**Essentials of Quran Recording**

There is considerable body of narrations about the recordation of the Quran. It would extremely unwise to consider single narrations in isolation, whatever its level of reliability may be. Rather we should start with the joint common denominator, attested by multiple mutually corroborating narrations.

We must also 'beam' ourselves to that point in space and time to appreciate things properly. We are analyzing an even of utmost historic importance in the time frame between 610 and 652 in the City of Prophet Muhammad (PBUH) (previously: Yathrib, renamed Al-Madeenah= The City), in the Hijaz region of the Arabian peninsula on this Earth (not on the backside of the Moon).

**FACT NO.01**: Quean is given, and recited and declared as such by Prophet Muhammad (PBUH). This is a historic reality disregarding any belief of revelation or Divine origin. Quran is what Prophet Muhammad (PBUH) says and dictate as 'Quran', nothing more and nothing less.

**FACT NO.02**: It was given over some 23 years in portions (each one called Najm [**نجم** plural **نجوم**] in Arabic, which means something which emerges, comes forward after being initially hidden before). Every single Najm was recited to the present audience and dictated to several dedicated Companions (named: Readers), who were selected for their exceptional memory. Additional it is written down in whatsoever was handy of Material (parchments (rarely), rough skin fragments, scrolls, shoulder plates of slaughtered animals, Palm Tree leaves, flat thin rocks, papyrus (very rarely) …etc.)

**FACT NO.03**: Later in Madinah, most likely first after the conquest of Khaybar, enough funds and societal stability was achieved. The expensive parchments suitable for organizing in book form (Codex) became affordable. There were regular sessions of compilations in the presence of Prophet Muhammad (PBUH) and under his control. In those session various Najms are placed in their Sura (Chapter) and text re-written in this more effective form, adaptable to codification.

**FACT NO.04**: Thus we had, besides the hundreds of full or partial memorizers, a few Companions having their own 'private' Mushaf (Codex). The parchment sheets (Ruquq [**رُقوق**], plural of Raqq [**رَقّ**] = thin parchment sheet of more or less standard size) were kept loose in a box or bound by a thread, the same way lawyers used keep their documents (remember: we are in, or around, 630; we didn’t have ring binders yet!).

**FACT NO.05**: Even Prophet Muhammad (PBUH), himself, had such a copy certainly in the 9th year after Hijrah (630?!!). That copy was seen on a shelf in his house by his Tayiff Governor Uthman bin Abi Al-Aas Ath-Thaqafi, who begged to be given that copy. He kept the copy until his death in 51 Hijri (= 672). It is impossible to find from the body of available narrations, if a replacement copy was furnisher thereafter. It is safe to assume, that it was **NOT**.

**FACT NO.06**: Whatever the case may be, certainly the number of those Companion Codices was small. At best it was around 15. But certainly no more than 25 or less than 8. Owning a Codex was still a considerably expensive business. Its continuous maintenance and update was even more demanding. It must have been a full time job of a few dedicated Master Reader: Ubay bin Ka'b; Zayd bin Thaabit; Mu'aath bin Jabal; Umm Waraqah bint Abdullah Al-Ansariyyah (the Martyr); Abdullah bin Mas'oud; Ali bin Abi Talib …. Etc.

**FACT NO.07**: Those 'private' Codices (8+), together with hundreds of memorizers of excellent memory defined at the time of death of Prophet Muhammad (PBUH) a **certain** mutually corroborating and verifiable '**QURAN**'.

**FACT NO.08**: In the apostasy wars (late 11 Hijri = 633, some 6 months after the death of Prophet Muhammad (PBUH)) numerous Quran Memorizers were martyred. Omar bin Al-Khattaab persuaded the Khaleefah Abu Bakr, that a Master **Public** Copy of the Quran, containing the '**QURAN**', as left behind by Prophet Muhammad (PBUH), should be produced. They both succeeded to persuade Zayd bin Thaabit to manage the task.

**FACT NO.09**: Actually the leader of the task was the undisputed highest ranking Quran authority, after Prophet Muhammad (PBUH), Ubay bin Ka'b. Zayd bin Thaabit was the secretary and scribe, while Ubay bin Ka'b dictated, reading from his own Codex, publicly at the gate of the prophetic Mosque in Madeenah. The public was invited to bring whatever they have in full or fragmentary Qur'anic manuscripts. Zayd bin Thaabit will write only in the Master copy what corroborates exactly with his copy (supported with full memory) and, at least, two further independent written witnesses. Only one, or two verses had only one further written witness, as clearly, honestly and candidly reported by Zayd bin Thaabit himself.

**FACT NO.10**: Thus with the possible exception of those two verses, every verse, even every word and letter, of the **Master Public Copy** had, at least, four witnesses:

**(1)-**Codex of Ubay bin Ka'b (supported with his full memorization);

**(2)-** Codex of Zayd bin Thaabit (supported with his full memorization);

**(3)-** third written witness;

**(4)-** fourth written witness.

Additionally, it would be absurd to assume that both men (Ubay bin Ka'b and Zayd bin Thaabit) were left alone at the Mosque Gate with piles of manuscripts. They must have been surrounded, at any moment of time, by tens of other Memorizers and observers listening and corroborating. This is the highest possible verification and corroboration known in human history.

**FACT NO.11**: This **Master Public Copy** was saved in the location of highest sanctity: The House of Prophet Muhammad (PBUH) himself. It was kept safely at his wife's Hafsa bint Umar specifically, because she was the most literate of the wives. Thus she could help anyone copying from the **Master Public Copy** and even dictate, verify the back readings and correct.

**FACT NO.12**: The Uthmani Codices is essentially nothing more, or less, than true and accurate copies of this fundamental **Master Public Copy**, with an added attention to spelling. Uthman action is essentially:

**(1)-** Promoting the **Master Public Copy** from a **reference** to an **obligatory standard**. Anything not in compliance should be abandoned and destroyed;

**(2)-** a unification process of reading and pronunciations to one permissible Arabic dialect: the Quraishi Dialect, therefore he sent with each copy a Quraishi Reader. In our times this would be sending a book together with an audio recording of an approved reading of the same book.