

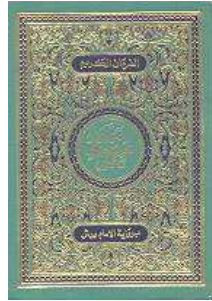
Which Quran?

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Disclaimer. The reader is strongly advised to independently verify all information given as per 17:36.



Hafs Version



Warsh Version

All Muslims are taught from a very early age that the Quran is a perfectly preserved book and that God has taken it upon himself to guard each verse, word, and letter of the Quran from any errors or changes:

“Indeed it is We who have sent down the Reminder, and indeed it is We who will preserve it.” (Quran 15:9)

However, one of the least discussed or debated subjects amongst Muslims and even amongst students of the Scripture are the variant texts of the Quran, namely: Hafs & Warsh.

Although there are other versions in print, such as in Qalun in Libya, or Al-Duri in Sudan, this paper will primarily deal with the examination of Hafs and Warsh.

To know whether the Quran you are reading is Hafs or Warsh, there is a simple test:

- Look at the first Chapter/Sura of the Quran. If you see that the ‘Basmallah’ (the opening of the chapter which reads: ‘In the name of God, the Almighty, the Most Merciful’) has a number ascribed after it (the number 1), then you have the ‘Hafs’ version...If there is no number and it is treated like the other 112 Basmallahs, then you have the Warsh version.

How Did These Versions Exist?

As far as we can be aware, the revelation of the Quran began at around the 7th century A.D. by the angel Gabriel to the prophet Mohammed. The revelations were in Arabic verse form, which were then recorded by the prophet to script (29:48). The revelation of verses continued over a period of time (17:106), until at the end of the revelation the prophet rearranged the Quran into a ‘specific’ arrangement of Chapters and verses according to divine instructions (16:101-102).

While it is not known what happened to the original Quran that was recorded and arranged by the prophet, it is known that many copies of the finalized Quran were made and distributed to the prophet’s followers, who in turn carried these copies with them to the various geographic regions they migrated to (Kufa, Basra, Mekka, Damascus, North Africa, etc.)

Some time later, when the groups met or converged, it was noticed that the recitals they carried were in a slightly different manner from each other since they were based on the textual copy each had taken with them as well as the small but significant dialectal differences. The differences ranged from slight textual changes (a “Waw” or “Alif” was added), to different reading of letters (reading a “Ya” as a “Ta”), to vocalization differences (“Maalik” vs. “Melik), and finally to differences in the location of the verse stops (which were used to indicate the original verse revealed by God to the prophet).

It is not known which of these groups had with them an accurate copy, or which group had a copy with scribal errors, or which group had a deliberately altered copy...

This problem of the variations continued to go unabated until the 5th century after the Hijra (around the 11th century A.D.) when the varying number of Quran recitations were studied and classified in the first known work on the subject by Abu Ma’shar Al-Tabari¹.

Rather than dealing with this **most serious** of issues head on and searching for the evidence to support the correct Quran (only one was revealed); the scholars of Al-Tabari’s time decided to side-step the problem completely by finding a convenient of Hadith whereby the prophet had “allegedly said” that Gabriel revealed the Quran to him in 7 different dialects/readings (also known as the ‘7 letters’), and therefore all the groups were correct in their recitations since these variations were sanctioned by the Hadith.

Even though the Hadith spoke of 7 versions, Al-Tabari concluded that 8 of the existing versions of the Quran were ‘authentic’ (later scholars increased this to 10) and that they could all be traced back to the prophet through well respected scholars from the 2nd century after the Hijra whom he identified as follows:

1. Nafi Bin Abdulrahman (Died 169 A.H.)
2. Abdulla Bin Kathir (Died 120 A.H.)
3. Abdulla Bin Amer (Died 118 A.H.)
4. Asim Abi Al-Nujood (Died 127 A.H.)
5. Hamza Al-Zayaat (Died 156 A.H.)
6. Al-Kisai, Ali Bin Hamza (Died 189 A.H.)
7. Abu Amru Al-Basari (Died 154 A.H.)
8. Yaqoub Al-Hadrami (Died 205 A.H.)

So as not to cause more confusion to an already confused public, the Islamic scholars decided that each reading should go by a unique name to identify which versions/recitation it is from. Hence, the version that survived from North Africa came to be known as “Warsh” while the version that was prevalent in the Middle East became “Hafs”.

- **Hafs** - Based on the link to Hafs Al-Asadi, and Asim Abi Al-Nujood.
- **Warsh** - Based on the link to Uthman Al-Qutbi Al-Masri, and Nafi Bin Abdulrahman.

The recognition and acceptance of these two versions of the Quran goes far enough for the Government of Saudi Arabia ([King Fahad Quran Complex](#)) to print both versions as being authentically accepted narration of the Quran (see [Appendix I](#)).

In-fact, if you listen to recitations of the Arabic Quran on-line, then you should notice the next time that amongst the list of selections for recitals there is always a few of the ‘Warsh’ version (Listen to the Warsh recital by [Mahmoud Al-Hosary](#)).

¹ Al-Talkhees Fil Qiraat Al-Thaman - Abu Ma’shar Al-Tabari (Died 478 A.H.)

Is There Really a Difference?

There is a widely prevalent belief that there are no ‘real’ differences between the two versions of Hafs & Warsh and that they are simply slight vocal variations (a letter here, a letter there) which do not have any impact on the meaning of the Quran.

An example of an argument against the existence of ‘significant’ differences can be read in the following post by brother Mirghani on the subject:

<http://www.inet.ba/~hardy/differences.htm>

The truth of the matter however is that there are **significant** differences which cannot simply be waived away or ignored...

For example:

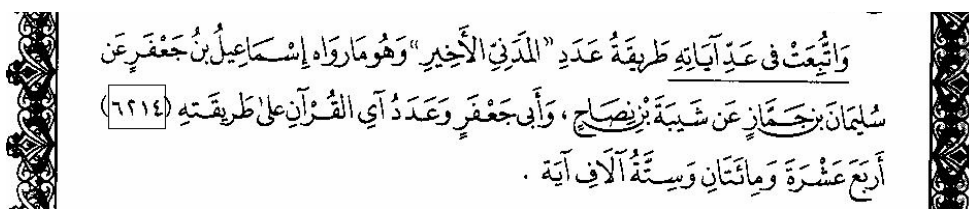
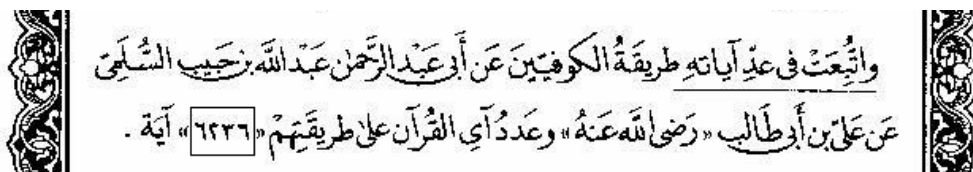
- **2:125** in Hafs is “Watakh**I**zu” (You shall take) / In Warsh it is “Watakh**A**zu” (They have taken/made).

In 2:125 the subject being addressed is that of “Maqam Ibrahim”. One version gives a **command/order**, while the other states a **historical fact/observation**.

- **3:146** in Hafs is **قَاتَلَ** “Qatal” (Fought) / In Warsh it is “Qutil” (Were Killed).

In 3:146 the difference is between a prophet and those with him being killed, while in the other the difference only means that they fought by his side.

- Verse counts for Hafs are **6236**, while Warsh records **6214** (other versions record 6616, 6217, 6204, and 6226²).



Muslims claim to know the time, place, and occasion that each verse was revealed in...Yet between Hafs and Warsh they seems not to know even how many verses were originally revealed!

The question that presents itself is: “**Which did Gabriel reveal?**”

² According to ‘Daleel Al-Hayran Fil Kash a’n Ayaay Al-Quran’

Methodology for this Paper.

For consistency, and unless otherwise stated, I am comparing between the Hafs and Warsh versions of the Quran as published by the [King Fahad Quran Complex](#) in Medina.

The measurable differences between the Hafs and Warsh will be classified as follows:

1. Dots/Vowel Differences.
2. Word/Letter Differences.
3. Verse Count Differences.

I will only deal with the ‘significant’ differences that are found as a full textual comparison is beyond the scope of this paper.

For a full list of the textual and vocal differences, the book “The 10 Sanctioned Recitations”³ provides complete side-by-side comparisons for each Sura/Chapter.

1. Dots/Vowel Differences.

Although it is debatable as to when the dots and vowel marks were actually utilized (see [Appendix II](#) for examples of early Arabic script), there is a marked differences between the Hafs and Warsh in this area with quite a few “Y” and “T” or other dot/vowel changes as can be seen in the examples below:

- **1:4** in Hafs version is read as **مَالِكٍ** “MaAliki” (Possessor) / In Warsh it is “Maliki” (King).
- **2:125** in Hafs is **وَاتَّخَذُوا** “WatakhIzu” (You shall take) / In Warsh it is “WatakhAzu” (They have taken/made).
- **2:140** in Hafs is **تَقُولُونَ** “Taqluna” (You Say) / In Warsh it is **يَقُولُونَ** “Yaqluna” (They Say).
- **2:259** in Hafs is **نُنشِرُهَا** “NunshiZuh” (We grow them) / In Warsh it is **نُنشِرُهَا** “NunshiRuha” (We spread them).
- **3:81** in Hafs is **ءَاتَيْنَاكُمْ** “AtayTukum” (I have given) / In Warsh it is **ءَاتَيْنَاكُمْ** “AtayNakum” (We have given).
- **3:146** in Hafs is **قَاتِلَ** “Qatal” (Fought) / In Warsh it is **قَاتِلَ** “Qutil” (Were Killed).
- **6:96** in Hafs is **وَجَعَلَ** “Wa Jaal” (Made) / In Warsh it is **وَجَعَلَ** “Wa JaAl” (Makes).

³ AL-Qiraat Al-Ashr Al-Mutawatira, by Sheikh Mohammed Rajih (Published by Dar Al-Mahajir)

- 7:57 in Hafs is بُشْرًا “Bushra” (Good News) / In Warsh it is “Nushra” (To Disperse).
- 7:144 in Hafs is بِرِسَالَتِي “BirisalAti” (My Messages) / In Warsh it is بِرِسَالَتِي “Birisalati” (My Message).
- 9:37 in Hafs is يُضِلُّ “YuDhalu” (Misguided by) / In Warsh it is “YaDhilu” (Misguide With).
- 10:2 in Hafs is لَسَجِرٍ “LasAhir” (Magician) / In Warsh it is “Lasihir” (Magic).
- 10:33 (also 10:96) in Hafs is كَلِمَاتٍ “Kalimat” (Word) / In Warsh it is كَلِمَاتٍ “KalimAt” (Words).

2. Word/Letter Differences.

Looking through the two versions, the effects are mostly evident in the letters “Alif” and “Waw”, with some of the differences shown as follows:

- 2:72 in Hafs is فَادْرَةٌ مُّمٌ “Fadar’tum” / In Warsh it is فَادْرَاتُمْ “FadarAtum” with an extra “Alif”.
- 2:132 in Hafs is وَوَصَّى “Waassa” / In Warsh it is وَأَوْصَى “WaAwsa” with an extra “Alif”.
- 2:165 in Hafs is “Yaraa” / In Warsh it is “Taraa” with a “Ta” instead of a “Ya”.
- 3:133 in Hafs is وَسَارِعُوا “Wa Sariu” / In Warsh it is سَارِعُوا “Sariu” without the “Waw”.
- 5:53 in Hafs is وَيَقُولُ الَّذِينَ “Wa Yaqool” / In Warsh it is يَقُولُ الَّذِينَ “Yaqool” without the “Waw”.
- 5:54 in Hafs is يَرْتَدُّ “Yartad” / In Warsh it is يَرْتَدُّ “YartadD” with two “Dals”.

➤ 9:107 in Hafs is **وَالَّذِينَ** “Wa Alazeena” / In Warsh it is **الَّذِينَ** “Alazeena” without the “Waw”.

➤ 18:36 in Hafs is **مِنْهَا** “Minha” / In Warsh it is **مِنْهُمَا** “MinhuMa” with an addition of the “Meem”.

➤ 21:4 in Hafs is “Qaal” / In Warsh it is “Qul” without the “Alif”.

➤ 26:217 in Hafs is **وَتَوَكَّلْ** “Watawakal” / In Warsh its is **فَتَوَكَّلْ** “Fatawakal” with a “Fa” instead of a “Waw”.

➤ 40:26 in Hafs is **أَوْ أَنْ** “Aw An” / In Warsh it is **وَأَنْ** “Wa An” without the “Alif”.

➤ 42:30 in Hafs is **فَبِمَا** “Fa Bima” / In Warsh it is **بِمَا** “Bima” without the “Fa”.

➤ 43:19 in Hafs is “Ibaad” / In Warsh it is “Inda” without the “Alif” and with a “Nwn” instead of the “Ba”.

➤ 43:68 in Hafs is **يَعْبَادِ** “Yalbad” / In Warsh it is **يَعْبَادِى** “YalbadY” with a “Ya” at the end.

➤ 57:24 in Hafs is **اللَّهُ هُوَ الْغَنِيُّ** “Huwa Alghani” / In Warsh it is **اللَّهُ الْغَنِيُّ** “Alghani” without the “Huwa”.

➤ 72:16 in Hafs is **وَأَلْوِ اسْتَقْمُوا عَلَى** “Wa Alaw” / In Warsh it is **وَأَلْوِ اسْتَقْمُوا عَلَى** “Wa An Law” with an additional “Nwn”.

➤ 73:20 in Hafs is **عَلِمَ أَلَّنْ** “Alim Allan” / In Warsh it is **عَلِمَ أَلَّنْ** “Alim An Lan” with a letter “Nwn”.

➤ 91:15 in Hafs is **وَلَا يَخَافُ** “Wa La” / In Warsh it is **فَلَا يَخَافُ** “Fa La” with a “Fa” instead of a “Waw”.

3. Verse Count Differences.

By far this is the most serious and overlooked of the differences between the Hafs and Warsh versions affecting over 43% of the chapters in the Quran.

The most obvious difference in the verse count occurs in the ‘Basmalla’ which is treated as a verse 1:1 in the Hafs version and where it is unnumbered in the Warsh version.

However, as shown in the table that follows, the location of verses marks varies in a large number of the Suras/Chapters.

The table shown primarily relies on the verification of the verse count based on the King Fahad Printing Press in Medina...

| Number of Verses for Hafs / Warsh | | | | | | | | | | | |
|-----------------------------------|------|-------|---------|------|-------|---------|------|-------|---------|------|-------|
| Chapter | Hafs | Warsh | Chapter | Hafs | Warsh | Chapter | Hafs | Warsh | Chapter | Hafs | Warsh |
| 1 | 7 | 7 | 30 | 60 | 59 | 59 | 24 | 24 | 88 | 26 | 26 |
| 2 | 286 | 285 | 31 | 34 | 33 | 60 | 13 | 13 | 89 | 30 | 32 |
| 3 | 200 | 200 | 32 | 30 | 30 | 61 | 14 | 14 | 90 | 20 | 20 |
| 4 | 176 | 175 | 33 | 73 | 73 | 62 | 11 | 11 | 91 | 15 | 15 |
| 5 | 120 | 122 | 34 | 54 | 54 | 63 | 11 | 11 | 92 | 21 | 21 |
| 6 | 165 | 167 | 35 | 45 | 46 | 64 | 18 | 18 | 93 | 11 | 11 |
| 7 | 206 | 206 | 36 | 83 | 82 | 65 | 12 | 12 | 94 | 8 | 8 |
| 8 | 75 | 76 | 37 | 182 | 182 | 66 | 12 | 12 | 95 | 8 | 8 |
| 9 | 129 | 130 | 38 | 88 | 86 | 67 | 30 | 30 | 96 | 19 | 20 |
| 10 | 109 | 109 | 39 | 75 | 72 | 68 | 52 | 52 | 97 | 5 | 5 |
| 11 | 123 | 121 | 40 | 85 | 84 | 69 | 52 | 52 | 98 | 8 | 8 |
| 12 | 111 | 111 | 41 | 54 | 53 | 70 | 44 | 44 | 99 | 8 | 9 |
| 13 | 43 | 44 | 42 | 53 | 50 | 71 | 28 | 30 | 100 | 11 | 11 |
| 14 | 52 | 54 | 43 | 89 | 89 | 72 | 28 | 28 | 101 | 11 | 10 |
| 15 | 99 | 99 | 44 | 59 | 56 | 73 | 20 | 18 | 102 | 8 | 8 |
| 16 | 128 | 128 | 45 | 37 | 36 | 74 | 56 | 55 | 103 | 3 | 3 |
| 17 | 111 | 110 | 46 | 35 | 34 | 75 | 40 | 39 | 104 | 9 | 9 |
| 18 | 110 | 105 | 47 | 38 | 39 | 76 | 31 | 31 | 105 | 5 | 5 |
| 19 | 98 | 99 | 48 | 29 | 29 | 77 | 50 | 50 | 106 | 4 | 5 |
| 20 | 135 | 134 | 49 | 18 | 18 | 78 | 40 | 40 | 107 | 7 | 6 |
| 21 | 112 | 111 | 50 | 45 | 45 | 79 | 46 | 45 | 108 | 3 | 3 |
| 22 | 78 | 76 | 51 | 60 | 60 | 80 | 42 | 42 | 109 | 6 | 6 |
| 23 | 118 | 119 | 52 | 49 | 47 | 81 | 29 | 29 | 110 | 3 | 3 |
| 24 | 64 | 62 | 53 | 62 | 61 | 82 | 19 | 19 | 111 | 5 | 5 |
| 25 | 77 | 77 | 54 | 55 | 55 | 83 | 36 | 36 | 112 | 4 | 4 |
| 26 | 227 | 226 | 55 | 78 | 77 | 84 | 25 | 25 | 113 | 5 | 5 |
| 27 | 93 | 95 | 56 | 96 | 99 | 85 | 22 | 22 | 114 | 6 | 6 |
| 28 | 88 | 88 | 57 | 29 | 28 | 86 | 17 | 17 | | | |
| 29 | 69 | 69 | 58 | 22 | 21 | 87 | 19 | 19 | | | |

The total number of verses according to Hafs is **6236** (not including 112 Basmallas), while the number of verses according to Warsh is **6214**⁴ (not including 113 Basmallas).

⁴ Although the King Fahad Print records a total of 6214 verses in Warsh, it was found that a manual count of the printed verse stops revealed 6213 verses. A communication has been sent to the Quran Complex for clarification, but no response has yet been provided.

The difference in verse numbering not only affects the count, but also **affects the reading of the Quran** whereby the ‘stop’ is able to give verses different law properties once they are made stand alone or merged as in the example that follows:

Hafs: O you who believe, honour your contracts. Made lawful for you are all the animals of the livestock, except that which is being recited to you, and what you are not allowed to hunt of the game while you are under restriction. God decrees as He pleases. (5:1)

Warsh: O you who believe, honour your contracts. (5:1)
Made lawful for you are all the animals of the livestock, except that which is being recited to you, and what you are not allowed to hunt of the game while you are under restriction. God decrees as He pleases. (5:2)

Which is the Real Quran?

God did not reveal both 6214 verses and 6236 verses (later appearing as verse stops when the Quran was arranged)...Nor did He reveal both “He Said” (a fact) and “Say” (a command) for verses such as 21:4.

The following three methods will be used to determine an answer:

1. Historical Verification.
2. Mathematical Verification.
3. Logical Verification.

1. Historical Verification.

Although a visual examination of the older scripts of the Quran will not help to clearly determine the different vowel or dialectic marks, especially if both textual scripts are using the same writing style, it will help to classify the measurable textual differences to know which version is which.

Tashkent Quran.

This Quran, written in Arabic Kufi script is (according to ‘Rasm Al-Mushaf – by Ghanim Al-Hameed), believed to be from the 2nd century After Hijra. Access to this Quran is limited to black/white photocopied pages of an incomplete Quran while the original resides in a museum in Tashkent, Uzbekistan.

These copies make the research on the verse numbers/stops impossible as the original marks them in a lighter color which does not appear on the photocopy...

More importantly, the general study of this text reveals that in addition to it missing many Chapters, it also appears to be a **deviant text** missing complete words in some places and even dropping letters in mid-sentence.

Some examples of these discrepancies are seen in the pages that follow...

لَعْرَابًا رَسَمَ الْأَكْمَرُ
لَهُ كَسَمَ سِرًّا مَمْرُ

Samarqand/Tashkent with “N” missing in 20:3 which is grammatically incorrect.

طه ﴿٣٠﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٣١﴾ إِلَّا
تَذَكُّرًا لِمَنْ يَحْشَى ﴿٣٢﴾ تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ

سَأَلُوا عَنِ الْغَيْبِ لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ
سَأَلُوا عَنِ الْغَيْبِ لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

Samarqand/Tashkent showing 18:83 as “Zul Qarmin” which is not found in other copies.

تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٨٢﴾ وَاسْأَلُونَكَ عَنِ الْقَرْيَةِ
قُلْ سَأَلْتُمُونِي عَنْهَا قَلِيلًا ﴿٨٣﴾ إِنَّا مَكَّانُهَا فِي الْأَرْضِ

مَدَامَا كَلِمَاتُهَا
مَدَامَا كَلِمَاتُهَا

Samarqand/Tashkent in 19:72 with “Fa” or “Qa” instead of “Nwn”. Grammatically incorrect.

عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نَحْيَى الَّذِينَ اتَّقَوْا وَآذَرُ
الظَّالِمِينَ فِيهَا جِثْيًا ﴿٧٢﴾ وَإِذَا نُتِيَ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

More examples of the errors and discrepancies of the Samarqand/Tashkent copy can be found here: <http://submission.org/quran/protect.html>, and <http://answering-islam.org/PO/ch9a-index.html>.

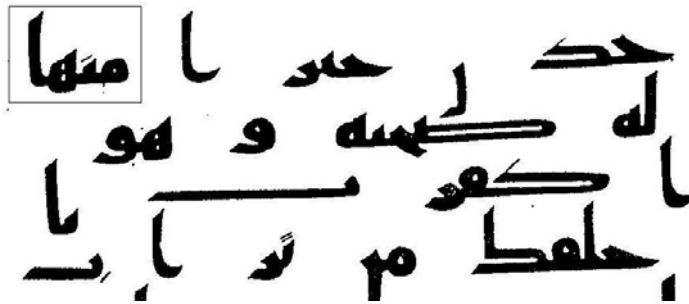
However, upon examination of the key words in this copy, it was found that some words could still be identified and compared as follows:

- Hafs spells the word in 42:30 as “FaBima” while Warsh spells as “Bima”. The example in the Tashkent showed it to be following Hafs in this regards.



In 42:30 (scan from page # 695), the spelling of “FaBima” is with a “Fa” which is a match with Hafs (Warsh is “Bima” without the “Fa”).

- Hafs spells the word in 18:36 as “Minha” while Warsh spells as “MinhuMa”. The example in the Tashkent showed it to be following Hafs in this regards



In 18:36 (scan from page # 502), the spelling of “Minha” is with one “Meem” which is a match with Hafs (Warsh is “MinhuMa” with an extra “Meem”).

- The example of 7:69 spelling “BaSta” with a “Seen” rather than a “Saad” is found to be neither from the modern print of Hafs or Warsh.

Samarqand/Tashkent Copy

Modern Editions

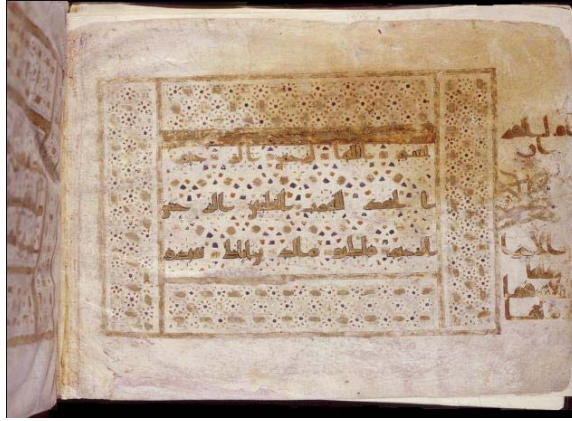
Conclusion – Tashkent Quran

In the brief study of the Tashkent copy it was primarily found to be following the **Hafs** version of writing the Quran.

With that being said, it is worth noting that in addition to the Samarqand/Tashkent copy missing many Chapters, it also appears to be a **deviant text** laden with textual errors and discrepancies that does not conform to Arabic grammar, or the modern Hafs and Warsh versions.

Gold Quran.

Another Quran which is also in Kufi script and which is dated to the year 800 A.D.⁵ is the “Gold Quran” which is a complete Quran (original held at Nuruosmaniye museum in Istanbul), and for which the first 18 Chapters have been color scanned and are made available on-line courtesy of John Hopkins University. <http://goldkoran.mse.jhu.edu/>

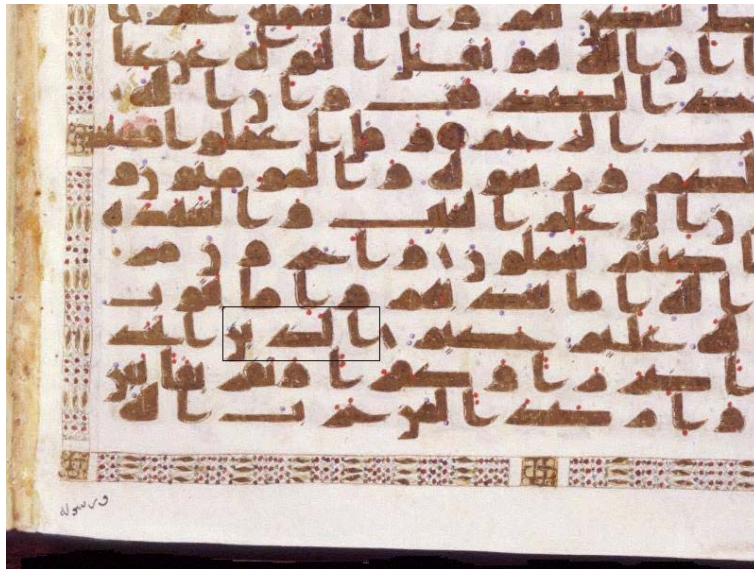


Color page scan of the “Gold Quran”

The benefit of this copy in addition to it being a complete Quran is that it is in a near perfect condition which enables the reader not only to read the text with the naked eye, but also the verse stops.

An examination of this showed the following:

- Warsh uses **الذِينَ** “Alazeena” in 9:107, while Hafs uses **وَالَّذِينَ** “Walazeena”. The Gold Quran was found to be with the “Waw” thus confirming Warsh.. (see scan below)



The word in 9:107 is without the “Waw” (taken from the page scan 140v)

⁵ According to John Hopkins University.

- The total count of verse stops in Chapter 9 according to Warsh is 130 verses, while Hafs records 129 verse stops. The Gold Quran was found to have 130 verse stops in Chapter 9, thus confirming Warsh.
- The difference in the verse counts of Chapter 9 in Hafs and Warsh occurs in 9:70 (Warsh has a stop after the word “Thamud” whereas Hafs has not stop). Looking at the Gold Quran, we can see that this is exactly where the difference in the count can be found making it a match with Hafs and not merely a co-incidence of the count. (see scan below)



Extra ‘Stop’ in Chapter 9 (taken from the page scan 137r)

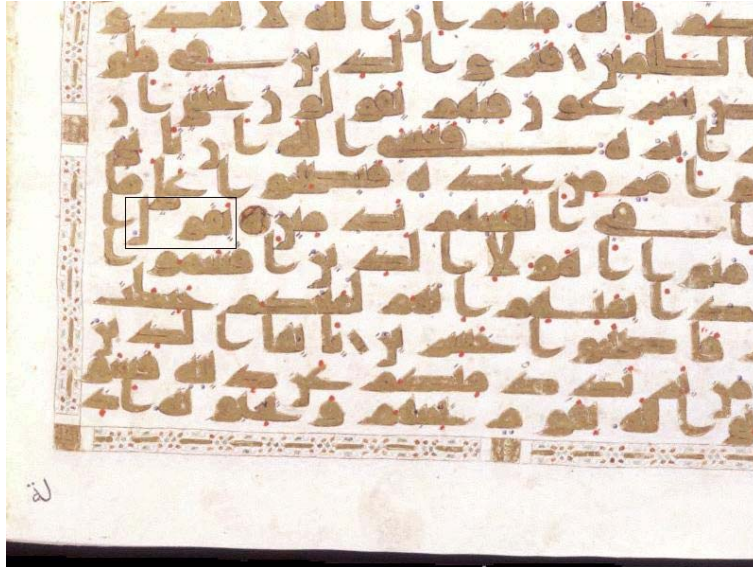
- With regards to the ‘initials’ of the Quran (such as A.L.M, H.M., etc.) the Warsh copy does not treat any of them as separate verses, but always has them followed by words until a verse stop is reached. This was found to be the case with the Gold Quran.



The Gold Quran behaves as a Warsh copy by not having verse stops after the initials as in 3:1 above (taken from page scan 38r)

وَيَقُولُ الَّذِينَ
يَقُولُ الَّذِينَ

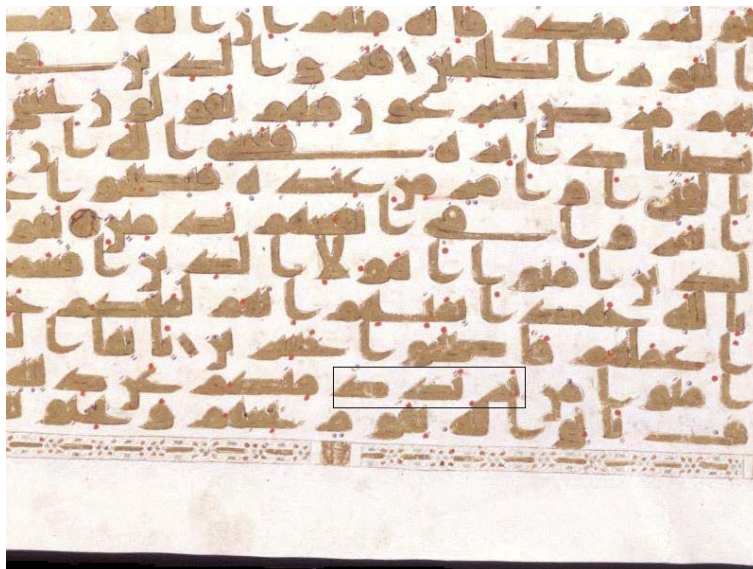
- Warsh uses “Yaqool” in 5:53, while Hafs uses “Wa Yaqool”. The Gold Quran confirms Warsh by not having the letter “Waw”. (see scan below)



The word in 5:53 is without the “Waw” (taken from the page scan 83v)

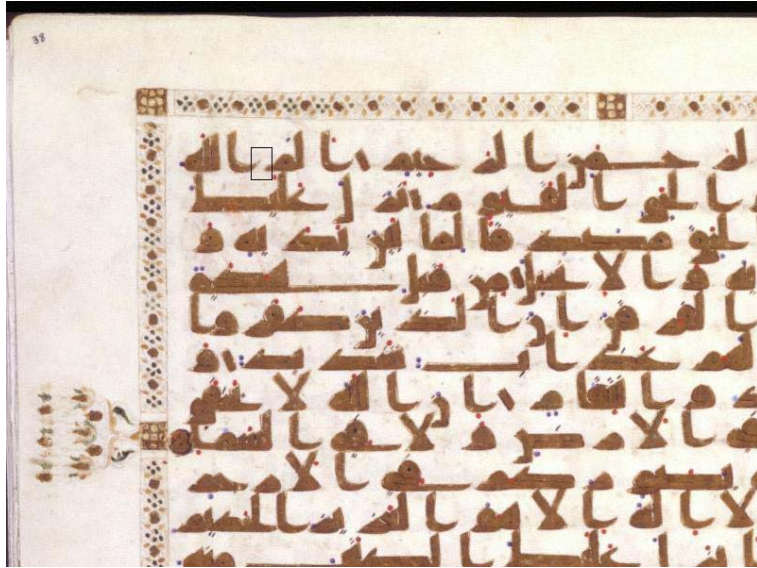
يَرْتَدُّ
يَرْتَدُّ

- Warsh uses “Yartadd” in 5:53, while Hafs uses “Yartad”. The Gold Quran confirms Warsh by having an extra letter “Dal”. (see scan below)



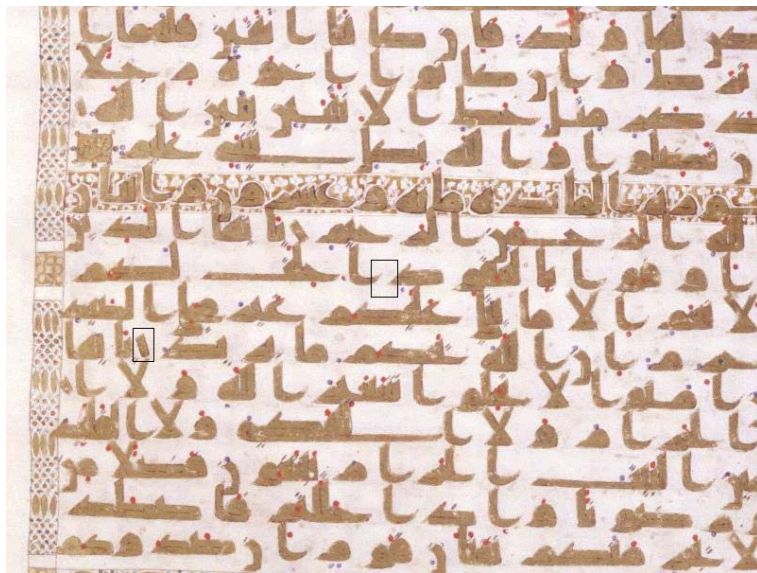
The word in 5:54 is with and extra “Dal” (taken from the page scan 83v)

- One of the difference in the verse counts of Chapter 3 in Hafs and Warsh occurs in 3:1 (Hafs has a ‘stop’ after A.L.M. while Warsh does not). The Gold Quran confirms Warsh in this regards by not having a ‘stop’ (see scan that follows).



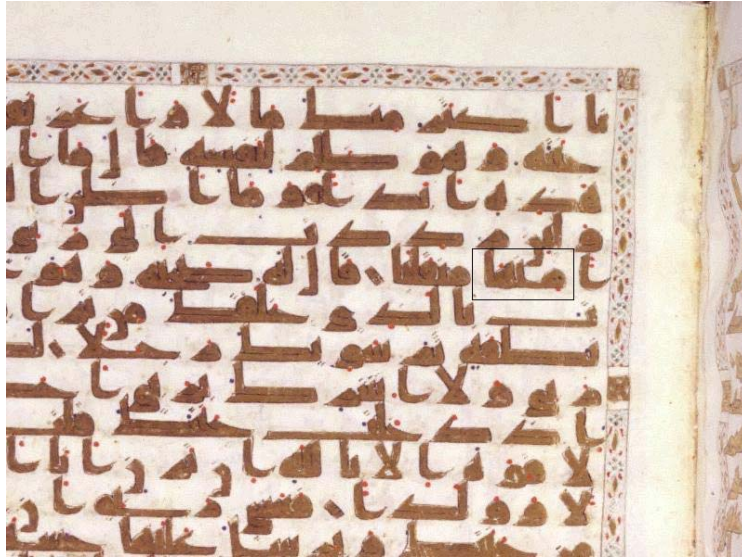
No 'Stop' in Chapter 3:1 (taken from the page scan 38r)

- Warsh in 5:1 has its first verse stop (after the Basmallah) on the word "Uqood". The Gold Quran in this example was found to conform to the Hafs version with the stop later on.



No verse stop found for 5:1 after the word "Uqood", which makes this example to be of Hafs rather than Warsh.

- Hafs spells the word in 18:36 as "Minha" (one "Meem") while Warsh spells it as "MinhuMa" (two "Meems"). The example in the Gold Quran that follows shows it to be following Hafs in this regards.



In 18:36 above the spelling of “Minha” is with one “Meem”. This is consistent with Hafs rather than Warsh writing style.

Verse Count – Gold Quran.

Although the Gold Quran made available by John Hopkins does not include all the Chapters, it does list the verse count for the first 19 Chapters of the Quran, compared as follows:

| Comparison of Verse Count With Gold Quran | | | | |
|---|------|-------|------------|--------------|
| Chapter | Hafs | Warsh | Gold Quran | Match |
| 1 | 7 | 7 | n/a | n/a |
| 2 | 286 | 285 | n/a | n/a |
| 3 | 200 | 200 | 200 | Hafs & Warsh |
| 4 | 176 | 175 | 177 | - |
| 5 | 120 | 122 | 122 | Warsh |
| 6 | 165 | 167 | 167 | Warsh |
| 7 | 206 | 206 | 205 | - |
| 8 | 75 | 76 | 76 | Warsh |
| 9 | 129 | 130 | 130 | Warsh |
| 10 | 109 | 109 | 109 | Hafs & Warsh |
| 11 | 123 | 121 | 122 | - |
| 12 | 111 | 111 | 111 | Hafs & Warsh |
| 13 | 43 | 44 | 45 | - |
| 14 | 52 | 54 | 55 | - |
| 15 | 99 | 99 | 99 | Hafs & Warsh |
| 16 | 128 | 128 | 128 | Hafs & Warsh |
| 17 | 111 | 110 | 110 | Warsh |
| 18 | 110 | 105 | 111 | - |
| 19 | 98 | 99 | 98 | Hafs |

The Hafs version only matched with **32%** of the verses compared, while the Warsh version produced a **53%** match with the Gold Quran.

Conclusion – Gold Quran

With some minor exceptions, this copy of the Quran was found to conform in its majority to the **Warsh** textual writing and verse separation style.

There were some areas identified (such as the spelling of “BaSta” in 7:69) which is neither found in the modern print of Hafs or Warsh and which is clearly a human error of later editions reaching up to the modern print.

2. Mathematical Verification.

A mathematical perfection/symmetry is known to exist in the Quran by simply looking at the count of certain words (such as the balance between Angels and Devils, or the 365 days count, or the 12 month count, etc.). Thus, to expect that there would be more perfection in all areas is based on the knowledge that the book is indeed from God and that God is perfect.

I have written a previous paper ([19 - Fact or Fiction?](#)) which agreed with the presence of a mathematical pattern in the Quran, specifically regarding the number ‘19’, and specifically regarding the initialed Chapters.

The results of the paper at the time concluded that 15 out of 29 initialed Chapters were a ‘match’ for the mathematical count of the letters, and that a historical verification with older texts was necessary to answer the reason for the mismatches:

“For the counts that were not confirmed, a research into historical copies older than that used for the King Fahad print is required... Such historical research is beyond the scope of this paper.”⁶

What I found to be interesting regarding the application of the mathematical count on Hafs and Warsh versions was that the research had already been conducted unknowingly by the people at Submission.Org.

The research done at Submission.Org had been struggling for a number of years with the count of certain letters (specifically the ‘Alif’ count) for which Dr. Khalifa’s publications could not be verified...

In 2002, the Submission.Org group were able to recount the ‘Alifs’ using a variety of methods (the main of which being a cross comparison with the older surviving Quran copies). In their research they were able to prove the 19-code for these initials, but with a different count than that originally published by Dr. Khalifa.

The people at Submission.Org believed that they were verifying the Hafs version as being the more authentic, while in fact, they were confirming neither as the **Gold Quran** seems to be a mixture of both Warsh more that it does Hafs.

<http://www.submission.org/miracle/alif.html>
<http://www.submission.org/miracle/alif2.html>

Furthermore, all those who are familiar with Dr. Khalifa’s research will recall that his main problem to prove that the Quran is a mathematically composed book (thus proving empirically that its origins are indeed divine) ran into problems with regards to the total verse count as well as the count of the word “God” (they were both not divisible by 19).

⁶ 19 – Fact or Fiction?, Page 13

To overcome this obstacle, Dr. Khalifa made the controversial claim that the last 2 verses of Chapter 9 were a false insertion (based on a Hadith which he quoted), and thus by removing the 2 verses he was able to show a total verse count of 6346 (when the 112 'Basmallas' are added), and a total "God" count of 2698 (for which he needed to drop the count of God in 112 Basmallas).

If we apply the same mathematical view to the Warsh version, then we find that the verse numbers are already perfectly divisible by 19 with no amendments required:

$$6214 \text{ (verses)} + 113 \text{ (Basmallas)} = 6327$$

$$6327 / 19 = 333$$

Also, because the Basmalla in Chapter 1 is unnumbered/unmarked as a verse, then the count of the word "God" (if we follow the same methodology of disregarding all the Basmallas as Dr. Khalifa had done) automatically drops by 1 to the number 2698 which Dr. Khalifa was searching for.

This also goes for the count of the word 'Raheem' whereby Dr. Khalifa's count was up by one and was only corrected after the removal of two verses (which is not the case if applying the same examination to a Warsh style count).

What is ironic is that for the first few years of announcement of the mathematical miracle, and during its acceptance by Muslims in droves, Dr. Khalifa was relying on a count of the word "God" of 2689 which he quoted from "Al-Mujamul Mufahras Lielfazil Quranil Kariym" not noticing at the time that the index was behaving as a Warsh count by not counting the occurrence of "God" in 1:1 (in Warsh all the Basmallahs are treated as unnumbered verses).

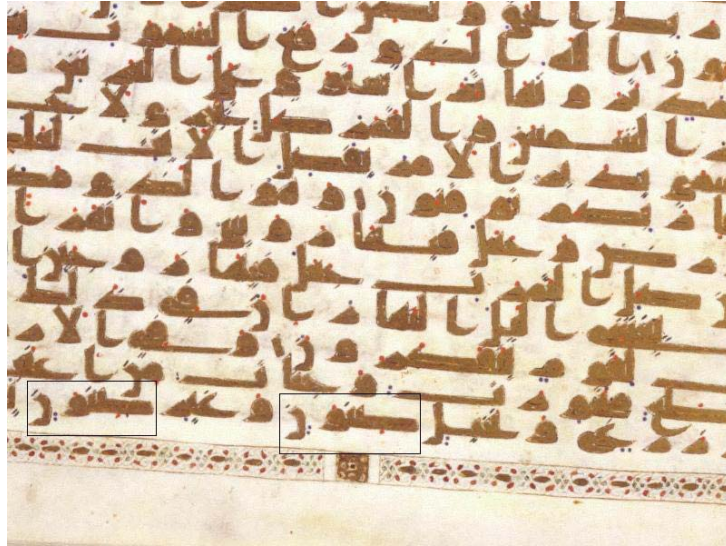
When this finding was later pointed out, Dr. Khalifa decided to remain with Hafs and attempt to apply the mathematical code to all its parts, which as we know resulted in the forced removal of 2 verses which included one occurrence of the word "God" to conform to what Dr. Khalifa believed at the time to be the 'truth'.

In fact, I found that even one of the opponents of the mathematical counts (Daniel Lomax – a.k.a. AbdulRahman Lomax) had made the indication for Warsh early on, which unfortunately went unnoticed:

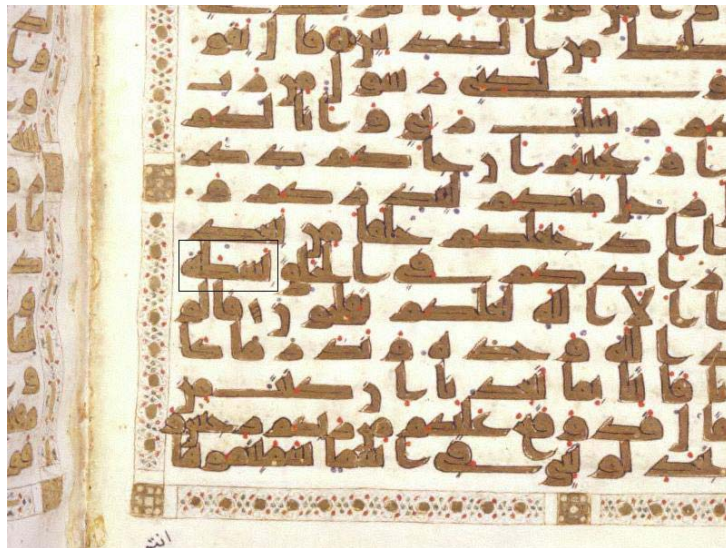
"Yuksel ignores the fact that different readings of the Qur'an divide verses differently. If he really is interested in authenticity, he should probably be studying Warsh instead of Hafs, since it is likely that Warsh is closer to the Qur'an as recited by the Prophet (SAS)."⁷

Having said all of the above, it is to be noted that not only the Hafs, but also the Warsh version, as printed by the King Fahad Complex, does contain some of the **same textual errors** of Hafs as indicated by the mathematical count of the letters and as confirmed by the older surviving text such as the Gold Quran.

⁷ [Running Like Zebras](#), a debate on the properties of code 19.



The word “Sinwan” in 13:4 (page scan 171r) is spelled correctly without an “Alif” while both Hafs and Warsh printed editions mistakenly uses **صِنَوَانٌ** with an “Alif”



The word “Basta” in 7:69 (page scan 112v) is spelled correctly with a “Seen” while both Hafs and Warsh printed editions mistakenly uses a **بَصَّطَةٌ** with a “Saad”.

3. Logical Verification.

Two examples that I have found of the Hafs and Warsh differences that can be applied to logical study are the following:

- 21:4 in which Hafs uses the term “Qaal” (He said), while Warsh uses the term “Qul” (Say). The Hafs version creates a grammatical and logical problem as no person has been identified as of yet to whom the term “Qaal” can be applied. Warsh is grammatically/logically more correct in this particular example.

- 2:165 in Hafs is _____ which translates as (and if those who are wicked could **see** when they **see** the retribution). Warsh uses “Tara” (meaning “You”) which would translate as (and if **you** could **see** those who are wicked when they see the retribution). Hafs in this example is more logically correct since the context of the entire verse is general and not addressing anyone in particular.

Conclusion/Findings.

Unless we accept the authority of the Hadiths to tell us that the angel Gabriel revealed 7 different Quran versions to the prophet Mohammed, then it is an undisputed fact that only **one** Quran was revealed with a specific number of letters, specific number of words, specific number of verses, specific number of chapters, and specific spelling for each word.

This paper began by asking the question: Which Quran?

I would say that **amongst the 2 versions**, and although Warsh appears to be more authentic, the answer is that neither one is conforming 100% to the data analyzed and both have been found to be with human errors/modifications.

The true Quran appears to be a mixture of all the fluctuating versions which has yet to be sorted out...

The solution of so called Muslim nations, rather than being one of research and study, has been to flood the market with a chosen version (specifically the Hafs) and to ensure that the sheer volume of copies will silence any knowledge to the contrary. What was also found during the research was that there are copies of new ‘hybrid’ Quran’s (printed in Morocco) which were claimed to be Warsh and had a combination of Hafs and Warsh count, as well as a Hafs Quran verse count that was under a Warsh heading.

What Needs to be Done?

With regards to studying the Quran, it is highly advised that students of the Scripture study all the varying copies (since none can be confirmed with certainty at this stage) and follow the ‘best’ meaning that they find for a particular verse or particular setting (as per 39:18).

As for the true state of the Quran, there is still a way to be traveled in finding a satisfactory answer to all the questions, but one place to begin is with mathematics.

The mathematical code of the Quran, when studied in its correct form, is indeed one of the ‘great’ tools that has allowed us to know truth from falsehood, especially when they may appear identical to the casual observer.

The study of mathematics is beyond historical text or the reliance of scribal notes for an answer, it provides us with certain truths that either are or are not, and we follow from there...

In utilizing such a study tool the area to begin with seems to be the numbers themselves (i.e. the verse counts) that seem to be fluctuating wildly not only between the Hafs and Warsh prints, but also between the Warsh modern print, the old Quran copies, and even the old Quran copies themselves.

Below is a table that shows just some of the varying counts that have been accepted by Islamic scholars as being ‘authentic’:

| Differences in the Verse Counts Amongst Various Versions ⁸ | | | |
|---|--------------------|---------|-----------------|
| Chapter | Existing Counts | Chapter | Existing Counts |
| 1 | 6, 7 | 40 | 82, 84, 85, 86 |
| 2 | 285, 286, 287 | 41 | 52, 53, 54 |
| 3 | 199, 200 | 42 | 50, 53 |
| 4 | 174, 175, 176 | 43 | 88, 89 |
| 5 | 120, 122, 123 | 44 | 56, 57, 59 |
| 6 | 165, 166, 167 | 45 | 36, 37 |
| 7 | 205, 206 | 46 | 34, 35 |
| 8 | 75, 76, 77 | 47 | 38, 39, 40 |
| 9 | 128, 129 | 48 | 29 |
| 10 | 109, 110 | 49 | 18 |
| 11 | 120, 122, 123, 126 | 50 | 45 |
| 12 | 111 | 51 | 60 |
| 13 | 43, 44, 45, 47 | 52 | 47, 48, 49 |
| 14 | 51, 52, 54, 55 | 53 | 61, 62 |
| 15 | 99 | 54 | 55 |
| 16 | 128 | 55 | 76, 77, 78 |
| 17 | 110, 111 | 56 | 96, 97, 99 |
| 18 | 105, 106, 110, 111 | 57 | 28, 29 |
| 19 | 98, 99 | 58 | 21, 22 |
| 20 | 132, 134, 135, 139 | 59 | 24 |
| 21 | 111, 112 | 60 | 13 |
| 22 | 74, 75, 76, 78 | 61 | 14 |
| 23 | 118, 119 | 62 | 11 |
| 24 | 62, 64 | 63 | 11 |
| 25 | 77 | 64 | 18 |
| 26 | 226, 227 | 65 | 11, 12 |
| 27 | 93, 94, 95 | 66 | 12 |
| 28 | 88 | 67 | 30, 31 |
| 29 | 69 | 68 | 52 |
| 30 | 59, 60 | 69 | 51, 52 |
| 31 | 33, 34 | 70 | 43, 44 |
| 32 | 29, 30 | 71 | 28, 29, 30 |
| 33 | 73 | 72 | 28 |
| 34 | 54, 55 | 73 | 18, 19, 20 |
| 35 | 45, 46 | 74 | 55, 56 |
| 36 | 82, 83 | 75 | 39, 40 |
| 37 | 181, 182 | 76 | 31 |
| 38 | 85, 86, 88 | 77 | 50 |
| 39 | 72, 73, 75 | 78 | 40, 41 |

Cont...

⁸ According to the ‘Eight Sanctioned Readings’ by Al-Tabari.

Differences in the Verse Counts Amongst Various Versions

| Chapter | Existing Counts | Chapter | Existing Counts |
|---------|-----------------|---------|-----------------|
| 79 | 45, 46 | 97 | 5, 6 |
| 80 | 40, 41, 42 | 98 | 8, 9 |
| 81 | 29 | 99 | 8, 9 |
| 82 | 19 | 100 | 11 |
| 83 | 36 | 101 | 8, 10, 11 |
| 84 | 23, 25 | 102 | 8 |
| 85 | 22 | 103 | 3 |
| 86 | 16, 17 | 104 | 9 |
| 87 | 19 | 105 | 5 |
| 88 | 26 | 106 | 4, 5 |
| 89 | 29, 30, 32 | 107 | 6, 7 |
| 90 | 20 | 108 | 3 |
| 91 | 15, 16 | 109 | 6 |
| 92 | 21 | 110 | 3 |
| 93 | 11 | 111 | 5 |
| 94 | 8 | 112 | 4, 5 |
| 95 | 8 | 113 | 5 |
| 96 | 18, 19, 20 | 114 | 6, 7 |

Some of the questions that have arisen and need to be answered in light of all the research and evidence are the following:

- What is the significance of splitting the Quran into 114 Chapters?
- Is the ‘Basmalla’ part of the original revelation or an addition (like the chapter names)?
- Why is there no ‘Basmalla’ on Chapter 9, is that conforming to the original?
- Is the ‘Basmalla’ to be treated as a crowing (like Warsh) or as a verse (like Hafs in 1:1)?
- What is the correct verse count to be applied to each Chapter/Sura?
- What will be the determination in applying verse stops to the words in the verses?
- Why are there only 29 Chapters with initials, what is the significance of 29?
- What is the method for dealing with the initials in the verses, are they to be stand alone (like Hafs) or merged with the text that follows (like Warsh)?
- What are the impacts of the word changes in each of the variant versions?
- Which spelling differences are resolved by the mathematical code, which are not?

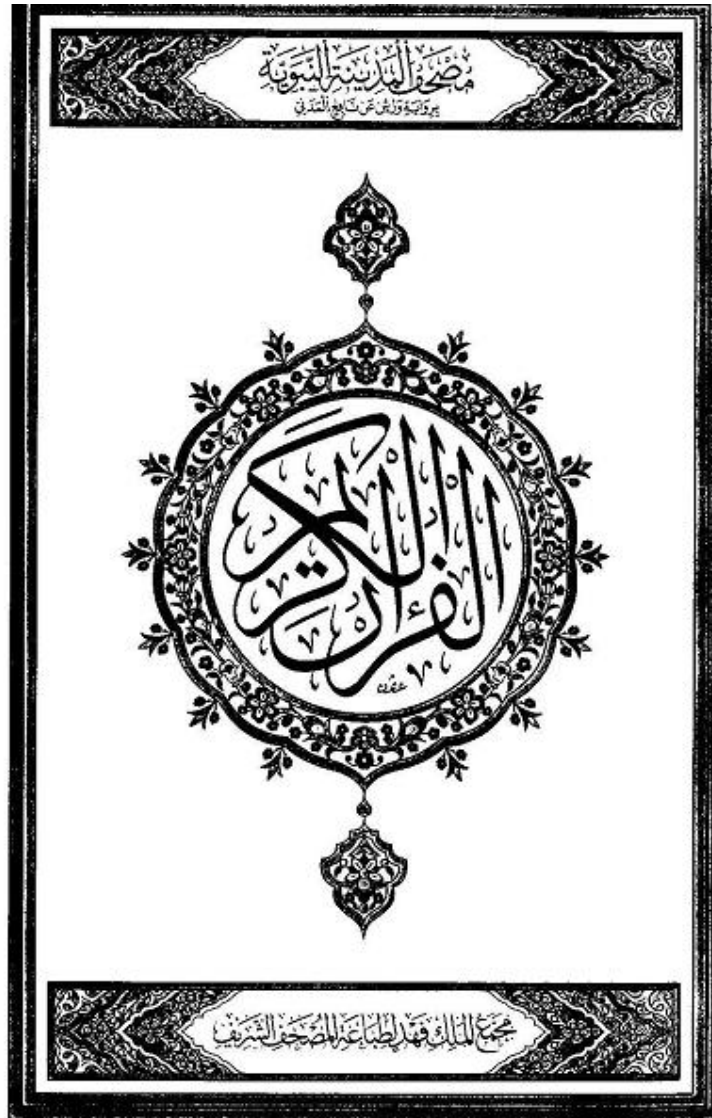
The list of questions goes on...

We should no longer be bound by tradition or in falsely believing that our fathers and ancestors were all free from error.

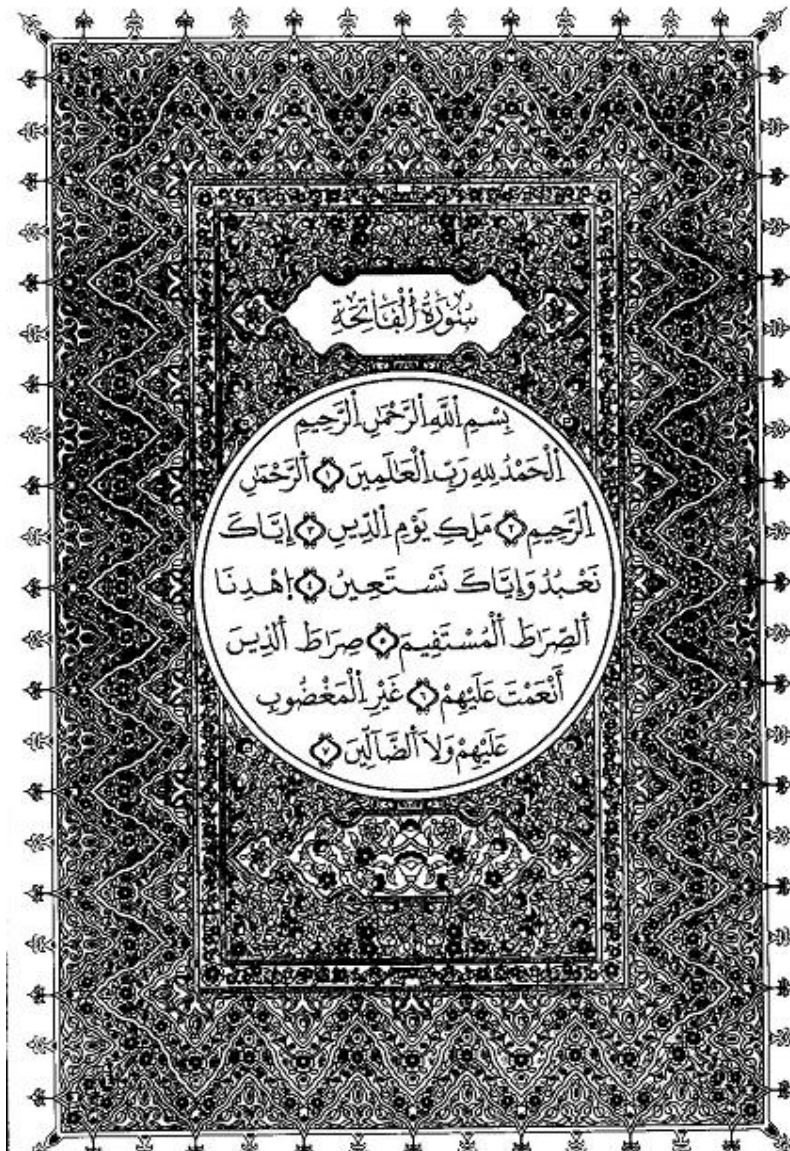
As for the truth, it will always be able to stand out from the falsehood... We simply must be brave enough to look with our eyes, our hearts, and our minds...

“We will show them Our signs in the horizons, and within themselves, until it becomes clear to them that this is the truth. Is it not enough that your Lord is witness over all things?” (Quran 41:53)

Appendix I



Page scan showing 'Warsh' edition by King Fahad Quran Complex in Medina.



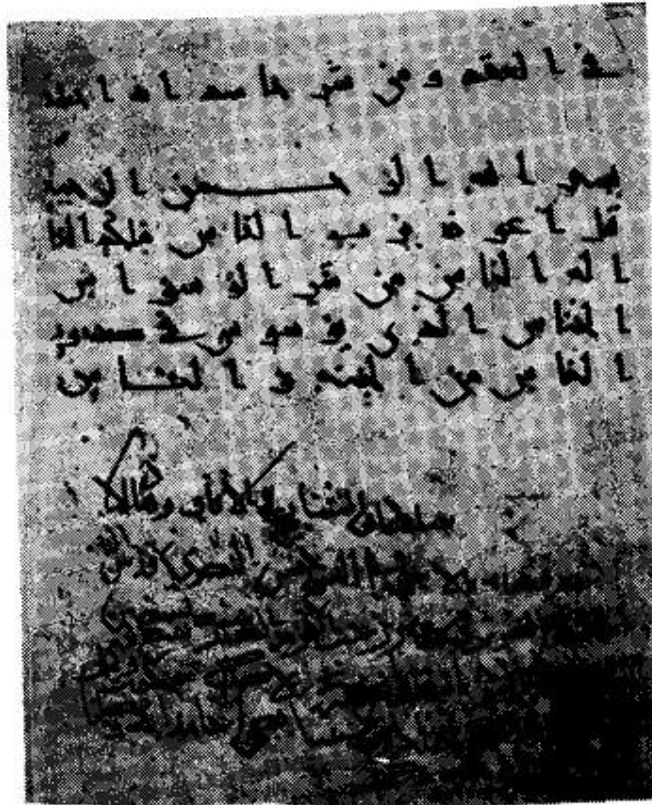
Page scan showing Chapter 1 (Al-Fatiha) as written by Warsh.

Appendix II



شكل ٢٨ - ورقة من المصحف المنسوب إلى عتبة بن عامر، المكتوب سنة ٥٢ هـ. محفوظ في متحف طوب قيو سراي بأستامبول (أمانة رقم 40 ، الورقة b 130)

Page from a Quran dated 52 A.H. attributed to Uqba Bin Amer. Please note that dots are being used for nearly all letters as we know them today.



شكل ٣٥- الصفحة الأخيرة من مصحف مضبوط الشكل بخط شبه كوفي
كتبه حسن البصري، مؤرخ سنة ٩٧ هـ، والشرح في أسفل
الصفحة بخط الإمام محمد بن إدريس الشافعي (محفوظ في متحف
طوب قيو سراي بأستانبول)

Page from a near Kufi script Quran dated 97 A.H. attributed to Hassan Al-Basri. Please note that dot marks are used on the letters.

الروم من بلاد
هم من بلاد
هم من بلاد
هم من بلاد
هم من بلاد

شكل ٣٦- ورقة من مصحف بخط كوفي من أواخر القرن الثاني للهجرة،
منقوطة نقسط إعراب (محفوظ في لينينغراد بمكتبة معهد
الدراسات الشرقية، رقم ٣٢٢).

Page from Kufi script dated late in the 2nd century A.H. Please note that dots were still not being used for letters on this script (large dots in text indicate gramatical marks)

هكذا السك لعبد الله معاوية
امد المومس بنبيه عبد الله برطهر
ياذكر الله لسبه ثم وخمسيرا
للهما عفر لسك الله معاوية
مد المومس وثبته وانطده ومثعرا
[مدا] لموضير به كتب عمرو برحاب

شكل ١٤ - رسم لكتابة سد الطائف الذي بناه الخليفة الأموي الأول معاوية
سنة ٥٨ هـ. وهي أقدم كتابة عربية مؤرخة في الحجاز. (نقلًا عن
مايلز).

Imprint taken from stone carving on a water dam dated 58 A.H. proclaiming it as being commissioned by 'Muwiya' who is the Amir Al-Mumineen (leader of the believers). Please note that dots are used in various letters.