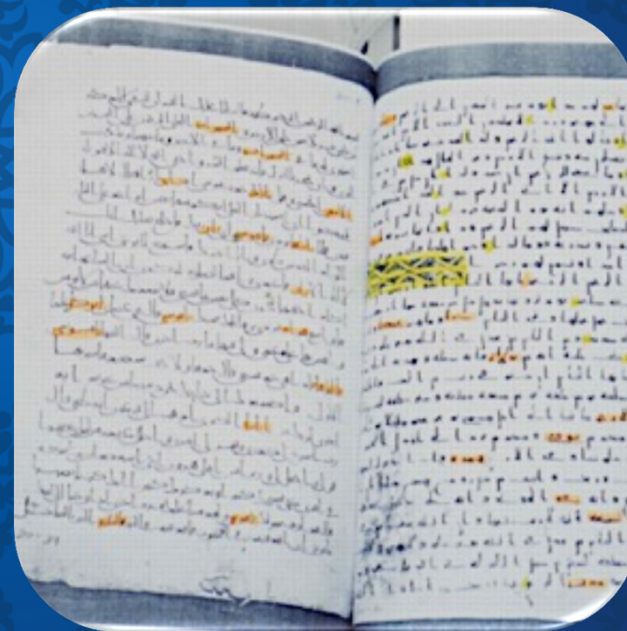


Six Earliest Qur'ans

Al Hussein (Cairo, Egypt)



Sana'a (Yemen)



What do the Scholars Say

Their conclusions concerning the Six Earliest Qur'ans



Two Turkish Muslim Scholars

The 2002-2007 'al Mushaf al Sharif' Investigation

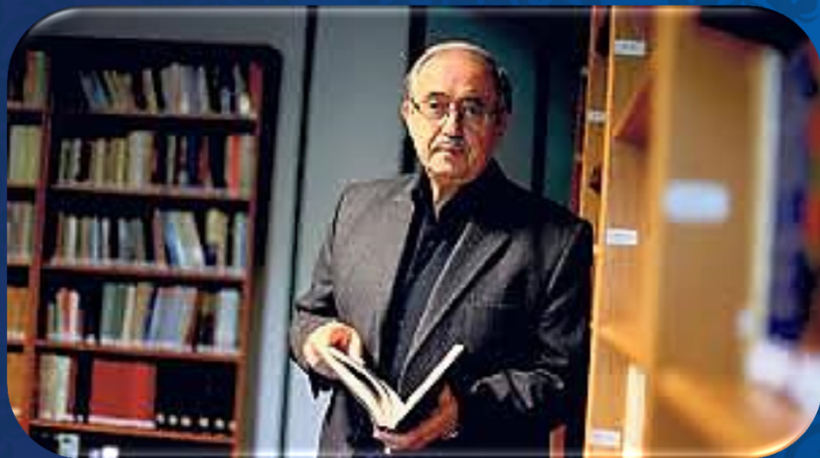


Prof. Dr. Ekmeleddin İhsanoğlu

- **Founding Director General of IRCICA (1980-2004)**
- **Secretary General of the Organisation of the Islamic Conference Research Centre**

Two Turkish Muslim Scholars

The 2002-2007 'al Mushaf al Sharif' Investigation



Dr. Tayyar Altıkulaç

- **Leading scholar in Qur'anic studies**
- **Ex-president of Turkish religious affairs**
- **Deputy in the Turkish parliament**

A Brave Confession

Prof. Dr. Ekmeleddin İhsanoğlu

“We have none of Uthman’s Mushafs”

“Nor do we have any copies from those Mushafs”

“These Mushafs date from the later “Umayyad period”



Topkapi Muşhaf



A Brave Confession

Dr. Tayyar Altıkulaç

“No serious scholarly work has been done on them”

“These Mushafs date from the early – mid 8th c.”

“They are not Uthmanic, nor copies sent by him”



Topkapi Muşhaf

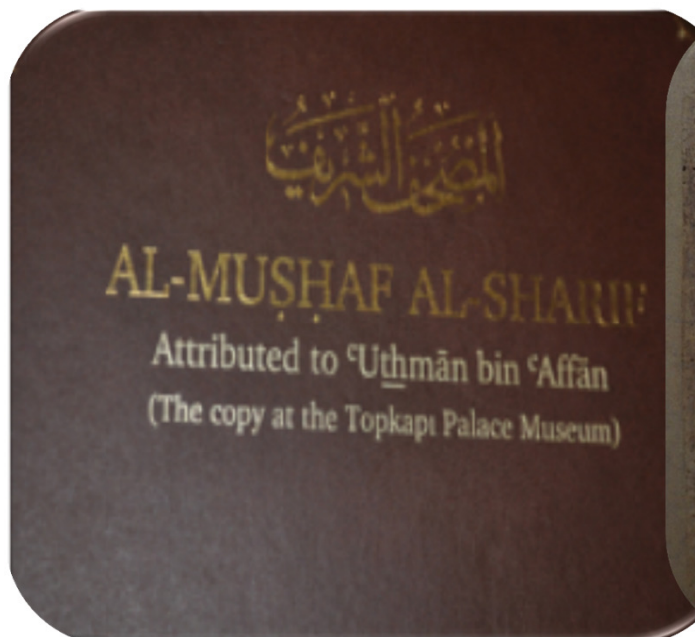


Topkapi

Conclusions



Topkapı Mushaf: early-Mid 8th c.



Investigative book on Topkapı
(out of print, but in some libraries, including Pfander)



Fragment of the Topkapı



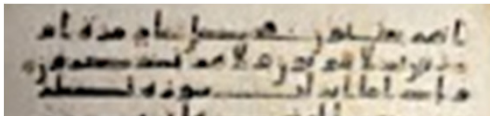
Example of later diacritical
Marks & vowelization



Conclusions of Muslim Scholars

Dr. Tayyar Altıkulaç: Topkapi

Dated to “*the second half of the first century A.H. and the first half of the second Century A.H. [due to] “vowelling and dotting.”* (i.e. early - mid 8th century) (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:81)



“*Even though we would like to publish this sacred text as the Muşhaf of Caliph ‘Uthmān, our research indicated that it was neither the private Muşhaf of Caliph ‘Uthmān, nor one of the Muşhafs he sent to various centers.*” (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:23)



Conclusions of Muslim Scholars

Dr. Tayyar Altıkulaç

“There are deviations from grammatical rules (Laḥn) and spelling mistakes in the Muşhafs attributed to Caliph ‘Uthmān ” (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:41f)

He concludes: *“**2,270 instances** where there is a **difference** from the [consonantal skeleton] of the Fahd Muşhaf ”* (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:81)



Differences Between Texts

Topkapi (mid 8th c.)

Surah 14:38

*“You know what we conceal and what he
revealed”*

(Keith Small p 74)

Cairene Text (1924 Canon)

Surah 14:38

*“You know what we conceal and what we
reveal”*

Differences Between Texts

Topkapi (mid 8th c.)

Surah 3:158

“If you should die or be slain, you shall not be gathered”

(Keith Small p87-89)

Cairene Text (1924 Canon)

Surah 3:158

“If you should die or be slain, before Him you shall undoubtedly be gathered”

Samarkand

Conclusions



Samarkand Muṣḥaf: early-Mid 8th c.



Monumental Codex



Unsophisticated



Script helps to date it



Conclusions of Muslim Scholars

Dr. Tayyar Altıkulaç: Samarkand *'It is not Uthmanic, as it dates from the 8th c.'*

Six Reasons to discredit this Muşhaf:

Undisciplined spelling

Different writing styles

Scribal mistakes

Copyist mistakes

Written by someone with little experience

With later additions (only goes to Sura 43)



(Altıkulaç, 'Al-Mushaf al-Sharif' 2007:65,71-72)



What is preserved in the Samarkand?

Samarkand only has 43 Surahs

Yet, within those 43 Surahs:

- 1 surah = Complete (surah 6)
- 24 surahs = Partial
- 18 surahs = Do not Exist

(Altikulaç, 'Al-Mushaf al-Sharif' 2007:65,71-72)



Ma'il

Conclusions



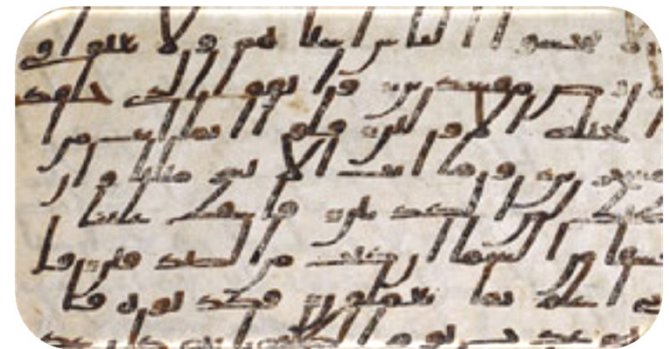
Ma'il Muşhaf: in London



Style of writing helps to date it



See rudimentary script



British Library catalogue



Conclusions of Muslim Scholars

Ma'il: In the British Library (Ridblatt Gallery)

- Written in the Hijazi Script
- Only up to Sura 43
- Includes only 53% of the Qur'an
- Date: early 8th c. (Altıkulaç)
or late 8th c. (Dr. Martin Lings)



Al Hussein

Conclusions



Al Husseini Cairo Mushaf: early to Mid 8th c.



Monumental Codex



A caliph's Qur'an?



Script and versification date it



Conclusions of Muslim Scholars

Dr. Tayyar Altıkulaç: on the al-Husseini manuscript

- “This is not Uthmanic”
- “It is dated from early to mid 8th c.”
- *It was stated that the Cairo copy... might have been written on the order of ‘Abd al-‘Aziz b. Marwan (d.704), the governor of Egypt. However, **the reason for reaching this conclusion has not been explained.** We share the view that this copy is not one of the Mushafs attributed to Caliph ‘Uthman.”* (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:36-footnote 14a)

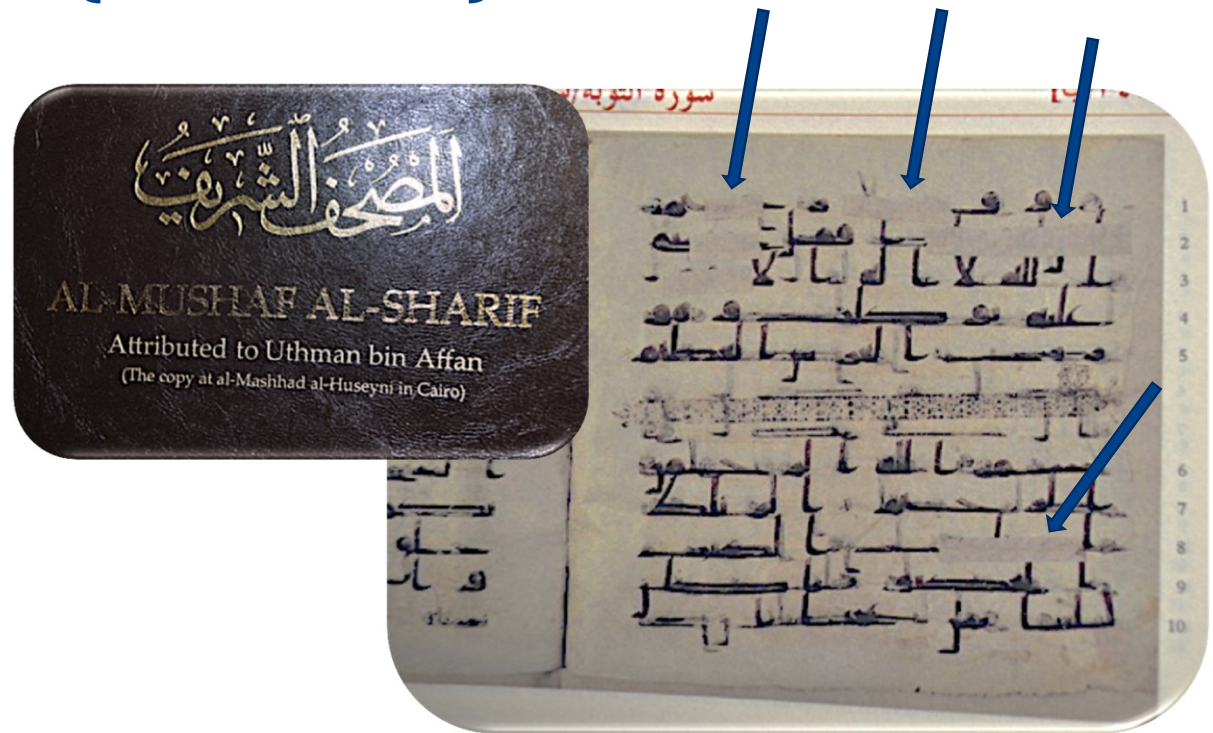


Al Husseini Muṣḥaf (mid 8th c.)

Francois Deroche

- “Monumental manuscripts are later... the bigger the later”

Note the coverings over the text (see the blue arrows), signifying hiding, or censoring the original written text.

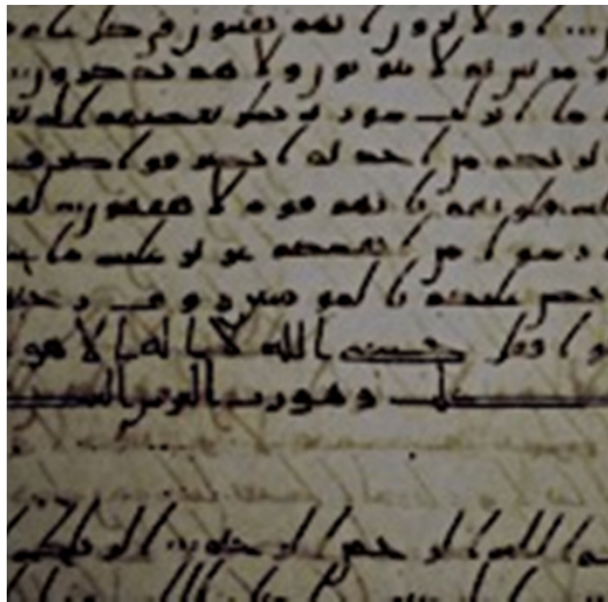


Parisino-Petropolitanus

Conclusions



Parisino-Petropolitanus: early 8th c.



Rudimentary script



A different script



Pl. 11. *Carta parisino petropolitana*, 7: 10-25 (ms. Paris, BNF, Arabe 528, f. 30 verso).
Correction 1. © BNF, Paris.

Script helps to date it



Conclusions of Muslim Scholars

Francois Deroche on the Petropolitanus Text

- There are corrections to the text
- It disagrees with the 1924 Caireen Mushaf in 93 places
- *“Five different copyists”*
- *“Later modified with erasures and additions”*
 - Arabe 328 = **26% of the Qur’an**
 - Arabe 330g = 15% of the Qur’an
 - Arabe 614a = 4.2% of the Qur’an



Differences Between Texts

Petropolitanus

Surah 14:37

“Our lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer, and make hearts among the people incline towards them”

(Keith Small p 80)

Cairene Text (1924 Canon)

Surah 14:37

“Our lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline towards them”

(Keith Small p 80)

Significance of Differences

Muslims respond: “It is no big difference”

1. It is significant if the Qur’an is perfect and unchanged
2. The difference is subtle, but it is different... because the repentance of the people is no longer a result of Abraham’s settling people near God’s sacred house (as in the Petropolitanus manuscript), but instead, their repentance is something Abraham is requesting of God as a result of his actions: i.e. “so” (according to the standard 1924 Hafs edition used today)



Sana'a

Conclusions



Sana'a Muṣḥaf: 705AD...



Two different scripts



Orange highlights = variants



Conclusions of the Scholars

Karl-Heinz Ohlig on the Sana'a (1981-present)

“The Qur’an began to be compiled in the last two decades of the 7th century, with other versions continuing until the 9th century”



Conclusions of the Scholars

Dr. Gerd Puin on the Sana'a (1981-present)

- “*Oldest parchments & papers of any Qur’anic Ms*”
- “Yet, more than half of the text is ambiguous letters which need diacritical marks for understanding. Adding vowels helped correct mistakes. Changes in orthography [conventional spelling system of a language] are found in **geographical** tradition schools”
- But this Sana’a manuscript is more interesting than the others, because it turns out it is a **Palimpsest!**
- Let’s take a look at the lower layer of this Palimpsest.



[G] THE 2 LAYERS OF THE SANA'A PALIMPSEST

The lower layer is indeed problematic



DISCOVERED IN SANA'A, YEMEN

This was the manuscript which is considered the oldest MSS in existence today



Two pages from the Sana'a Manuscript collection

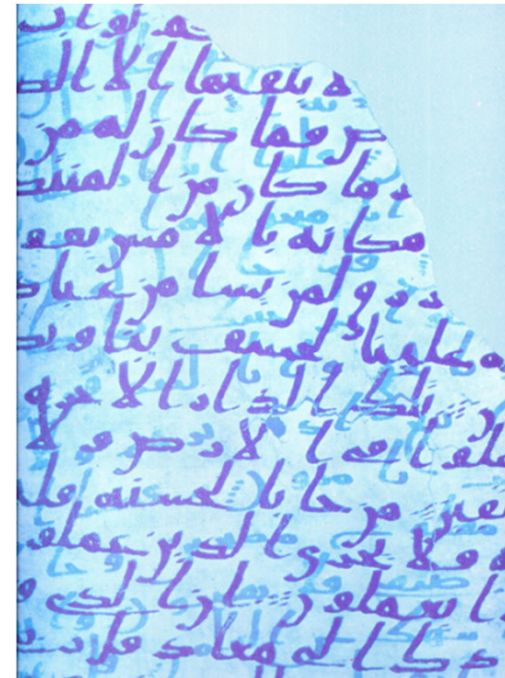


THE SANA'A PALIMPSEST

Under closer scrutiny they found another layer of text

An Ultraviolet light photograph of the parchment on the right ->

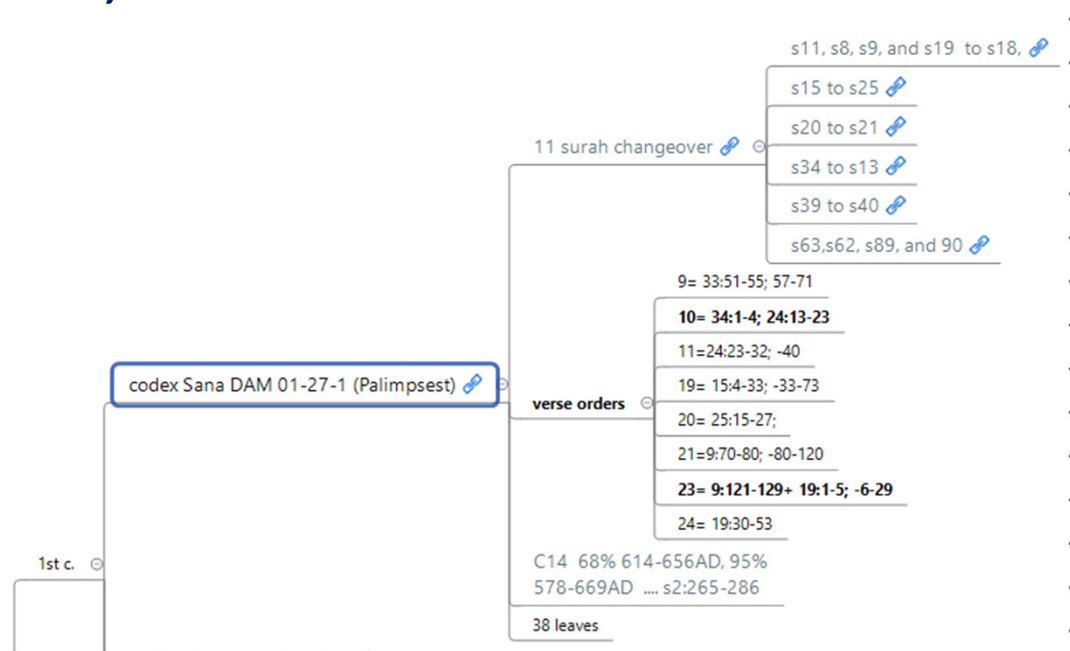
- Note the lower (lighter) text underneath
- The lower text is dated from 671 AD – 705 AD
- The Upper text is dated from 705 AD ->



SANA'A MSS DAM 01-27-1

From the Dar al-Makhtutat, Sana'a, Yemen

- 38 leaves
- The Lower text has been dated to the latter 7th century, and contains 63 verses
- The upper text to the early 8th century



Questions about the Lower text

WHY WAS THE LOWER TEXT ERASED?

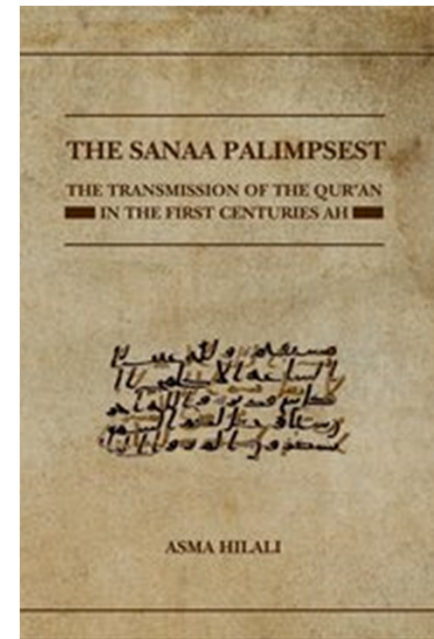
- 1) **Possibly the text had faded, and was illegible**
- 2) **Possibly the text was inaccurate, and needed correcting**
- 3) **Possibly the text was obsolete, and needed updating (p12)**
- 4) **Possibly the text was a 'nascent' form of the later upper text**



Scholar's Opinions*

Taken from Dr Asma Hilali's 'The Sanaa Palimpsest'

- Dr Gerd Puin, Dr Elizabeth Puin and B. Sadeghi & M. Goudarzi all consider: *“the palimpsest to be part of a complete Qur’an codex that is a vestige of a non-canonical reading”* (p15)
- Sadeghi & M. Goudarzi, and E. Puin believe *“the lower text constitutes in itself documentary evidence of a non-canonical Qur’an”* (p16)
- Sadeghi & M. Goudarzi believe the lower text is related to the Qur’an codex of **‘Abd allah Ibn Mas’ud** (652 AD). They believe that the variants fit within the reports by early sources about the companion codices. (p15)
- Dr Elizabeth Puin disagrees, and believes it is not Uthmanic, and not from Ibn Mas’ud’s codex, but suggests that the *“lower text was in the process of being corrected and made more precisely canonical”* (p15). She *“considers the two layers as stages in a process of canonization”* (p16) and explains that *“the various categories of corrections as attempts to ‘standardize’ the lower text”* (p17)
- They all agree that there are more variants in the lower text than in the upper text. (p16)



Asma Hilali's Opinions

From her book: 'The Sanaa Palimpsest'

- Hilali admits that the RC14 dating of two samples of the Sana'a Parchment date between: 543-643 AD and 433-599 AD (p20)
 - Note that the median half way point (known as the 'Bell curve') of the first date is 593 AD, which is earlier than the first Qur'anic revelations (in 610 AD)
 - Note that the entire second date (433 AD – 599 AD) precedes not only most of Muhammad's life (570 AD – 632 AD), but precedes the beginning of the Qur'anic revelation itself (610 AD)
- Hilali also admits that there are no similarities between the lower text "*and the Qur'anic variants available to us following the Sunni as well as the Shi'a compilations*" (p22)



Hilali's conclusions*

Note: these conclusions all fall within the 'Classical Narrative'

- 1) There are deviations (as E. Puin calls them) or variants (as Sadeghi and Goudarzi call them) in the lower layer of the Palimpsest
- 2) The **63 verses** found in the lower text contain **70 variants** from the 1924 canonical text we use today
- 3) Hilali believes the lower text was a **product of a 'reading circle'**
- 4) The upper (or the later) text of the Palimpsest contains variants as well (we'll note these later)
- 5) Therefore, both the lower and the upper texts were corrected significantly



Dr Elizabeth Puin's conclusions*

Note: these conclusions all fall outside the 'Classical Narrative'

- The lower text is neither Uthmanic, nor from Ibn Mas'ud's codex, so she concludes that the "***lower text was in the process of being corrected and made more precisely canonical***"
- Thus, the two layers were "***stages in a process of canonization***"
- She suggests that the corrections pre-date the Upper text, and "***were so many that at some stage the corrector abandoned the corrections and the text was palimpsested***"



LOWER/UPPER TEXTUAL DIFFERENCES

Comparing the Sana'a Lower Text with the 1924 'Hafs' Canonical Text



WHICH SURAHS DO WE HAVE?

Page Lower Text Upper Text

1		6:49-61; -73
2	2:87-96;-105	6:149-159; 159-7:11
3		
4		
5	8:73-9:7;- 16	16:73-89; - 102
6	9:17-25;?	16:102-118; -17:6
7		17:40-59; -74
8		
9	33:51-55; 57-71	19:38-64; -93
10	34:1-4;24:13-23	20:1-44; -74
11	24:23-32;-40	20:74-98;-130
12		
13		21:42-72;-92
14		
15		
16		25:10-34;-59
17		
18		

Page Lower Text Upper Text

19	15:4-33;-33-73	28:58-74;-86
20	25:15-27;	29:29-40;-43-53
21	19:70-80;-81-120	30:26-40; -54
22		
23	9:121-129+ 19:1-5;-6-29	32:20-33:6; -18
24	19:30-53	33:18-28;-29-37
25		34:53-35:9; -10 -18
26		37:38-57; 73-90
27		37:102-134; -171
28		
29		
30		41:17-27; -33-43
31		41:47-42:5; -10-21
32		42:21-38; -48
33		43:63-69; 89 -44:10
34		47:15-20; 32 -48:2
35		55:17-56:3; -5-68
36		56:96-57:10; 16-22
37		57:22-58:6;11-22
38		59:1-10;14-60:1



LOWER TEXT VARIANTS*

63 VERSES WITH 70 VARIANTS

- Verbs and nouns (25 times)
- Article differences
- Participle differences
- Conjunction differences
- Preposition differences
- Isolated letters (29 times)
- Expression differences
- Entire sentences (16 times) [note: some overlap within the same verses]
- Let's look at some examples...

Sentences that are different
Expressions that are different
Verbs that are different
Nouns which are different
Prepositions that are different
Pronouns that are different



SURAH 2:88 (PAGE 2A)*

Sana'a Palimpsest		1924 Cairo	
Bi-zulmihim	for their Injustice	Bi-kufrihim	for their Unbelief
And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their <u>INJUSTICE</u> , so little is it that they believe		And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them <u>for their unbelief</u> , so little is it that they believe	



SURAH 8:74 (PAGE 5A)

Sana'a Palimpsest		1924 Cairo	
Jahadu ma'aka fi sabili'llah bi-amwalihim wa anfusihim	They did jihad (struggle) in the name of Allah with their money and themselves	Jahadu fi sabili'llah	They did jihad (struggle) in the name of Allah
<p>But those who have believed and emigrated and they did jihad (struggle) in the name of Allah <u>with their money and themselves</u> and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.</p>		<p>But those who have believed and emigrated and they <u>did jihad (struggle) in the name of Allah</u> and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.</p>	



SURAH 9:2 (PAGE 5A)

Sana'a Palimpsest		1924 Cairo	
Wa'lamu annahum	Know that they	Wa-'lamu annakum	Know that you
Gyayru mu'jizi'llahi wa rasulih	do not escape Allah and his prophet	Ghayru mu'jizi'llah	Cannot escape Allah
<p>So travel freely, [O disbelievers], throughout the land [during] four months but know that <u>they</u> do not escape Allah <u>and his prophet</u> and that Allah will disgrace the disbelievers.</p>		<p>So travel freely, [O disbelievers], throughout the land [during] four months but know that <u>you</u> cannot <u>escape Allah</u> and that Allah will disgrace the disbelievers.</p>	



SURAH 9:9 (PAGE 5B)

Sana'a Palimpsest		1924 Cairo	
Bi'ahdi'llahi wa aymanahum	The signs of Allah and their oath	Bi'ayati'llahi thamanan qalilan	the signs of Allah for a small price
Sabili'llah	The way of Allah	sabilih	His way
<p>They have exchanged the signs of Allah and their oath for a small price and averted [people] from the way of Allah. Indeed, it was evil that they were doing.</p>		<p>They have exchanged <u>the signs of Allah for a small price</u> and averted [people] from <u>His way</u>. Indeed, it was evil that they were doing.</p>	



SURAH 9:13 (5B)

Sana'a Palimpsest		1924 Cairo	
Wa-ma lakum a-la tuqutiluna qawman	And why don't you fight a people	a-la tuqutiluna qawran	Will you not fight a people
(Nakathu aymana)hum wahum bada'ukum waawla narratin wahammu bi-ikhraji'l-rasul	who broke their oaths and they were the first to start (aggression), and they intended to drive out the prophet	Nakathu aymanahum wahammu bi-ikhraji'l rasuli wahum bada'ukum awwala marra	Who broke their oaths and they intended to drive out the prophet, and they were the first to start (aggression)
<p>And why don't you fight a people who broke their oaths and they were the first to start (aggression) and they intended to drive out the prophet? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.</p>		<p><u>Will you not fight a people who broke their oaths and they intended to drive out the prophet, and they were the first to start (aggression)? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.</u></p>	



SURAH 9:17 (PAGE 6A)

Sana'a Palimpsest		1924 Cairo	
Ula'ika'lladhina habitat a'maluhum fi'l-dunya wa'l-akhira	These are those whose deeds fell in this world and the next	Ula'ika' habitat a'maluhum	Those, their deeds fell
It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] these are those whose deeds fell in this world and the next, and in the Fire they will abide eternally.		It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] <u>those, their deeds fell</u> <u>worthless</u> and in the Fire they will abide eternally.	



SURAH 9:18 (PAGE 6A)*

Sana'a Palimpsest		1924 Cairo	
Jahada fi sabili'llahi wa lam yakhsha illa'llah	He did jihad (struggled) in the name of Allah, and did not fear (anyone) but Allah	Wa aqama'l-salata wa ata'l-zakata wa lam yakhsha illa'llah	He performed the salat (prayer) gave zakat (alms), and did not fear (anyone) but Allah
Al-muflihin	Those who are successful	Al-muhtadin	They who are on true guidance
<p>The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and he did jihad (struggled) in the name of Allah, and did not fear (anyone) but Allah, for it is expected that those who are successful will be of the [rightly] guided.</p>		<p>The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day; <u>perform the salat (prayer) and give zakat (alms), and fear none but Allah</u>. It is they <u>who are on true guidance</u>.</p>	



SURAH 9:80 (PAGE 21A)*

Sana'a Palimpsest		1924 Cairo	
La yaghfiru'llahu lahum inna'llaha la yahdi	Allah does not forgive them, indeed Allah does not guide	Fa-lan yaghfira'llahu lahum dhalika bi-annahum kafaru bi'llahi wa rasulliha wa'llahu la yahdi	Allah will not forgive them, because they disbelieve in Allah and his prophet, and Allah does not guide
<p>Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - Allah does not forgive them, indeed Allah does not guide the defiantly disobedient people.</p>		<p>Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - <u>Allah will not forgive them. because they disbelieve in Allah and His prophet, and Allah does not guide</u> the defiantly disobedient people.</p>	



SURAH 24:27 (PAGE 11A)

Sana'a Palimpsest		1924 Cairo	
Tasta'nisu	seek welcome	Tasta'nisu wa tusallimu ala ahliha	seek welcome and greet those in them
<p>O you who have believe, do not enter houses other than your own houses until you seek welcome. That is best for you; perhaps you will be reminded.</p>		<p>O you who have believe, do not enter houses other than your own houses until you seek welcome <u>and greet those in them</u>. That is best for you; perhaps you will be reminded.</p>	



SURAH 24:28 (PAGE 11A)

Sana'a Palimpsest		1924 Cairo	
Khayrun lakum inna'llah	Good for you, indeed Allah	Azka lakum wa'llah	purer for you, And Allah
<p>And if you find no one therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; for it is good for you, indeed Allah is Knowing of what you do.</p>		<p>And if you find no one therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; for it is <u>purer for you. And Allah</u> is Knowing of what you do.</p>	



UPPER TEXT VARIANTS

		Upper Text		Cairene 1924 Canon	
6:63	1b	Anjaytana	You rescued us	Anjana	He rescued us
16:76	5a	Tuwajjihuhu	You direct him	yuwajjihuhu	He directs him
16:84	5a	yab'athu/ yub'athu	He sends	nab'athu	We send
16:102	5b	Tuthabbita	You make firm	yuthabbita	He makes firm
20:102	11b	Yuhsharu	We gather	nahsharu	You gather
20:108	11b	Yatba'un/yabtaghun	They follow	Yattabi'un	They seek
21:45	13a	tasma'u	They hear	yasma'u	You hear
30:34	21a	Fa-yamatta'u fa-sawfa ya'lamun	So you enjoy, you will know	Fa-tamatta'u fa-sawfa ta'lamun	So they enjoy, they will know
30:39		Fa-la tarbu	So it (m) will not increase	Fa-la yarbu	So it (f) will not increase
32:27	23a	Tubsirun	They see	yubsirun	You see
33:31	24b	ya'mal	She does	ta'mal	He does
35:5	25a	Yaghurrannakum	It (f) deludes you	taghurrannakum	It (m) deludes you
41:34	30b	Yastawi	It (f) equals	tastawi	It (m) equals
42:11	31b	nadhra'ukum	He multiplies you	yadhra'ukum	We multiply you
55:22	35a	kharaja	They come out	yakhruju	They came out



CONCLUSIONS*

The lower text is dated to the late 7th century, and there's a 50 year gap between the two layers

- This could suggest that the upper text is a later correction of the lower text
- Or, one could question the dating of the lower text, since ink can't be dated, only the skin of the animal can

There are variants in the Upper text as well

- **This suggests that a standard text had not been canonized even in the early 8th century**

The view that these texts are results of 'reading circles' (Hilali's argument) is fallacious because:

- **Parchments are very expensive**, and wouldn't be wasted on 'reading circles'
- Muslims wouldn't have **preserved 'reading circle' texts for 1400 years**, but would have thrown them away, and would have certainly preserved the more important canonical text



MORE CONCLUSIONS*

The scholars (E. Puin, Sadeghi & M. Goudarzi and Hilali) all agree that there are many variants in the Lower text (70 variants within 63 verses)

- This proves that this is not a standard Qur'anic text
- But, as **E. Puin** suggests, **this is a pre-Qur'anic text which doesn't correspond with any 8th – 10th c. narratives**
- All of the lower text variants change the meaning of the text (see the examples above)



A niggling problem*

- The biggest difficulty with these two layers of a palimpsest are:
 - They are the oldest Qur'anic fragments in existence today
 - All the other extant manuscripts are more recent
 - So, **why are these layered palimpsests the earliest ones?**
 - **Where is the original Qur'an from which these supposed 'reading texts' were derived?**



AND FINALLY*

- Can we conclude that these two Palimpsest layers are an example of the nascent Qur'an in its early formation?
- Are either of these two layers parallel to the eternal tablets in heaven?
- Since these are so different from the Qur'an we are using today, then where is the original manuscript for the 1924 Hafs text used around the world?
- ...we're still waiting...
- Now, on to the Carbon dating fiasco introduced in 2015 with the 2 Birmingham folios...



[H] THE 4 CARBON DATING LAB REPORTS

Using Forensic Evidence to date Manuscripts



What these datings show:

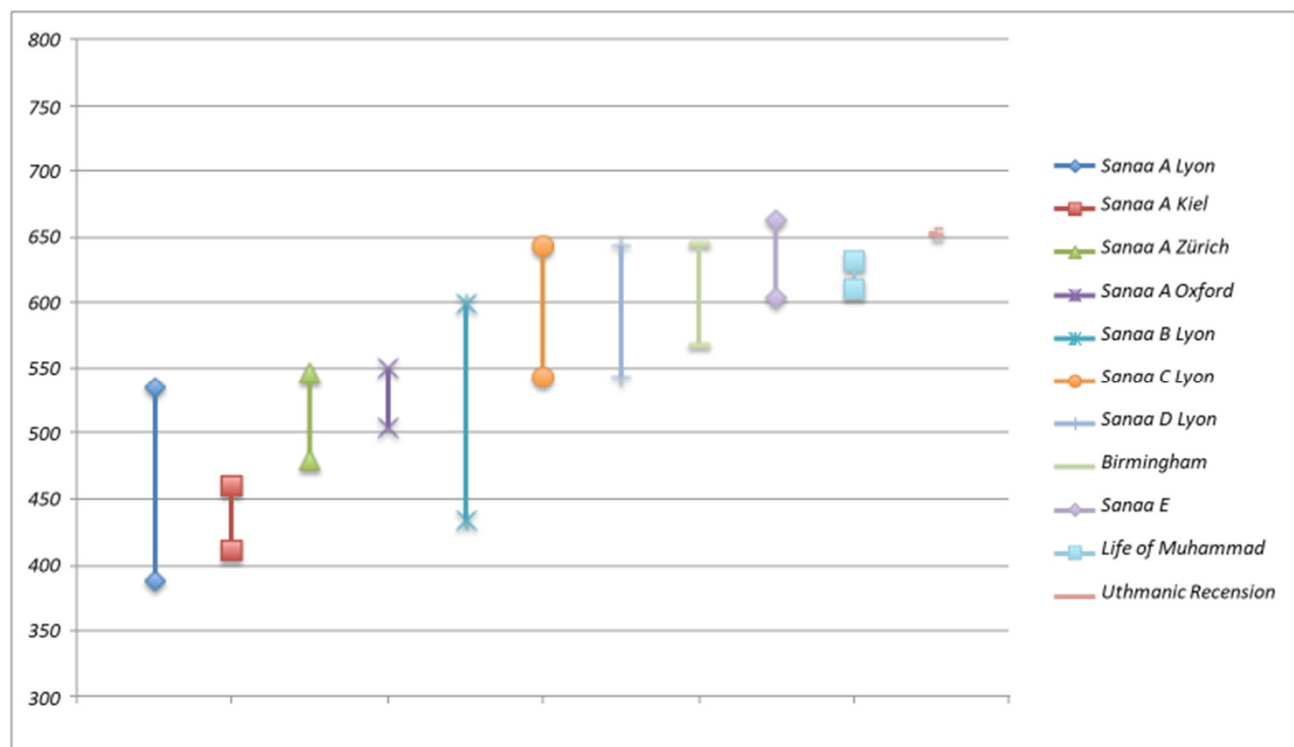
from Julien Christian Robin, 'L'Arabie dans le Coran' (2015)

- Robin looked at the Carbon Dating research which was carried out on 9 separate folios of the Sana'a collections (above and beyond the Birmingham folios)
- These carbon dating results were carried out at 4 different laboratories, including Lyon (France), Kiel (Germany), Zürich (Switzerland), and Oxford (England)

(taken from: François Déroche, Christian Julien Robin and Michel Zink (ed.), The Origins of the Koran, Proceedings of the International Symposium organized by the Academy of Inscriptions and Belles Lettres and the Berlin-Brandenburgische Akademie der Wissenschaften on March 3 and 4, 2011, Paris, AIBL, 2015, 314 p. ISBN 978-2-87754-321-7)



GRAPH OF THE CARBON DATES



- Taken at four European laboratories
- Note the four Sana'a A findings (on the far left)
- Note the Life of Muhammad's dates
- Note the Uthmanic Recension dates



Things to Note (Dr Mark Durie)*

- Four of the datings are from four different labs, but date the same manuscript page (i.e. the Sana'a A)
- Note that these have 95% probability ranges. When using the 'Bell curve' we know that the highest probabilities are nearer the center of the bars, and not the ends (which goes against what our Muslim friends have been saying)
- The Sana'a B, C, and D manuscript pages were dated in Lyon
- The Birmingham folios were dated in Oxford
- **All four Sana'a A examples, dated at four separate laboratories, completely pre-date: Muhammad, the Qur'an, and Islam!**
- **All the folios, including the Sana'a A, B, C, D, and the Birmingham folios (except for E) pre-date the Uthmanic recension**

There is something seriously wrong here



Solutions (Dr Mark Durie)

Possibly:

- 1) There is something wrong with the carbon dating
 - a) *(e.g. the sheep were eating a lot of seafood, which is older carbon)*
 - b) *or the standardization is incorrect!!*
- 2) The parchment was being stored up for a LONG time before being used - up to 200 years
- 3) The traditional dating of the Qur'an is wrong, and the Qur'an was really created much earlier, sometime around 450-500 AD, and the Muhammad story was then attached to it much later
 - Dr Durie noticed that none of the really early manuscripts seem to have the verses referring to Muhammad in them — those passages are missing
 - Is this a coincidence?
- 4) Or could this be a combination of all of the above



Solutions (Dr Jay Smith)

I agree that this graph is indeed disturbing, because:

- There is possibly a problem with carbon dating, due to its inaccuracies (thus, I agree with point A)
- Due to the expensive nature of animal skins, it is highly unlikely that these many skins were stored for a long time before their use (thus no to point B)
- The traditional dating of the Qur'an is probably at fault, because
 - It comes to us from the 9th century, which is simply too late to be credible
- Since Muhammad is not listed in the earliest dated folios, this suggests that the Qur'an is copied from borrowed material which would naturally predate Muhammad, the Qur'an, and thus Islam



RC 14 LAB CONCLUSIONS*

- The RC14 dating of the Sana'a A, B, C, D and Birmingham folios suggest that these texts are much earlier than was previously considered
 - **Since all four Sana'a A examples, dated at four laboratories, completely pre-date Muhammad, the Qur'an, and Islam, these must be earlier Arabic writings, from which the writers of the later Qur'an borrowed**
- All the folios, including the Sana'a A, B, C, D, and the Birmingham folios (except for E) pre-date the Uthmanic recension
 - Therefore, they all predate when the Qur'an was purportedly written down (i.e. 652 AD), proving why they do not agree with today's Qur'an

But, what about the Arabic Qur'an we do have today? Is it uniform?



[I] THE LATE DIACRITICAL VARIANTS (THE 31 DIFFERENT ARABIC QUR'ANS)

Found and purchased in Middle Eastern Arab market places in the last 4 years



RASM DEFINED

Definition: **The Arabic skeletal script**

- These are the letters without the **diacritical marks** (dots above and below the letters)
- These are the letters without any **vowellization**
 - Fathah = ah
 - Dhammah = oo
 - Kasrah = ii



Samarkand Manuscript

An example of early RASM



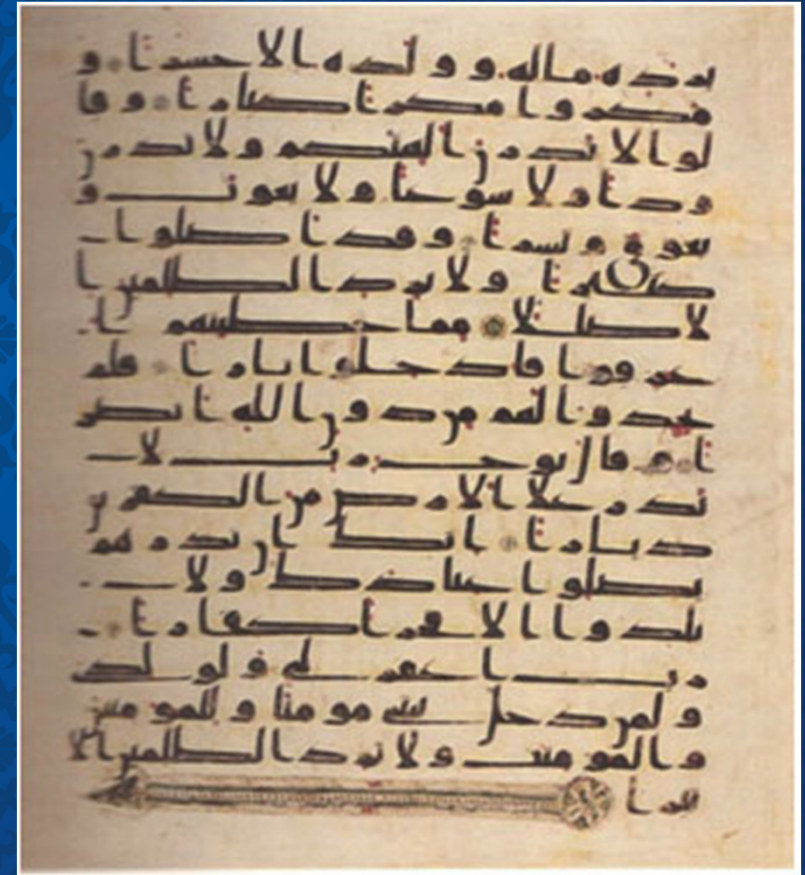
Notice: There are no diacritical marks, and no vowelization
(early 8th c.)

Sana'a Manuscript

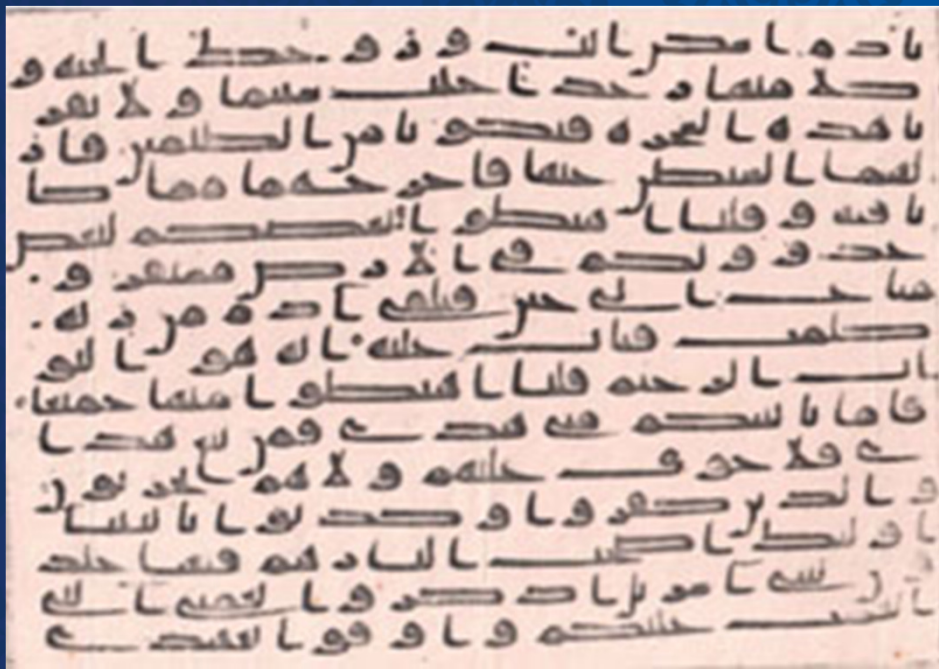
ANOTHER EXAMPLE OF EARLY RASM

Note: In this text (The Topkapi MS – 749 AD)
you can see the beginnings of diacritical marks

- They have been pencilled in **red**
- Thus, they could have been added at a later date



AN EARLY SHI'ITE RASM



Notice: Ali's Qur'an (according to Tradition)

- Still with no diacritical marks

So, why were diacritical marks and vowels needed? Let's see...

28 Arabic letters without dots in the 7th century

ح	ح	ح	ب	ب	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	س	س	ر	ر	د	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	ع	ع	ط	ط	ص
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

The 6 Unique Arabic letters

خ	ح	ج	ث	ت	ب	ا
kha	haa	jiim	thaa	taa	baa	alif
ص	ش	س	ز	ر	ذ	د
saad	shiin	siin	zaay	raa	thaal	daal
ق	ف	غ	ع	ظ	ط	ض
qaaf	faa	ghayn	ayn	thaa	taa	daad
ي	و	ه	ن	م	ل	ك
yaa	waaw	ha	nuun	miim	laam	kaaf

- Of the 28 consonantal letters, 6 are unique letters
- The other 22 need dots to distinguish them

Take for example a smiley face:



- Add a dot above, and it becomes a 'nuun'
- Add two dots above, and it becomes a 'taa'
- Add three dots above, and it becomes a 'thaa'

Now take that same smiley face:



- Add a dot below, and it becomes a 'baa'
- Add two dots below, and it becomes a 'yaa'

Now when we put them all together...



- 'nuun'
- 'taa'
- 'thaa'
- 'baa'
- 'yaa'

You can get five different letters with the same smiley face, depending on how many of the five dots you use (and where)!

What about in a simple word?

- If we use the same 3 smiley faces, connected together: (سس)
- When we add dots and vowels above and below the line, we can produce 19 different words!

Note: 19 different words!

بَيْتٌ	House	يُبَيِّتُ	He spreads/ he broadcast
نَبَتٌ	It sprouted	تُبَيِّتُ	She spreads/broadcasts
بَيَّتٌ	Stayed over	نَبَّيْتُ	We spread/broadcast
بِنْتٌ	A girl / daughter	ثَبَّتَ	He Fixed / made firm
بَنَّتْ	She built	تَثَبَّتْ	She destroyed
ثَبَّتَ	Stood firm	نَتَبَّ	We destroy
تَثَبَّتْ	Grew	تَتَبَّ	You destroy
تَثُوبٌ	We repent	تَثَبَّتْ	It was destroyed
يَتُوبُ	He repents	تُثِبْتُ	I repented
تَتُوبُ	She repents		

- So, if these dots change the meanings of the words, then they also change the meanings of the sentences
- Which can effect the subsequent theology as well...
- Thus, the diacritical marks and vowels are absolutely IMPORTANT!

THE VARIANT QUR'ANS

Taken from Hatun's 31 Qur'ans



Hatun's original
26 Qur'ans
(now 31 Qur'ans)



2
Abi Ja'far
برواية حفص عن عاصم

Doori Abi Amr Al Basri (Kesaa'i)

Ibn Jamaz

12
Khalaf; Al Shaatebeyyah Way

3
Ya'quub

5
Ibn Aamer

Al Susi

Khalaf Al Aasher; (Al Dorrah Way)

8
Warsh; Al Azraq Way

13
Al Kesaa'i (reading of Abu Haareth al Layth ibn Khaaled al Baqdaadi)

9
Warsh; Al Asbahaani Way

7
Al Layth ibn Khaaled

Doori (Abi Amr al Alaa)

14
Sho'bah ibn Ayyaah ibn Saalem Al Asid Al Nahshali al Kufi

22
Ibn Kathir
برواية حفص عن عاصم

16
Heshaam ibn Ammar

21
Qaluun; Al Shamiyah
لمرآة القرآن تفسير وبيان علي حاش

17
Al Bazzi

19
Sho'bah (Ibn Abi)

15
Al Imaam Abd Allah ibn Kathir al Mki (margin Bazzi)

24
Rauh

20
Al Imaam ibn Aamer Al Demashqi

23
Warsh

25
Sho'bah
برواية حفص عن عاصم

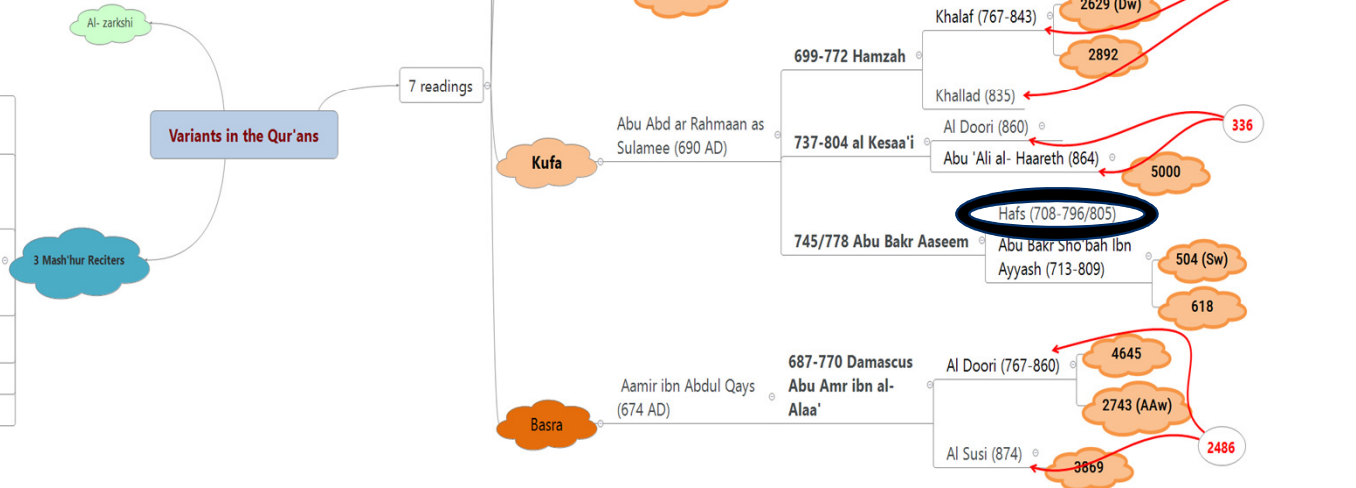
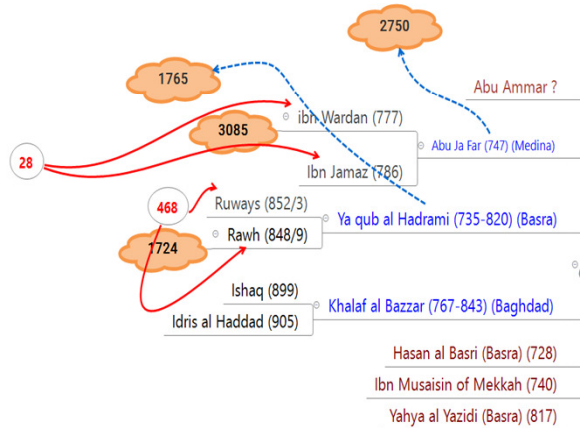
18
Khalaf
برواية خلف عن حمزة

26
Qaluun

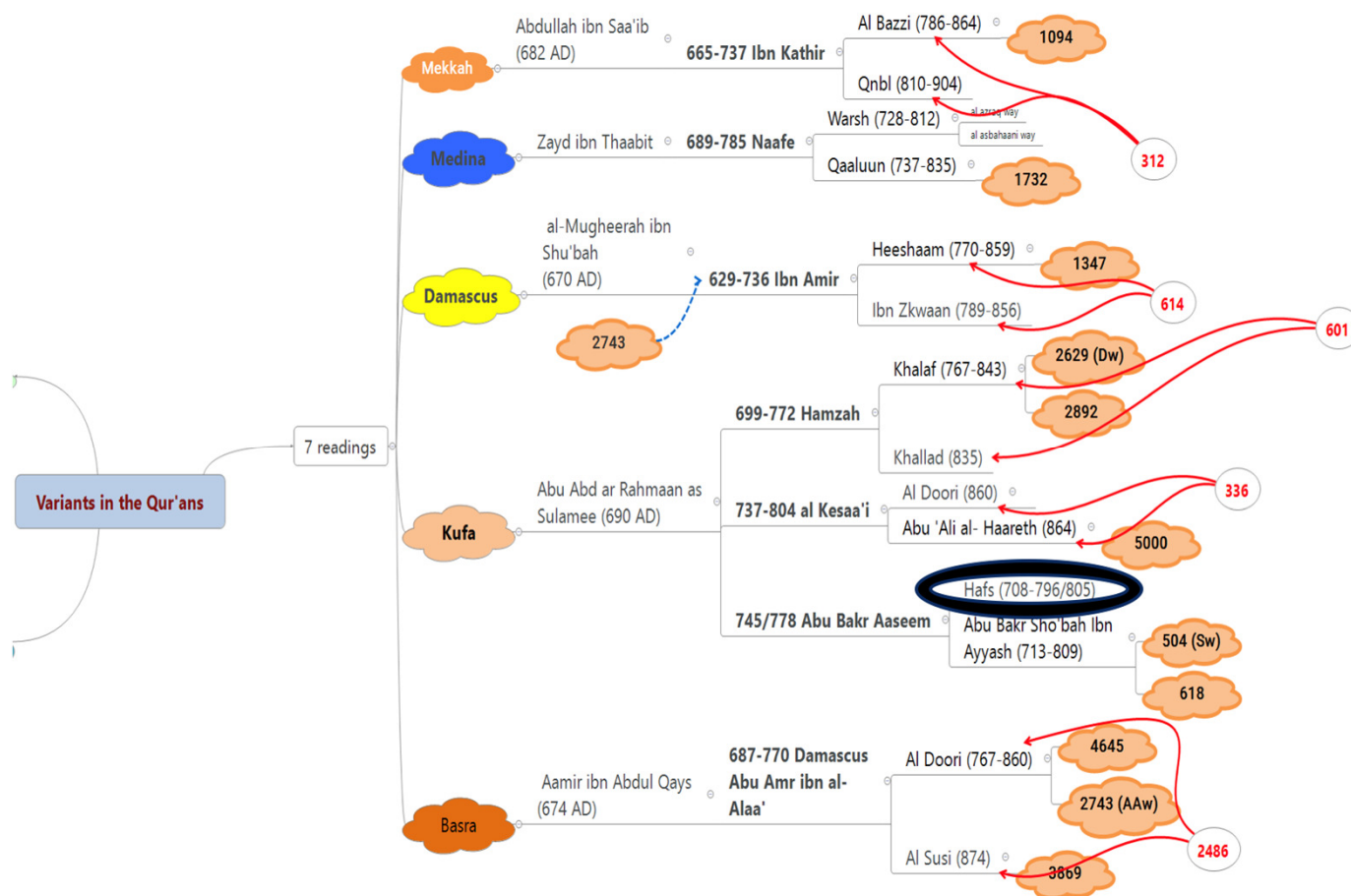
Hatun's graph

Counted variants of just
23 Qur'ans

Total: 59,776



Note the authors, the dates, & the variant numbers



- Each of the authors wrote their Qur'ans in the 8th and the 9th centuries
- 'Hafs' was created in the 9th century
- The others had thousands of variants, from that of 'Hafs'
- So, why was 'Hafs' chosen over the other 30 - 36?



Readers & Transmitters vs HAFS

Readers

Nafi
Ibn Kathir (1,542)
Abu Amr Al Ala
Ibn 'Amir (1,519)
Hamzah
Al Kisai
Abu Bakr Asim
Abi Jafar (2,750)
Yaqub al Hashimi (1,765)
Khalaf al Bazzar (2,892)

Transmitters (59,766 differences)

Warsh / Qalun
Al Bazzi (1,094) / Qunbul
Al Doori (4,645) / Al Susi (3,089)
Hesham Ibn Ammar (1,347) / Ibn Zkwaan
Khalaf al Aasher (2,626) / Al Layth ibn Khaaled (5,000)
Al Doori / Abu'l Haareth
HAFS / Ibn Ayyas
Ibn Wardan / Ibn Jamaz (3,085)
Ruways / Rawh (1,724)
Ishaq / Idris al Haddad



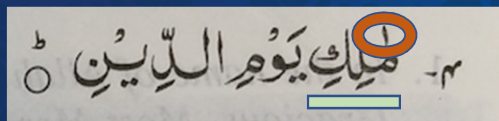
THE VARIANT VERSES

59,766 taken from Hatun's 31 Qur'ans



Sura 1:4*

Hafs: Maaliki



The Only Owner

Transliteration: Maaliki Yawmi aldeeni'

Translation: 'The only Owner of the Day of Recompense'

Warsh: Maliki



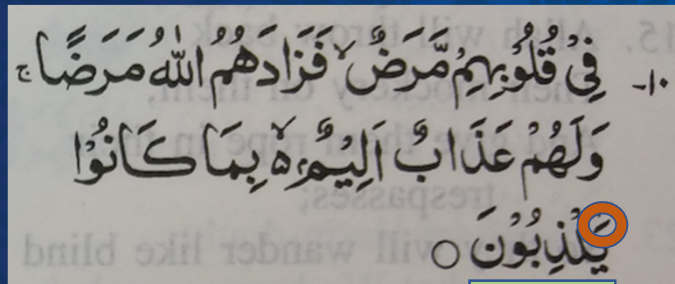
The King

Transliteration: Maliki Yawmi aldeeni'

Translation: 'The King of the Day of Recompense'

Sura 2:10*

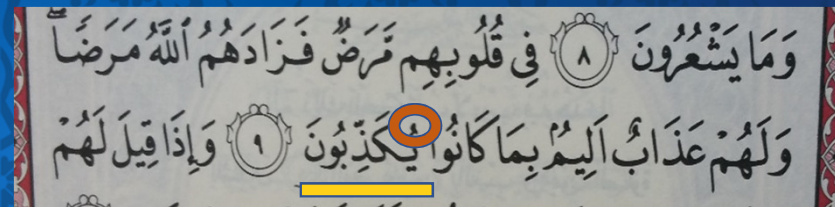
Hafs: Yakzibuuna



They lie

Translation: “In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie’

Warsh: Yukazzibuuna



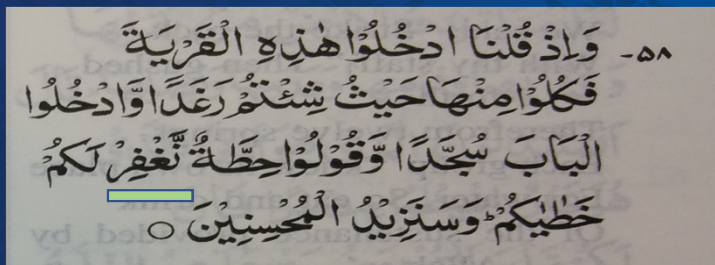
They accuse others of lying

Translation: “In their heart is a disease, and Allah increaseth their disease. A painful doom is theirs because they accuse (others) of lying’

Significance: Are they doomed because they lie, or because they accuse others of lying?

Sura 2:58

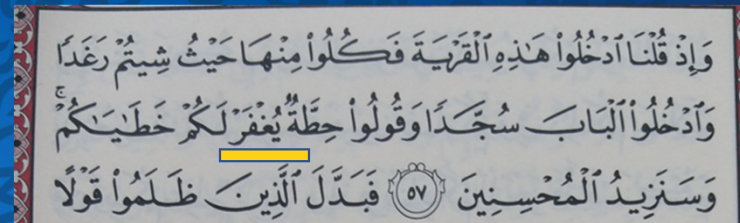
Hafs: Naghfiru



Shall
forgive

Translation: “And [remember] when We said, ‘Enter this town and eat bountifully...and say: ‘Forgive us,’ and We shall forgive you your sins...”

Warsh: Yughfaru



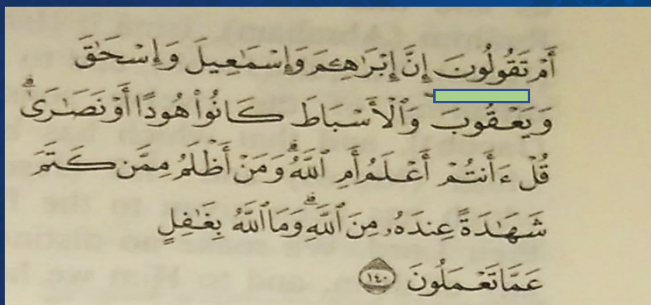
Shall be
forgiven

Translation: “And [remember] when We said, ‘Enter this town and eat bountifully...and say: ‘Forgive us,’ and It (m) shall be forgiven you your sins...”

Significance: Who forgives sin? Is it ‘we’ [god?], or are they arbitrarily forgiven?

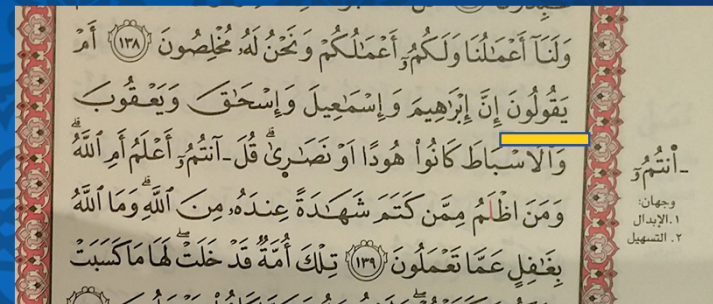
Sura 2:140

Hafs: taquuluuna



you say

Warsh: yaquuluuna



they say

Translation: 'Or do you say that Ibrahim, Ya'qub and his offspring were Jews or Christians...Do you know better, or does Allah...'

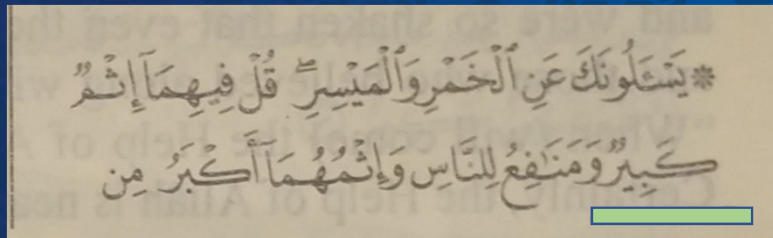
Translation: 'Or do they say that Ibrahim, Ya'qub and his offspring were Jews or Christians...Do you know better, or does Allah...'

Significance: Who knows better than Allah, you or the others?

*Hafs: 'you' is plural

Sura 2:219

Hafs: kabeerun



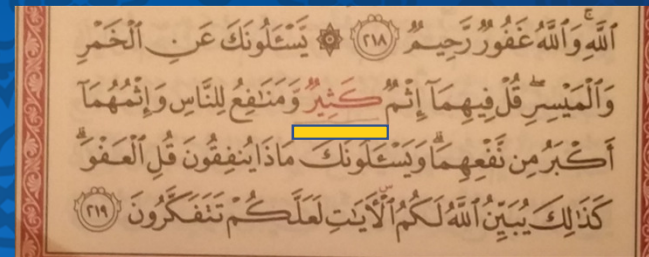
great

Translation: "They ask you about wine and gambling. Say, In them is a great sin and [yet, some] benefit for men..."

Significance: So, is drinking wine and gambling a great sin, or plenty of sin?

* Is it something which is big, or something which is much?

Warsh: katheerun

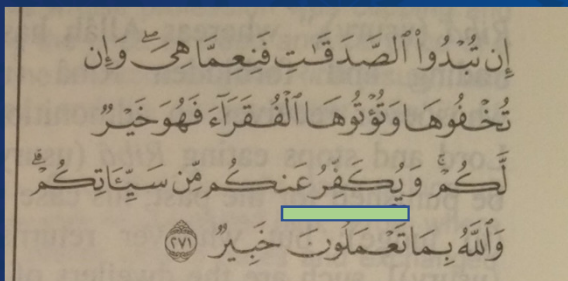


plenty

Translation: "They ask you about wine and gambling. Say, In them is plenty sin and [yet, some] benefit for people..."

Sura 2:271*

Hafs: ykafferu



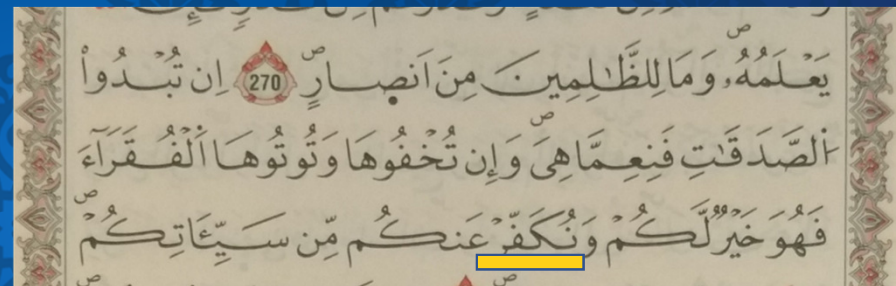
he

Translation: “and He will remove/
expiate from you some of your
misdeeds...”

Significance: Does Allah remove our misdeeds, or do we remove our misdeeds?

* Can we (either this is Allah plural, or humans) do what is reserved for Allah alone?

Warsh: nkafferu

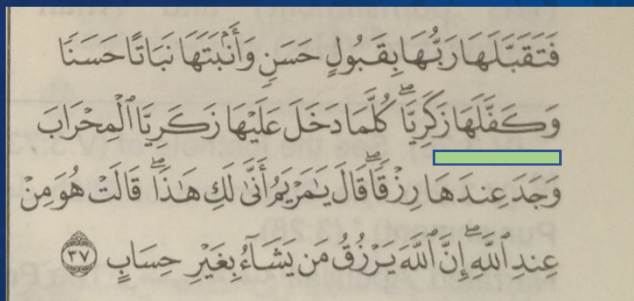


we

Translation: “and we will remove/
expiate from you some of your
misdeeds...”

Sura 3:37

Hafs: *wa kaffalaha* (with shadda)

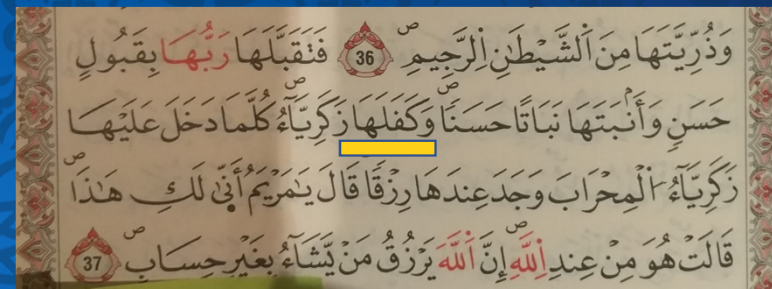


Allah made
sure she
was taken
care of

Translation: “So *her Lord (Allah)*...made her grow in a good manner and *put her under the care of* Zakariya (Zachariya)”

Significance: Did *Allah* put Zachariya *in charge of* Mary, or did Zachariya *take charge himself*? * Is the action here done by Allah, or by Zachariya?

Warsh: *wa kafalaha* (without shadda)

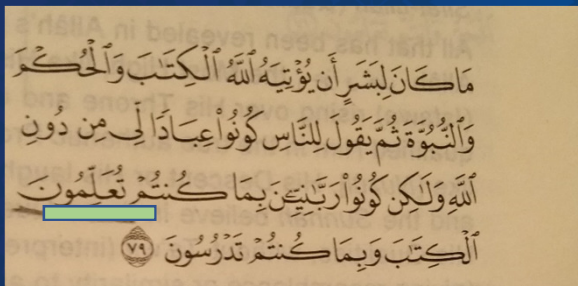


'he took
charge of
her'

Translation: “So her Lord (Allah)... made her grow in a good manner and *he (Zachariya) took charge of her*”

Sura 3:79

Hafs: tu'allimuun



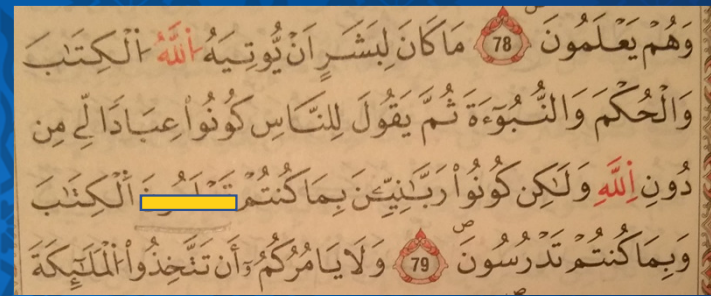
You Teach

Translation: "Be you Rabbaniyun, because **you are teaching the Book**, and you are studying it."

Significance: Do believers **TEACH THE BOOK**, or do they simply **KNOW THE BOOK**?

* Many people can **KNOW** a book, but are not capable of **TEACHING** it.

Warsh: ta'lamuun

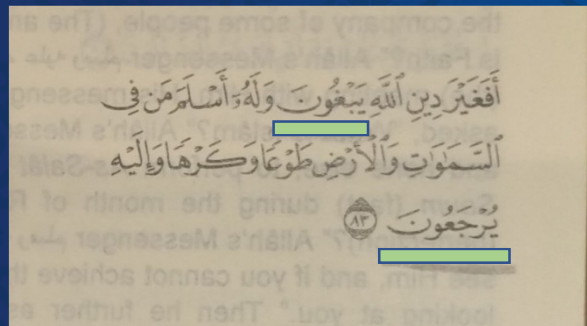


You Know

Translation: "Be you Rabbaniyun, because **you know the Book**, and you are studying it."

Sura 3:83

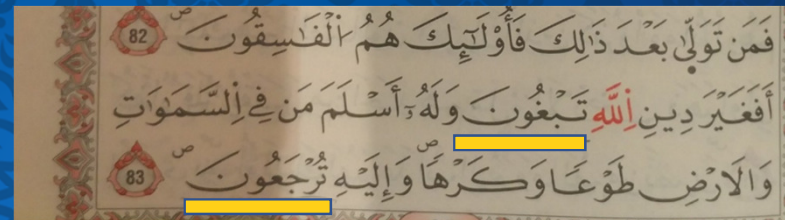
Hafs: yabghuuna & yurja'uuna



Do THEY
seek...and to
Him shall THEY
be returned?

Translation: “Do **THEY** seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall **THEY** all be returned”

Warsh: tabghuuna & turja'uuna



Do YOU
seek...and to
Him shall
YOU be
returned?

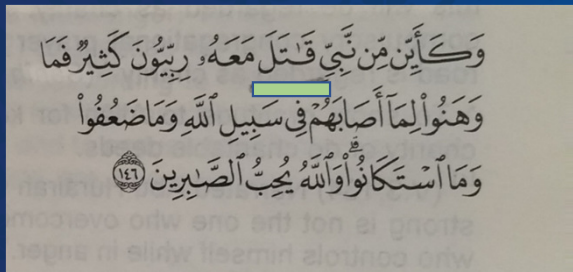
Translation: “Do **YOU** seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall **YOU** all be returned”

Significance: Up to now the verses are all using **THEY**, but Warsh changes it to **YOU**?

* Is this a **PLURAL** form or a **2nd MASCULINE SINGULAR** form – who seeks & returns?

Sura 3:146*

Hafs: Qaatala



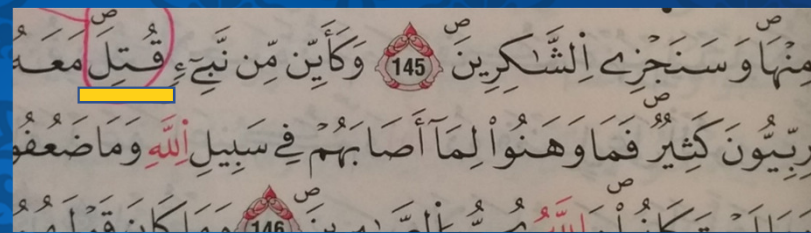
Fought

Translation: “And how many a prophet **fought**, with whom were many worshippers of the Lord”

Significance: Did the Prophets simply **FIGHT**, or were they **KILLED**?

* If I were a prophet, I would rather **FIGHT**, than be **KILLED**, as the former survives.

Warsh: Qutila

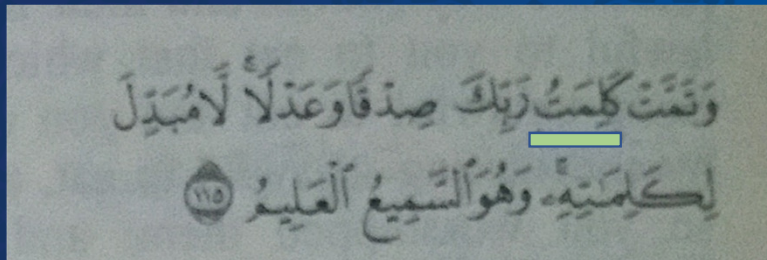


Were Killed!

Translation: “And how many prophets **were killed**, with whom were many worshippers of the Lord”

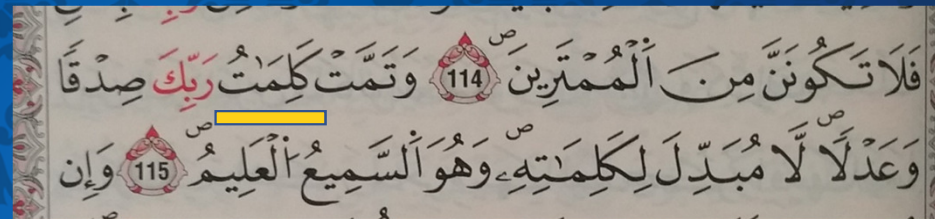
Sura 6:115*

Hafs: kalimatu



Word?

Warsh: kalimaatu



Words?

Translation: “And **the Word** of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.”

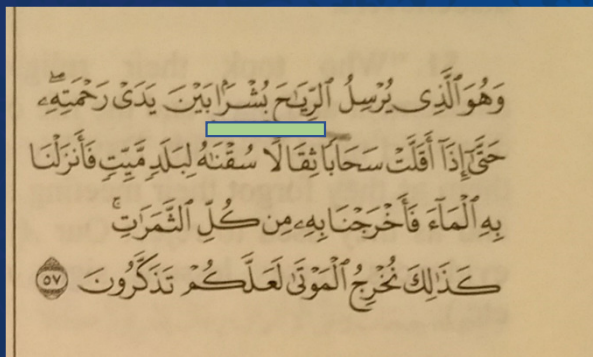
Translation: “.And **the Words** of your Lord have been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.”

Significance: Is the **WORD** of God fulfilled, or the **WORDS** of God fulfilled?

*The **singular** Hafs **WORD** doesn't agree with the plural form in the 2nd sentence!

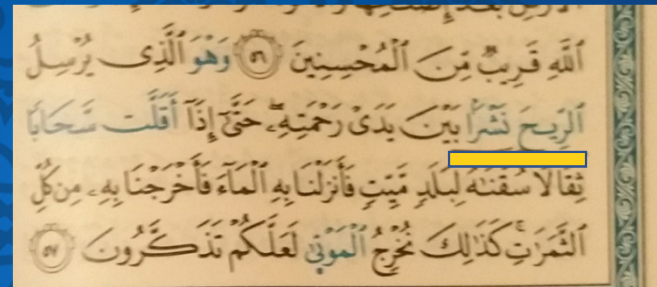
Sura 7:57*

Hafs: al-reeyaah bushraa



The WINDS
bear GOOD
NEWS?

Al Layth ibn Khaaled: al-reeh nashraa



The WIND
SCATTERS?

Translation: “And He it is Who sends forth **the winds** bearing **good news** before His mercy, until when they bring up a laden cloud...”

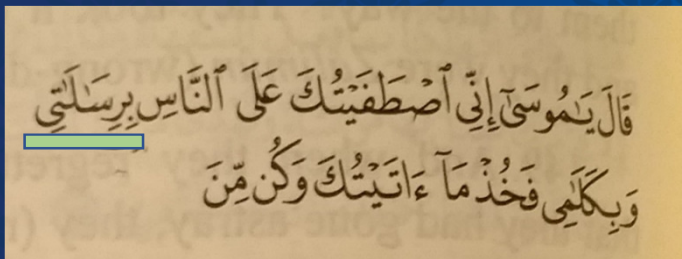
Translation: And He it is Who sends forth **the wind as scatterers** before His mercy, until when they bring up a laden cloud...”

Significance: Does the wind **BEAR GOOD NEWS**, or does it **SCATTER** rain clouds?

* It seems the wind has two completely different functions here?

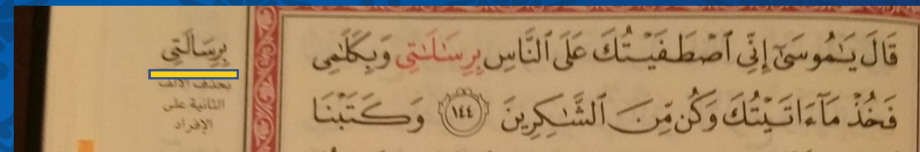
Sura 7:144

Hafs: **beresaalaati** (dagger alif)



*With my
MESSAGES?*

Abi Jafar: **beresaalati** (no dagger alif)



*With my
MESSAGE?*

Translation: “[Allah] said, O Moses, I have chosen you over the people with **my messages** and my words [to you]”

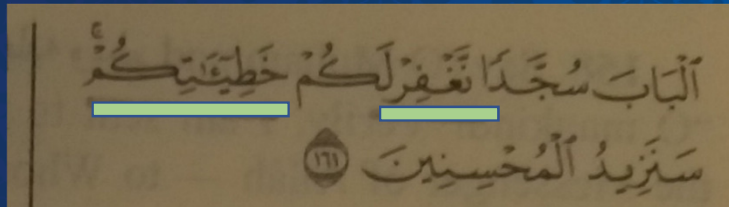
Translation: “[Allah] said, O Moses, I have chosen you over the people with **my message** and my words [to you]”

Significance: Does Moses have **MANY MESSAGES** from Allah, or just **ONE MESSAGE**?

* Problem of confusing the **plural** and **singular** tenses.

Sura 7:161

Hafs: naghfir & Khatiyaatikum



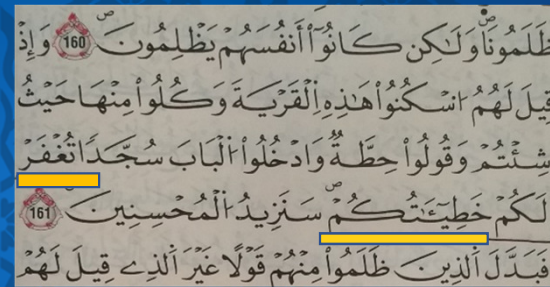
Allah
**FORGIVES
YOU?**

Translation: “We shall forgive you your sins; We shall increase (reward) for the right-doers”

Significance: Does Allah **FORGIVE OUR SINS**, or **ARE THEY AUTOMATICALLY FORGIVEN?**

* Who forgives sins, Allah or **another source?**

Warsh: tughfar & Khatiyaatukum

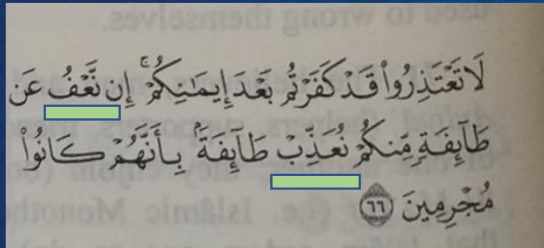


**YOUR SINS
will be
forgiven?**

Translation: “**Your sins will be forgiven**’ We shall increase (reward) for the right-doers”

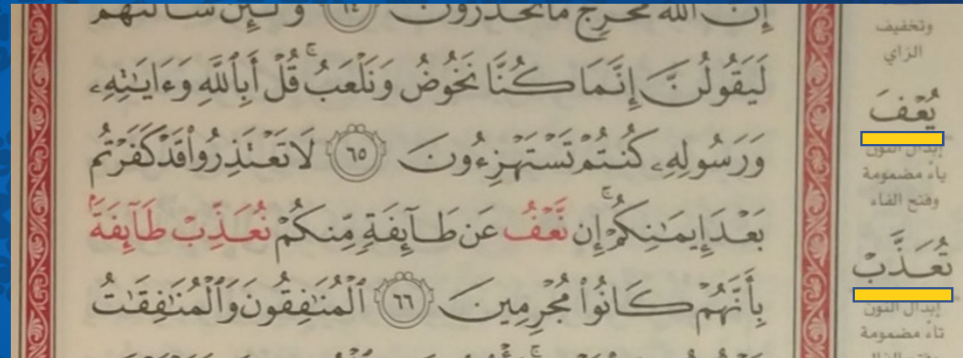
Sura 9:66*

Hafs: na'fu & nu'azzib



*We forgive & we
will punish?*

Ibn Kathir: yu'fa & tu'azzab



*You are
forgiven &
will be
punished?*

Translation: “Make no excuse; you have disbelieved after you had believed. If **We forgive** some of you, **We will punish** (torture) others amongst you because they were Mujrimun”

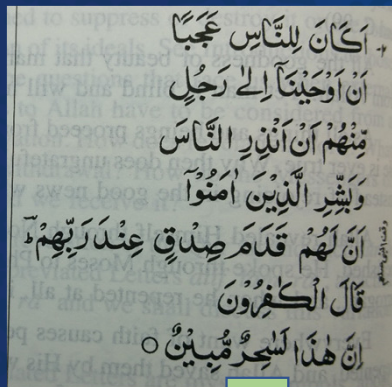
Translation: “Make no excuse; you have disbelieved after you had believed. If some of **you are forgiven**,, others **will be punished** (tortured) amongst you because they were Mujrimun”

Significance: Will the hypocrites **be forgiven** & punished or **were they forgiven**?

*It looks like a student completely changed the tense later on, suggesting later tampering.

Sura 10:2*

Hafs: lasaahirun (dagger alif)



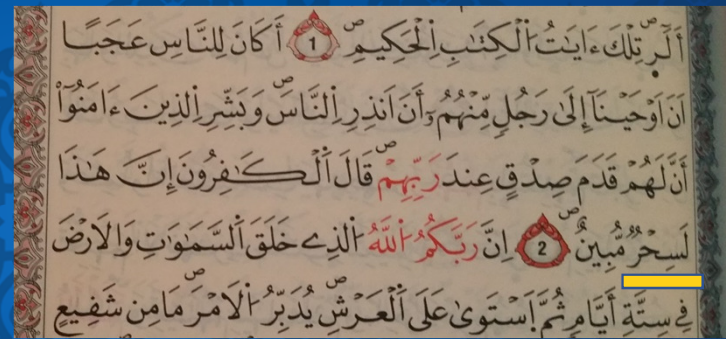
*Surely a
magician?*

Translation: "Have the people been amazed that We revealed [revelation] to a man from among them...[But] the disbelievers say, "Indeed, this is **surely a magician**"

Significance: Is revelation to a man the work of a **magician**, or a **work of magic**?

*There's a confusion concerning whether it is a **man** or **an action** happening here.

Warsh: lasihrun (no dagger alif)

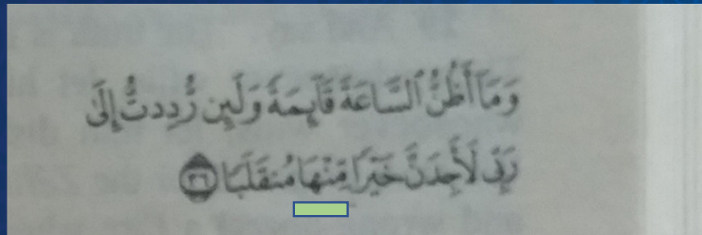


*Surely a
work of
magic?*

Translation: "Have the people been amazed that We revealed [revelation] to a man from among them...[But] the disbelievers say, "Indeed, this is **surely a work of magic**"

Sura 18:36*

Hafs: Minha



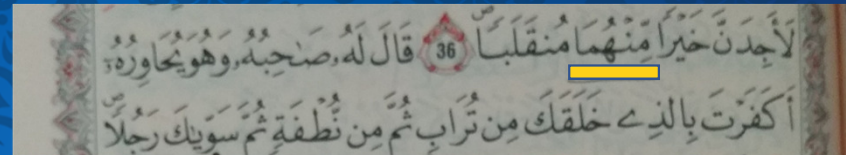
Better than this?

Translation: "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find **better than this** when I return to Him."

Problem: Will the companion find a **better place** or a **place better than two others**?

* Who are the **two others (in Warsh)** of whom he will be better?

Warsh: Minhumaa

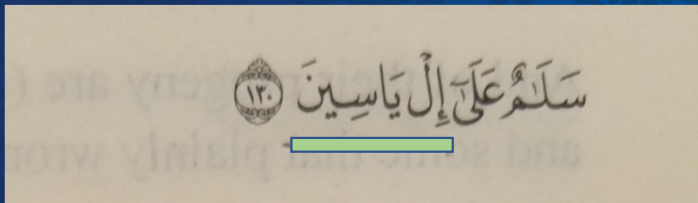


Better than both of them?

Translation: "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find **better than both of them** when I return to Him."

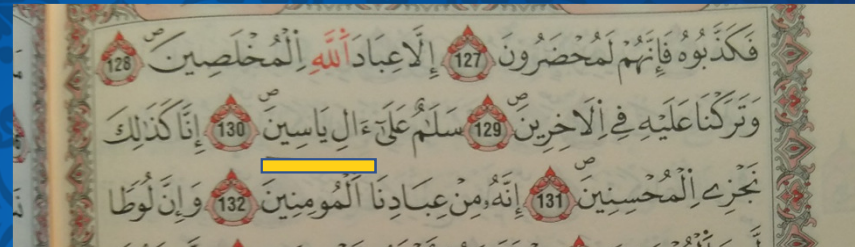
Sura 37:130

Hafs: II Yaaseen



Elias?

Warsh: aali Yaaseen



*The family
of Elias?*

Translation: "Peace be upon **Elias**"

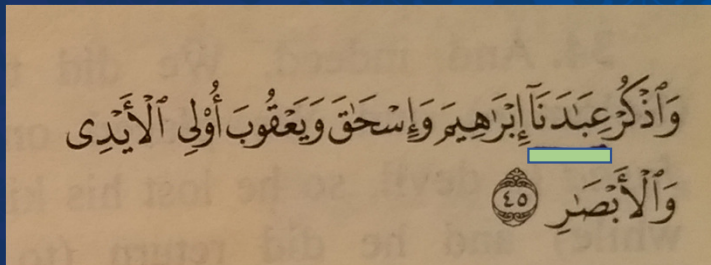
Translation: "Peace be upon the **family of Elias**"

Significance: Does only **Elias** or his **whole family** get blessed?

*I'm sure his family would like to know, wouldn't you?

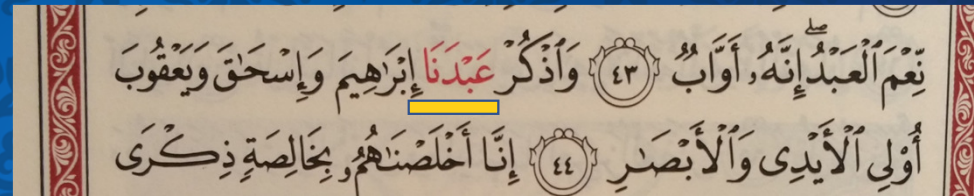
Sura 38:45*

Hafs: ibaadanaa (dagger alif)



slaves?

Al Bazzi: abdanaa (no dagger alif)



slave?

Translation: And remember our **slaves**, Ibrahim, Ishaque, and Ya'qub, owners..."

Translation: "And remember our **slave**, Ibrahim, Ishaque, and Ya'qub, owners..."

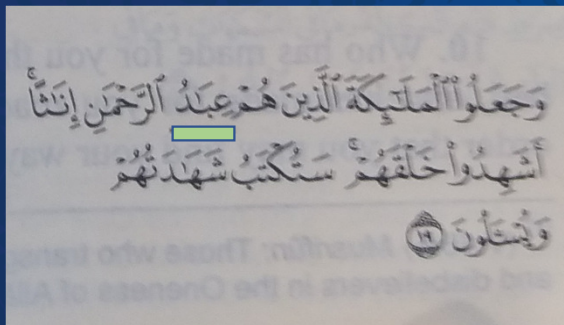
Problem: Are there **3 listed slaves** of Allah, or **just one**?

* I'm afraid Al Bazzi doesn't know how to count.

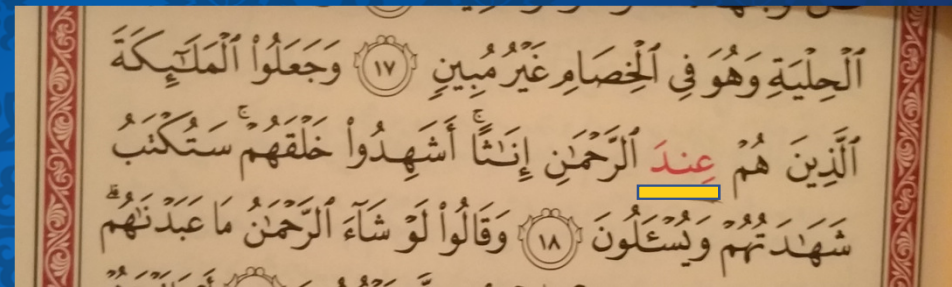
Sura 43:19*

Hafs: ibaadu

Rawh: inda



slaves?



In the presence?

Translation: And they make the angels, who are **slaves** of the Beneficent, females “

Translation: “. And they make the angels, who are **in the presence** of the Beneficent, females”

Problem-1: Are the angels **slaves** of Allah, or simply **in the presence** of Allah?

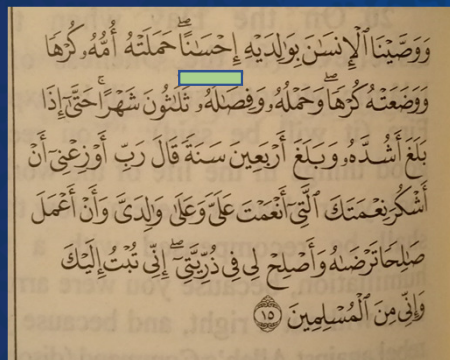
Problem-2: Is it the **slaves**, or those **in Allah's presence**, who will be made females?

*If I were an angel, I would prefer being in **God's presence**, than his **slave**.

*If I were an angel, I would prefer if only the **slaves** were made females thank-you.

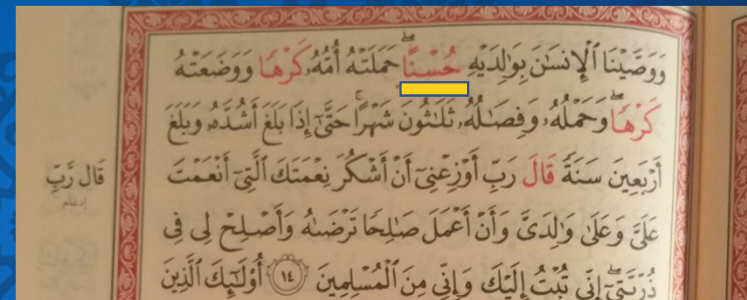
Sura 46:15*

Hafs: ihsaan



Doing good?

Al Doori (Abu Amir al-Alaa): husnan



beauty?

Translation: “And We have enjoined on man **doing good** to his parents “

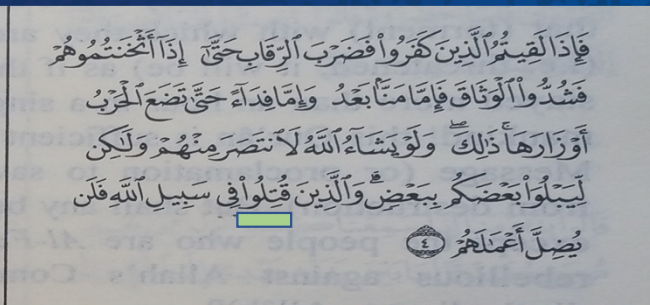
Translation: “And We have enjoined on man **beauty** to his parents.”

Problem: Are men supposed to **do good**, or be **beautiful** to their parents?

*As a parent, I would prefer my son to **be good**, rather than be **good looking**.

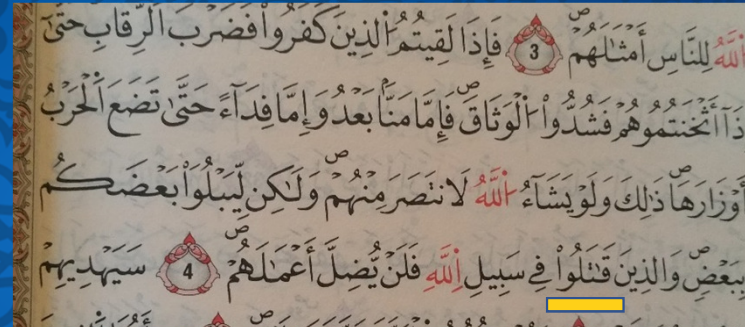
Sura 47:4

Hafs: qutiluu



Were killed?

Warsh: qaataluu



fought?

Translation: “And the ones who **have been killed** in the way of Allah, then He will never send their deeds into error”

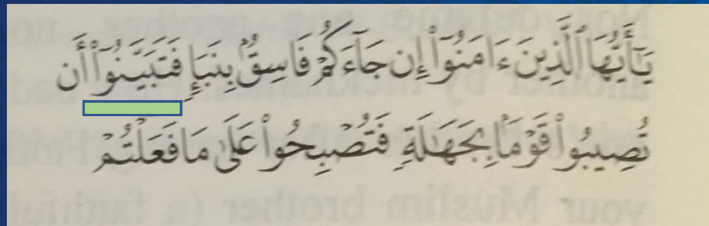
Translation: “And the ones who **fought** in the way of Allah, then He will never send their deeds into error”

Significance: Are we rewarded for **being killed**, or simply **fighting**?

*Given the choice I would prefer simply **fighting** to **being killed**!

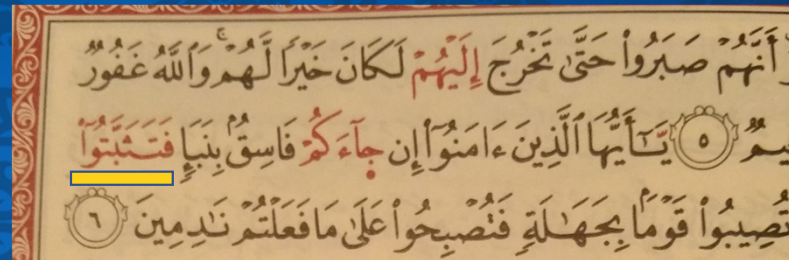
Sura 49:6*

Hafs: fatabayyanuu



Verify it?

Khalaf: fatathabbatuu



Stand firm?

Translation: O you who believe! If a rebellious evil person comes to you with news, **verify it**, lest you harm people in ignorance “

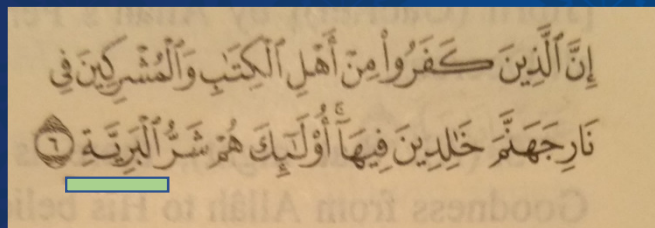
Translation: “O you who believe! If a rebellious evil person comes to you with news, **stand firm**, lest you harm people in ignorance.”

Problem: Do we **verify** a bad person’s news, or **stand firm**?

***Verifying** news is more practical than just **standing still** and doing nothing.

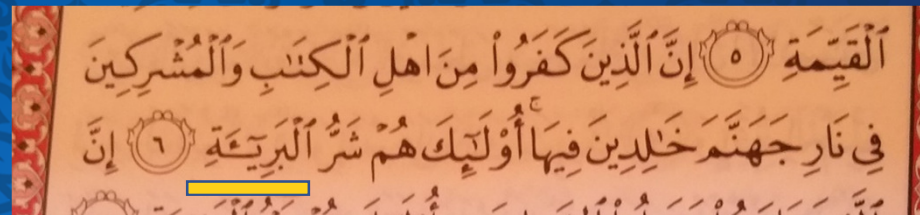
Sura 98:6*

Hafs: al bareiyyati



creatures?

Warsh (Al Asbahaani): al bare'ati



The innocent?

Translation: Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of **creatures**“

Translation: “Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of the **innocent**”

Problem: Are we Christians the worst **creatures**, or are we **innocent**?

*What are **innocent** Christians, Jews, and polytheists doing in hell?

Conclusions:

Hatun has found 31 out of 37 possible Qira'at collections

- She has located 59,766 differences between just 23 of these collections
- Many of these differences not only change the text, but in some cases even change the theology, so they aren't trivial, as Muslims like to contend
- The one finally chosen in 1924 (the Hafs) was created 144 years after Uthman
- Don't these roughly 60,000 differences suggest massive human interventions?
- Yet, these aren't the only variants...there are even more damaging Consonantal variants, which we will now look at



[J] THE EARLY CONSONANTAL VARIANTS

Found in the 6 earliest extant Qur'ans



Where we plan to go...

Areas we will observe

[A] The Consonantal Variants in the 6 Earliest Manuscripts of the Qur'an

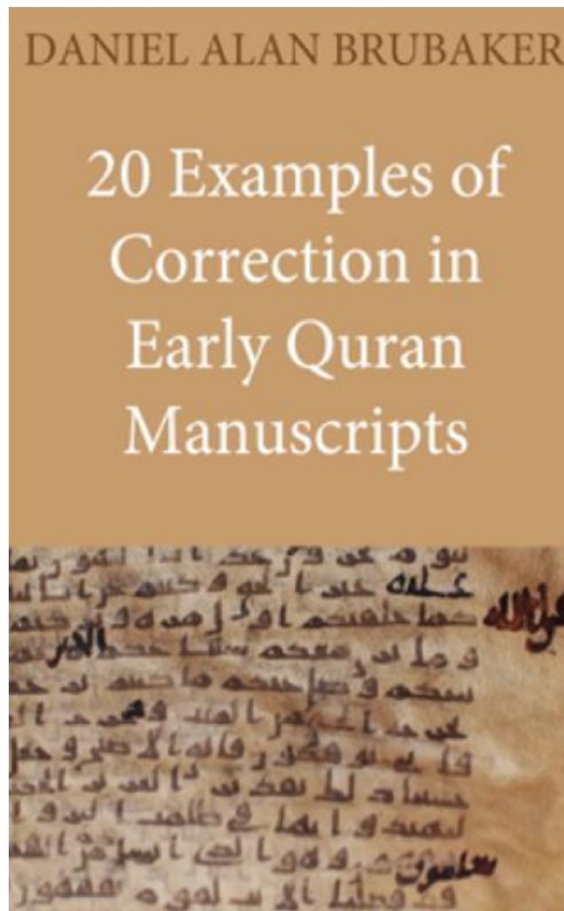
- Topkapi Variants
- Samarkand Variants
- Ma'il Variants
- Petropolitanus Variants
- Hussein Variants
- Sana'a Variants

[B] Consonants (Rasm) defined



Dan Brubaker's Book:

Highlighting just 20 out of a total of 4,000 he has now uncovered



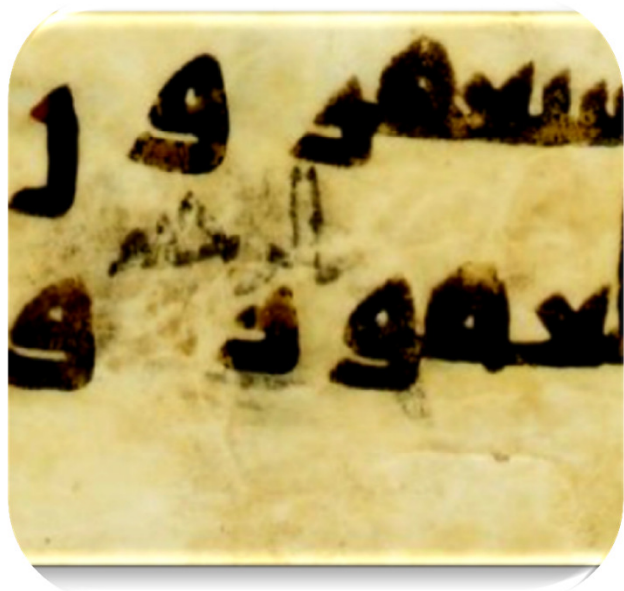
7 Types of Variants

Areas we will observe

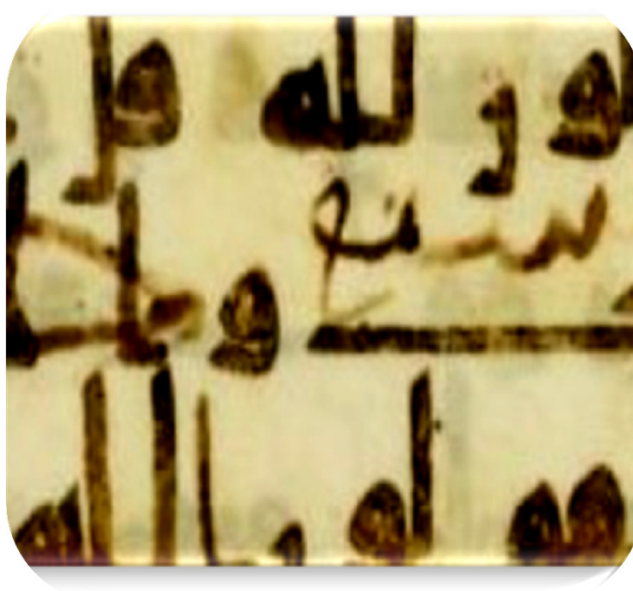
- Insertions (?)
- Erasures (390)
- Erasures Overwritten (560)
- Overwriting without Erasures (190)
- Selective Coverings (515)
- Selective Coverings Overwritten (210)
- Tapings



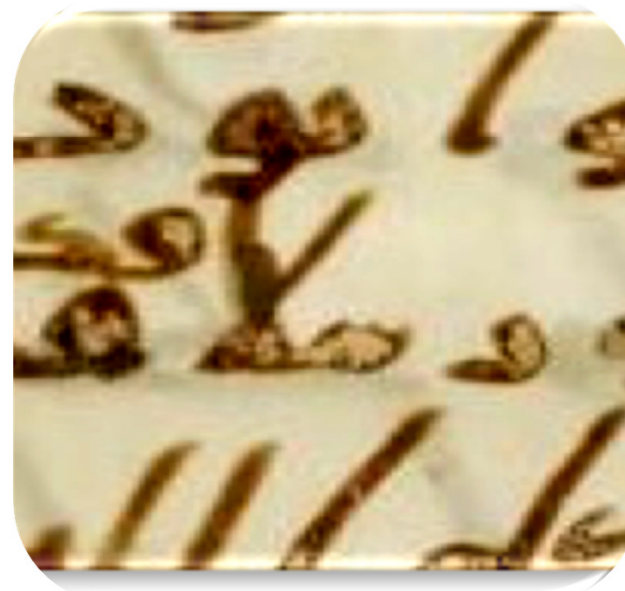
Insertions



Words added



A post-production addition



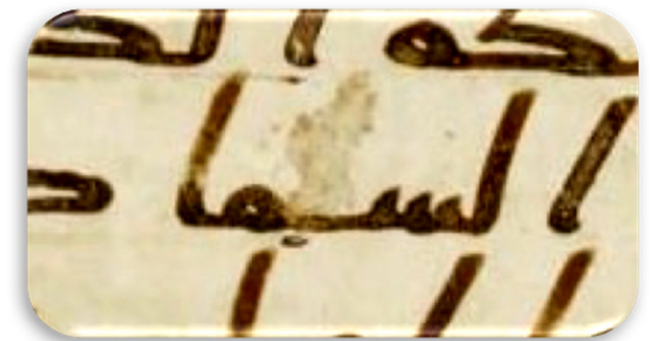
Erasures (390)



Intentional removal of text



Removal and overwriting



An *alif* removed?



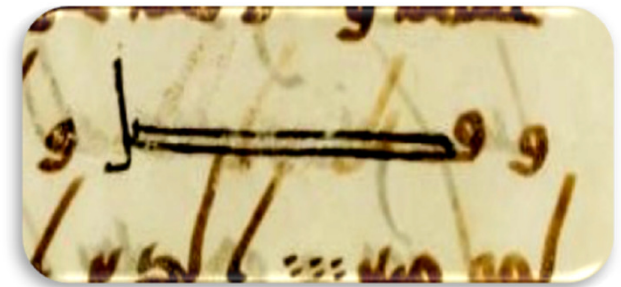
Erasures Overwritten (560)



Different words written overtop



Letters added in new script & ink after the original



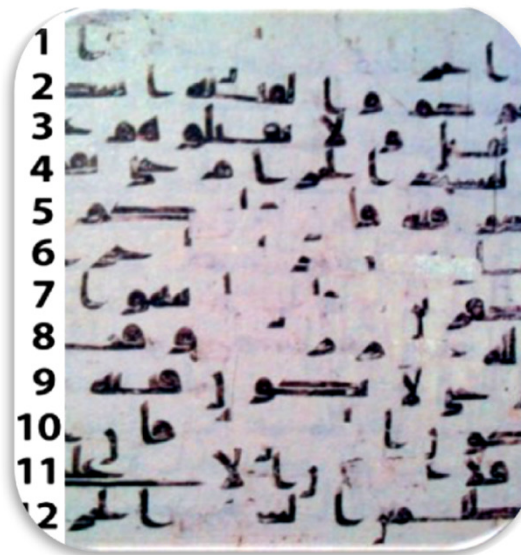
Overwriting without Erasures (190)



Either to restore a portion of text that has faded with time, or change the text entirely



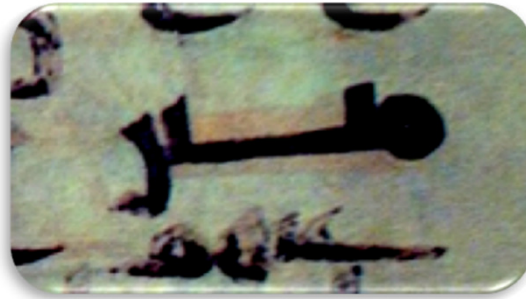
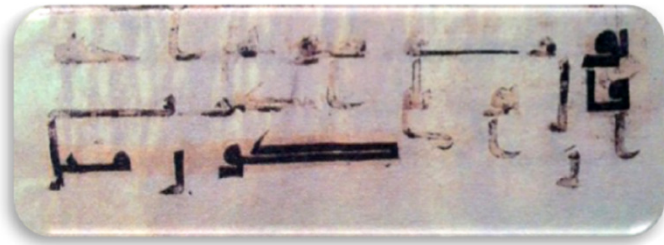
Selective Covering (515)



Intentional changes directly over portions of text



Selective Covering Overwritten (210)



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

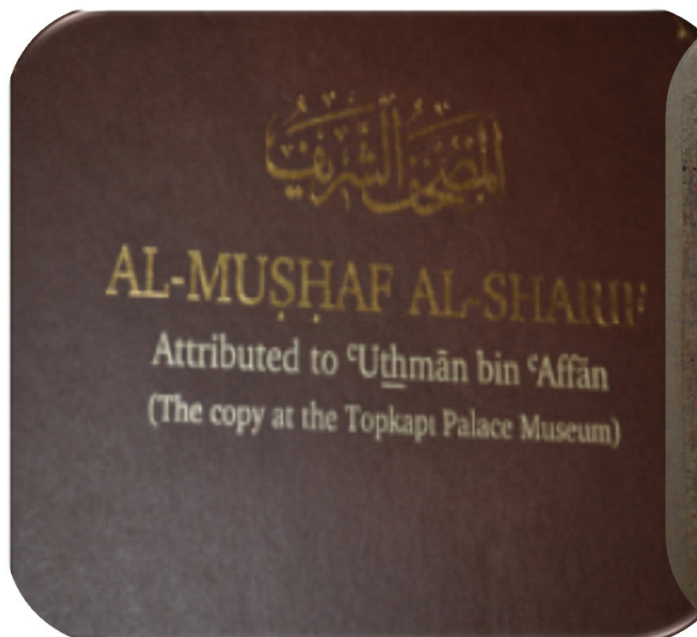


Торқары

Variants



Topkapı Mushaf: early-Mid 8th c.



Investigative book on Topkapı
(out of print, but in some libraries, including Pfander)



Fragment of the Topkapı



Example of later diacritical
Marks & vowelization



Insertion in the Topkapi (pg.101)

Sura 2:25

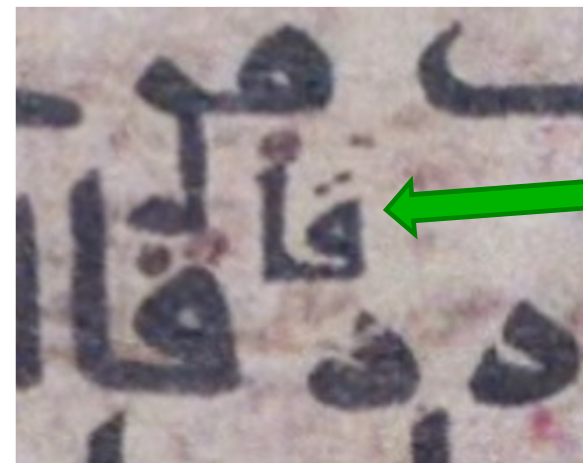
Note the vowelisation on inserted words

The verse in the Topkapi 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: رَزُقًا

A provision has been added to the text, to make it conform to the current 1924 Hafs text.



Insertion in the Topkapi (pg.102)

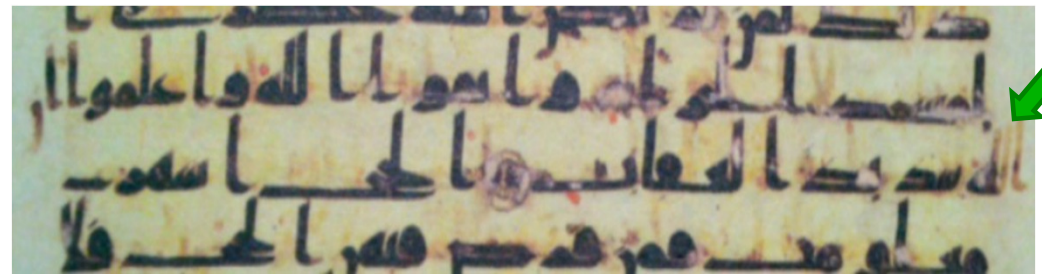
Sura 2:196

The verse in the Topkapi now includes
“that surely Allah”

The new words are: *أَنَّ اللَّهَ*

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

Note the insertion on the far right, 3rd line



Insertion in the Topkapi (pg.102)*

Sura 3:31

The verse in the Topkapi 1st said: '*Allah will forgive you*'

now it says: "*Allah will forgive you your (mp) sins*"

The new word is '*dhunubikum*': ذُنُوبِكُمْ

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

Note the insertion on the far left, 2nd line



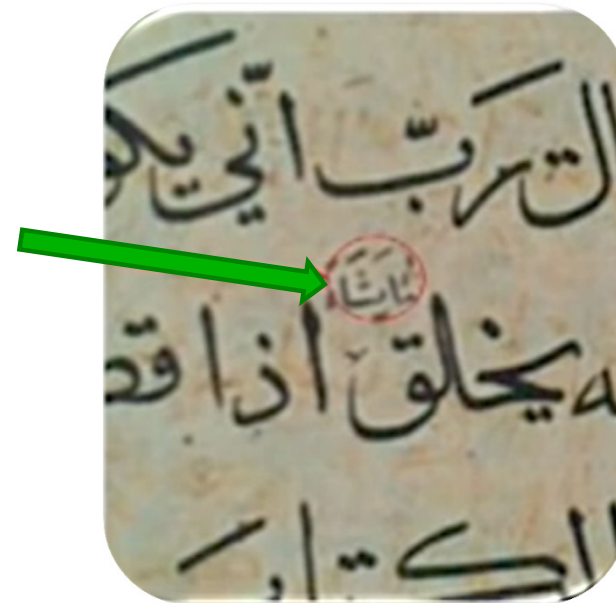
Insertion in the Topkapi*

Sura 3:47

The verse in the Topkapi 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

Note the vowelization on the inserted words



Insertion in the Topkapi (pg.103)*

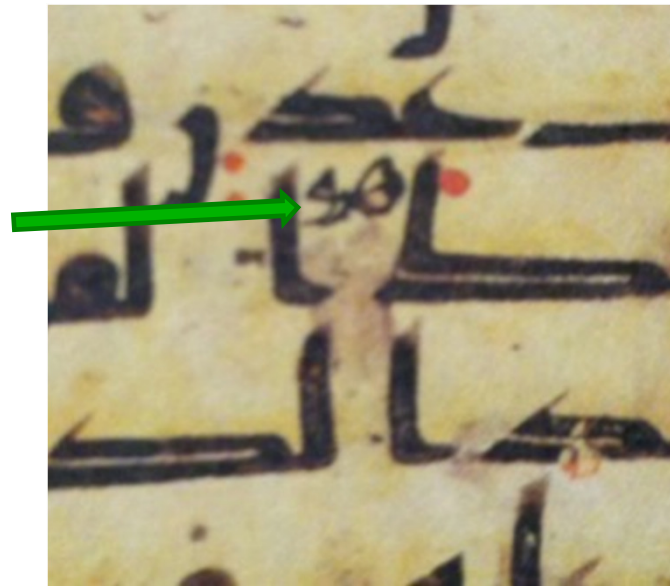
Sura 9:72

The verse in the Topkapi now reads:
“it (m.) is”

The new word is ‘*huwa*’: هُوَ

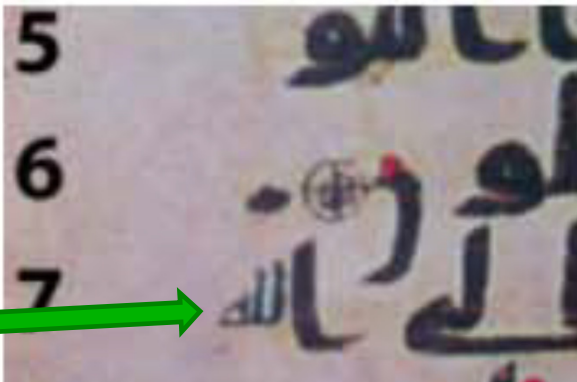
“it (m.) is” has been added to the text,
to make it conform to the current 1924
text.

Note the insertion in the middle, 2nd line



Insertion: in the Topkapi Mushaf s66:8*

Topkapi Mushaf (pg.106)



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

1924 Hafs text

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا آتِنَا رَبَّنَا آتِنَا رَبَّنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

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



Erasure in the Topkapı (pg.161)*

Sura 5:176

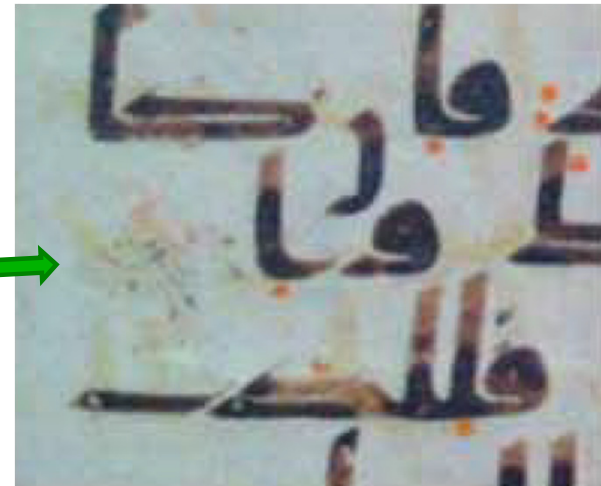
The verse in the Topkapı used to read
“and are they siblings?”

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

Note that it could be a *‘nun’*



Erasure overwritten in the Topkapı

Sura 7:38

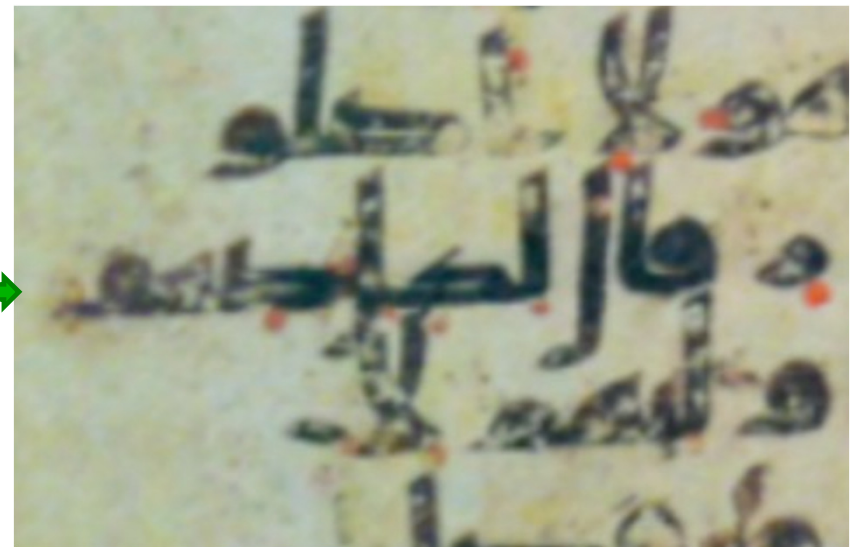
The verse in the Topkapı now reads *“he said, to each is a double...”*

The 1924 Arabic Text:

قَالَ لِكُلِّ ضِعْفٌ

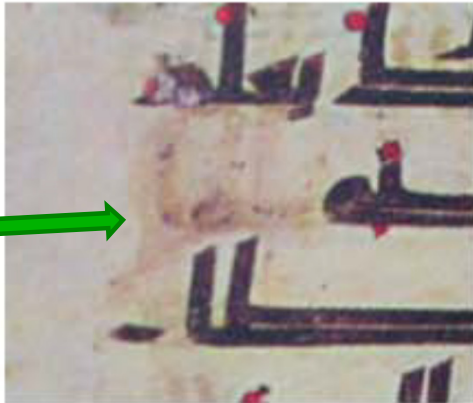
Here is an example of someone erasing a previous text, and then writing the current text over top. We cannot know what they erased

Note the vowelisation on inserted words



Erasure: in the Topkapi Mushaf s73:20

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 Topkapi

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.

Illegible overwriting



Al Hussein

Examples of Variants



Al Husseini Muṣḥaf (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.

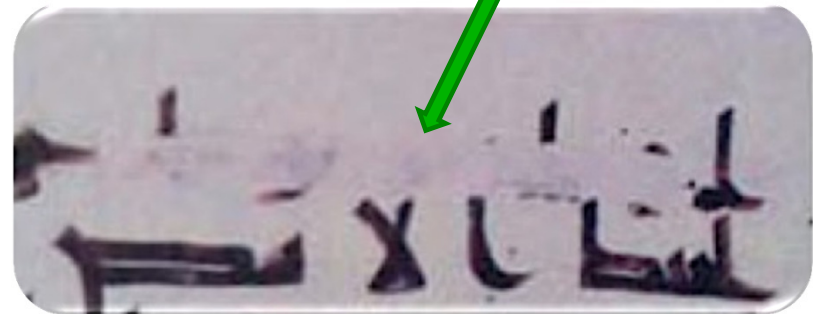
Sura 2:187

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.

Illegible overwriting



Covering in the Al-Husseini Cairo Mss.

Sura 2:191-193

Phrases (which are in the 1924 Qur'an) covered in the al-Husseini are "*drive them out from where,*" "*and if they fight you,*" "*then you kill them,*" "*and if they desist,*" "*forgiving,*" "*merciful,*" "*the religion belongs to Allah,*" "*enmity*" and "*in the mouth*".

What was originally covered? We will never know.
Why was this portion of text censored?

(Dan Brubaker, *Intentional Changes in Qur'an Manuscripts*, p. 289).

Censorship?

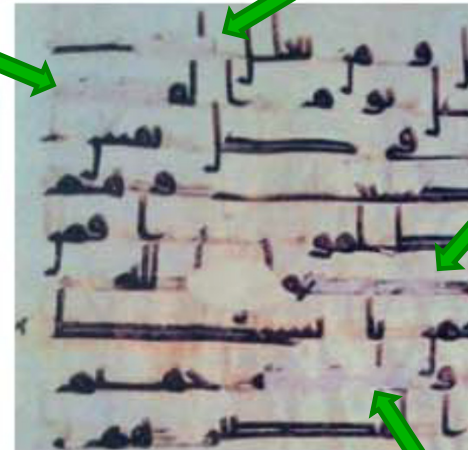


Covering in Al Husaini, Cairo

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ
الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١٦١﴾

SAHIH INTERNATIONAL

It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

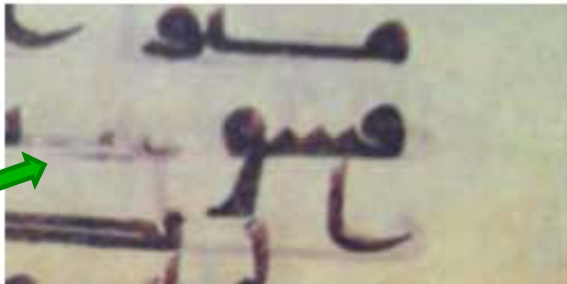


Al Husaini Cairo manuscript,
s3:161 – That, which in the modern edition which Muslims use, reads “he brings” and “judgement”, is covered here – Thus, censored. Why?



Erasure: in the Al Husaini Cairo MSS – s49:6

Al Husaini Cairo manuscript



1924 Hafs text

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهْلَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

SAHIH INTERNATIONAL

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

- **S49:6** Something is erased after the word *fasaqa*...
- Also, while for this verse, the word *fasaqa* is used in this manuscript, the word *fasiq* is used instead in the 1924 Hafs text.

Parisino- Petropolitanus

Variants



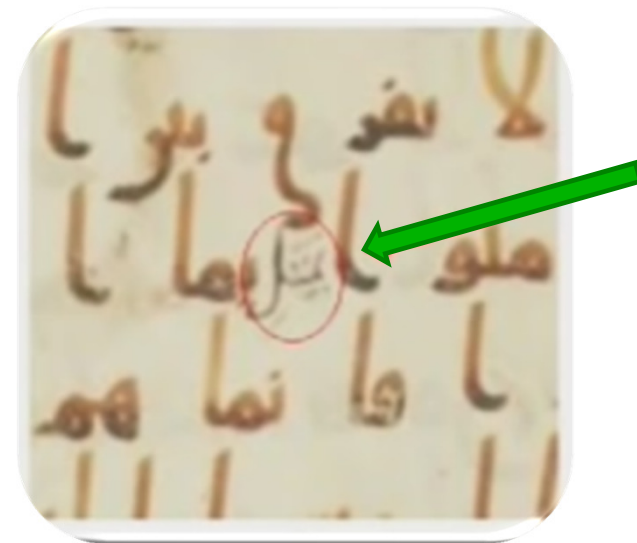
Insertion in the Petropolitanus*

Sura 2:137

The verse in the Arabe 331 reads *“If they believe in that which you have believed...”*

Later insertion *‘similarly’* [*bimithli*] is a different colour, with dots and vowel soundings. Unlike the earlier text, it now conforms to the standard text. Yet, some texts today (Mas’ud & Ubayy) still do not include this insertion.

Note the vowelisation on inserted words



Erasure Overwritten: Paris Petropolitanus MSS* (S3:171)

Paris Petropolitanus MSS
(Bnf araba 328)



1924 Hafs text

يَسْتَبَشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ
أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

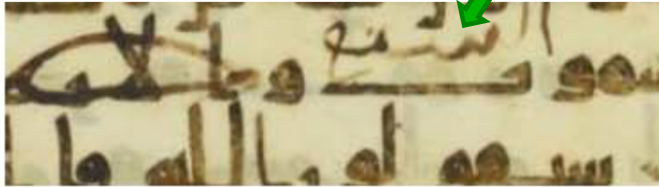
“They receive good tidings of favour from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost”

- **s3:171** There is an erasure, overwritten with the word “favour”
- It has been added later by a different scribe
- Yet, it was not originally there



Insertion: in the BnF araba 327* s23:86

BnF araba 327



1924 Hafs text

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

SAHIH INTERNATIONAL

Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

- S23:86 it originally lacked the word *al-sab'a* (which means "the seven")
- This word was added to conform to the present Hafs canonical text

S23:86 "Say, Who is Lord of the Seven heavens and Lord of the Great Throne?"

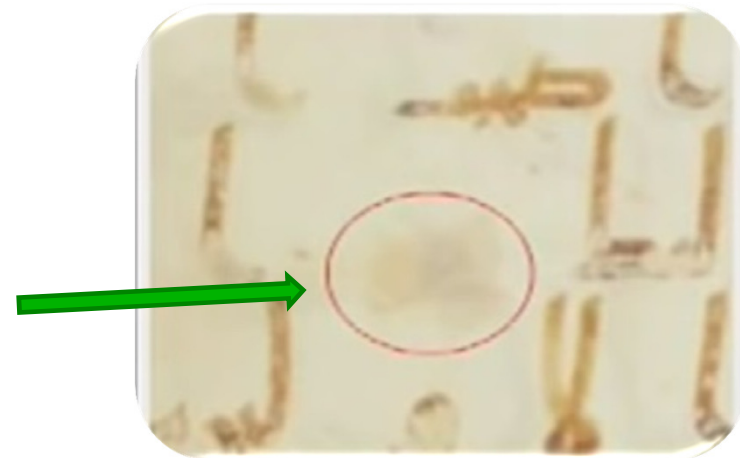


Erasure in the Petropolitonus

Sura 56:11

The verse in the BNF Arabe 331 originally read: “*Those **they** [are] the nearest...*”.

However, the ‘*they*’ [*hum*] has been rubbed out to conform to the standard Hafs canonical text



Sana'a

Variants

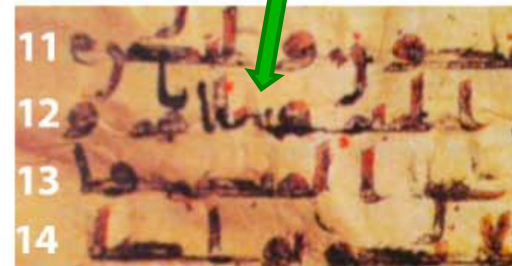


overwriting without erasures Sana Mushaf Sharif manuscript,

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

DR. GHALI

And let (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 maleficence; and those are they (who are) the prosperers.



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

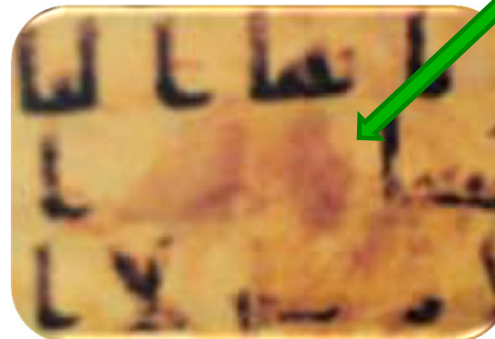
قُلْ يَتَّيِّبُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ
تَهْتَدُونَ

١٥٨

SAHIH 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.

Words taken out

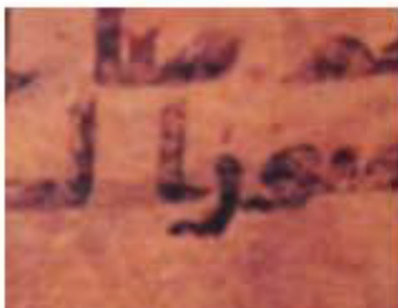


S7:158 letters are erased between the words "you all" and "whom". The modern Hafs reading does not contain what was erased here.



Insertion: in the Sana'a Mushaf s49:15

Sana'a



1924 Hafs text

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ؕ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ؕ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

SAHIH INTERNATIONAL

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful.

- **S49:15** it originally had the word ‘*mu minu*’ which means “**they believe**”...
- But then a later scribe added the letter ‘nun’, changing the word to ‘mu minun’ “**the believers**”, conforming it to the Hafs text.

S49:15 “**The believers** are only the ones who have believed in Allah and His Messenger...”



Conclusions:

What do these thousands of Consonantal corrections mean?

- There are around 4,000 of these corrections discovered by Dr Dan Brubaker to date
- They include insertions, erasures, coverings, and tapings
- They were all carried out long after the original manuscripts were completed
- They all bring the manuscripts into conformity with today's standard Hafs text
- Does this not also suggest human intervention and manipulation of the Qur'anic text over the centuries?
- So, why was this Hafs text chosen as the final canonized text?



[K] THE HISTORY OF THE 1924 HAFS CANON

How did the Hafs text become the standard text for the whole world?



The need for a Cairene standard text

- In 1924 the department of education needed to standardize high school Qur'ans in order to unify the Qur'ans used for their exams.
- They approached *Muhammad b. 'Ali al-Husayni al-Haddad*, from Al Azhar university for this task.
- He, along with a committee, chose the 796 AD 'Hafs' Qur'an as the official Qur'an to be used in high schools throughout the city of Cairo.
- There were around 36 other compilations (with around 60,000 differences between them) which they could have chosen, but they chose Hafs, though we don't know why.
- They then took all the other variant Qur'ans and sank them into the Nile
- (taken from: Reynolds, Gabriel Said (Ed.), *The Qur'an in its historical context*, (London & New York: Routledge, 2008) pgs. Introduction, 2-3; Neuwirth, Angelika, & Sinai, Nicholas (Eds.), *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu*, Leiden/Boston: Brill, 2010, p. 1)



The need for a World-wide standard text

- In **1936** the government of Egypt realized how efficient the Cairene model was, and so decided to make the Hafs standard for all Qur'ans in Egyptian schools.
- This was known as the '**Faruq Edition**', named after King Faruq who came to power in that year.
- The Egyptian model was so successful that the Saudi Arabian government in **1985** decided to make the Hafs Qur'an the official Qur'an for the entire Muslim world.
- This was known as the '**Fahd Edition**' in honour of the King of Saudi Arabia.
- So, our present Hafs Qur'an, is not just 94 years old, but a mere 33 years old, which means many of us are older than the present canonical Qur'an!
- (taken from: Reynolds, Gabriel Said (Ed.), *The Qur'an in its historical context*, (London & New York: Routledge, 2008) pgs. Introduction, 2-3; Neuwirth, Angelika, & Sinai, Nicholas (Eds.), *The Qur'an in Context: Historical and Literary Investigations into the Qur'ānic Milieu*, Leiden/Boston: Brill, 2010, p. 1)



FINAL CONCLUSIONS

When all is said and done



What was our remit today?

What did we look to find?

- We were not interested in an ‘uncreated’ or a ‘sent down’ Qur’an
- We wanted to find an archaic, ‘complete’, and ‘unchanged’ Qur’an
- Thus, we looked for:
 - **1 Qur’anic Manuscript**
 - Dated from the **mid 7th century** (652 AD)
 - **Complete** (i.e. all 114 Surahs)
 - **Unchanged** (exactly like the 1924 ‘Hafs’ Qur’an used today)



Where did we investigate?

The 5 areas we observed

- [A] What do **modern Muslim Leaders** Claim?
- [B] What did **early Muslim Scholars** Say?
- [C] Historical **Anachronisms**
- [D] **Source** Criticism
- [E] The **2 compilations** of the Qur'an
- [F] The **6 Earliest** Qur'anic **Manuscripts**
- [G] The 2 Layers of the Sana'a **Palimpsest**
- [H] The 4 **Carbon Dating** Lab Reports
- [I] The late **Diacritical Variants** (i.e. the 31 different Arabic Qur'ans)
- [J] The early **Consonantal Variants**
- [K] The History of the 1924 **Hafs** canonized text

What did we find?...



[A] What do modern Muslim Leaders Claim?

The modern Muslims make absurd claims for their Qur'an

- It is unaltered
- Unedited
- Untampered
- In its original form
- Not a single letter, nor a diacritical dot has changed
- So that today's Qur'an is identical with the Qur'an of 1300 years ago...



[B] What did early Muslim scholars say

They would never say what Muslims are claiming today

- They were all agreed that parts of the Qur'an was:
- Lost, Disappeared, Forgotten, Cancelled, Missing, Overlooked, Changed, Modified, Substituted, and even Eaten by Sheep!
- They never considered the earliest Qur'an to be complete
- Nor unchanged
- But a book like any other...written, edited, and then changed by men.



[C] Historical Anachronisms

The Qur'an is riddled with historical mistakes

- It introduces a SAMARITAN, a MOSQUE, COATS OF CHAIN MAIL, and even CRUCIFIXIONS too early.
- Then it denies the historicity of JESUS' CRUCIFIXION, and gets the WRONG MARY.
- It confuses the QIBLA, the KA'ABA, PHARAOH, the TOWER OF BABEL, & even HAMAN; and erroneously makes ALEXANDER THE GREAT AN AMAZING ENGINEER; while placing FUTURISTIC COINS in the wrong era.
- This suggest that it was written by finite and failed men, and not by an infinite God.



[D] Source Criticism

Looks like much of the Qur'an was borrowed from the wrong sources...

- Muslims claim that the Qur'an was written on eternal tablets in heaven
- Yet, we now find that much of it was borrowed from previous 2ND to 5th century Jewish apocryphal writings
- They were written long after the Bible was canonized, proving not only that the Qur'an is not eternal, but that it owes much of its content to the wrong material
- These apocryphal writings were all rejected by the earlier Jews and Christians, not only because they were so late, but because they contradicted the Bible itself



[E] The 2 Compilations of the Qur'an

1st = Abu Bakr (632-634 AD), and 2nd = Uthman (652 AD)

- According to Islam God chose a man who was illiterate, and language which was unreadable, to reveal his last and greatest revelation
- Though the Qur'an is supposedly eternal and complete, the early Muslims needed to compile two different versions of the Qur'an, just 20 years apart
- Once they compiled the final canonical version (the Uthmanic recension), they then burned all the other copies which didn't agree, destroying any hope of finding the original
- They then sent 9 copies of the canonized text to 9 cities, yet we can't find even one today



[F] The 6 Earliest Manuscripts of the Qur'an

Topkapi, Samarkand, Ma'il, Petropolitanus, Husseini, Sana'a

- According to both Muslim and Secular Qur'anic scholars there are 6 early Qur'anic Manuscripts extant today, all of which were supposedly written in the time of Uthman
- Yet, none of them are dated to the mid 7th century (i.e. Uthman = 652 AD)
 - They all date to the 8th or even 9th centuries
- None of them are complete
- None of them agree completely with each other
- None of them agree completely with the 1924 'Hafs' canonical Text used today



[G] The 2 Layers of the Sana'a Palimpsest

Lower = 671 AD – 705 AD, Upper = 705 AD....

- The Sana'a Palimpsest (both the Lower and Upper texts) are different than the Qur'an (the 1924 Cairene 'Hafs' canonical text) which we are using today
 - The lower text (with only 63 verses) has 70 variants which don't correspond to any known later (9th century) textual variant school
 - The upper text has further variants
- Conclusion: The Lower Text seems to be a nascent Qur'anic script, which was then rubbed out, corrected, and then re-written over top, sometime between 671 AD – 705 AD



[H] The 4 Carbon Dating Lab Reports

4 laboratories (Lyon, Kiel, Zurich, Oxford) of the Sana'a MS

- Since all four Sana'a A examples, dated at four separate laboratories, completely pre-date Muhammad, the Qur'an, and Islam, these must be earlier Arabic writings, from which the writers of the later Qur'an borrowed
- Since all the folios, including the Sana'a A, B, C, D, and the Birmingham folios (except for E) pre-date the Uthmanic recension (652 AD), they contradict the classical account, suggesting that we dare not trust that account to understand when the Qur'an was truly written
- Conclusion: Either we throw out the RC 14 dating as untrustworthy, or we throw out the much later 9th century classical account of the Qur'an's compilation...you decide



[I] The late Diacritical Variants

The 31 Different Arabic Qur'ans

- No-one seems to know how to define either the 'Ahruf' or the 'Qira'at' "readings"
 - Yet, everyone is absolutely sure that there were 7 ahrufs or Qira'ats before Uthman
 - And they are equally sure that they made no differences in the meaning of the text
- Ahrufs or Qira'ats couldn't have existed after Uthman, since he standardized it in 652 AD
- Yet, we have now found 31 different Qur'ans with over 59,766 differences between them
 - These differences not only change the meaning, but often, the theology as well
- Conclusion: The Qur'an today was created in 1924, yet, attributed to a student from 796 AD (Haf), while disregarding over 36 others, though even his manuscript doesn't exist today



[J] The early Consonantal Variants

The 4,000 Consonantal Changes

- 1,000s of Insertions, Erasures, Coverings and Tapings
- All carried out long after the Manuscripts were completed
 - Possibly after 1924, so within the last 94 years
- All done to standardize the text to conform to the canonical Hafs text



[K] The History of the 1924 Hafs Canonized Text

Created to standardize students High School tests

- Muslims are unaware that the Qur'an we have today (the Hafs text) was created in 1924 by a committee, led by *Muhammad b. 'Ali al-Husayni al-Haddad*, in Cairo, Egypt, in order to standardize high-school tests!
- They chose the Qira'at compilation written by a student named Hafs who died in 796 AD, a full 144 years after the Qur'an was supposedly created by the Caliph Uthman.
- This was then adopted by the Egyptian government in 1936 as their official text (known as the 'Faruq Edition')
- Which was then canonized worldwide in 1985 by the Ibn Saud family in Saudi Arabia as the official text (known as the 'Fahd Edition'), a mere 33 years ago
- Rather than critically compile a text derived from the earliest manuscript evidence available, they simply chose one student's (Hafs) compilation, regardless of whether it matched those earliest manuscripts.



CONCLUSION

What does this prove?

- The 2 Compilations prove that men changed the Qur'an in its earliest period
- The 6 manuscripts prove that men created 6 different Qur'ans between the 8th – 9th centuries
- The 2 Layers of the Sana'a manuscript prove that men created a nascent Qur'an in the 7th century
- The 4 Carbon dated Lab reports prove that men borrowed stories created long before the Qur'an
- The 31 Different Arabic Qur'ans prove that men even today still read a variety of Qur'ans
- The 4,000 Consonantal Variants prove that they are still changing and standardizing the text
- The 36 non-Hafs Qira'at Variants dumped into the Nile prove that when Muslims find problems with their Qur'an, they either **burn** them, **wash** them, or **sink** them to destroy the evidence!



Thus, we can conclude

From what we have researched, and found, that:

- The Qur'an **was not created** by God at all
- The Qur'an **was not sent down** to Muhammad between 610 – 632 AD
- The Qur'an **was not completed** by Uthman in 652 AD
- The Qur'an **was not un-changed** in the last 1300 years
- The Qur'an **was not finally compiled** until 1924
- Thus, the Qur'an is a mere 94...no wait...**33 years old!**
- Many of us in this room are actually older than the Qur'an!



Yet, by Casting Doubt on the Qur'an
Our Muslim Friends can Consider a Better Book
The Bible!

