

**HOW DID ISLAM BEGIN?
WHO WAS MUHAMMAD?
WHERE DID THE QUR'AN
COME FROM?**

**AN HISTORICAL CRITICAL
ASSESSMENT**

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(Jay Smith)

9/4/13

WHAT THE MUSLIMS CLAIM:

- **MUHAMMAD** IS THE LAST AND GREATEST PROPHET
- THE **QUR'AN** WAS HIS REVELATION, SENT DOWN ONLY TO HIM; AND IS THE FINAL AND GREATEST REVELATION
- **ISLAM** IS THE FINAL RELIGION, BASED ON MUHAMMAD'S LIFE AND SAYINGS (SUNNAH), AND ON THE QUR'AN'S TEACHINGS

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CONCLUSION?

- Thus Islam is completely dependent on:
 - **MUHAMMAD**
 - **QUR'AN**
- So, let's investigate both Muhammad and the Qur'an, and see if indeed the Muslims are correct.....

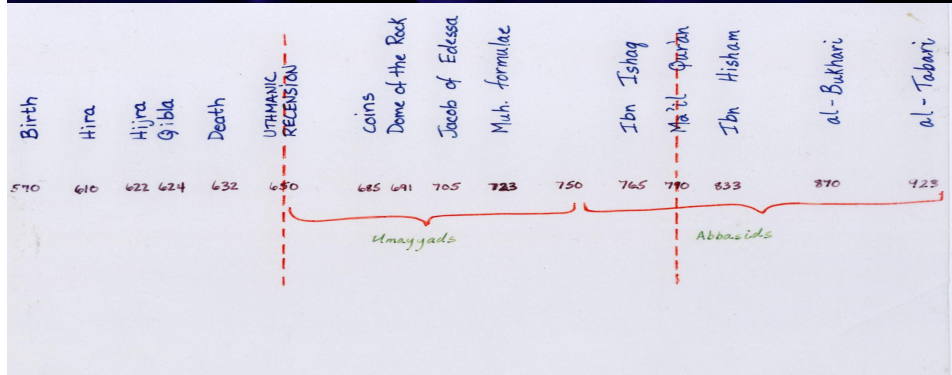
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MUHAMMAD: The Classical Account

- 570 Muhammad was born
- 610 Met 'Jibril' in the Hira Cave
- 610-622 Received 'Meccan Revelations'
- 621 'Mi'raj' to the 7 heavens (5 prayers)
- 622 'Hijra' from Mecca to Medina
- 622-632 Received 'Medinan Revelations'
- 630 Conquered Mecca peacefully
- 632 Died (poisoning?)...no written Qur'an
- 632-634 Abu Bakr
- 634-644 Umar
- 644-656 Uthman
- 656-661 Ali.....

WHEN WAS THE CLASSICAL ACCOUNT WRITTEN DOWN?

- 765 **Ibn Ishaq** (Siratul Rasu'allah) (?)
- 833 **Ibn Hisham** (Siratul Rasu'allah)
- 870 **Al Bukhari** (Hadith) [Sahih Muslim, Tirmidhi...]
- 923 **Al Tabari** (Tafsir, Ta'rikh) [Baidawi, Zamakshari...]



WHEN WERE THE LIFE AND SAYINGS OF JESUS WRITTEN DOWN?

- 33 Jesus Dies
- 48-64 Paul's letters
- 50-66 Gospels of Matthew, Mark & Luke
- 52-62 Acts
- 92 Gospel of John (the last written down)

All of the New Testament (including his life, and his sayings) were written within the first century, within 60 years of Christ's death!

COMPARING THE HISTORICAL RECORDS

- Christianity = 15 – 60 years later
- Islam = 200 – 300 years later
- (As a comparison = 1st Christian sources for Jesus would not begin to appear until the 3rd century!)

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21st Century Scholar's Criticisms:

- "Islam, as we know it, did not exist in the 7th century, but evolved over a period of 200-300 years" (Humphreys 1991:71,83-89)
- "The Qur'an probably was not revealed to one man in 22 years, but likely evolved over a period of 50-100 years" (Rippin 1985:155;1990:3,25,60; Lester 99:44-45; Wansbrough 1977:160-163)

Conclusion: The history of Islam, at least from the time of the caliph Abd al-Malik (685-704AD) and before, is a later fabrication (Cook 1983:65, Robinson 1996:47)

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THE REVISIONIST'S CONCERNS:

- If so much of the history of early Islam was written down so late, then:
 - Why did it take so long to write it all down?
 - Were these people not literate?
 - Where did the biographers get their material from?
 - Can it be trusted?
 - Should we not instead go to the period these events took place?
 - Should we not go back to the 7th century, and see what we find?
- What then are they finding?

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'Islam's' Expansion by 661 AD



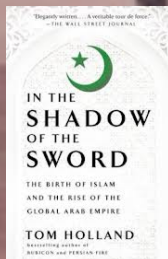
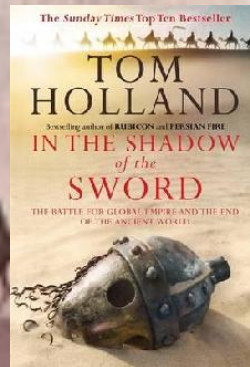
New Historical Critique

- **Revisionists:**
 - Wansborough
 - Hawting
 - Crone
 - Rippin
 - Hoyland
 - Nevo
 - Luling, Puin, Von Bothmer, Ohlig (Germany)
- **TWO NEW BOOKS and ONE DOCUMENTARY WHICH ARE PAVING THE WAY....**

In the Shadow of the Sword

(By Tom Holland)

- Asks Historical questions
- Brings many strands together
- Questions Islamic sources
- Points to Qur'anic incongruities



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'Islam, The Untold Story'

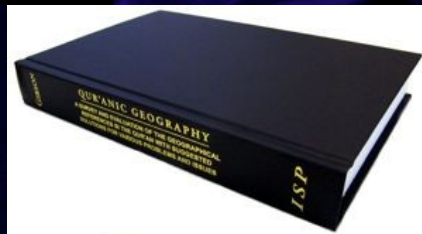
Documentary by Tom Holland
(Channel 4, Aug. 28, 2012 – 9 p.m.)



Qur'anic Geography

(by **Dan Gibson**)

- Asks where did Islam actually begin?
- Was Mecca the original Holy City?
- Did the Qibla originally face Mecca?



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THEIR FINDINGS CONCERNING EARLY ISLAM:

- 1st **Arab** inscription referencing **Muhammad** is in **691** (Volker Popp-Ohlig & Puin 2010:53)
- 1st reference to **'Muslims'** is in **690s** (Chronicle of John of Niku' – 1602)
- 1st **Arab** reference to **'Muslim'** is just prior to **749 AD** (Nevo & Koren, 2003:234)
 - 'Saracen', 'Hagarene', 'Ishmaelite', 'Maghraye', 'Muhajiroun'
- 1st reference to **'Islam'** is not until **691 (Dome of the Rock)** (Volker Popp-Ohlig & Puin 2010:71)
- 1st reference to **Mecca** is not till **741** (Crone 1987:134-136; Hoyland 1997:426; Holland 2012:303)
- 1st **biography** of **Muhammad** within Islamic sources is not till **833 (Ibn Hisham)**

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Problem 1: Geography

- In the Qur'an, there are just 65 geographical references
- Only 9 places named
 - **'Ad** (23x) (Biblical 'Uz)
 - **Thamud** (24x) (Nabateans)
 - Cut dwellings into mountains
 - **Midian** (7x) (Midianites)
 - They must be important
 - Yet, all 3 civilisations are located in No. Arabia and not near **MECCA!**



Problem 2: Mecca

وهو الذى كف ايديهم عنكم وايديكم عنهم بظن منكم ان اظفركم عليهم وكان الله بما تعملون بصيرا

- *And he it is who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of **Mecca**, after he had made you victors over them. Allāh is Seer of what ye do. **Sūra 48:24** (Pickthall)*

ان اول بيت وضع للناس للذى ببكة مباركا وهدى للعالمين

- *Behold, the first temple (house) ever set up for mankind was indeed the one at **Bakkah**: rich in blessing, and a [source of] guidance unto all the worlds. **Qur'ān 3:96** (Asad)*

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Little Vegetation:

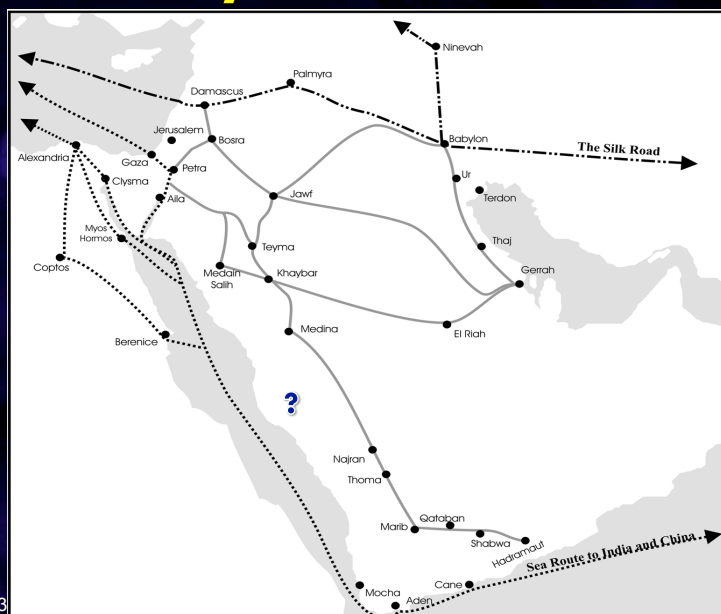
- **In a valley**
- **With a stream**
- **With a parallel valley**
- **A pillar of 'salt'**
- **With fields, Trees, Grass, Clay, Loam**
- **'Olive Trees'**
- **Mountains overlooking the Kaa'ba**

Yet, Mecca is not in a valley, and has none of these listed above, because it is too arid and dry

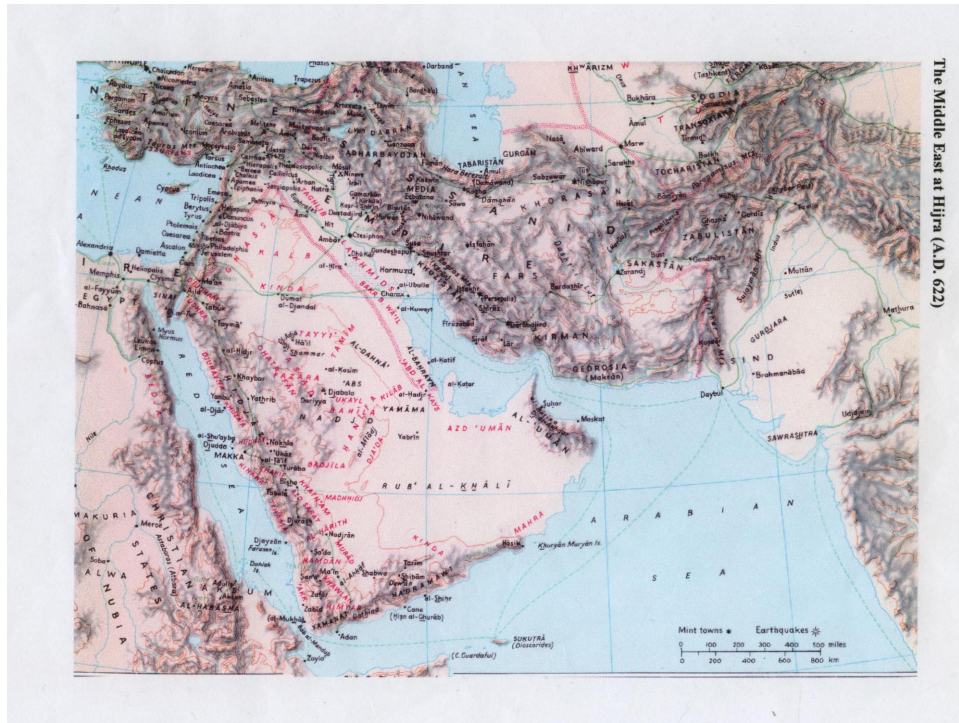
1. **Kaa'ba** mentioned often, but we are only told that it resides in the “mother of all settlements.” Sura 6:92 & 42:5
2. Tradition tells us that it is where Adam and Eve were cast down to (S. 7:24)
3. **Mecca** is supposedly the centre of trade, North to South, East to West.

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7th century Arab Trade Routes



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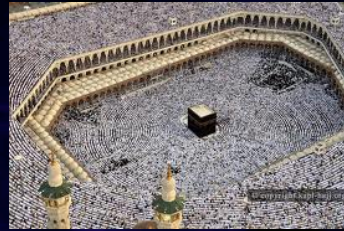


The Middle East at Hijra (A.D. 622)

- **Earliest literary reference to Mecca's existence:**
Apocalypse of pseudo-Methodius
Continuatio Byzantia Arabica
Early reign of caliph Hisham (741 AD!)
- The earliest maps don't show MECCA until **900 AD!**
- **Cröne:** Greek trading documents refer to the towns of Ta'if (South-East of Mecca), Yathrib (later Medina), Kaybar , but never Mecca.

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Problem 3: The Qibla



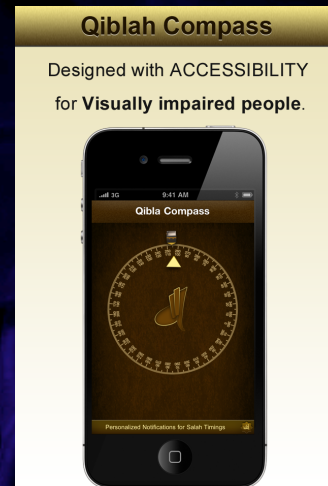
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Qibla = Praying towards the Kaa'ba



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Sura 2:143 - 145

- The direction of the Qibla is changed (**624 AD**), but it doesn't say from where.
- Archaeology supports this change
 - but not from Jerusalem to Mecca, as Muslims suggest
 - But from **Petra!**
 - And much, much later!

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Qibla (Archaeological Evidence)

- Creswell & Fehervari on ancient mosques in the Middle East

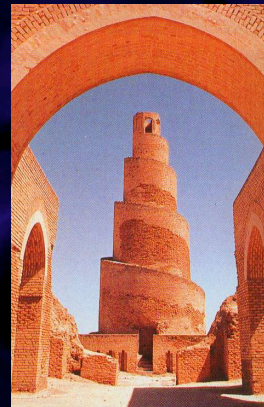
Umayyad mosques in Iraq (670- early 8th c.)

❖ **Wassit mosque**

❖ **'Kufa' mosque**

❖ **Fustat (outside Cairo)**

(Creswell 1969:37,137ff,150 & 1989:40;
Fehervari 1961:89; Crone-Cook 1977:23,173;
al-Baladhuri's Futuh, ed. by de Goeje 1866:276;
Crone 1980:1)



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- **Qibla (Documentary Evidence)**

Christian writer: **Jacob of Edessa (705 AD)**
He refers to the 'Mahgraye,' saying, "*So from all this it is clear that it is not to the south that the Jews and the Mahgraye here in the regions of Syria pray, but towards Jerusalem or the Ka'ba, the patriarchal places of their races.*"

(Crone-Cook 1977:24)

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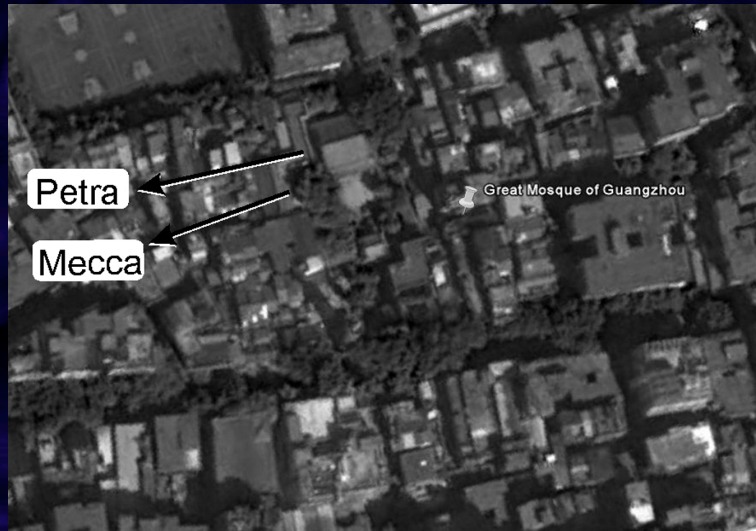
- **GIBSON** took photos of all of the earliest mosques, noting their direction of prayer



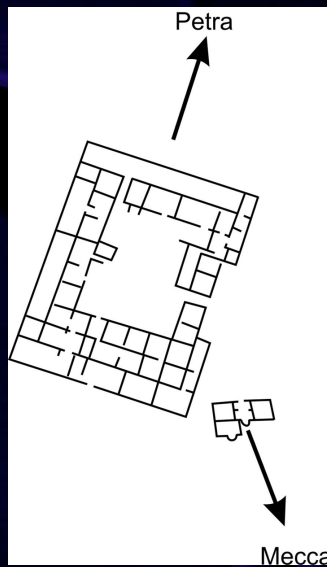
- **Let's look at his findings...**

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Great Mosque of Guangzhou, China – built in 630 AD – Qibla facing Petra

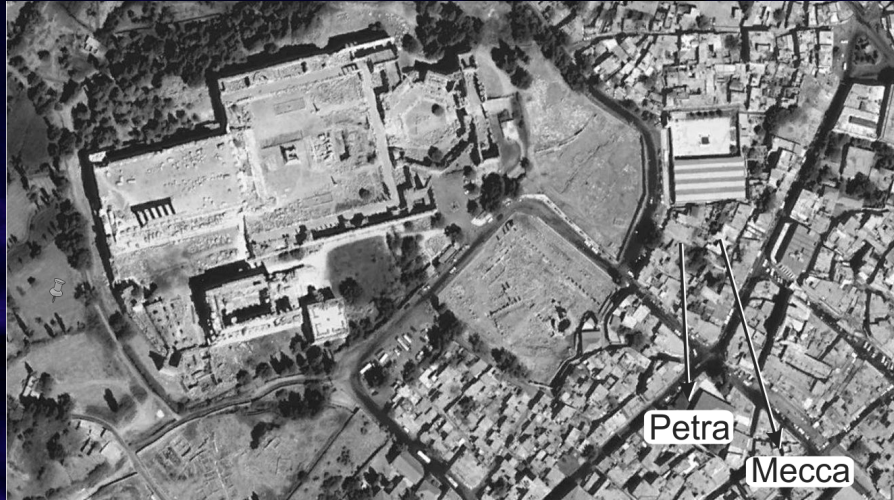


Humeima – south western Jordan, Qibla facing Petra



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Great Mosque of **Ba'albek** in **Lebanon**
Qibla is facing Petra



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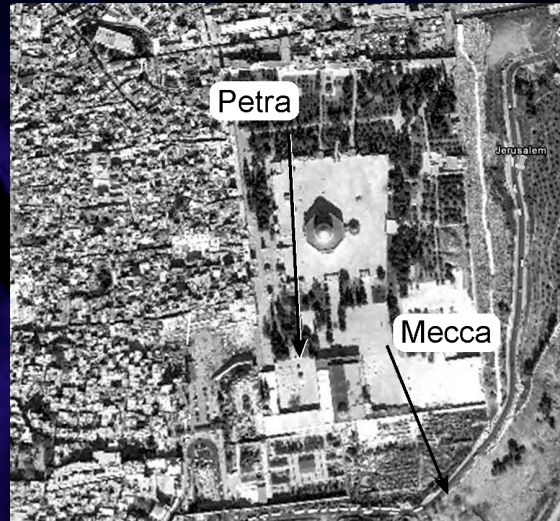
Great Mosque of **Şan'ā** is in the capital city
of **Yemen (705)** - Qibla faces Petra



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The **Al Aqşa** mosque in **Jerusalem (709)**

- The **Al Aqşa mosque** is located on the bottom center of the photo just below the arrow indicating the direction of Petra.
- None of the buildings on the Jerusalem citadel point towards Mecca.



The **Damascus Mosque (709)** - Facing Petra



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The **Anjar Mosque** in **Beirut (714)** Facing
Petra



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The **Mosque of Umar, Bosra, Syria (720)**
Facing Petra

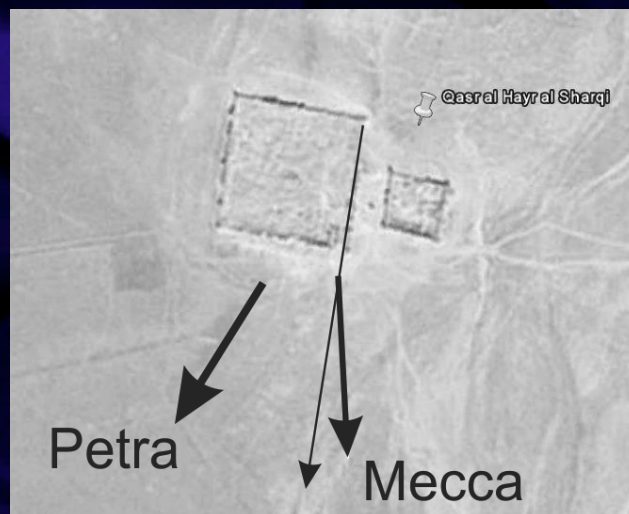


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Banbhore, Pakistan (727) facing Mecca!



**Qaşr al-Ḥayr al-Sharqī, Syria (728) neither
Petra, nor Mecca**



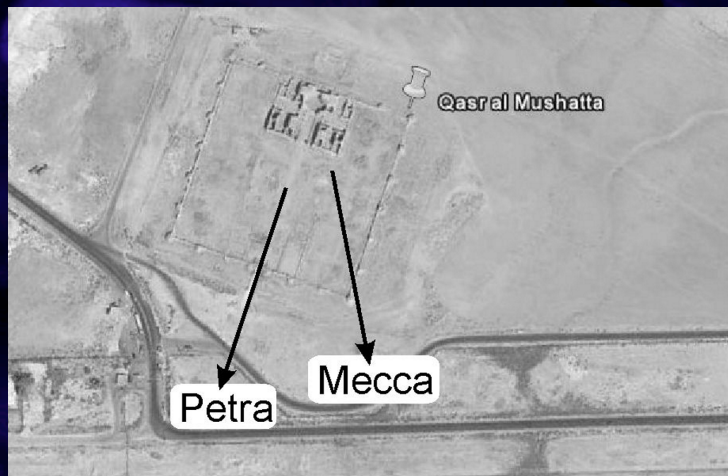
Qibla changes between 700 and 740 AD



- **Amman Mosque:** The lower buildings, with a Qibla facing Petra, were built around 700 AD and the upper buildings, with a Qibla facing Mecca, around 740 AD, thus determining the time period when the qibla began changing towards Mecca.

Mushatta Mosque, Amman (743)

Still facing Petra



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Ribat Fortress in Susa, Tunisia (770)

Neither Petra nor Mecca



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Cordoba, Spain (784)

Neither Petra, nor Mecca



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Great Mosque of Kairouān, Tunisia (817)

Neither Petra nor Mecca



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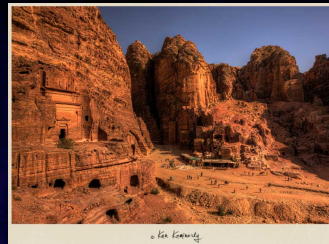
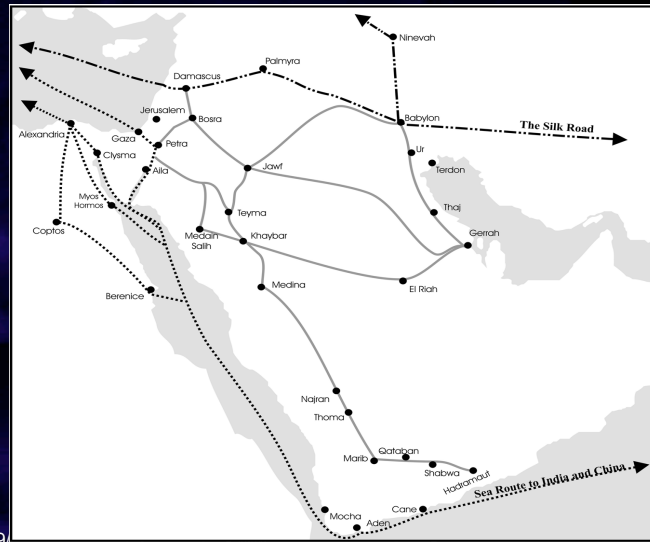
- **Conclusion:**
 - ALL the Qiblas were facing towards **PETRA** until **725 AD**
 - The Qibla was not finalized towards **MECCA** until **822 AD**
 - Almost 200 years too late!**

The Changing of the Qibla

100% point to Petra (of those mosques we could determine)	12 % point to Petra 50 % point to Mecca 38 % point parallel	100 % point to Mecca
Petra	Confusion	Mecca
1 AH - 107 AH 622 AD - 725 AD	107 AH - 207 AH 725 AD - 822 AD	207 AH - Present 822AD - Present
2nd Civil War		Abbasid rule begins

Significance of Petra

-It's the centre of Trade

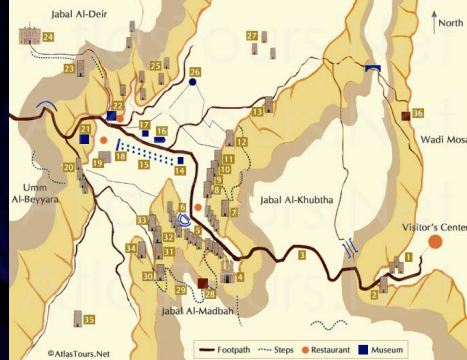


PETRA: A city of Tombs and Temples



Petra has much Vegetation:

- In a valley
- With a parallel valley
- With a stream
- With fields, trees, grass
- Clay, Loam
- ‘Olive’ trees
- And near the ‘pillar of salt’
- Petra is in a valley, and has all of the items listed above...THUS, could Petra be the place the Qur’an and the traditions are referring to?



Significance:

- Nothing is known of **Muhammad** until the late 7th century
- His **biography** and sayings don't appear until the 9th century
- His city **Mecca** isn't referred to until the 8th century
- Thus, much of what we know of Muhammad is **written down** hundreds of years later, and hundreds of miles away
- It looks like he is nothing more than a later **redaction**, possibly by **Abd al-Malick!**

WHAT ABOUT THE QUR'AN?

Muslim's claim the Qur'an is UNIQUE:

- *The Qur'an is the greatest wonder among the wonders of the world . . . This book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind.*

Hadith (Mishkat III, pg. 664)

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Muslim's claim the Qur'an is SUPERIOR to all other pieces of literature:

- *Will they say, 'Muhammad hath forged it?' Answer: '**Bring therefore a chapter like unto it**, and call whom ye to your assistance, besides Allah, if ye speak truth.'* (Suras 10:37-38; 2:23; 17:88)
- **"Mother of Books"** (Sura 43:3-4)

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WHEN WAS THE QUR'AN WRITTEN DOWN, AND BY WHOM?

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- Curiously, in 650 AD **Uthman** did not have the entire corrected Qur'anic text at hand, as Bukhari admits "a large part of the Qur'an may be lost"; for he then orders **three to help Zaid bin Thabit** revise the codex of Hafsa (daughter of Umar), and **correct it** where necessary, even recalling a verse (33:23) which had been **missing from the original text!**

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Sahih al-Bukhari Vol. 12 (509)

509. Narrated Zaid bin Thabit (رضي الله عنه):

Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musallama), (I went to him and found Umar bin al-Khattab sitting with him. Abu Bakr (رضي الله عنه) then said to me, "Umar has come to me and said: 'Casualties were heavy among the Qur'an of the Qur'an' (i.e., those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qur'an on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to Umar, "How can you do something which Allah's Apostle (ﷺ) did not do?" Umar said, "By Allah, that is a good project." Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which Umar had raised." Then Abu Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine inspiration for Allah's Apostle (ﷺ). So you should search for (the fragmentary) scripts of the Qur'an and collect it (in one book)." By Allah, if they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what he had opened the chest of Abu Bakr and Umar (رضي الله عنهما). So I started looking for the Qur'an 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 Surat Al-Ankab (Repentance) with Abi Khuzaimah Al-Ansari (رضي الله عنه) and the last Verse of Surat al-Ahzab (The Alliance) with Umar bin al-Khattab (رضي الله عنه). Then I found the Verse in which Allah says: "O you who believe! Remember Allah's favor to you when you were disbelievers." I found it with a man from the tribe of Tamim. I then found the Verse in which Allah says: "And remember the favor which Allah has bestowed upon the believers when they were disbelievers." I found it with a man from the tribe of Tamim. Then the complete manuscripts (of the Qur'an) remained with Abu Bakr till he died, then with Umar till the end of his life, and then with Hafsa, the daughter of Umar (رضي الله عنها).

Uthman takes Hafsa's 'Qur'anic' MSS, and has the four compilers **REWRITE** the text...and in case they **DISAGREED**, they were to write it in the **DIALECT OF THE QURAISH...**" and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts of whole copies **BE BURNT!**"

"He then sent to every Muslim province one copy of what they had copied...."

Sahih al-Bukhari vol. VI (510)

٥١٠ - حدثنا أنس بن مالك قال: حدثنا ابن شهاب: أن أنس بن مالك قدّم على عثمان، وكان يُعزّي أمة الناس في فتح إرمينية وأذربيجان مع أهل العراق، فأرّج حذيفة اختلافهم في القرآن، فقال حذيفة لعثمان: يا أمير المؤمنين أدركنا خدم الإسلام: نزل أن يختلفوا في الكتاب اختلاف اليهود والنصارى. فأرّج عثمان إلى حفصة أن أرسل إليه بالصحف التي نسخها في المصاحف ثم أرسلها إليه. فأرّج عثمان إلى عثمان، فأرّج زيد بن ثابت، وعبد الله بن الزبير، وسعيد بن العاص، وعيسى بن أبي العاص، وعبد بن جهم فتشروها في المصاحف، وقال عثمان: اللهم! أجمع القوم على القرآن: إذا اختلفتم أنتم وزيد بن ثابت في شيء من القرآن فاحشوا بلسان قريش فأرّجنا نزل إسماعيل، فكتبوا حتى إذا نسجوا الصحف في المصاحف رد عثمان الصحف إلى حفصة وأرسل إلى كل أمة بمصاحف مما نسجوا، وأمر بما سواها من القرآن في كل صحيفة أو مصحف أن يحرق. قال ابن عباس: وأخبرني خارجة بن زيد بن ثابت قال: فقدت آية من الأعراب حين نسجت المصاحف، فمكتبت ما سمعت رسول الله صل الله عليه وسلم يقرأ بها فالتفتها فوجدتها مع خزيمته بن

(trans. by Dr. Muhammad Muhsin Khan Publ. by Dar Ahyat Us-Sunnat)

WHERE ARE THOSE UTHMANIC COPIES FROM 650 AD?

- Today, Muslims have always claimed that two of the four primary 'Mushafs' still exist...the **TOPKAPI MUSHAF**, and the **SAMMARQAND MUSHAF**.
- Let's look at them, as well as other 'Uthmanic Mushafs'

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TOPKAPI MUSHAF: (Early – Mid 8th c.)



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What the Muslim Experts say:

- **Prof. Dr. Ekmeleddin İhsanoğlu:**

'We have none of Uthman's Mushafs' (manuscripts)

'Nor do we have any of the copies from those Mushafs'

'These Mushafs date from the later 'Umayyad period'

- "One of the most important questions of Qur'anic history is the whereabouts of the Mushafs attributed to Caliph 'Uthman and whether any of them reached the present day. **Unfortunately, we do not have a positive answer to this question**" (Prof. Dr. Ekmeleddin İhsanoğlu, "Al-Mushaf al-Sharif Attributed to 'Uthman bin 'Affan", 2007:35)
- "Judging from its illumination, **the Topkapi Museum Mushaf dates neither from the period when the Mushafs of the Caliph 'Uthmān were written nor from the time when copies based on those Mushafs were written**" (İhsanoğlu, 'Al-Mushaf al-Sharif' 2007:10)
- "This Muṣḥaf, which we proudly present, does not constitute a sample of the early period of Muṣḥaf writing **due to a number of characteristics, namely its illumination, calligraphy, which shows the development of the Arabic script to a certain extent, the fact that the words appear on straight lines, the proportion between the letters, diacritic marks of i'rāb in the form of dots in red ink, and the signs of i'jam in the form of thin slant lines differentiating similar letters from one another in black ink, with which the text is written. Considering its dimensions and style of illumination, this Mushaf most probably belongs to the later Umayyad period.**" (İhsanoğlu, 'Al-Mushaf al-Sharif' 2007:13)

Dr. Tayyar Altıkulaç: (Leading scholar in Qur'anic studies, Ex-president of Turkish religious affairs, deputy in the Turkish parliament)

- 'No serious scholarly work has been done on them'
 - 'These Mushafs date from the early – mid 8th century'
 - 'They are not Uthmanic, nor copies sent by him'
 - 'The Topkapi has 2,270 consonantal differences'
- Altıkulaç **dates the Topkapi manuscript** 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)
 - "With the exception of an article which was written in the very recent past, **there is no serious scholarly work** dealing with the claims that [the Topkapi Mushaf] was the private Mushaf of Caliph 'Uthmān, or one of his Mushafs." (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:72)
 - "Even though we would like to publish this sacred text as the Mushaf of Caliph 'Uthmān, our research indicated that **it was neither the private Mushaf of Caliph 'Uthmān, nor one of the Mushafs he sent to various centers.**" (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:23)
 - "There are **deviations from grammatical rules (Lahn) and spelling mistakes in the Mushafs attributed to Caliph 'Uthmān**" (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:41f)
 - **Concludes: "2,270 instances where there is a difference from the [consonantal skeleton] of the Fahd Mushaf"** (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:81)

SAMMARQAND MANUSCRIPT (TASHKENT): (EARLY – MID 8TH C.)



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What the Muslim Experts say:

Dr. Tayyar Altıkulaç:

'It is not Uthmanic, as it dates from mid 8th c.'

'6 Reasons:

- Undisciplined spelling
- Different writing styles
- Scribal mistakes
- Copyist mistakes
- Written by someone with little experience
- With later additions (only goes to Sura 43)

- "Muslims generally believed that this manuscript was one of the four 'Uthman sent out, and widespread opinion is that 'he was reading this copy when he was martyred.' "But [due to] its spelling "...it is neither one of Caliph 'Uthmān's copies nor his private Mushaf." (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:65)
- "Six reasons why it could not be so, including almost no discipline of spelling, different ways of writing the same word, scribal mistakes, copyists' mistakes, written by a scribe who had no writing experience, and later added signs after verses. In conclusion, we can say that the Tashkent Mushaf was neither the Imām Mushaf which Caliph 'Uthmān was reading when he was martyred, nor any one of the Mushafs that he sent to various centers...nor the copy that was kept in Medina for the benefit of the people." (Altıkulaç, 'Al-Mushaf al-Sharif' 2007:71-72)

AL HUSAYNI CAIRO MANUSCRIPT [Located: 'al-Mashhad al-Husayni' – Cairo, Egypt]

Dr. Tayyar Altıkulaç:

- 'This is not Uthmanic'
- 'It is dated from early to mid 8th century'

- "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)



Seif el-Shazi and his son Ahmed painstakingly reconstruct a leather page of the Uthman Quran, one of the oldest Qurans in the world.



Mohamed Seif el-Shazi, his son Ahmed and Hassan el-Zerzery, caretaker of the al-Hussein Mosque, display the Uthman Quran in the reliq room of the mosque.

PARIS PETROPOLITANUS – (Early 8th c.)

Deroche: There are corrections to the text, as they attempted to improve on the text, so that it doesn't correspond with the Cairen Mushaf



- **"Five different copyists"** (Deroche 2009:172)
- "The current condition of the Parisino-petropolitanus does not completely correspond to its state when completed. In many places, **corrections were made to the text** or to the verse ending marks" (Deroche 2009:173)
- **"When comparing [with] the rasm of the manuscript with the Cairo edition... many words turn out to be written in a different way...the Qur'anic orthography of the manuscript has been described as a 'scripto defectiva'"** (Deroche 2009:173)
- "A comparison with the **Cairo edition** shows that when the Parisino-petropolitanus was written **many questions were still unanswered**, notably that of the 'hamza...' This examination also indicates that their relationship with the original they were transcribing was not one of a complete subservience. **They were willing to improve the rasm they were copying"** (Deroche 2009:174)

Deroche: 'Abd al Malick & al 'Hajjaj wanted a quick Mushaf, so added, modified, and erased words and verses to correspond with the Canonical Text, yet **it disagrees with other canonical readings in 93 places!**

"The Manuscript disagrees with the [Cairo] canonical systems in 93 places" (Deroche 2009:174)

"Later hands modified the verse markers through erasures and additions. The latter case corresponds to the introduction of marks in places known as canonical verse endings." (Deroche 2009:175)

These changes seem to denote **"the need for a quick production of this Qur'an"** (Deroche 2009:175)

"But there are also points in the text which correspond neither to the Cairo edition, nor to the other canonical readings. Most have been erased and corrected by later hands" (Deroche 2009:175)

"The text found in the early copies may...reflect a state of the Qur'an's transmission predating the work of the scholars of the 8th and 9th centuries and still somewhat fluid" (Deroche 2009:177)

"That this manuscript shows evidence of being brought into line with the (eventual) canonical text is not a favorable thing to say about the manuscript. It points to work ordered by later Muslim leaders like 'Abd al-Malik and al'Hajjaj which does not fit in with the Muslim apologetic, and doesn't fail to focus the role of the political power and physical force of figures far removed from the messenger and the four 'righteously guided' caliphs" (Deroche 2009:178)

Ma'il Qur'an
(2165) - London

British Library
(Ridblatt Gallery)

Hijazi Script,
Dated late 8th c.

-It is not
complete, and
uses an earlier
'Hijazi' script

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Sana'a Manuscript (705 →):

Karl-Heinz Ohlig (1981-Present):

•Qur'an began to be compiled
in the last two decades of the
7th century, with other versions
continuing until the 9th century

Dr. Gerd Puin (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 found in geographical tradition
schools.

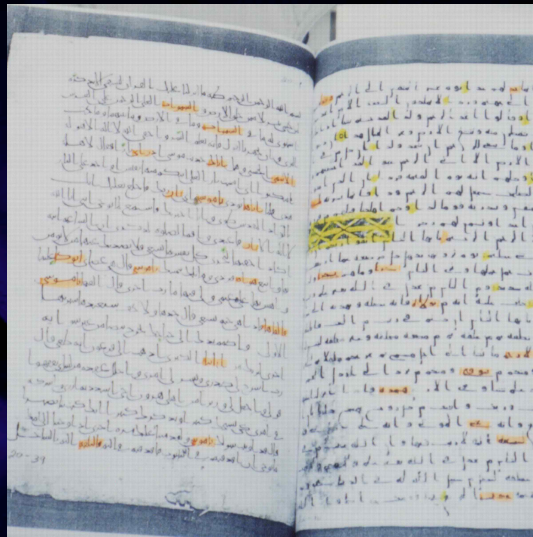


• **Many deviations not mentioned in later literature.**

• **Different numeration, and sura arrangements found**
i.e. suras 19-22 ----->
26-37-36-38...67-
71-72-51

• **Difference in scripts, showing evolution in text.**

(Puin 1996:111)



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• **“Difference is even meaningful in a theological sense”**

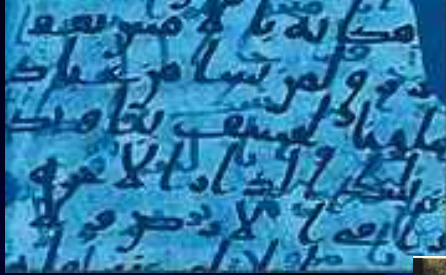
i.e. ‘Qalu’ to ‘Qul’ ->

- Sometimes Abraham (S.2), sometimes Ibrahim
- ‘Qalu’ 50% with alif b/w Qaf-Lam,

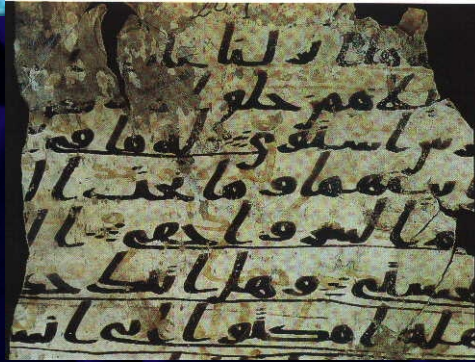


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Palimpsests



Using Ultra-Violet light, we find a 'Qur'anic' script written and washed below that of the existing script. This is the first evidence we have of an evolution in the Qur'anic text in one manuscript



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QUR'ANIC CONCLUSIONS

- **Western Scholars** (Deroche, Böwering, Conrad, Peters, Stein, Shoemaker, etc...) conclude that the earliest Mushaf's begin to appear in the 8th c.
- **Muslim Scholars** (Prof. Dr. Ekmeleddin İhsanoğlu & Dr. Tayyar Altıkulaç) conclude that the earliest Mushaf's begin to appear in the 8th c.
- **Islamic Awareness** (IA) concludes there are no Uthmanic Mushafs, and that all the early Mushafs date from the 8th c., or later
- Therefore, **I conclude** that if the earliest Mushaf's begin to appear in the 8th c., then, **did Muhammad have anything to do with the Qur'an?**

HISTORICAL ASSESSMENTS CONCERNING EARLY ISLAM:

- 1st Arab inscription referencing **Muhammad** is in **691** (Volker Popp-Ohlig & Puin 2010:53)
- 1st reference to **Muslims** until **690s** ('Chronicle of John of Niku' – 1602)
- 1st Arab reference to '**Muslim**' is just prior to **749** AD (Nevo & Koren, 2003:234)
- 'Saracen', 'Hagarene', 'Ishmaelite', 'Maghraye', 'Muhajiroun'
- 1st reference to **Islam** is not until **691** (Dome of the Rock) (Volker Popp-Ohlig & Puin 2010:71)
- 1st reference to **Mecca** is not till **741** (Crone 1987:134-136; Hoyland 1997:426; Holland 2012:303)
- 1st **biography** of **Muhammad** within Islamic sources is not till **833** (Ibn Hisham)

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HISTORICAL ASSESSMENTS CONCERNING THE QUR'AN:

- 1st reference of possible **Qur'anic** material is in **691** [D of R] (de Premare-Ohlig & Puin 2010:190)
 - 1st reference to an **Arab 'Scripture'** is in **717** (Nevo & Koren 2003:240; Jeffery 1944:292)
 - 1st reference to the **Qur'an** in **non-Muslim** sources is not till **740** (Nevo & Koren 2003:241-242)
 - 1st reference to a **pre-Canonical Qur'an** is around **743** [Sur.'Camel of God'] (Nevo & Koren 238)
 - 1st reference to **Qur'ans** on **Muslim inscriptions**-not till **750s** (Volker Popp-Ohlig & Puin 2010:97)
 - None of the earliest Qur'anic Manuscripts appear before the **8th century!**
 - Many of them have '**Manuscript Variants**'
- SO, WHO THEN WROTE THE QUR'AN?**

Conclusions:

- **New Books are being published which question the Classical Account of Islam's beginnings**
 - **Why are there no Muslim sources for 200 Years?**
 - **Why do the claims they make not fit the historical record?**
 - **Why are the geographical references so few & confusing?**
 - **Why do they all seem to be much further north?**
 - **Why are there so many references to Vegetation which wouldn't exist in Mecca?**

- **Why is Mecca not mentioned until 741 AD, nor included in maps until 900 AD?**
- **Why is Mecca not on the trade route?**
- **Why do all the Qiblas face Petra for the first 100 years, then are confused the next 100, and aren't standardized to Mecca until 822 AD, 200 years too late!??**
- **Much of what we know about early Islam is thus in doubt.**
- **Much of the Qur'an is also in doubt:**
- **None of the earliest Mushafs are from Uthman, but begin to appear much later, after 'Abd al-Malick...8th c., suggesting...**
- **Muhammad had nothing to do with the Qur'an!**

- Thank God our **Bible**, who **Jesus** was, where he lived, what he did, and what he said can be trusted
- Why? Because similar Historical questions have already all been asked, and **ANSWERED!**

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