

# THE QUR'AN'S MANY HISTORICAL PROBLEMS

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

By Dr. Jay Smith

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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 7<sup>th</sup> century** (652 AD)
  - **Complete** (i.e. all 114 Surahs)
  - **Unchanged** (exactly like the 1924 'Hafs' Qur'an used today)





# Where we plan to go...

## 5 areas we will observe

- [A] The 2 compilations of the Qur'an
- [B] The 6 Earliest Manuscripts of the Qur'an
- [C] The 2 Layers of the Sana'a Palimpsest
- [D] The 4 Carbon Dating Lab Reports
- [E] The 31 different Arabic Qur'ans



# [A] 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 9<sup>th</sup> 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. Bukhari admits that since many who memorized it had died, therefore *"a large part of the Qur'an may be lost"*.

**Zaid ibn Thabit** (Muhammad's secretary) felt it was too difficult to write down, because it was something which even Muhammad didn't do in his lifetime.





# 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 (1<sup>st</sup> Caliph), then with Umar (2<sup>nd</sup> 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 . 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 ) 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 .

جمع القرآن . قلت . سبقت . ففعلته . رسول الله صلى الله عليه وسلم . قال : هو والله خير . قلتم : ينزل أبو بكر يقرأ أجعني حتى شريح الله صدرى للتدبير شريح له صدرى أبي بكر وعمر رضي الله عنهما . ففتتبعنا القرآن أجمعته من العصب واللخاف وصدور الرجال حتى وجدت آخر سورة التوبة مع أبي خزيمة الأنصاري لم أجد ما مع أحد غيره . لقد جاءكم رسول من أنفسكم عزيز على ما عنيتم . حتى خاتمة برائة . فكانت الصحف عند أبي بكر حتى توفاه الله . ثم عند عمر حياته . ثم عند حفصة بنت عمر رضي الله عنه .



## 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 1<sup>st</sup> compilation as the model.

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

عن أبي حمزة : حدثنا ابن شهاب : أن أنس ابن مالك حدثنا : أن حذيفة بن اليمان قدم على عثمان ، وكان يغزى أهل الشام في فتح إرمينية وأذربيجان مع أهل العراق . فافترع حذيفة اختلافهم في القراءة ، فقال حذيفة لعثمان : يا أمير المؤمنين ، أدركك هذه الأمة قبل أن يتخلفوا 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

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## 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?)

...about on any point in the Qur'an, then 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)

فَنَسَخُوها فِي الْمصاحفِ . و قال عثمان  
لِلرَّحْمَةِ الْقُرْشِيِّينَ الثَّلَاثَةِ : إِذَا اخْتَلَفْتُمْ  
أَنْتُمْ وَ زَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ  
الْقُرْآنِ فَكُتِّبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا  
نَزَلَ بِلِسَانِهِمْ ، فَفَعَلُوا حَتَّى إِذَا نَسَخُوا  
الْمصْحُفَ فِي الْمصاحفِ رَدَّ عُثْمَانُ  
الْمصْحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ  
أُمَّةٍ بِمِصْحَفٍ مِمَّا نَسَخُوا . وَ أَمَرَ  
بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ مَحَلٍّ  
أَوْ مِصْحَفٍ أَنْ يُحْرَقَ . قَالَ ابْنُ شِهَابٍ :  
وَ أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدٍ بْنُ ثَابِتٍ  
قَالَتْ : فَقَدْتُ آيَةً مِنَ الْأَحْزَابِ حِينَ  
نَسَخْنَا الْمِصْحَفَ قَدْ كُنْتُ أَسْمَعُ



## COMPILATION #2 (Uthman 652 AD)

### Al Bukhari 6:510

Once the copies of Uthman's 2<sup>nd</sup> 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 censored?

...about on any point in the Qur'an, then 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 ﷺ 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)

فَنَسَخُوا فِي الْمَصَاحِفِ . وَ قَالَ عُثْمَانُ  
لِلرُّمَطِ الْقُرَشِيِّينَ الثَّلَاثَةِ : إِذَا اخْتَلَفْتُمْ  
أَنْتُمْ وَ زَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنْ  
الْقُرْآنِ فَارْتَبِعُوا بِلِسَانِ قُرَيْشٍ فَإِنَّمَا  
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الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ  
الصُّحُفَ إِلَى حَفْصَةَ وَ أَرْسَلَ إِلَى كُلِّ  
أُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا . وَ أَمَرَ  
بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ  
أَوْ مُصْحَفٍ أَنْ يُحْرَقَ . قَالَ ابْنُ شِهَابٍ :  
وَ أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدٍ بْنُ ثَابِتٍ  
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نَسَخْنَا الْمَصَاحِفَ قَدْ كُنْتُ أَسْمَعُ





# Compilation Questions - 1

## Concerning al Bukhari 6:509 – Abu Bakr's 1<sup>st</sup> compilation of the Qur'an

- Why didn't God choose a language which could accommodate the Qur'an?
  - (i.e. no diacritical marks, nor vowellization until the 8<sup>th</sup> – 9<sup>th</sup> 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 1<sup>st</sup> 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 2<sup>nd</sup> compilation of the Qur'an

- How could there be **dialectal differences** in the mid 7<sup>th</sup> c.?
  - Dialects require diacritical marks, and vowellization
  - These were not introduced until the 8<sup>th</sup> 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 2<sup>nd</sup> 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 7<sup>th</sup> 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?





# Note what the Islamic Traditions Say

Concerning the earliest Compositions of 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*

**Those who memorised it had died**

*“Many (of the passages) of the Qur’an that were sent down were known by those who died on the day of Yamama... 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”*

Hadith **Ibn Abi Dawud**, Kitab al-Masahif, p23



# Some Verses *Disappeared*

How could they know what was in the Qur'an?

*It is reported from Ismail ibn Ibrahim, from Ayyub, from Naafi, from Ibn Umar who said [isnaad – chain of oral transmission]:*

*“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. 1500s] Al-Itqan fii Ulum al-Qur'an, p524



# Some Verses were *Forgotten*

Memorization of the Qur'an is not so great after all

*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"*

Hadith **Sahih Muslim** [d. 875AD], Vol. 2:2286, p. 501



# Some Verses were *Canceled*

Allah's word can be canceled?

*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."*

Hadith **Sahih Bukhari** [d. 870AD], Vol. 5:416, p. 288





## Some Verses went *Missing*

Allah's word does not seem to be consistent

*“Allah send 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, something 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.”*

Hadith **Sahih Bukhari** [d. 870AD], Vol. 8:817 p. 539



# Some Verses were *Overlooked*

**They forgot to write some verses down**

*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) (Sura 9, ayah 128)... Uthman said “I bear witness that these verses are from Allah.”*

Hadith **Ibn Abi Dawud** [d. 889] Kitab al-Masahif, p. 11



## Some Verses were *Changed*

**Aishah (Muhammad's child bride) decided what went into the Qur'an**

*“Abu Unus, freed-man 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 Hafidhuu alaas-salaati waas-salaatiil-wustaa wa qumuu 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 qumuu lillaahi qaanitiin. She added that **she had heard it so from the Apostle of Allah**”***

Muwatta **Imam Malik** [d. 795AD], p. 64



# Some Verses were *Modified*

More than one modification made...

*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 yaasanna waandhur, but it was altered to lam yatasannah... In al-Ma'ida (Surah 5:48) it read Shari ya'atan was minhaajaan, but it was altered to shir 'atawwa minhaajaan.*

Hadith **Ibn Abi Dawud** [d.889 ] Kitab al-Masahif, p. 117



# Some Verses were *Substituted*

## Allah changes his mind?

*But Allah said “None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar.” (Sura 2:106)*

Hadith **Sahih Bukhari** [d. 870AD], Vol. 6:61, number 527



# Some Verses were *Eaten by Sheep*

Allah's word can be eaten by created animals?

*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."*

Hadith Sunan **Ibn Majah** [d.887] (one of the six authoritative collections)





# Summation

Lost

Disappeared

Forgotten

Cancelled

Missing

Overlooked

Changed

Modified

Substituted

Eaten by Sheep

Does this sound like a book which was compiled perfectly and completely?

Doesn't it sound more like intentional human intervention from the very beginning?



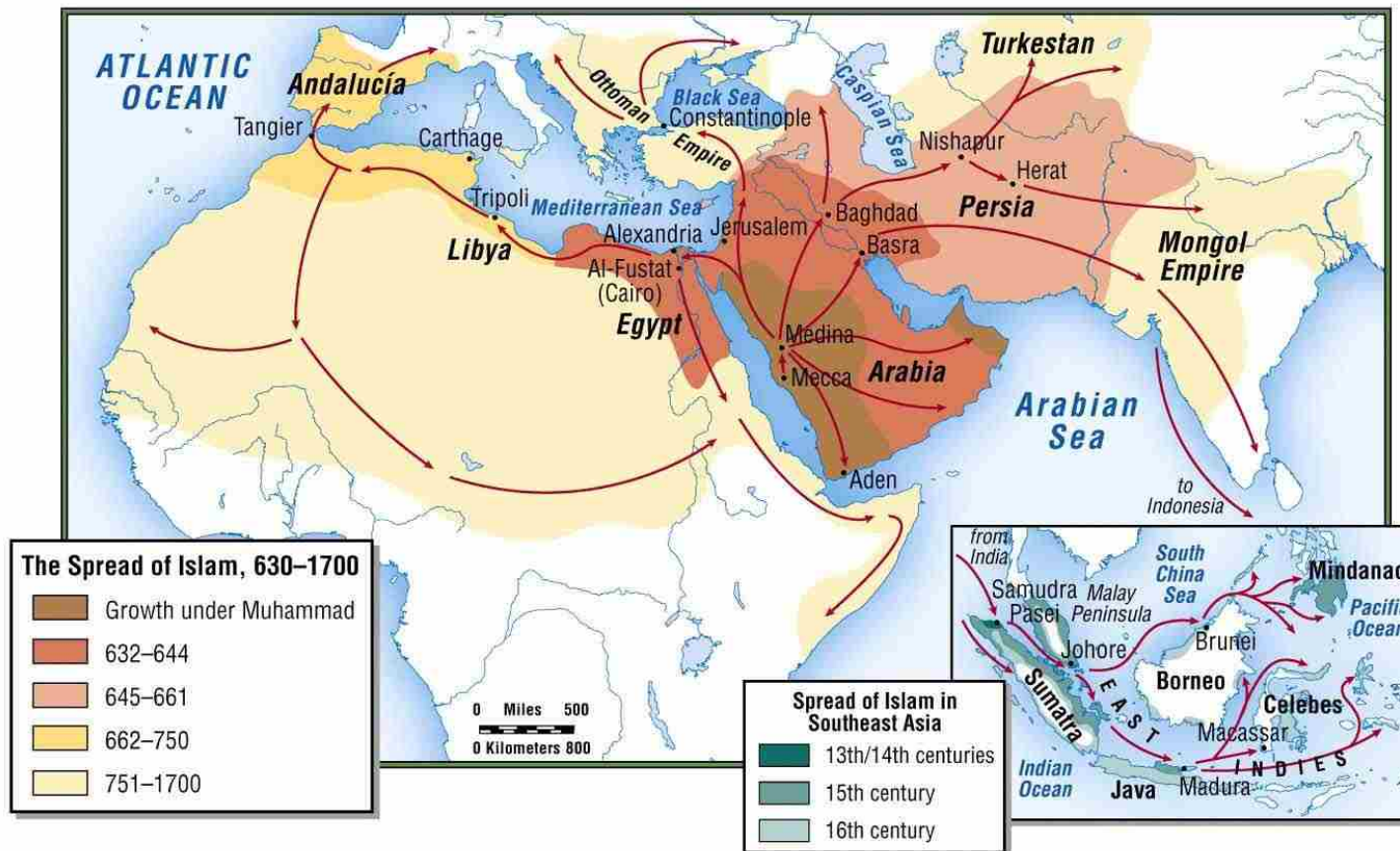
# [B] THE 6 EARLIEST QUR'ANIC MANUSCRIPTS

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

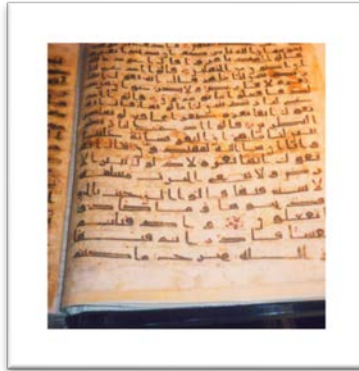
By 650 Different Versions in Different Cities



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 MANUSCRIPTS





# Six Earliest Qur'ans

Topkapi (Turkey)



Samarkand (Uzbekistan)

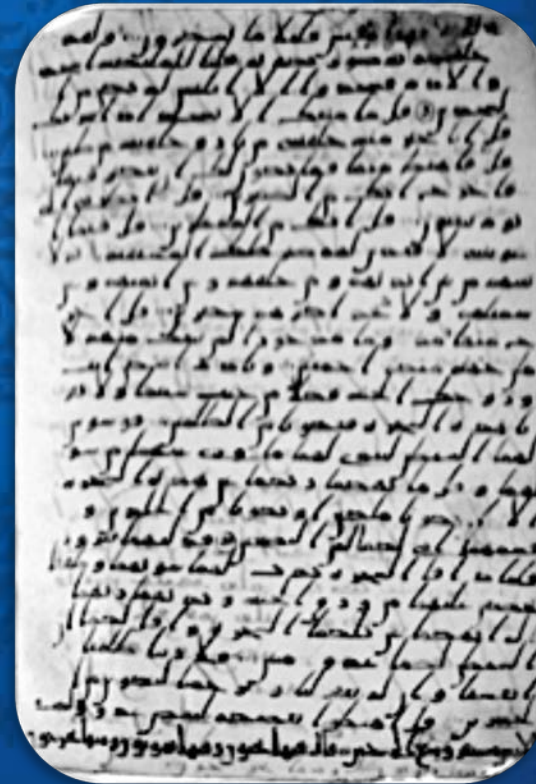


# Six Earliest Qur'ans

Ma'il (London, England)



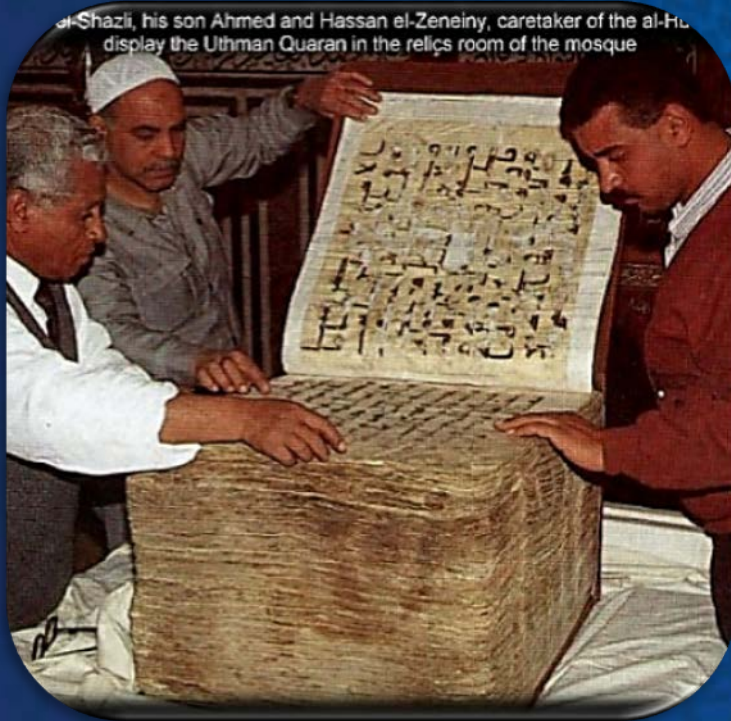
Paris Petropolitanus (Paris, France)



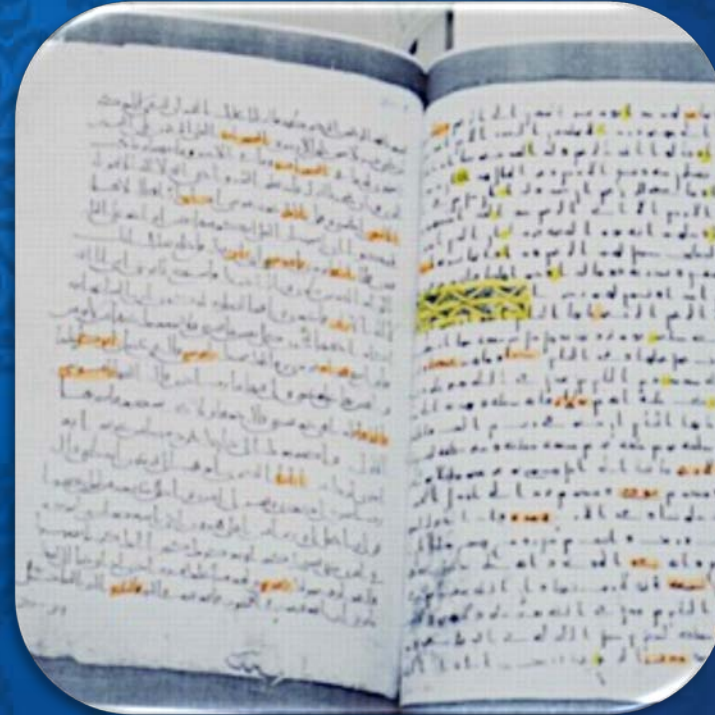


# Six Earliest Qur'ans

## 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



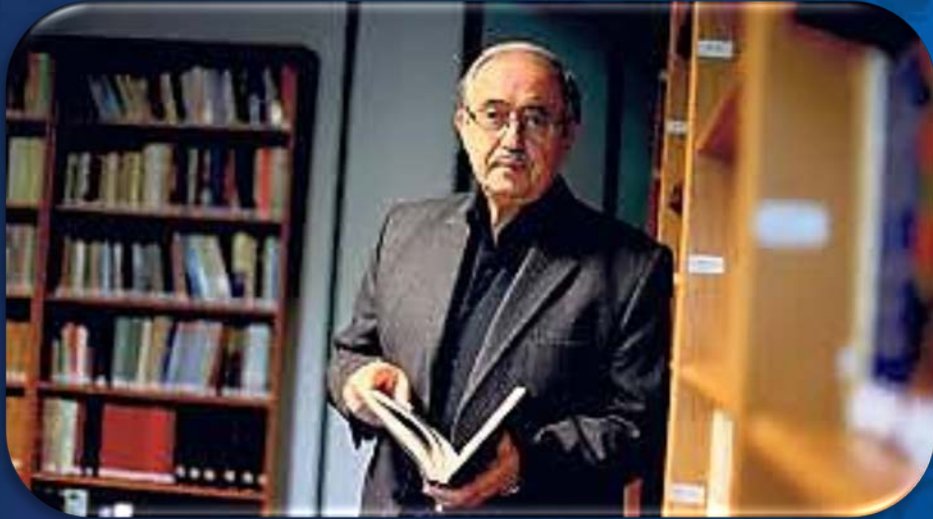
**Prof. Dr. Ekmeleddin İhsanoğlu**

- **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 8<sup>th</sup> c.”

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



Topkapı Muşhaf

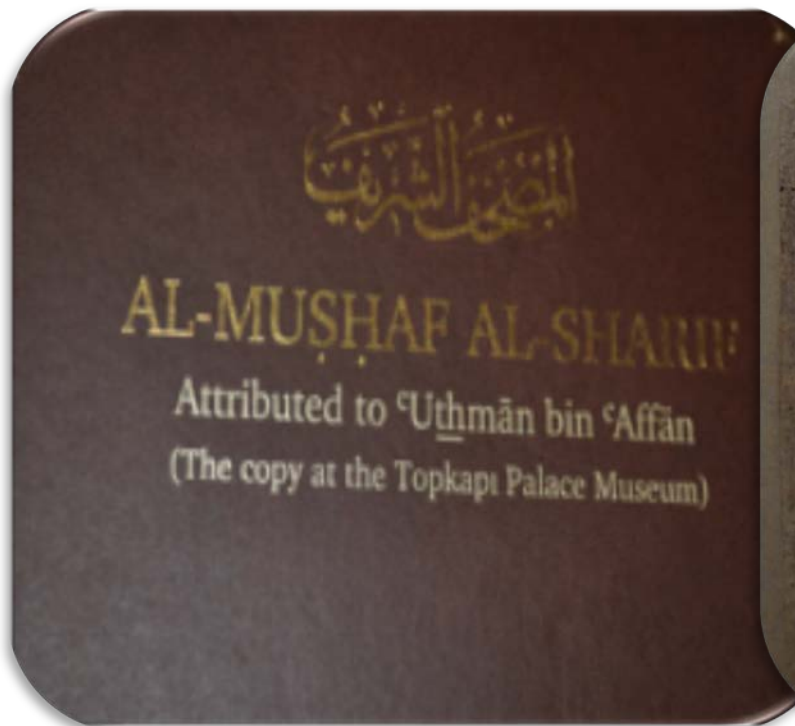


# Topkapı

## Conclusions



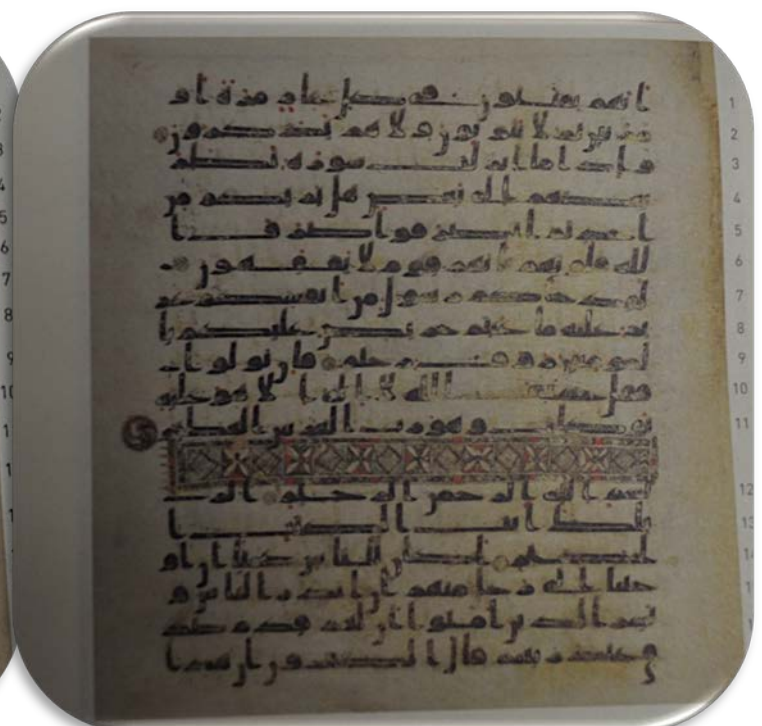
# Topkapı Mushaf: early-Mid 8<sup>th</sup> c.



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 8<sup>th</sup> century) (Altıkulaç, ‘Al-Mushaf al-Sharif’ 2007:81)



“*Even though we would like to publish this sacred text as the Muṣḥaf of Caliph ‘Uthmān, our research indicated that it was neither the private Muṣḥaf of Caliph ‘Uthmān, nor one of the Muṣḥafs 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 Muṣḥafs attributed to Caliph ‘Uthmān”* (Altıkulaç, ‘Al-Mushaf al-Sharīf’ 2007:41f)

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



# Differences Between Texts

Topkapi (mid 8<sup>th</sup> 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 8<sup>th</sup> 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 8<sup>th</sup> 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 8<sup>th</sup> 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

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





# Ma'il

## Conclusions





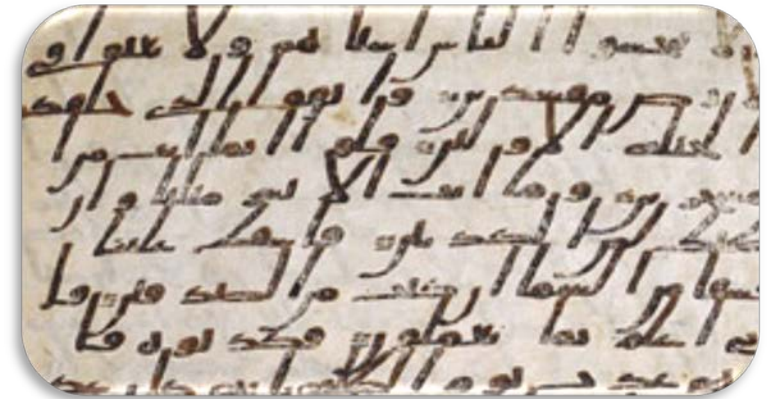
# Ma'il Muṣḥaf: in London



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 8<sup>th</sup> c. (Altıkulaç)  
or late 8<sup>th</sup> c. Dr. Martin Lings)



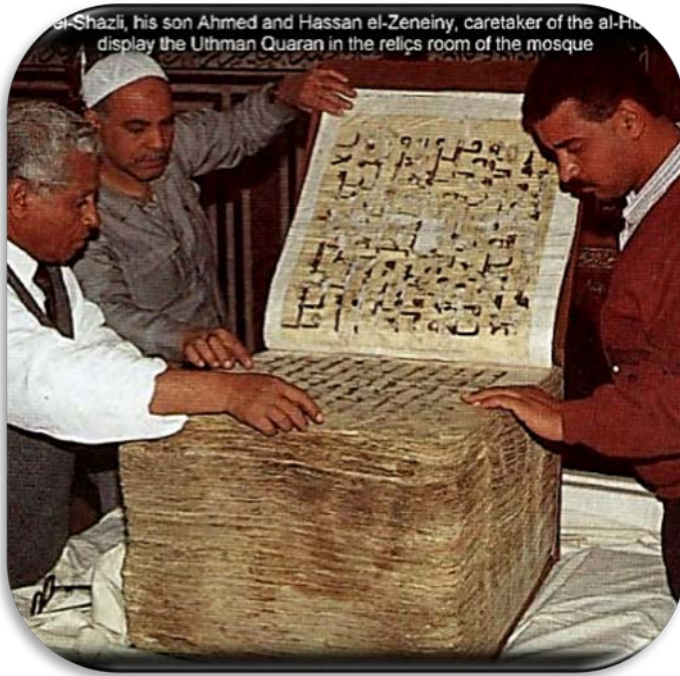
# Al Hussein

## Conclusions





## Al Husseini Cairo Mushaf: early to Mid 8<sup>th</sup> c.



Monumental Codex



A caliph's Qur'an?



Script and versification date it





# Conclusions of Muslim Scholars

Dr. Tayyar Altıkulaç: on the al-Husseini ms

- “This is not Uthmanic”
- “It is dated from early to mid 8<sup>th</sup> 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)

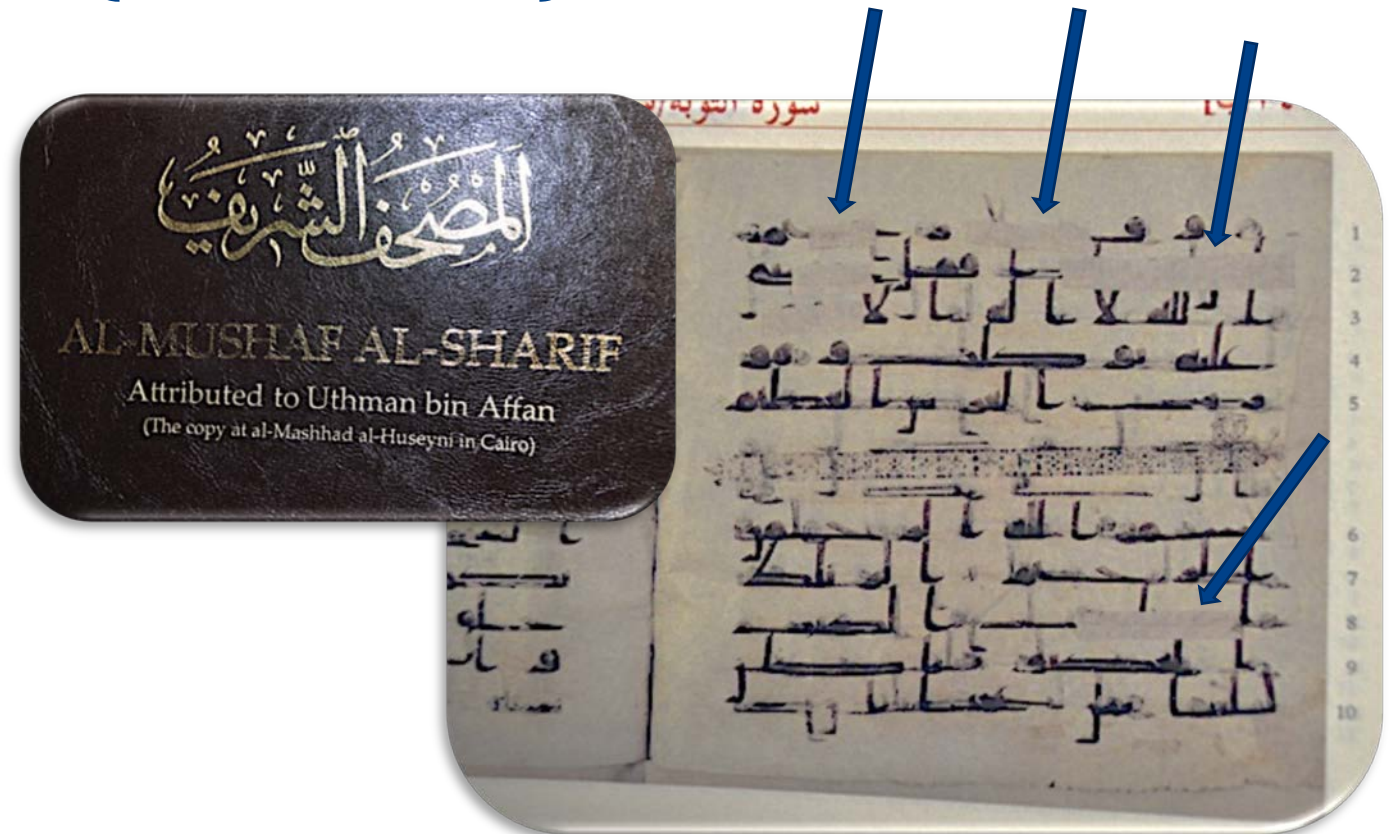


# Al Husseini Muṣḥaf (mid 8<sup>th</sup> c.)

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.



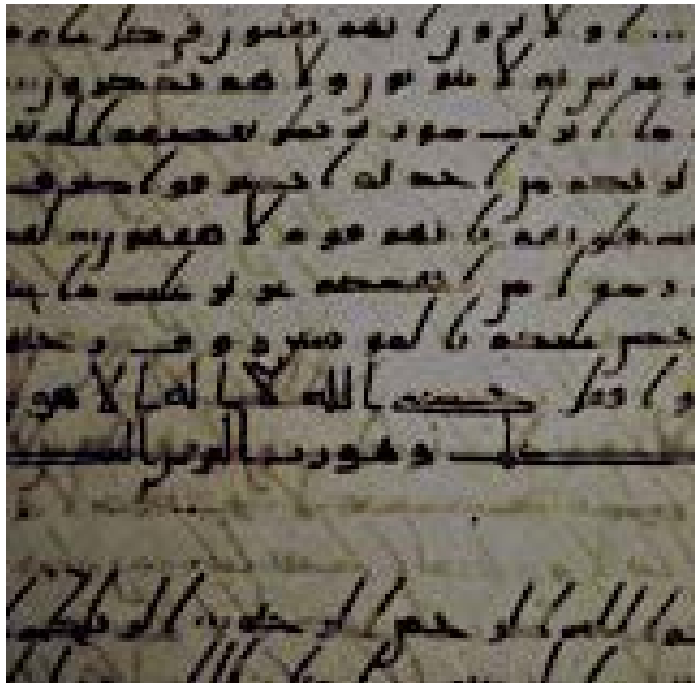
# Parisino-Petropolitanus

Conclusions





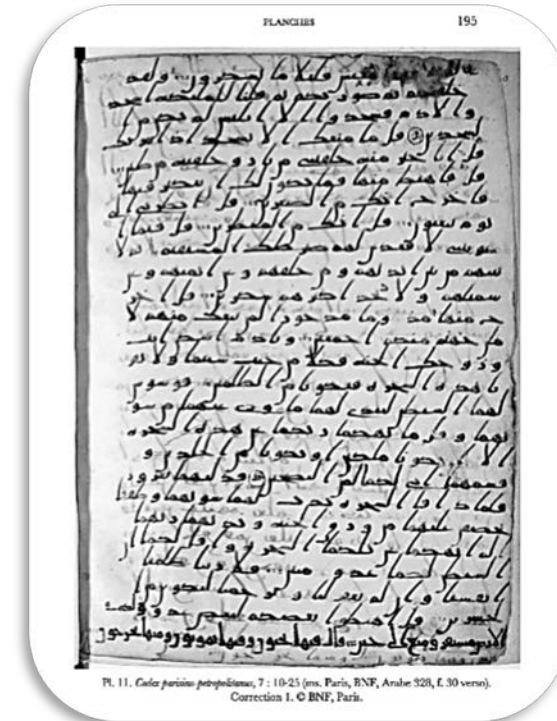
# Parisino-Petropolitanus: early 8<sup>th</sup> c.



Rudimentary script



A different script



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 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 edition used today)



# Sana'a

## Conclusions





# Sana'a Muṣḥaf: 705AD...



Two different scripts



Orange highlights = variants



# Conclusions of 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 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”





# [C] THE 2 LAYERS OF THE SANA'A PALIMPSEST

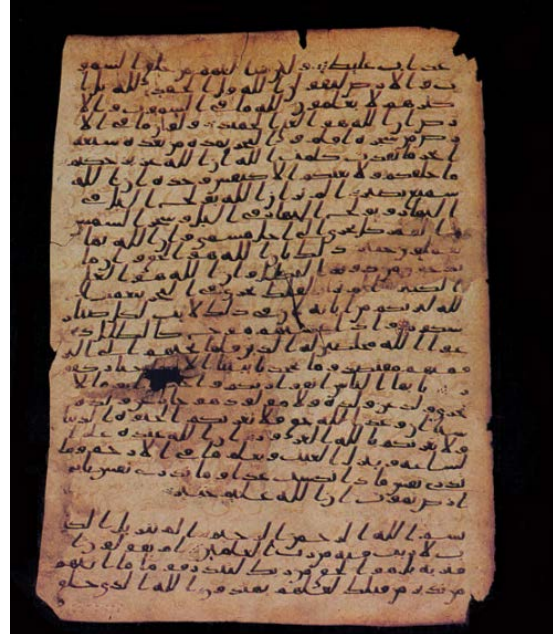
The lower layer is indeed prolembatic





# 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

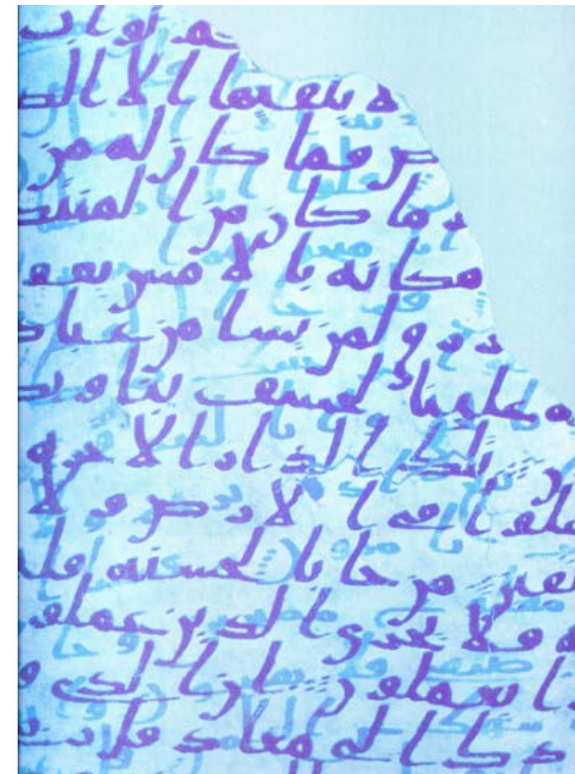


# THE SANA'A PALIMPSEST

Under closer scrutiny they found another layer of text

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

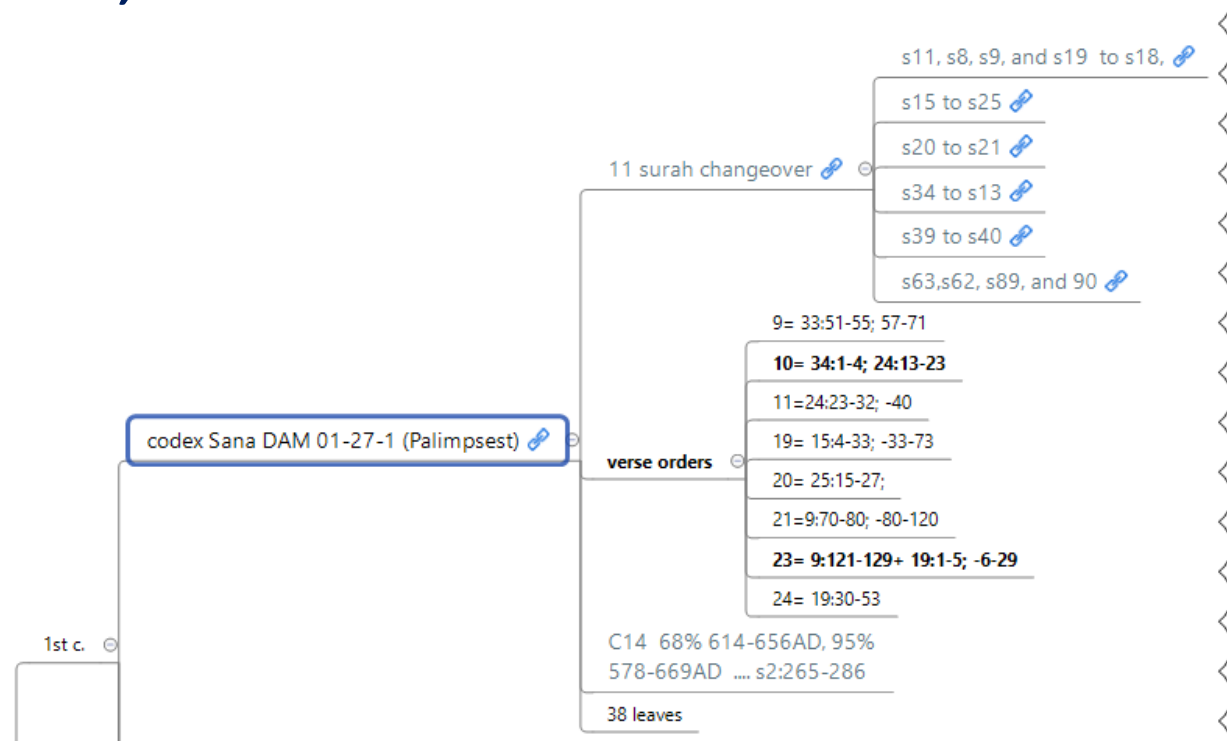
- Note the lower (lighter) text underneath
- The lower text is dated from 671 AD – 705 AD
- The Upper text is dated from 705 AD ->



# 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 7th century
- The upper text to the eighth 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**

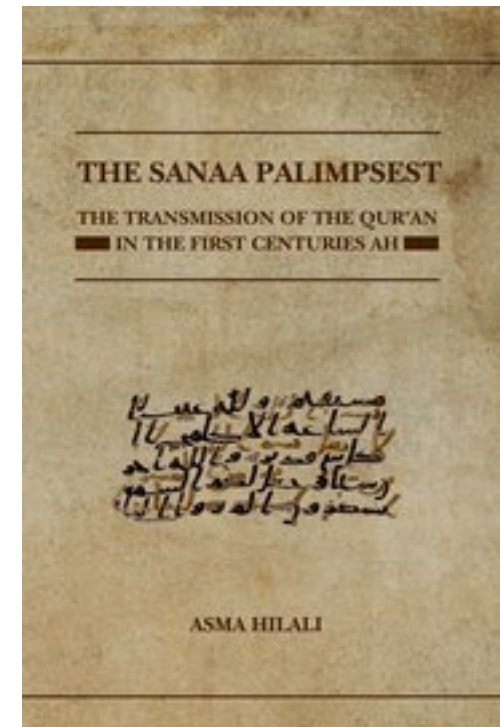




# Scholar's Opinions

## 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	9:70-80;-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 <b>for their <u>INJUSTICE</u></b> , so little is it that they believe		And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them <b><u>for their unbelief</u></b> , 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
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.		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.	



# 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
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.			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.	



## 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 <b>and their oath</b> for a small price and averted [people] from <b>the way of Allah</b>. 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)
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.		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.	





## 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 <b>in this world and the next</b> , 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
The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and <b>he did jihad (struggled) in the name of Allah, and did not fear (anyone) but Allah</b> , for it is expected that those <b>who are successful</b> will be of the [rightly] guided.		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>	



# 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
Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - <b>Allah does not forgive them, indeed Allah does not guide</b> the defiantly disobedient people.		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.	



# 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
O you who have believe, do not enter houses other than your own houses until you <b>seek welcome</b> . That is best for you; perhaps you will be reminded.		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.	





# SURAH 24:28 (PAGE 11A)

Sana'a Palimpsest		1924 Cairo	
Khayrun lakum inna'llah	Good for you, indeed Allah	Azka lakum wa'llah	purser for you, And Allah
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 <b>good for you, indeed Allah</b> is Knowing of what you do.		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>purser for you. And Allah</u> is Knowing of what you do.	



# 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	Yatabi'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 7<sup>th</sup> 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 8<sup>th</sup> 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 8<sup>th</sup> – 10<sup>th</sup> 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

- Are these two Palimpsest layers 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...



# [D] 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)

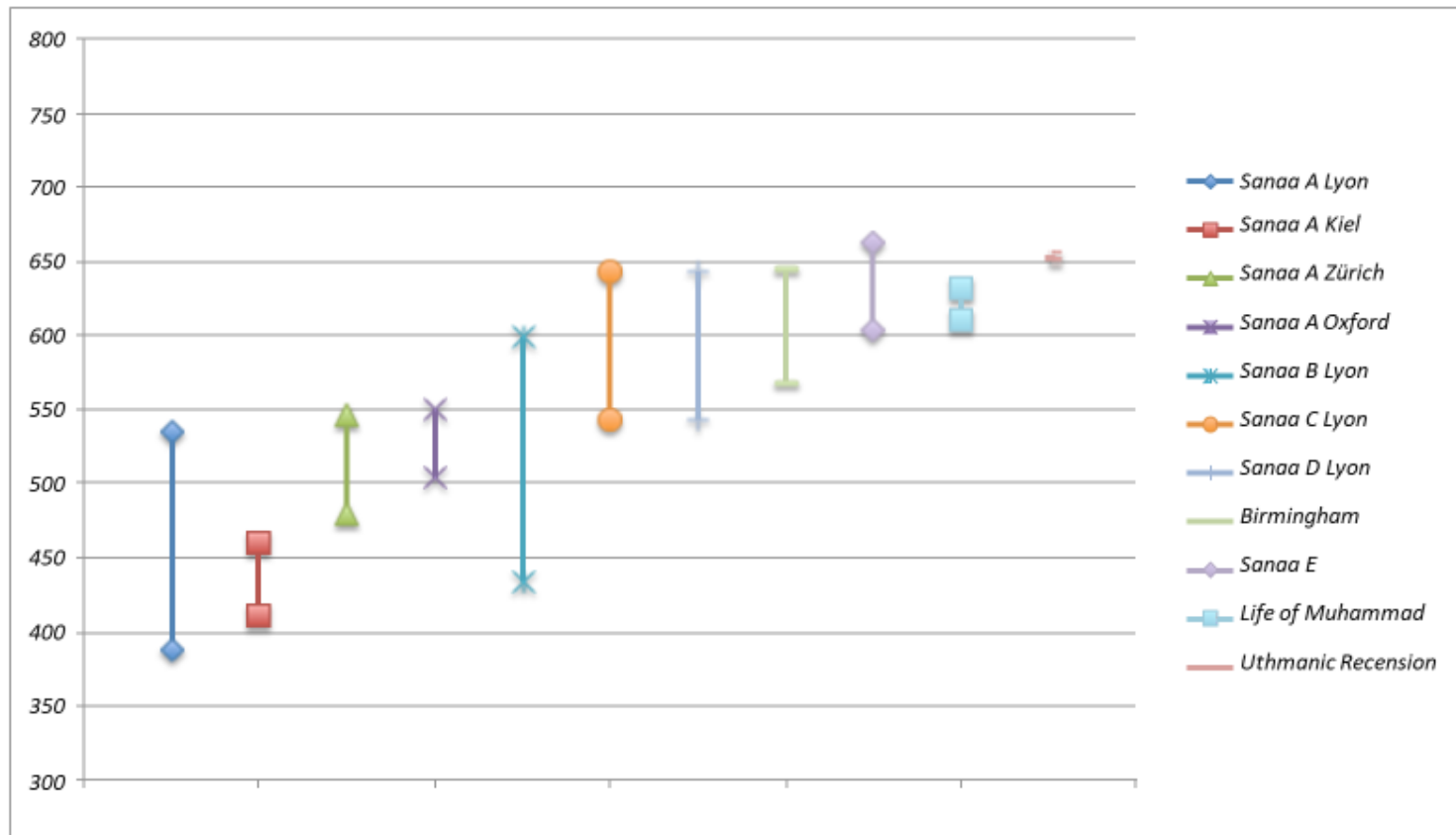
- Robin looked at the Carbon Dating research which was carried out on 9 separate folios of the Sana'a collections
- These carbon dating results were carried out at 4 different laboratories, including Lyon (France), Kiel (Germany), Zürich (Switzerland), and Oxford (England)

(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 9<sup>th</sup> 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?**



# [E] 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 **vowelization**
  - Fathah = ah
  - Dhammah = oo
  - Kasrah = ii



Samarkand Manuscript



# An example of early RASM



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

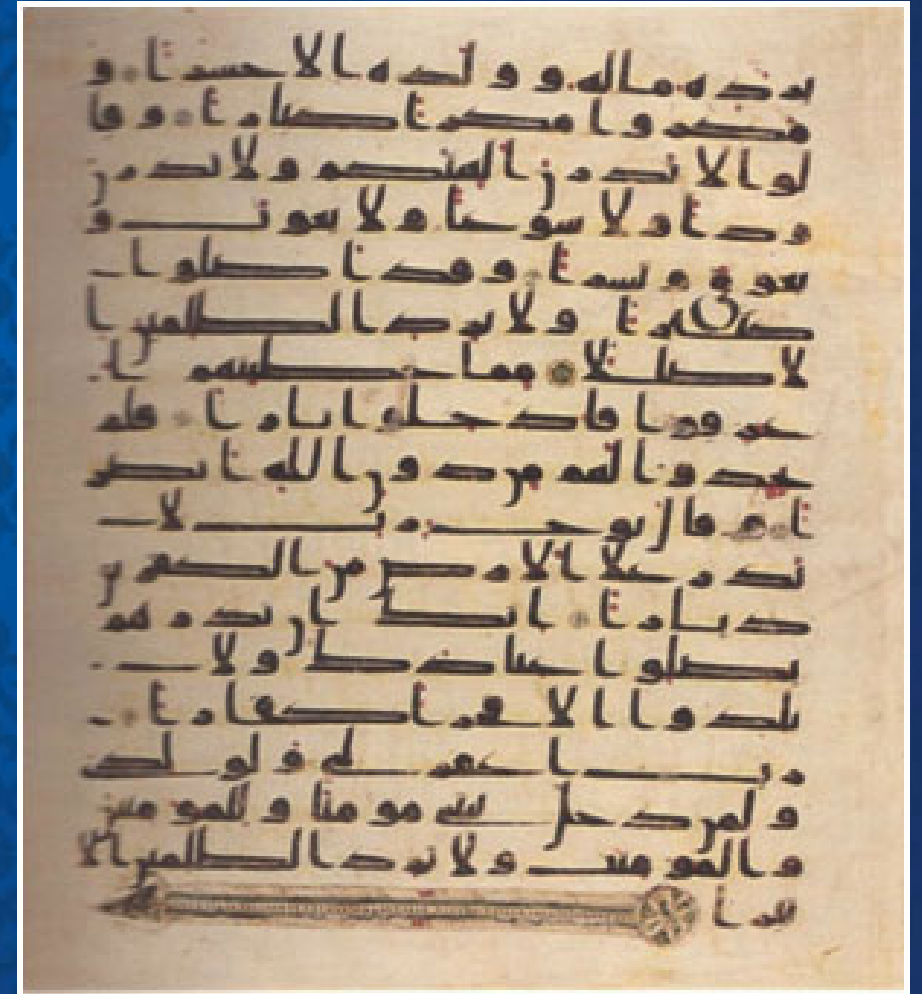
Sana'a Manuscript



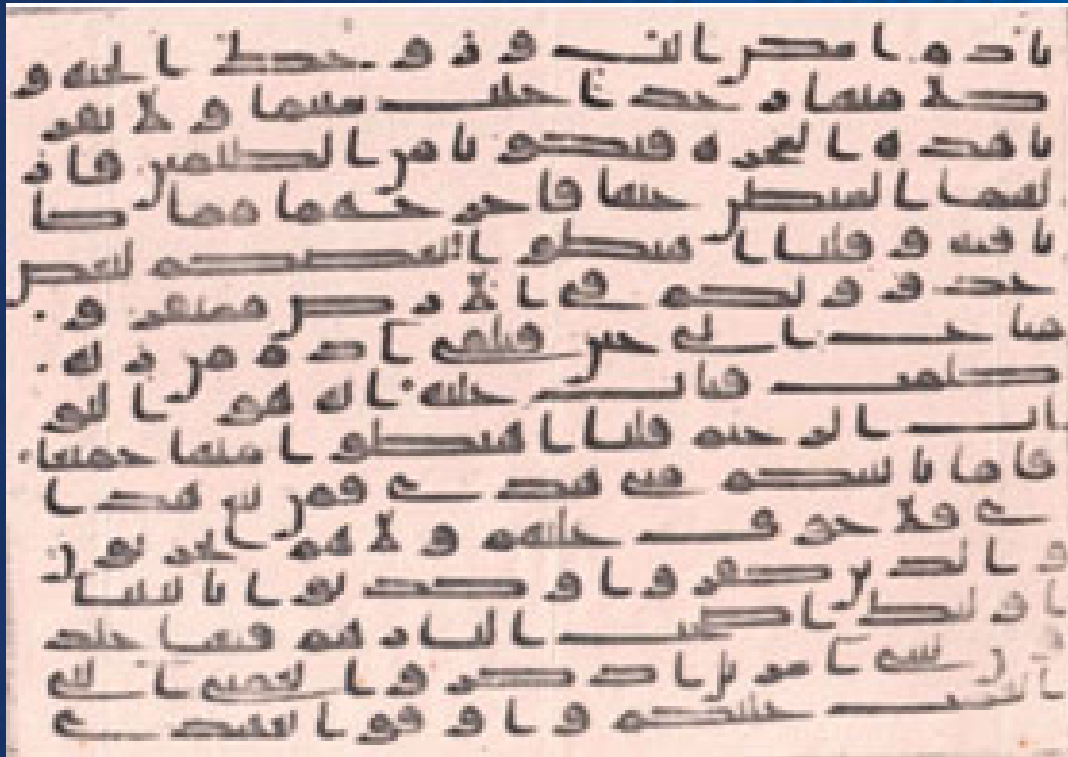
# ANOTHER EXAMPLE OF EARLY RASM

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 7<sup>th</sup> century

ح	ح	ح	ث	ث	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: (ببب)
- When we add dots and vowels above and below the line, we can produce 19 different words!



# Note: 19 different words!

بَيْت	House	يَبِيتُ	He spreads/ he broadcast
نَبَتَ	It sprouted	تَبِيتُ	She spreads/broadcasts
بَيَّتَ	Stayed over	نَبِيتُ	We spread/broadcast
بِنْتَ	A girl / daughter	ثَبَّتَ	He Fixed / made firm
بَنَتْ	She built	تَبَّيْتُ	She destroyed
ثَبَّتَ	Stood firm	تَتَبَّ	We destroy
نَبَتَ	Grew	تَتَبَّ	You destroy
نَتُّبَ	We repent	تَبَّتْ	It was destroyed
يَتُّبَ	He repents	تُبْتُ	I repented
تَتُّبَ	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





# 31 Different Arabic Qur'ans

Abi Ja'far

2

Doori Abi Amr Al Basri (Kesaa'i)

Ibn Jamaz

Khalaf; Al Shaatebeyyah Way

Ya'quub

3

Al Susi

Khalaf Al Aasher; (Al Dorrah Way)

Warsh; Al Azraq Way

Al Layth ibn Khaalid

7

Doori (Abi Amr al Alaa)

Al Bazzi

17

Sho'bah (Ibn Abi

19

Sho'bah ibn Ayyaah ibn Saaleem Al Asid Al Nahshali al Kufi

Ibn Kathir

22

Heshaam ibn Ammar

16

Qalun; Al Shamiyah

21

Qalun

26

Khalaf

18

Sho'bah

25

Warsh

23

Al Insaan Ibn Aamer Al Damashqi

20

Ravh

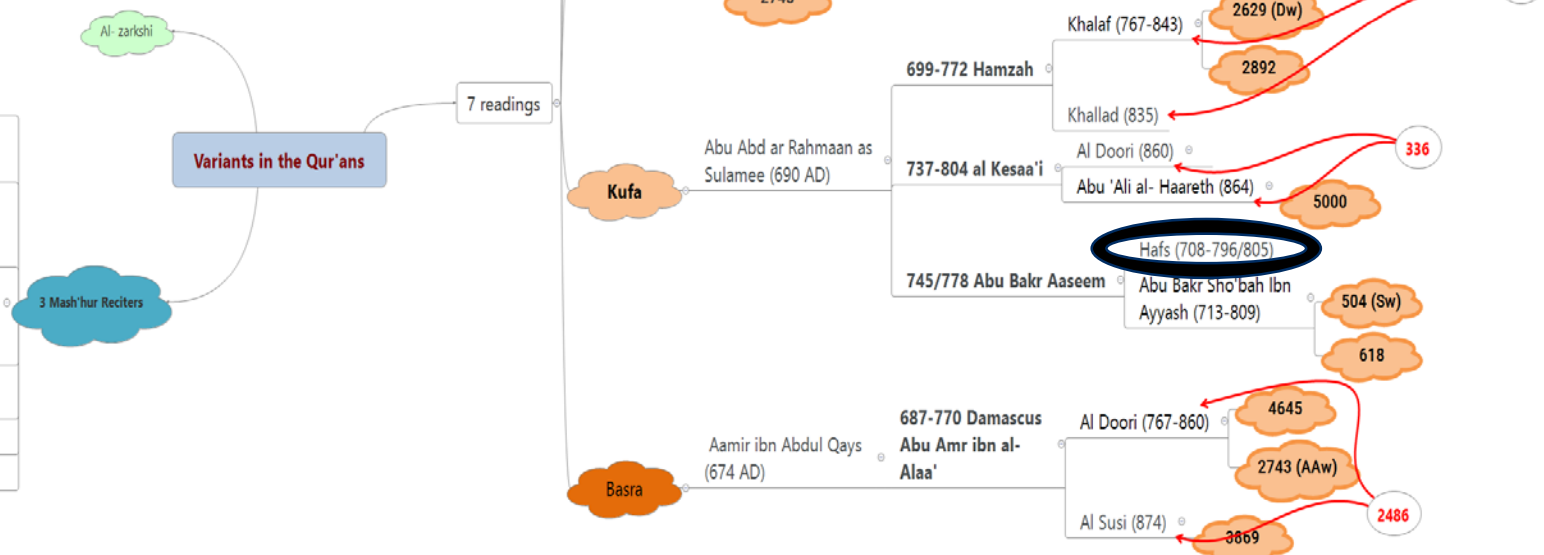
24

Al Insaan Abd Allah ibn Kadir al Miki (mergin Bezz)

15

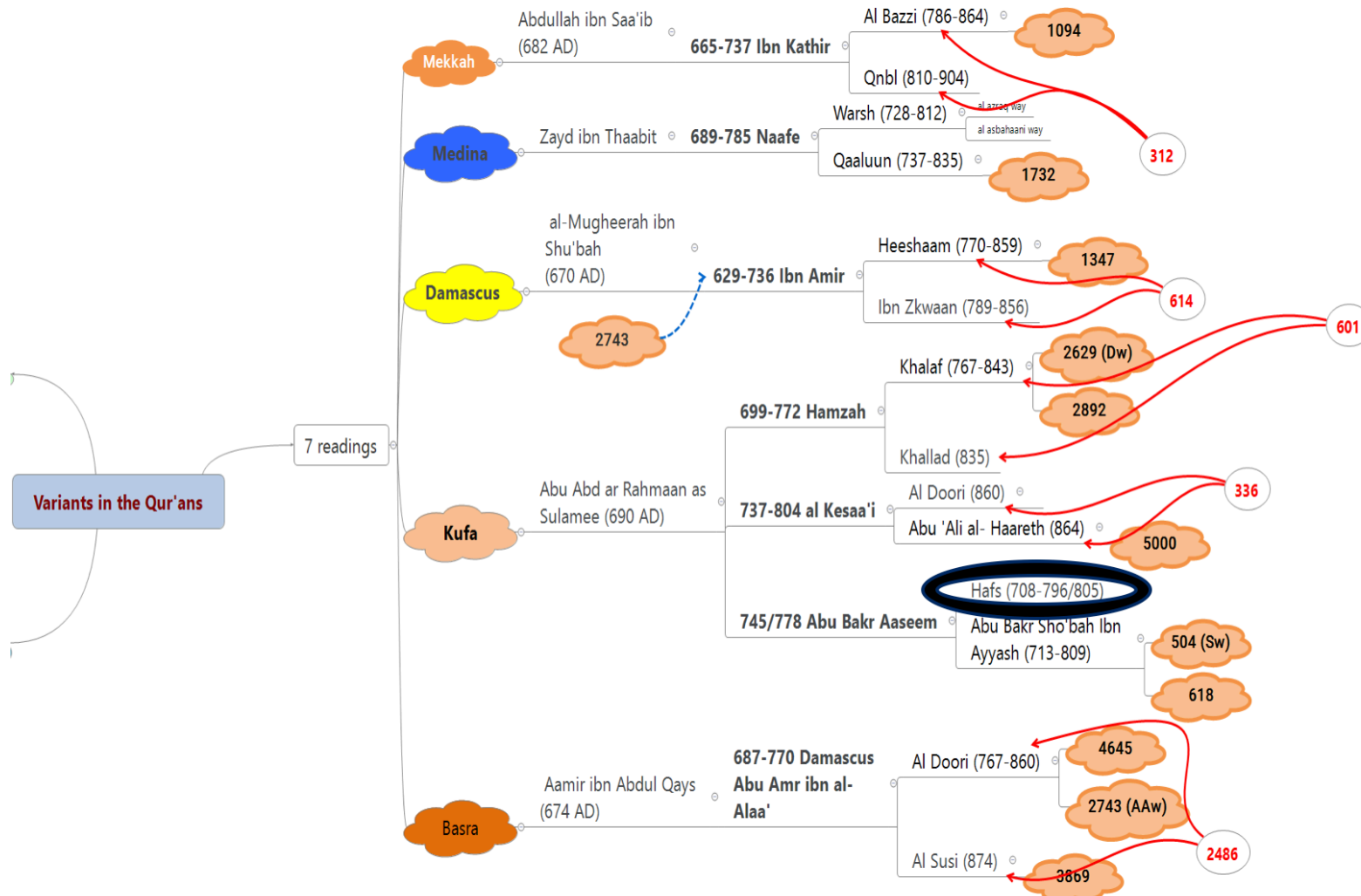


# Total: 59,776





# Note the authors, the dates, & the variant numbers



- Each of the authors wrote their Qur'ans in the 8<sup>th</sup> and the 9<sup>th</sup> centuries
- 'Hafs' was created in the 9<sup>th</sup> 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



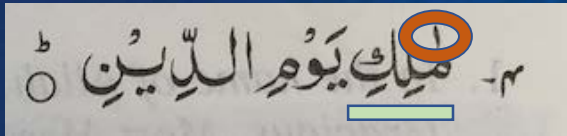
# THE VARIANT VERSES

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

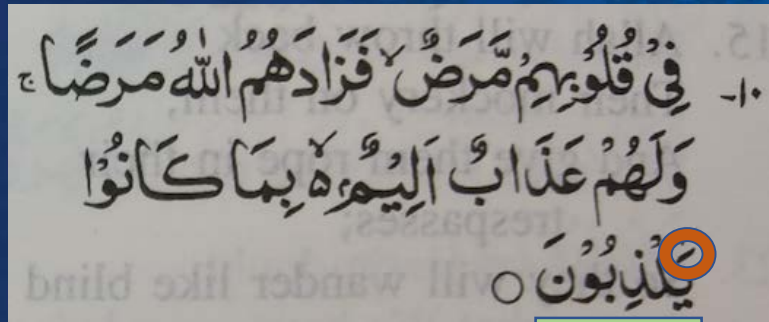
Transliteration: Maliki Yawmi aldeeni'

Translation: 'The King of the Day of Recompense'



# Sura 2:10\*

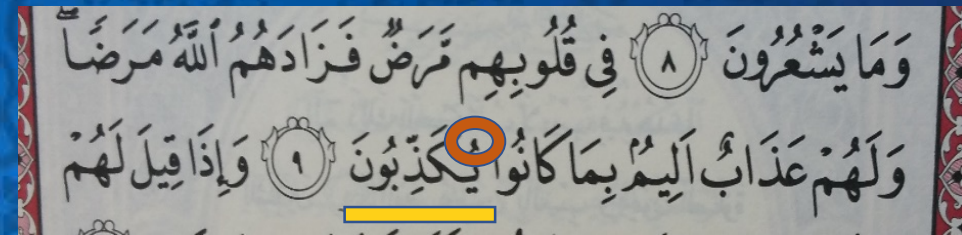
Hafs: Yakzibuuna



They lie

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

Warsh: Yukazzibuuna



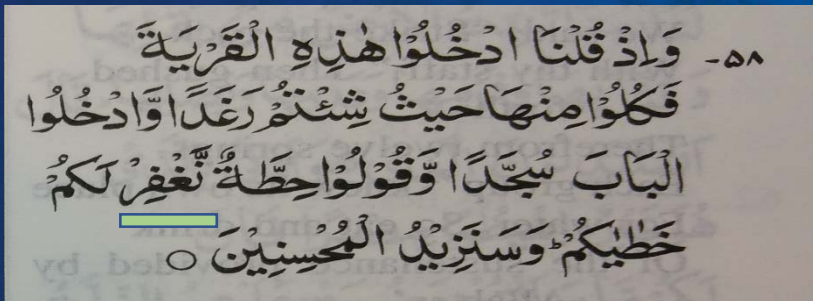
They accuse others of lying

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\*

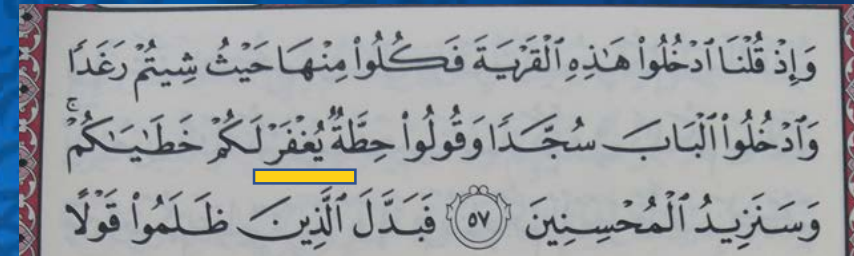
Hafs: Naghfiru



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

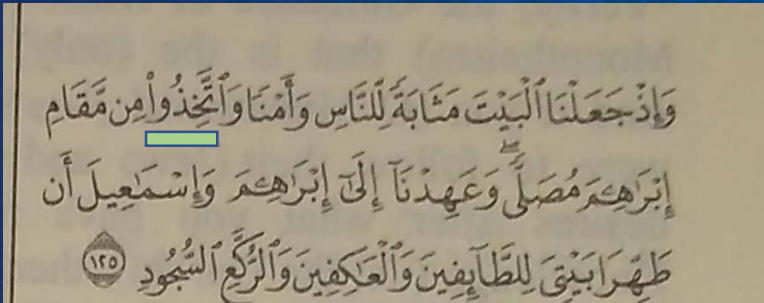
Translation: “And [remember] when We said, ‘Enter this town and eat bountifully...and say: ‘Forgive us,’ and It (m) shall be forgiven you your sins...”

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



# Sura 2:125

Hafs: *Attakhizuu*



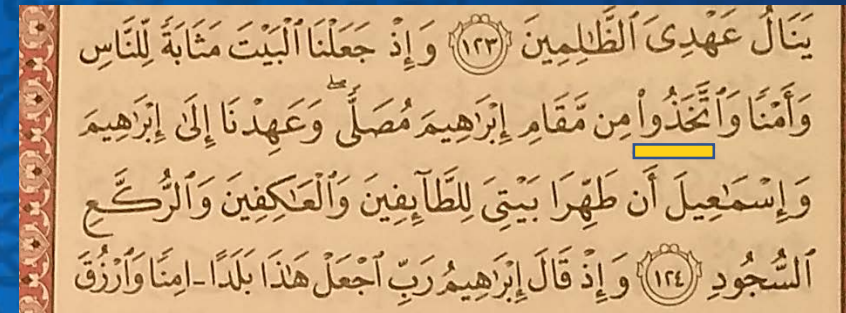
Take you

Translation: 'And when We made the House a place of resort for mankind and a place for safety. And take you from the place of Ibrahim as a place of prayer...'

Significance: Do they take this place *now*, or has it *already been taken*?

\*Hafs 'take' is addressing a plural form

Warsh; Al Asbahaani: *Attakhazuu*

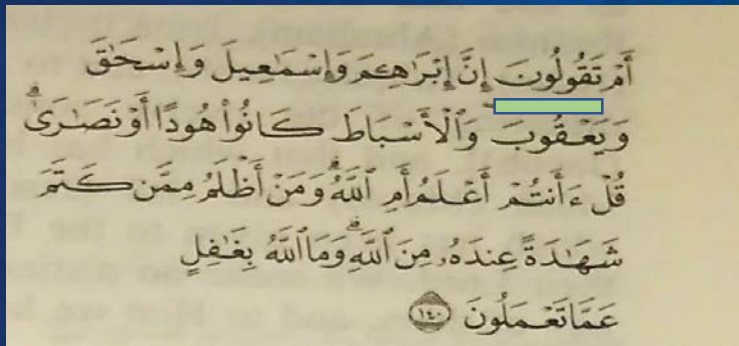


they took;  
have taken

Translation: 'And when We made the House a place of resort for mankind and a place for safety. And they took/ have taken from the place of Ibrahim as a place of prayer...'

# Sura 2:140\*

Hafs: taquuluuna



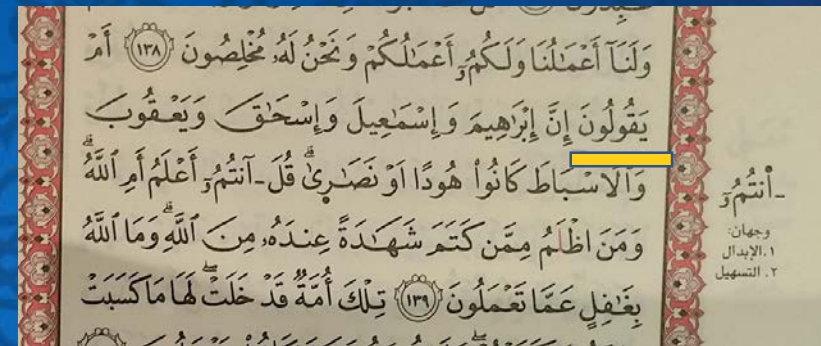
you say

Translation: 'Or do you 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

Warsh: yaquuluuna



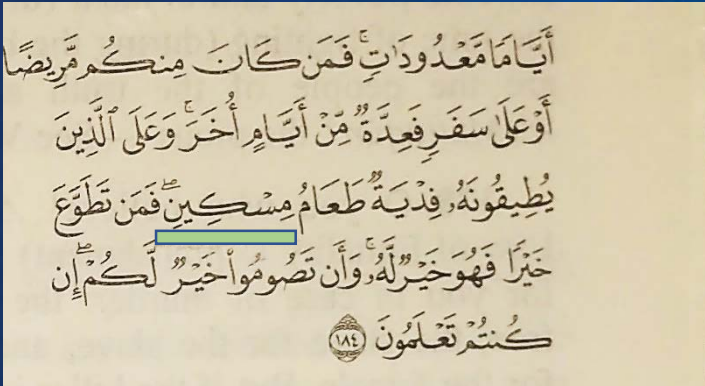
they say

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



# Sura 2:184

# Hafs: Miskeenen

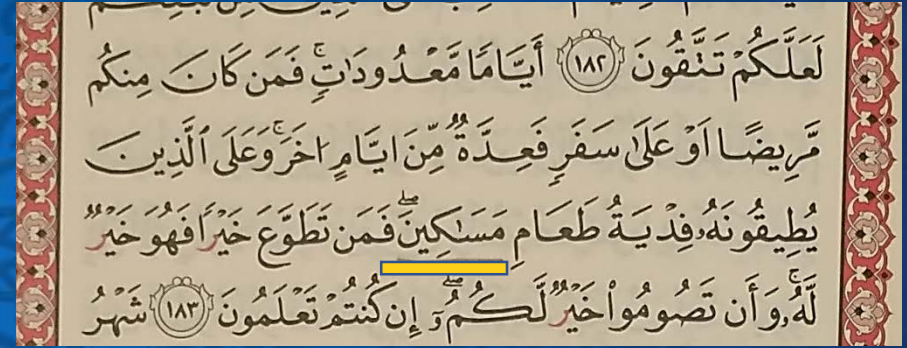


one poor  
person

Translation: "...And for those who can fast with difficulty, they have to feed a poor person..."

**Significance: For those unable to fast, can they feed one poor man, or many poor men?**

# Warsh: Masaakeena

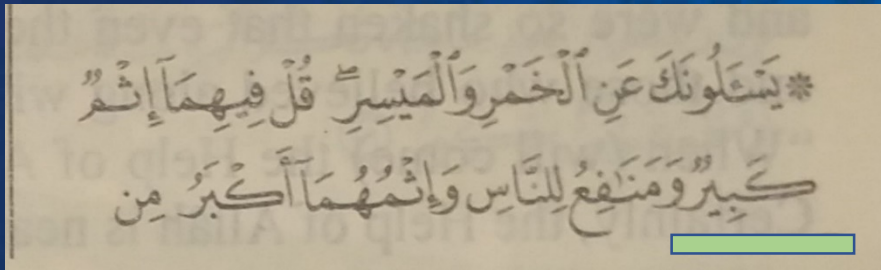


many poor  
men

**Translation: “...And for those who can fast with difficulty, may affect a redemption by feeding poor men...”**

# Sura 2:219\*

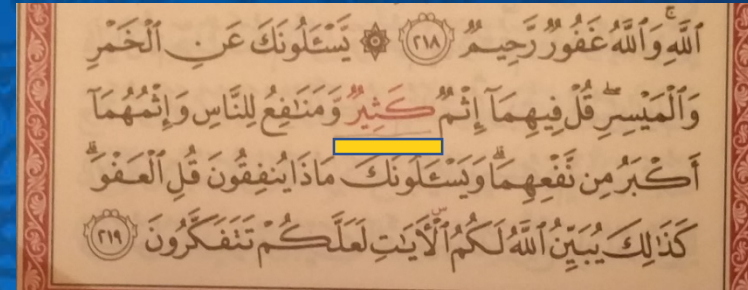
Hafs: kabeerun



great

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

Warsh: katheerun



plenty

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

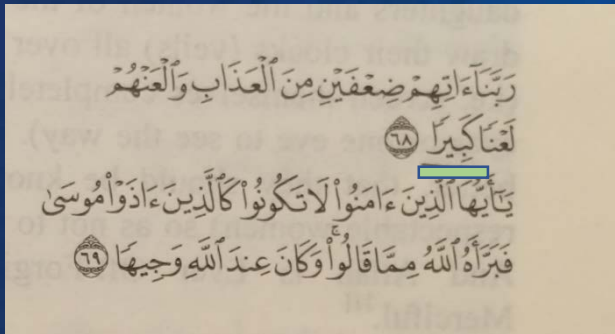
Significance: So, is drinking wine and gambling a great sin, or plenty of sin?

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



# Sura 33:68

Hafs: kabeeraa



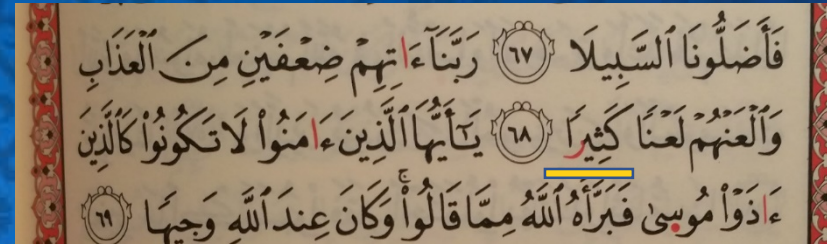
great

Translation: “Our Lord, give them double the punishment and curse them with a great curse”

Significance: So, are they to be cursed with a great curse, or many curses?

\* Is it something which is great, or something which is many?

Warsh: katheeraa

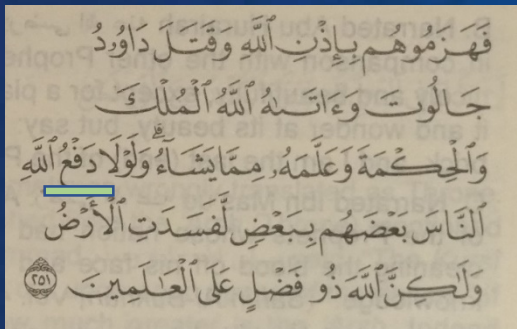


many

Translation: “Our Lord, give them double the punishment and curse them with many curses”

# Sura 2:251

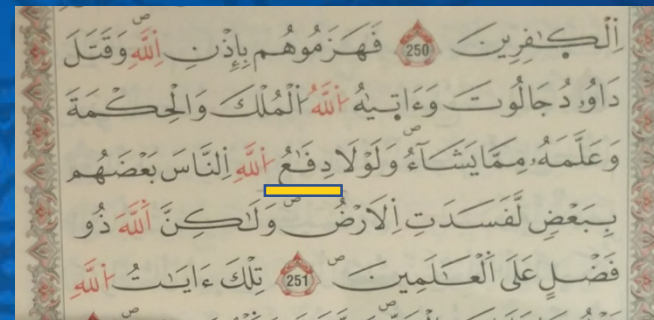
Hafs: daf'u



Repelling

Translation: “And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures”

Warsh: difaa'u



defending

Translation: “And were it not for Allah's defending some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures”

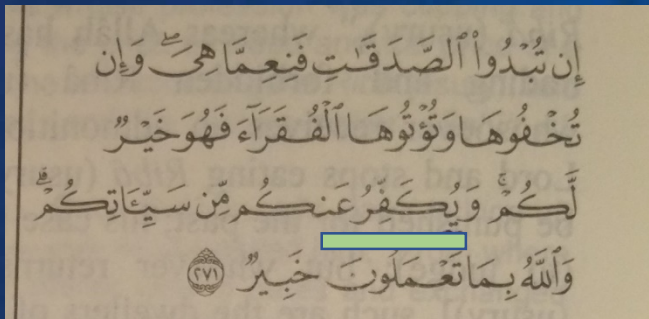
Significance: so, did allah *repel some men*, or did allah *defend against men*?

\* What action did allah use: repel, which is offensive or defend, which is defensive?



# Sura 2:271\*

Hafs: ykafferu



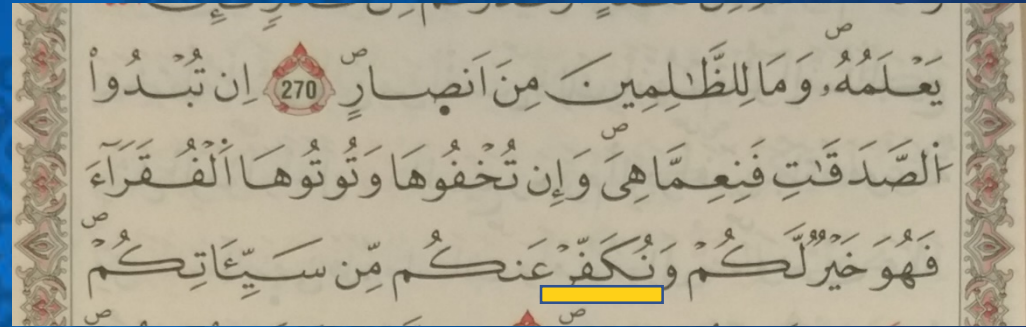
he

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: nukafferu

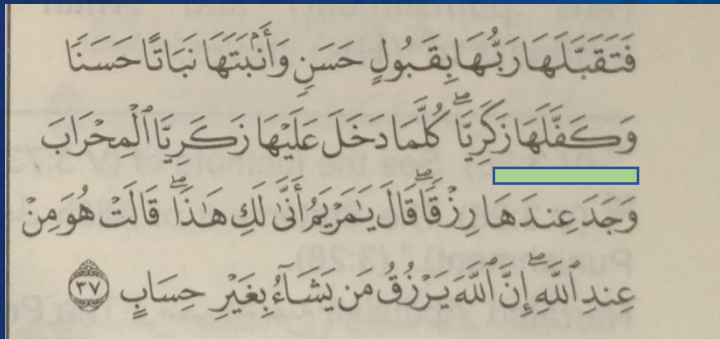


we

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

# Sura 3:37\*

**Hafs: *wa kaffalaha* (with shadda)**

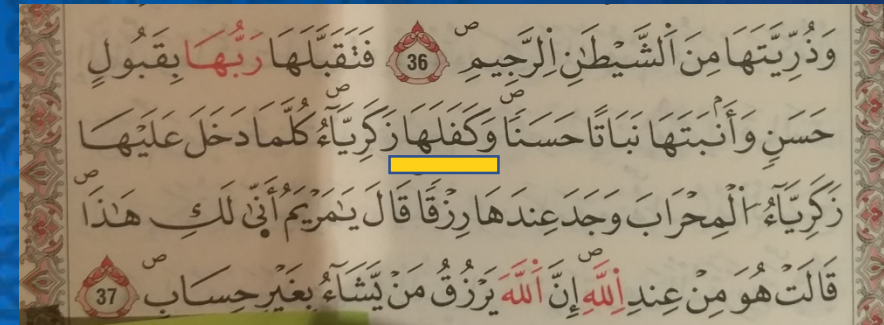


*Allah made  
sure she  
was taken  
care of*

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)**



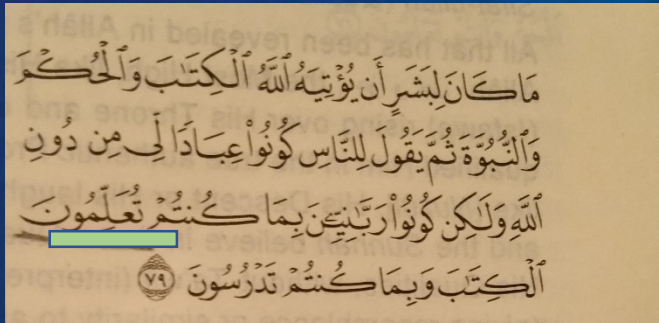
*‘he took  
charge of  
her’*

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



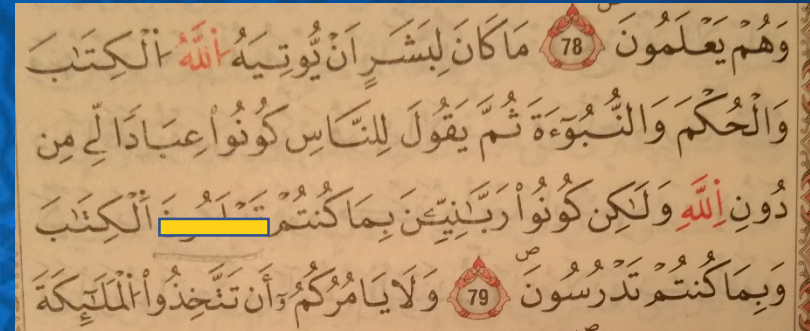
You Teach

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



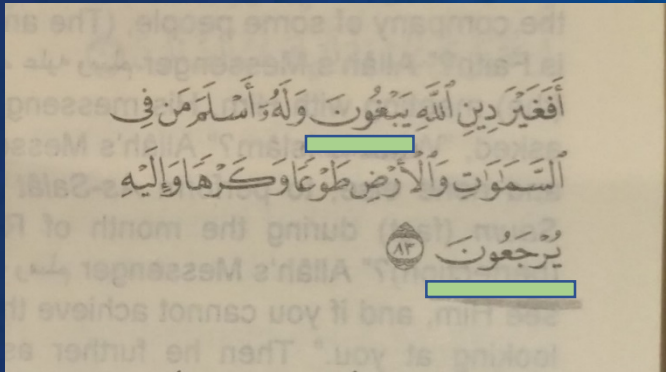
You Know

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



# Sura 3:83\*

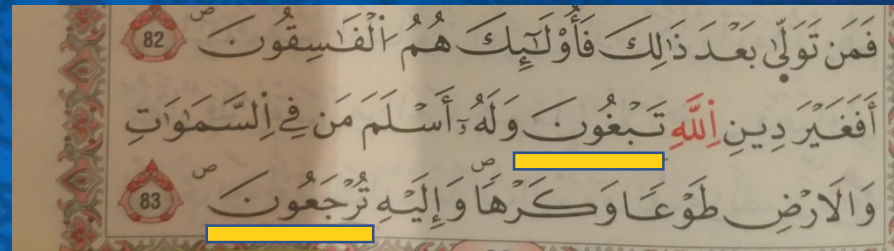
Hafs: yabghuuna & yurja'uuna



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?

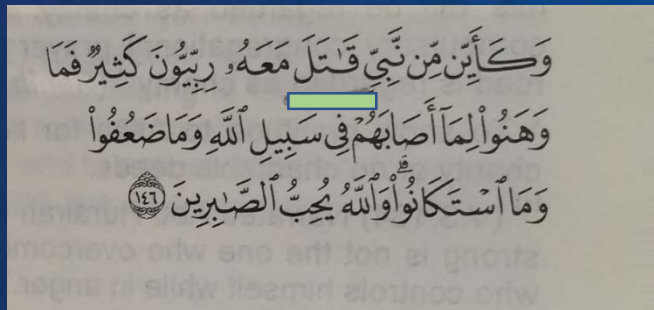
Translation: “Do **YOU seek** other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him **shall YOU all be returned**”

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

\* Is this a **PLURAL** form or a **2<sup>nd</sup> MASCULINE SINGULAR** form – who seeks & returns?

# Sura 3:146\*

## Hafs: Qaatala



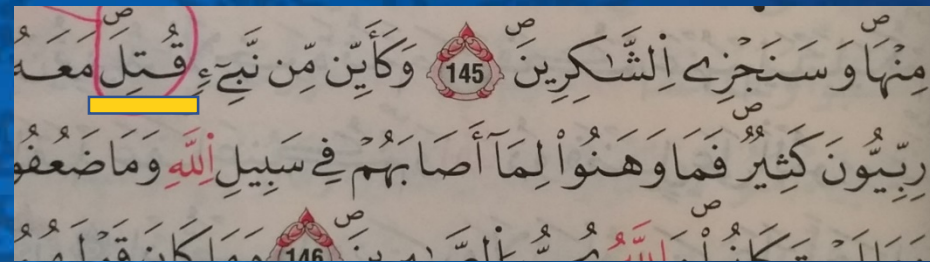
Fought

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



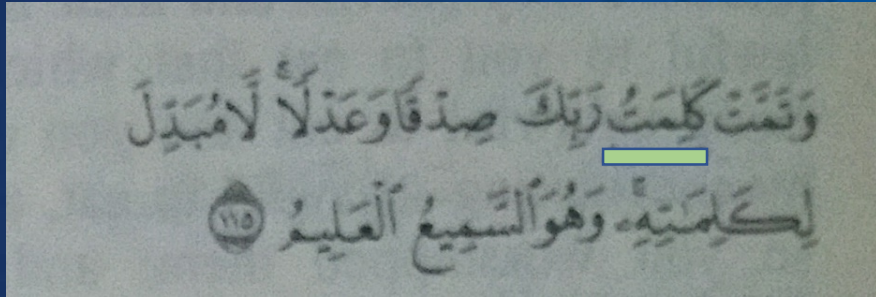
Were Killed!

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



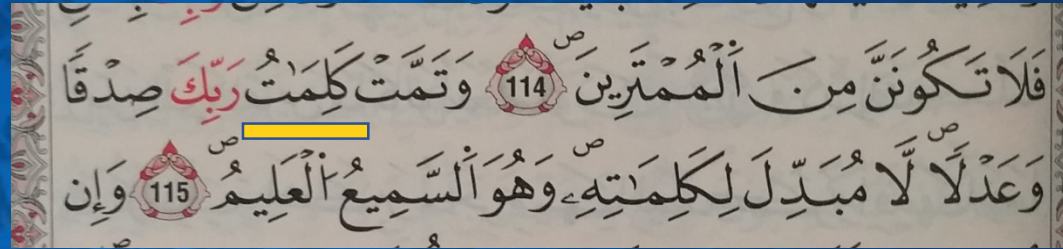
# Sura 6:115\*

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.”

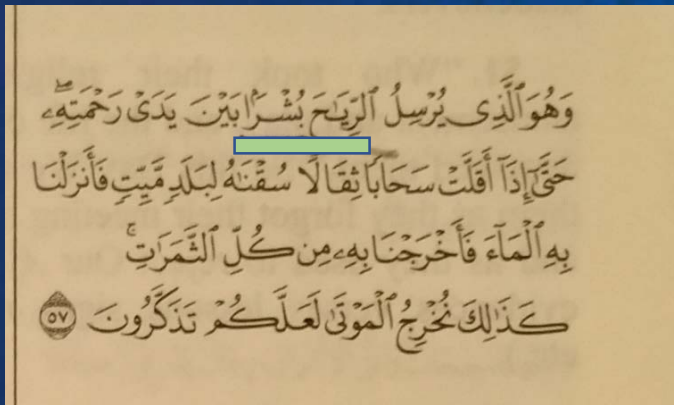
Significance: Is the **WORD** of God fulfilled, or the **WORDS** of God fulfilled?

\*The **singular** Hafs WORD doesn't agree with the plural form in the 2<sup>nd</sup> sentence.



# Sura 7:57\*

Hafs: al-reeyaah bushraa



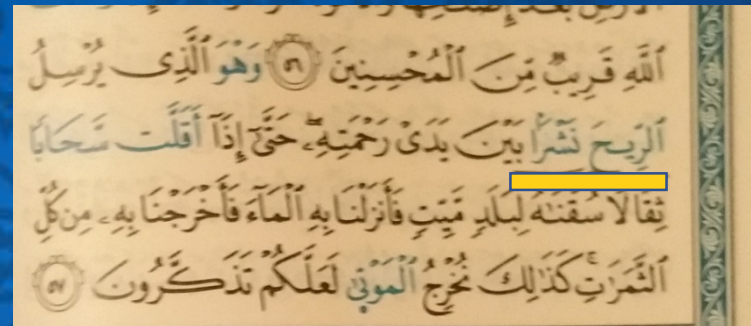
The WINDS  
bear GOOD  
NEWS?

Translation: “And He it is Who sends forth **the winds** bearing **good news** 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?

Al Layth ibn Khaaled: al-reeh nashraa

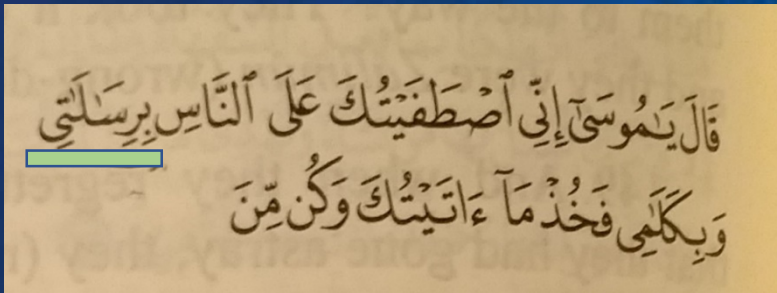


The WIND  
SCATTERS?

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

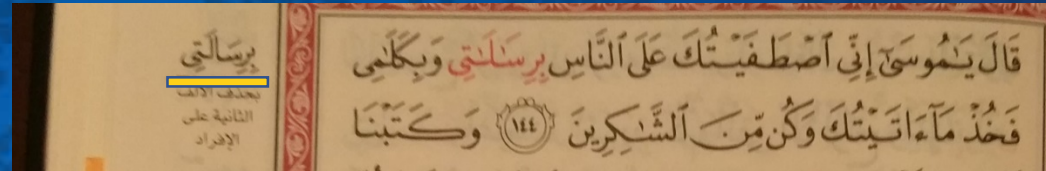
# Sura 7:144\*

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]”

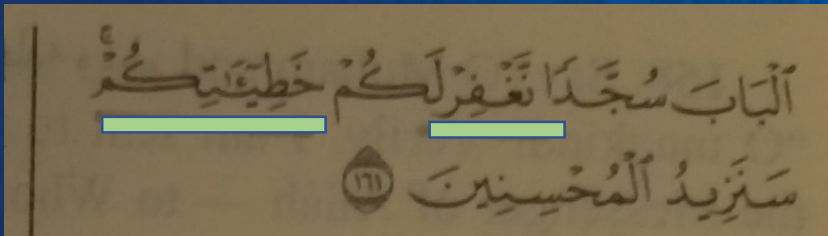
Significance: Does Moses have **MANY MESSAGES** from Allah, or just **ONE MESSAGE**?

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



# Sura 7:161\*

Hafs: naghfir & Khatiyaatikum



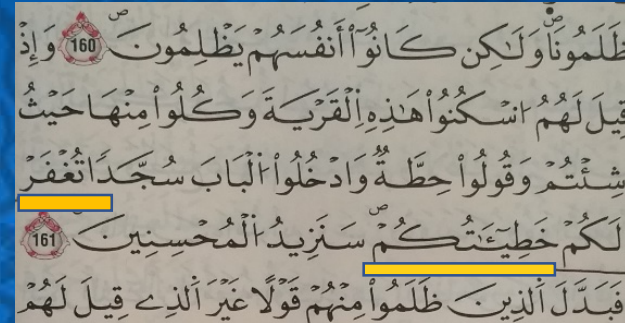
Allah  
**FORGIVES  
YOU?**

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



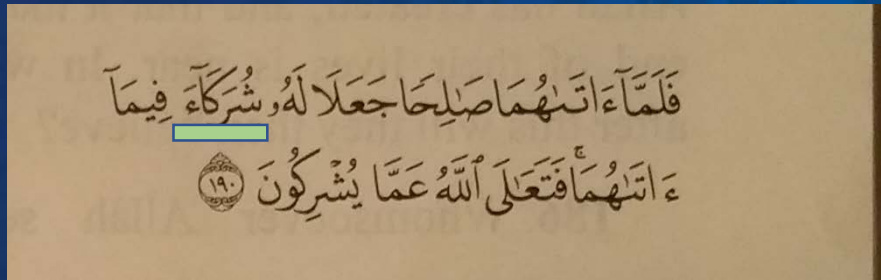
**YOUR SINS  
will be  
forgiven?**

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



# Sura 7:190\*(?)

Hafs: shurakaa'



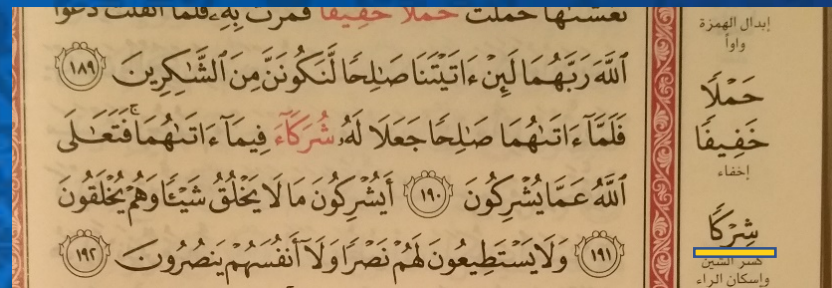
Partner?

Translation: “But when He gives them a good [child], they ascribed **partners** to Him concerning that which He has given them”

Significance: What do Adam and Eve get, a **CHILD (?)**, or **POLYTHEISM?**

\* Either a **person** or a **practice** is given to Adam and Eve

Abi Jafar: shirkan

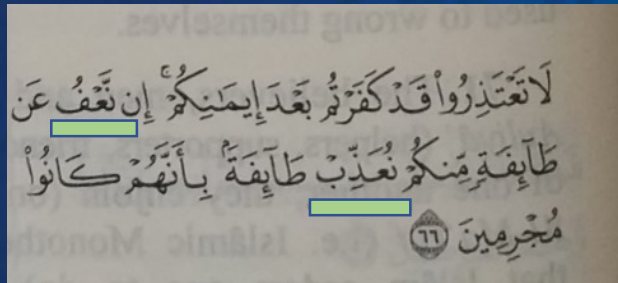


Polytheism?

Translation: “But when He gives them a good [child], they ascribed **polytheism** to Him concerning that which He has given them”

# Sura 9:66\*

Hafs: na'fu & nu'azzib



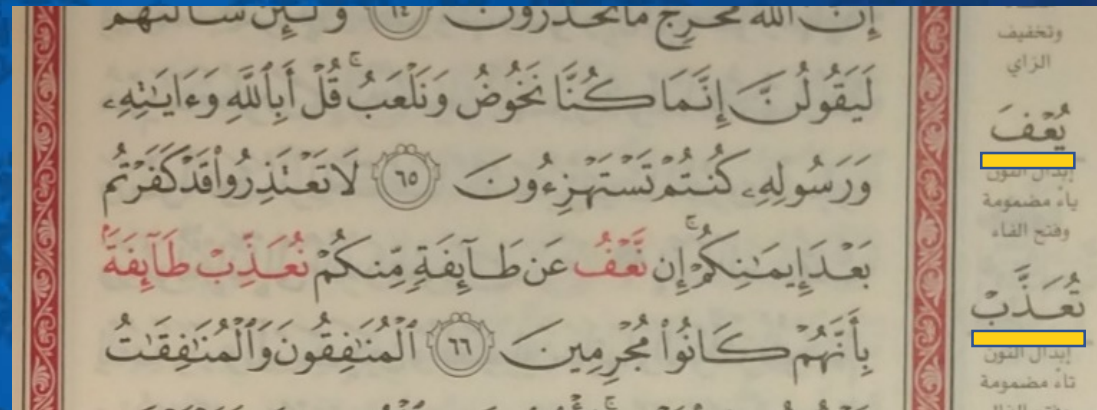
*We forgive & we will punish?*

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"

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

\*It looks like a student completely changed the tense later on.

Ibn Kathir: yu'fa & tu'azzab



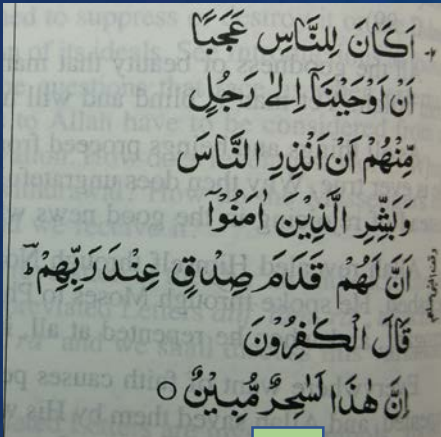
*You are forgiven & will be punished?*

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"



# Sura 10:2\*

Hafs: lasaahirun (dagger alif)



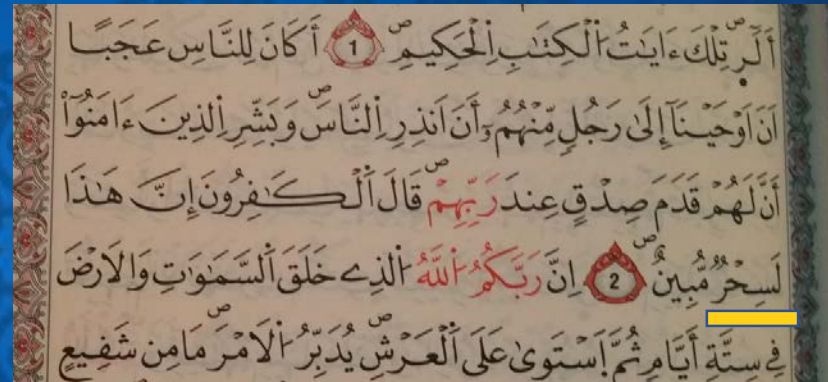
*Surely a  
magician?*

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)



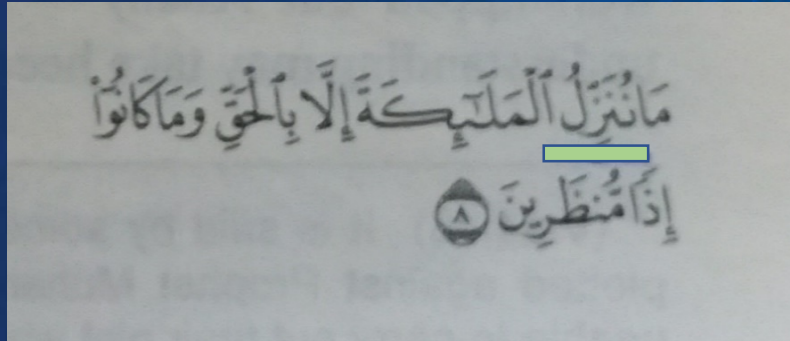
*Surely a  
work of  
magic?*

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 15:8

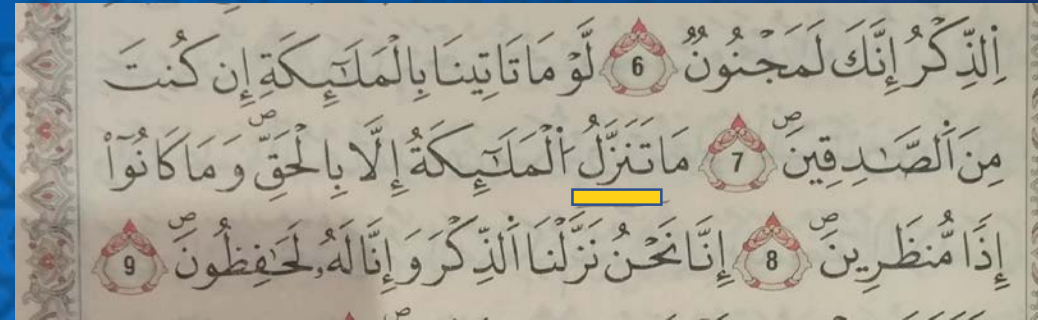
Hafs: nunazzelu



*We (do not)  
send down?*

Translation: “**We do not send down** the angels except with truth; and the disbelievers would not then be reprieved”

Warsh: tanazzalu



*The angels  
(do not)  
descend?*

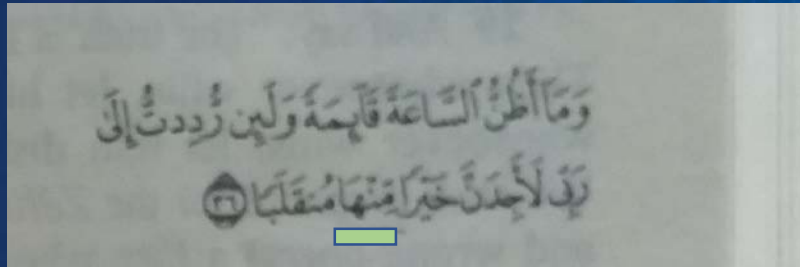
Translation: “The Angels **do not descend** except with truth; and the disbelievers would not then be reprieved”

Problem: Does **Allah send down the angels**, or do **the angels descend** on their own?

\*Who does the action here, **Allah**, or the **angels**?

# Sura 18:36\*

Hafs: Minha



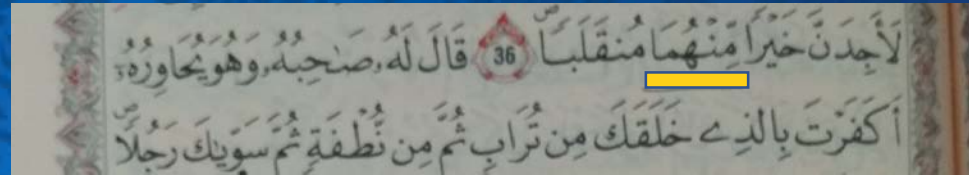
*Better than  
this?*

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 (Warsh)** of whom he will be better?

Warsh: Minhumaa



*Better than  
both of  
them?*

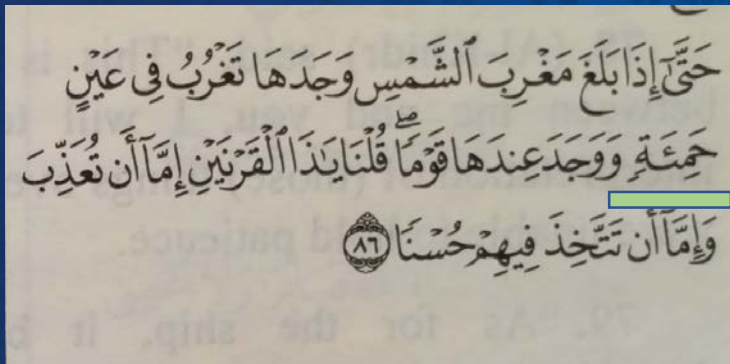
Translation: "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find **better than both of them** when I return to Him."



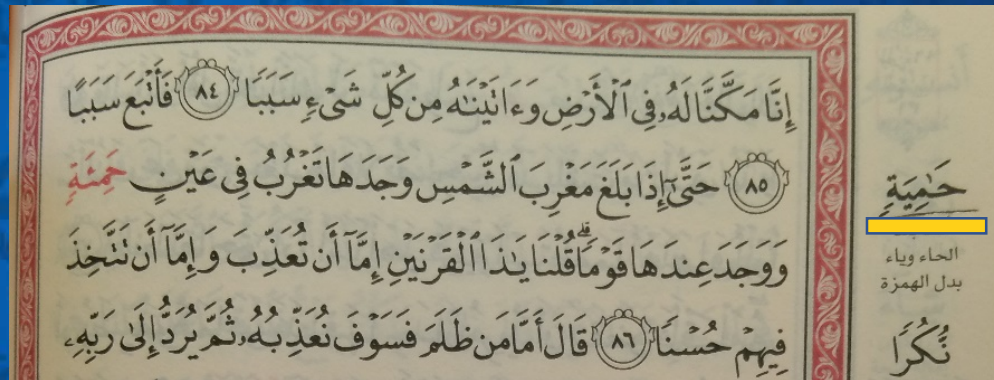
# Sura 18:86

Hafs: hami'atin (no dagger alif)

Ibn Aamer: haameiyatin (dagger alif)



Murky  
water?



Extremely  
hot water?

Translation: Until, when he reached the setting of the sun, he found it set in a spring of murky water” Translation: “Until, when he reached the setting of the sun, he found it set in a spring of extremely hot water”

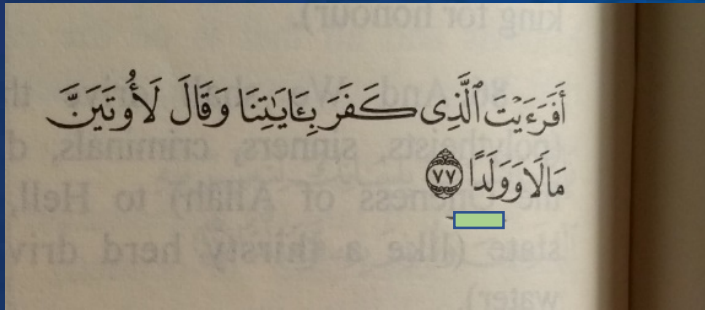
Significance: Does the sun set in murky or extremely hot water?

\*There's quite a difference between dark and gloomy, and extremely hot water.



# Sura 19:77

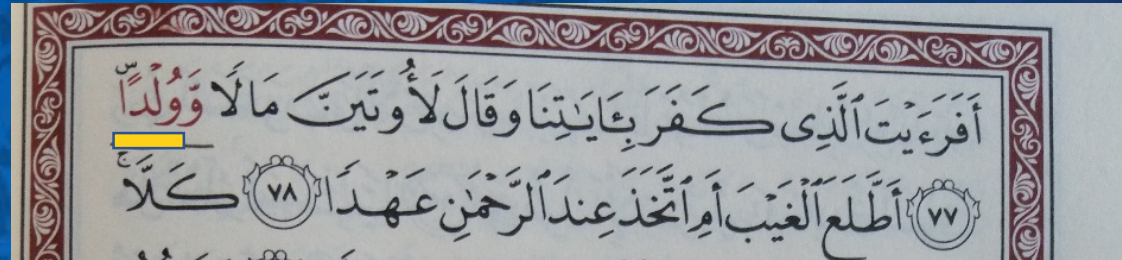
Hafs: waladan



*A child?*

Translation: Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and **a child**"

Khalaf: wuldan



*children?*

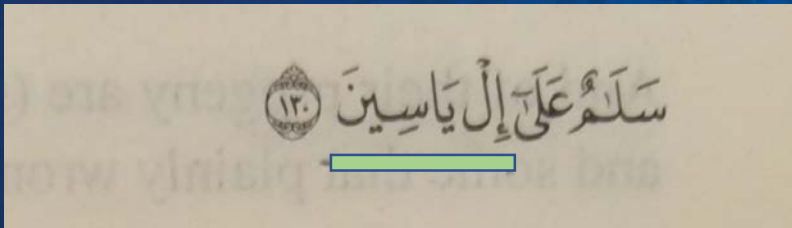
Translation: "Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and **children**"

Problem: Are the disbelievers given **one child**, or **many children**?

\* I would want to know how many children I get to disbelieve?

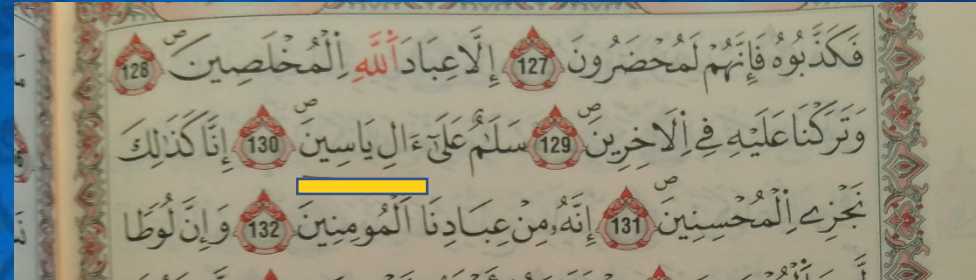
# Sura 37:130\*

Hafs: Il Yaaseen



*Elias?*

Warsh: aali Yaaseen



*The family  
of Elias?*

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

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

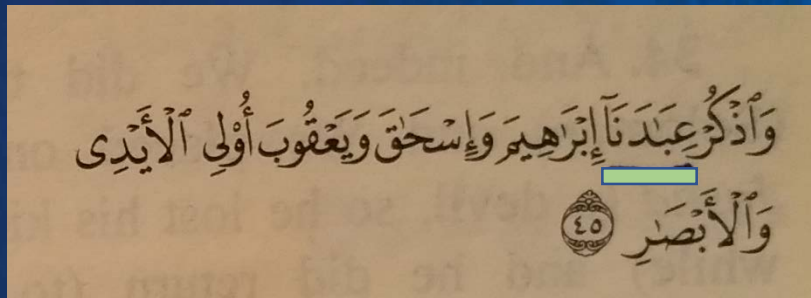
Significance: Does only **Elias** or his **whole family** get blessed?

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



# Sura 38:45\*

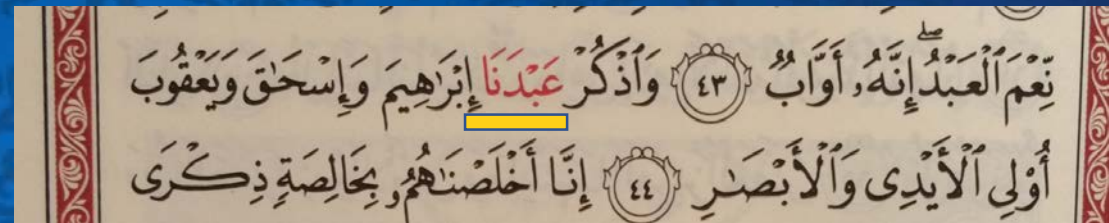
Hafs: ibaadanaa (dagger alif)



slaves?

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

Al Bazzi: abdanaa (no dagger alif)



slave?

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

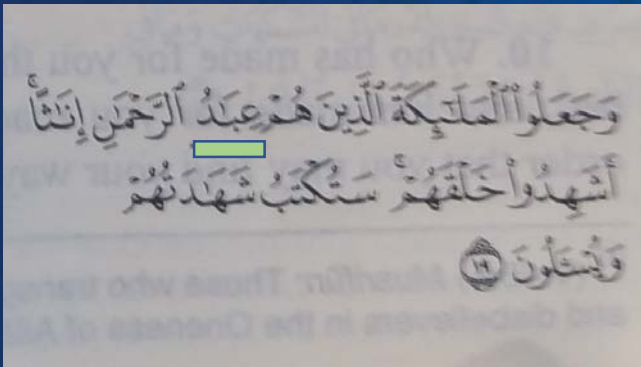
Problem: Are there **3 listed slaves of Allah**, or **just one**?

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



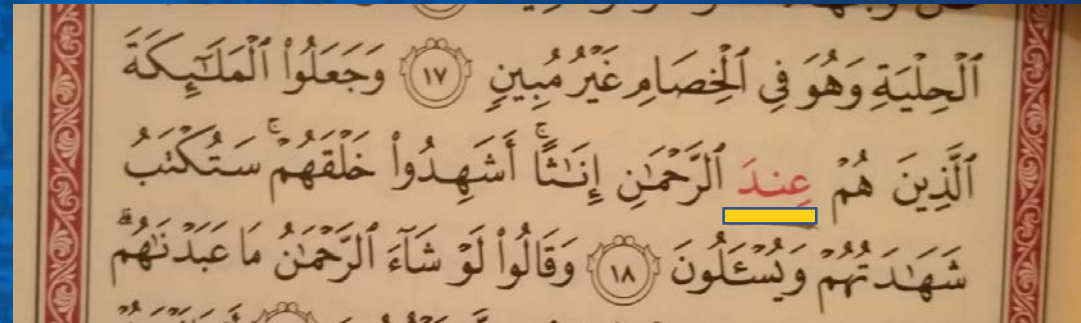
# Sura 43:19\*

Hafs: ibaadu



*slaves?*

Rawh: inda



*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?

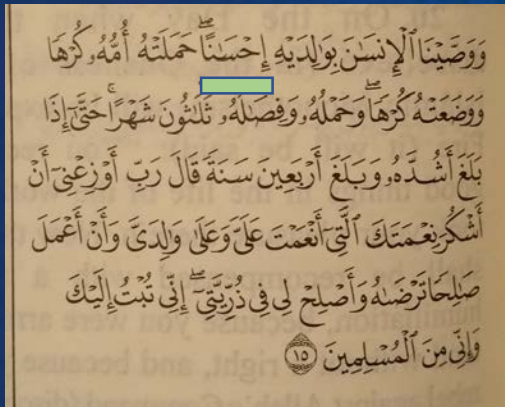
Problem-2: Is it the **slaves**, or those **in Allah's presence**, who will be made females?

\*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.

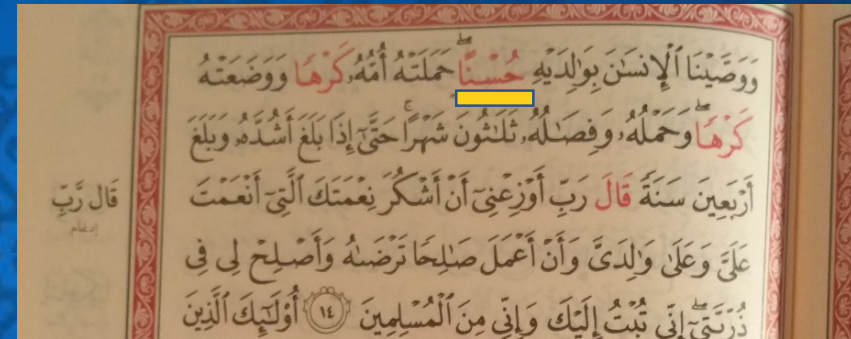
# Sura 46:15\*

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.”

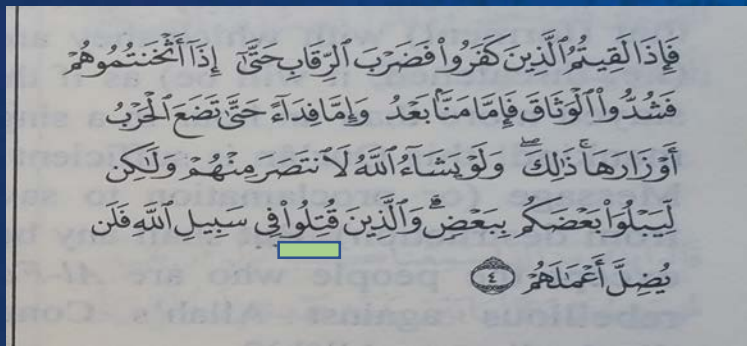
Problem: Are men supposed to **do good**, or be **beautiful** to their parents?

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



# Sura 47:4\*

Hafs: qutiluu



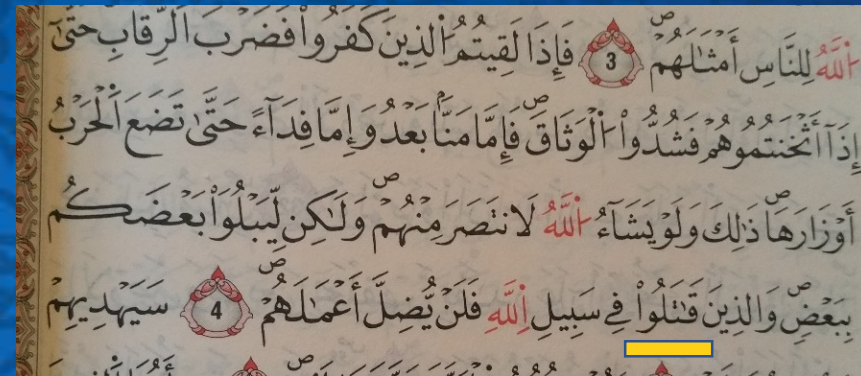
*Were killed?*

Translation: “And the ones who **have been killed** 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**!

Warsh: qaataluu



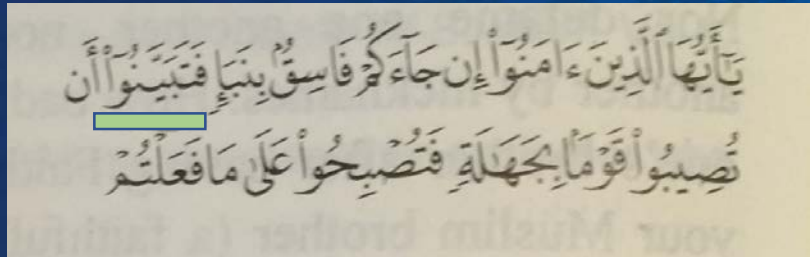
*fought?*

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



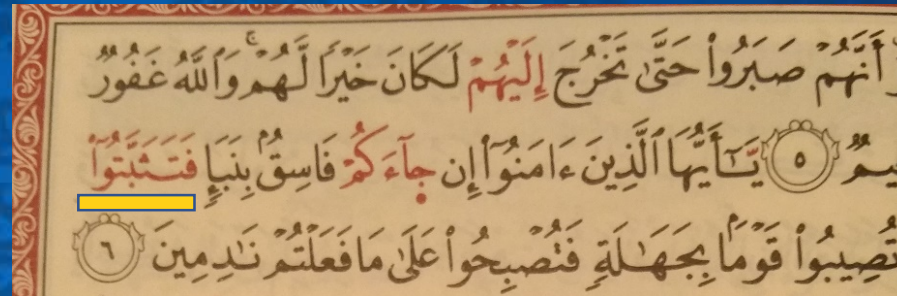
# Sura 49:6\*

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 “

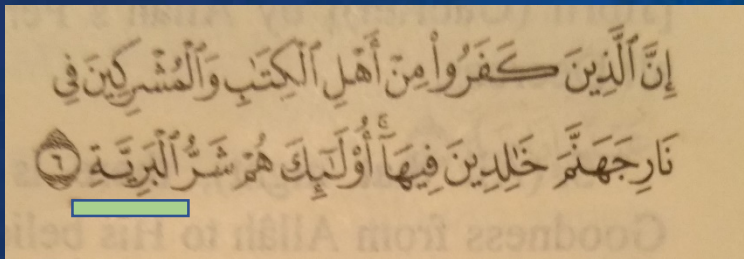
Translation: “O you who believe! If a rebellious evil person comes to you with news, **stand firm**, lest you harm people in ignorance.”

Problem: Do we **verify** a bad persons news, or **stand firm**?

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

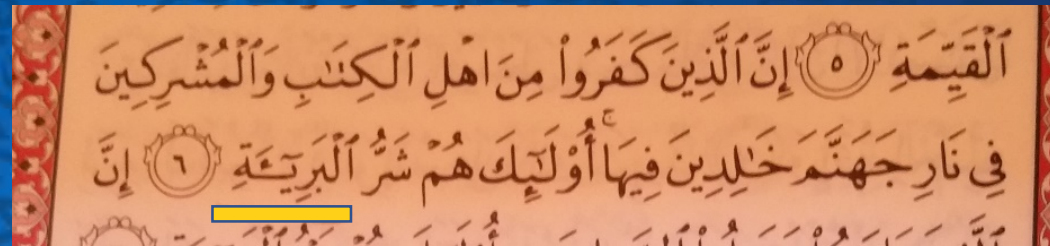
# Sura 98:6\*

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?



# FINAL CONCLUSIONS

When all is said and done





# What was our remit today?

## What did we look to find?

- Not 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'an**
  - Dated from the **mid 7<sup>th</sup> 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] The 2 compilations of the Qur'an
- [B] The 6 Earliest Manuscripts of the Qur'an
- [C] The 2 Layers of the Sana'a Palimpsest
- [D] The 4 Carbon Dating Lab Reports
- [E] The 31 different Arabic Qur'ans

## What did we find?...



## The 2 Compilations of the Qur'an

1<sup>st</sup> = Abu Bakr (632-634 AD), and 2<sup>nd</sup> = 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





# The 6 Earliest Manuscripts of the Qur'an

Topkapi, Samarkand, Ma'il, Petropolitanus, Hussein, 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 7<sup>th</sup> century (i.e. Uthman = 652 AD)
  - They all date to the 8<sup>th</sup> or even 9<sup>th</sup> 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



## 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 (9<sup>th</sup> 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



# 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 9<sup>th</sup> century classical account of the Qur'an's compilation...you decide





# The 31 Different Modern Arabic Qur'ans

## 2) THE 31 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 805 AD (Haf), while disregarding over 30 others, though even his manuscript doesn't exist today



# 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 8<sup>th</sup> – 9<sup>th</sup> centuries
- The 2 Layers of the Sana'a ms prove that men created a nascent Qur'an in the 7<sup>th</sup> 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



# Thus, we can conclude

## From what we have researched, and found:

- 1) The Qur'an **was created** by men, and not by God
- 2) The Qur'an **was not sent down** to Muhammad between 610 – 632 AD
- 3) The Qur'an **was not completed** by Uthman in 652 AD
- 4) The Qur'an **was intentionally changed** in the last 1300 years
- 5) The Qur'an **was finally compiled** in 1924...it's just 94 years old!
- 6) The Qur'an can be found in **31 different Arabic versions**, even today





By Casting Doubt on the Qur'an  
Our Muslim Friends can Consider a Better Book  
**The Bible!**

