

# **The Insignificance of “Corrections in Early Qur`ān Manuscripts”**

**A response to Daniel Alan Brubaker**

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**w/ an introduction on the preservation of the Qur`ān**

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# Contents

## **Introduction**

What is the Qur'ān?	4
The Qur'ān as a Written Document: The Muṣḥaf	4
The Orthography of the Qur'ān	5
What Does It Mean to 'Change the Qur'ān'	7
Differences in Qur'ānic Manuscripts	8
Versions or Editions?	10

## **Flaws in Daniel Brubaker's Methodology**

Brubaker's Theory of Flexibility	11
The Problem with the Argument for a Qur'ānic Flexibility	12
Copyist Errors	13
Examples of Brubaker's Lapses of Judgment	14
Manuscript Evidence	16
References	18
Example #1	19
Example #2	33
Example #3.1	48
Example #3.2	57
Example #3.3	67
Example #3.4	76
Example #3.5	85
Example #3.6	96
Example #3.7	107
Example #3.8	115

Example #3.9	125
Example #4	132
Example #5	143
Example #6	150
Example #7	160
Example #9	170
Example #11	181
Example #12	191
Example #13	200
Example #14	210
Example #15	220
Example #16	229
Example #17	239
Example #18	249
Example #19	261
Example #20	275
Manuscripts used in this Study	286

## What is the Qur'ān?

The use of this word has seemingly led to confusion among those of whom Islam is not their native religion.

The word *Qur'ān* specifically means the 'recitation' (as this was the primary mode of its revelation to the early Muslim community) and when used in general conversation it is meant to be understood as 'the revealed word of God'. When referred to as a book in the Arabic language, the term used is 'Muṣḥaf', when specifically referring to the recitation of the Qur'ān the terms 'Qirā'ah' and 'Tilāwah' are used. Among Muslims it is easy to understand what they mean when they use the term *Qur'ān* but when used among non-Muslims, the term itself is not always strictly defined. Despite this, what is traditionally meant by the word Qur'ān is the 'revealed word of God'.

What then about the term, 'Kalāmullāh' which is directly translated as the 'word of God'. Does 'kalāmullāh' mean 'Qur'ān'? Do they differ in meaning? Not necessarily. Kalāmullāh refers to the 'divine communicating ability of God', when God communicates to us, it is sometimes referred to as 'His Speech'. Yet His Speech is not like our speech, His speech as it refers to His Being, is immaterial and metaphysical. In other words, God's speech refers to 'His communications to us', usually 'His revelations'. One of God's revelations is that of the *Qur'ān*. When written or printed, it is known as the written Qur'ān, a partial or complete Arabic written Qur'ān is known as a 'Muṣḥaf'. The recited Qur'ān is known as a 'Qirā'ah' or 'Tilāwah'. The immaterial, metaphysical Qur'ān is known as the 'Kalām' or speech of Allah, that which 'He has communicated to us'.

This simple word then, is not so simple to always understand, and those who use its synonyms may not always be clear in what they mean or intend. It therefore becomes problematic when antagonists of Islam say that "the Qur'ān is corrupted". What then, are they exactly referring to?

## The Qur'ān as a Written Document: The Muṣḥaf

Muṣḥaf comes from the word 'ṣuḥuf' which means pages. A Muṣḥaf then, is merely a collection of pages. The first document ever published per se for mass use by the early Muslims would be the Qur'ān and so the term 'Muṣḥaf' has become synonymous with the word Qur'ān.

Various narrations mention that various writing surfaces were used to write the Qur'ān, what these surfaces are and how they factor into a secular dating of the Qur'ān will play a greater role later on in our discussion. What matters for now is the word 'manuscript'. A manuscript

refers to any handwritten document. If you wrote your name on a piece of paper and handed it to someone, that's considered a manuscript. Have you ever taken notes while in class at school? Whether completed or not, those notes are considered one document and so it would be one manuscript. One handwritten piece of literature. A manuscript in which the individual pages are physically bound together, whether through thread or glue or bounded by other means, is considered a 'codex'. The individual pages are referred to as 'leaves'.

Manuscripts in reference to the Qur'ān were generally written on paper-like surfaces, one such surface is a fragile plant-based material known as 'papyrus', the other is animal skin, which when prepared for the use of being written on, is known as 'parchment'. Most early copies of the Qur'ān are written on parchment.

One major difference between papyrus and parchment is that parchment is significantly more durable. For this reason, if corrections or changes were made to a document written on papyrus then this would result in damaging the material itself and would render the page(s) useless. On the other hand, parchment can be scratched or rubbed to erase words which would then allow changes to be made. Persons who copied books were professionally known as 'scribes' or 'people who wrote on behalf of others'. Sometimes we refer to these people by the term copyists or if writing following dictation, amanuenses. Not all scribes were professional though, many were merely copying shapes. For this reason the Muslim scripture is transmitted through simultaneous mass transmission of both the recited and spoken word, this allows for amateurs to make mistakes but the tradition does not view these mistakes as part of the Qur'ān, rather they remain as errors which are rejected.

Imagine if you were a scribe and were writing down your name on papyrus, and then you made a mistake. It would be next to impossible to fix your error without having to discard the entire page (or 'leaf'). If you were using parchment, you'd have to do some physical labour to scratch off whatever error you made, but the point is the entire page isn't lost due to one mistake, the rise in use of parchment instead of papyrus by our spiritual ancestors should now be much easier to understand. This also explains one of the main reasons as to why at the time of 'Uthman (may Allah be pleased with him) the command to destroy any error-ridden manuscripts was given, in light of this historical reality and as confirmed by the late Dr. Azmi, papyri (plural of papyrus) with errors would have to be discarded (and therefore burnt) but parchment with errors could be corrected and therefore preserved.

## **The Orthography of the Qur'ān**

When we speak of orthography what we are really doing is asking the question, how do we represent spoken language using written symbols? What we are trying to do is to find a

system that is easy to understand and easy to teach which allows us to convert the spoken word into the written one. The way spoken letters are graphically-textually represented is our focus at the moment. Someone at some point decided that the letter ‘B’ is written this way and other people adopted this as a standard convention of the English written language. The same applies to Arabic, at some point someone would have decided that the Arabic letter ‘ب’ (bā’) is meant to be written this way.

The same applies to the rest of the letters and vowels in the Arabic language. This standard convention of rules for textually representing spoken Arabic can differ within some societies. Eventually the written form of the language is standardized through mass adoption and becomes the default way of writing in the Arabic language. The same occurred with the Qur’ān. Not all scribes needed to spell the same word in the same way, the goal was to convert the recited Arabic Qur’ān into a text so that when read from the text, we can reproduce the recitation of the Arabic Qur’ān.

Consider the Qur’ānic spelling of the word “prayer”, which is written as صلاة (ṣalwa). According to the conventions of modern standards Arabic, the word “prayer” would have been written as صلاة (ṣalā).

Reasons for this convention include the origins of the word “prayer”, the dialects of some tribes, or due to tafkhīm (making heavy in pronunciation), whichever the case, Muslims affirm the text of the Qur’ān they are accepting the conventions decided by ‘Uthman (may Allah be pleased with him) and the committee that were tasked with the compilation. This is referred to as the *rasm* or ‘text of the Qur’ān’.

This *rasm* of the Qur’ān refers to the written use of the consonantal letters of the Arabic language. There are some consonantal letters used for vowelizing such as the ا (alif), و (wāw) and ي (yā’). They are sometimes used to lengthen the three foundational short vowel sounds, ‘a’, ‘i’ and ‘u’, known as the َ (faṭḥah), ُ (ḍammah) and ِ (kasrah). The consonant ا (alif) along with the vowels َ (faṭḥah), ُ (ḍammah) and ِ (kasrah) are optional reading aids which can be excluded in the text as one is generally supposed to be taught how to read the text without these aids. Consider the use of a colour-coded Qur’ān for Tajwīd rules. No one considers this a change to the Qur’ān because it is simply recognized as a reading aid, an option which makes it easier to recite but not required (in printed form) to be able to recite the Qur’ān.

For those unfamiliar with Semitic languages, diacritical markings for vowels are always optional reading aids. Arabic and Hebrew, cousin languages of each other, share this feature in common. Yet we will not find any Christian scholar or Jewish scholar making the claim that without the vowel markings the text of the Hebrew Bible cannot be understood. Critics of Islam who use the argument that without vowel markings, that this should mean the Qur’ān can’t be

understood without it do not seem to realise that this same remark (if true) also applies to the Hebrew Bible. Since they do not make the same claim about the Hebrew Bible, it then renders their argument invalid in the first place. Secondly, diacritics are not used in the Arab world in everyday use. Pick up a copy of any major newspaper in the Arab world, we will see that they do not use vowel markings except in a few places. Yet we will find them in use in the classroom because they are teaching aids. If the critics' claims are true, then no Arab should be able to read any newspaper and no media house should be profitable as they would be publishing articles that no one can understand. Since the opposite is the case, it would mean that the argument is not only bad, but it demonstrates poor reasoning on the part of the claimant. It is one thing to lack in understanding how the Arabic language functions, but it is absurd to make the claim and not know that it can also be applied (if true) to their own scriptures.

## What Does It Mean to 'Change the Qur'ān'

For a moment imagine that you are in Ṣalāh behind the Imām for the Maghrib prayer. The Imām makes a mistake in recitation. Now what? According to the claims of some critics of the Qur'ān's preservation, this should mean that the Qur'ān has been changed and that Allah's promise to preserve it is thereby falsified. This though, is not the reaction any Muslim has had to someone making a mistake during the prayer. Consider another example. Some of us have learned to write the Arabic language by copying *ayāt* (passages) of the Qur'ān. Occasionally one will make mistakes when copying while learning. Have you ever found yourself in such a situation and then realised by making an error in copying that this must mean the Qur'ān has been altered? No, no one has said this to themselves because we differentiate between our personal mistakes and the adoption of our mistake as the very Qur'ān itself by Muslims worldwide. For the critic of Islam they envision something completely different. For some of them, any change, whether an error in recitation or in writing must mean that the Qur'ān has become corrupt. Why is this?

They often refer to the argument Muslims have always articulated: not a dot or letter of the Qur'ān has been changed.

Yet, what do Muslims mean when claiming that the *rasm* of the Qur'ān when recited has been preserved down to every breath and articulation? This has nothing to do with the reading aids which can change because the point of reading aids in the first place is to develop them over time to make reading easier. An easy example of this is the difference between the *ḥarakāt*

(vowel markings) in the subcontinent (Majīdī) script and in the Arabian script.

عَمَّ يَتَسَاءَلُونَ ۚ عَنِ النَّبِإِ الْعَظِيمِ ۚ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۚ  
مُخْتَلِفُونَ ۚ كَلَّا سَيَعْلَمُونَ ۚ ثُمَّ كَلَّا سَيَعْلَمُونَ ۚ

عَمَّ يَتَسَاءَلُونَ ۚ عَنِ النَّبِإِ الْعَظِيمِ ۚ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۚ  
كَلَّا سَيَعْلَمُونَ ۚ ثُمَّ كَلَّا سَيَعْلَمُونَ ۚ

So when does a change to the Qur’ān matter? It matters when the *Arabic Qur’ān*, when presented as an *‘Uthmanic Muṣḥaf* uses a *rasm* outside of the accepted *‘Uthmanic Rasm* allowing for a recitation (Qirā’ah) which has not been authorized by the Prophet peace be upon him **and** which has become part of our mass transmission (tawātur) today. There is no such case of this, so the Muslim does not have to respond to the critic of Islam on this point, as the point itself depends on and assumes specific claims which Muslims aren’t making in the first place.

## Differences in Qur’ānic Manuscripts

These too, do not matter, why? When the Qur’ān is transmitted, it is done so through qualified teachers to their students. A teacher will have been authorized by their teacher to teach, hence this is how a chain of transmission operates. Note that Muslim scholars have always maintained that recitations that conflict with the Uthmanic *rasm* lack the required authenticity, and therefore, cannot be recited. This is why in none of the examples given by critics of the Qur’ān, can they demonstrate where a change was introduced and then adopted *en masse* by the Muslim world. Non-Muslim scholars have long accepted this reality, a 2004 paper by Dr. Michael Cook and a recent publication by Marijn van Putten both accept and promote the view that the Qur’ān can reliably be said to come from one sole authoritative source (an archetypal *ausgangstext*).

There is some background information which needs to be explained in order to understand why these critics claim that changes in the manuscript tradition means that the Qur’ān has been changed. In the Christian world, after the Protestant Reformation, these newly ‘reformed’ Christians adopted a ‘reconstructed, prototype’ text of the Bible, thus in their minds, ‘restoring it’. This form of the New Testament’s text is known as a critical edition. Essentially, they reconstruct the New Testament based on what some of the earliest manuscripts state. This however is problematic because something being old does not make it true or authoritative. Let’s try to make sense of this statement.

The same is the case with Qur’ānic manuscripts. If they are from unknown sources (and the majority of them are) and we do not know the scribe(s) or what the person’s intention was



behind what they wrote, we must accept that there is no good reason to accept their transmission. This is absolutely reasonable, as opposed to accepting what one unknown and unverified source says, we accept what the majority of the people (who have been trained to transmit it) in each generation have transmitted successively (with authority).

Critics of Islam though, are not consistent in their criticism. If the earliest text must always be accepted regardless of its origin then let us consider a simple example. The Jesus of the New Testament's Gospel of Matthew states in the Nestle-Aland 28th Edition of the Greek New Testament that Jesus (of Christianity) says in Matthew 27:46 the following words while upon the cross:

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῆ μεγάλης λέγων **ηλι ηλι** λεμα σαβαχθανι ;

The English transcription (from the NIV) follows as:

**Eli, Eli**, lema sabachthani

It makes sense that Jesus is saying “Eli” because of the response in the very next verse:

When some of those standing there heard this, they said, “He’s calling **Elijah**.”

It is easy to confuse Eli for Elijah, but it is not easy to confuse Eloi for Elijah. Eli is the Hebrew word for God and Eloi is the Aramaic equivalent. So when Jesus speaks in Matthew 27:46, which language is he speaking in? The rest of the phrase, “lema sabachthani” is in Aramaic. Therefore we should expect that Jesus speaks the entire phrase in Aramaic, so we should by this logic expect verse 46 to read, “Eloi, Eloi, lema sabachthani”. Yet the versions today and the translations read, “Eli”, resulting in a half Hebraic, half Aramaic phrase that only begins to exist together in the 5th century CE.

Codices Alexandrinus and Bezae both use “Eli”, whereas all earlier manuscripts have Jesus saying either Ελωι or Ελωει (Eloi). These two codices come from the 5th century CE. The earliest reading is then ignored for the most contextually convenient reading. So it is not always true that Christians simply accept the earliest text and that Muslims need to do the same. Rather, this example demonstrates that Muslims have traditionally understood to a higher degree how textual criticism as a science functions, as opposed to critics of Islam who attempt to use the science of textual criticism without understanding the methodology altogether.

## Versions or Editions?

There is a lot of terminology that would need to be explained to understand what the *Aḥruf* and the *Qira'āt* are, but for our purposes we only need to make a few points clear so this will be discussed elsewhere. The *Qira'āt* are not versions or editions of the Qur'ān. They are modes of the single, one, revelation known as the Arabic Qur'ān. There is only one Arabic Qur'ān. Stated otherwise, there is only one divine revelation known as the Qur'ān from Allah. There are however, differing ways in reciting this one Arabic Qur'ān and these are known as the *Qira'āt*.

Versions or editions convey the idea that you begin with an original, then update the original text with new changes, resulting in a second version. We do not say that the Prophet Muhammad (peace be upon him) replaced one reading with another. Rather we say that the Prophet (peace be upon him) recited the Qur'ān (the distinct and divine communication) in multiple modes (*Qirā'at*). Versions and editions however are accurate terms when discussing the Bible's texts.

Ijaz Ahmad

# Flaws in Daniel Brubaker’s Methodology in “Corrections in Early Qur’ān Manuscripts”

## Brubaker’s Theory of Flexibility

A year ago, Daniel Alan Brubaker, produced his “Corrections in Early Qur’ān Manuscripts”, in which he presented his theory of Qur’ānic flexibility. Brubaker, who has been traveling the world in search of Qur’ānic manuscripts since 2011,<sup>1</sup> produced an original hypothesis. He suggested that much of the non-Uthmanic examples that we find in classical manuscripts are not a result of copyist errors, but are due to a Qur’ānic flexibility.<sup>2</sup>

This claim, of a Qur’ānic flexibility, according to Brubaker, is not a theological criticism, but rather, a historical critique. He states: “Though theology is a thoroughly legitimate subject of study and serious contemplation, I do not comment in these pages upon the ultimate spiritual questions that the Qur’ān raises.”<sup>3</sup>

Even though Brubaker attempts to distance himself from spiritual and theological matters with his critiques, the nature of the Qur’ān does not allow for that since it is tied directly to theological matters. If the Qur’ān is “flexible” then that suggests that the recitations cannot be considered the Word of God, but rather, it would include the words of man. This also conflicts directly with the traditional Islamic perspective that affirms the miraculous eloquence of the text.<sup>4</sup> The concept furthermore suggests negligence by early Muslims since they did not care about preserving the verbatim Word of God, but were flexible in their documentation of the primary source of their religion. This negligence would imply a lack of belief in the sanctity of the Qur’ān.

Brubaker may suggest that he is not aware of the significance of his criticisms; however, his historical criticisms are undeniably connected to theological matters.

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<sup>1</sup> Corrections in Early Qur’ān Manuscripts p. xxiii

<sup>2</sup> It should be noted that the existence of copyist errors in classical and modern maṣāḥif have always been acknowledged by Islamic scholarship who affirm the preservation of the Qur’ān despite of them. The assumption that Muslim scholars believe in some sort of divine intervention that prohibits such occurrences is unfounded. Brubaker seems to be aware of this fact and does not seem to believe that scribal errors are controversial; however, his theory of Qur’ānic flexibility definitely is controversial and conflicts with centuries of scholarship.

<sup>3</sup> Corrections in Early Qur’ān Manuscripts p. xviii

<sup>4</sup> Refer to the works of classical scholars like Al-Rummānī, Al-Khaṭṭābī, Al-Bāqillānī, and Al-Jurjānī.

After providing twenty examples of corrections in Qur`ānic manuscripts, Brubaker states: “In order to provide readers the most value, I’ve generally decided not to pick corrections that I’ve judged to be the result of correcting a mere scribal mistake from the time of the first production; the one exception in this book is (possibly) Example 8.”<sup>5</sup> He explains that these corrections reflect a “greater degree of flexibility of the Qur`ān text in its early centuries (the time of the first production of these manuscripts) than is documented in the *qirā`āt* literature.”<sup>6</sup> Brubaker also points out that “these differences of perception were not confined to the earliest decades after Muhammad’s death, but there was some flexibility extending for several centuries after.”<sup>7</sup> Brubaker also claims that “this recurrence of similar corrections in different places seems to me evidence, perhaps, of a certain degree of early flexibility in the manuscripts and probably also reflects the oral nature of transmission (since manuscripts are not produced in a vacuum) that was at some later point in time drawn toward uniformity.”<sup>8</sup>

Unfortunately, the reader is left curious as to the origins of that flexibility, since Brubaker does not provide a much desired elaboration in his book. In one occasion, he stated that it would need to be “considered on a case-by-case basis,”<sup>9</sup> and that the scribes weren’t “willfully modifying Quran text.”<sup>10</sup> Also, Brubaker rejects the notion that the variants originated from the Prophet (peace be upon him).<sup>11</sup> One concludes from these statements that the origin of the alleged flexibility escapes everyone, perhaps even Brubaker himself.

This study will demonstrate that the corrections collected by Brubaker are insignificant. They do not suggest a Qur`ānic flexibility. Similar to corrections found in any classical text, the ones found in Qur`ānic manuscripts are no different. They are nothing more than a natural process and occurred as a reaction to scribal errors.

## **The Problem with the Argument for a Qur`ānic Flexibility**

The argument for flexibility is a strange one to make since all the manuscripts that Brubaker makes use of in his research follow the Uthmanic *rasm*, the standardization that was

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<sup>5</sup> Corrections in Early Qur`ān Manuscripts p. 94

<sup>6</sup> Ibid p. 9

<sup>7</sup> Ibid p. 95

<sup>8</sup> Ibid p. 35

<sup>9</sup> @dbru1 (Daniel Brubaker). “Good question. Its answers, I think, would need to be considered on a case-by-case basis.” *Twitter*, 29 Sep. 2020, 8:43pm., <https://twitter.com/dbru1/status/1310998695412891650>

<sup>10</sup> @dbru1 (Daniel Brubaker). “I wouldn’t generally expect scribes to be willfully modifying Quran text. My view is that they generally wrote what they thought to be correct. Willful interventions might include deliberate updating of orthography, things like that.” *Twitter*, 29 Sep. 2020, 8:10pm., <https://twitter.com/dbru1/status/1310990255017918464>

<sup>11</sup> Corrections in Early Qur`ān Manuscripts p. 8

established by the third caliph. Brubaker is quite aware of this fact.<sup>12</sup> The standardization was so authoritative that by the second century, we find Mālik issuing a ruling that those that pray behind an Imam that recites the recitation of Ibn Mas`ūd should abandon their prayer, and then repeat it.<sup>13</sup> Ibn Abd Al-Bar explains that this is because the recitation of Ibn Mas`ūd conflicts with the Uthmanic *rasm*.<sup>14</sup>

By the third century, we have a solitary example of Ibn Shanabūḍ reciting a *qirā'a* that didn't conform to the Uthmanic *rasm*. Due to this, he was taken to court and flogged.<sup>15</sup> This flexibility wasn't available for one's recitation of the Qur`ān, let alone the manipulation of the Qur`ānic text itself.

Makkī bin Abī Ṭālib also affirms the consensus that it is not permissible to recite that which conflicts with the Uthmanic *rasm*. Makkī, who lived in the fifth century, attributes this view to Ismā'īl Al-Qāḍī, a scholar from the third century, hence, we can ascertain that this consensus existed throughout that period.<sup>16</sup>

Furthermore, the examples of flexibility did not affect the transmission of the Qur`ān and did not seep into any of the authoritative recitations. Brubaker does not provide an example of the Islamic tradition being affected by these examples either.

It should also be noted that Brubaker's theory is not based on the statements of classical scholars, but rather, it is merely his interpretation of the data found within classical manuscripts.

## Copyist Errors

The objective observer will realize that the examples that Brubaker provides are due to copyist errors.<sup>17</sup> Surprisingly, Brubaker claims that he had taken this into consideration before handpicking his twenty examples. He points out that "it is important for readers to understand that this explanation is the first factor I consider when trying to discern the cause."<sup>18</sup> Brubaker is also aware of various forms of copyist errors, like haplography, dittography, and parablepsis.<sup>19</sup>

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<sup>12</sup> Ibid p. 95

<sup>13</sup> Al-Mudawwana 1/177

<sup>14</sup> Al-Tamhīd 4/285

<sup>15</sup> Tārīkh Baghdād 1/296

<sup>16</sup> Al-Ibānah p. 204

<sup>17</sup> The exceptions to this are Example 8, which Brubaker admits is a scribal error, as well as Example 10, which is a variant that is observed in the *qirā'āt* literature. Refer to Al-Muḥtasib by Ibn Jinnī 1/113. Credit to Hythem Sidky for this observation.

<sup>18</sup> Corrections in Early Qur`ān Manuscripts p. 95

<sup>19</sup> See footnotes in p. 101

He also claims to strive for “perfectionism” and that this pursuit was a major cause of delay of this publication.<sup>20</sup>

However, upon visiting the same examples in other contemporaneous manuscripts, we can only conclude that these are indeed copyist errors. The next section of this critique will provide ample evidence of that. Possible explanations for why Brubaker was unable to identify these as copyist errors are due to a bias to prove his hypothesis, or perhaps mere incompetence.

The latter may be likelier since Brubaker (10:08-10:18) admitted that his identification of these variants as intentional was not based on a study of the same verse in other manuscripts, since “the job of thorough and deep analysis of all these thousands of changes is not something that one person can necessarily take on.”<sup>21</sup>

Of course, this excuse is a poor one since Brubaker’s publication contains only twenty examples (excluding some sub-examples) and going through contemporaneous manuscripts in order to determine whether or not these were scribal errors would have taken no longer than a week.

## Examples of Brubaker’s Lapses of Judgment

Before providing the manuscript evidence, it is important for readers to be aware of Brubaker’s lapses in judgment when identifying these “intentional” variants. Below are a few examples from his book that illustrate just that:

- 1- The first set of examples that deserve attention are the corrections that are found in the Fustat Umayyad Codex. These include Brubaker’s Examples 3.1 to 3.7, as well as Example 17. Brubaker observes that the name of “Allah” has been dropped several times in this manuscript. Brubaker claims that these were not mistakes and that the scribe did not forget to include the name “Allah” in the verses.<sup>22</sup> However, he then makes observations about the corrections, stating that “it is therefore not clear what might have been going on in this sentence” and “prior to this insertion it is unclear how or whether this manuscript would have read sensibly at this point.”<sup>23</sup> Brubaker, in other words, is openly admitting that these verses are grammatically problematic, and yet, stubbornly describes them as intentional. Brubaker indirectly affirms that the grammatical issues exist when he says, “in **almost** every case shown above, Allah is the implied subject but

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<sup>20</sup> Corrections in Early Qur’ān Manuscripts p. xvii

<sup>21</sup> Brubaker, Daniel. “Why was ‘Allah’ added in some early Quran manuscripts?” *Youtube*, uploaded by Variant Quran, 13 Aug 2020, <https://www.youtube.com/watch?v=ALHO-7tZ90> Accessed 30 Sep 2020.

<sup>22</sup> Corrections in Early Qur’ān Manuscripts p. 34

<sup>23</sup> *Ibid* p. 37

is not grammatically necessary.”<sup>24</sup> Note that the term “almost” indicates that Brubaker is aware of cases in which the inclusion of the name of Allah is necessary for correct grammar.

In a recent video, when speaking about the high amount of corrections that involve the name of “Allah”, Brubaker (11:32-11:40) admits that this “should not be at all surprising, given the fact that the word ‘Allah’ occurs in the Qur`ān over 2,800 times.”<sup>25</sup>

When describing example 3.5, Brubaker translates Q 22:40 before the inserting of the name of “Allah” as “wherein **the** name is mentioned frequently”. However, the text in Arabic, before the insertion reads: يُذَكِّرُ فِيهَا اسْمًا كَثِيرًا (*yudkaru fihā ismun kathīran*). Hence, the correct translation would be, “wherein **a** name is mentioned frequently.” The “name”, due to being included in a context of glorification, loses its significance without the inclusion of the definite article. According to the Uthmanic *rasm*, the people are glorifying the name of Allah, while according to Brubaker’s theory; they would be glorifying “a name”, not “the name”. If the verse was originally written as “the name,” Brubaker would have had more of a case.

Further evidence that these corrections came at the hands of an inept copyist is the fact that the manuscript includes a “very high density of corrections”. Brubaker observes 46 examples in 12 folios.<sup>26</sup> However, Brubaker awkwardly interprets this as greater proof for flexibility.

To summarize, a manuscript contains a lot of corrections, much of them revolving around a word that occurs very often in the Qur`ān, and some of these corrections existed because the initial text was grammatically flawed. An objective observer would claim that these are copyist errors. Brubaker claims that this is proof of flexibility.

- 2- Example 11, which revolves around Q66:8, is another glaringly obvious copyist error. The verse تَوَبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا (*tūbū ilā Allāhi tawbatan naṣūḥā*) was written as تَوَبُوا إِلَى ا تَوْبَةً نَّصُوحًا. Brubaker provides the following translation as a possible reading, “Oh you who believe! Turn to a sincere repentance.”<sup>27</sup> However, this is an incorrect translation. It should be translated as, “Repent to a sincere repentance,” which linguistically, makes no sense.

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<sup>24</sup> Ibid p. 34

<sup>25</sup> Brubaker, Daniel. “Why was ‘Allah’ added in some early Quran manuscripts?” *Youtube*, uploaded by Variant Quran, 13 Aug 2020, <https://www.youtube.com/watch?v=ALHO-7tZ90> Accessed 30 Sep 2020.

<sup>26</sup> Corrections in Early Qur`ān Manuscripts p. 77

<sup>27</sup> Ibid p. 64-65

Another point that Brubaker overlooks is the inclusion of the first letter in the name of Allah, the *alif* (أ) at the end of the line. As observed in classical Qur'ānic manuscripts, the letter *alif*, is often isolated from the rest of the word, which is included on the other line. The most obvious explanation is that the copyist wrote the *alif* and then forgot to include the rest of the name of “Allah” on the next line.

Brubaker admits that “it is not clear to me what was intended by the original version, or whether it could have been read viably,”<sup>28</sup> while ignoring the most obvious explanation: a copyist error.

- 3- Another obvious example of a copyist error comes in the form of Brubaker’s example 18. Once again, Brubaker admits the reoccurrence of a “high frequency of correction,” then points out that the term السَّاعَة (*al-sā`a*), meaning “the hour”, was inserted to the verse.<sup>29</sup>

Brubaker completely ignores the fact that the sentence requires the inclusion of a feminine noun and could not have been recited without one. The verse, Q 6:40, according to the Uthmanic *rasm* reads as, “Say: Have you considered: if there came to you the punishment of Allah or there came to you the Hour...” The Arabic terms, which were translated as “came to you” were أتاكم (*atākum*) and أتتكم (*atatkum*). The first usage, is masculine, and requires a masculine noun: “Allah”. The second usage, is feminine, and requires a feminine noun, like “the Hour”. Brubaker, again, overlooks this issue and includes it as an example of flexibility, claiming that it is one of eschatological significance.<sup>30</sup>

## Manuscript Evidence

The following section was put together by Mansur Ahmed and me as decisive evidence that the examples that Brubaker brought forward are examples of scribal errors. Each section starts off with an example by Brubaker, and then followed by images of the manuscripts without the correction or the “flexible” variants. These manuscripts all date back to the first three centuries of Islam and often include examples that predate the manuscripts that were hand-picked by Brubaker.

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<sup>28</sup> Ibid p. 65

<sup>29</sup> Ibid p. 79

<sup>30</sup> Ibid p. 80



If Brubaker's theory was correct, then we would have come across those "flexible" variants in other manuscripts or at least remnants of them which have been corrected. Since this did not occur, the only rational conclusion is that these are mere scribal errors.

Examples #8 and #10 were not included since Brubaker admits that the former is a scribal error and that because the latter is attested to by the *qirā'āt* literature as a valid variant.<sup>31</sup>

Farid al-Bahraini

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<sup>31</sup> Refer to footnote 17 above.

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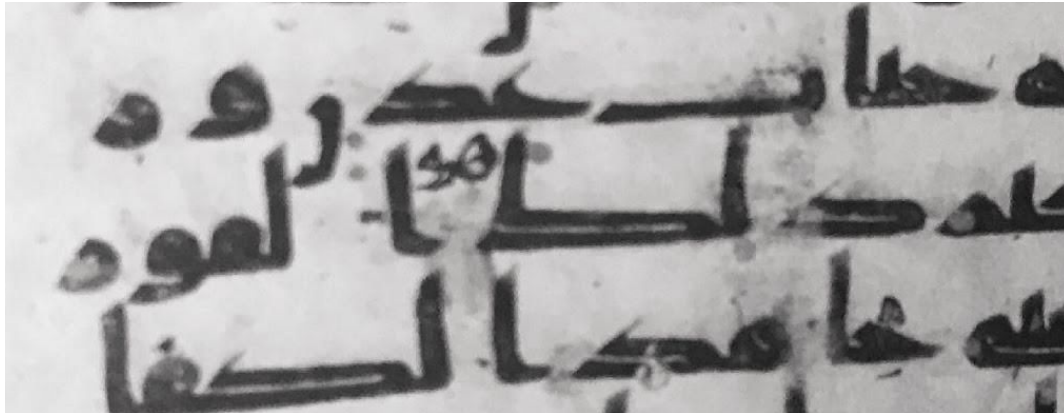
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# Example #1

## Q 9:72



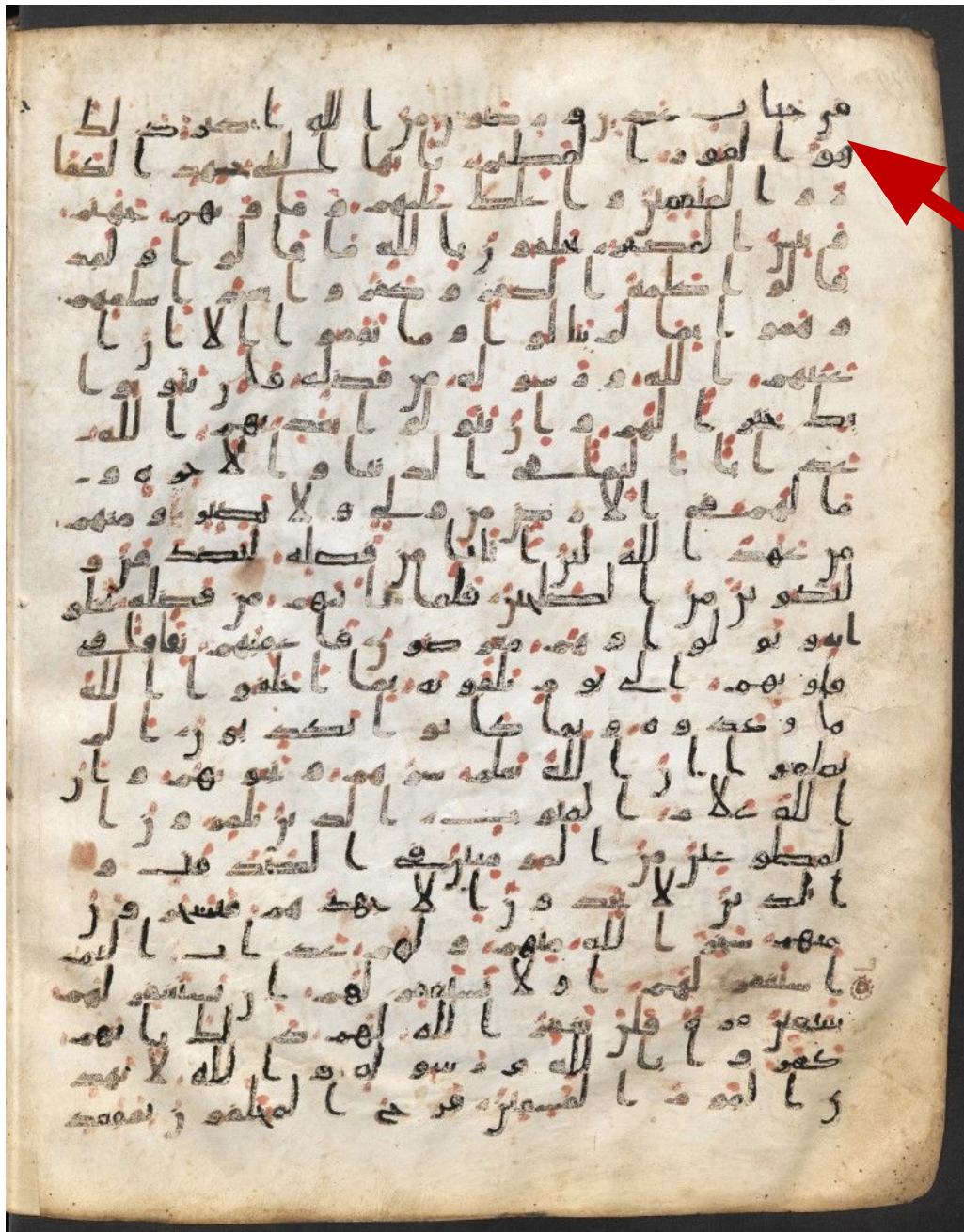
Istanbul, Topkapı Sarayı Müzesi: HS  
44/32  
Altıkulaç, al-Muşhaf al-sharif:  
Folio 122v  
Dating: 8th cent.

Brubaker p. 28: Post-production of a word in a monumental 8th century Qur'an.

Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

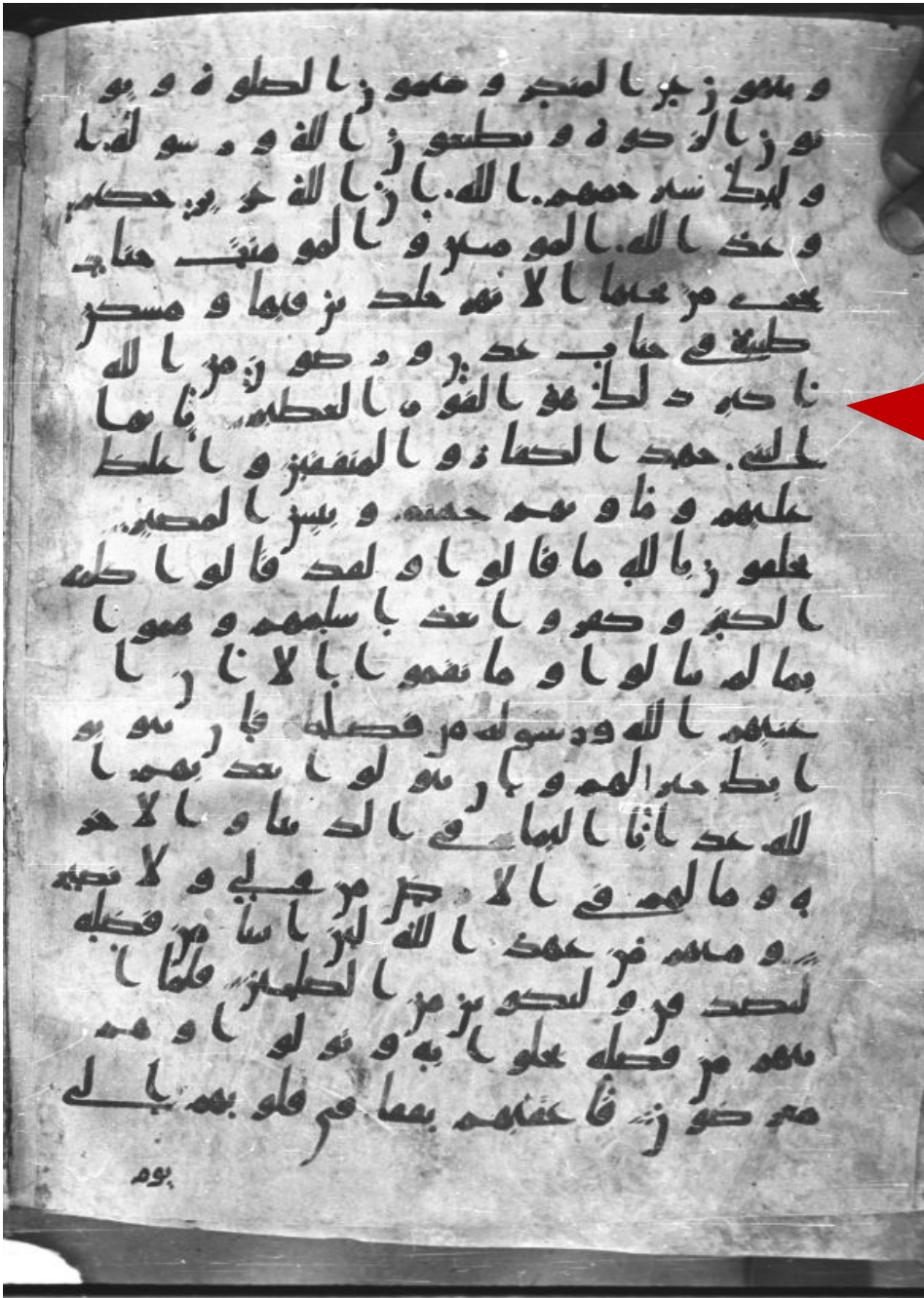
Dating: 662-765

Folio 73v



Same reading 'huwa' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000150.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000150.jpg&dw=800) 20



Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
Foilo 35v  
Dating: Before 800



Same reading 'huwa' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film38/E-Film-38-27b&dw=800>

Paris, Bibliothèque nationale de France: Arabe 330 (f)  
Folio 41r  
Dating: 700-1000



Source gallica.bnf.fr / Bibliothèque nationale de France. Département des manuscrits. Arabe 330

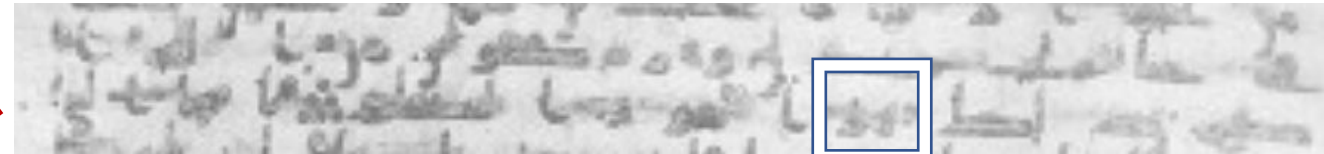
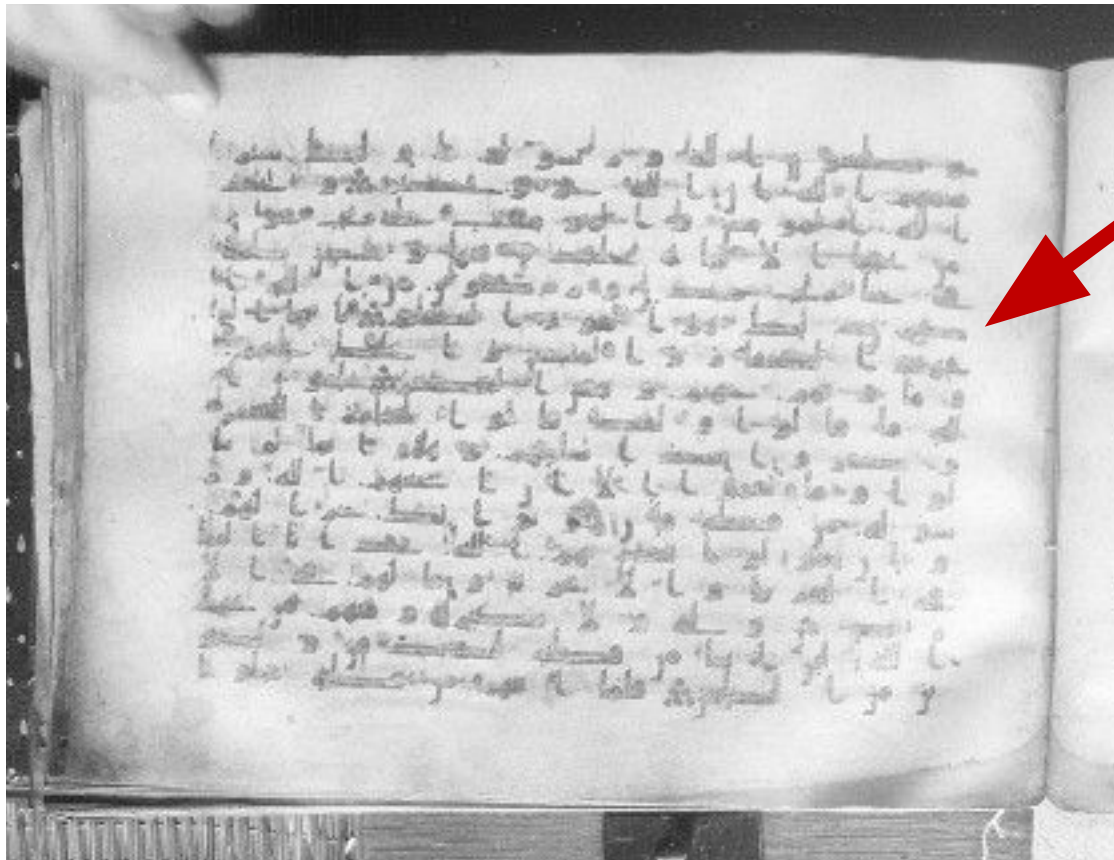


Same reading 'huwa' as our present text

<https://gallica.bnf.fr/ark:/12148/btv1b8415208w/f89.highres>

Gotthelf Bergsträsser Archive: Meknes, Private Library of  
the Sherif'Abdarrahmān b. Zīdān: Kufic Koran codex  
Folio 135r

Dating: 750-900



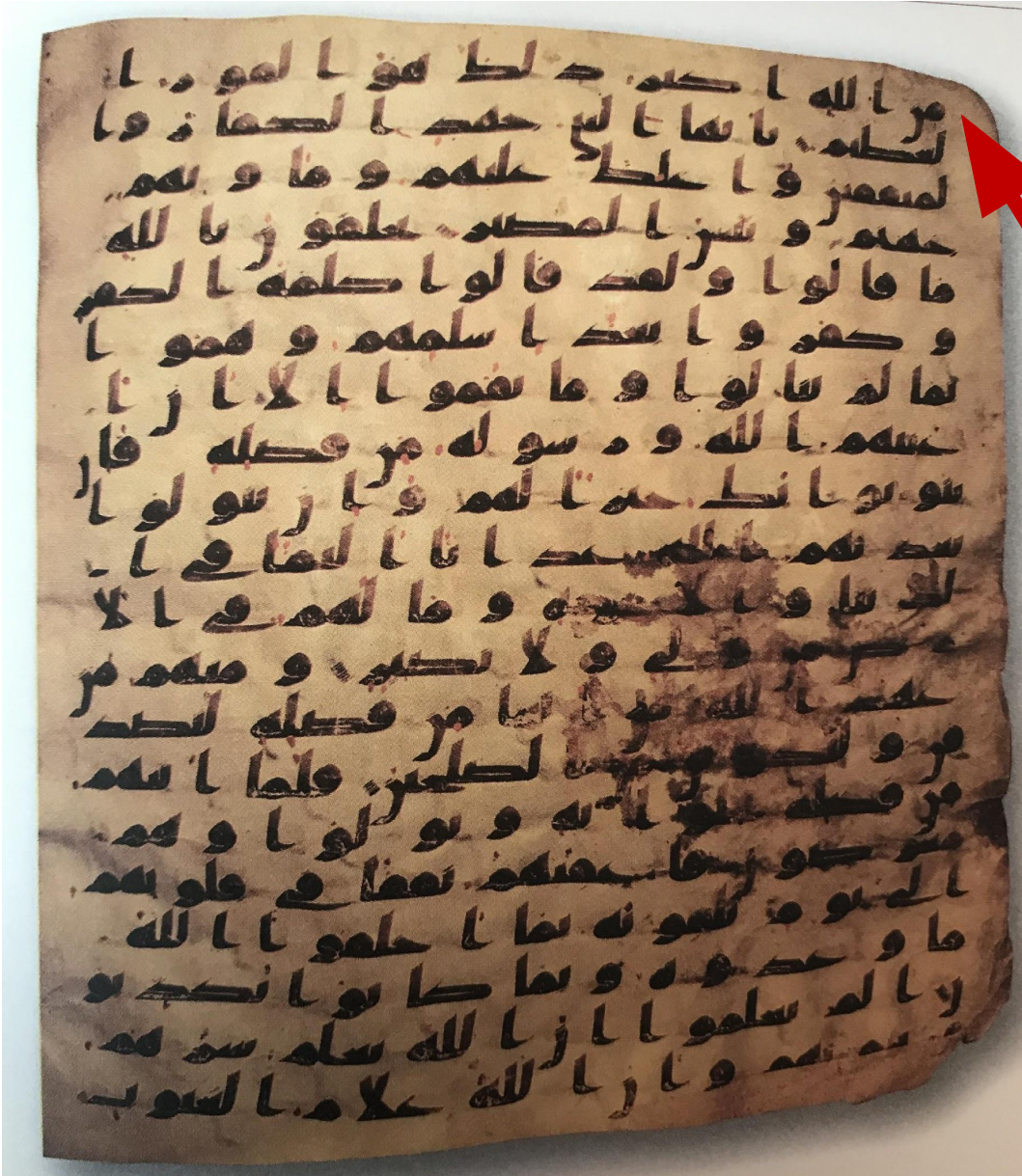
Same reading 'huwa' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/meknes/film03\\_40.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film03_40.jpg&dw=800)

The “Qur’ān Of ‘Alī b. Abī Ṭālib” (The Ṣan‘ā’ Muṣḥaf)

Folio 91v

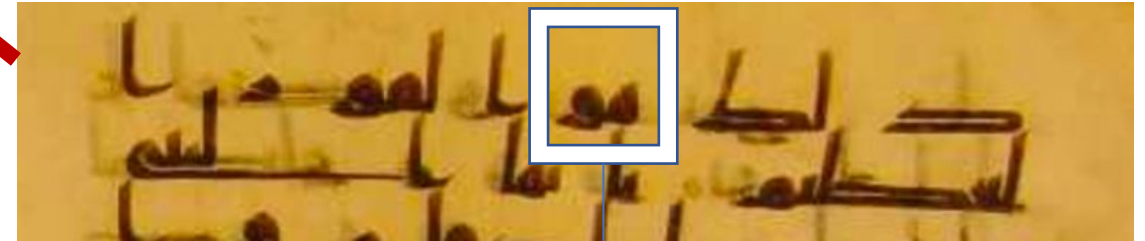
Dating: From 1st / 2nd Century Hijra



Same reading ‘huwa’ as our present text



Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Folio 330v  
Dating: After 700

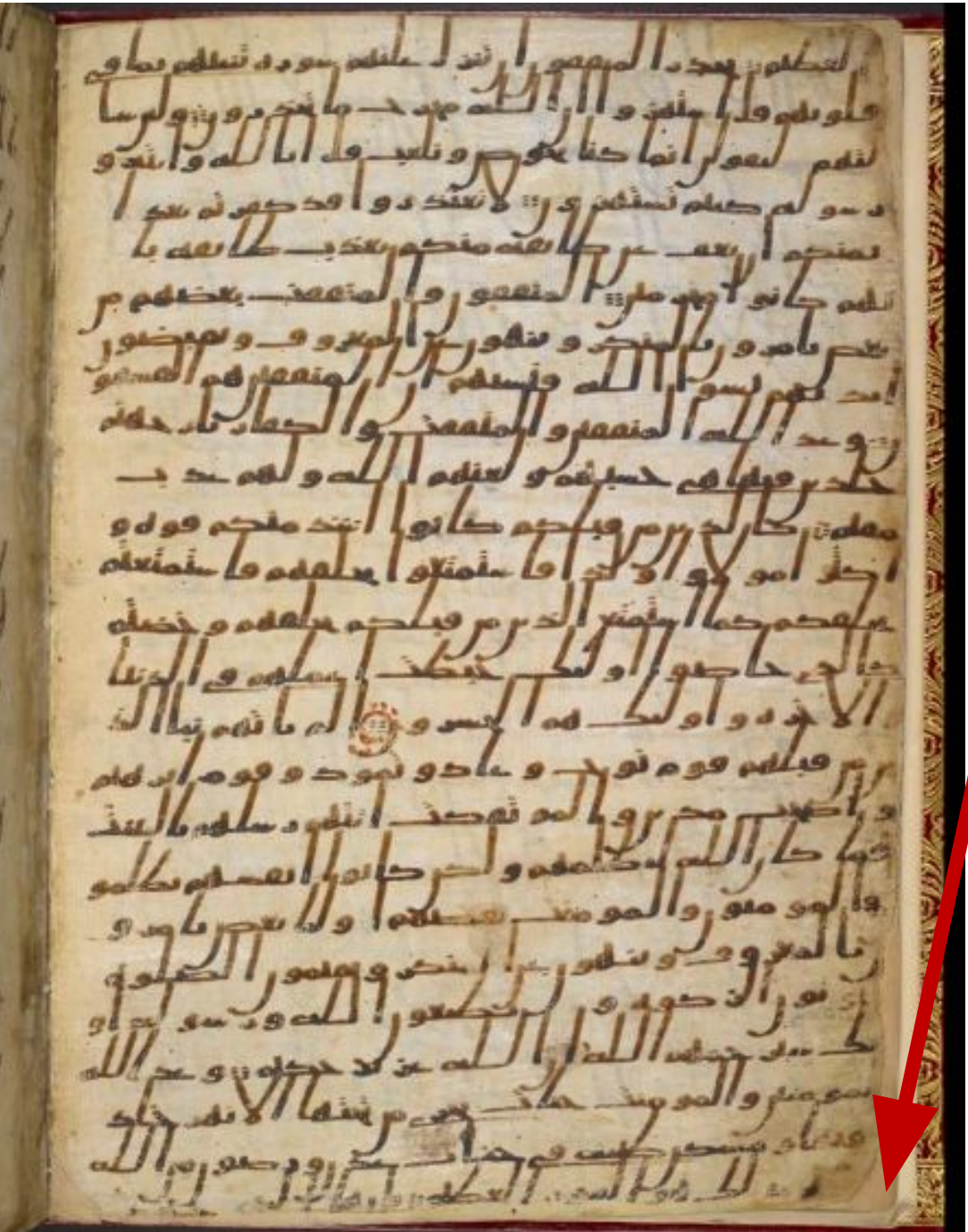


وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

Same reading 'huwa' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/SayyidaZainab/009-043b&dw=800>

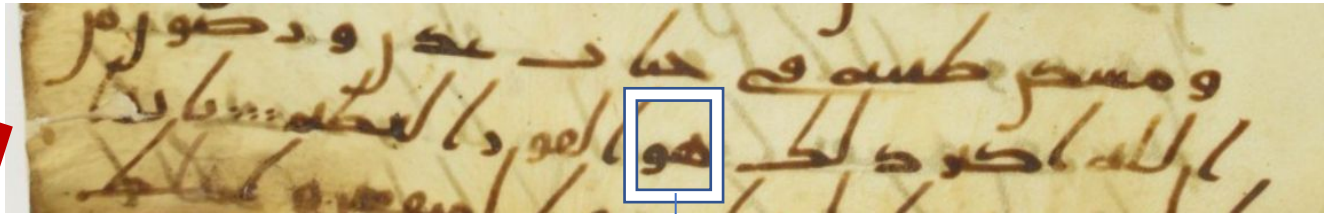
London, British Library: Or.  
2165  
Folio 13v  
Dating: Before 750



وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ لَفْزٌ عَظِيمٌ ﴿٧٢﴾

Same reading 'huwa' as our present text

Paris, Bibliothèque nationale de France: Arabe 328 (a)  
 Folio 41r  
 Dating: Late 7th / early 8th cent.



Same reading 'huwa' as our present text

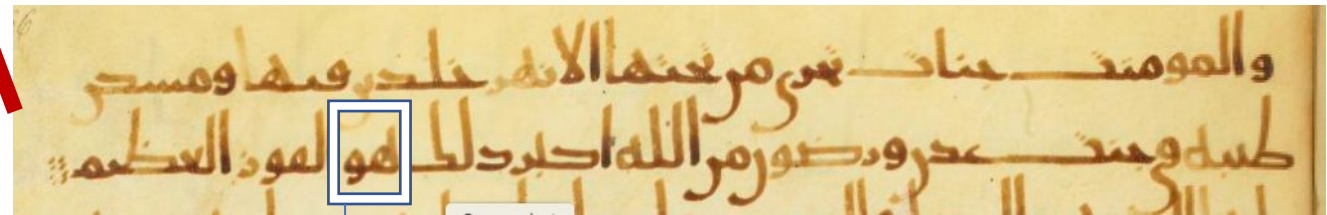
<https://gallica.bnf.fr/ark:/12148/btv1b8415207g/f89.highres>

Paris, Bibliothèque nationale de France: Arabe 330

(g)

Folio 66r

Dating: Before 900



Same reading 'huwa' as our present text

<https://gallica.bnf.fr/ark:/12148/btv1b8415208w/f139.highres>

Paris, Bibliothèque nationale de France: Arabe  
354 (d)  
Folio 63v  
Dating: 750-1000



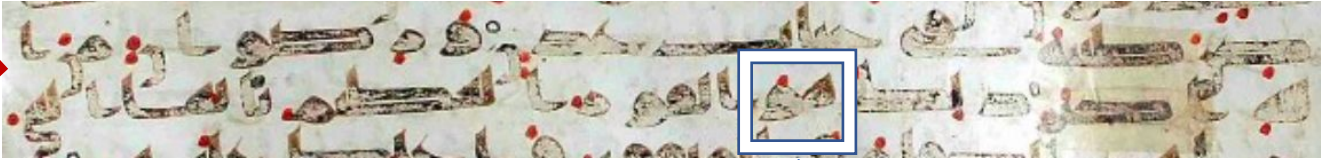
Same reading 'huwa' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_354\\_d/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_354\\_d\\_f63v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_354_d/Paris_Bibliotheque_nationale_de_France_Arabe_354_d_f63v.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex  
(attributed to 'Alī b. Abī Ṭālib)

Folio 112v

Dating: 750-900



Same reading 'huwa' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Rampur/DSC\\_0236.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Rampur/DSC_0236.jpg&dw=800)

Sanaa, Dār al-Maḥṭūṭāt: DAM 17-25.1

Dating: Before 900

Folio 2r

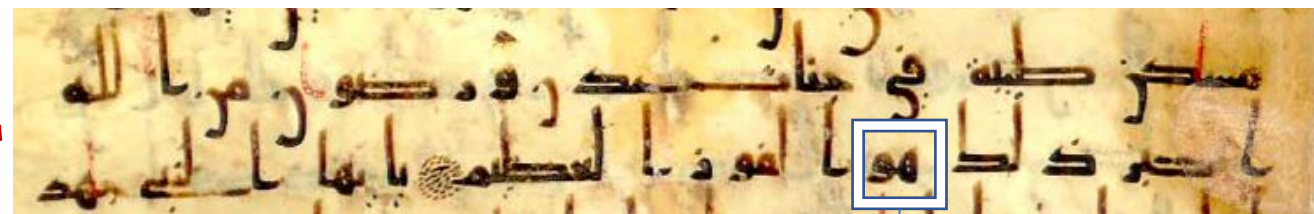


Same reading 'huwa' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa\\_unesco/164303B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa_unesco/164303B.jpg&dw=800)



Sankt Petersburg, Институт восточных рукописей  
Российской академии наук: E-20  
Folio 21v  
Dating: 775-995



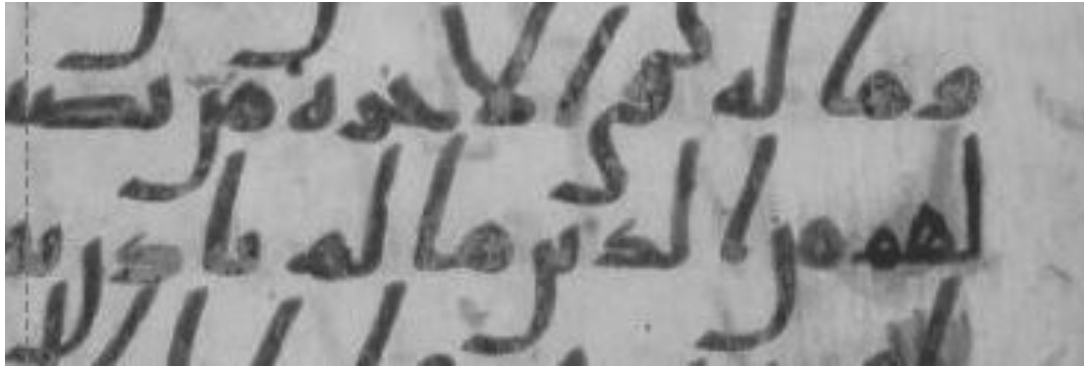
Same reading 'huwa' as our present text

<https://corpuscoranicum.de/handschriften/index/sure/9/vers/72?handschrift=165>



# Example #2

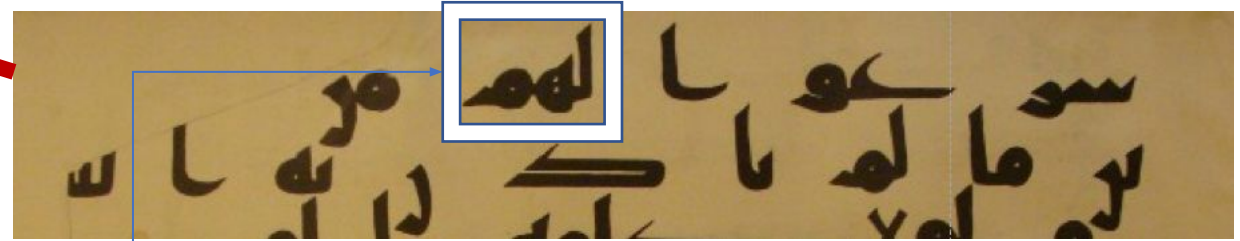
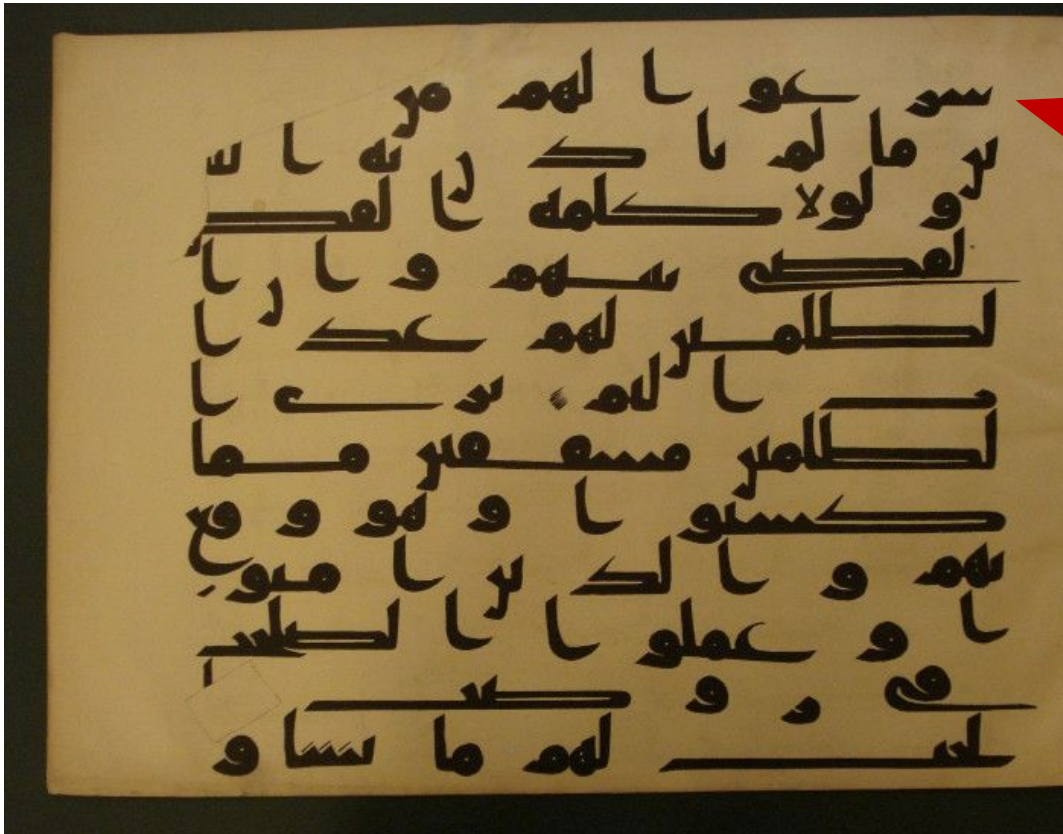
## Q 42:21



BnF Arabe 328 (b)  
Dating: Before 750  
Folio 58v

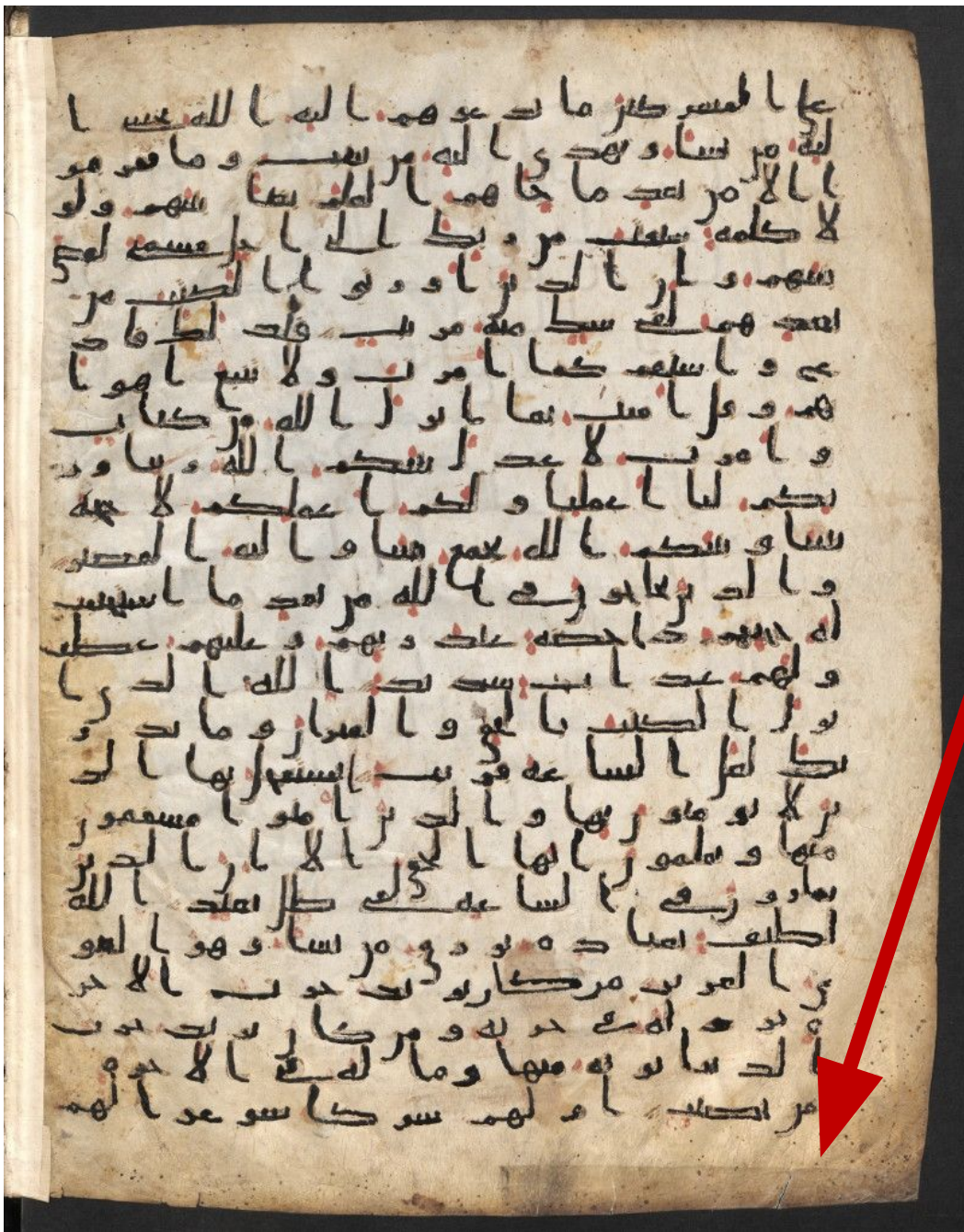
Brubaker p. 31: Post-production erasure overwritten in a 1st/7th century Qur'an.

Berlin, Staatsbibliothek: Kodex Samarkand  
(facsimile print Saint Petersburg 1905)  
Folio 346r  
Dating: 700-850

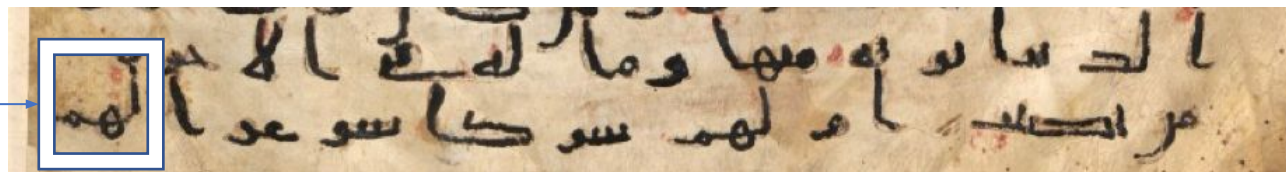


Same reading 'lahum' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Samarkand/Samarkand-43-03.jpg&dw=800>



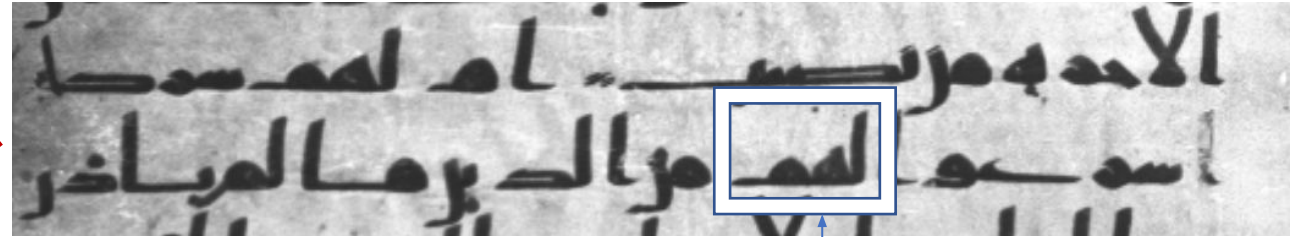
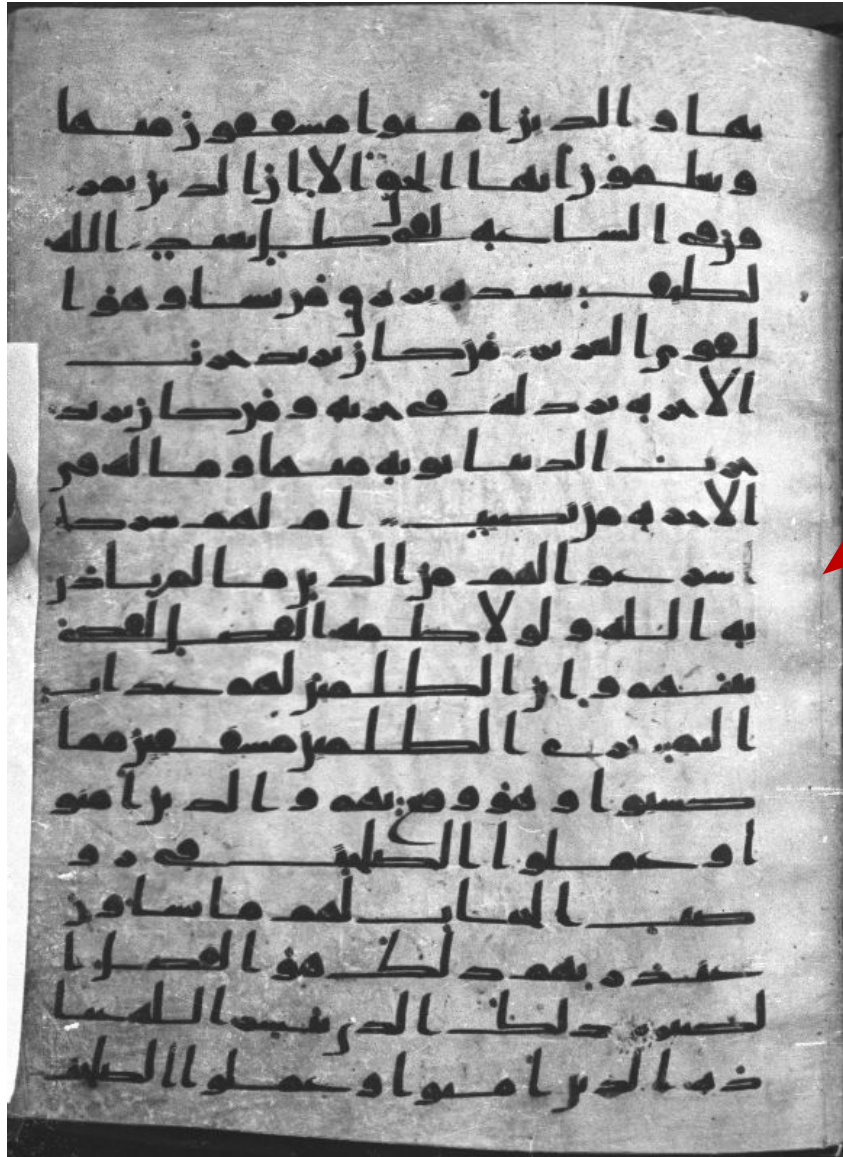
Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Folio 166v  
Dating: 662-765



Same reading 'lahum' as our present text

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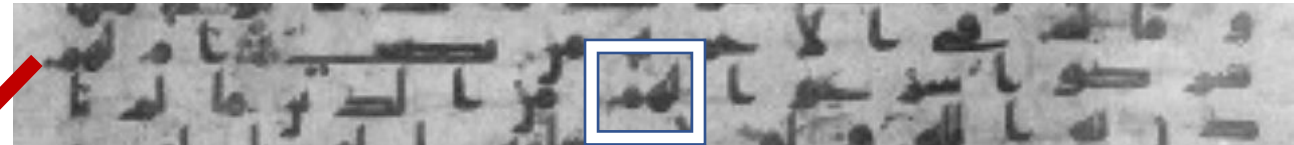
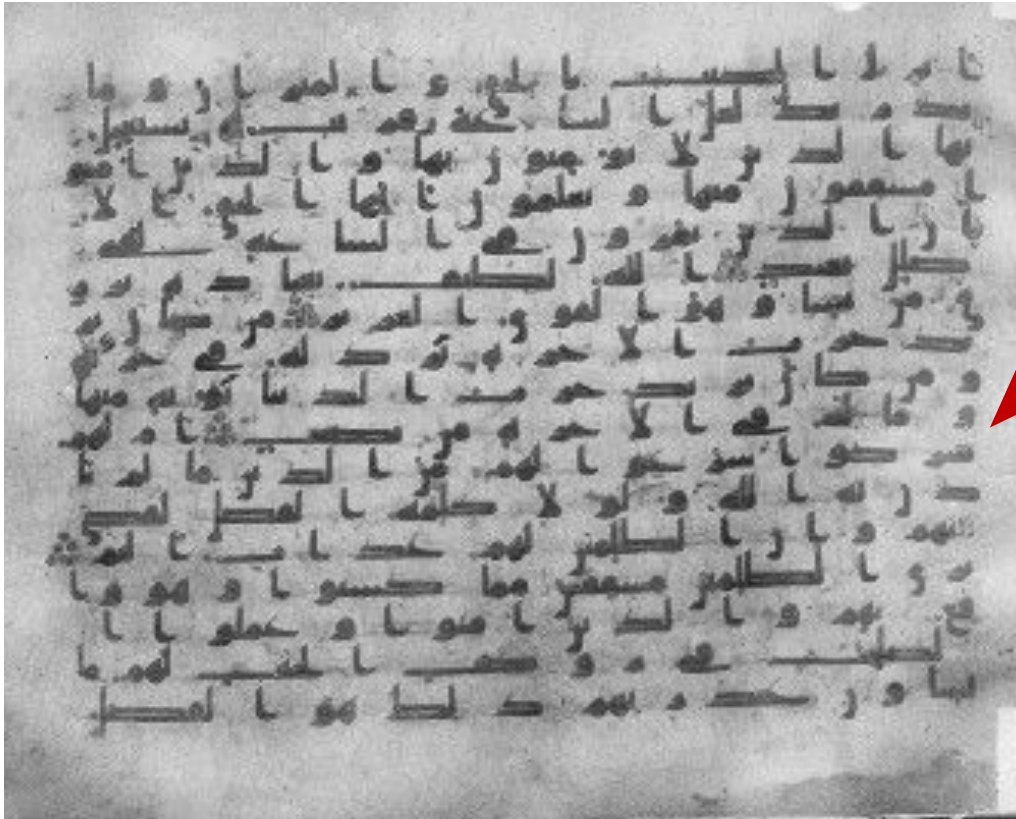
Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
Folio 230r  
Dating: Before 800



Same reading 'lahum' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenF/Film30/F-Film-30-01a&dw=800>

Gotthelf Bergsträsser Archive: Meknes, Private Library of the Sherif'Abdarrahmān b. Zīdān: Kufic Koran codex  
Folio 308r  
Dating: 750-900



Same reading 'lahum' as our present text

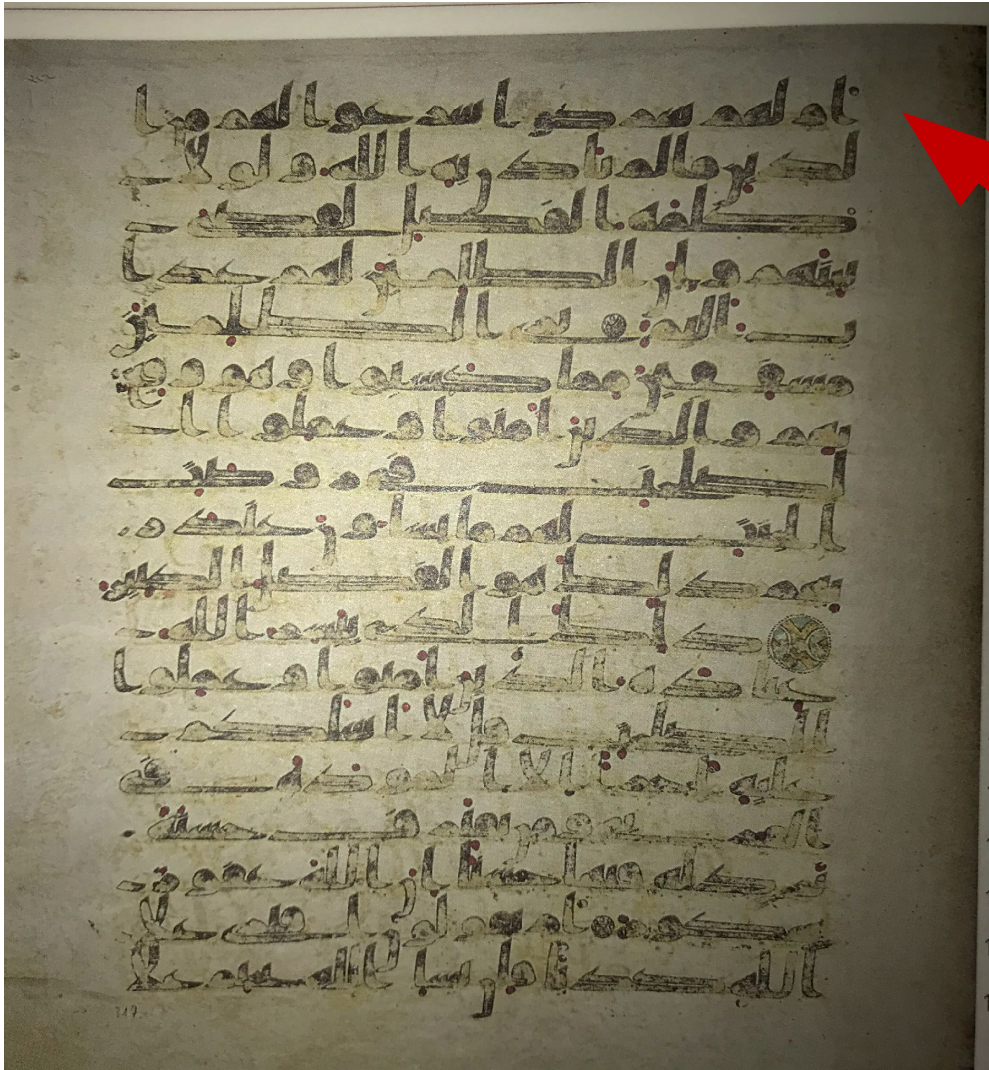
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film08\\_27.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film08_27.jpg&dw=800)

Istanbul, Topkapı Sarayı Müzesi: HS 44/32

Folio 317r

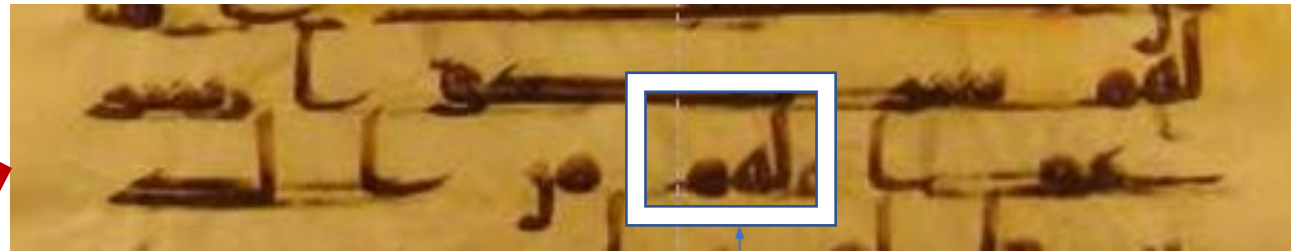
Tayyar Altıkulaç, al-Muṣḥaf al-sharīf: Umayyad period  
(661-750);

Dating: 8th cent.



Same reading 'lahum' as our present text

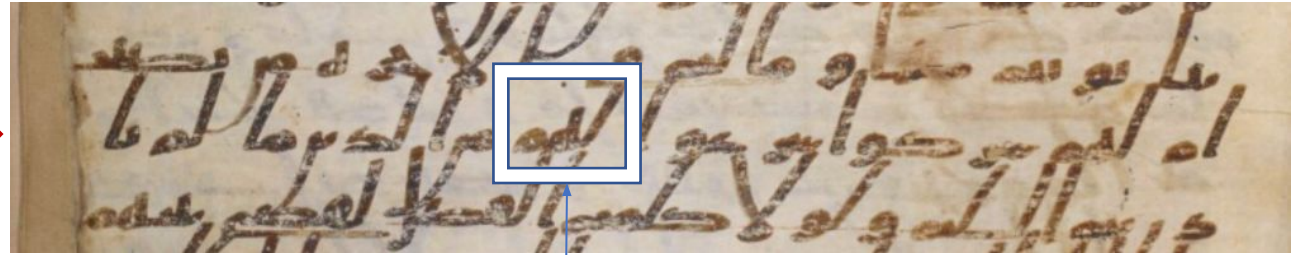
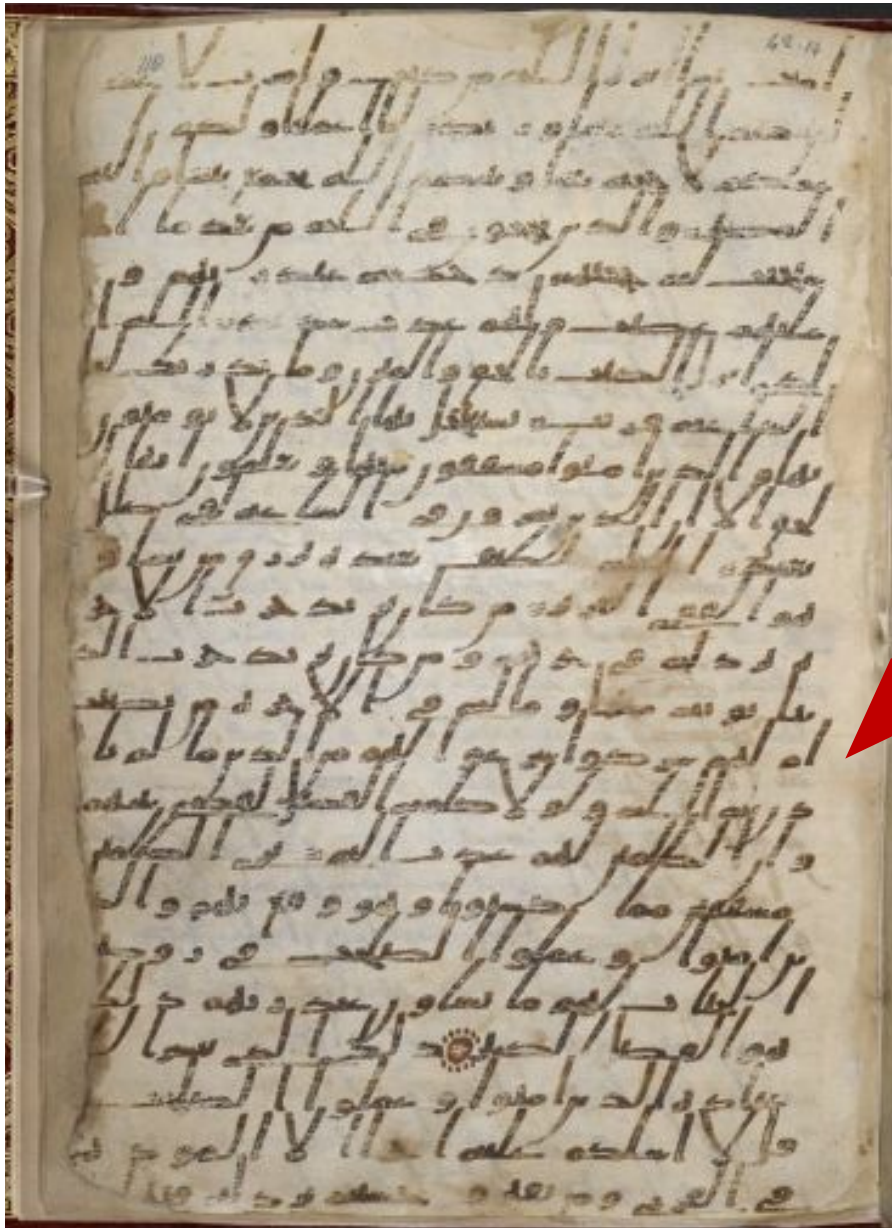
Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt  
al-Islāmiyya: Great Koran Codex  
Folio 851v  
Dating: After 700



Same reading 'lahum' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/042-011b&dw=800>

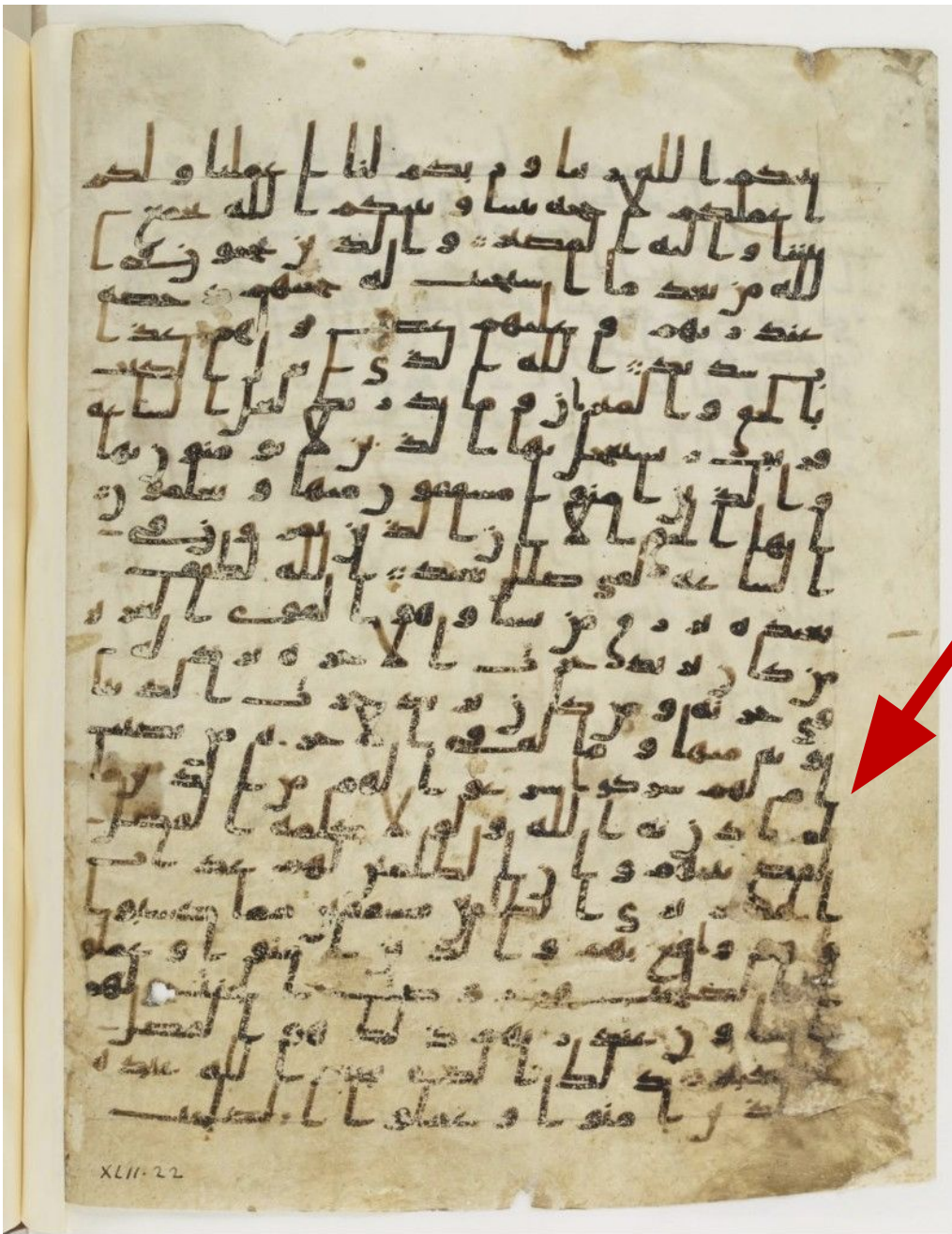
London, British Library: Or. 2165  
Folio 118r  
Dating: before 750



Same reading 'lahum' as our present text

[http://www.bl.uk/manuscripts/Viewer.aspx?ref=or\\_2165\\_fs001r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=or_2165_fs001r)





Paris, Bibliothèque nationale de France: Arabe 328 (d)  
Folio 87v  
Dating: Before 800

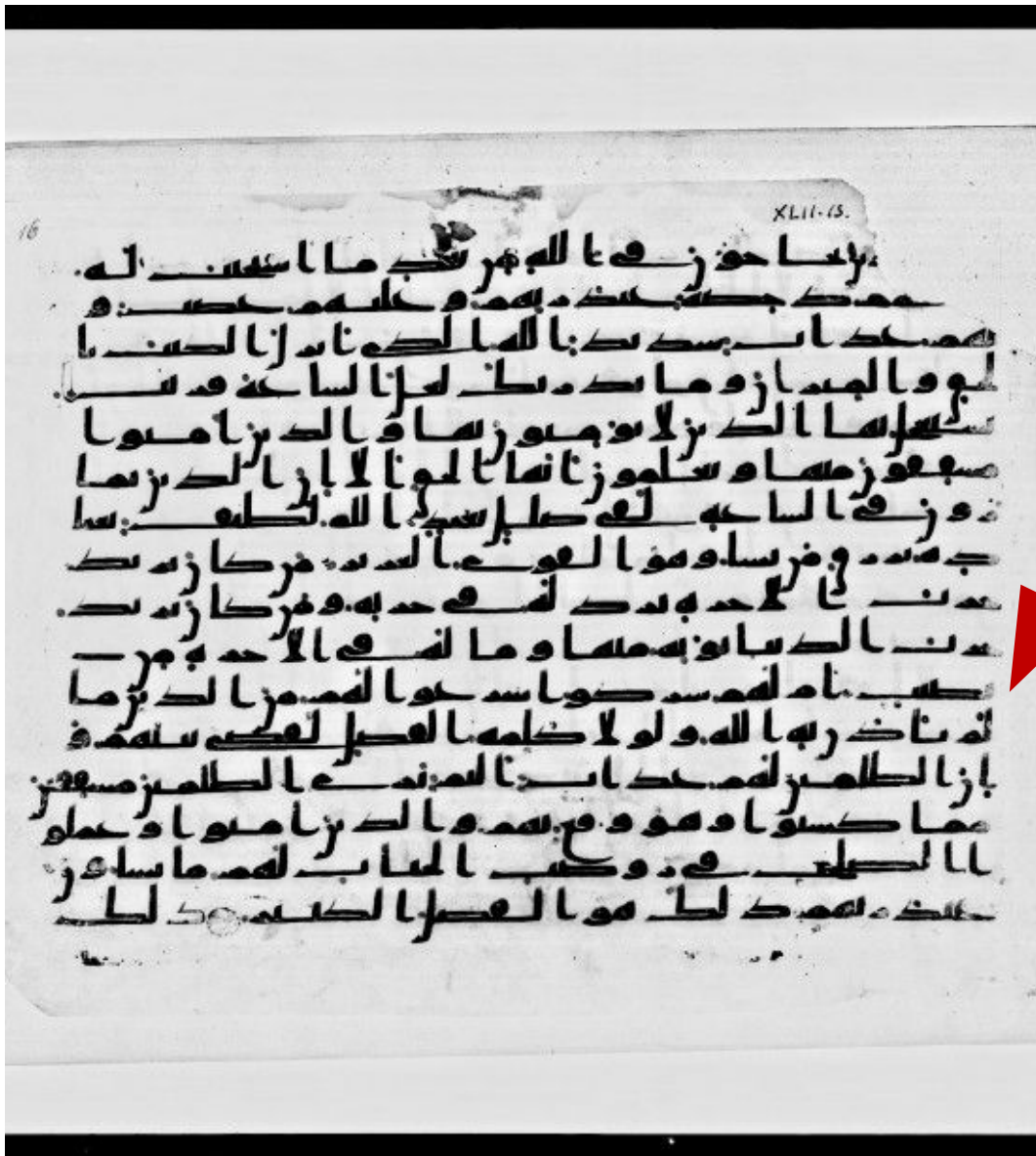


لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ۝ ٢٠ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا  
لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ

Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_328/328\\_f182.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_328/328_f182.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe  
334 (b)  
Folio 16r  
Dating: 700-900

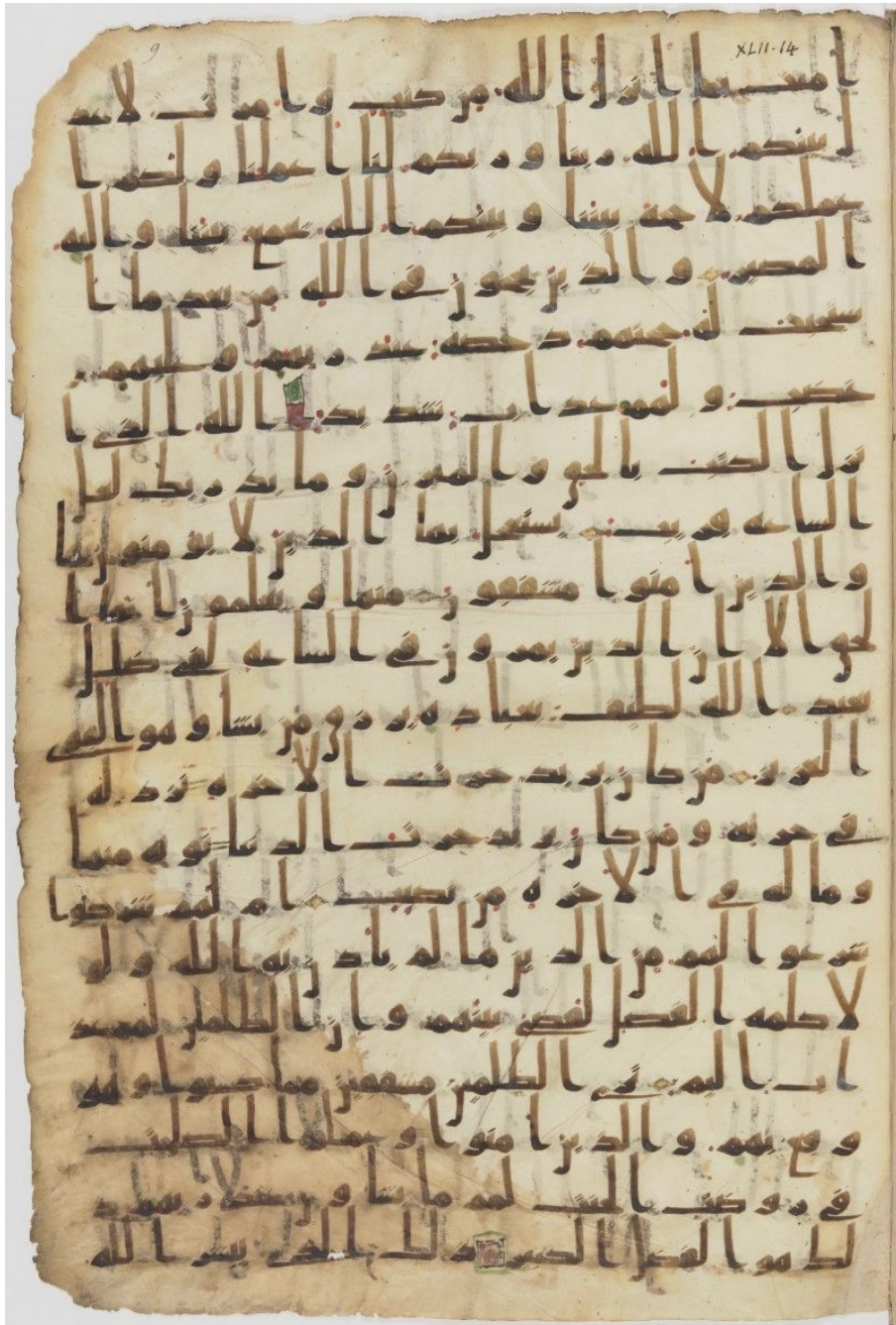


بنت الدنيا نوز به عليها وما نفي الا حد به من  
كتب نام لهم سد كوا سد خوا لهم من الك نر ما  
ثم نادر بها الله ولو لا ظلمها الفصل لكان منهم

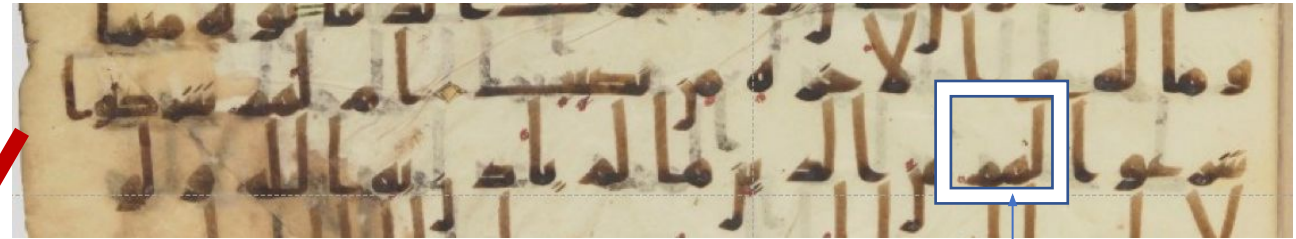
لَهُ فِي الآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا  
لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ

Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b\\_f16r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_334_b/Paris_Bibliotheque_nationale_de_France_Arabe_334_b_f16r.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 335  
Folio 9r  
Dating: Before 800



لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ٢٠ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا  
لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ

Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_335/Arabe\\_335\\_f9r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_335/Arabe_335_f9r.jpg&dw=800)

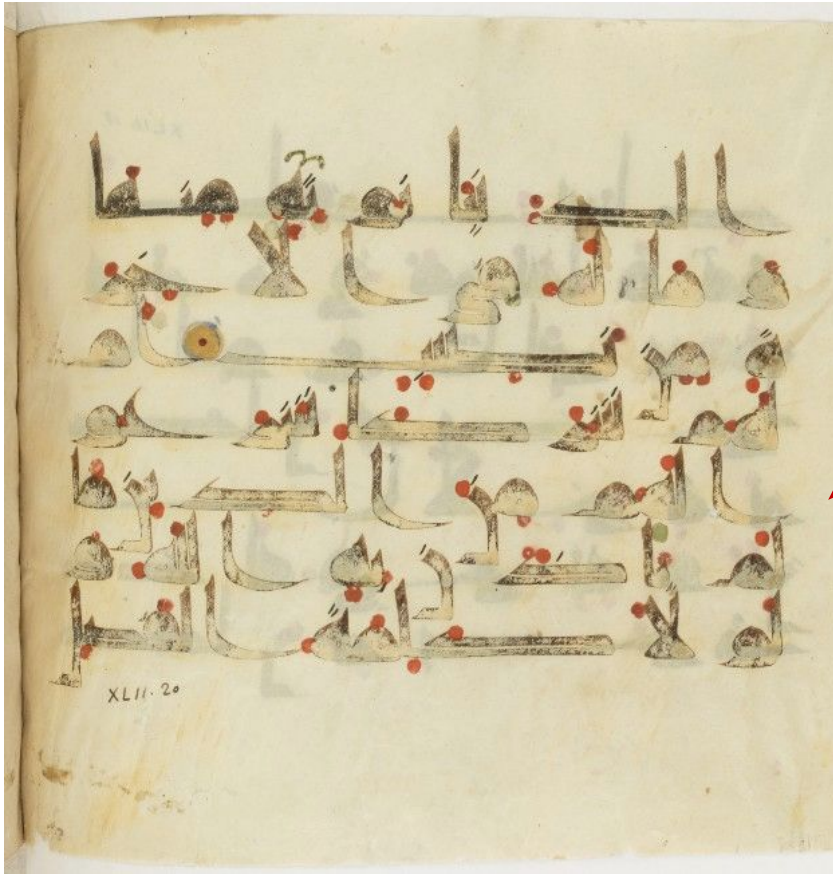
Paris, Bibliothèque nationale de France: Arabe  
338 (a)  
Folio 11r  
Dating: 700-900



Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_338\\_a/Arabe\\_338\\_a\\_f9r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_338_a/Arabe_338_a_f9r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe  
341 (a)  
Folio 123v  
Dating: 750-1000

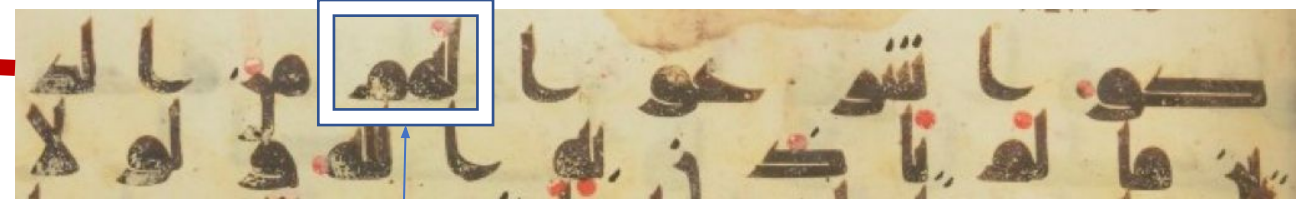


لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ۚ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا  
لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ

Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_341\\_a/Arabe\\_341\\_a\\_f123v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_341_a/Arabe_341_a_f123v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe  
352 (e)  
Folio 20r  
Dating: 750-1000



Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_352\\_e/Arabe\\_352\\_e\\_f20r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_352_e/Arabe_352_e_f20r.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

Folio 285v

Dating: 750-900



Same reading 'lahum' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0582.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0582.jpg&dw=800)

# Example #3.1

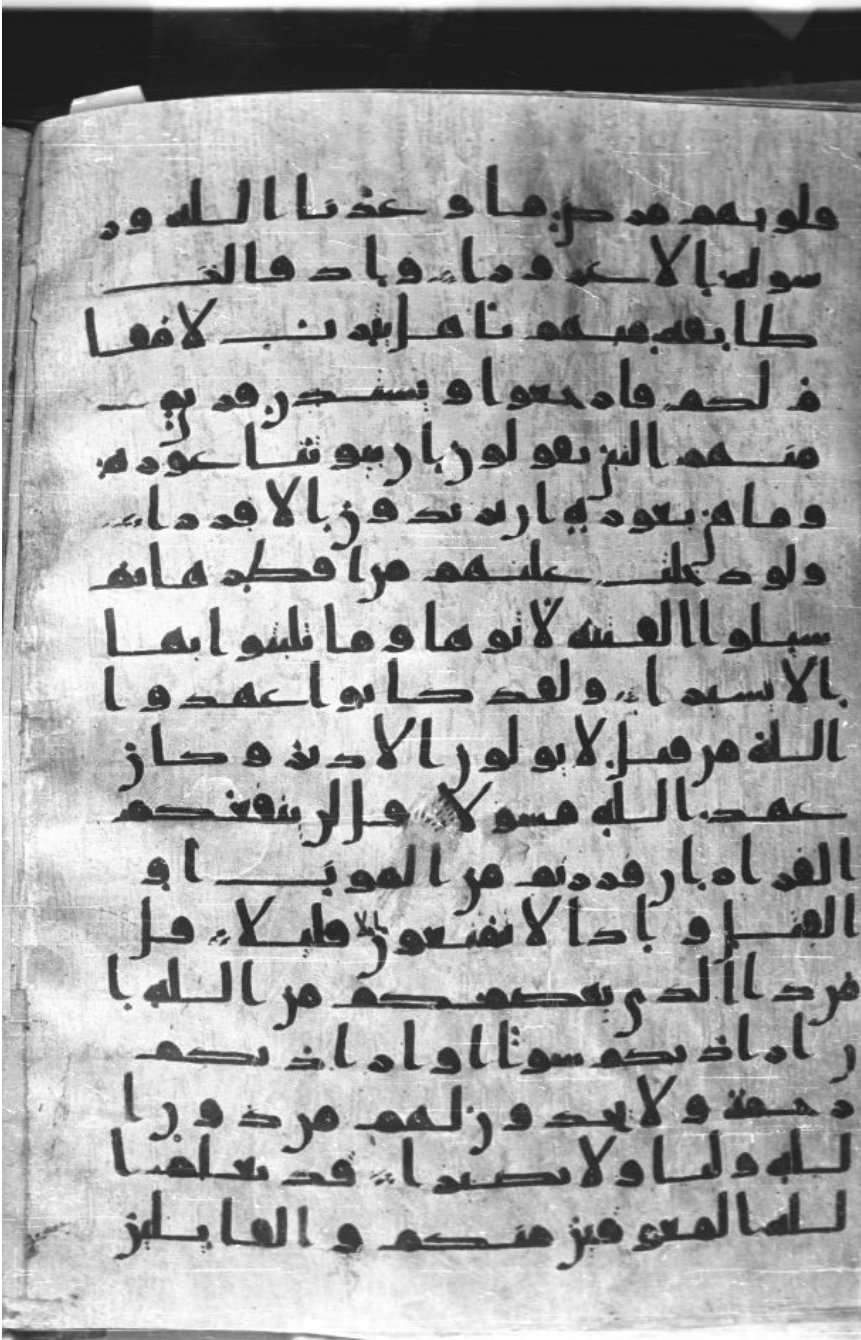
## Q 33:18



NLR Marcel 11  
Folio 7v  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.





Gotthelf-Bergsträßer-Archiv: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M Folio 183v  
Dating: Before 800



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film42/E-Film-42-35b&dw=800>



Kairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Großer Korankodex  
Dating: After 700  
Folio 725r



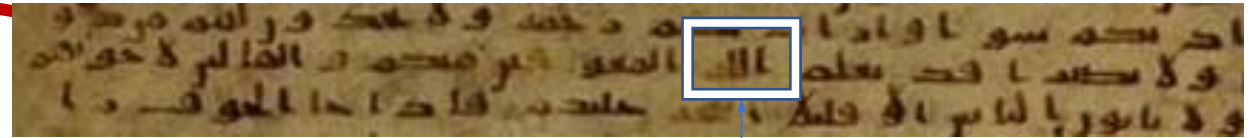
Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/033-011a&dw=800>

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-?-b (genaue Signatur unbekannt)

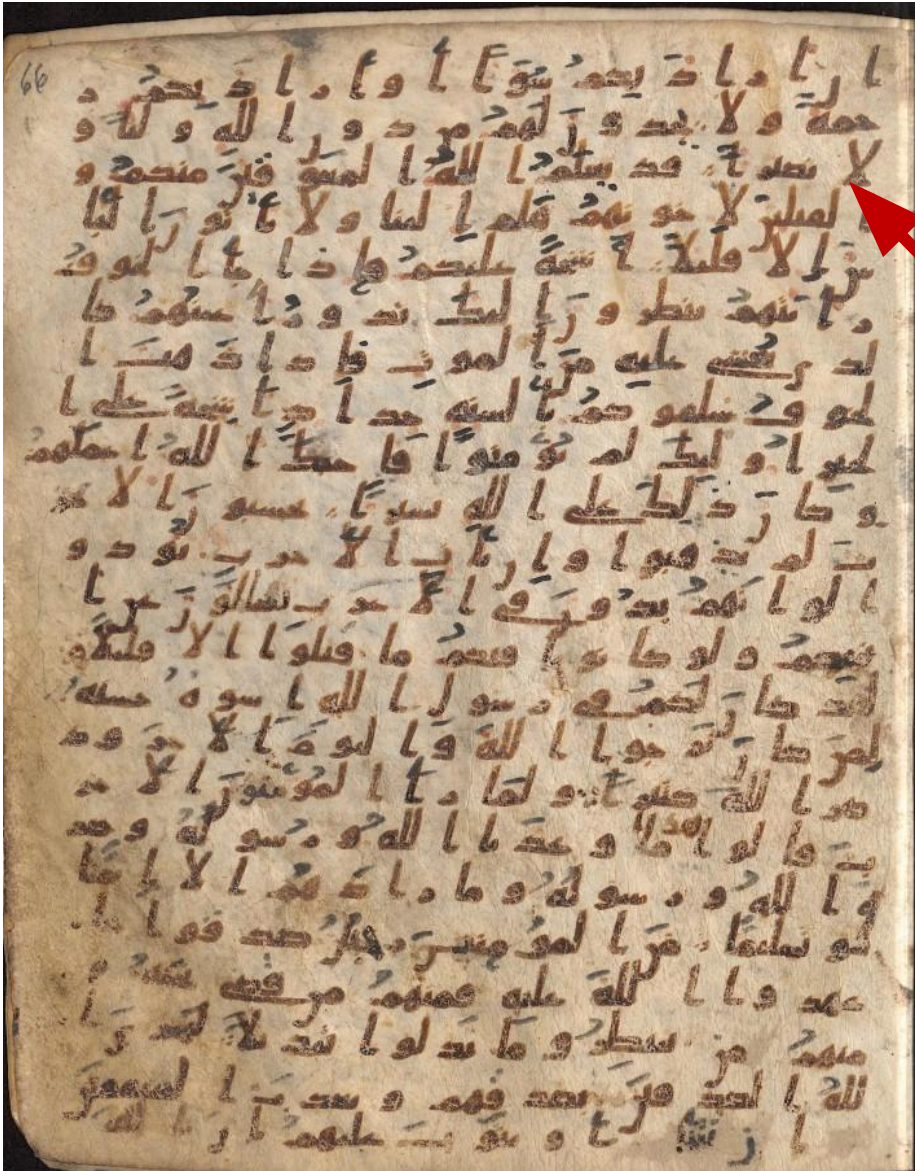
Dating: Before 800

Folio 2



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa\\_unesco/039016B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa_unesco/039016B.jpg&dw=800)



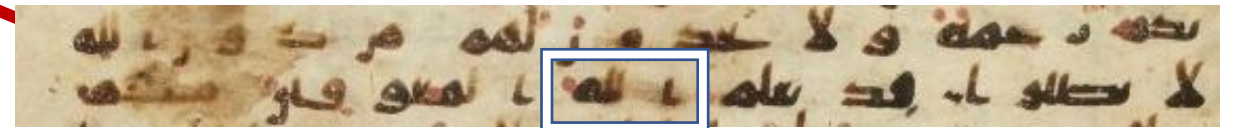
Tübingen, Universitätsbibliothek: Ma VI 165  
Dating: 649-675  
folio 66r



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p66r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p66r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 340 (b)  
Dating: 700-900  
Folio 20r



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_340\\_b/Arabe\\_340\\_b\\_f20r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_340_b/Arabe_340_b_f20r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 355 (a)

Dating: 750-1000

Folio 25v



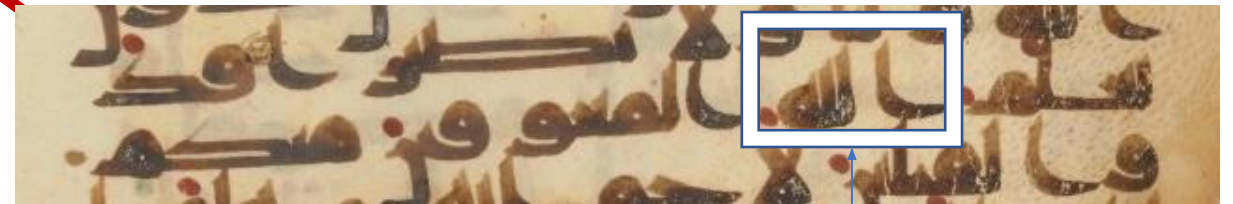
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_355\\_a/Arabe\\_355\\_a\\_f25v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_355_a/Arabe_355_a_f25v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 359 (a)

Dating: 750-1000

Folio 55r



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_359\\_a/Arabe\\_359\\_a\\_f55r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_359_a/Arabe_359_a_f55r.jpg&dw=800)

Rampur Raza Library: No. 1, Korankodex (‘Alī b. Abī Ṭālib  
zugeschrieben)

Dating: 750-900

Folio 244v



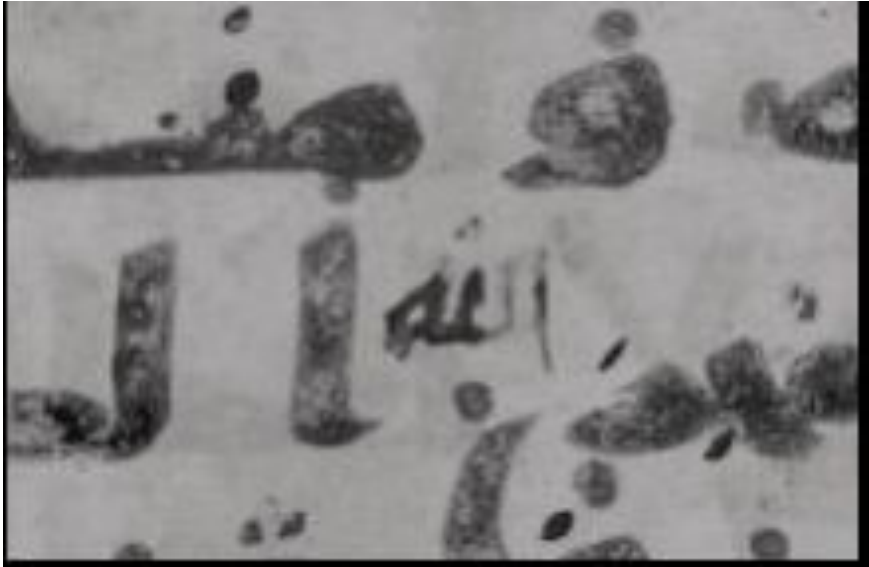
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/Rampur/DSC\\_0500.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0500.jpg&dw=800)



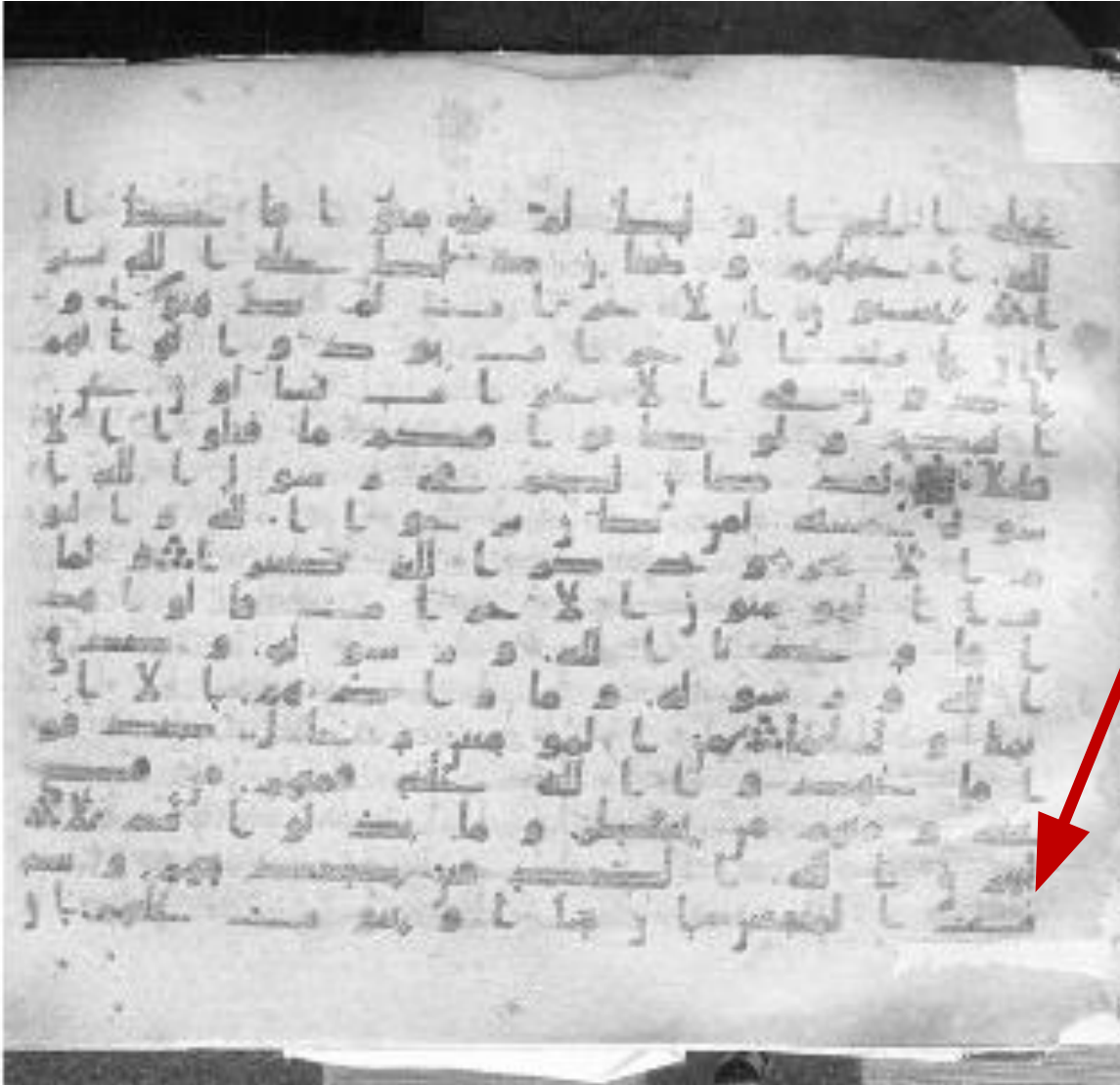
# Example #3.2

## Q 33:24



NLR Marcel 11  
Folio 8r  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.



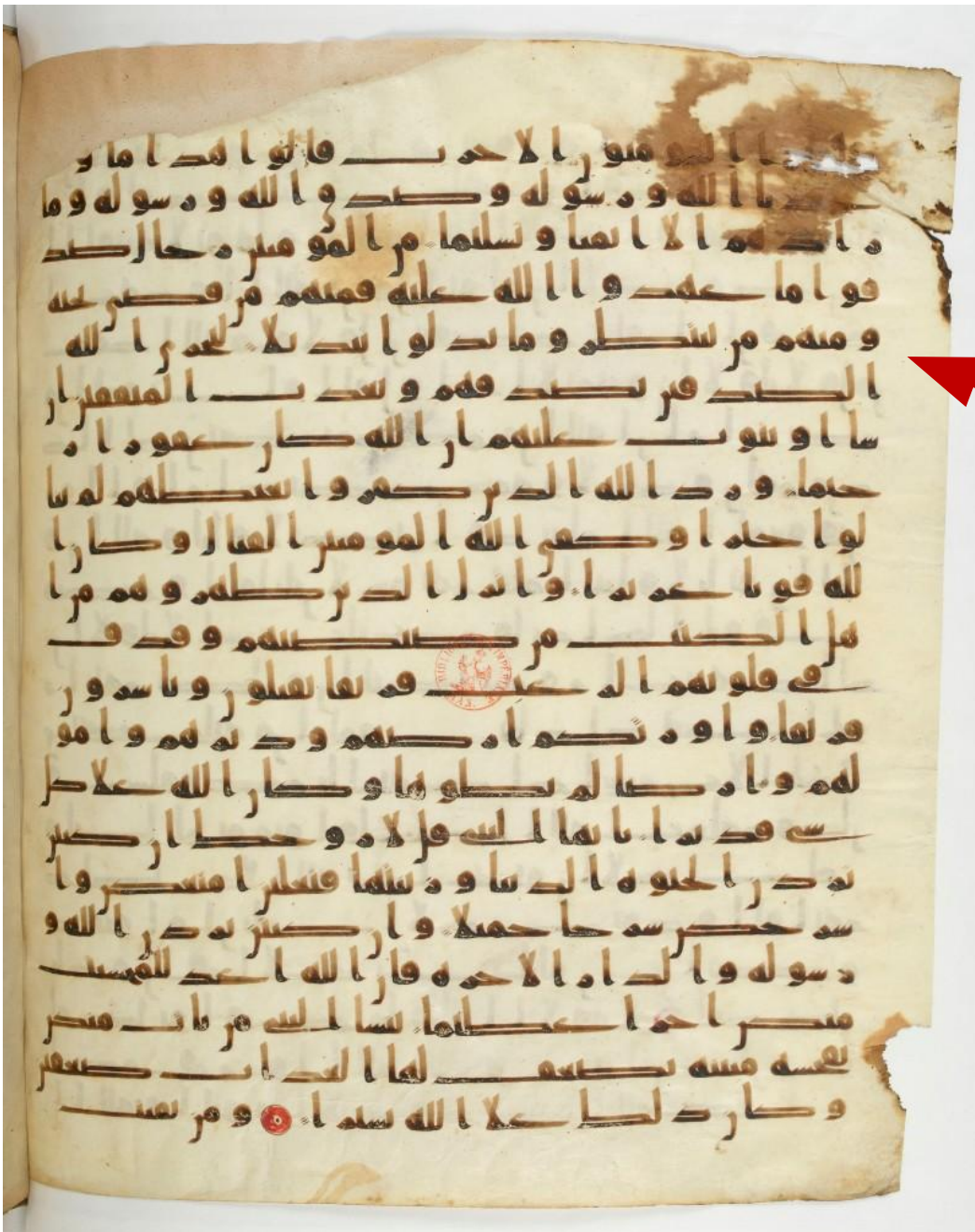
Gotthelf-Bergsträßer-Archiv: Meknes, Privatbibliothek des Scherifen 'Abdarrahmān b. Zīdān: kufischer Korankodex  
Dating: 750-900  
Folio 269r



قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾ لِيَجْزِيَ  
اللَّهُ الصَّادِقِينَ بِصَدَقَتِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film07\\_25.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film07_25.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 332

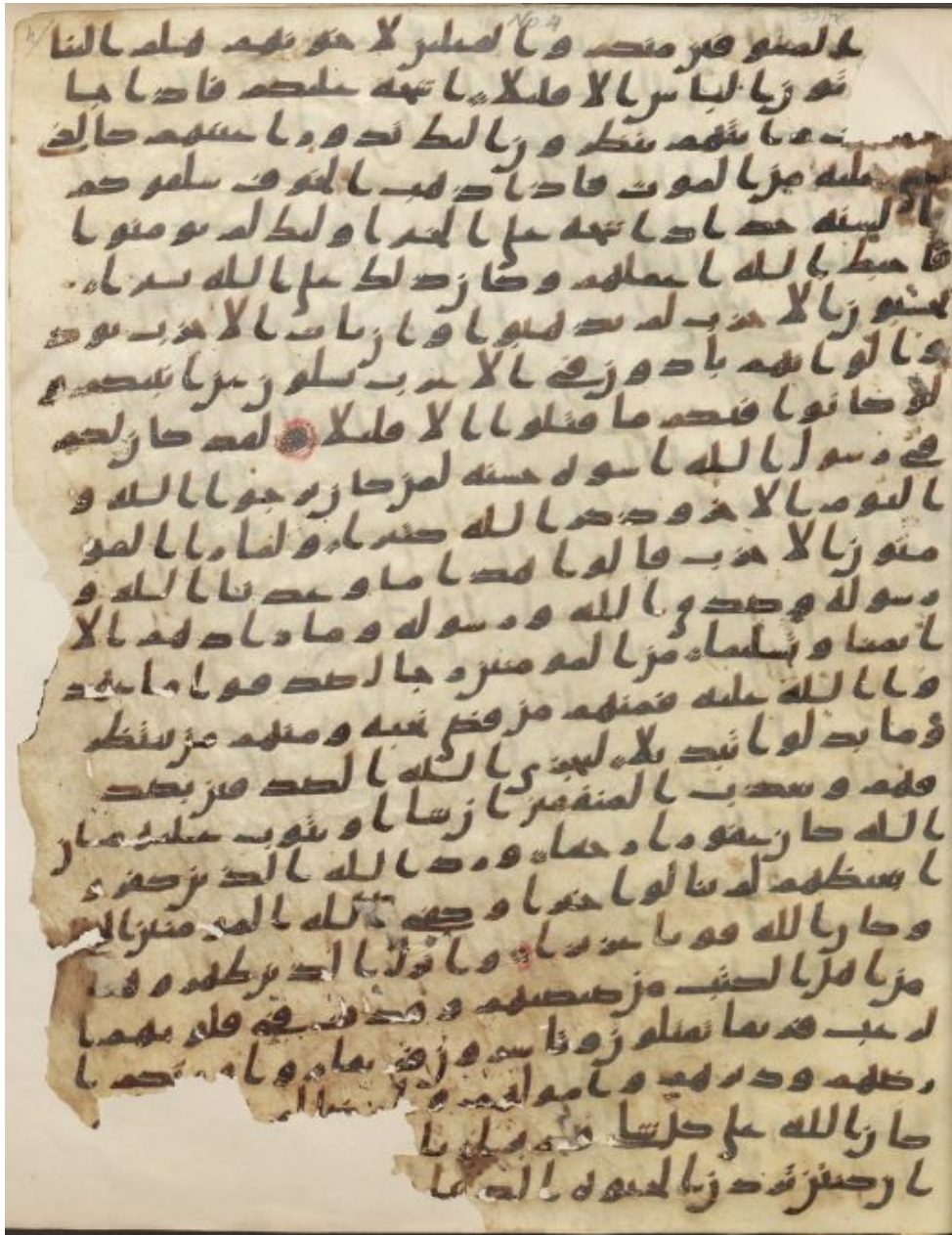
Dating: 700-900

Folio 34v

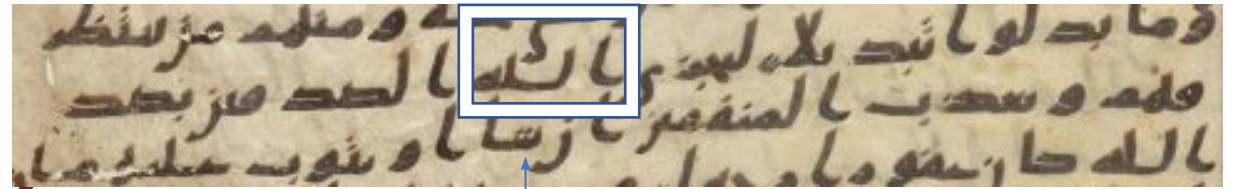


Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris Bibliothèque nationale de France Arabe 332/Paris Bibliothèque nationale de France Arabe 332 f34v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris%20Bibliotheque%20nationale%20de%20France%20Arabe%20332/Paris%20Bibliotheque%20nationale%20de%20France%20Arabe%20332%20f34v.jpg&dw=800)



Berlin, Staatsbibliothek: ms. or. fol. 379 (1) (Ahlwardt 349)  
Dating: Before 800  
Folio 4r



قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾ لِيَجْزِيَ  
اللَّهُ الصَّادِقِينَ بِصَدَقَتِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن

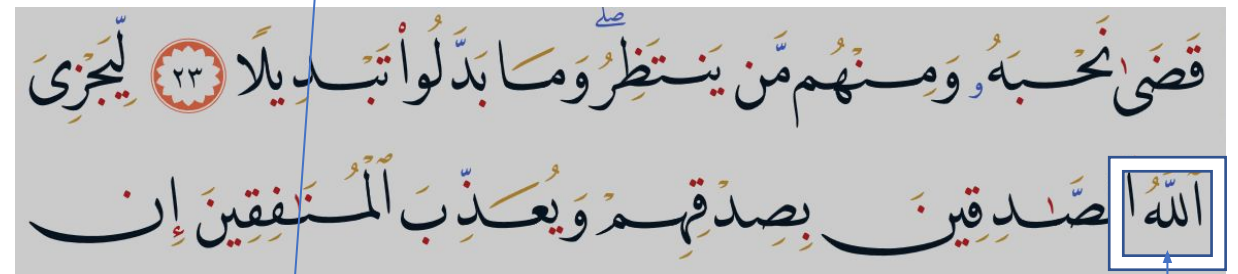
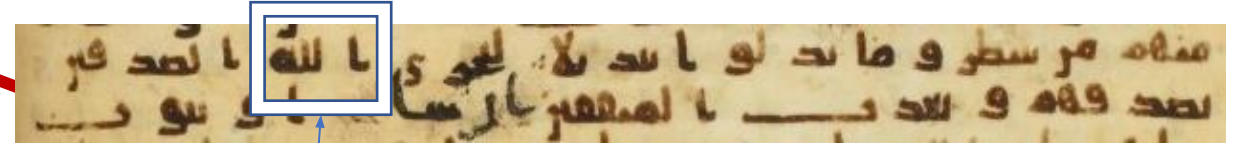
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Berlin Staatsbibliothek ms. or. fol. 379 \(1\) \(Ahlwardt 349\)/00000009.tif&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Berlin_Staatsbibliothek_ms_or_fol_379_1_Ahlwardt_349/00000009.tif&dw=800)

Paris, Bibliothèque nationale de France: Arabe 340 (b)

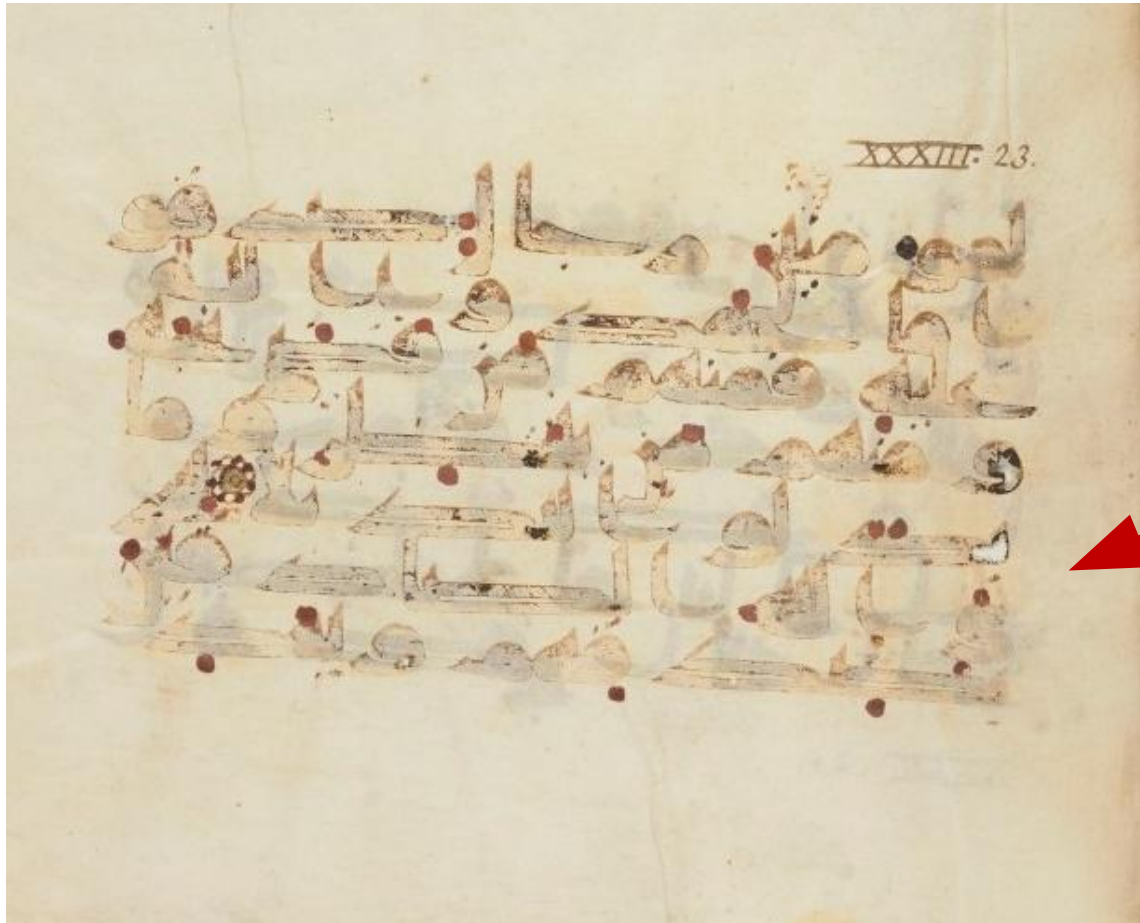
Dating: 700-900

Folio 20v



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_340\\_b/Arabe\\_340\\_b\\_f20v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_340_b/Arabe_340_b_f20v.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 355 (a)  
Dating: 750-1000  
Folio 28r

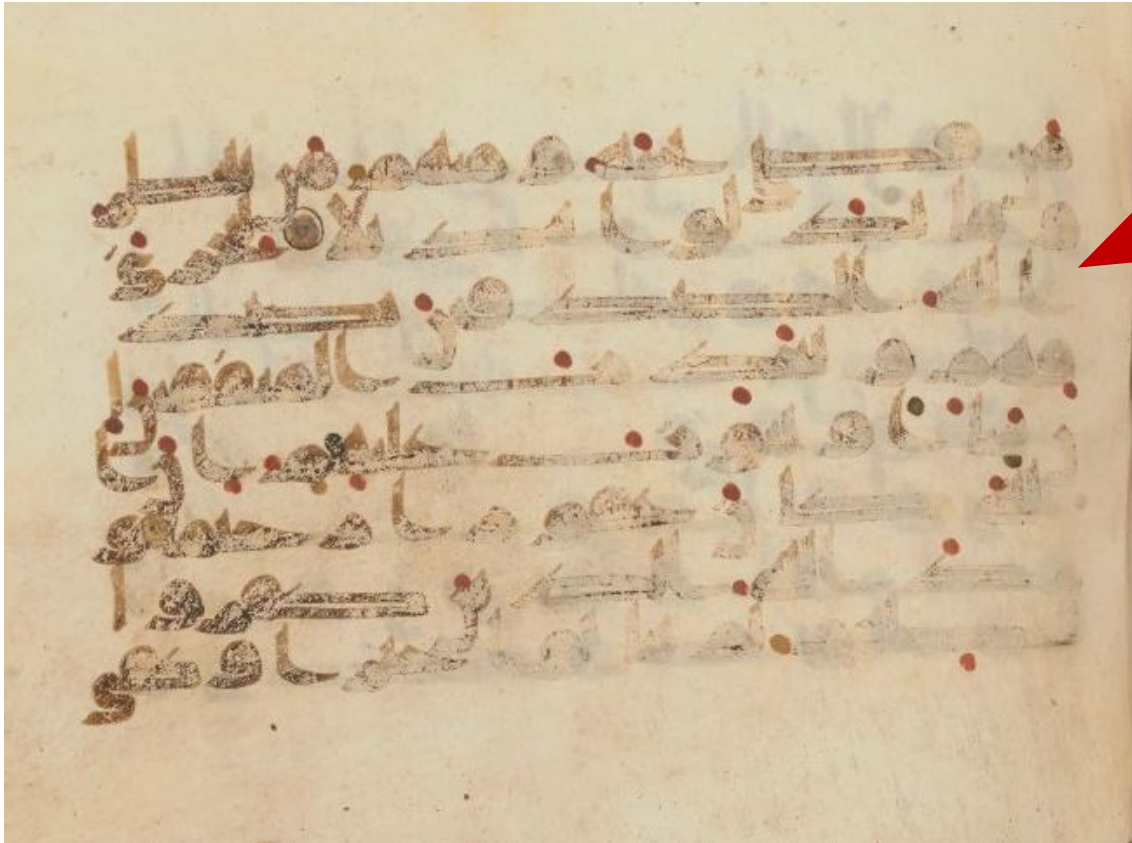


قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝٢٣ لِيَجْزِيَ  
اللَّهُ الصَّادِقِينَ بِصَدَقَتِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_355\\_a/Arabe\\_355\\_a\\_f28r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_355_a/Arabe_355_a_f28r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 359 (a)  
Dating: 750-1000  
Folio 57r



قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ  
اللَّهُ الصَّادِقِينَ بِصَدَقَتِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِن

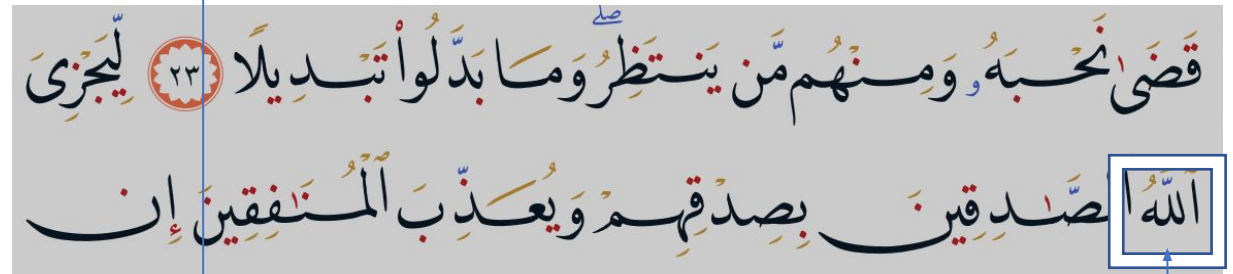
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe 359 a/Arabe 359 a f57r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe%20359%20a/Arabe%20359%20a%20f57r.jpg&dw=800)

Rampur Raza Library: No. 1, Korankodex (‘Alī b. Abī Ṭālib  
zugeschrieben)

Dating: 750-900

Folio 245r



Inclusion of the name of "Allah" like our present text.

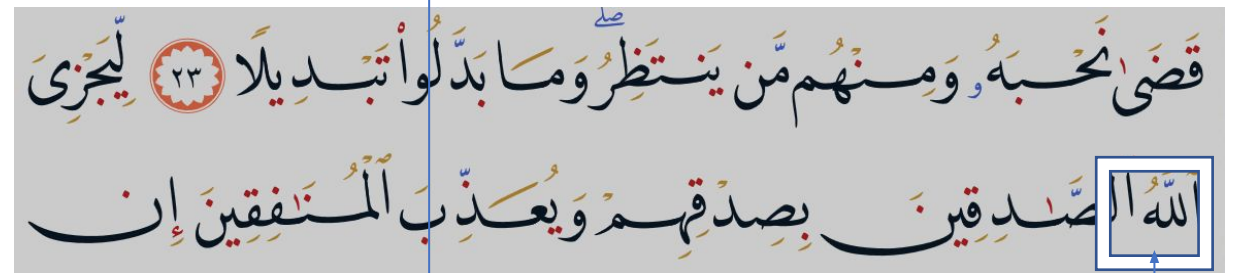
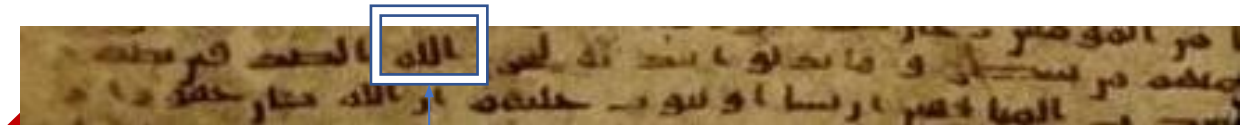
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/Rampur/DSC\\_0501.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0501.jpg&dw=800)



Sanaa, Dār al-Maḥṭūṭāt: DAM 01-?-b (genaue Signatur unbekannt)

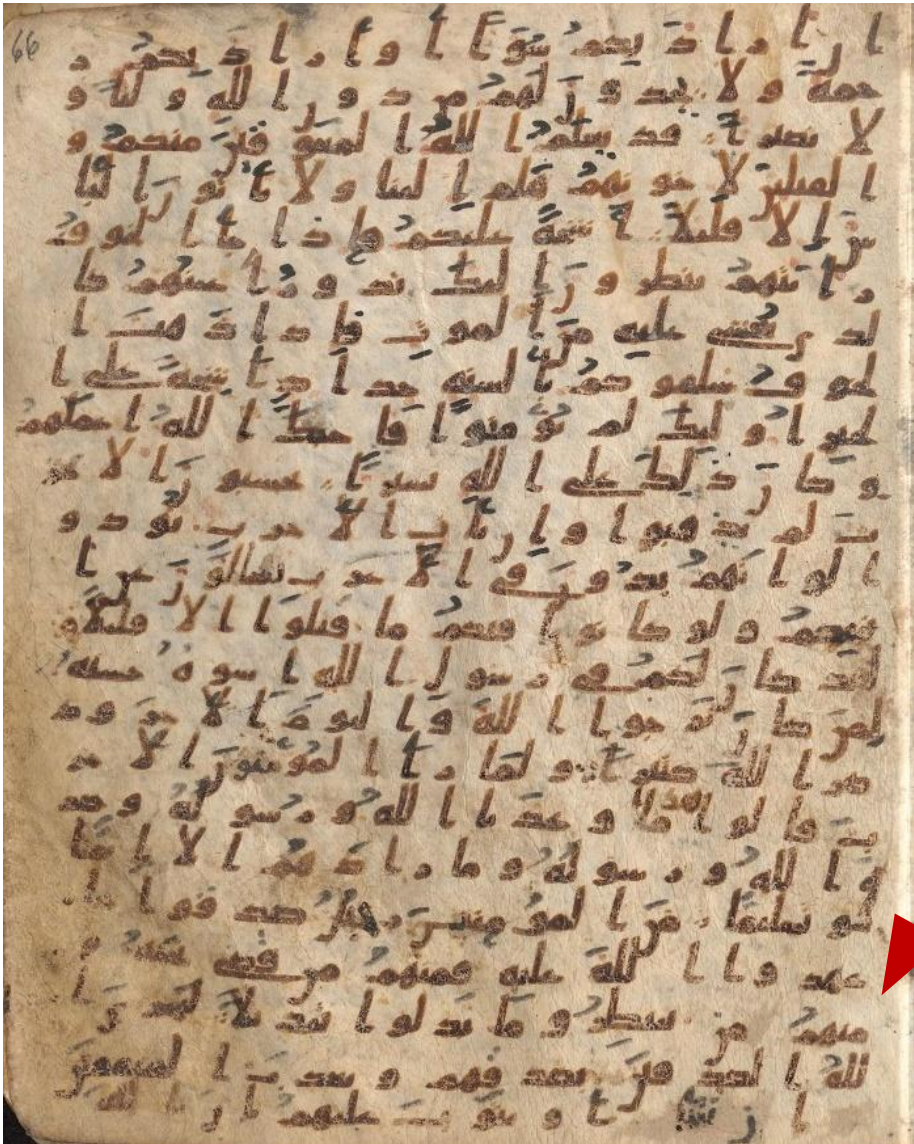
Dating: Before 800

Folio 2



Inclusion of the name of "Allah" like our present text.

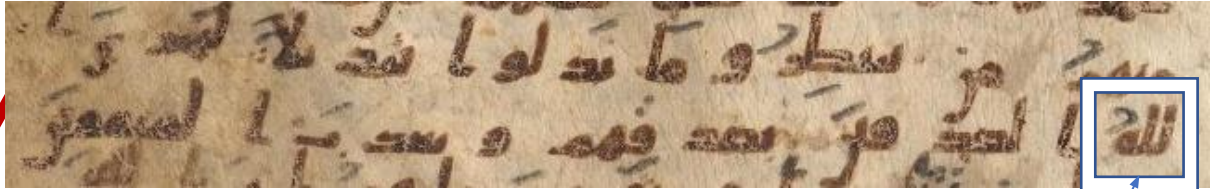
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa\\_unesco/039016B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa_unesco/039016B.jpg&dw=800)



Tübingen, Universitätsbibliothek: Ma VI 165

Dating: 649-675

Folio 66r



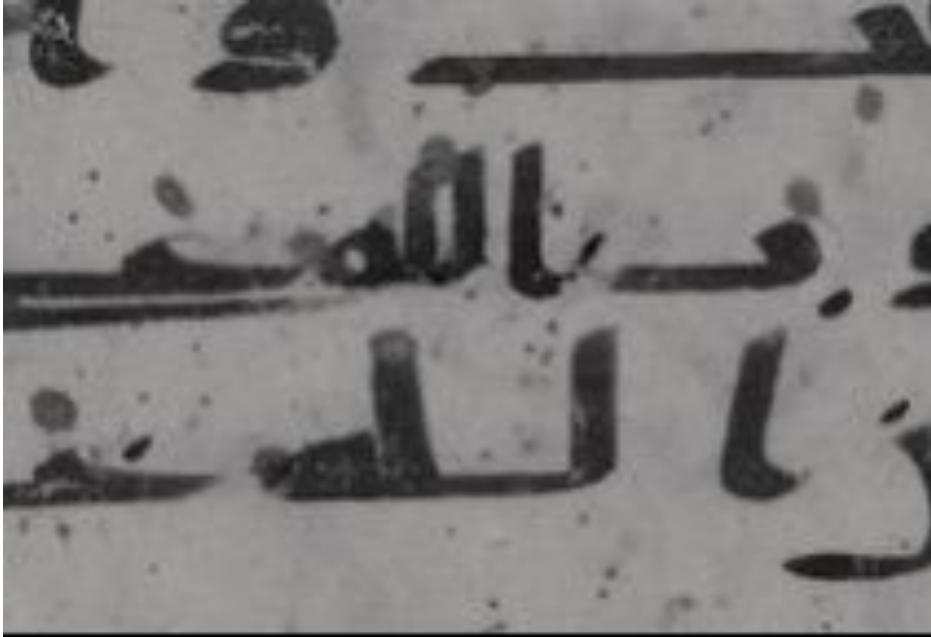
قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾ لِيَجْزِيَ  
اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p66r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p66r.jpg&dw=800)

# Example #3.3

## Q 33:73



NLR Marcel 11  
Folio 10v  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.



Cambridge, Cambridge University Library: Add. 1146

Dating: 700-900

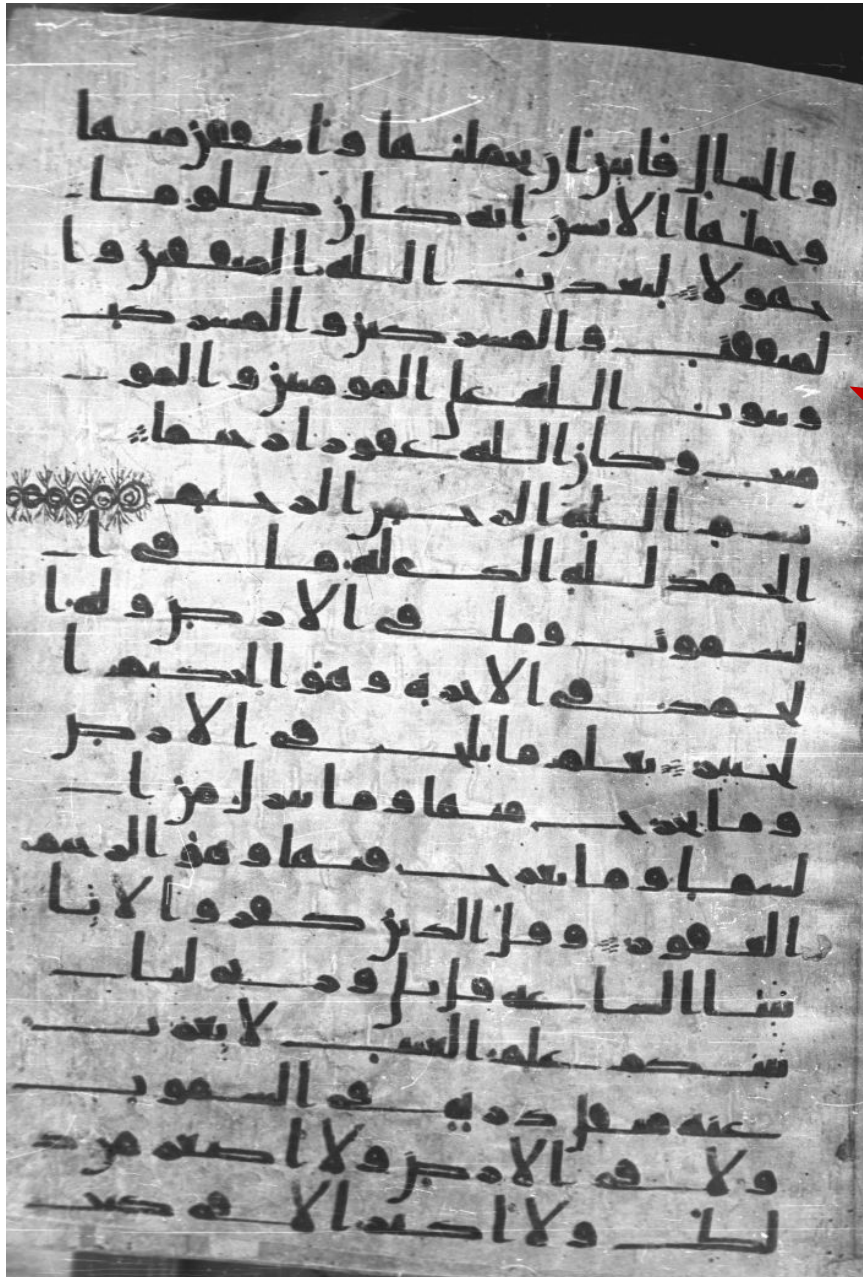
Folio 2r



لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٧٣

Inclusion of the name of "Allah" like our present text.

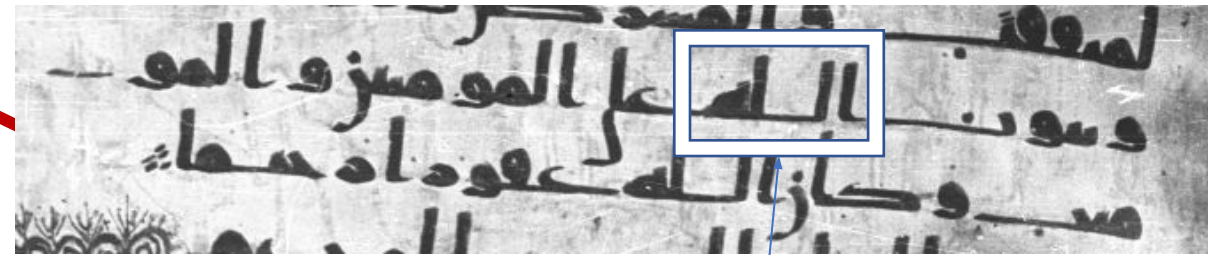
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Cambridge-MS\\_Add\\_1146/Cambridge-1146-2r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Cambridge-MS_Add_1146/Cambridge-1146-2r.jpg&dw=800)



Gotthelf-Bergsträßer-Archiv: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

Folio 189r



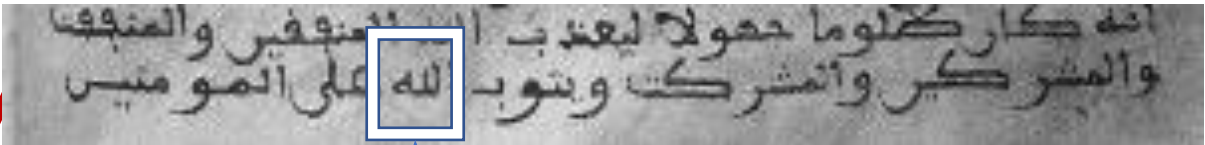
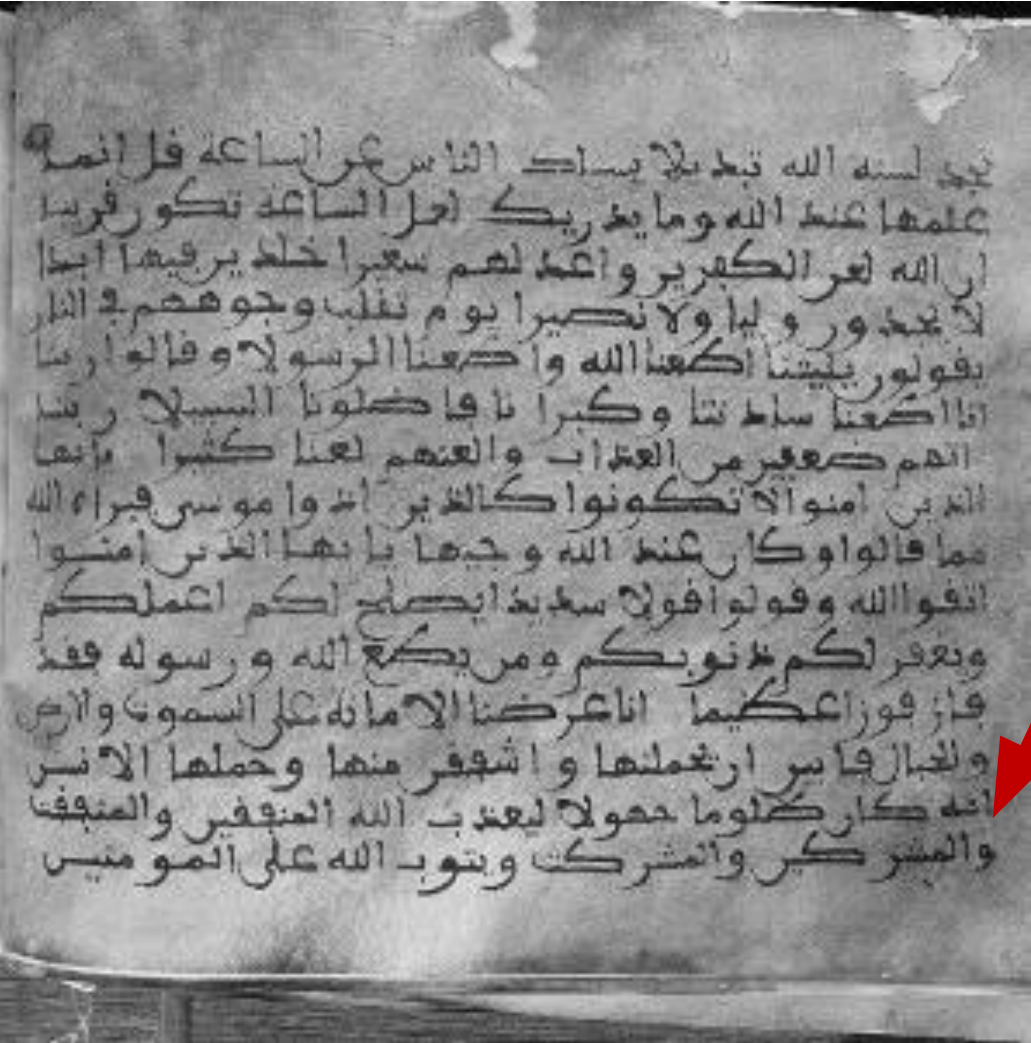
Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film42/E-Film-42-40a&dw=800>

Gotthelf-Bergsträsser-Archiv: Meknes, Privatbibliothek des  
Scherifen 'Abdarrahmān b. Zīdān: kufischer Korankodex

Dating: 750-900

Folio 272v



Inclusion of the name of "Allah" like our present text.

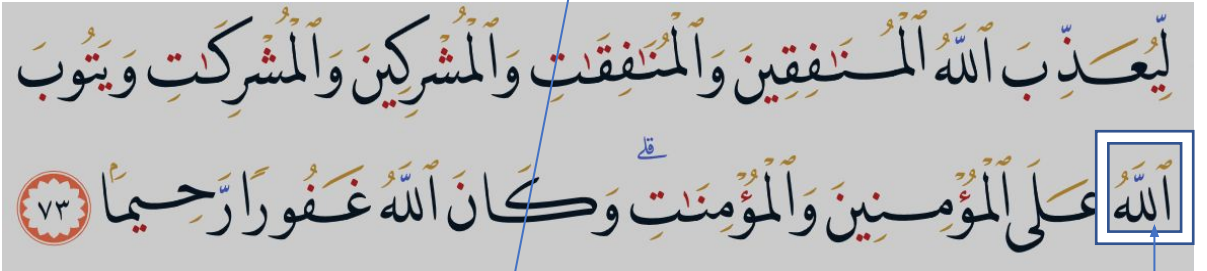
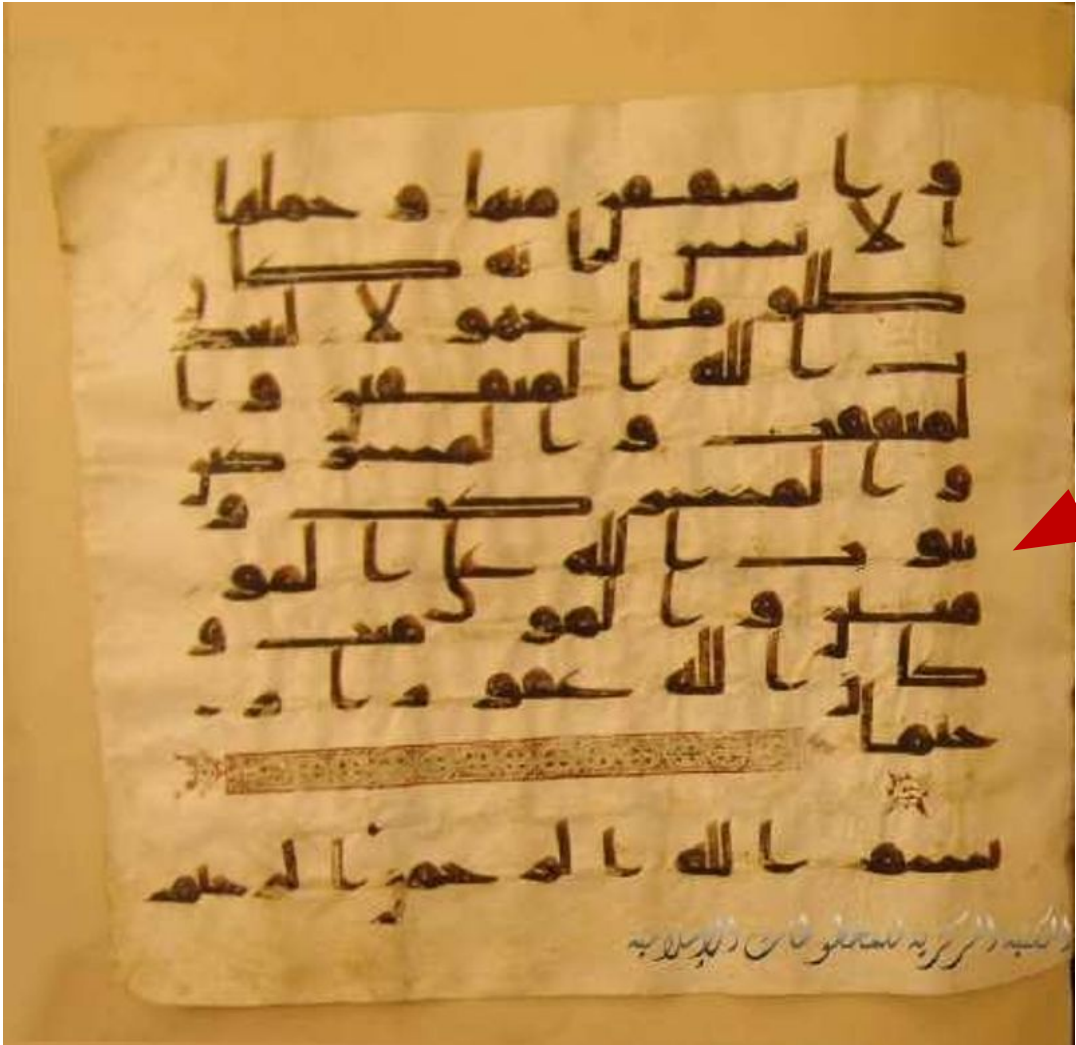
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film07\\_29.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film07_29.jpg&dw=800)

Kairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:

Großer Korankodex

Dating: After 700

Folio 741r



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/034-001a&dw=800>

Paris, Bibliothèque nationale de France: Arabe 340 (b)

Dating: 700-900

Folio 23v



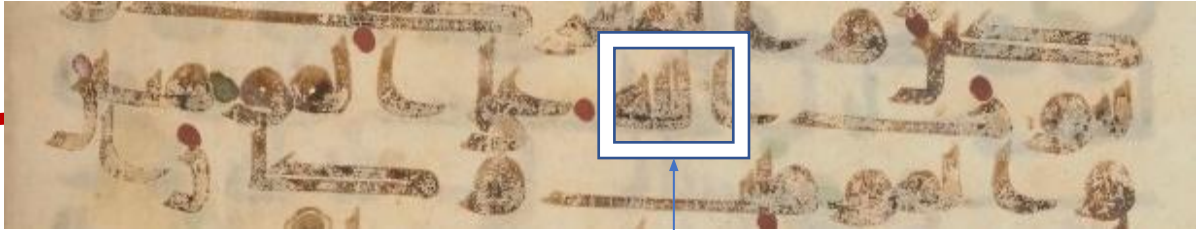
لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٧٣

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_340\\_b/Arabe\\_340\\_b\\_f23v.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_340_b/Arabe_340_b_f23v.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 359 (a)  
Dating: 750-1000  
Folio 70v



يُعَذِّبُ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ  
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

Inclusion of the name of "Allah" like our present text.

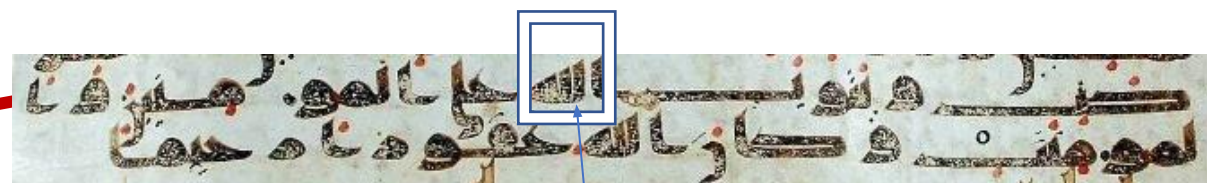
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_359\\_a/Arabe\\_359\\_a\\_f70v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_359_a/Arabe_359_a_f70v.jpg&dw=800)



Rampur Raza Library: No. 1, Korankodex (‘Alī b. Abī Ṭālib  
zugeschrieben)

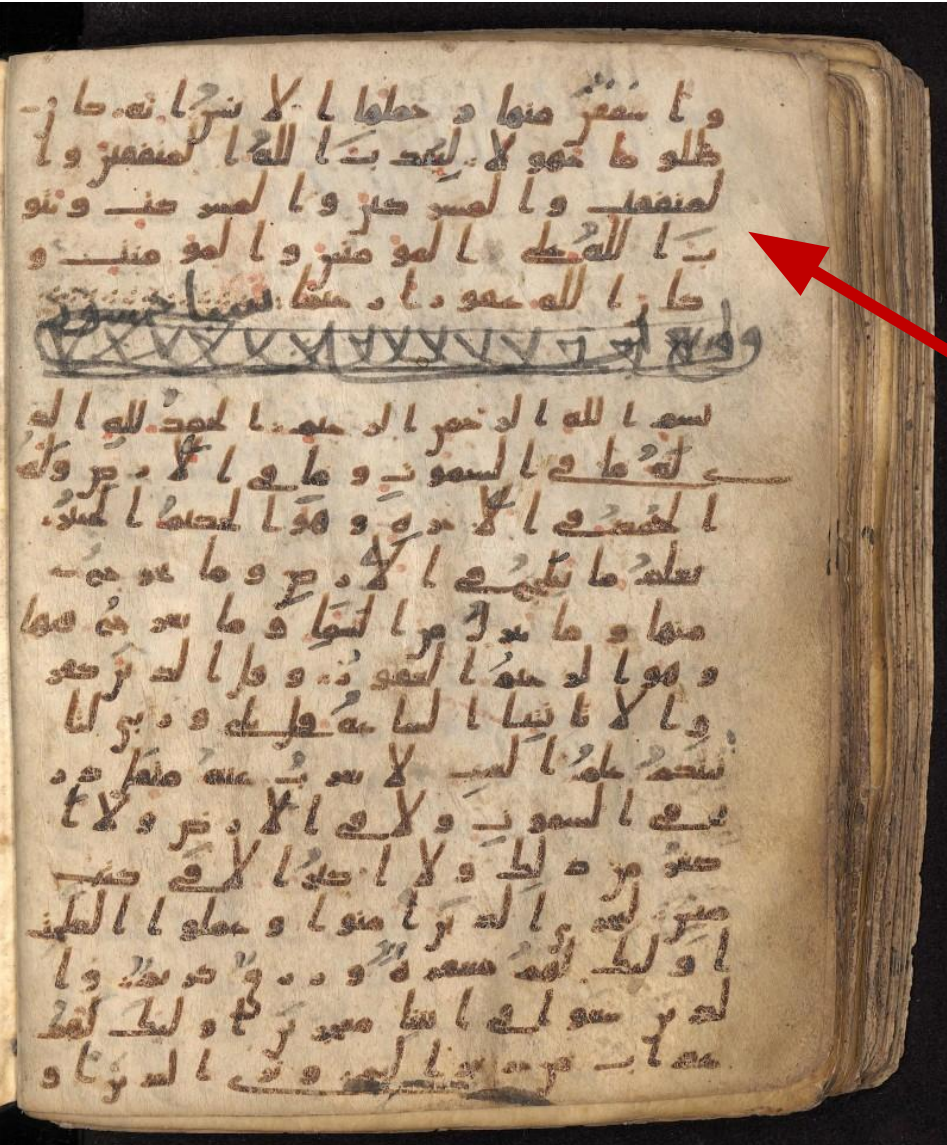
Dating: 750-900

Folio 249v



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/Rampur/DSC\\_0510.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0510.jpg&dw=800)



Tübingen, Universitätsbibliothek: Ma VI 165

Dating: 649-675

Folio 69v



يُعَذِّبُ اللهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ  
اللهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللهُ غَفُورًا رَحِيمًا ٧٣

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p69v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p69v.jpg&dw=800)

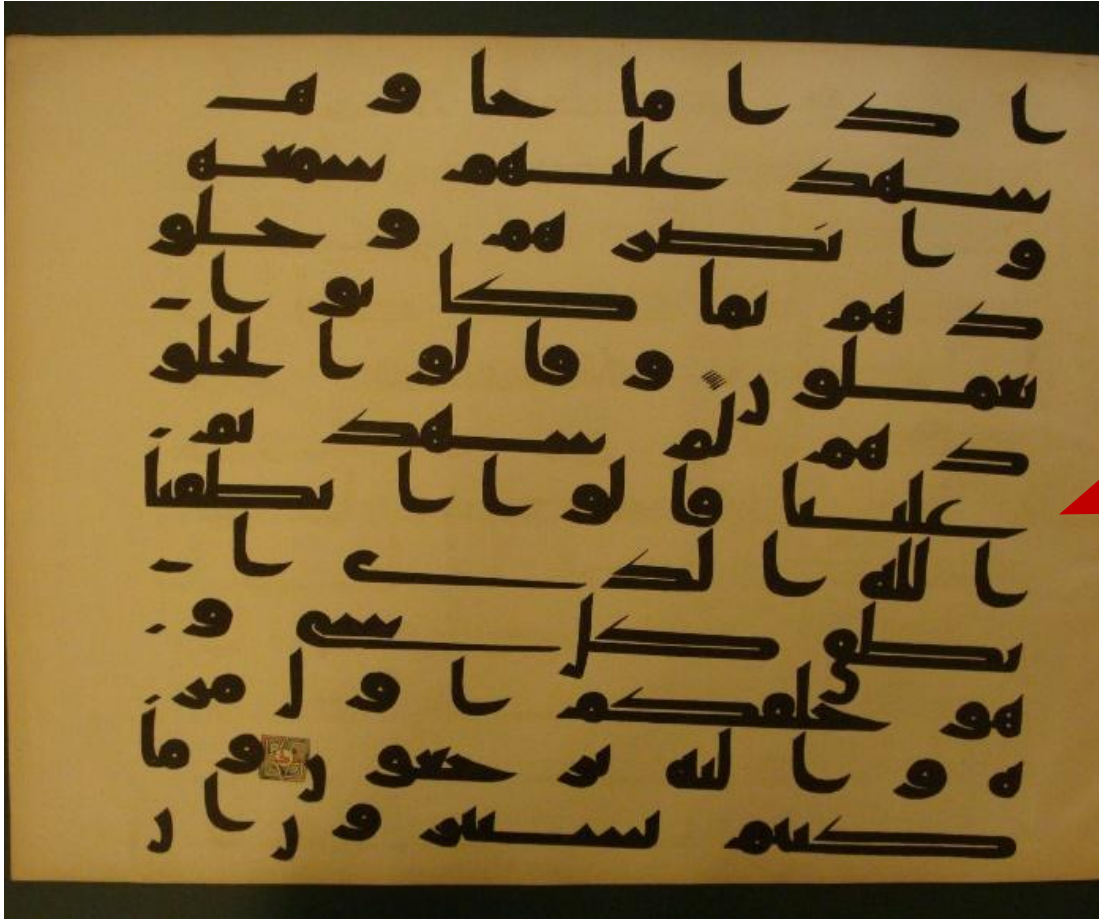
# Example #3.4

## Q 41:21



NLR Marcel 11  
Folio 12v  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.



Berlin, Staatsbibliothek: Kodex Samarkand (Faksimiledruck  
Sankt Petersburg 1905)

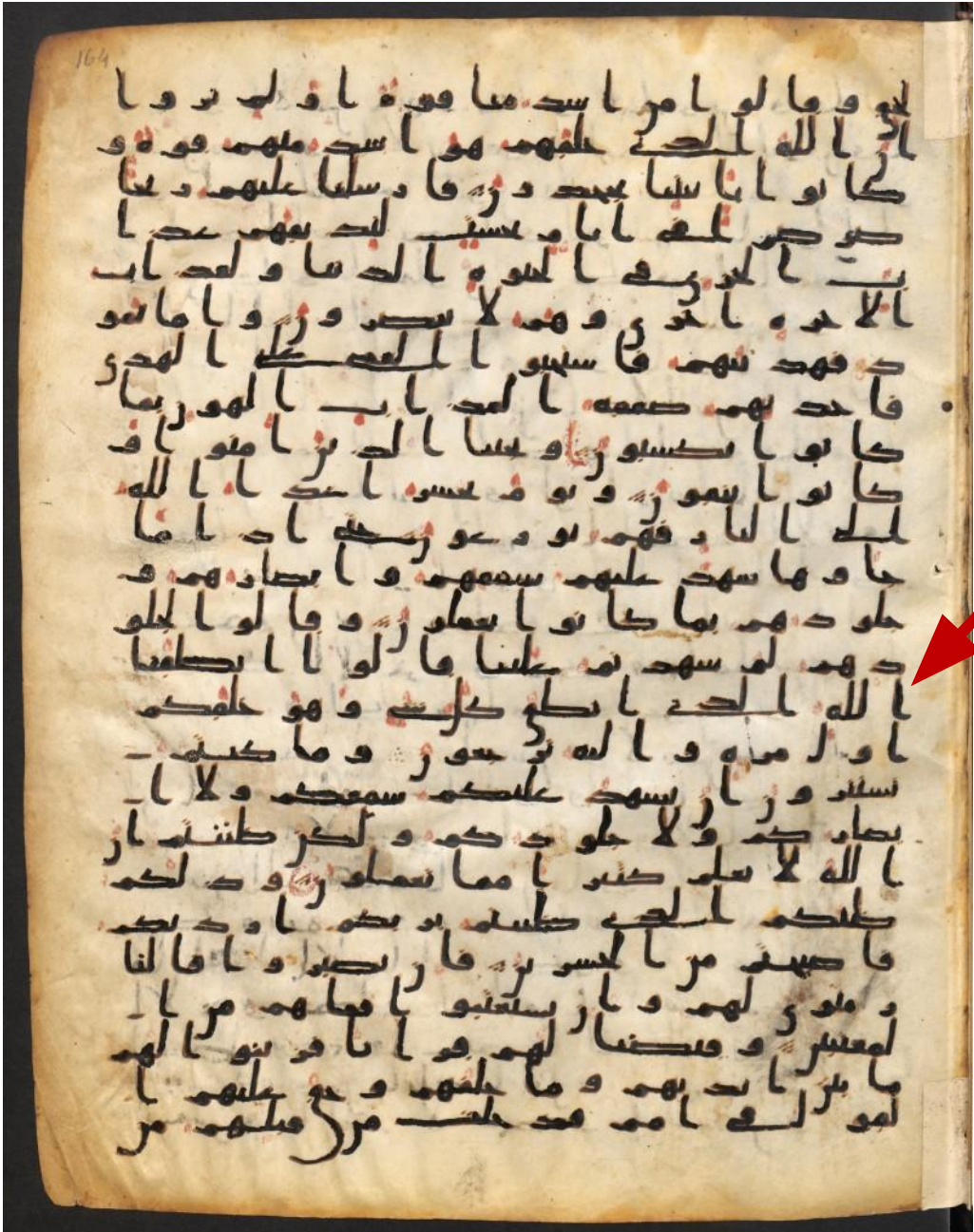
Dating: 700-850

Folio 342r



Inclusion of the name of "Allah" like our present text.

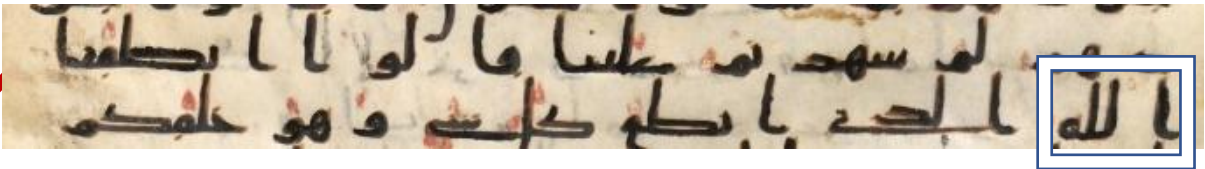
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/Samarkand/Samarkand-42-11.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Samarkand/Samarkand-42-11.jpg&dw=800)



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

Dating: 662-765

Folio 164r



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein II 1913/00000331.jpg&dw=800>



Gotthelf-Bergsträßer-Archiv: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M  
Dating: Before 800  
Folio 225r



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film43/E-Film-43-36a&dw=800>



Gotthelf-Bergsträsser-Archiv: Meknes, Privatbibliothek des  
Scherifen 'Abdarrahmān b. Zīdān: kufischer Korankodex

Dating: 750-900

Folio 303v/304r



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film08\\_23.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film08_23.jpg&dw=800)





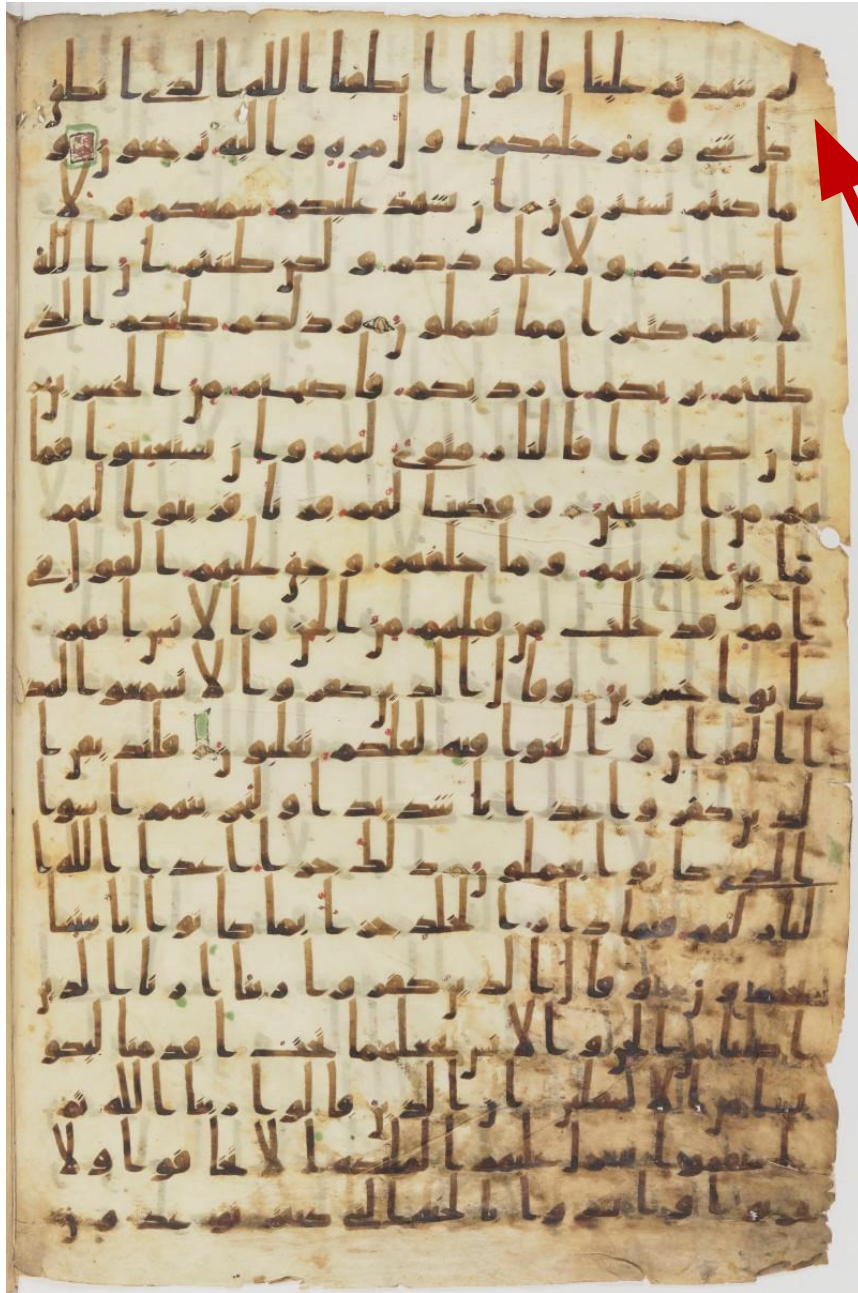
Kairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Großer Korankodex  
Dating: After 700  
Folio 844v



وَقَالُوا مَجْلُودِهِمْ لَمْ شَهِدْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي  
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا

Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/041-009b&dw=800>



Paris, Bibliothèque nationale de France: Arabe 335  
Dating: Before 800  
Folio 6v



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_335/Arabe\\_335\\_f6v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_335/Arabe_335_f6v.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 338 (a)  
Dating: 700-900  
Folio 8r



وَقَالُوا مَجْلُودِهِمْ لَمْ شَهِدْ عَلَيْنَا قَالُوا أَنْطَقْنَا اللَّهَ الَّذِي  
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_338\\_a/Arabe\\_338\\_a\\_f6r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_338_a/Arabe_338_a_f6r.jpg&dw=800)



Rampur Raza Library: No. 1, Korankodex (‘Alī b. Abī Ṭālib  
 zugeschrieben)

Dating: 750-900

Folio 281v



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
 Koran/Rampur/DSC\\_0574.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0574.jpg&dw=800)

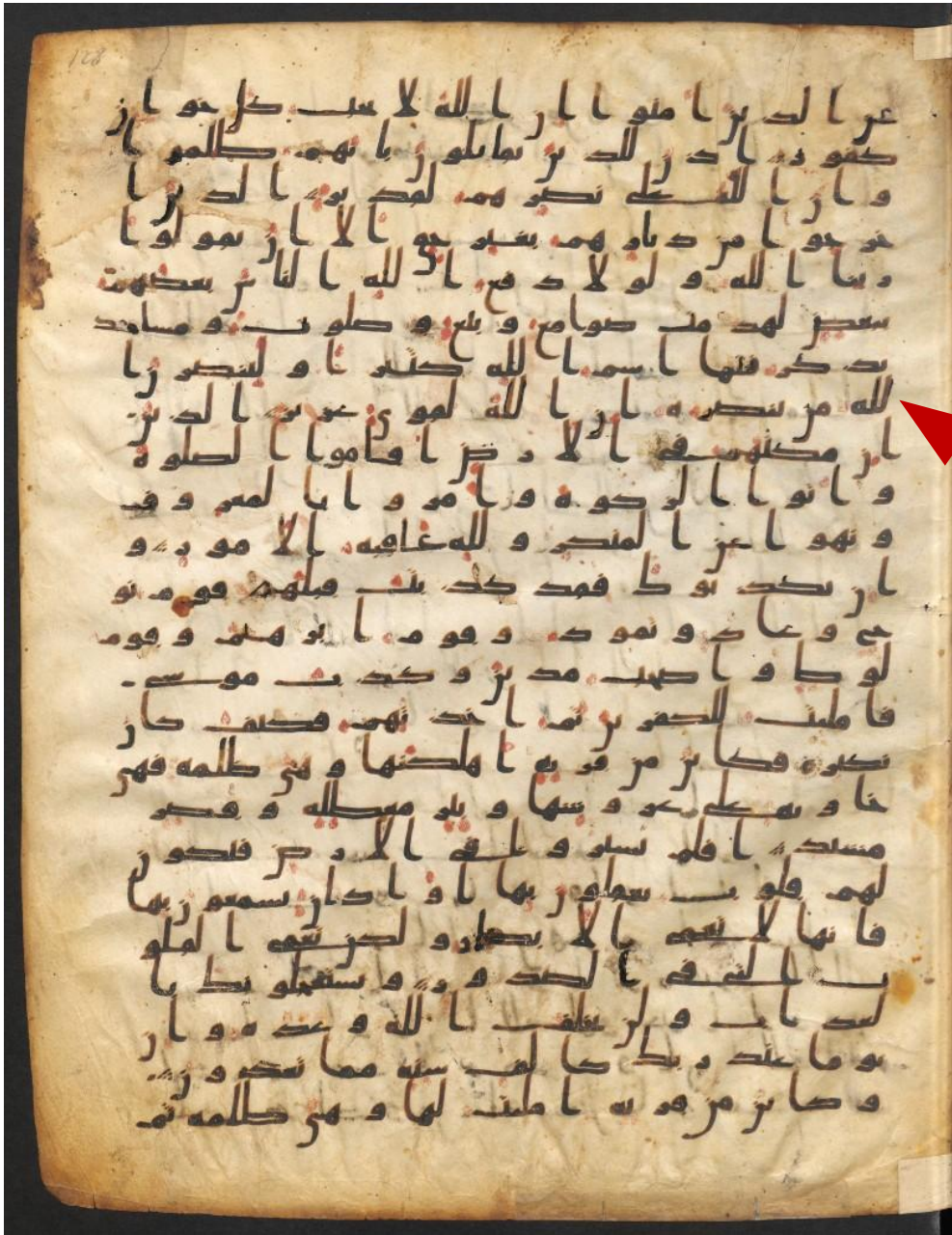
# Example #3.5

## Q 22:40



NLR Marcel 13  
Folio 20v  
Dating: 8th century

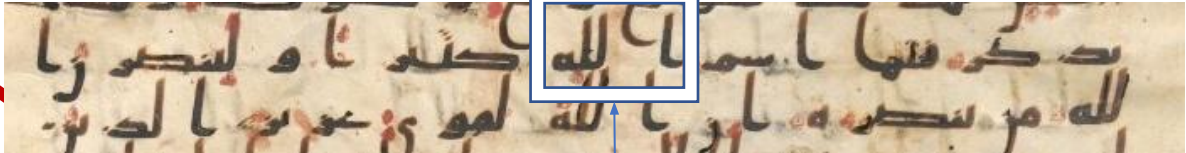
Brubaker p. 34: Post-production insertion of “Allah”.



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

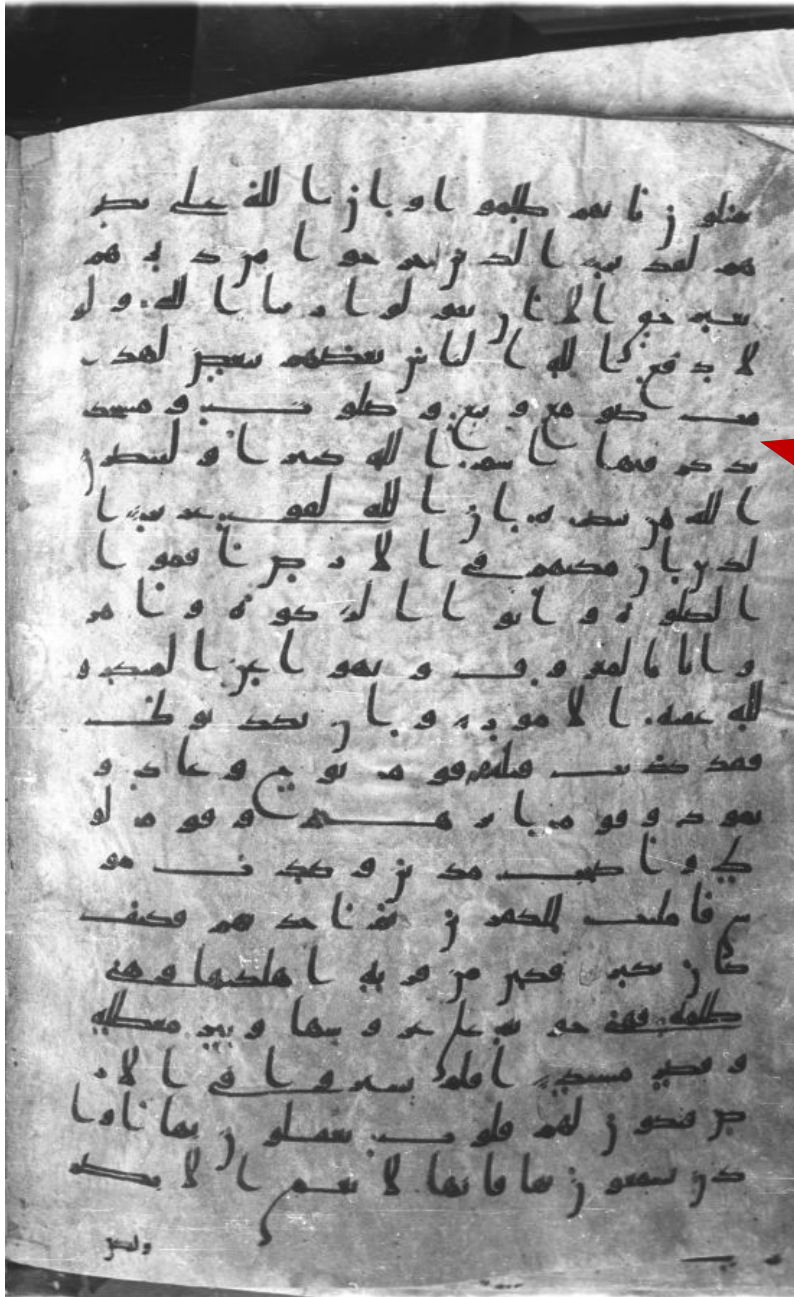
Dating: 662-765

Folio 128r



Inclusion of the name of "Allah" like our present text.

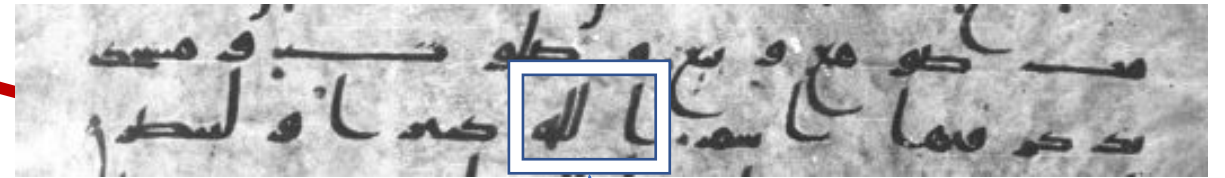
<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein II 1913/00000259.jpg&dw=800>



Gotthelf-Bergsträßer-Archiv: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

Folio 119v



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film41/E-Film-41-05b&dw=800>



Gotthelf-Bergsträßer-Archiv: "Saray Medina 1b" (= Istanbul, Topkapı Sarayı Müzesi: M 3)

Dating: 700-900

Folio 83v



صَوْمِمْعُ وَيِيعُ وَصَلَوَاتُ وَمَسْجِدُ يَذْكُرُ فِيهَا اسْمُ اللَّهِ  
كَثِيرًا وَلِيَنْصُرَ اللَّهُ مَنْ يَنْصُرُهُ وَإِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film29/E-Film-29-23.jpg&dw=800>





Gotthelf-Bergsträsser-Archiv: Meknes, Privatbibliothek des  
Scherifen 'Abdarrahmān b. Zīdān: kufischer Korankodex

Dating: 750-900

Folio 217v/218r

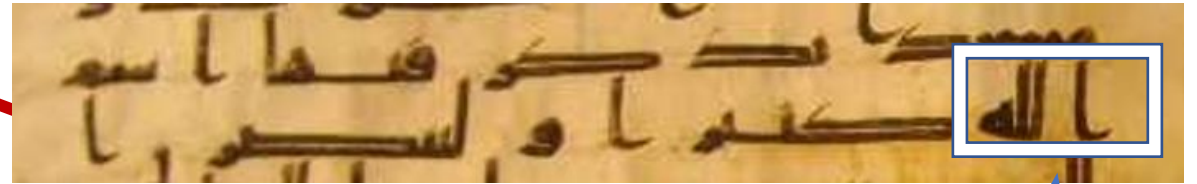


Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film06\\_11.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film06_11.jpg&dw=800)



Kairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Großer Korankodex  
Dating: After 700  
Folio 576r



صَوِّمِمْعُ وَيِيعُ وَصَلَوَاتُ وَمَسْجِدُ يَذْكُرُ فِيهَا اسْمُ اللهِ  
كَثِيرًا وَلِيَنْصُرَنَّ اللهُ مَنْ يَنْصُرُهُ وَإِنَّ اللهَ لَقَوِيٌّ عَزِيزٌ

Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/022-015a&dw=800>

Kopenhagen, Dänische Königliche Bibliothek: Cod. Arab. 38

Dating: 700-900

Folio 47v



Inclusion of the name of "Allah" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Kobenhavn/Cod Arab 38/Cod Arab 38-047b.tif&dw=8>

Leiden, Universiteitsbibliotheek: Or. 6814

Dating: 680-798

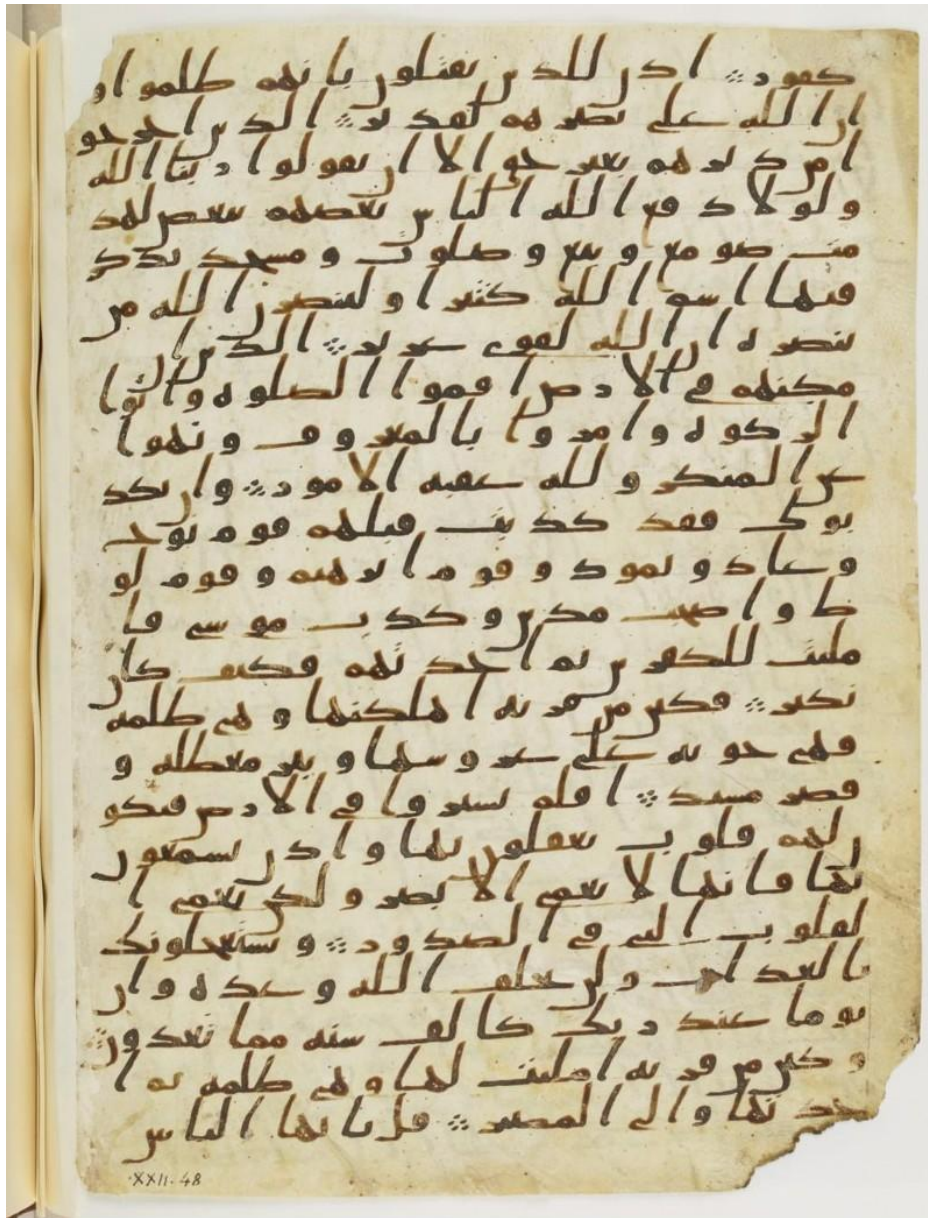
Folio 24r



صَوْمِعُ وَيَبِيعُ وَصَلَوَاتٌ وَمَسْجِدٌ يَذْكُرُ فِيهَا اسْمَ اللَّهِ  
كَثِيرًا وَلِيَنْصُرَ اللَّهُ مَنْ يَنْصُرُهُ وَإِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

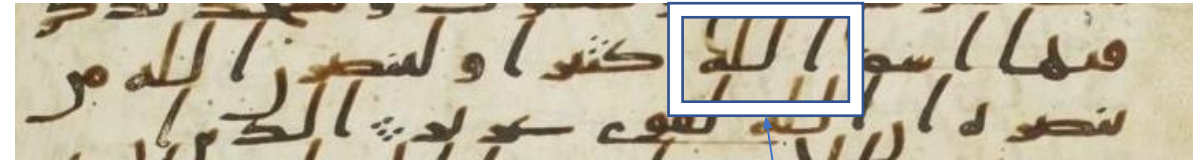
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Or.6814/UBLOHS\\_Or\\_6814\\_f024a.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Or.6814/UBLOHS_Or_6814_f024a.jpg&dw=800)



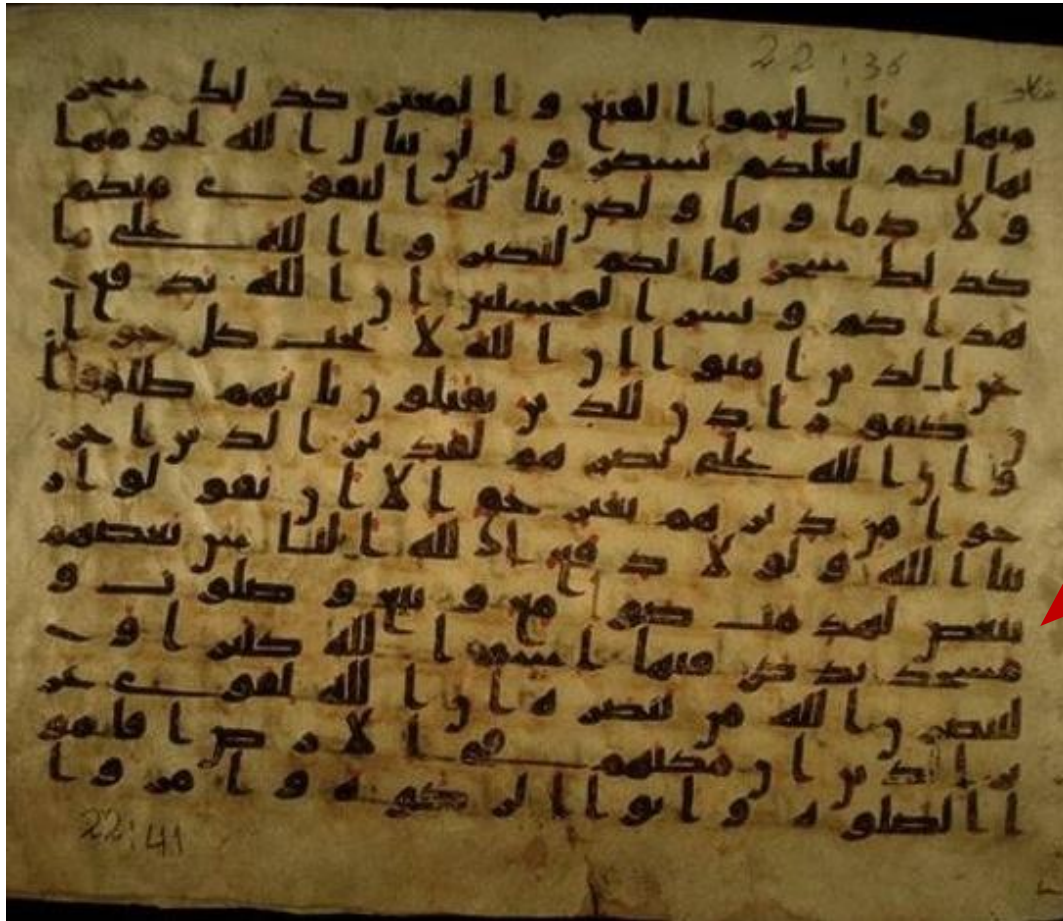
Source gallica.bnf.fr / Bibliothèque nationale de France

Paris, Bibliothèque nationale de France: Arabe 328 (c)  
Dating: 568-645  
Folio 84v



Inclusion of the name of "Allah" like our present text.

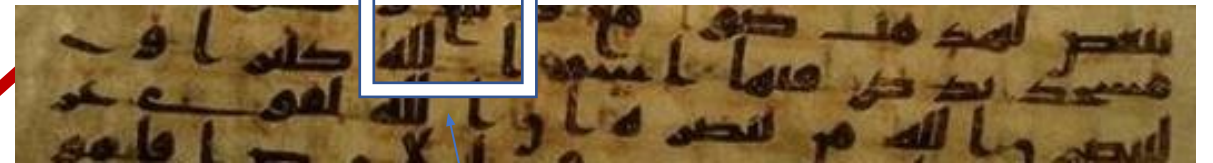
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_328/328\\_f176.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_328/328_f176.jpg&dw=800)



Sanaa, Dār al-Maḥṭūṭāt: DAM 15-25.1

Dating: Before 800

Folio 1



صَوِّمِ مَعُ وَيِيعُ وَصَلَوَاتُ وَمَسْجِدُ يَذْكُرُ فِيهَا اسْمُ اللَّهِ  
كَثِيرًا وَلِيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ وَإِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

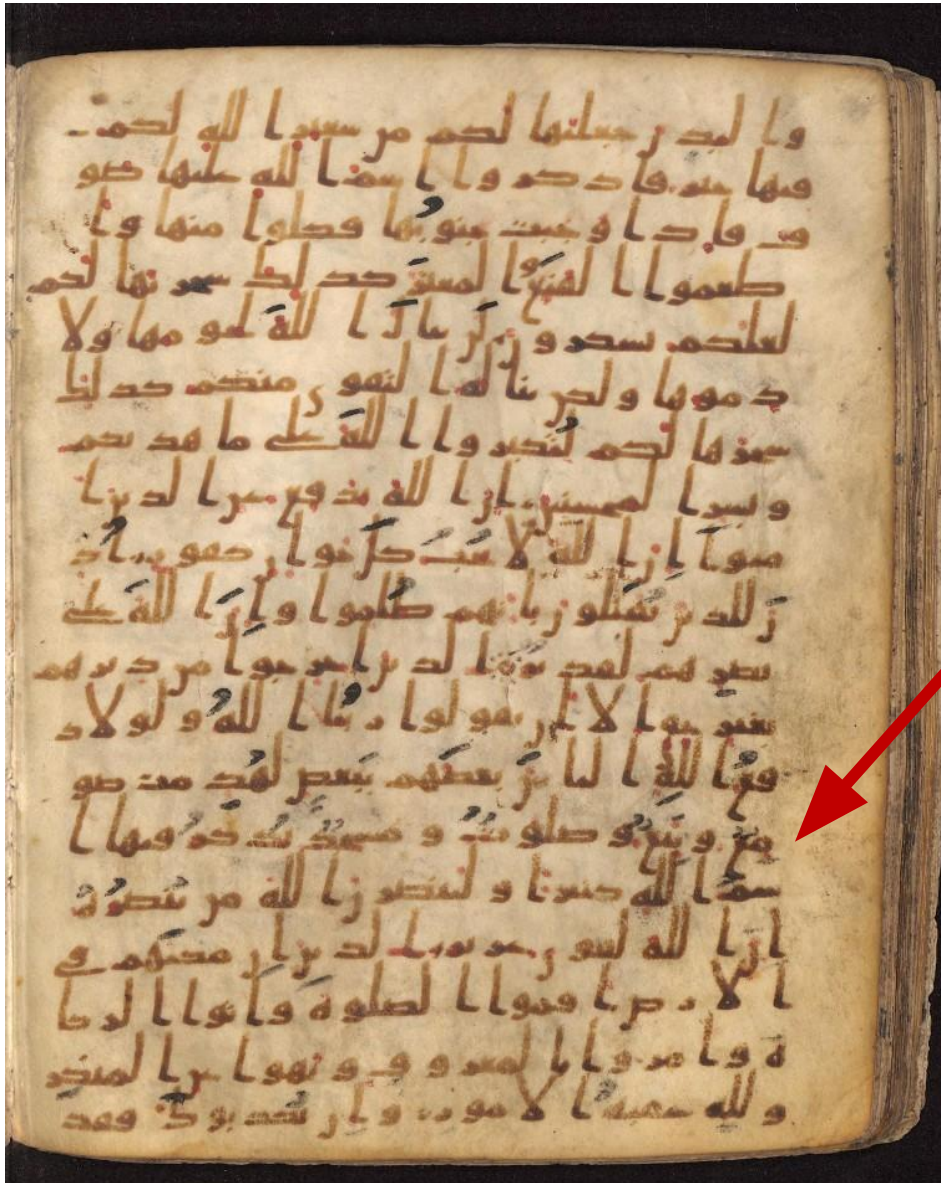
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa\\_unesco/160287B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/sanaa_unesco/160287B.jpg&dw=800)

Tübingen, Universitätsbibliothek: Ma VI 165

Dating: 649-675

Folio 26v



صَوْمِعُ وَيَعُ وَصَلَوَاتُ وَمَسْجِدُ يَذْكُرُ فِيهَا اسْمُ اللَّهِ  
كثيراً ولينصر الله من ينصره وإن الله لَقَوِيٌّ عَزِيزٌ

Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p26v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p26v.jpg&dw=800)

# Example #3.6

## Q 24:51

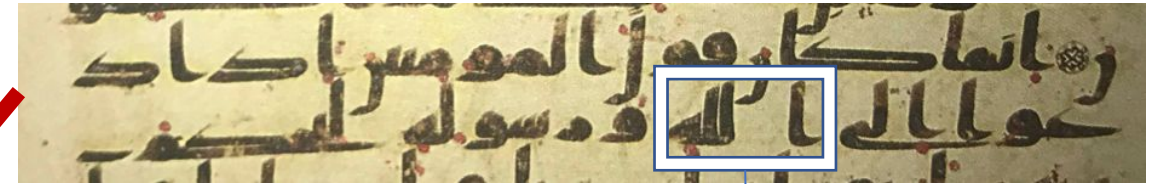
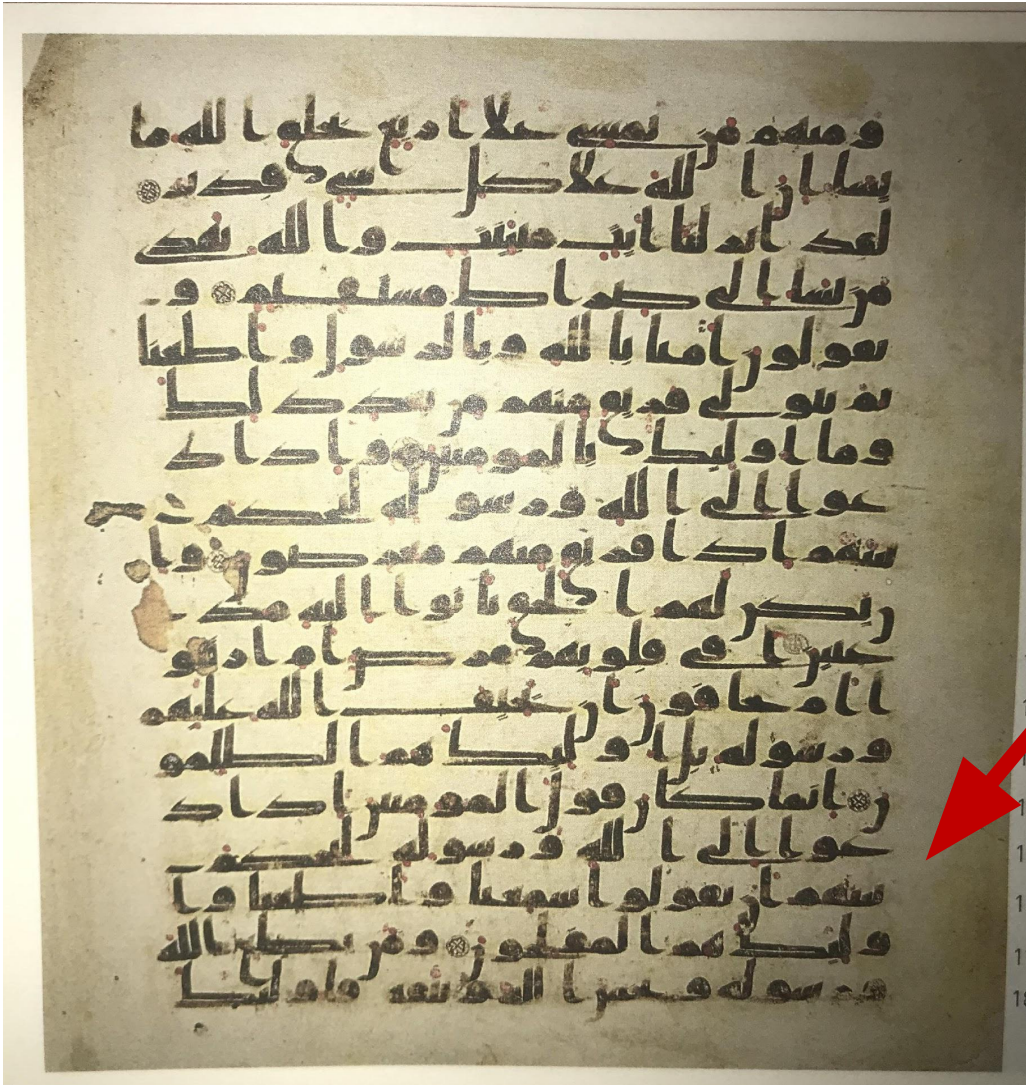


NLR Marcel 13  
Folio 23r  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.



Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
Altıkulaç, al-Muşhaf al-sharif:  
Folio 226v  
Dating: 8th century

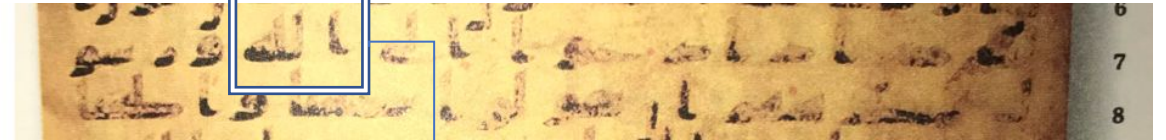
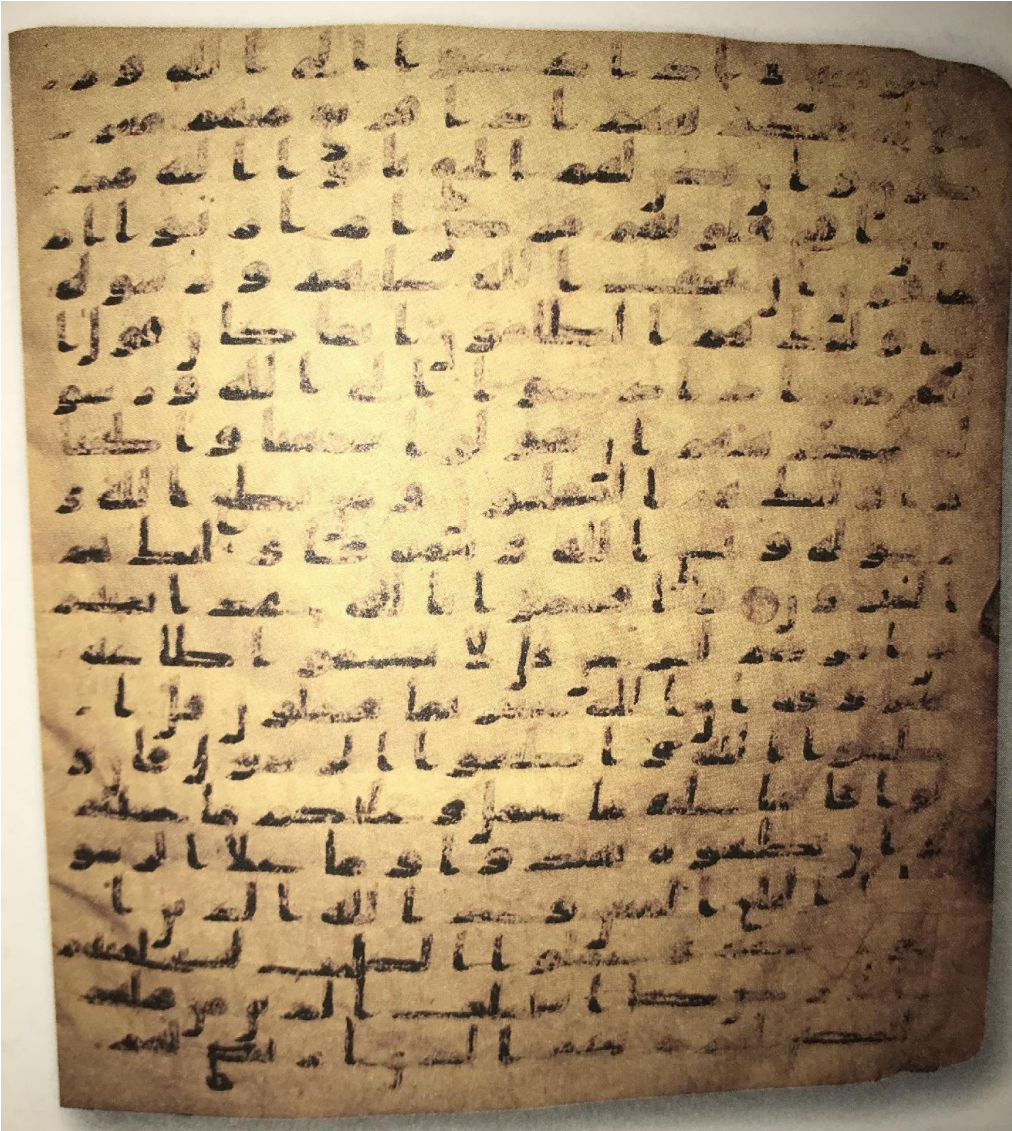


Same reading 'Allah' as our current text

The “Qur’ān Of ‘Alī b. Abī Ṭālib” (The Ṣan‘ā’ Muṣḥaf)

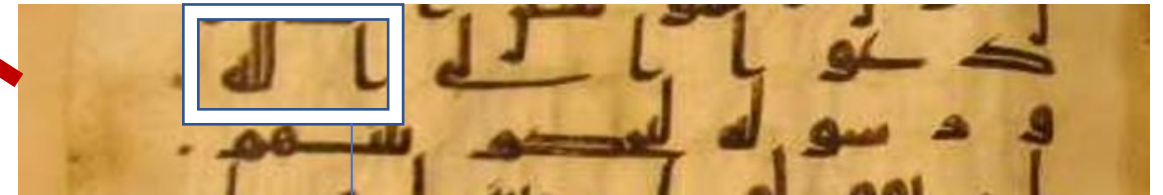
Folio 91v

Dating: 1st / 2nd Century Hijra



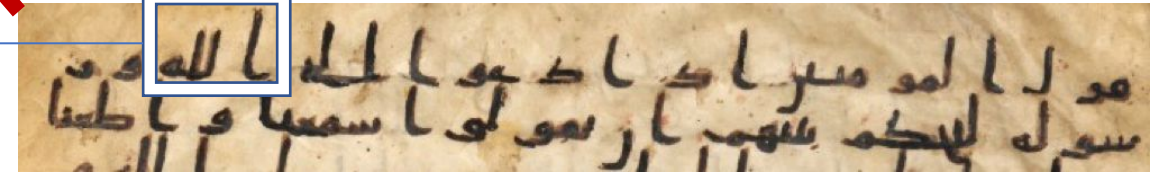
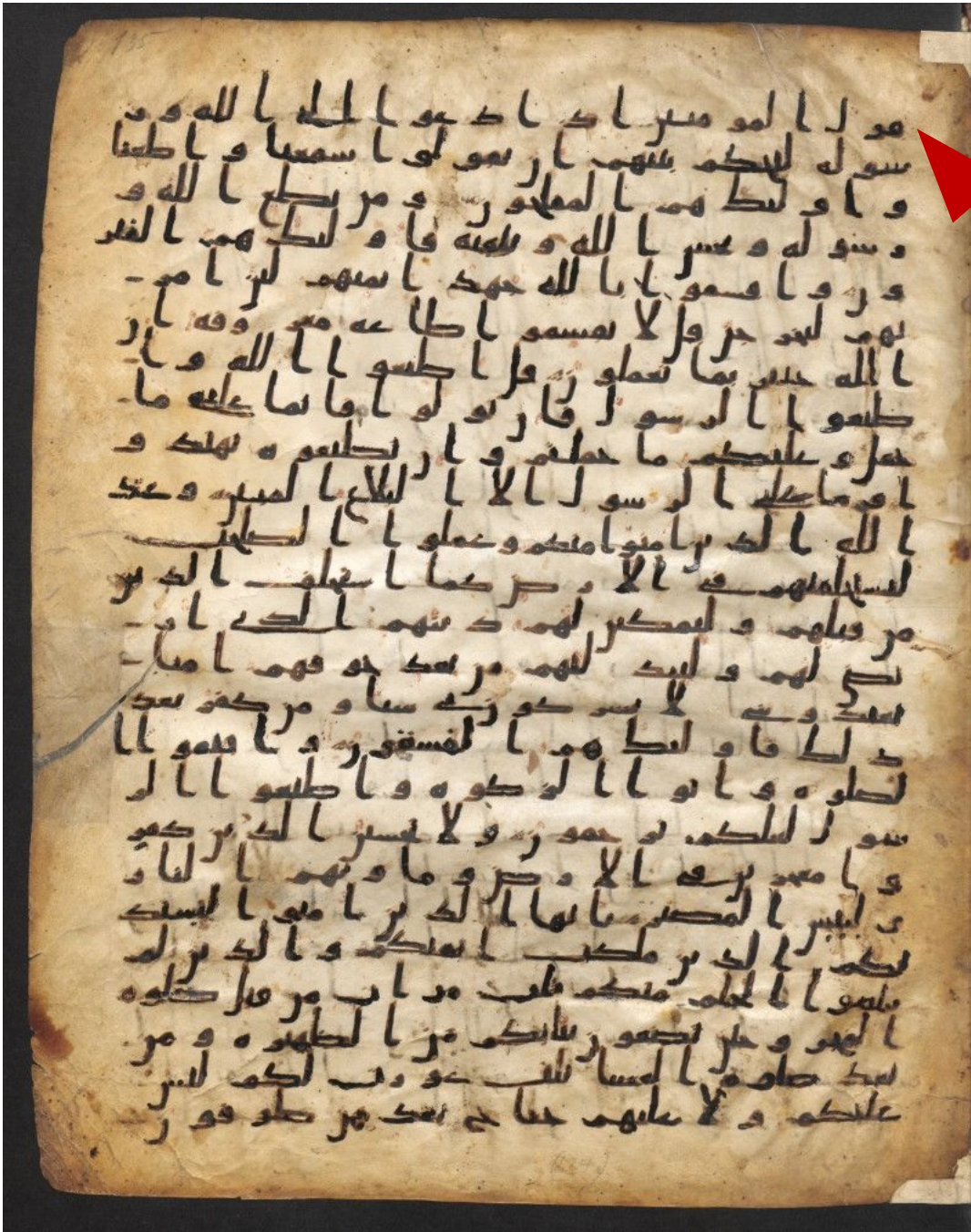
Same reading ‘Allah’ as our current text

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya  
Great Koran Codex  
Dating: After 700  
Folio 607r



Same reading 'Allah' as our current text

Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 135r



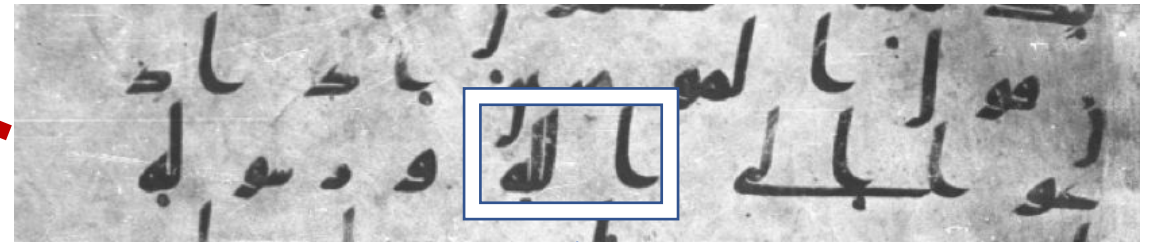
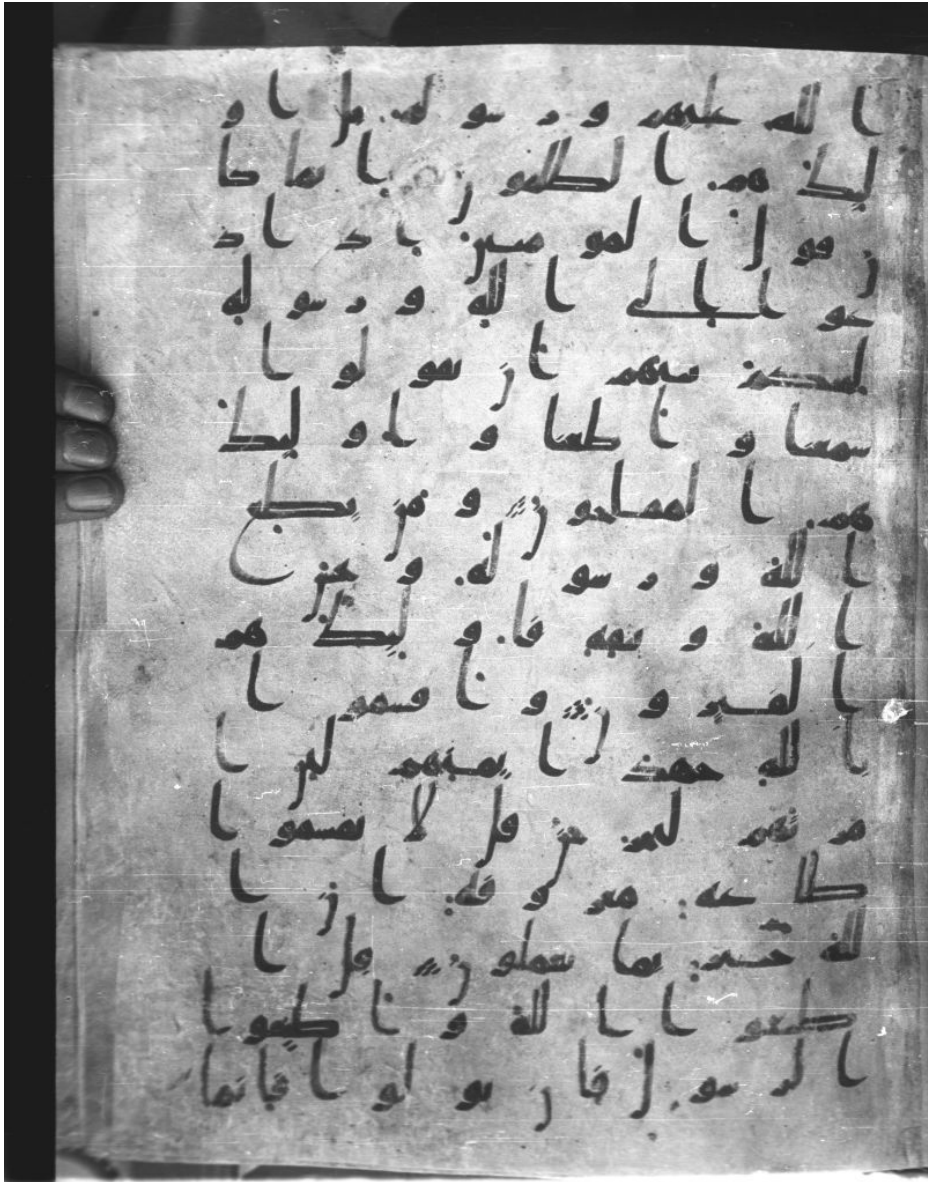
Same reading 'Allah' as our current text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000273.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000273.jpg&dw=800)

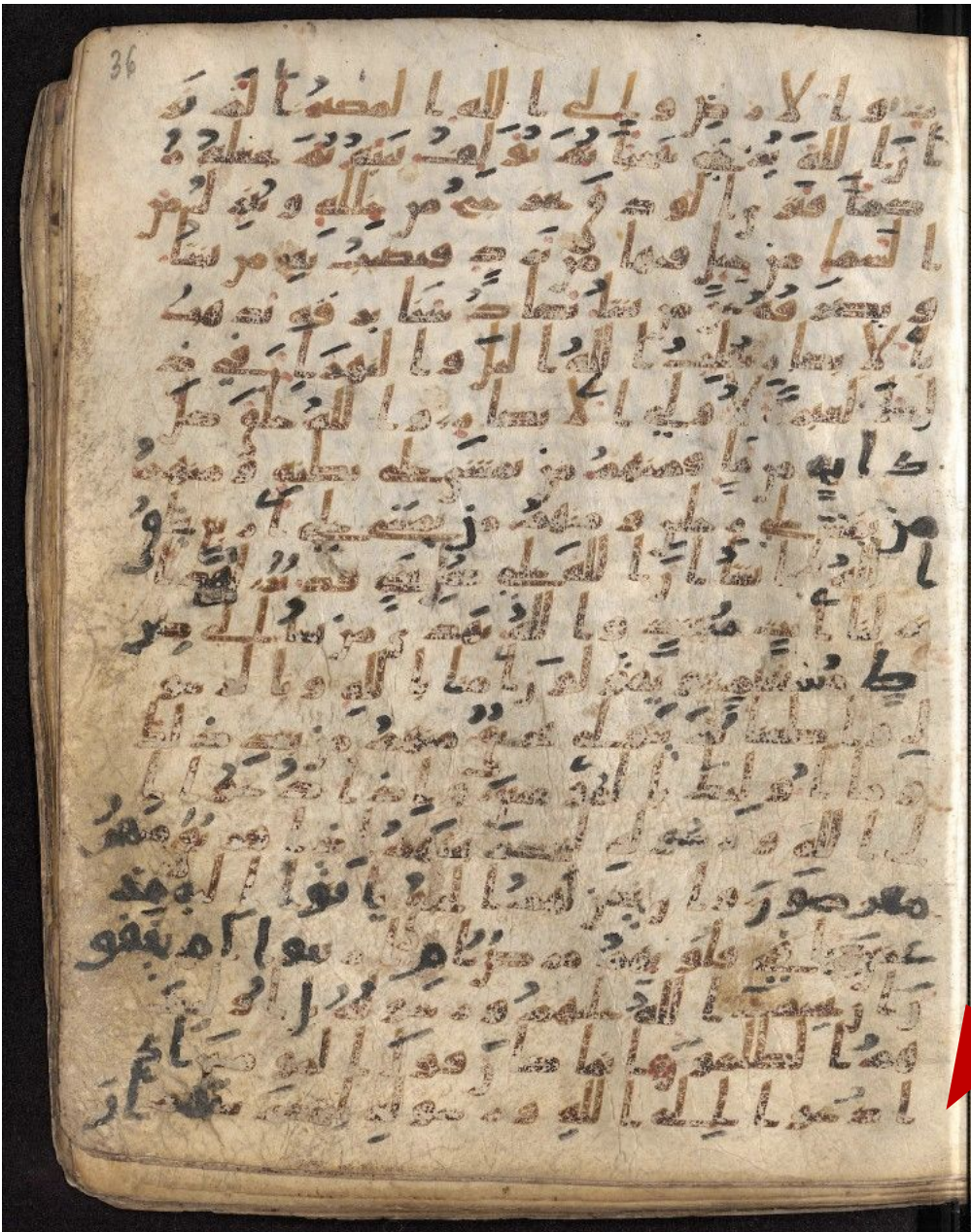
Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

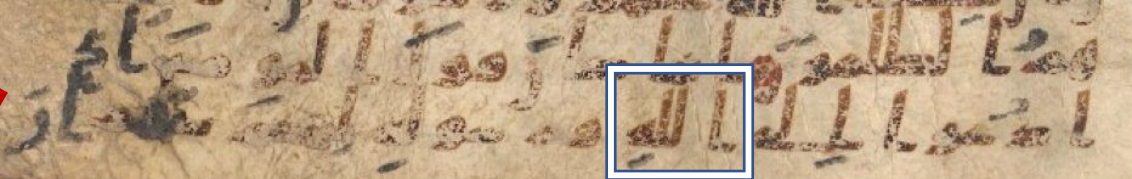
Folio 133r



Same reading 'Allah' as our current text



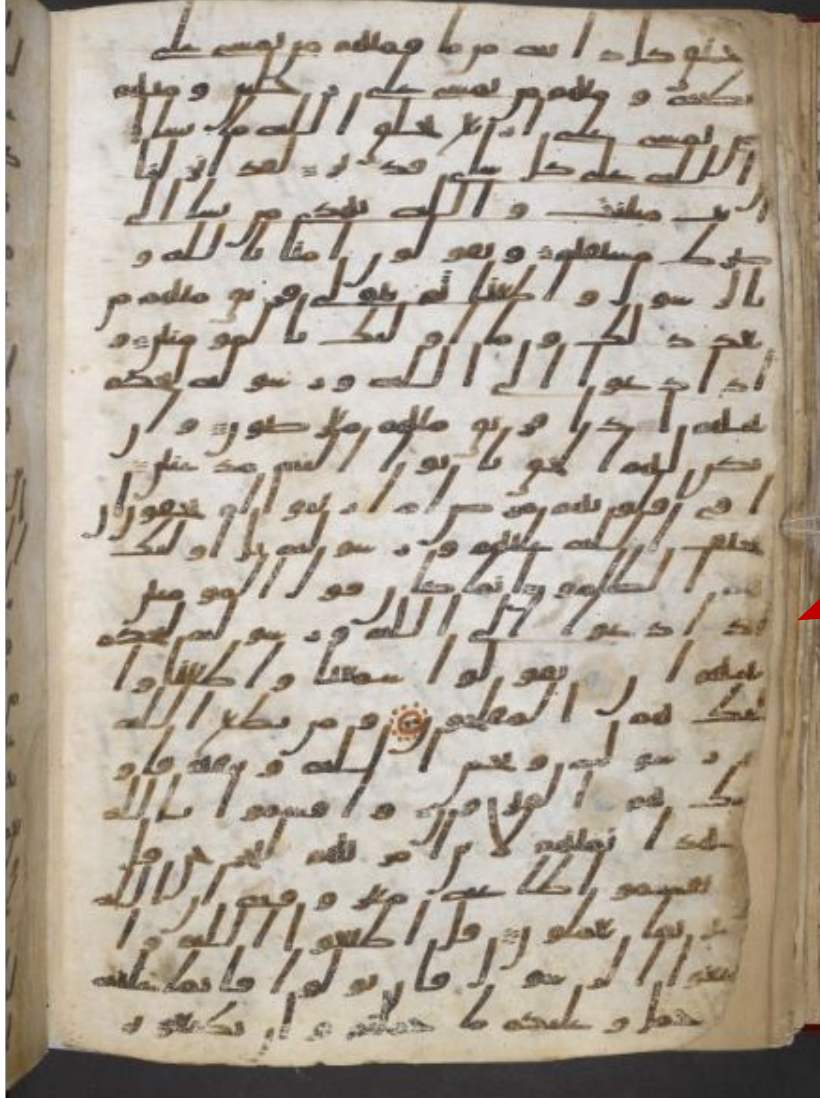
Tübingen, University Library: Ma VI 165  
Dating: 649-675  
Folio 36r



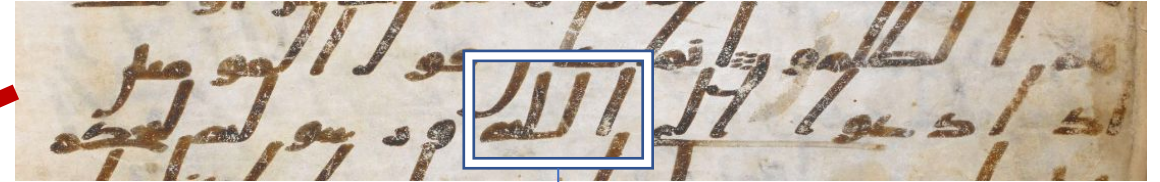
الظالمون ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

Same reading 'Allah' as our current text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p36r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p36r.jpg&dw=800)



London, British Library: Or. 2165  
Dating: Before 750  
Folio 68v



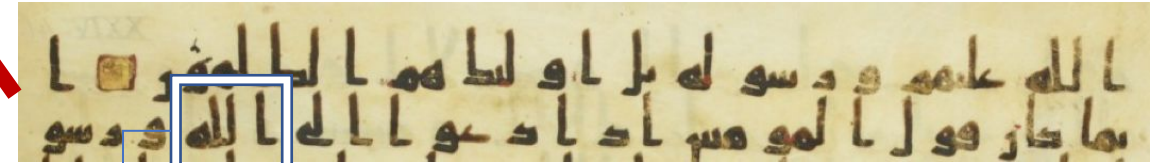
الظالمون ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

Same reading 'Allah' as our current text

Paris, Bibliothèque nationale de France: Arabe 327

Dating: 700-900

Folio 5v

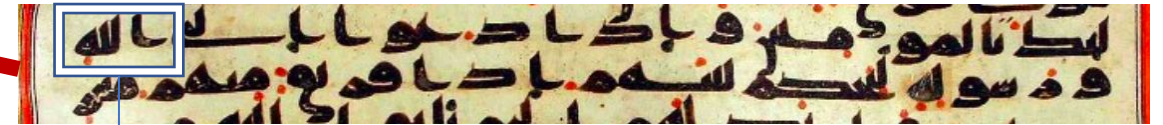


Same reading 'Allah' as our current text

<https://gallica.bnf.fr/ark:/12148/btv1b84152062/f16.highres>



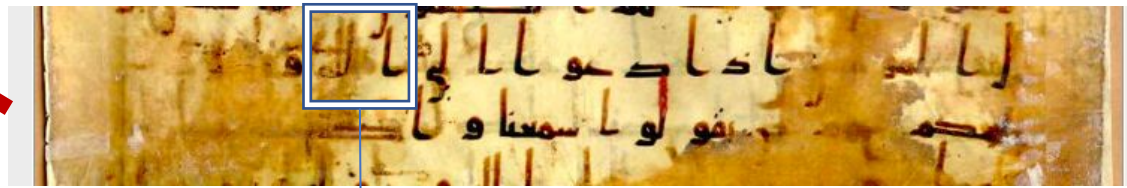
Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)  
Dating: 750-900  
Folio 205v



Same reading 'Allah' as our current text

<https://corpuscoranicum.de/handschriften/index/sure/24/vers/51?handschrift=878>

Saint Petersburg, Институт восточных рукописей  
Российской академии наук: E-20  
Dating: 775-995  
Folio 32r



Same reading 'Allah' as our current text

# Example #3.7

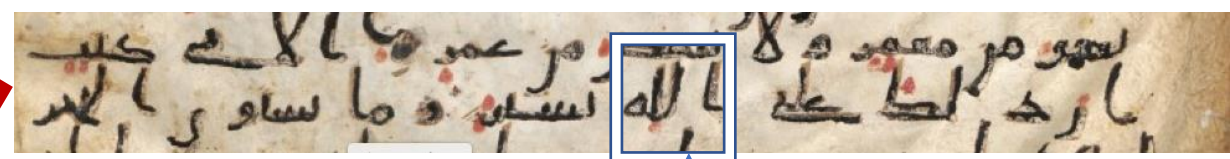
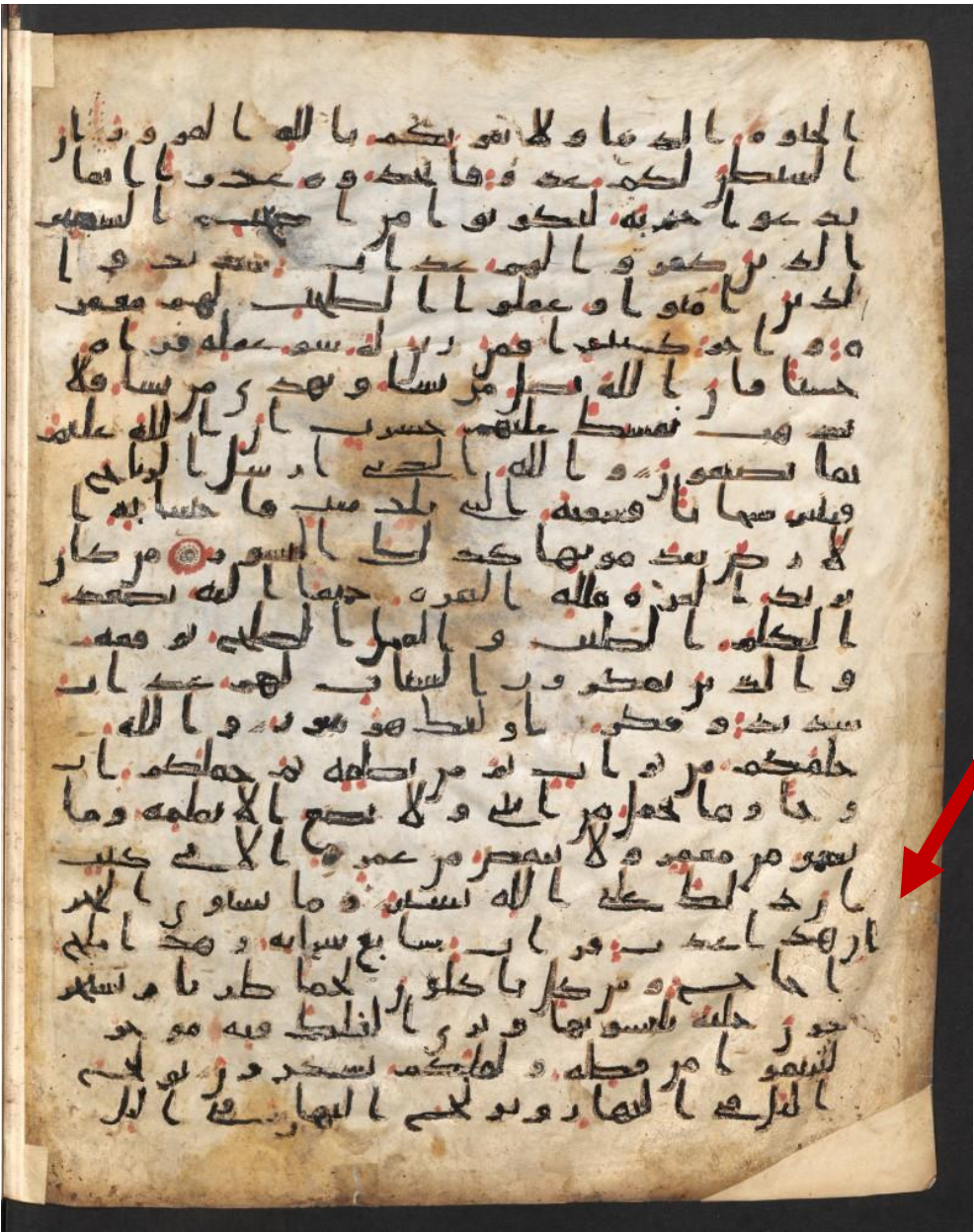
## Q 35:11



NLR Marcel 13  
Folio 26r  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.

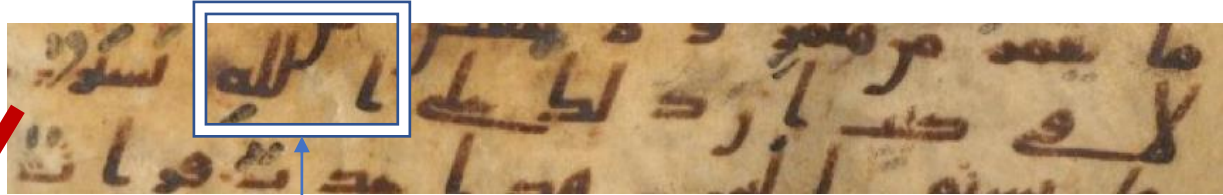
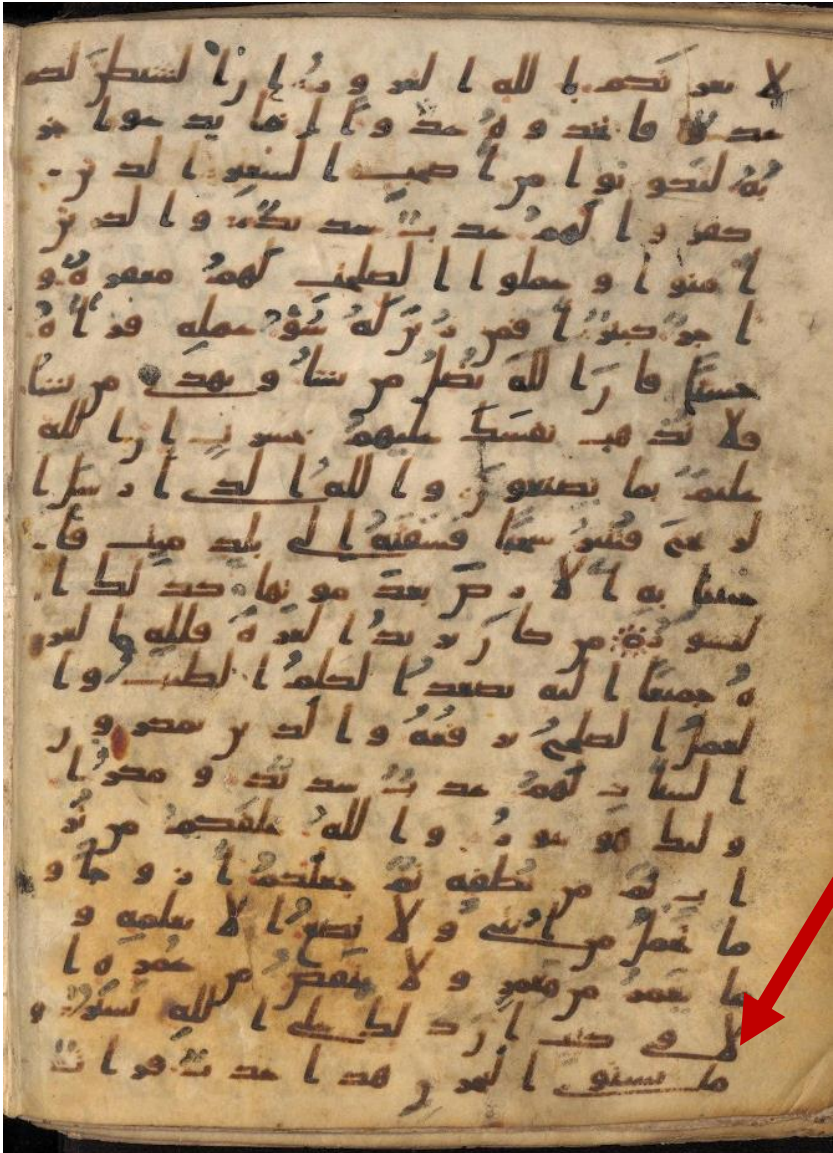
Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 146v



Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000296.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000296.jpg&dw=800)

Tübingen, University Library: Ma VI 165  
Dating: 649-675  
Folio 73v



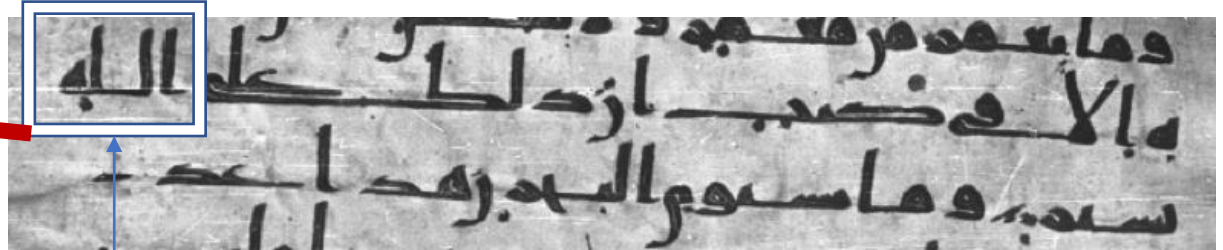
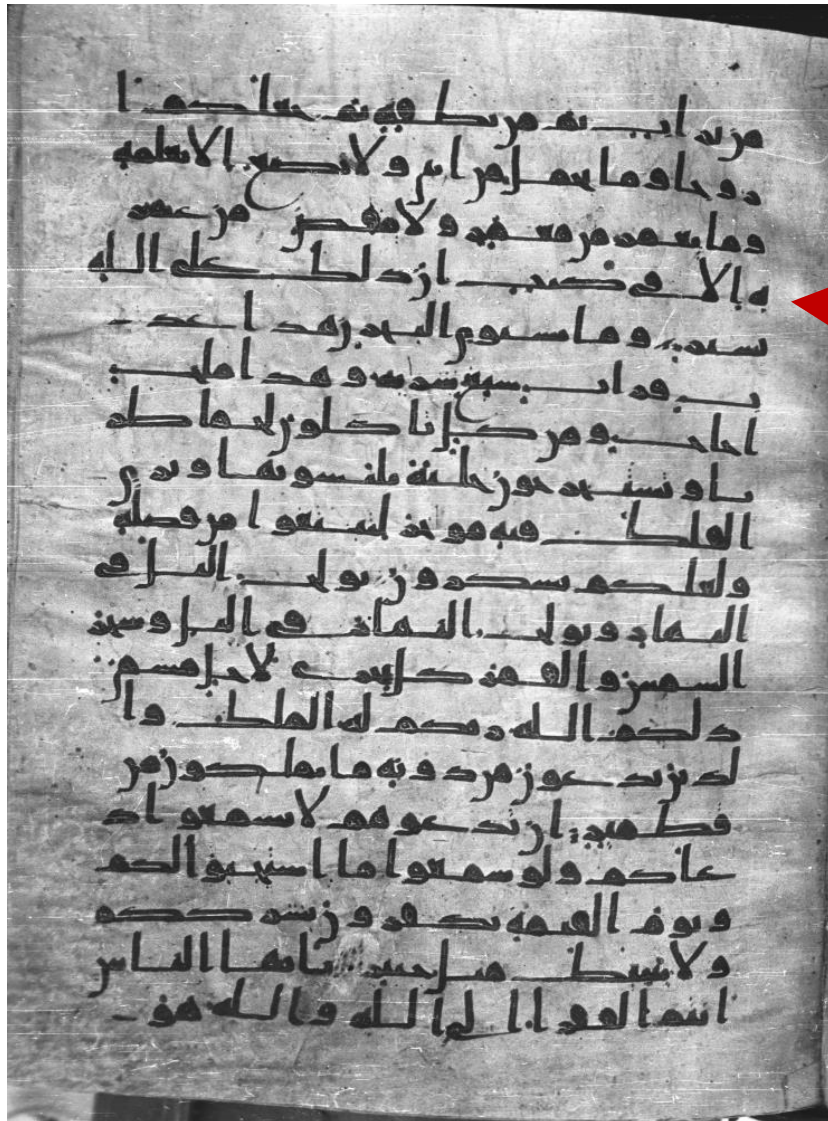
Inclusion of the name of "Allah" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p73v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p73v.jpg&dw=800)

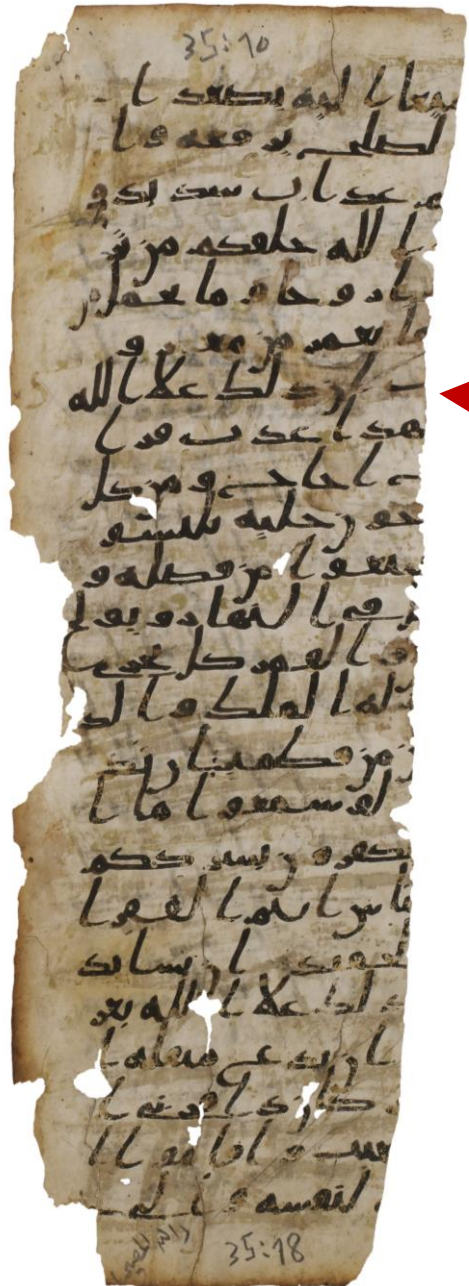
Gotthelf Bergsträsser Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: before 800

Folio 193v



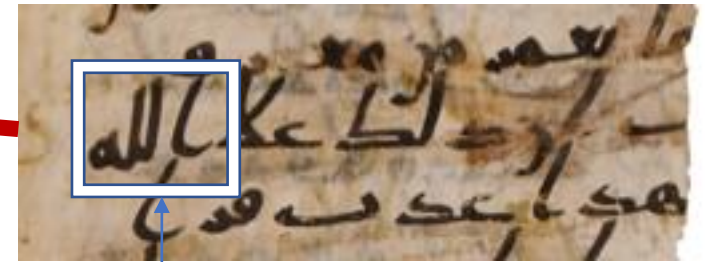
Inclusion of the name of "Allah" like our present text.



Sanaa, Dār al-maḥṭūṭāt: DAM 01-27.1

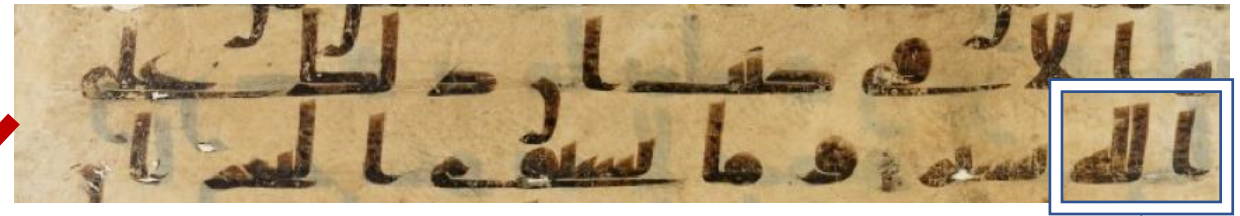
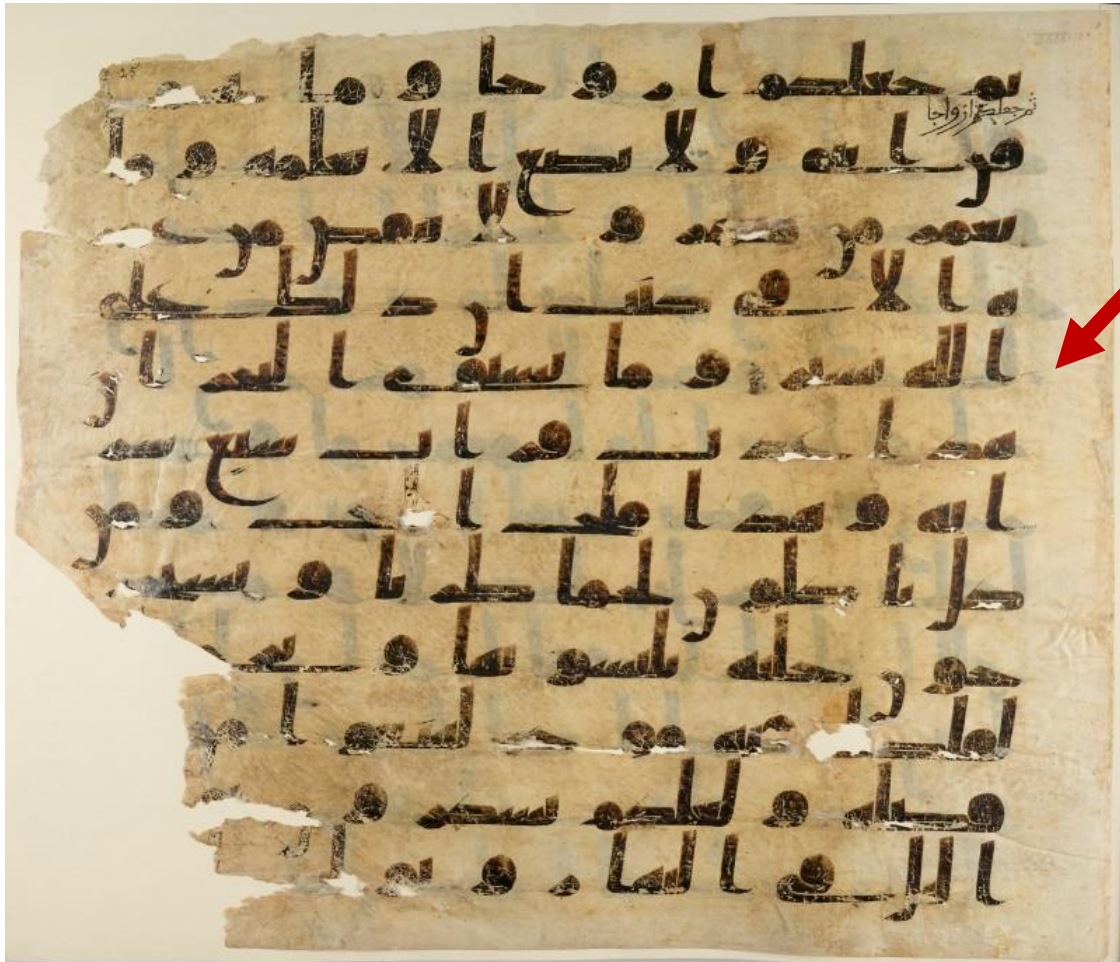
Dating: 606-649

Folio 25v



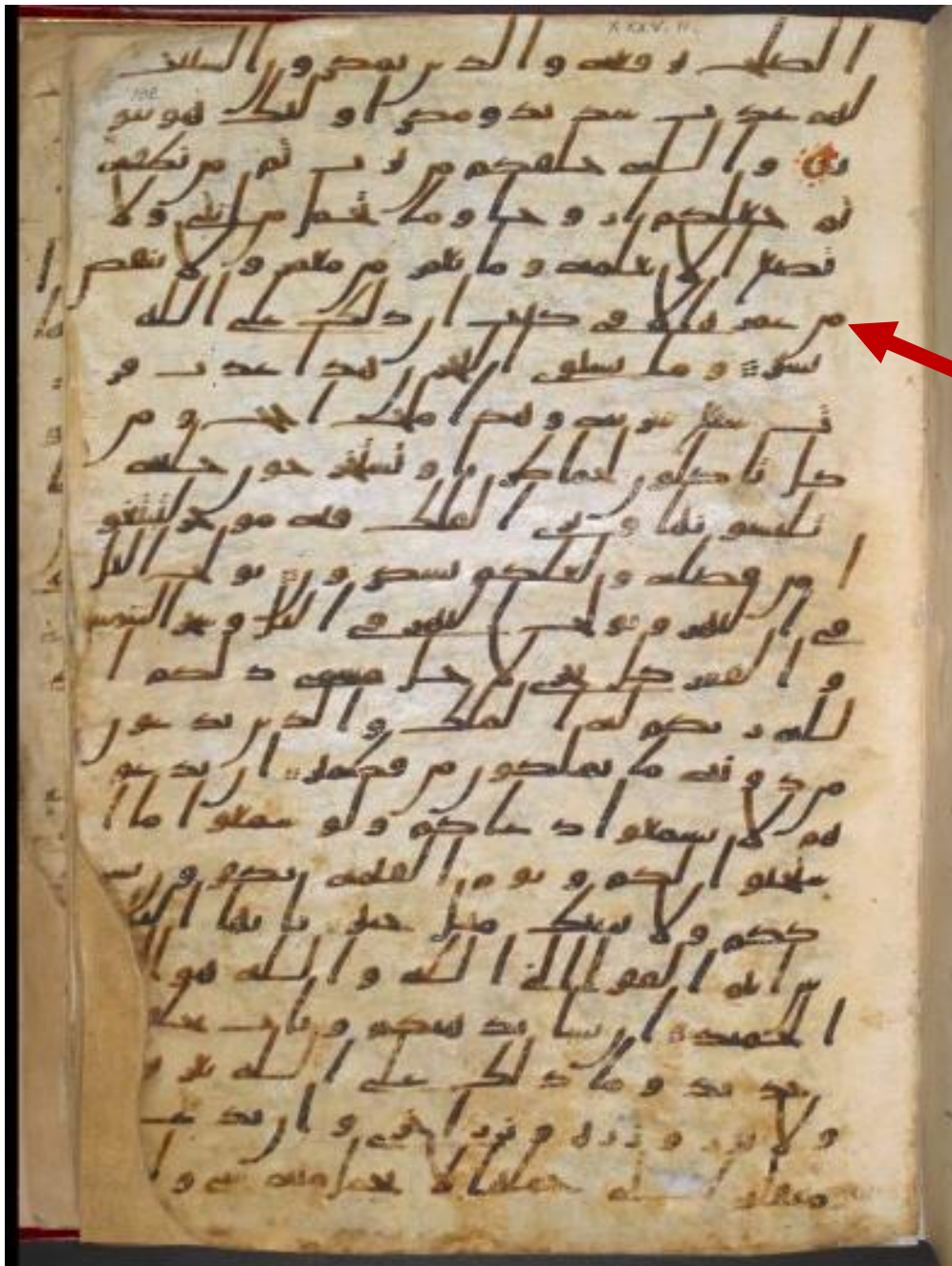
Inclusion of the name of "Allah" like our present text.

Paris, Bibliothèque nationale de France: Arabe 324 (c)  
Dating: 640-765 (C 14)  
Folio 25r

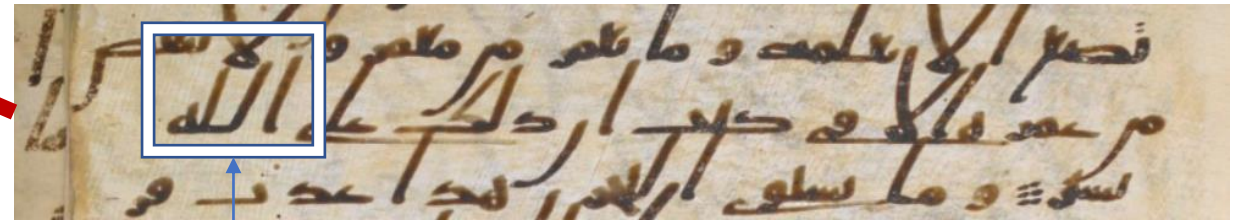


Inclusion of the name of "Allah" like our present text.





London, British Library: Or.  
2165  
Dating: Before 750  
Folio 102r



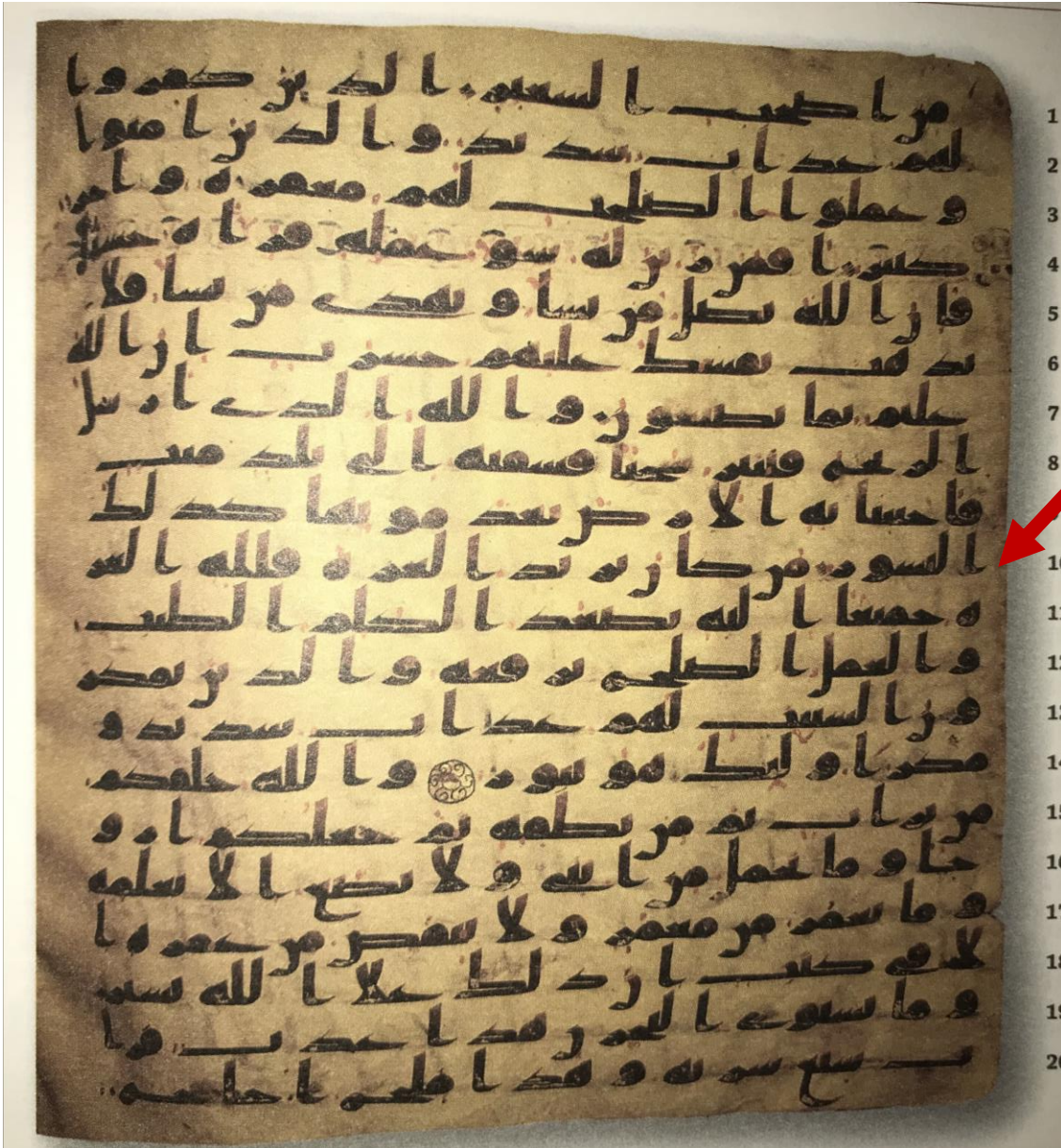
Inclusion of the name of "Allah" like our present text.

[http://www.bl.uk/manuscripts/Viewer.aspx?ref=or\\_2165\\_fs001r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=or_2165_fs001r)

Al-Mushaf Al-Sharif attributed to Ali b. Abi Talib (Sana'a)

Folio 217v

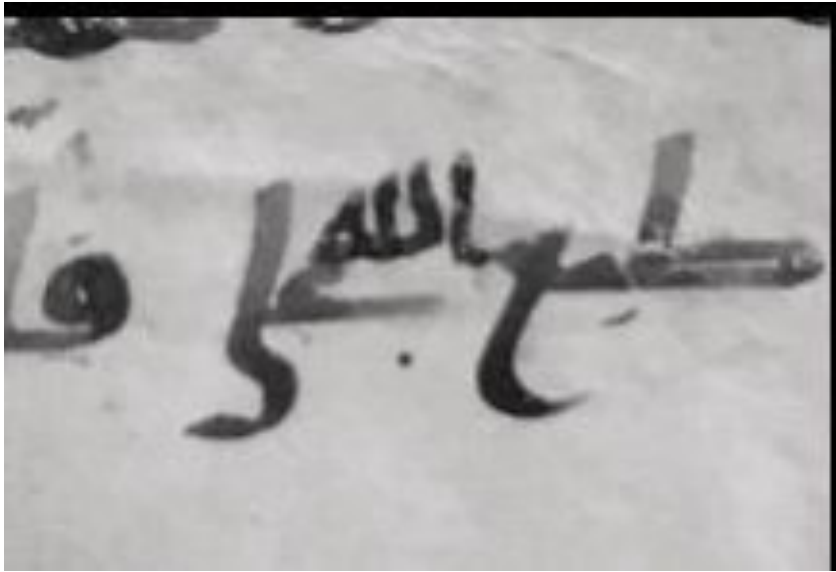
Dating: Late 1<sup>st</sup> / Early 2<sup>nd</sup> century AH



Inclusion of the name of "Allah" like our present text.

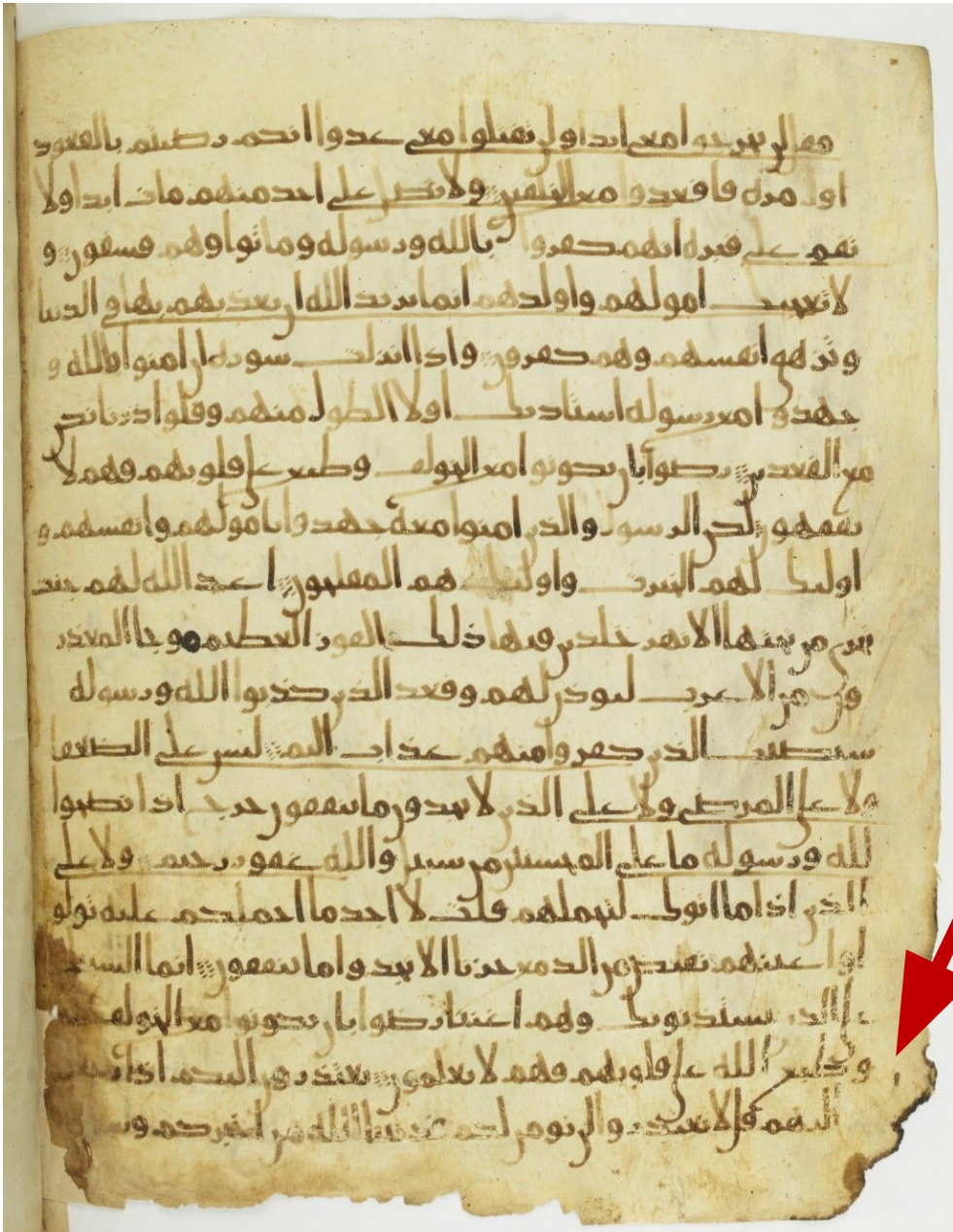
# Example #3.8

## Q 9:93



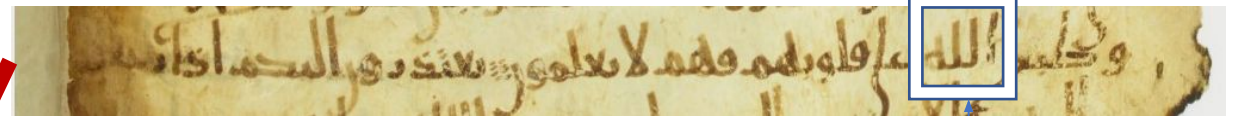
NLR Marcel 21  
Folio 4v  
Dating: 8th century

Brubaker p. 34: Post-production insertion of “Allah”.



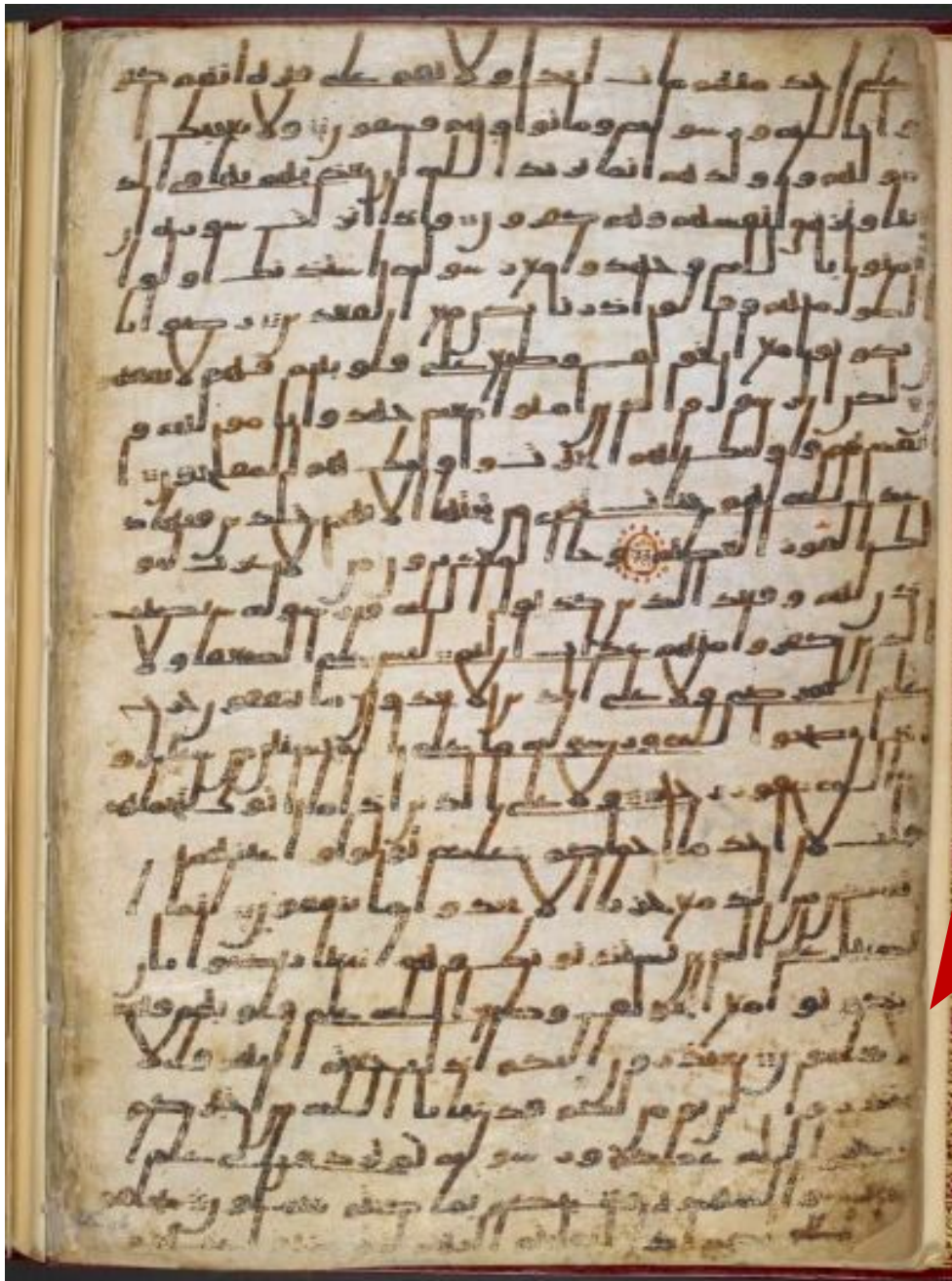
Source gallica.bnf.fr / Bibliothèque nationale de France. Département des manuscrits. Arabe 330

Paris, Bibliothèque nationale de France: Arabe 330 (g)  
Dating: Before 900  
Folio 66v

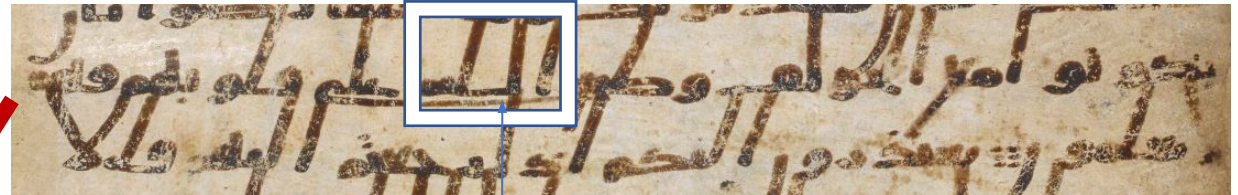


Same reading 'Allah' as our current text

<https://gallica.bnf.fr/ark:/12148/btv1b8415208w/f140.highres>



London, British Library: Or. 2165  
Dating: Before 750  
Folio 14v



مَعَ الْخَوَالِفِ وَطَبَّ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

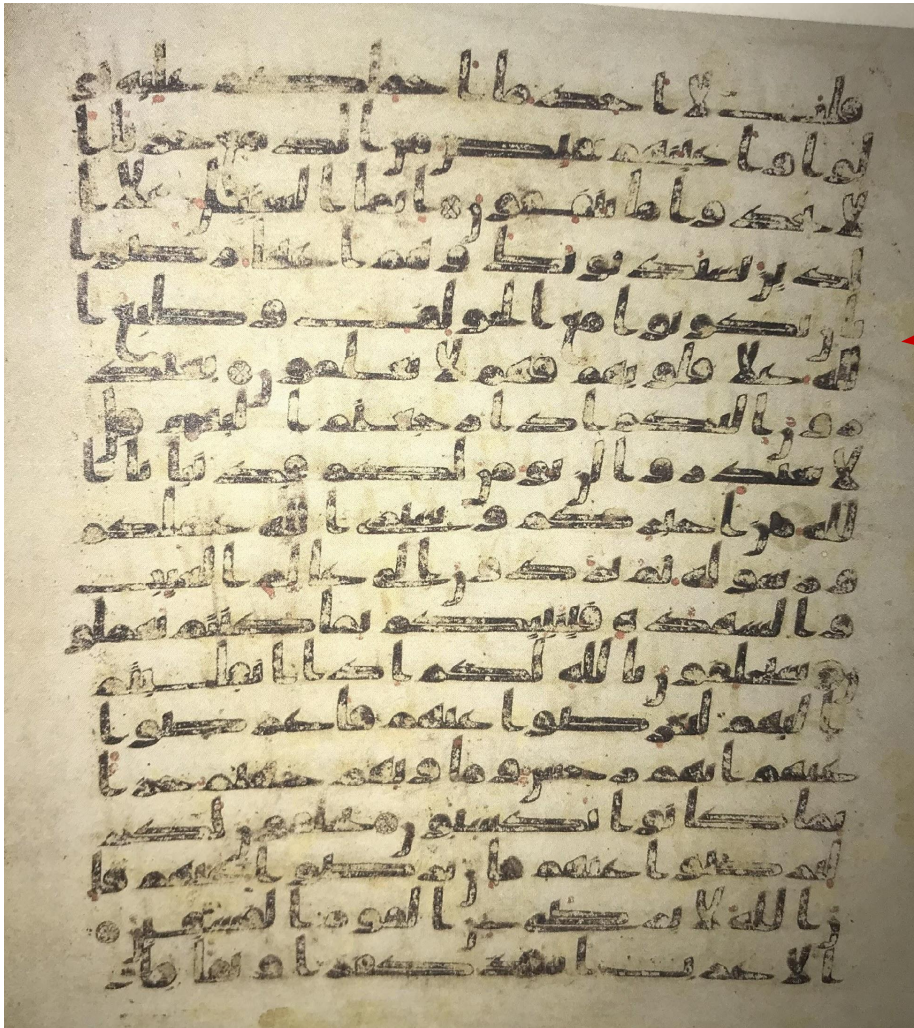
Same reading 'Allah' as our current text

Istanbul, Topkapı Sarayı Müzesi: HS 44/32

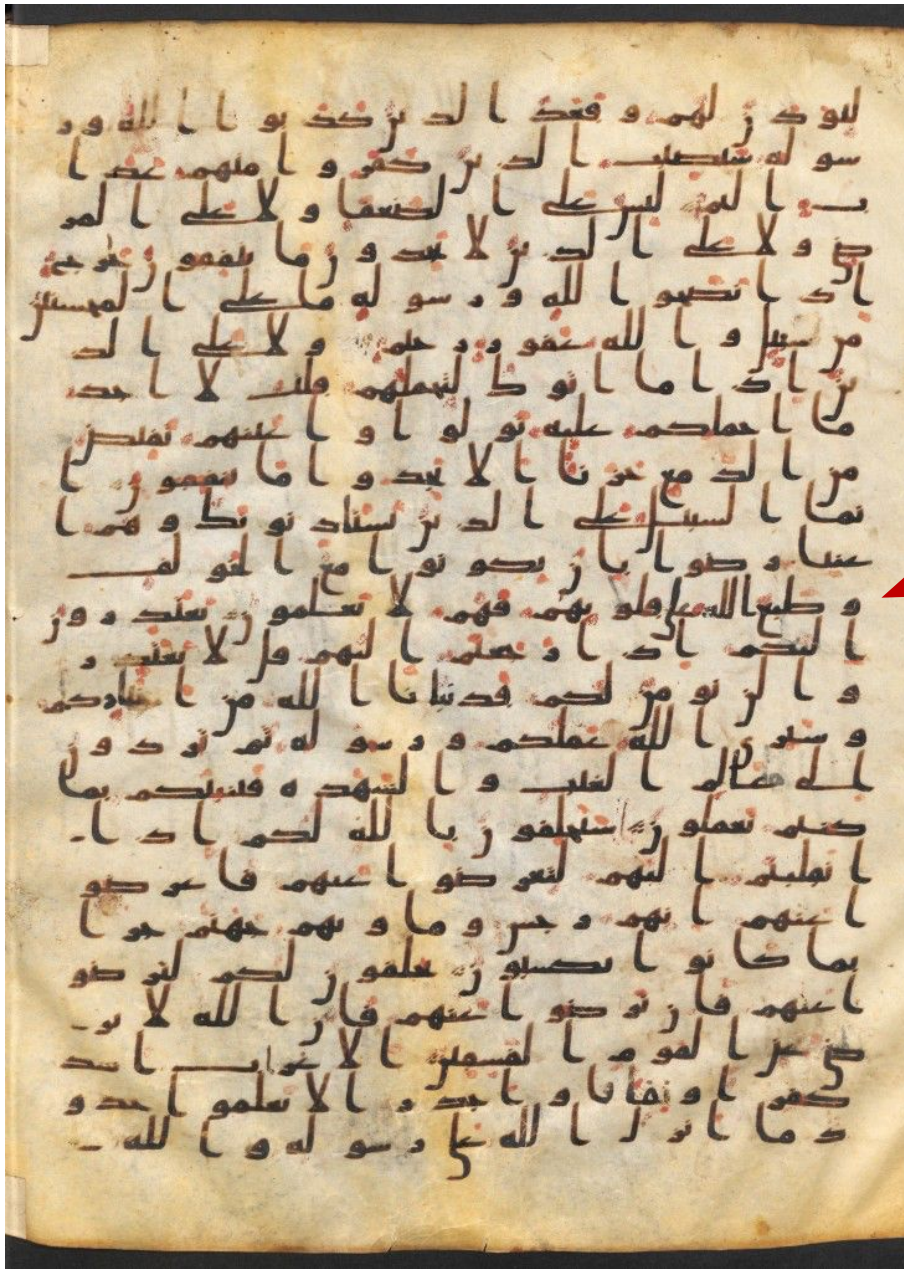
Altıkulaç, al-Muşhaf al-sharif:

Folio 124v

Dating: 8th cent.



Same reading 'Allah' as our current text



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

Dating: 662-765

Folio 74v



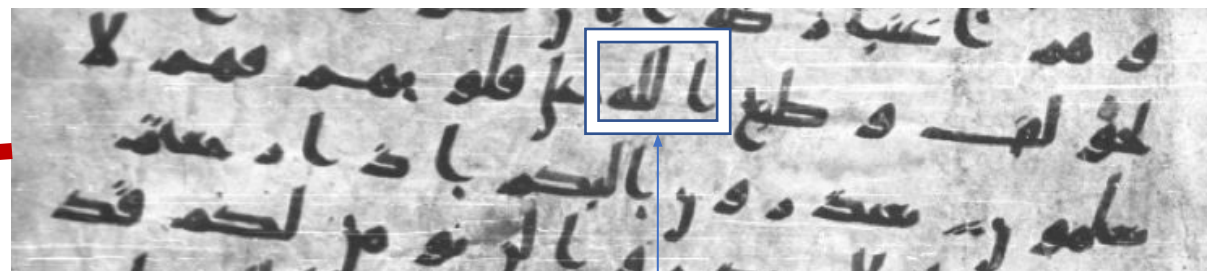
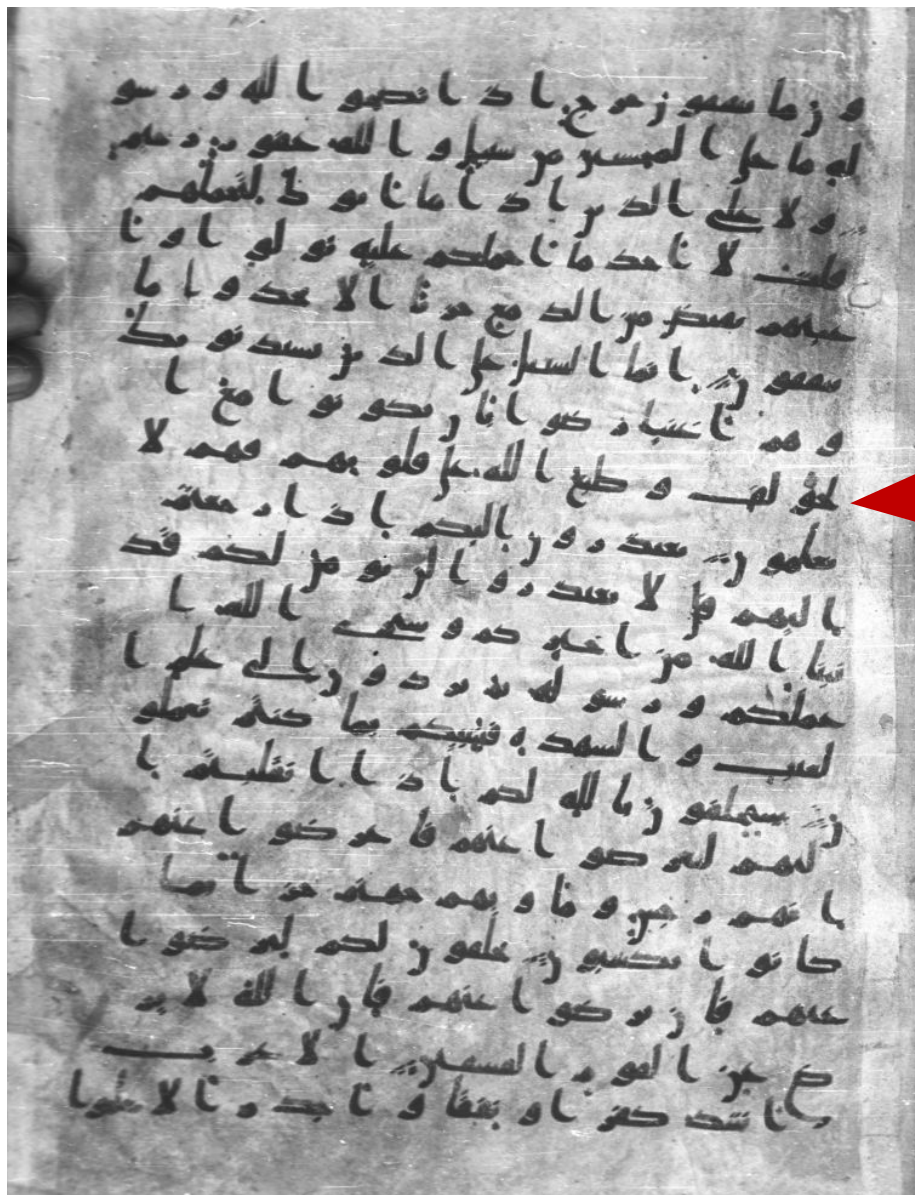
Same reading 'Allah' as our current text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000152.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000152.jpg&dw=800)

Gotthelf-Bergsträßer-Archiv: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

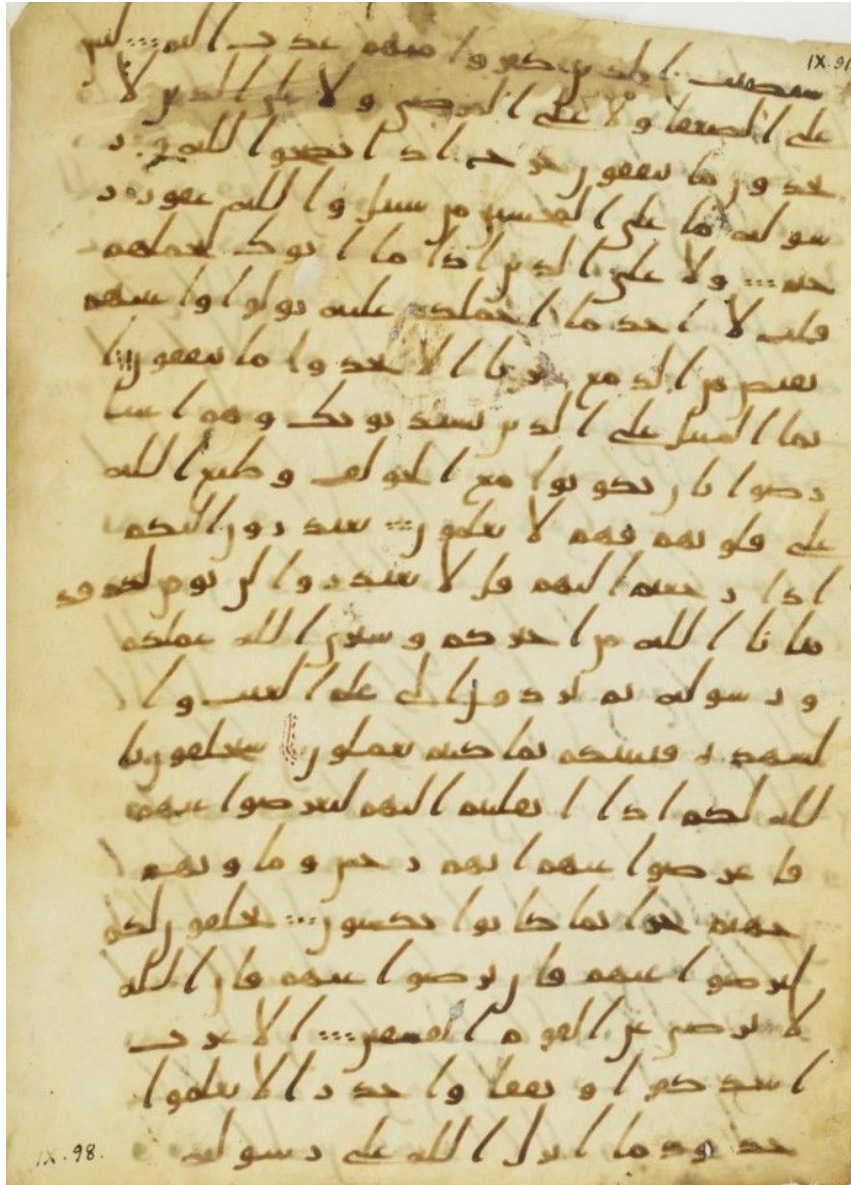
Folio 37r



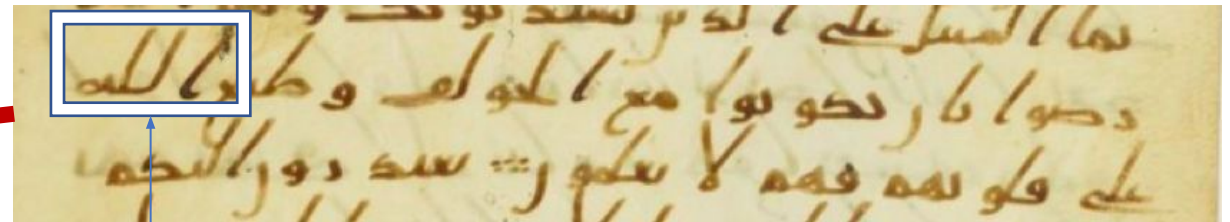
Same reading 'Allah' as our current text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film38/E-Film-38-28a&dw=800>





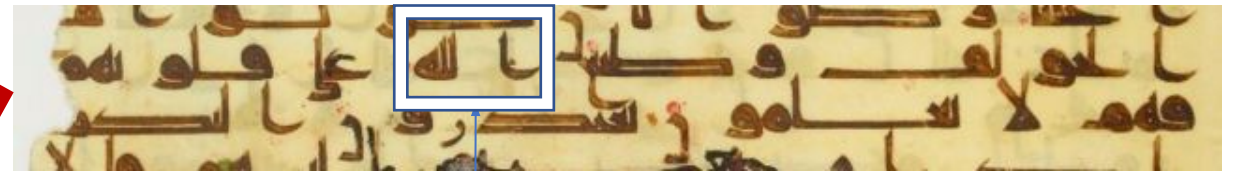
Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: End of 7<sup>th</sup>/ Beginning of 8<sup>th</sup> cent.  
Folio 42v



Same reading 'Allah' as our current text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_328/328\\_f092.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_328/328_f092.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 337 (d)  
Dating: 700-900  
Folio 54r



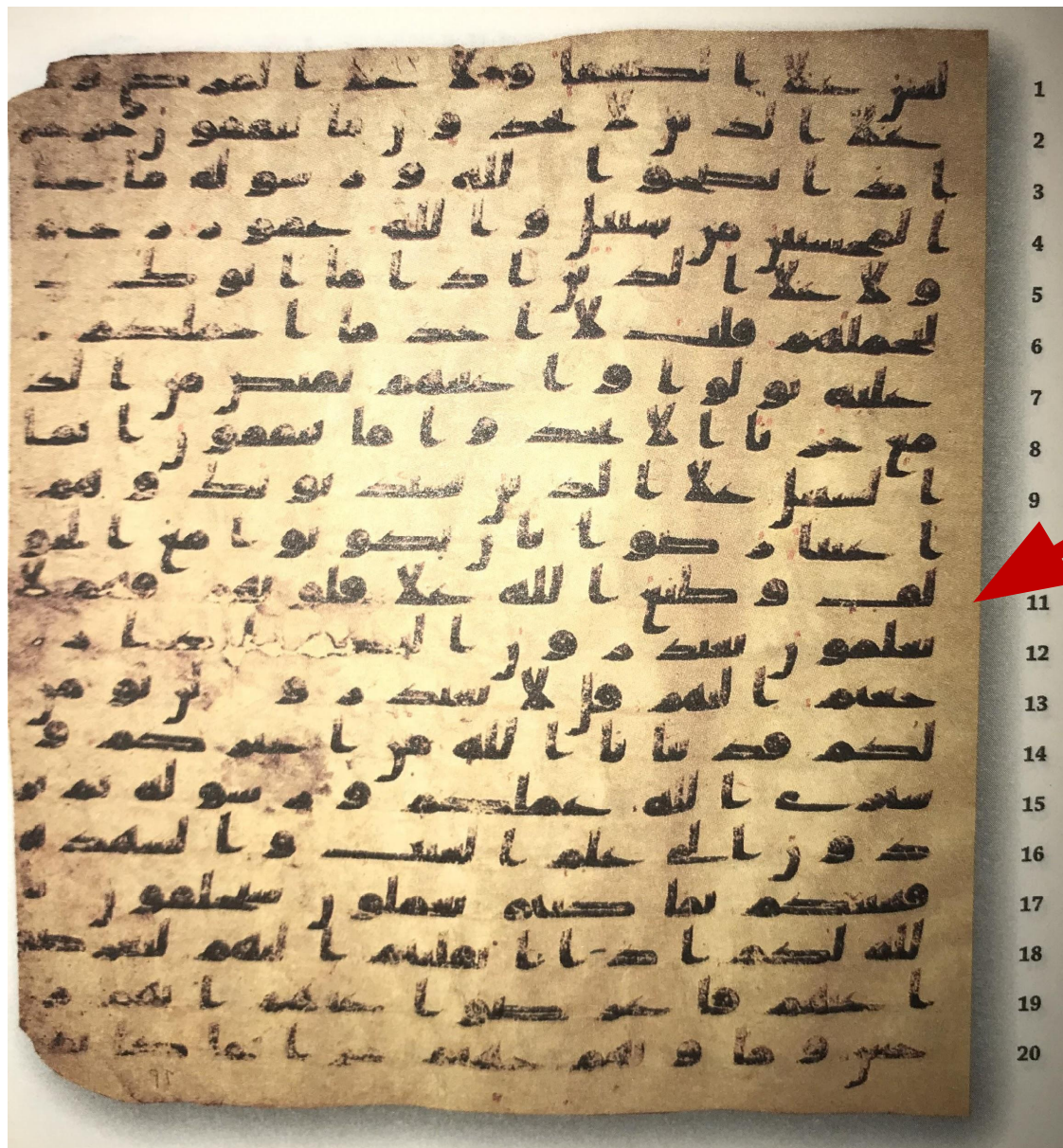
Same reading 'Allah' as our current text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_337\\_d/Arabe\\_337\\_d\\_f54r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_337_d/Arabe_337_d_f54r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe  
349 (f)  
Dating: 700-900  
Folio 121v



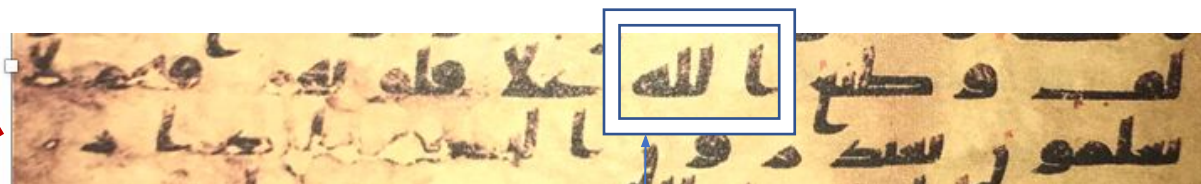
Same reading 'Allah' as our current text



Al-Mushaf Al-Sharif attributed to Ali b. Abi Talib (Sana'a)

Folio 93r

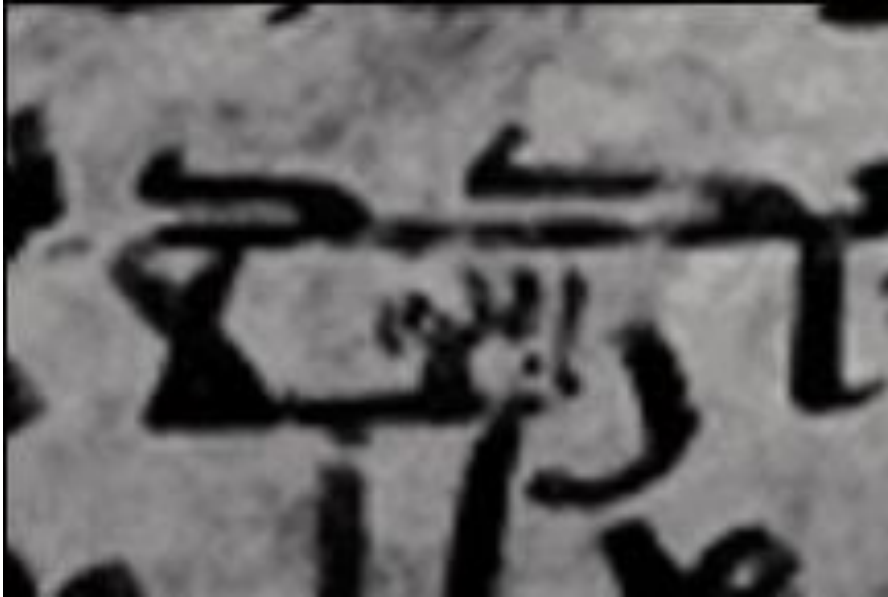
Dating: Late 1st / Early 2nd century AH



Same reading 'Allah' as our current text

# Example #3.9

## Q 9:78



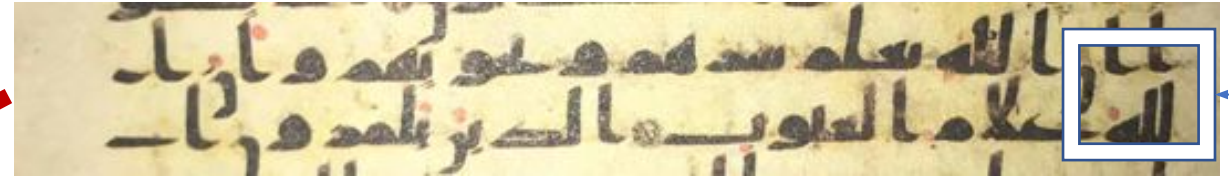
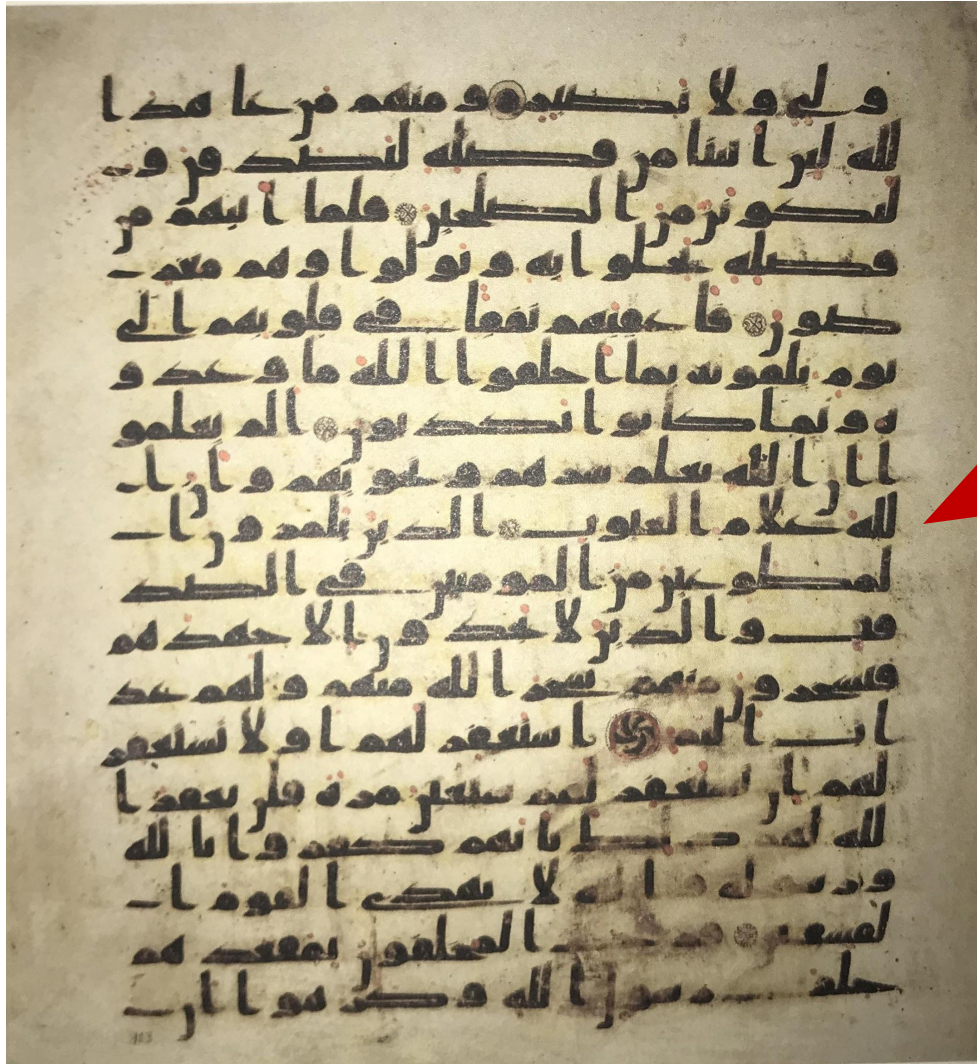
San`a' Qur'an  
01-20.4.Q9:78  
Dating: Late 7th / Early 8th century

Brubaker p. 34: Post-production insertion of "Allah".

Istanbul, Topkapı Sarayı Müzesi: H.S. 44/32

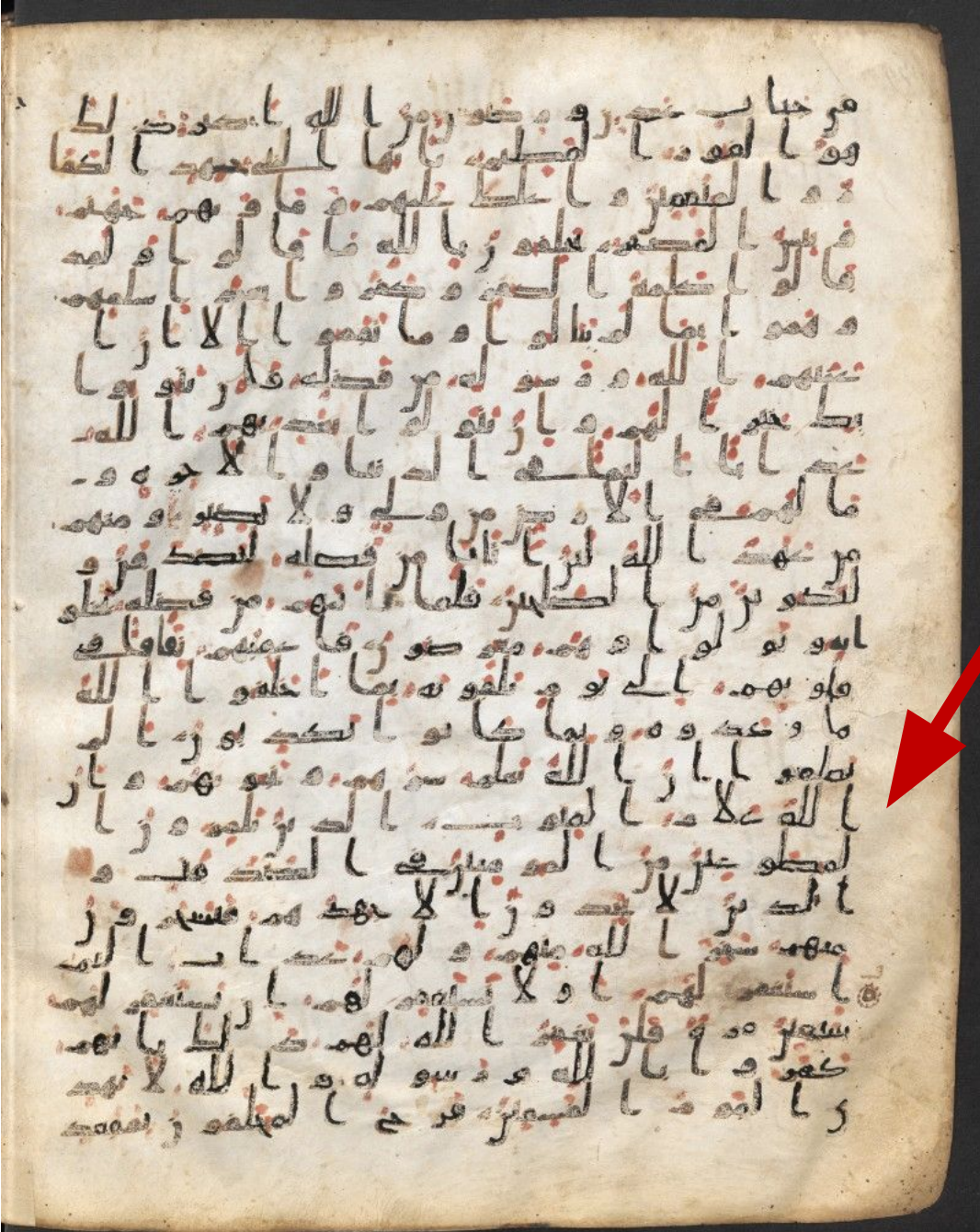
Dating: After 750

Folio 123r



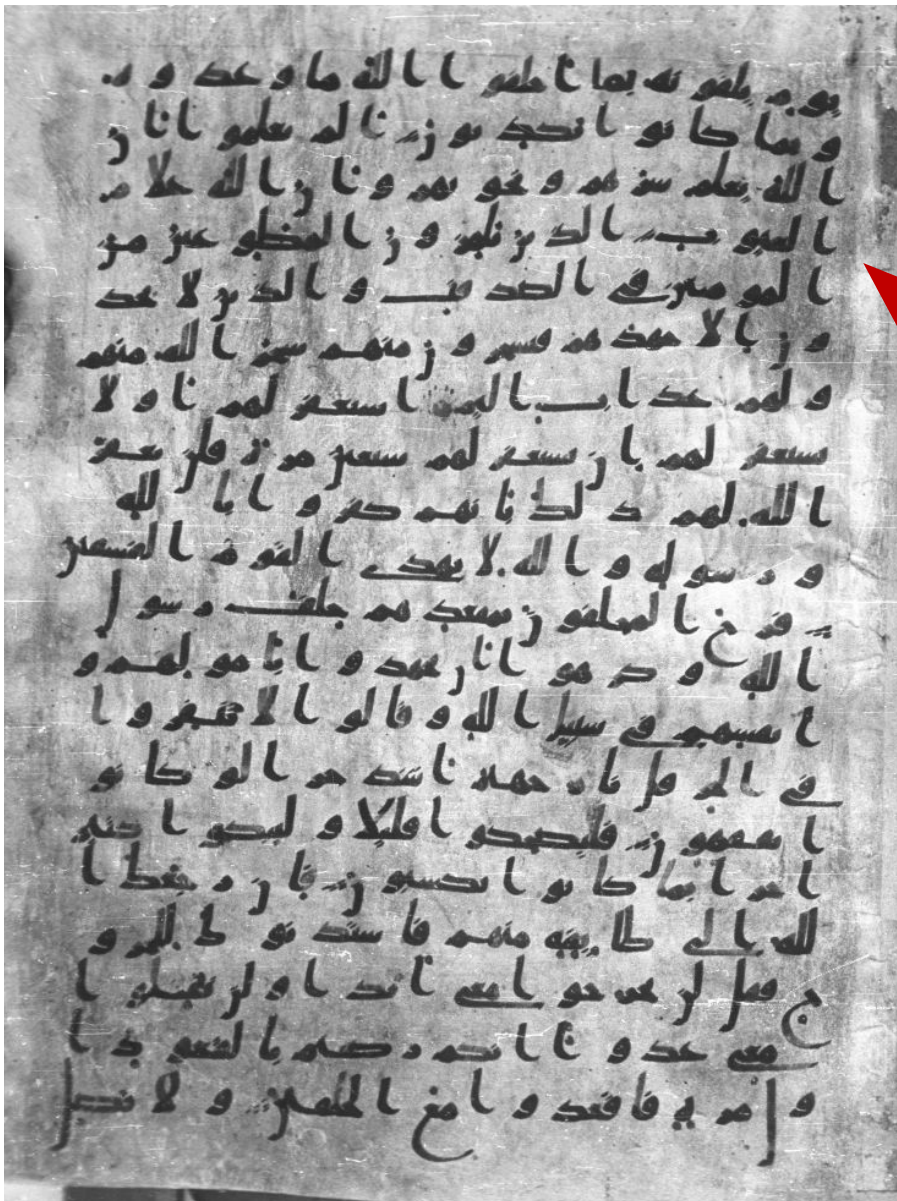
Inclusion of 'Allah' as our present text

Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 73v

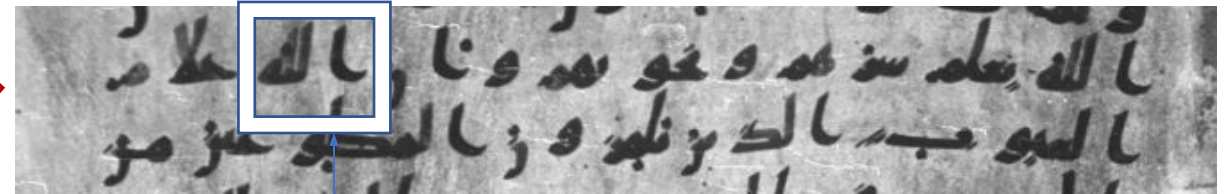


Inclusion of 'Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000150.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000150.jpg&dw=800)

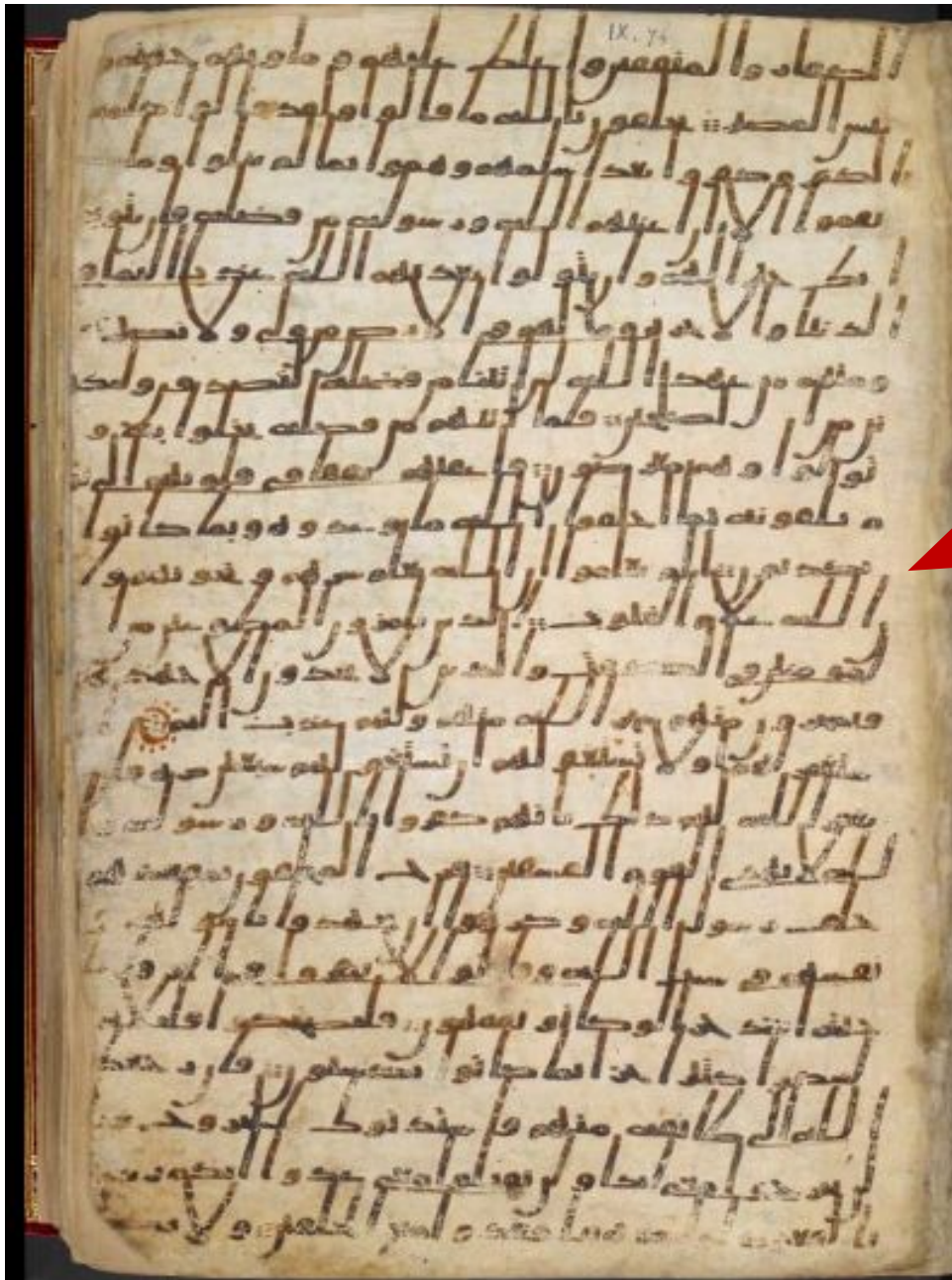


Gotthelf Bergsträsser Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
Dating: Before 800  
Folio 36r

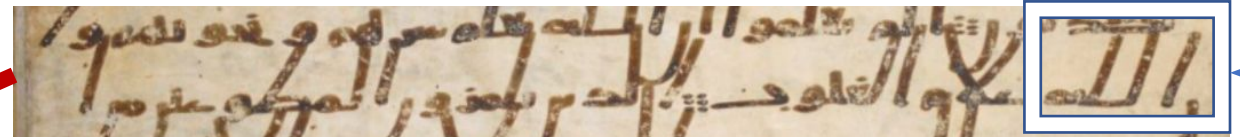


Inclusion of 'Allah' as our present text



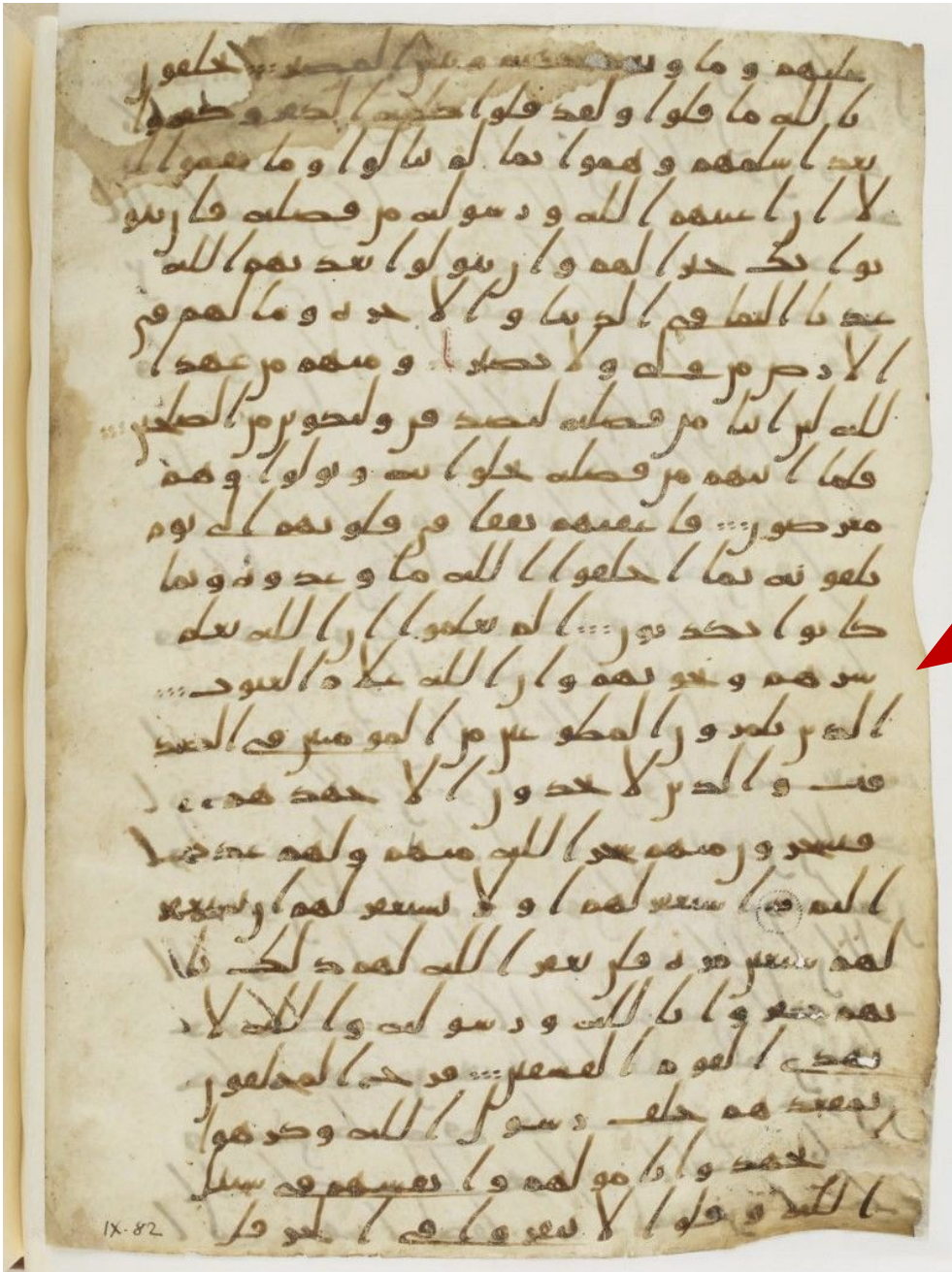


London, British Library: Or. 2165  
Dating: Before 750  
Folio 14r

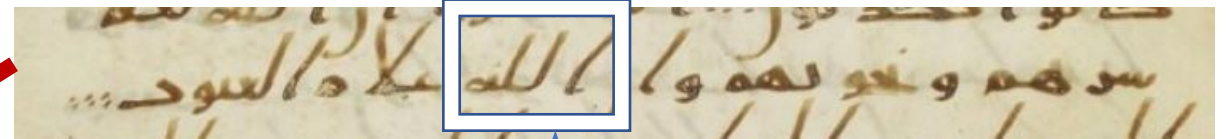


Inclusion of 'Allah' as our present text

[http://www.bl.uk/manuscripts/Viewer.aspx?ref=or\\_2165\\_fs001r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=or_2165_fs001r)

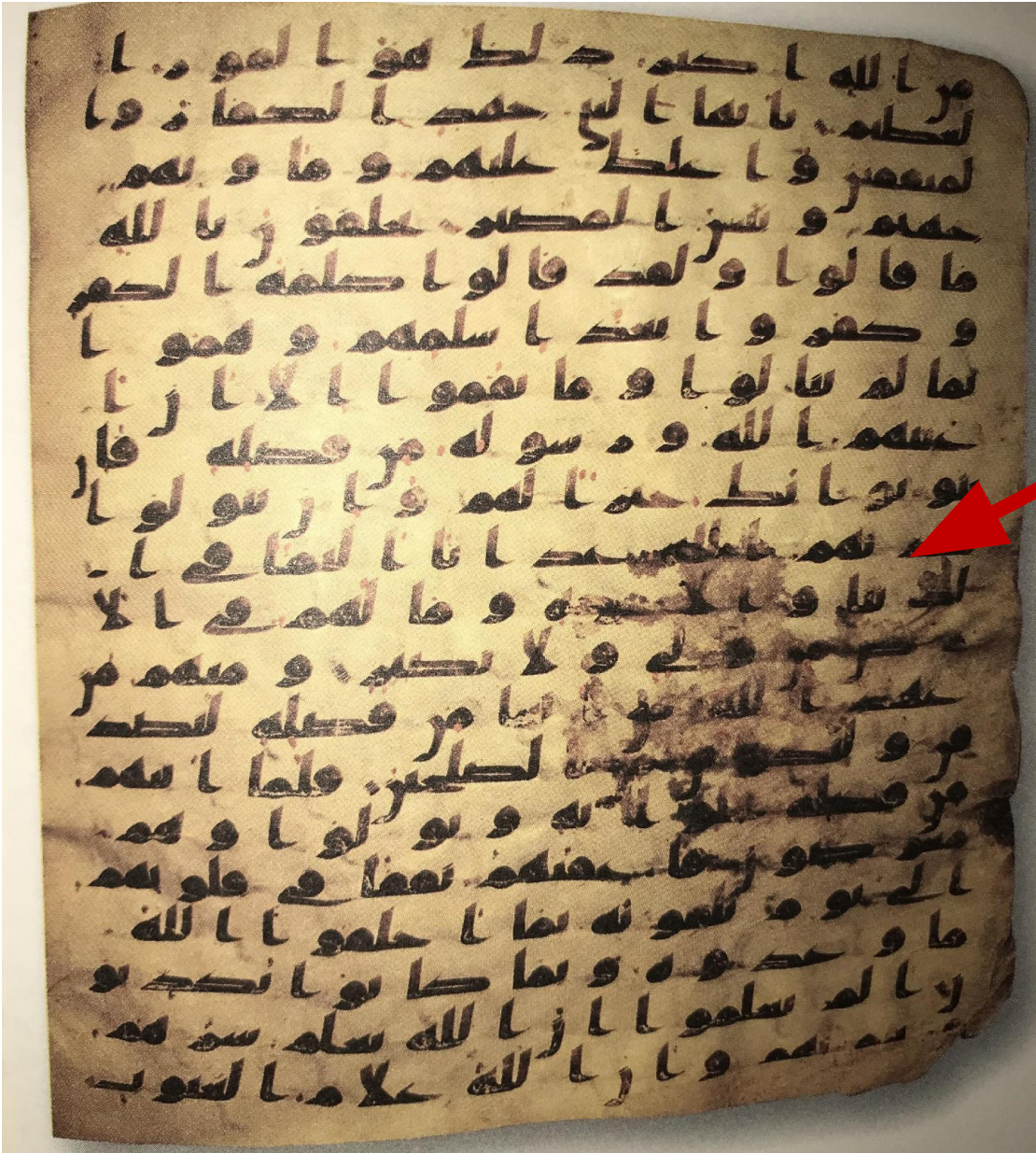


Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: Late 7th / early 8th cent.  
Folio 41v



Inclusion of 'Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Gallica-Paris/ms\\_arabe\\_328/328\\_f090.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Gallica-Paris/ms_arabe_328/328_f090.jpg&dw=800) 130



Al-Mushaf Al-Sharif attributed to Ali b. Abi Talib (Sana'a)

Folio 91v

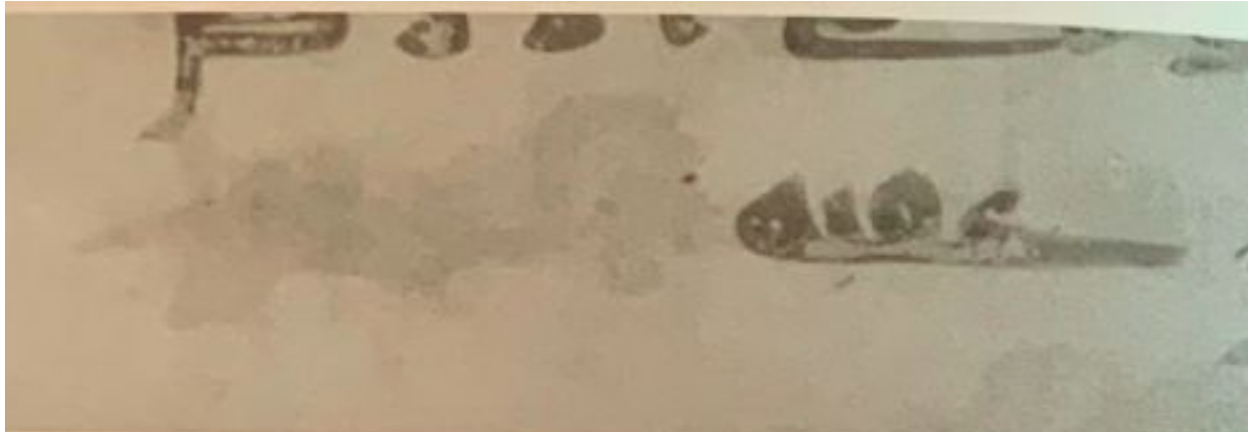
Dating: Last 1st / Early 2nd century AH



Inclusion of 'Allah' as our present text

# Example #4

## Q 30:9



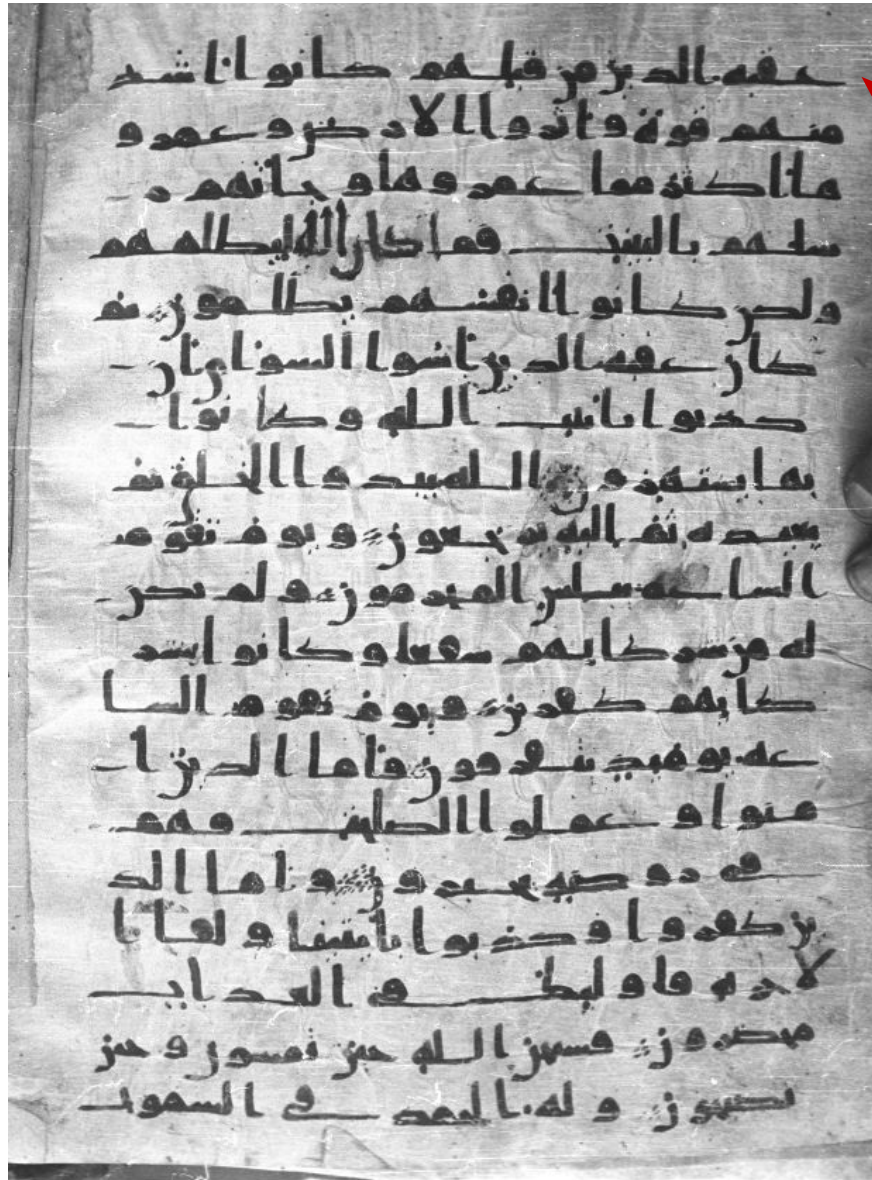
NLR Marcel 2  
Folio 30v  
Dating: 8th century

Brubaker p. 44: An erasure.

Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

Folio 174v



عقبه الذين من قبلهم كانوا أشد  
منهم قوة وأدوا الأذى لهم و  
ما كانوا مما عرّفواهم و  
سألهم بالبين فما كان إلا طاه  
ولكن كانوا أنفسهم يظلمون  
كان عقبهم يمشوا السوايا  
كذبوا ما نسب الله وكافوا  
بها يستهزئوا باليهود والنصارى  
يعبدونهم الله يعبون ويوفون  
الساعة من غير العمد موسى لم  
يصر له من سدكائهم مفعلا وكانوا  
كافهم طغفروا ويوفونهم السا  
عه يوفونهم فافعلوا ما  
عنوا وعملوا الصالحات وهم  
في دوحهم يعبونهم وأما ال  
يظلموا فاذكروا أنبياءنا و  
أعمالنا فاولئك هم المفلحون  
مصدقون فسنزلهم من السموات  
مطهرون وله بالبعد في السموات



عقبه الذين من قبلهم كانوا أشد



في الأرض فينظروا كيف كان عقبه الذين من قبلهم

Same reading 'alladhina' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film42/E-Film-42-25b&dw=800>

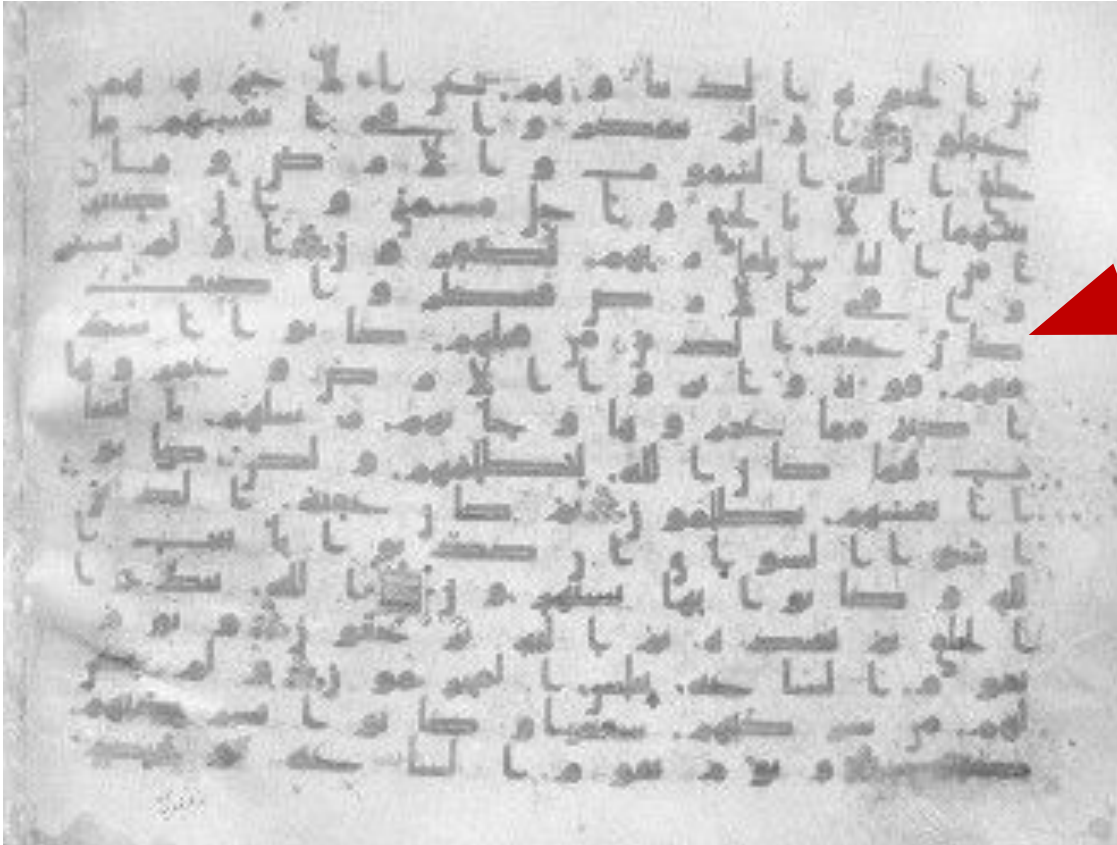
Gotthelf Bergsträßer Archive: "Saray Medina 1b"  
(= Istanbul, Topkapı Sarayı Müzesi: M3)  
Dating: 700-900  
Folio 126r



Same reading 'alladhina' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/KastenE/Film27/E-Film-27-07.jpg&dw=800>

Gotthelf Bergsträßer Archive: Meknes, Private Library of  
the Sherif'Abdarrahmān b. Zīdān: Kufic Koran codex  
Dating: 750-900  
Folio 259v



Same reading 'alladhina' as our present text

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya  
Great Koran Codex  
Dating: After 700  
Folio 695r



Same reading 'alladhina' as our present text



Leiden, University Library: Or. 6814  
Dating: 680-798  
Folio 36r



في الأرض فينظروا كيف كان عقبه الذين من قبلهم

Same reading 'alladhina' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Or.6814/UBLOHS\\_Or\\_6814\\_f036a.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Or.6814/UBLOHS_Or_6814_f036a.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 348 (h)  
Dating: 700-900  
Folio 153v



Same reading 'alladhina' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_348\\_h/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_348\\_h\\_f153v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_348_h/Paris_Bibliotheque_nationale_de_France_Arabe_348_h_f153v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 359 (a)  
Dating: 750-1000  
Folio 26r



Same reading 'alladhina' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_359\\_a/Arabe\\_359\\_a\\_f26r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_359_a/Arabe_359_a_f26r.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex  
(attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 235v

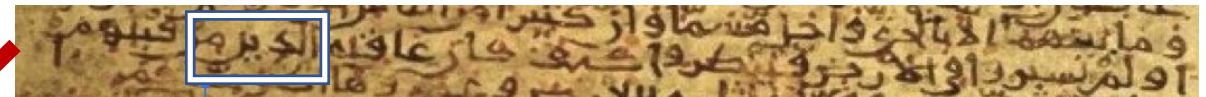
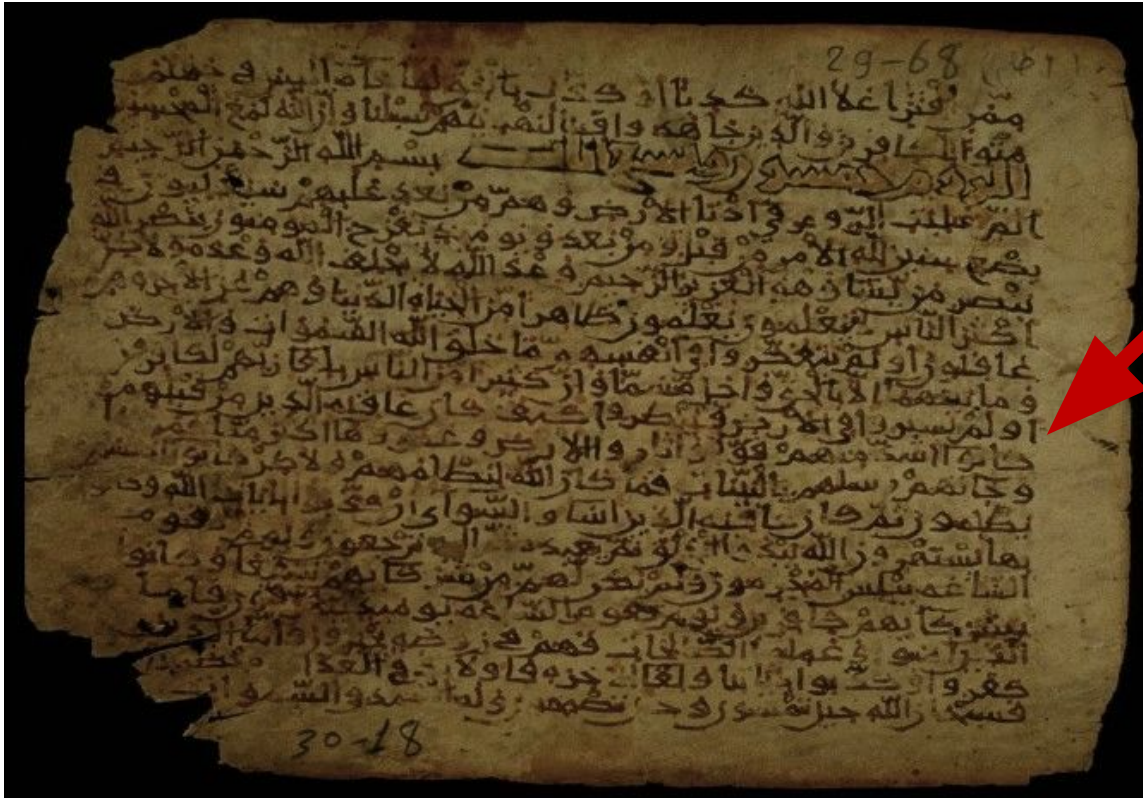


Same reading 'alladhina' as our present text

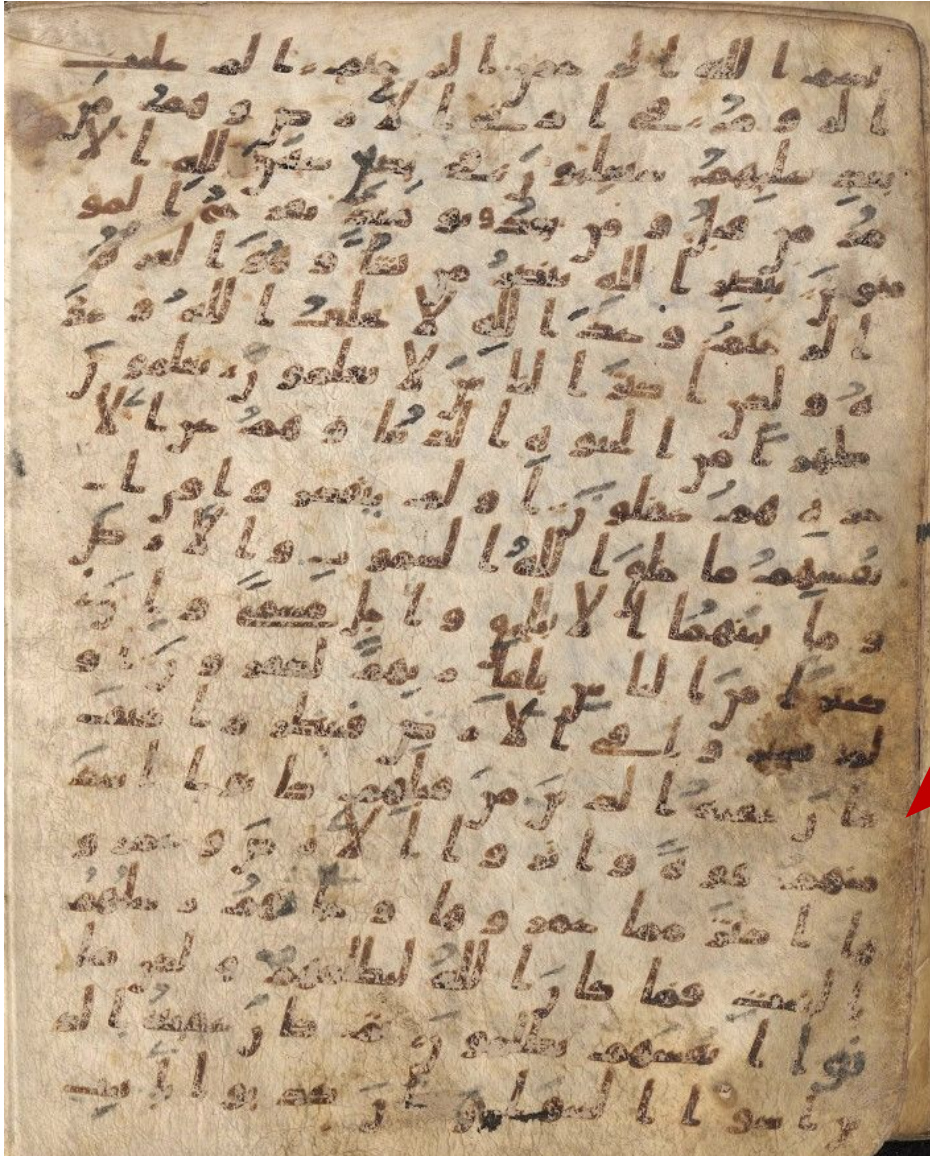
Sanaa, Dār al-Maḥṭūṭāt: DAM 01-18.10

Dating: 700-1000

Folio 3r



Same reading 'alladhina' as our present text



Tübingen, University Library: Ma VI 165

Dating: 649-675

Folio 58v



Same reading 'alladhina' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p58v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p58v.jpg&dw=800)

# Example #5

## Q 6:91-97



Doha MS.474.2003

Folio 9v

Dating: 8-9th century

Brubaker p. 47: A Qur'an page containing several post-production corrections.

Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

Dating: 662-765

Folio 50r-50v

Main manuscript page with Arabic script in black ink on aged parchment. Red arrows point from specific lines to enlarged calligraphic samples on the right.

لَهُمْ فِيهَا نِسْوَةٌ لَّهُمْ فِيهَا مَنَعَةٌ وَاللَّهُ جَاعِلٌ لِّمَا يُشَاءُ

وَمِنْ حَوْلِهَا وَالَّذِينَ يُؤْمِنُونَ

لَهُمْ فِيهَا نِسْوَةٌ لَّهُمْ فِيهَا مَنَعَةٌ وَاللَّهُ جَاعِلٌ لِّمَا يُشَاءُ

أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٧﴾ وَلَقَدْ

وَاللَّهُ جَاعِلٌ لِّمَا يُشَاءُ لَعَلَّكُمْ تَتَّقُونَ

مَعَكُمْ شَفَعَاءُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ

فَصَلِّ عَلَى آلِ أَبِي لَهَبٍ وَتَبِ

فَصَلِّ عَلَى الْقَوْمِ يَعْلَمُونَ ﴿١٧﴾

Same as our current text of the Qur'an.

Another manuscript page showing the same text as the main image, with a red arrow pointing to the same line.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000103.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000103.jpg&dw=800)



Birmingham, Cadbury Research Library (University of Birmingham):  
 Islamic Arabic 1572  
 Dating: before 750  
 Folio 5v-6r

فلا يعلمه الله احد ان هو الا وحده للعلمين  
 كما قد روي الله حو فدره اذ علوا ما في نور  
 لله علم يقين من سائر اولي الالحاد الحما  
 في موت نودا وهدى للناس فجلوا له فزكس بقد  
 و نها و غفور كندرا و علمته ما لم تعلموا ا  
 و لا ياكم فل الله ثم قد هم في خو  
 عده بلسوز و هذا كتب انو له يد ك مصد  
 والى بن كذبه و انتخذ اذ الفهم و مر حو لها و  
 الدين يوم نور بال آخر يوم نور به و هم على حلتهم  
 معطور: و مر لا طام من انو على الله حو لها  
 و اوحت اليه و له نوع الله تعالى و مر فلا سا  
 ر ملا ما نزل الله و لو نزلوا الطيور في عو  
 الهمون و الملحمه بسطوا اذ بهم اذ حوا  
 تعسعه اليوم معوز عذاب الهور بما كتبو نفو لو  
 على الله عو الهو و كتبه عن الله تسدي و  
 له حلتهم را فرد كما حلتهم و له مود و نود  
 حو لخم و دا كهود حو و ما نزل من حو  
 في ر عهله ا لهم فقدم حو لهذا تفكر  
 و صل عنده ما كتبو نود حور: ان الله و لو  
 و انتو عو ح الحى من الملك و من حو  
 من الحى د احم الله و انه نو فحور: و لو ا  
 و حعل الليل سحفا و التشمير و لخم حسيبا  
 نهم و الا في العلم: و هو لى حو لخم  
 يوم لخم و ا بها و طم الحو و الا لخم

الدين يوم نور بال آخر يوم نور به و هم على حلتهم

ومن حولها والذين يؤمنون

تعسعه اليوم معوز عذاب الهور بما كتبو نفو لو

أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون ﴿١٧﴾ ولقد

فلا يعلمه الله احد ان هو الا وحده للعلمين

بمعكم شفعاكم الذين زعمتم أنهم

فصلنا الا ب لخم للعلمون و هو الا

فصلنا الا ب لخم للعلمون ﴿١٧﴾

Same as our current text of the Qur'an.

فصلنا الا ب لخم للعلمون و هو الا  
 و حده فمستور و مستودع و فصلنا الا ب لخم للعلمون  
 و هو الا ب لخم من السما ما ف ا حو حنا به نها  
 ف ا حو حنا منه نخصه بالخرج منه حيا منه صاه و الا

Gotthelf Bergsträsser Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
Dating: Before 800  
folio 3v-4r

و لمن حولها والذين يؤمنون  
بها يوم تنزل بها لاخرة  
من فوقهم من غيرهم  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون

و لمن حولها والذين يؤمنون  
بها يوم تنزل بها لاخرة  
من فوقهم من غيرهم

وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ

اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون

اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون

أَفْسَكَ الْيَوْمَ تَجْزُونَ عَذَابَ الْهَوْنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى  
اللَّهِ غَيْرَ الْحَقِّ وَ كُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٧﴾ وَلَقَدْ

اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون

بِعَمَلِهِمْ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ

اولئك هم المفلحون  
والذين آمنوا و عملوا الصالحات  
اولئك هم المفلحون

فَصَلْنَا الْآيَاتِ لِقَوْمٍ يَعْمَهُونَ ﴿١٧﴾

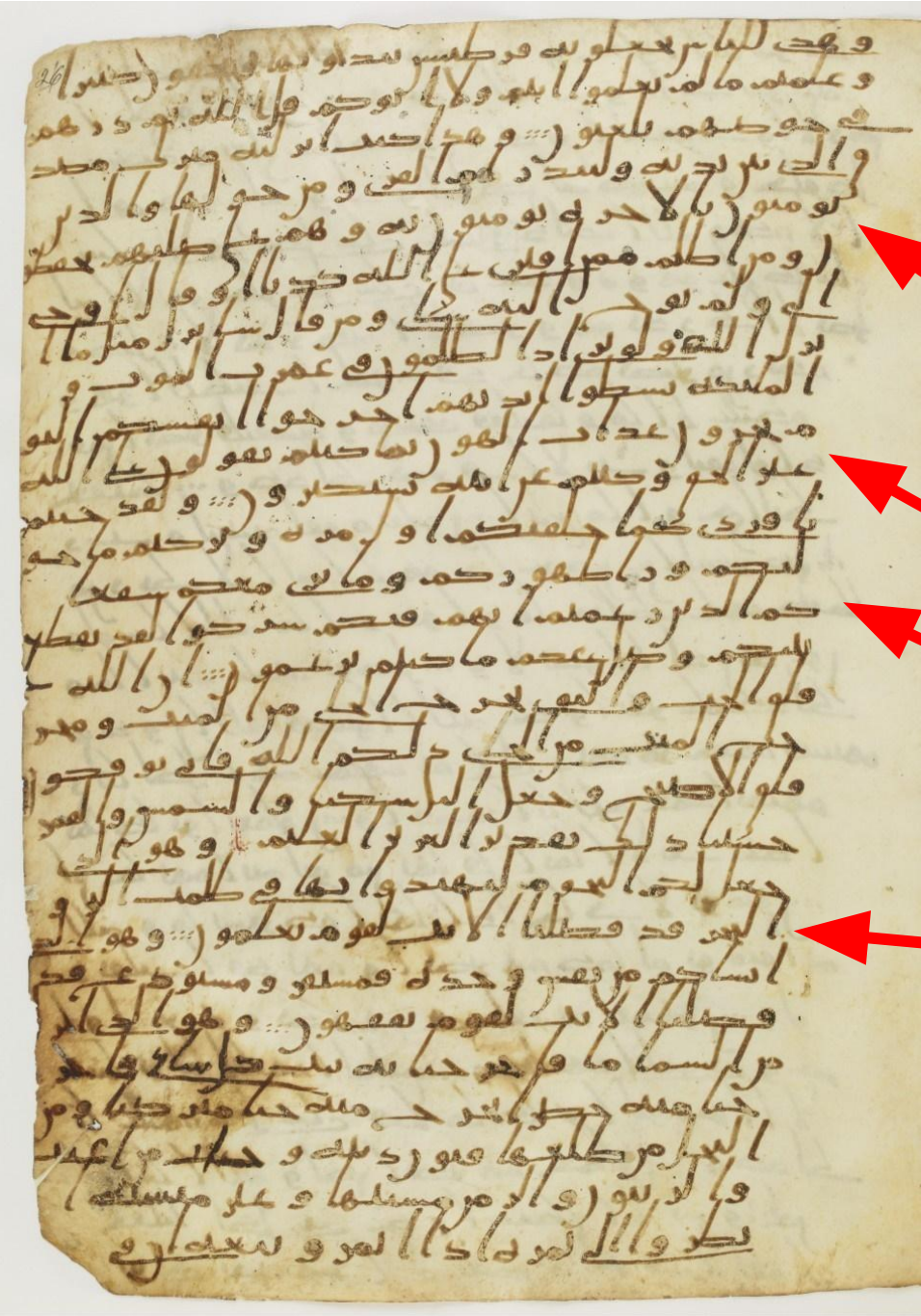
Same as our current text of the Qur'an.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film37/E-Film-37-33b&dw=800>

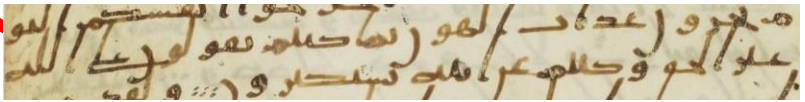
Paris, Bibliothèque nationale de France: Arabe 328 (a)

Folio 26r

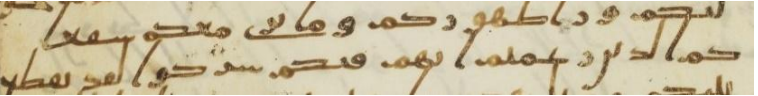
Dating: late 7th / early 8th cent.



ومن حولها والذين يؤمنون



انفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون



معكم شفعاكم الذين زعمتم انهم

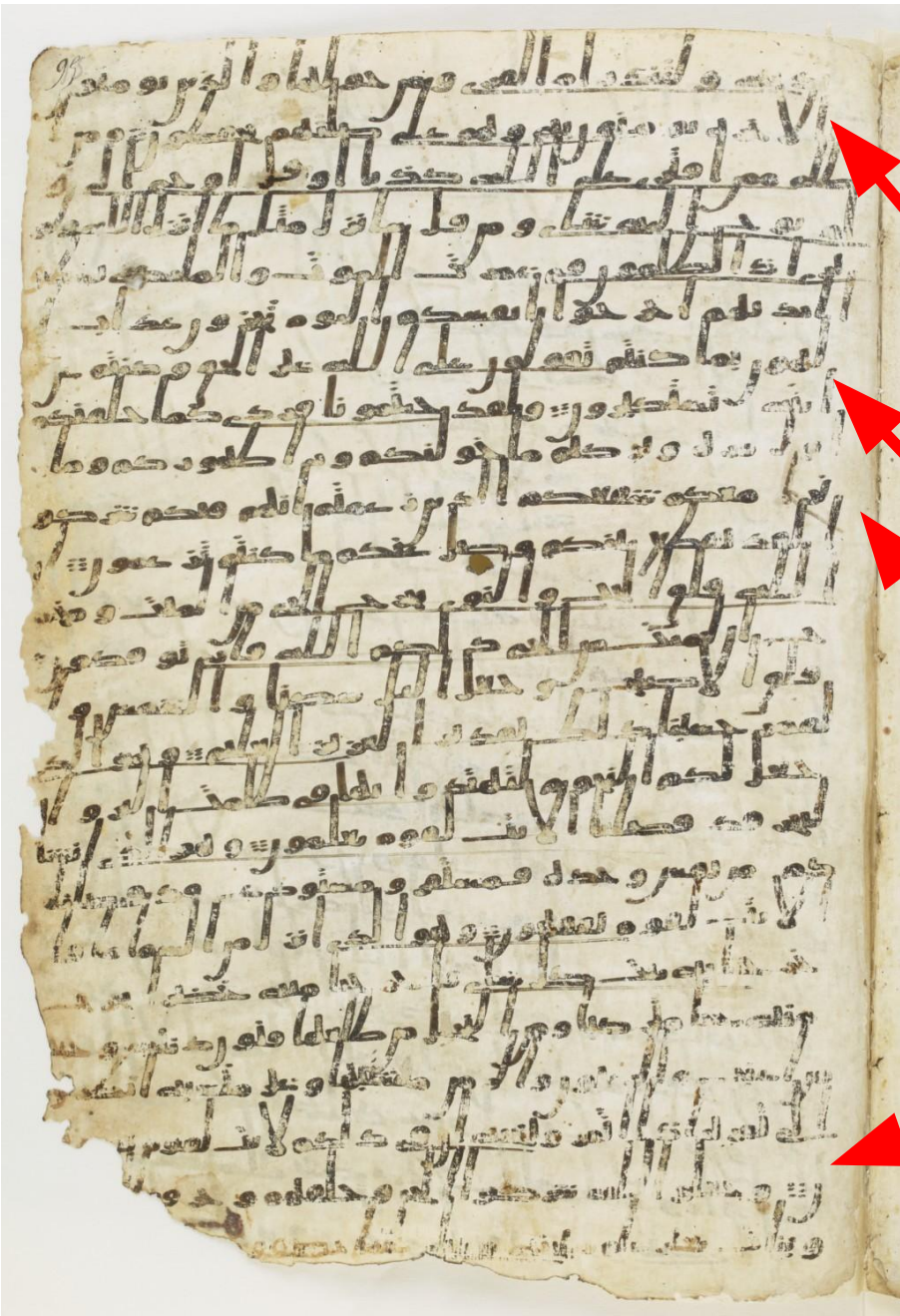


فضلنا الايت لقوم يعلمون

Same as our current text of the Qur'an.

<https://gallica.bnf.fr/ark:/12148/btv1b8415207g/f59.highres>

Paris, Bibliothèque nationale de France: Arabe 328 (e)  
Folio 95r  
Dating: Before 750



ومن حولها والذين يؤمنون



أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم عن آياته تستكبرون ﴿١٧﴾ ولقد



معكم شفعاءم الذين زعمتم أنهم

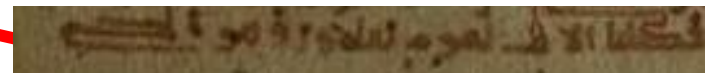
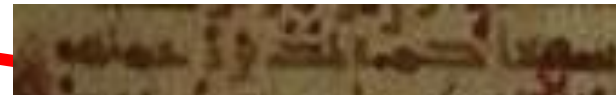
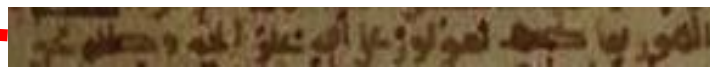
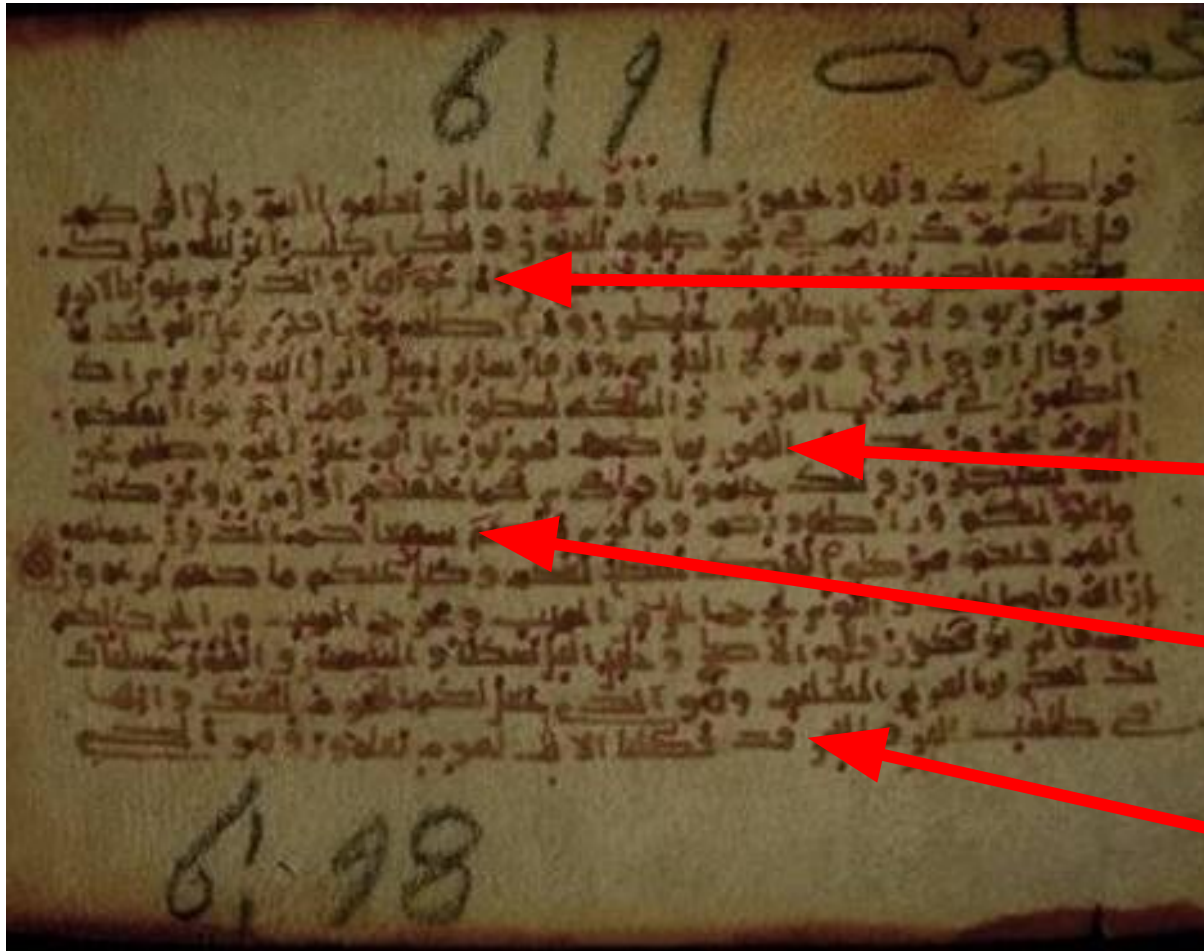


فصلنا الآيت لقوم يعلمون ﴿١٧﴾

Same as our current text of the Qur'an.

<https://gallica.bnf.fr/ark:/12148/btv1b8415207g/f197.image.r=%22Arabe%20328%22coran>  
148

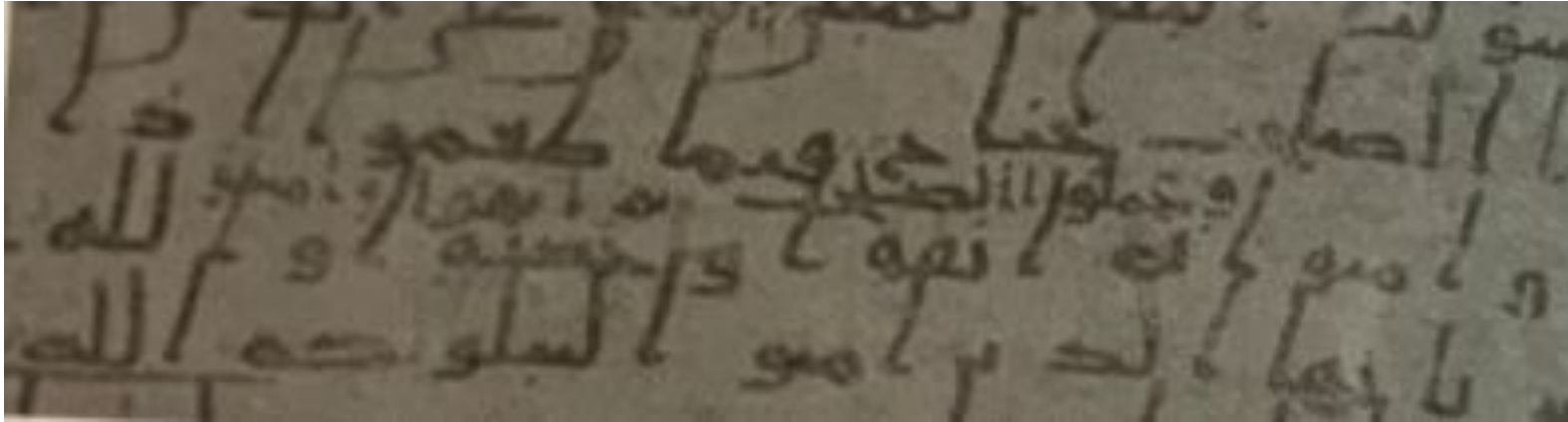
Sanaa, Dār al-Maḥṭūṭāt: DAM 14-?-c  
(UNESCO CD Nr. 90)  
Dating: 800-1000



Same as our current text of the Qur'an.

# Example #6

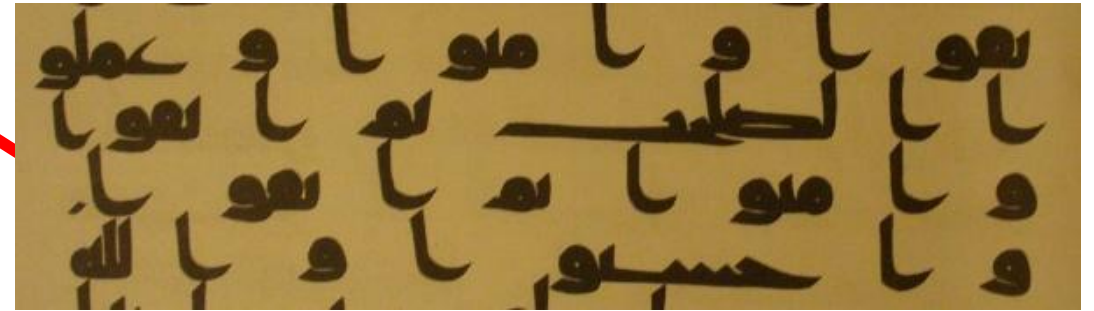
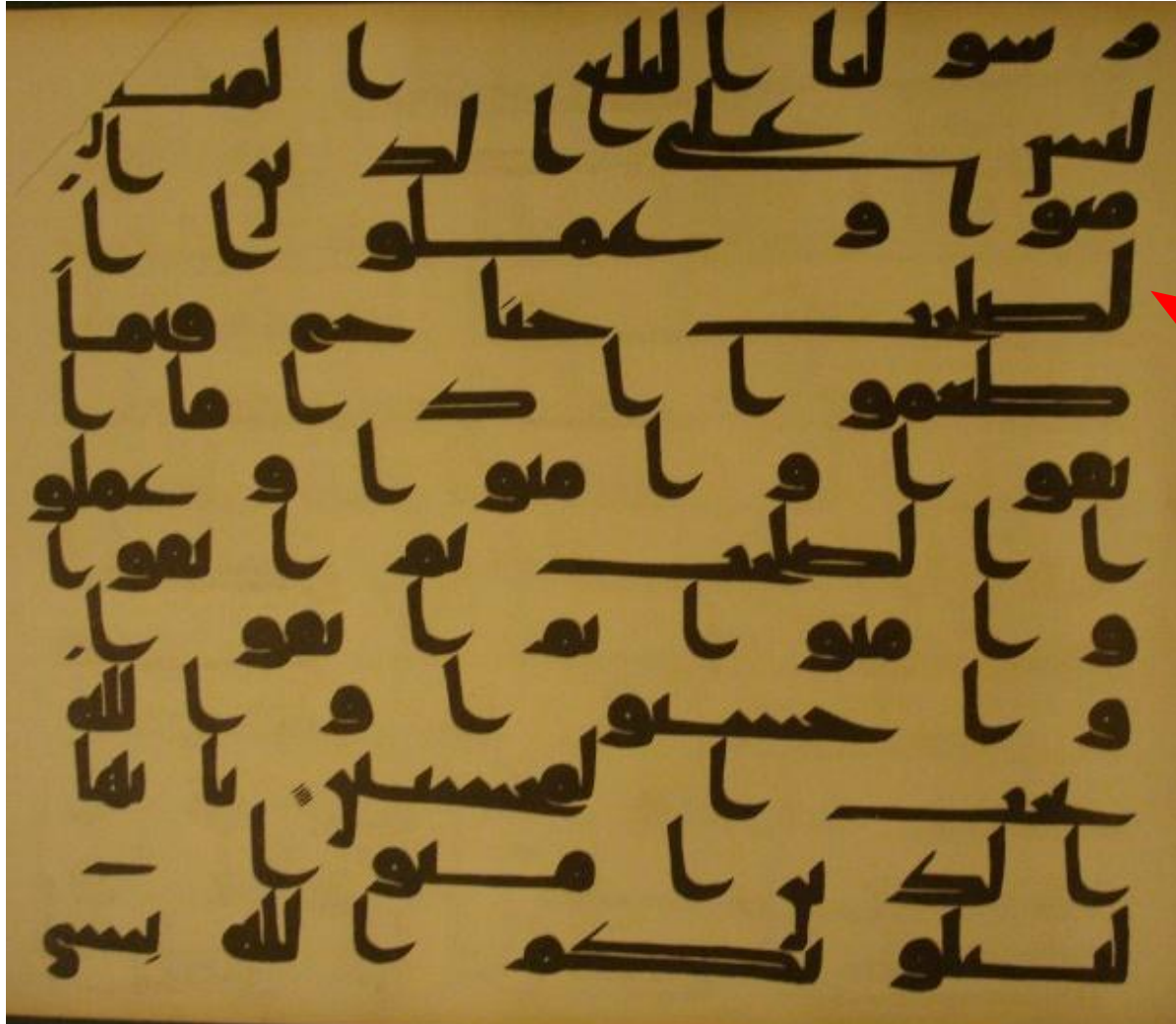
## 5:93-4



Doha MS.67.2007.1  
Dating: 1st century

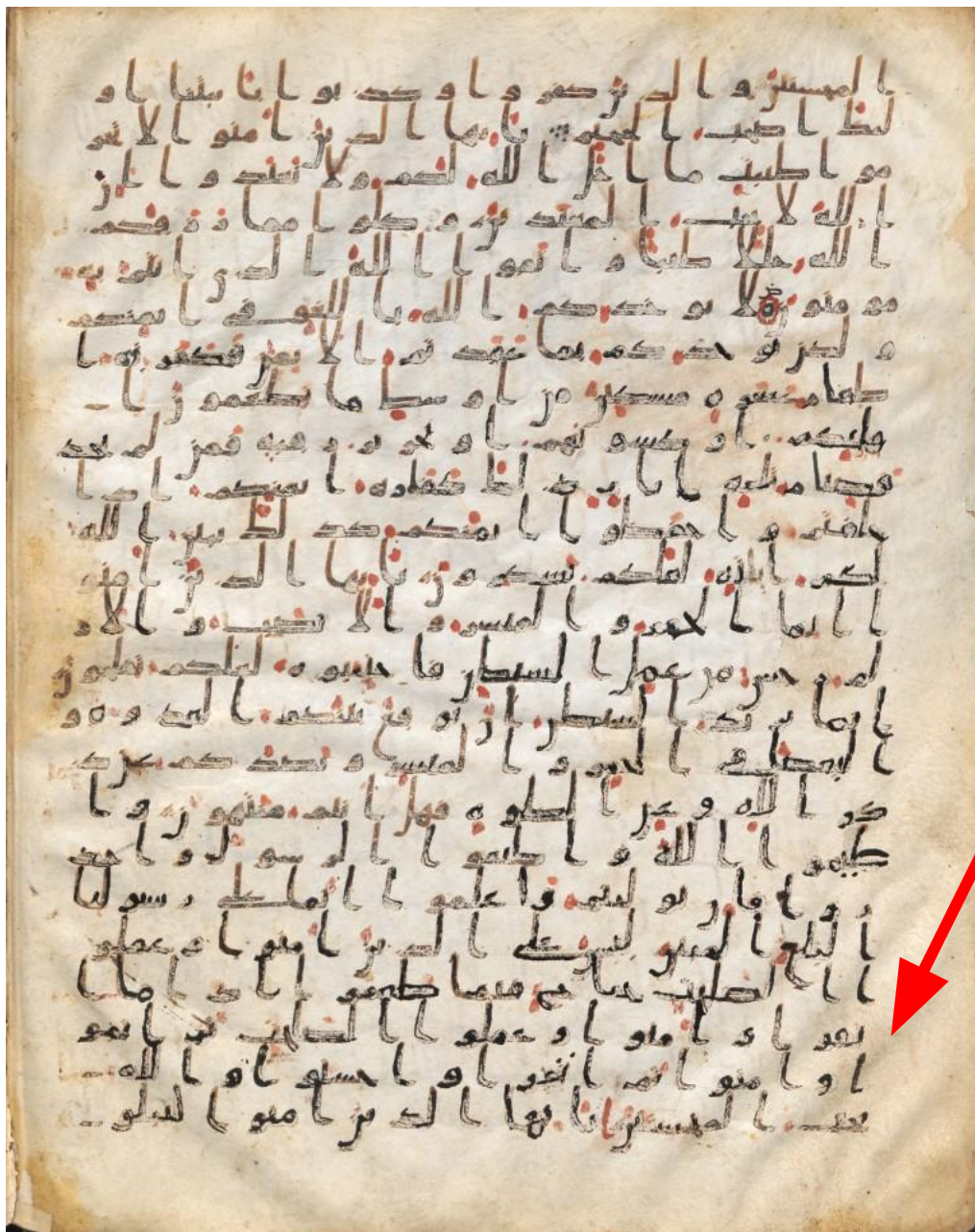
Brubaker p. 52: Multiple post-production corrections in a 1st/7th century Quran.

Berlin, Staatsbibliothek: Kodex Samarkand  
(Faksimiledruck Sankt Petersburg 1905)  
Dating: 700-850  
Folio 115r



Same text as the current Qur'an.

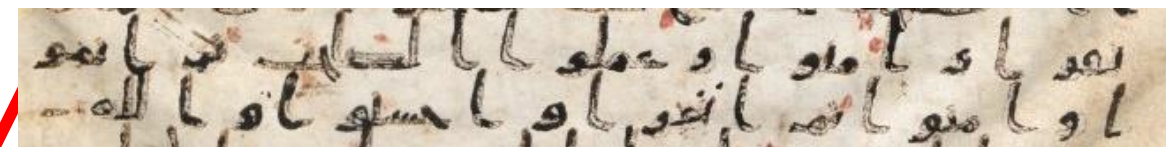
<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Samarkand/Samarkand-14-05.jpg&dw=800>



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

Dating: 662-765

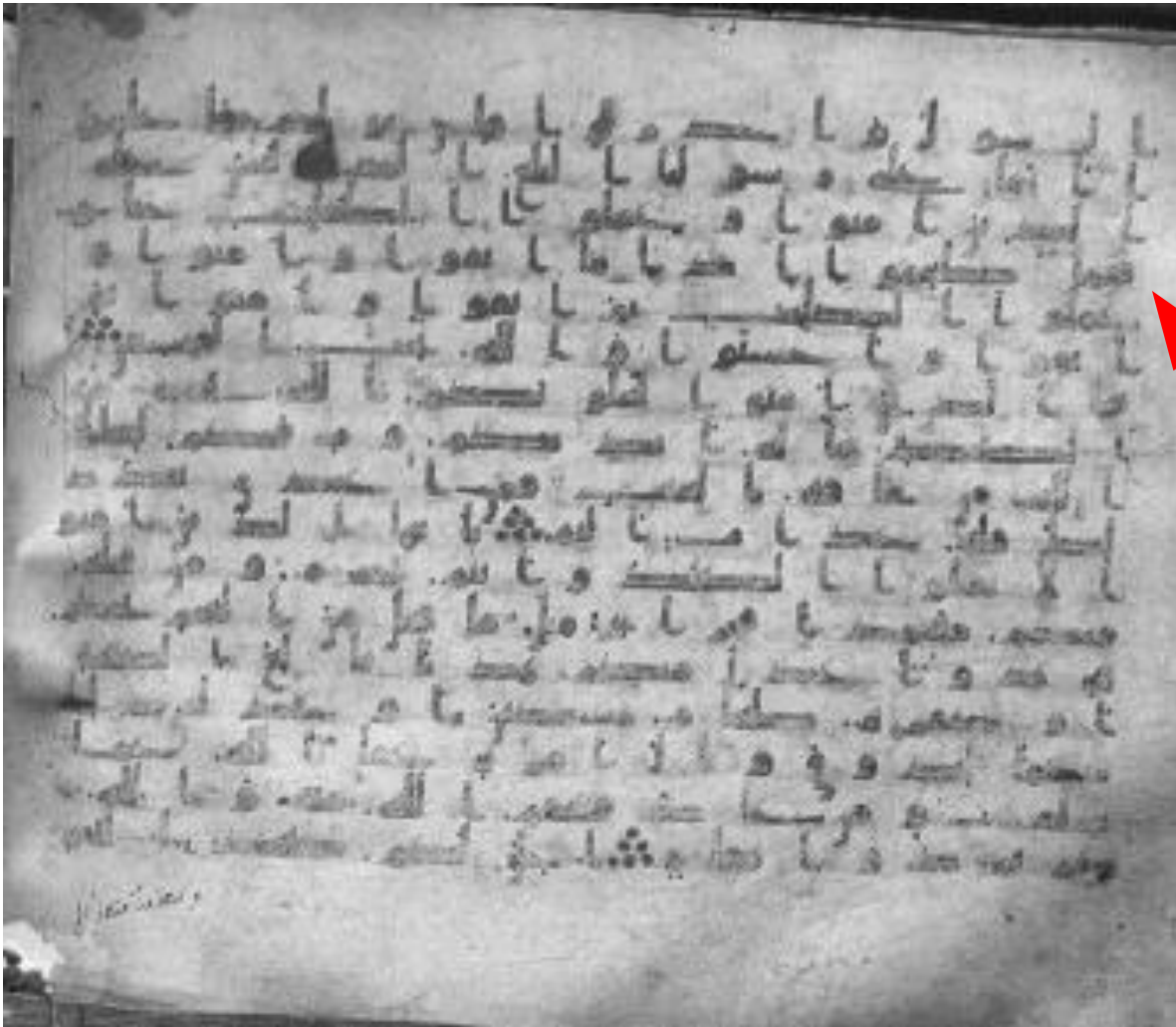
Folio 43v



Same text as the current Qur'an.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000090.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000090.jpg&dw=800)





Gotthelf-Bergsträßer-Archiv: Meknes, Privatbibliothek  
des Scherifen 'Abdarrahmān b. Zīdān: kufischer  
Korankodex  
Dating: 750-900  
Folio 91v



Same text as the current Qur'an.

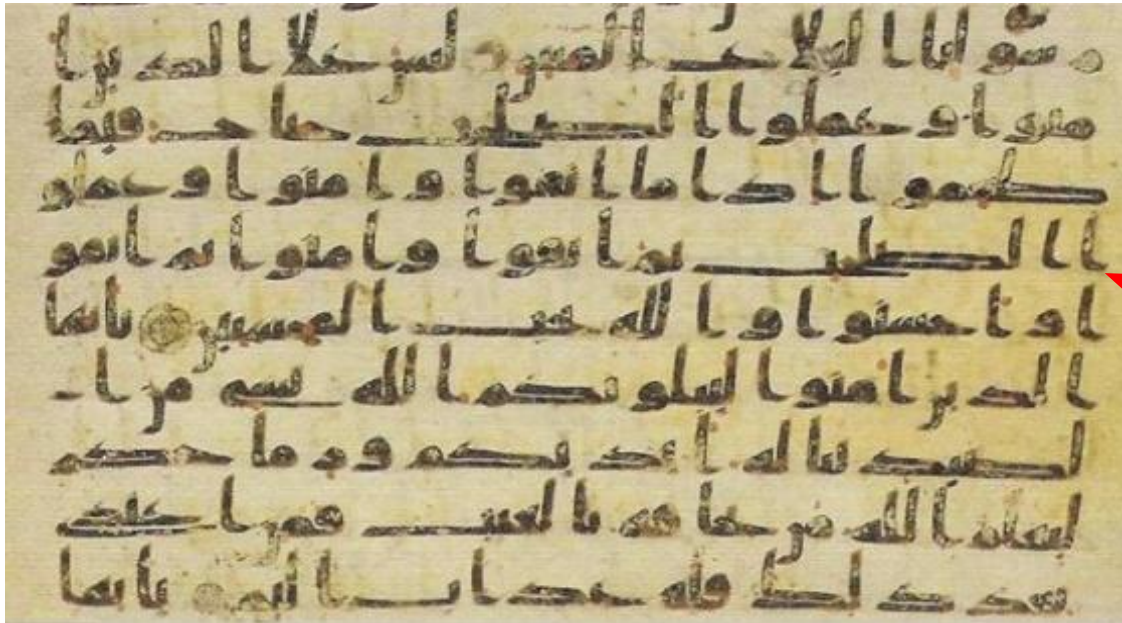
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film02\\_37.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/meknes/film02_37.jpg&dw=800)

Istanbul, Topkapı Sarayı Müzesi: HS 44/32

Tayyar Altıkulaç, al-Muṣḥaf al-sharif

Dating: 8th cent.

Folio 75v



Same text as the current Qur'an.



Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
178v-179r

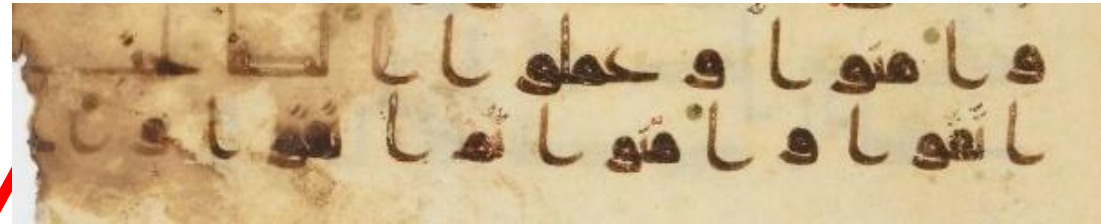


Same text as the current Qur'an.

Paris, Bibliothèque nationale de France: Arabe 339

Dating: 700-1000

Folio 48r



Same text as the current Qur'an.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_339/Arabe\\_339\\_f48r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_339/Arabe_339_f48r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 345 (a)

Dating: 750-1000

Folio 2r



Same text as the current Qur'an.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_345\\_a/Arabe\\_345\\_a\\_f2r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_345_a/Arabe_345_a_f2r.jpg&dw=800)



Rampur Raza Library: No. 1, Korankodex ('Alī b. Abī Ṭālib zugeschrieben)

Dating: 750-900

Folio 69v

مَا اتَّقُوا فِ الْاٰمَنُوْا فِ حَمَلُوْا الْكَلْبِيْبَ تَمَ اَهُوْ  
ا فِ اتَّقُوا فِ اتَّقُوا فِ احْسَبُوْا فِ اللّٰهَ حَسْبَ ا

الصَّلٰحَتِ جَنَاحٍ فَيَمَاطِعْمُوْا اِذَا مَا اتَّقَوْا وَاْمَنُوْا وَعَمِلُوْا الصَّلٰحَتِ  
ثُمَّ اتَّقَوْا وَاْمَنُوْا ثُمَّ اتَّقَوْا وَاَحْسَبُوْا وَاَللّٰهُ يَحِبُّ الْمُحْسِنِيْنَ  
٩٣

Same text as the current Qur'an.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0150.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0150.jpg&dw=800)



Sanaa, Dār al-Maḥṭūṭāt: DAM 21 - ?.a  
Dating: Before 800  
Folio 1

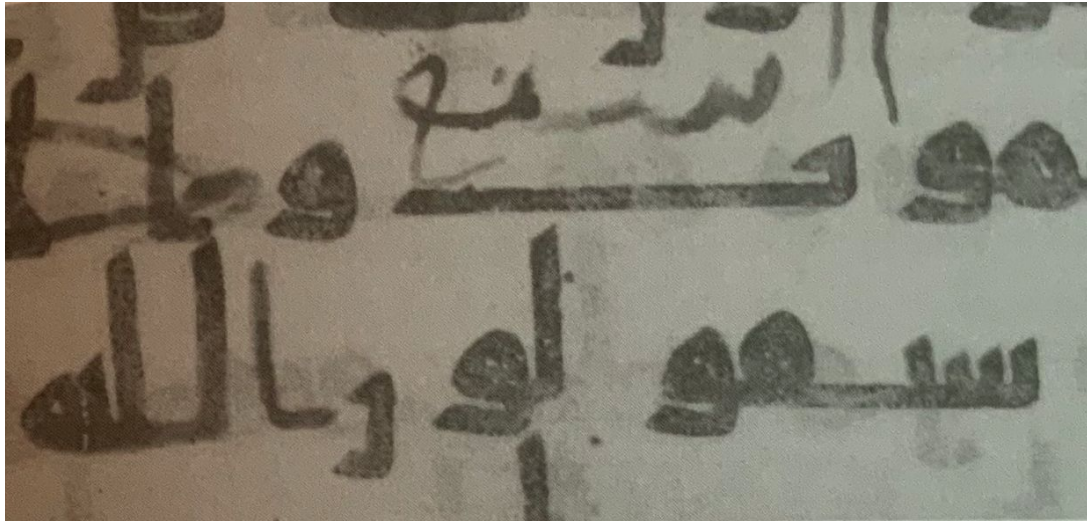
أحسبوا الله

الضَّلِحَتْ جُنَاحَ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
تَتَّقُوا وَأَمِنُوا ثُمَّ اتَّقَوْا وَاحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Same text as the current Qur'an.

# Example #7

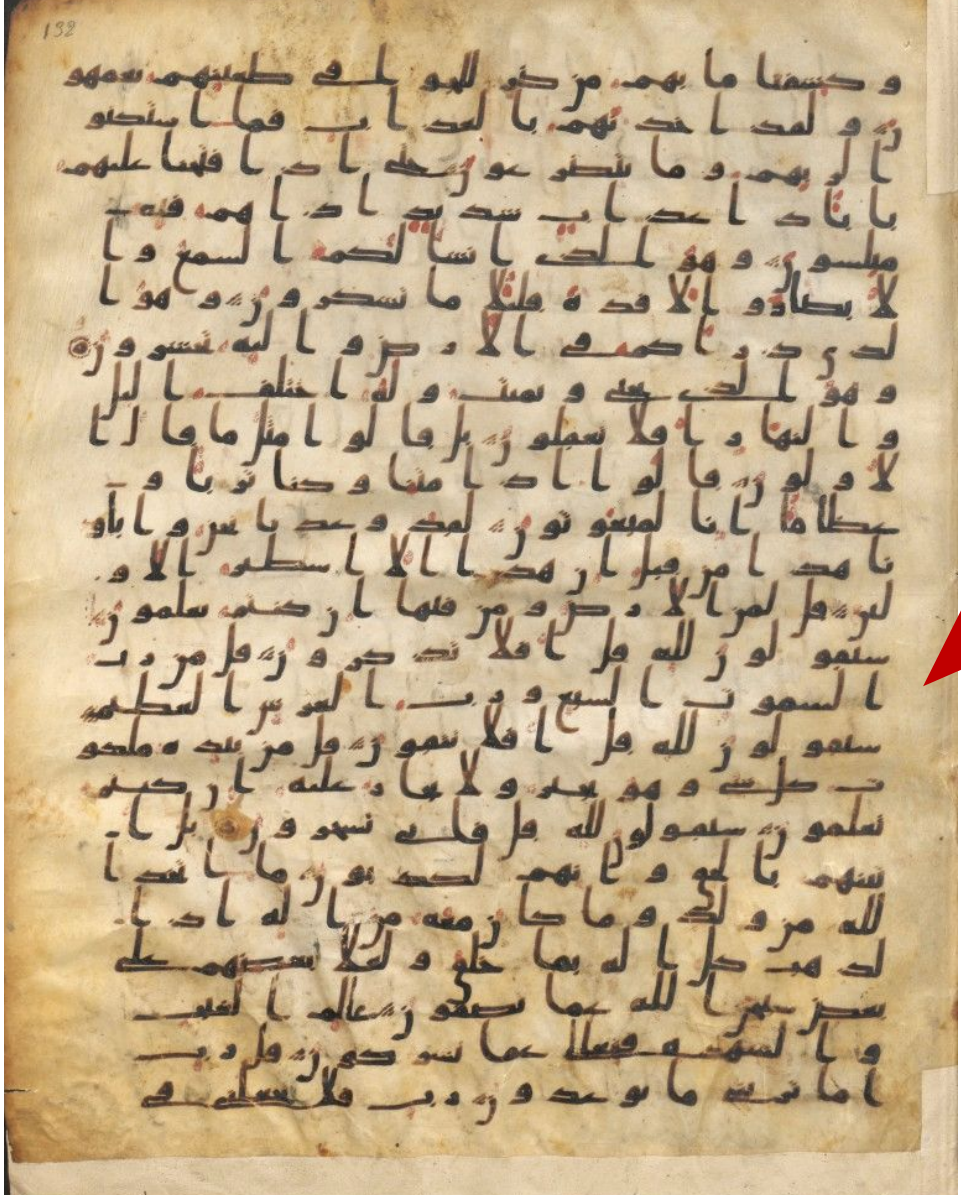
## Q 23:86



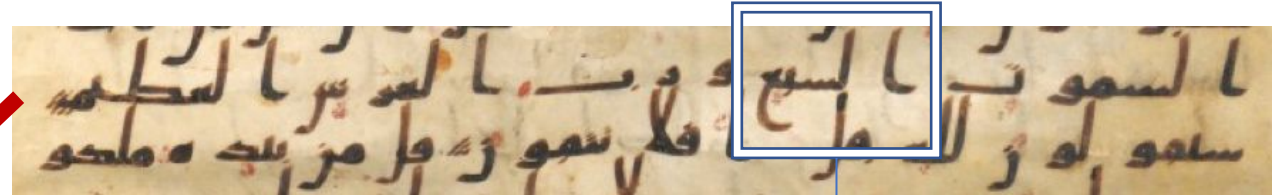
BnF Arabe 327  
Folio 1r  
Dating: 8th century

Brubaker p. 55: Post-production insertion of the words “the seven”.





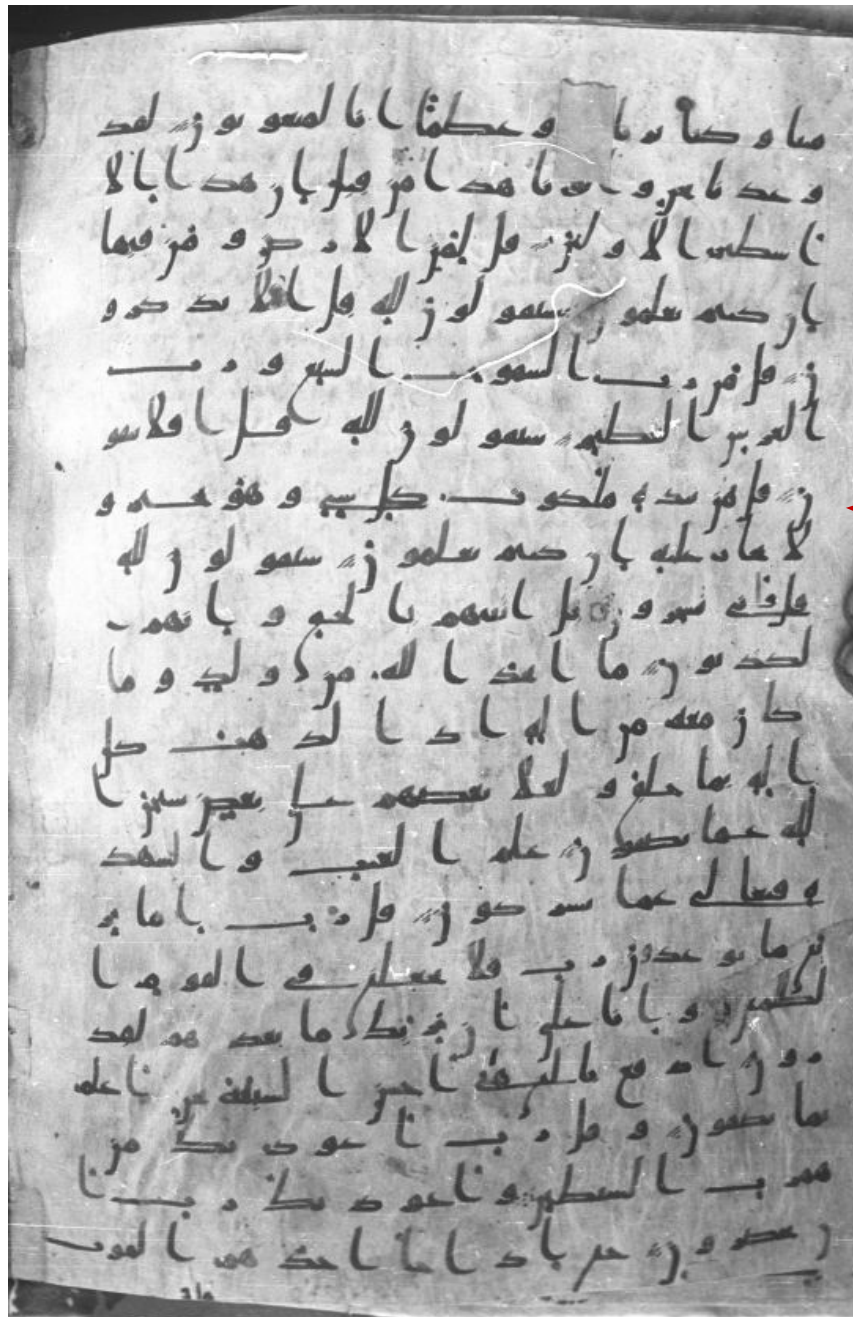
Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 132r



لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ  
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ

Same reading 'al-sab' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000267.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000267.jpg&dw=800)<sup>61</sup>

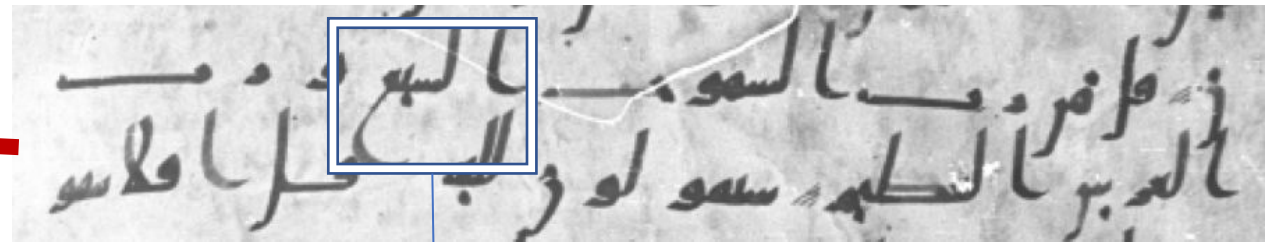


Gotthelf Bergsträsser Archive: "Saray Medina 1a"

(= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

Folio 125v



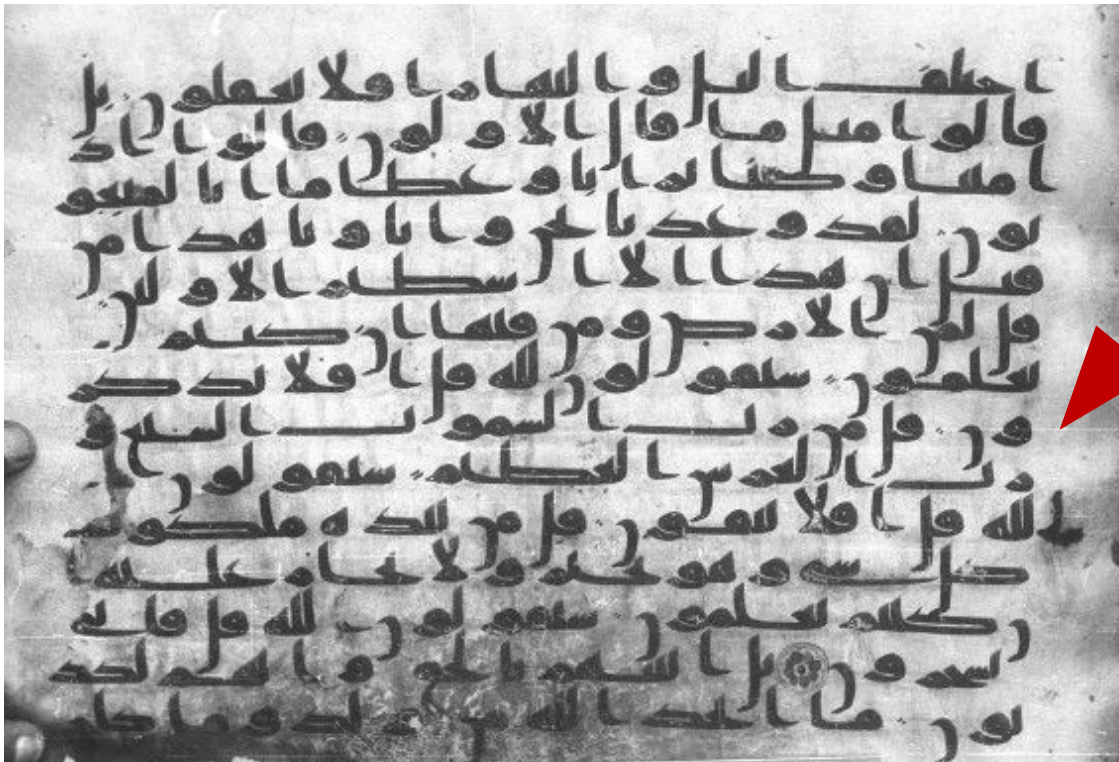
Same reading 'al-sab' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film41/E-Film-41-11b&dw=800>

Gotthelf Bergsträßer Archive: "Saray Medina 1b" (= Istanbul, Topkapı Sarayı Müzesi: M3)

Dating: 700-900

Folio 93r



Same reading 'al-sab' as our present text

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film25/E-Film-25-36.jpg&dw=800>

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 591v



لِلَّهِ قُلُوبٌ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ  
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ

Same reading 'al-sab' as our present text

Copenhagen, Danish Royal Library: Cod. Arab. 40  
Dating: 700-900  
Folio 10v



لِلَّهِ قُلُوبٌ أَفْلا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ  
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ

Same reading 'al-sab' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Kobenhavn/Cod\\_Arab\\_40/Cod\\_Arab\\_40-010b.tif&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Kobenhavn/Cod_Arab_40/Cod_Arab_40-010b.tif&dw=800)

Leiden, University Library: Or. 6814  
Dating: 680-798  
Folio 28r



لِلَّهِ قُلُوبٌ أَفْلا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ  
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفلا تَتَّقُونَ ﴿٨٧﴾ قُلْ

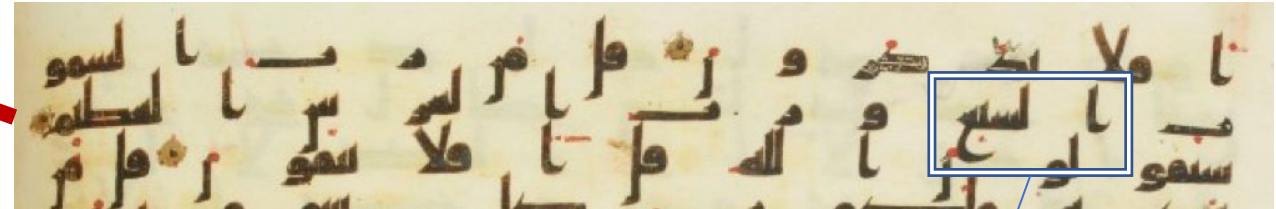
Same reading 'al-sab' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Or.6814/UBLOHS\\_Or\\_6814\\_f028a.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Or.6814/UBLOHS_Or_6814_f028a.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 349 (f)

Dating: 700-900

Folio 131v



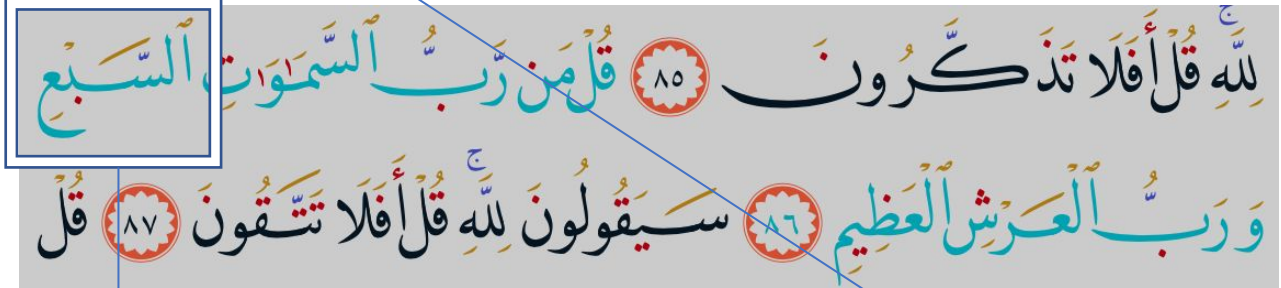
Same reading 'al-sab' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_349\\_f/Arabe\\_349\\_f\\_f130v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_349_f/Arabe_349_f_f130v.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

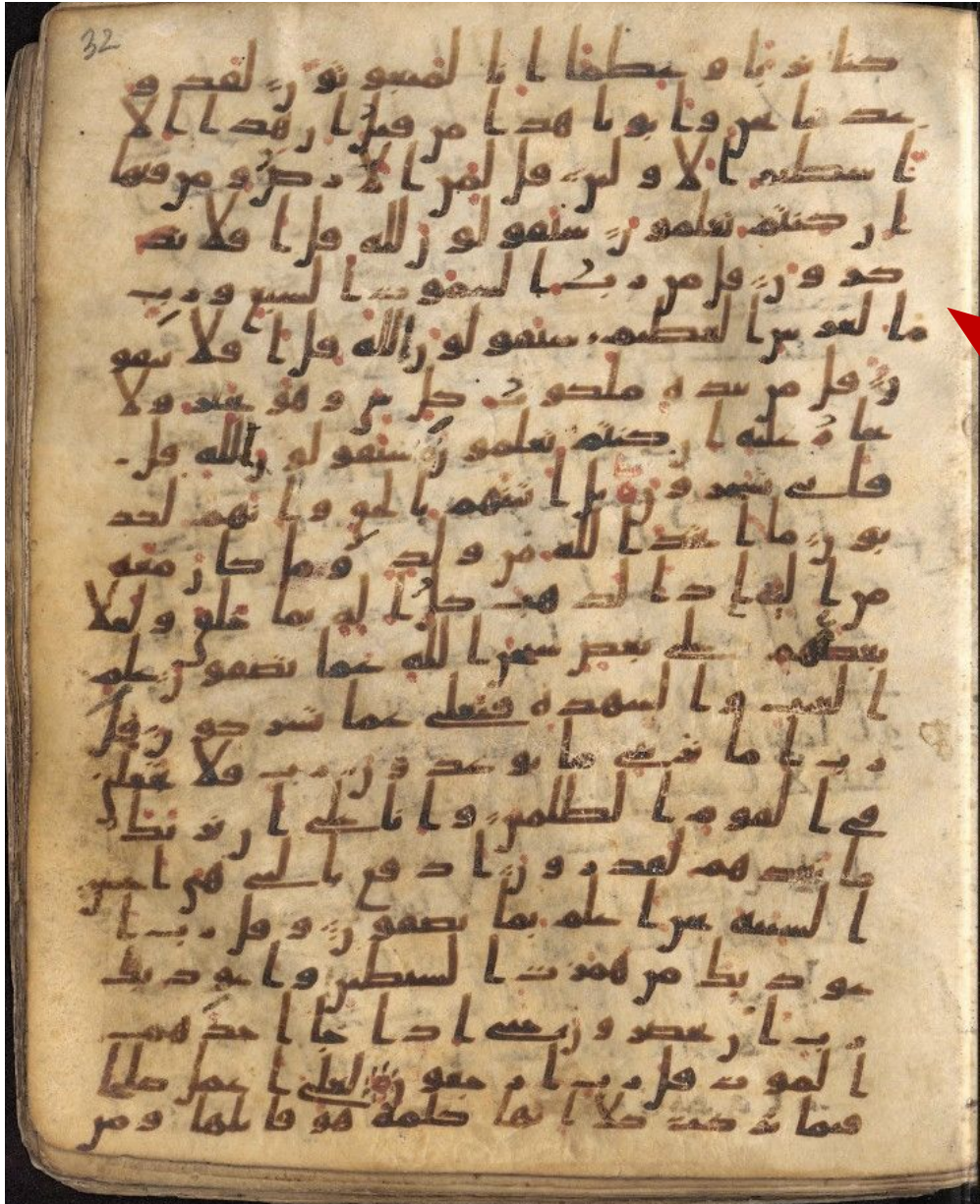
Dating: 750-900

Folio 200r



Same reading 'al-sab'' as our present text





Tübingen, University Library: Ma VI 165

Dating: 649-675

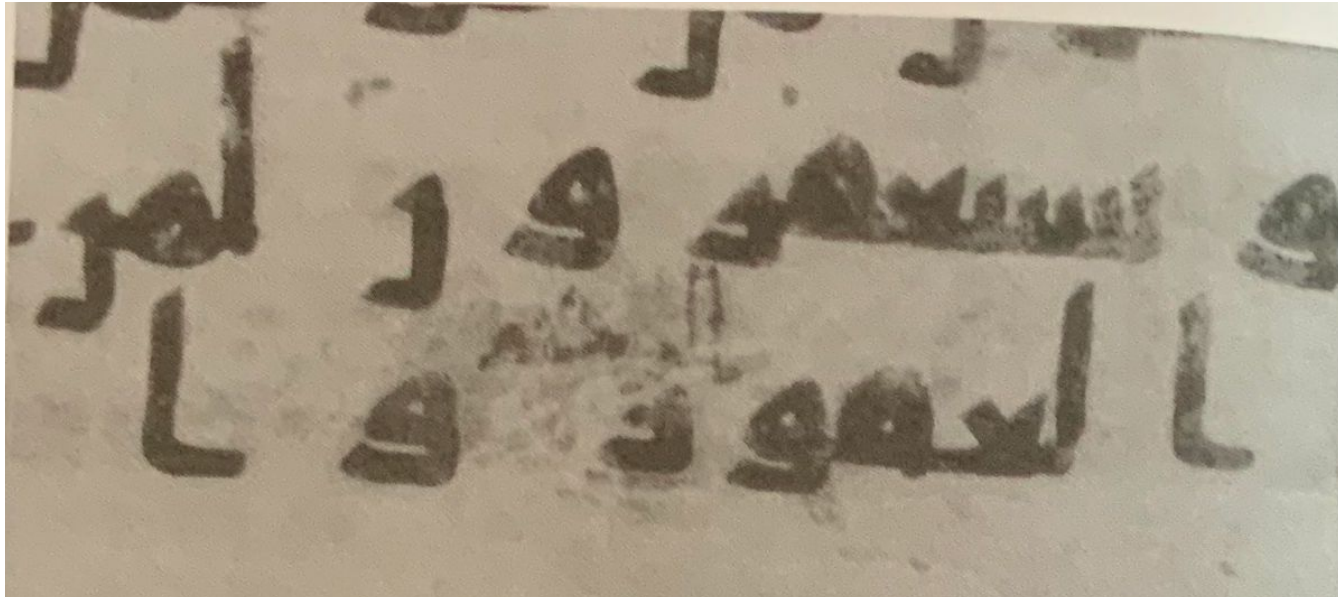
Folio 32r



Same reading 'al-sab' as our present text

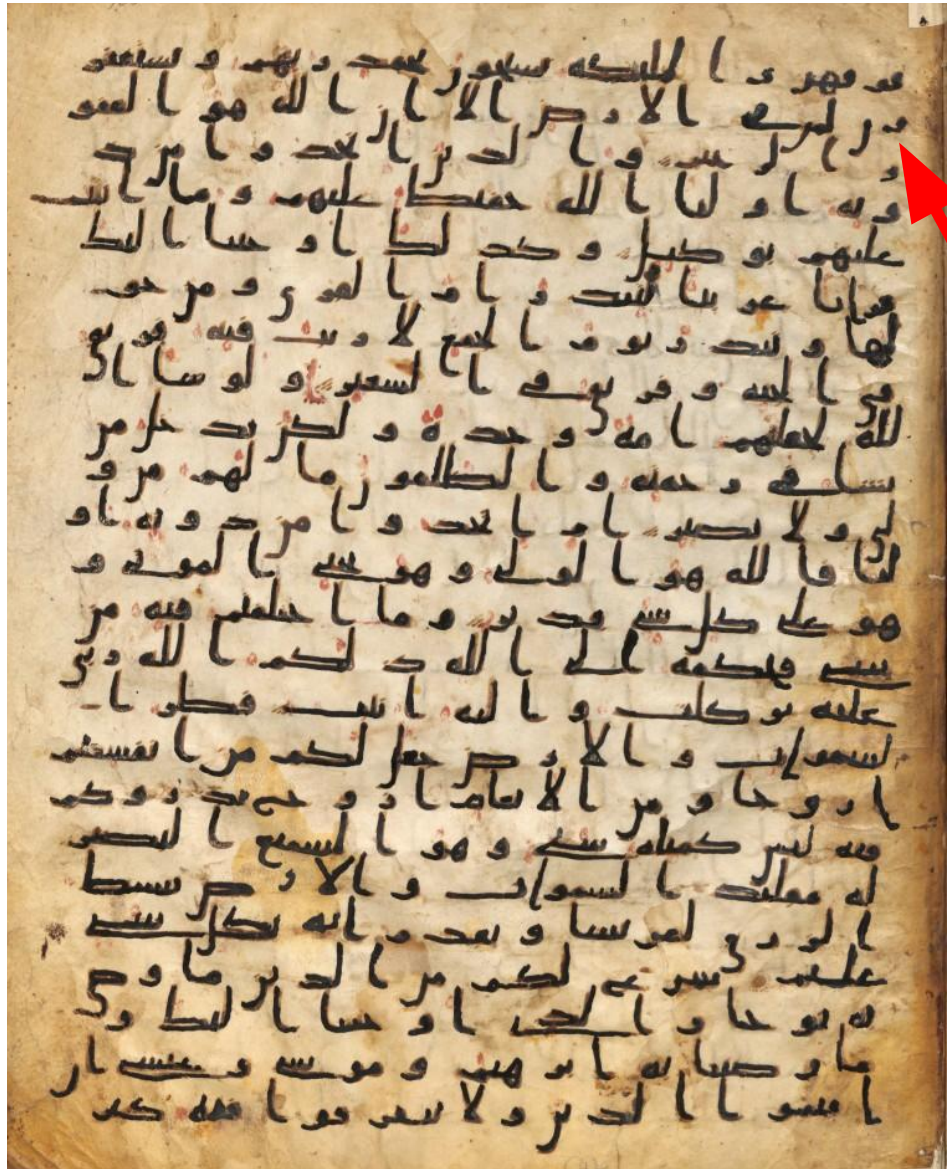
# Example #9

## Q 42:5

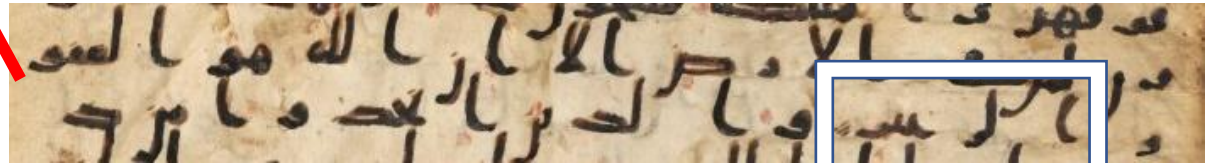


BnF Arabe 327  
Folio 12v  
Dating: 8th century

Brubaker p. 60: Post production insertion of “the Merciful”.

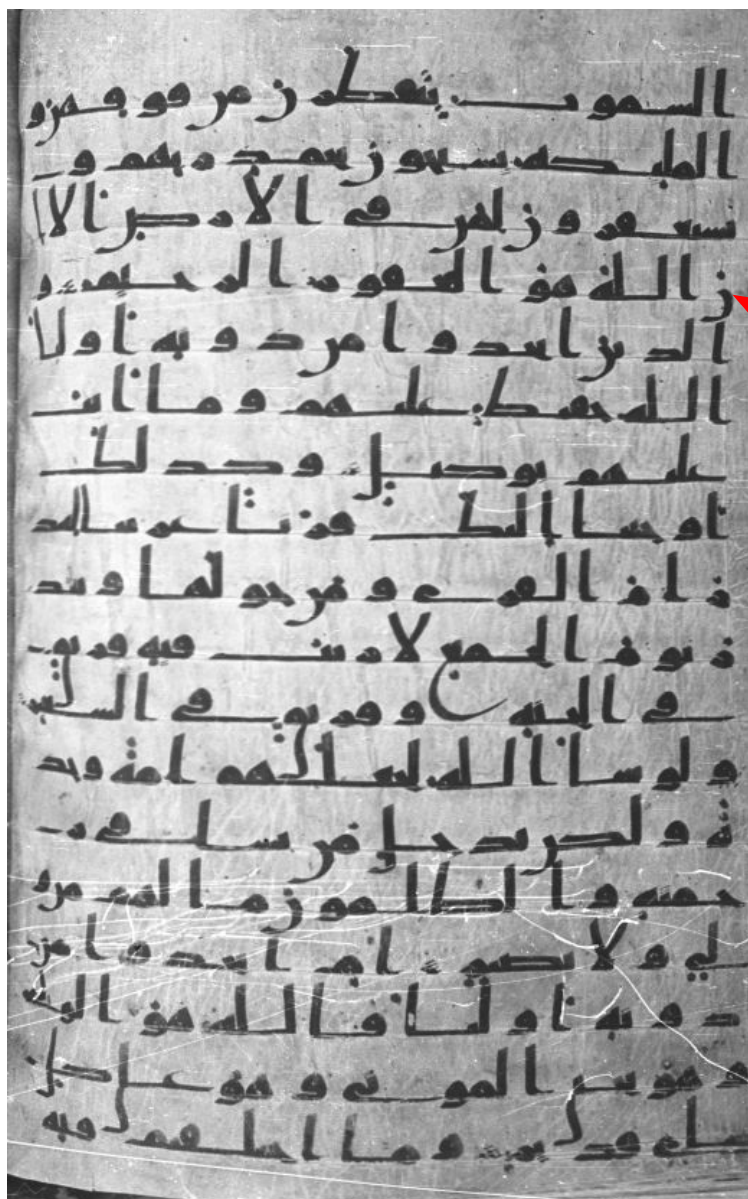


Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
 Dating: 662-765  
 Folio 166r



Inclusion of "Al-Raḥīm" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000335.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000335.jpg&dw=800)



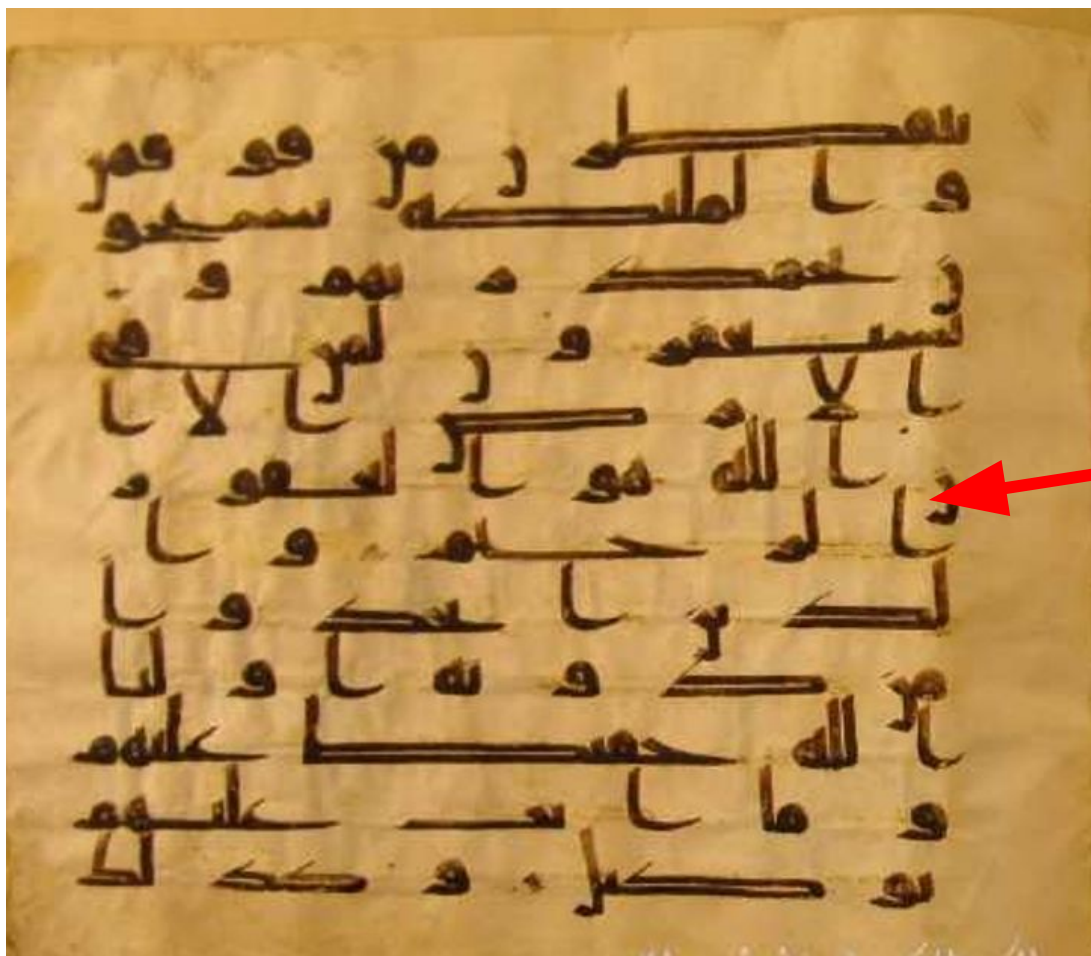
Gotthelf Bergsträsser Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Folio 228v

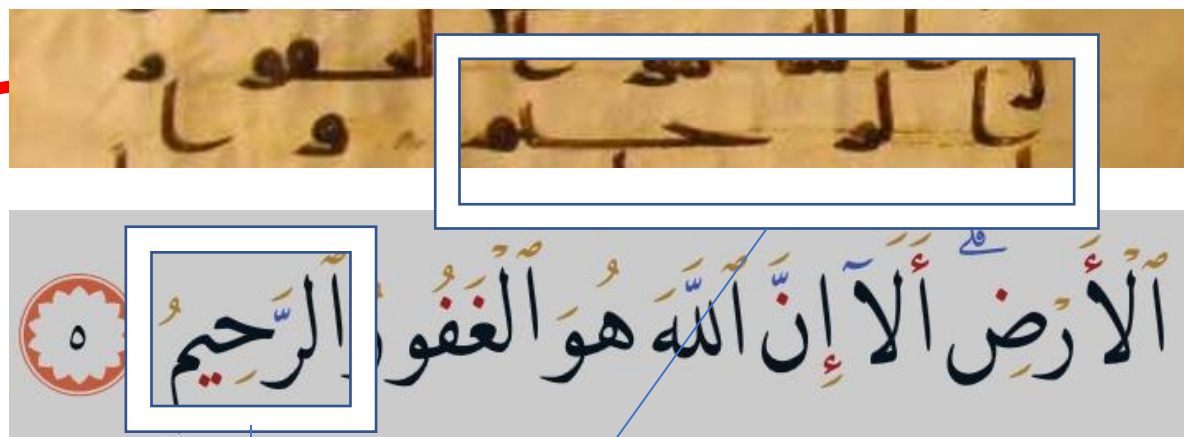
Dating: Before 800



Inclusion of "Al-Raḥīm" like our present text.

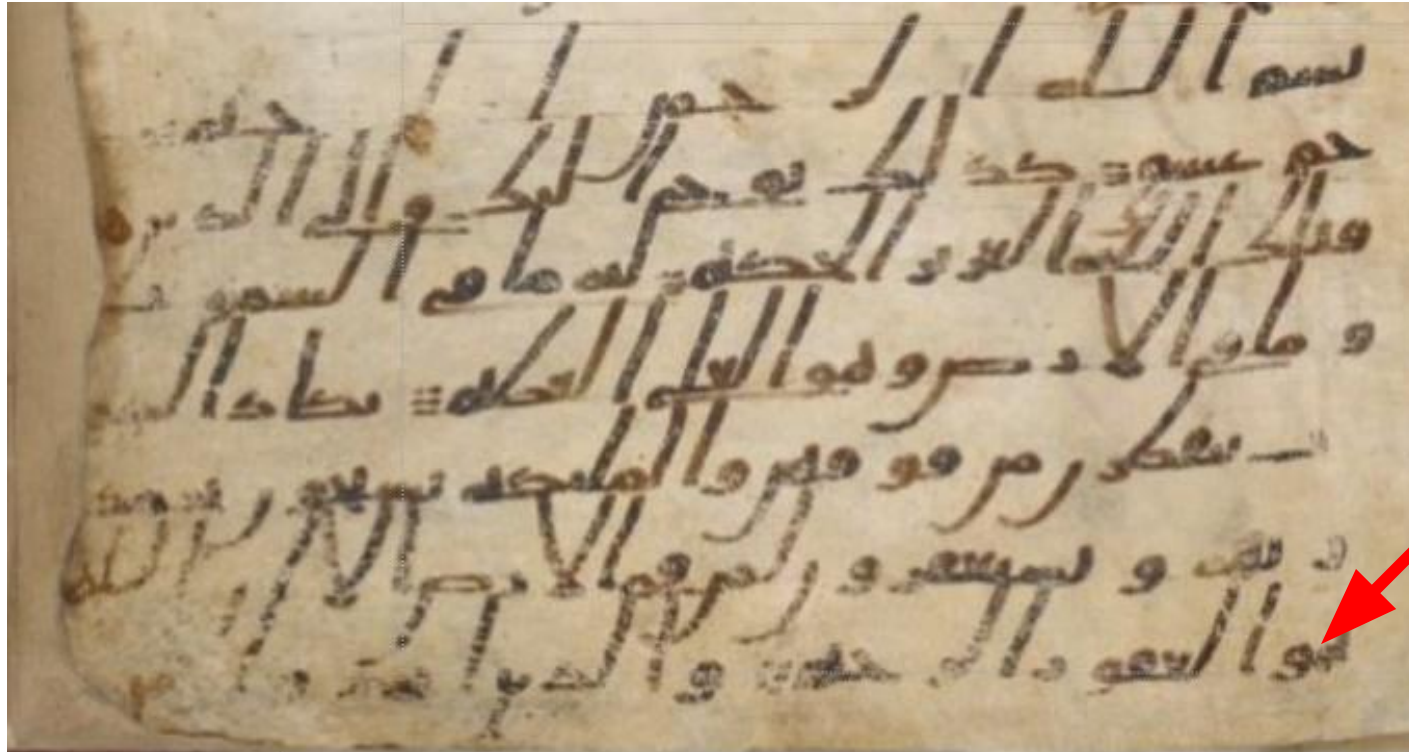


Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 853r

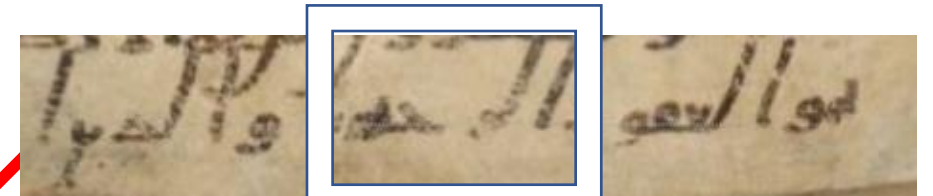


Inclusion of "Al-Raḥīm" like our present text.

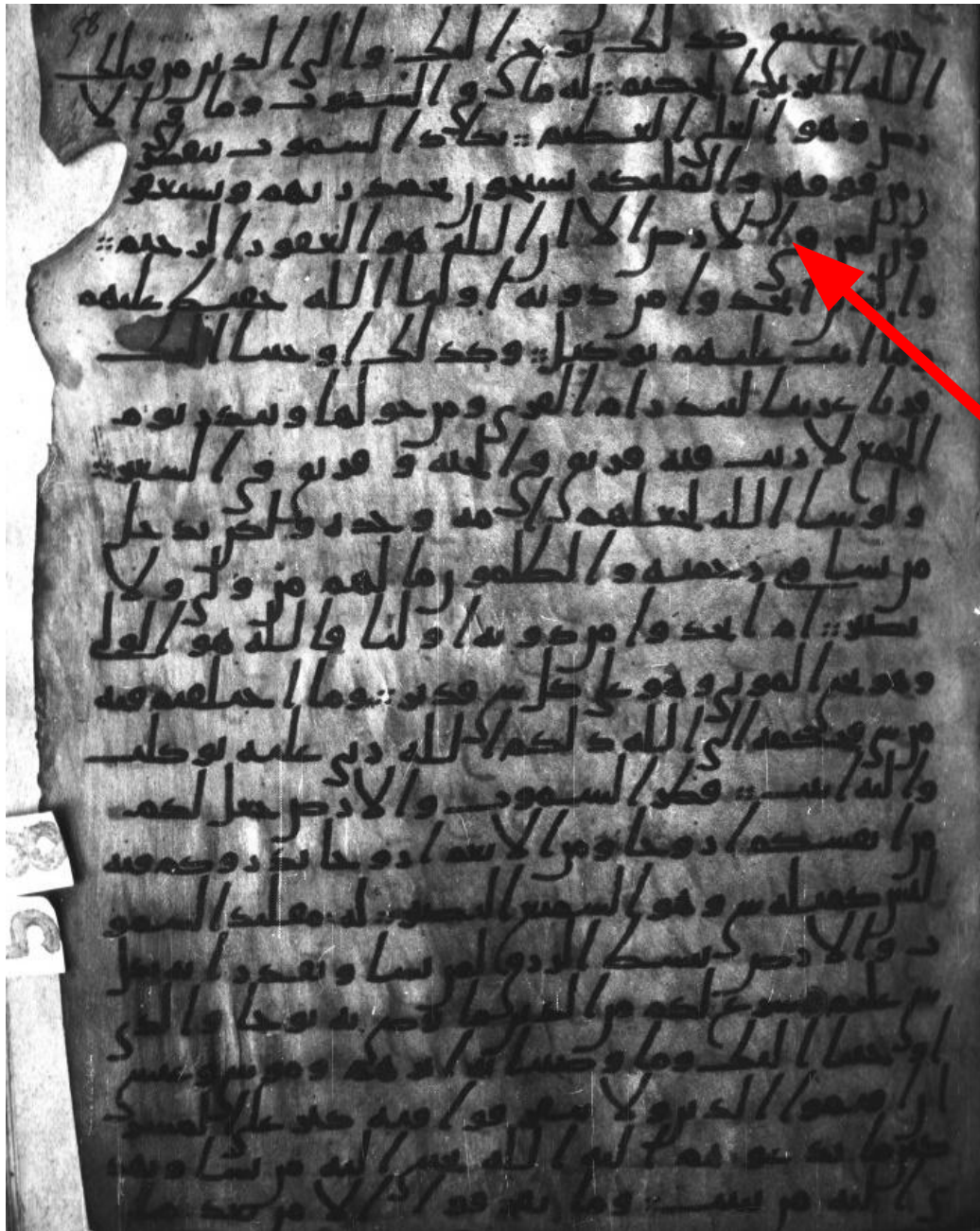
<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/042-002a&dw=800>



London, British Library: Or. 2165  
Dating: Before 750 .  
Folio 117r



Inclusion of "Al-Raḥīm" like our present text.

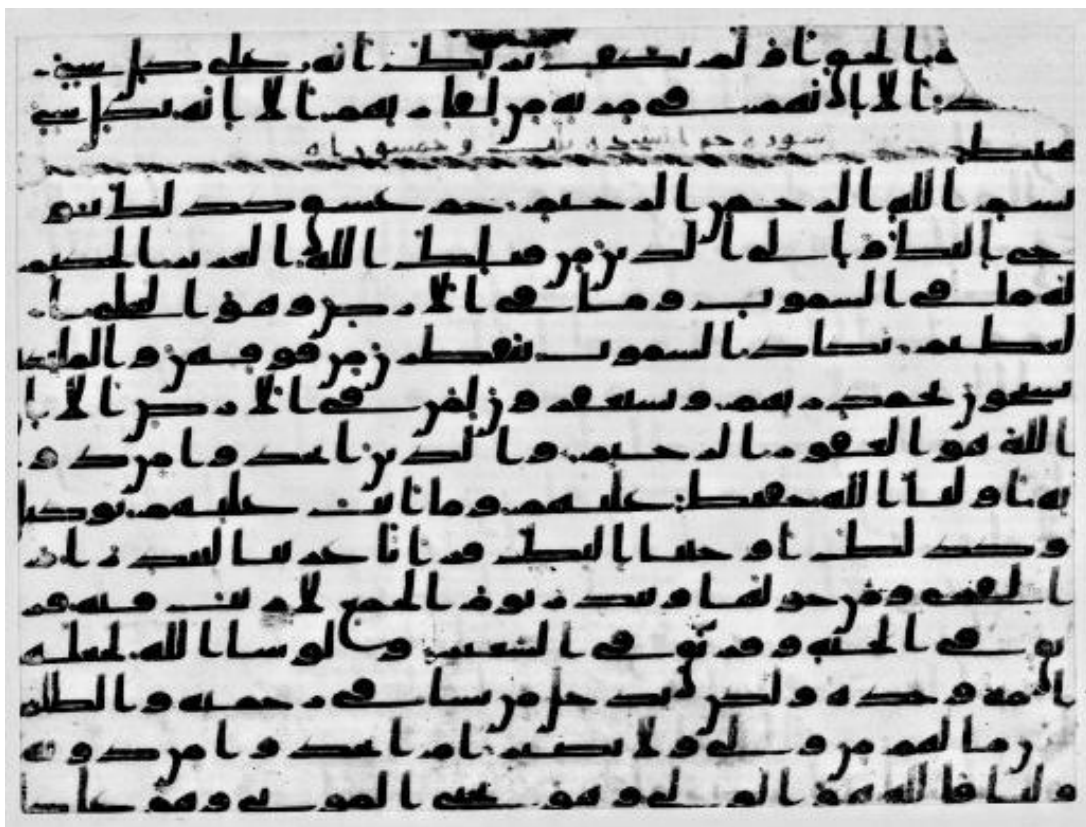


Paris, Bibliothèque nationale de France: Arabe 328 (b)  
Before 750  
Folio 58r

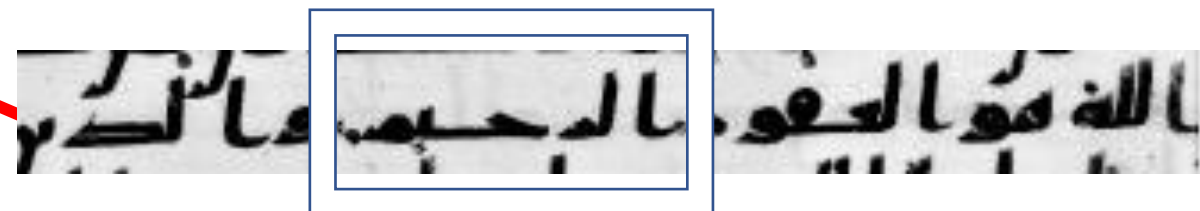


Inclusion of "Al-Raḥīm" like our present text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/KastenA/Film13/A-Film-13-24.jpg&dw=800>



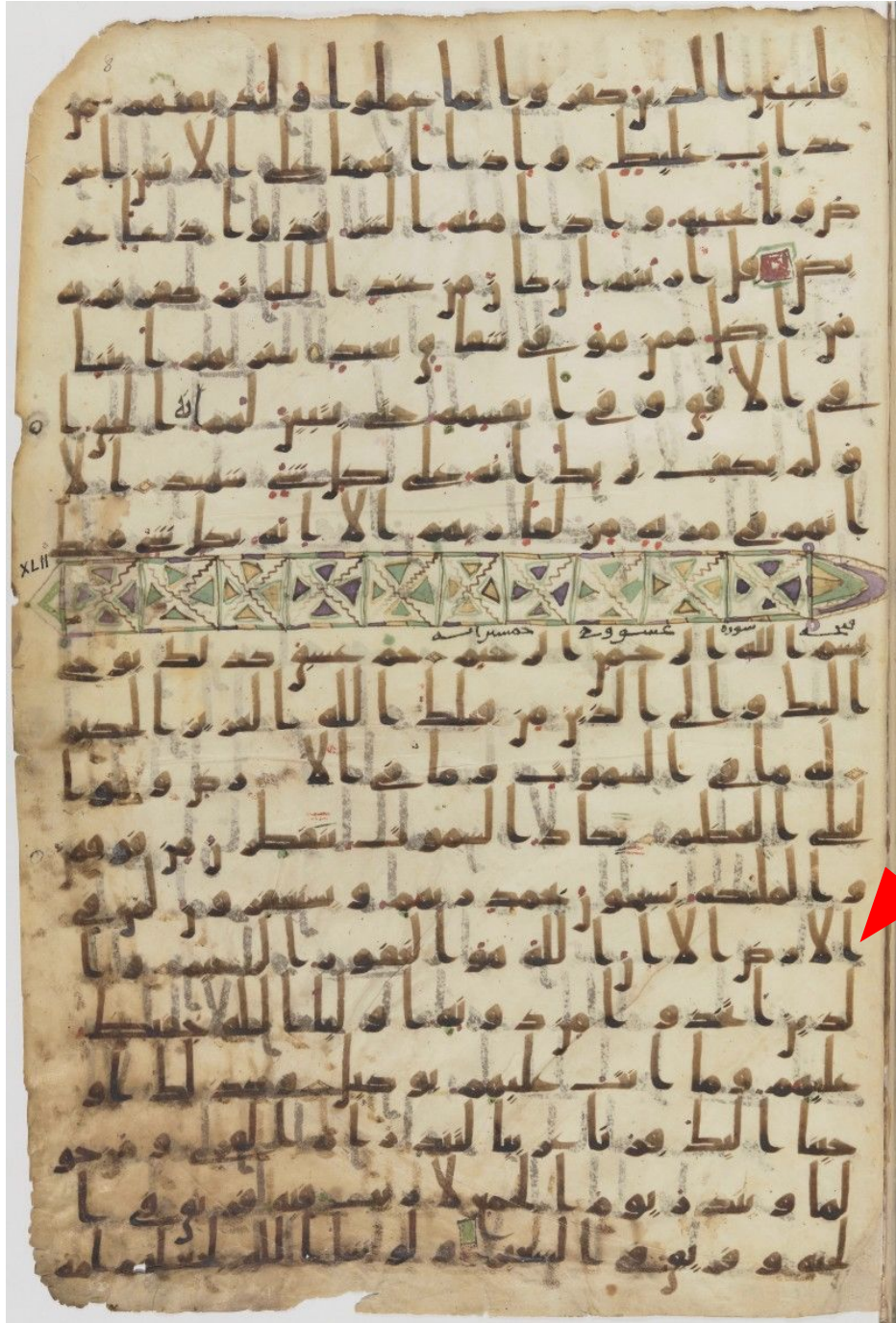
Paris, Bibliothèque nationale de France: Arabe 334 (b)  
Dating: 700-900  
Folio 15r



Inclusion of "Al-Raḥīm" like our present text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b\\_f15r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_334_b/Paris_Bibliotheque_nationale_de_France_Arabe_334_b_f15r.jpg&dw=800)





Paris, Bibliothèque nationale de France: Arabe 335  
Dating: Before 800  
Folio 8r



Inclusion of "Al-Raḥīm" like our present text.



Paris, Bibliothèque nationale de France: Arabe 352 (e)  
Dating: 750-1000  
Folio 16v



Inclusion of "Al-Raḥīm" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_352\\_e/Arabe\\_352\\_e\\_f16v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_352_e/Arabe_352_e_f16v.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 284v



Inclusion of "Al-Raḥīm" like our present text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Rampur/DSC\\_0580.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Rampur/DSC_0580.jpg&dw=800)



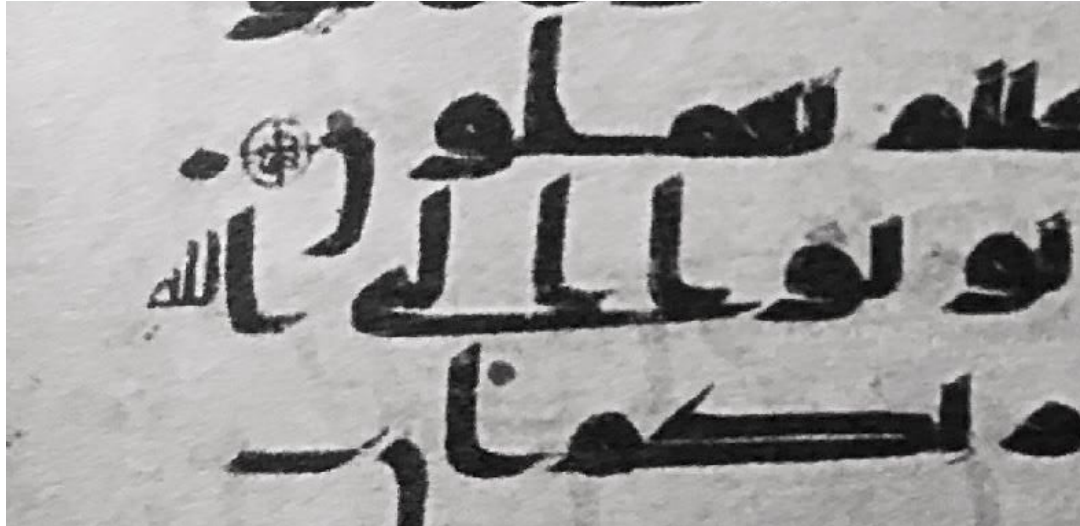
Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
Dating: 8th century  
Folio 315r



Inclusion of "Al-Raḥīm" like our present text.

# Example #11

## Q 66:8



Topkapi codex

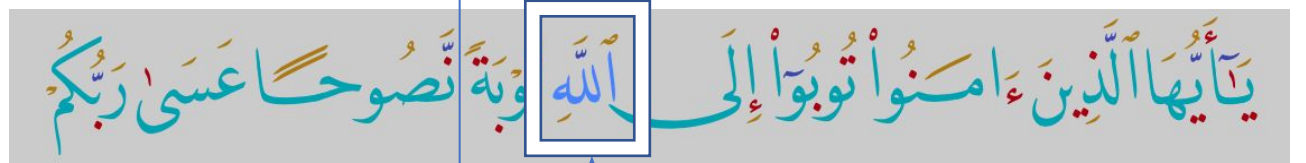
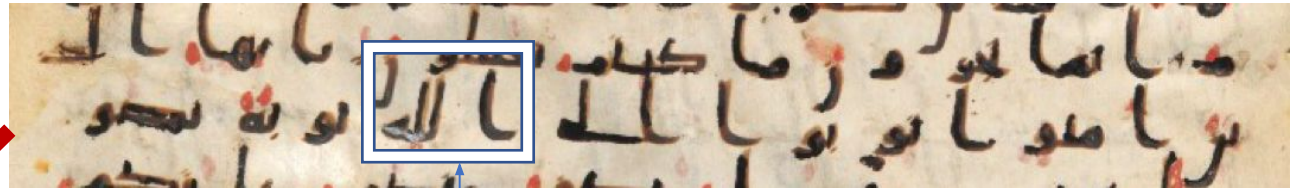
Mushaf al-Sharif (attributed to Uthman bin Affan)

Folio 374v

Dating: 8th century

Brubaker p.64: Post-production marginal insertion of “Allah”.

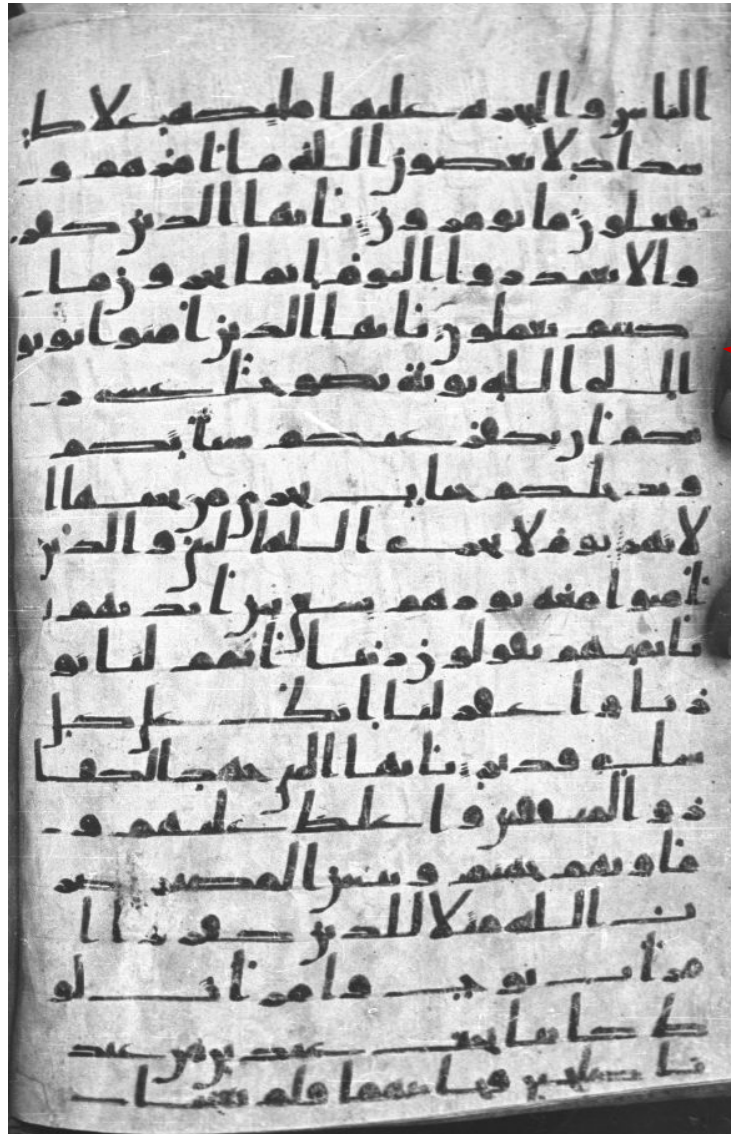
Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Folio 200v  
Dating: 662-765



Same reading 'Allah' as our present text

<https://corpuscoranicum.de/handschriften/index/sure/66/vers/8?handschrift=163>

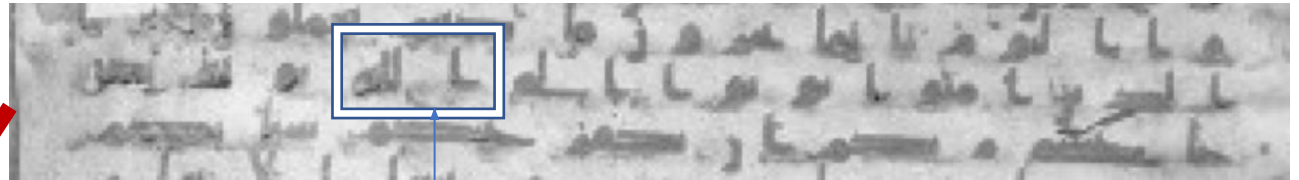
Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
Folio 280v  
Dating: Before 800



Same reading 'Allah' as our present text

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenF/Film31/F-Film-31-20b&dw=800>

Gotthelf Bergsträßer Archive: Meknes, Private Library of the Sherif'Abdarrahmān b. Zīdān: Kufic Koran codex  
Folio 356r  
Dating: 750-900

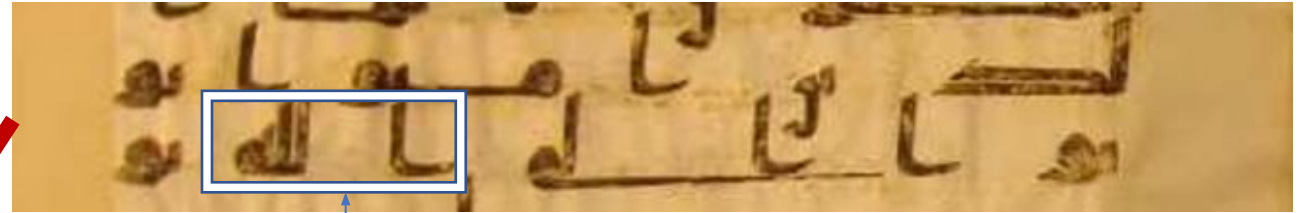
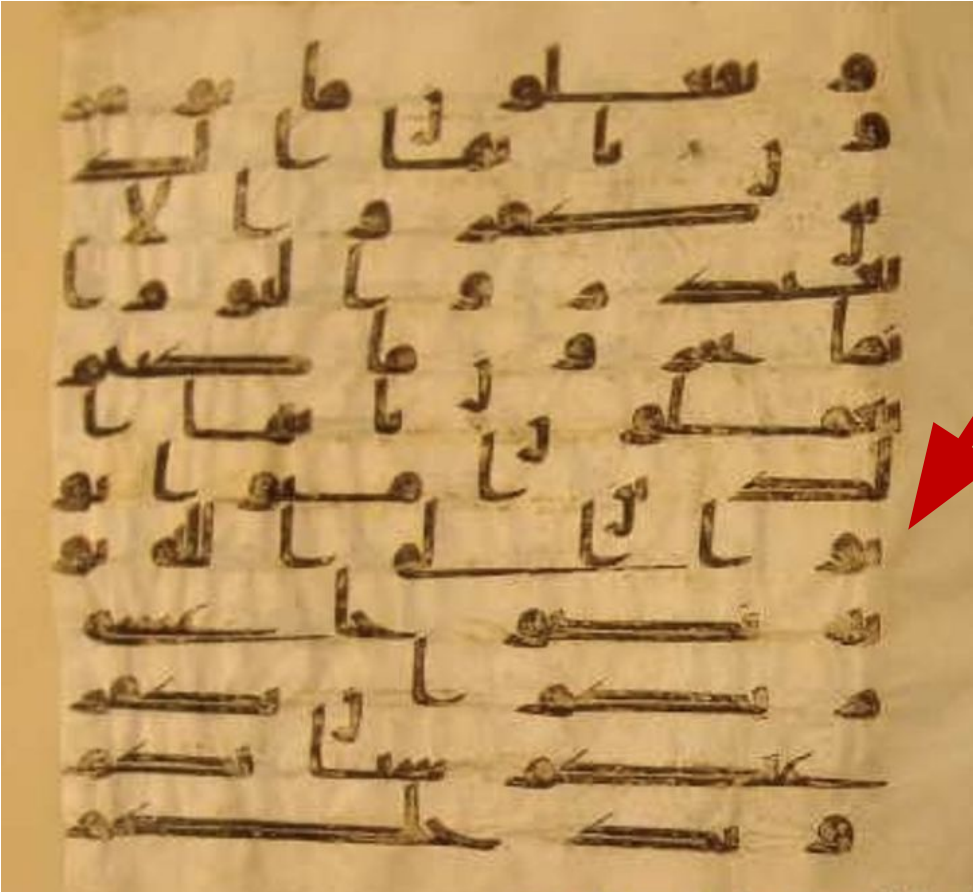


Same reading 'Allah' as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film09\\_36.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film09_36.jpg&dw=800)

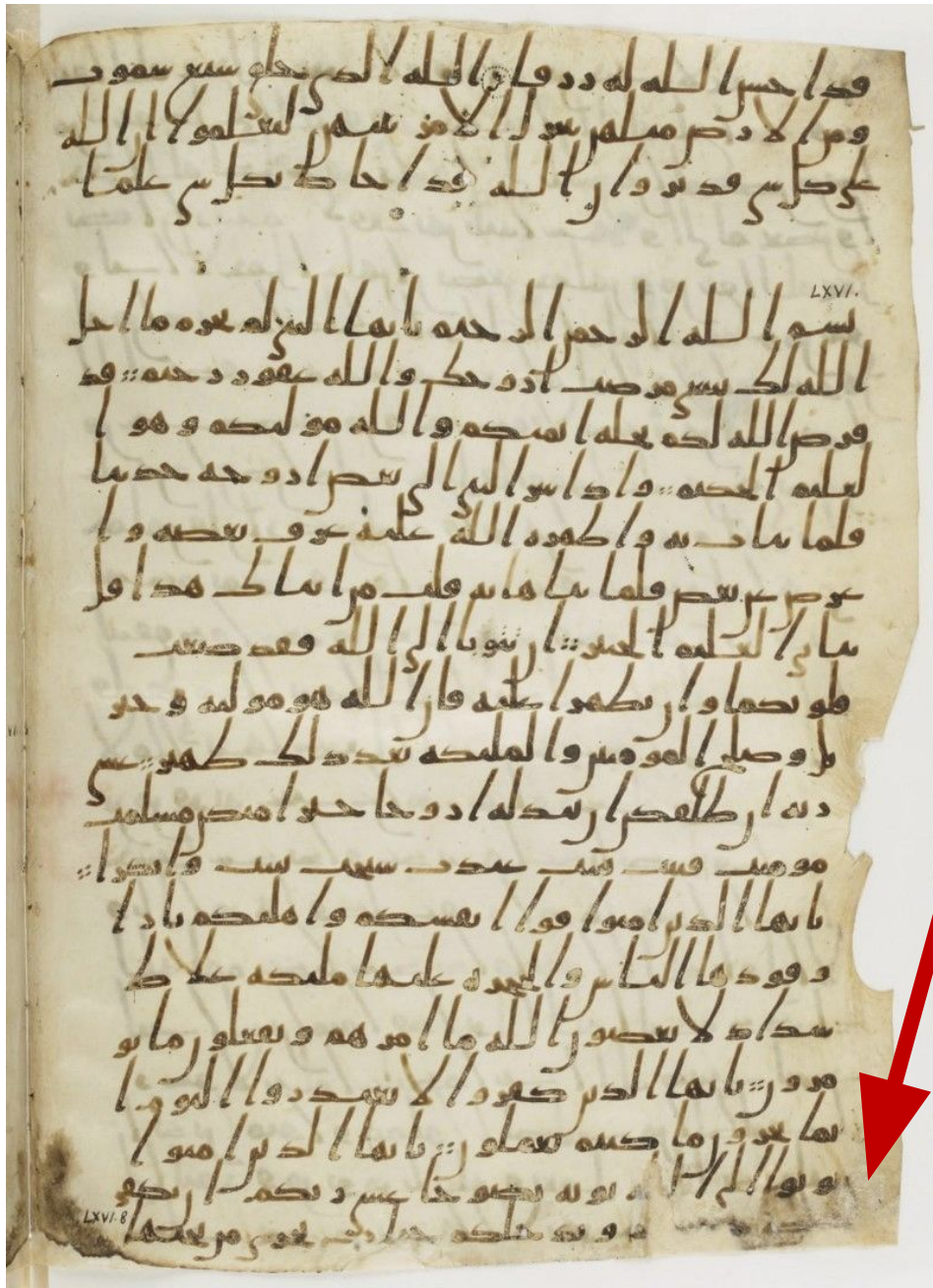


Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt  
al-Islāmiyya: Great Koran Codex  
Folio 1018r  
Dating: After 700

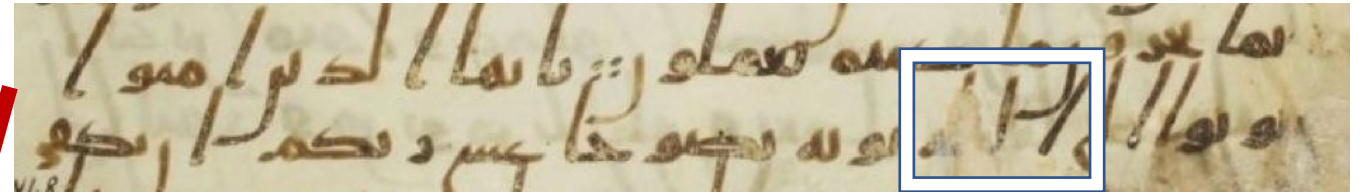


Same reading 'Allah' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/SayyidaZainab/066-005a&dw=800>



Paris, Bibliothèque nationale de France: Arabe 328 (b)  
Folio 67v  
Dating: Before 750



يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ وَبِصُوحَا عَسَىٰ رَبُّكُمْ

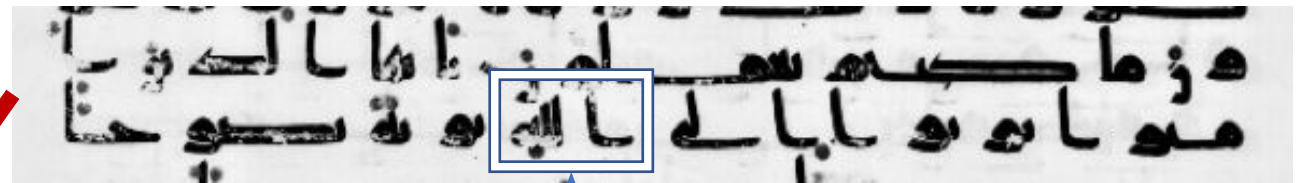
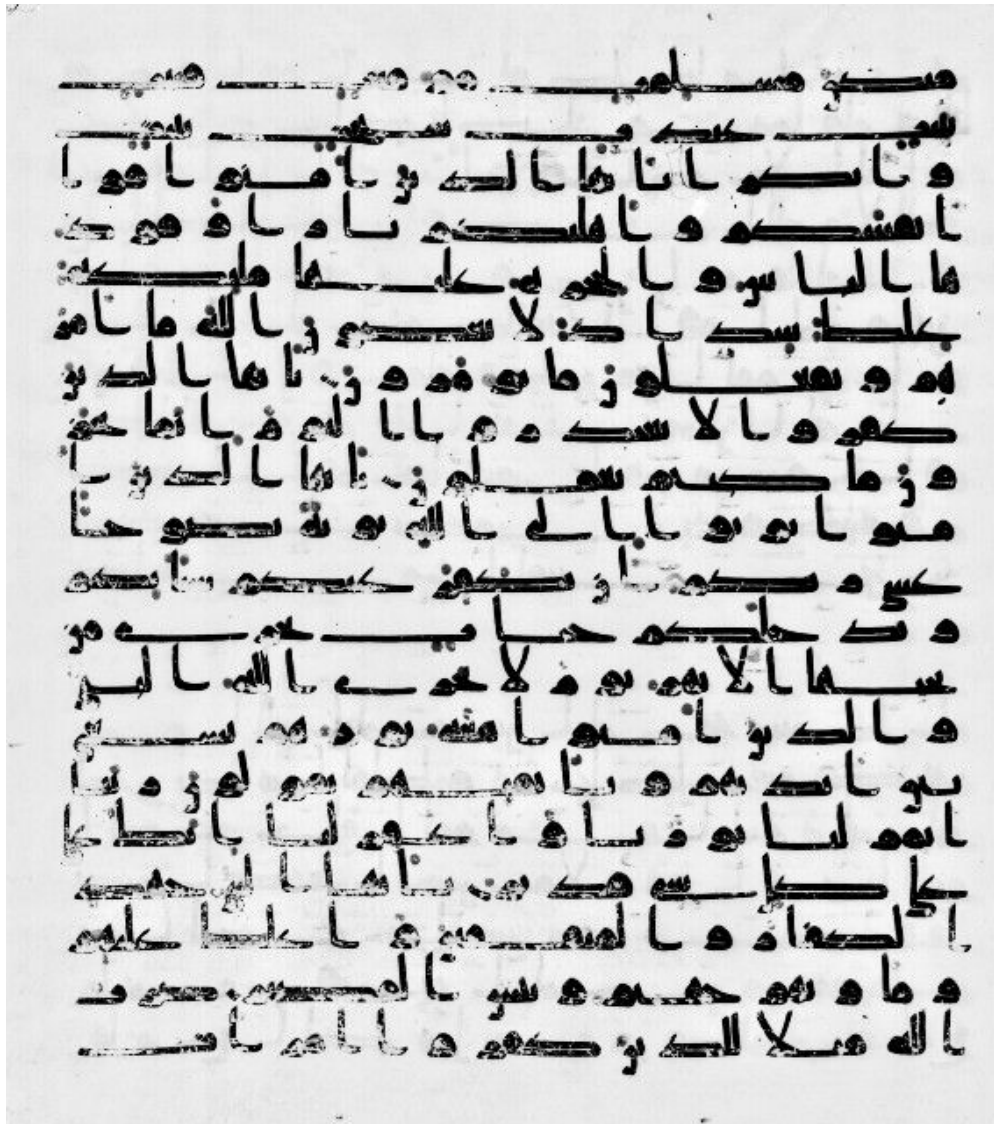
Same reading 'Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_328/328\\_f142.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_328/328_f142.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 336

Folio 32r

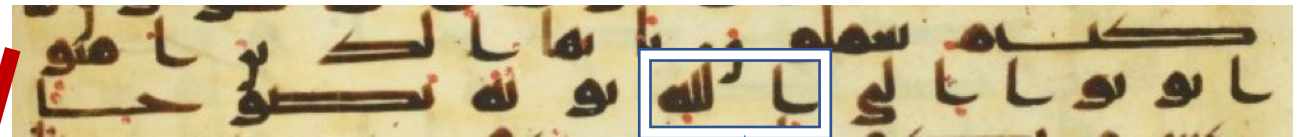
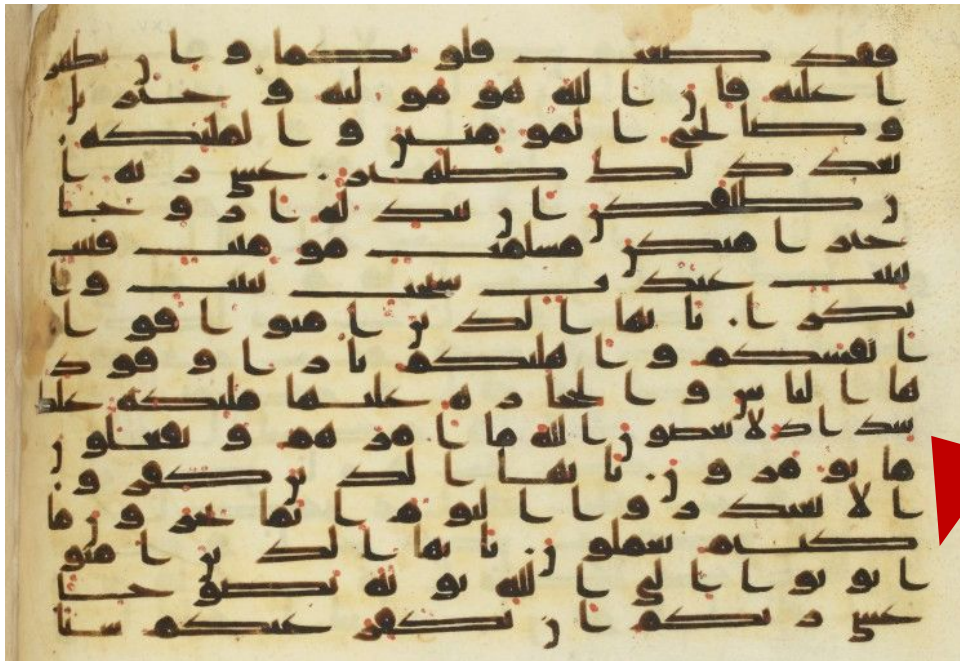
Dating: 750-1000



Same reading 'Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_336/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_336\\_f32r.jpg&d\\_w=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_336/Paris_Bibliotheque_nationale_de_France_Arabe_336_f32r.jpg&d_w=800)

Paris, Bibliothèque nationale de France: Arabe 349 (b)  
Folio 32v  
Dating: 750-1000



Same reading 'Allah' as our present text

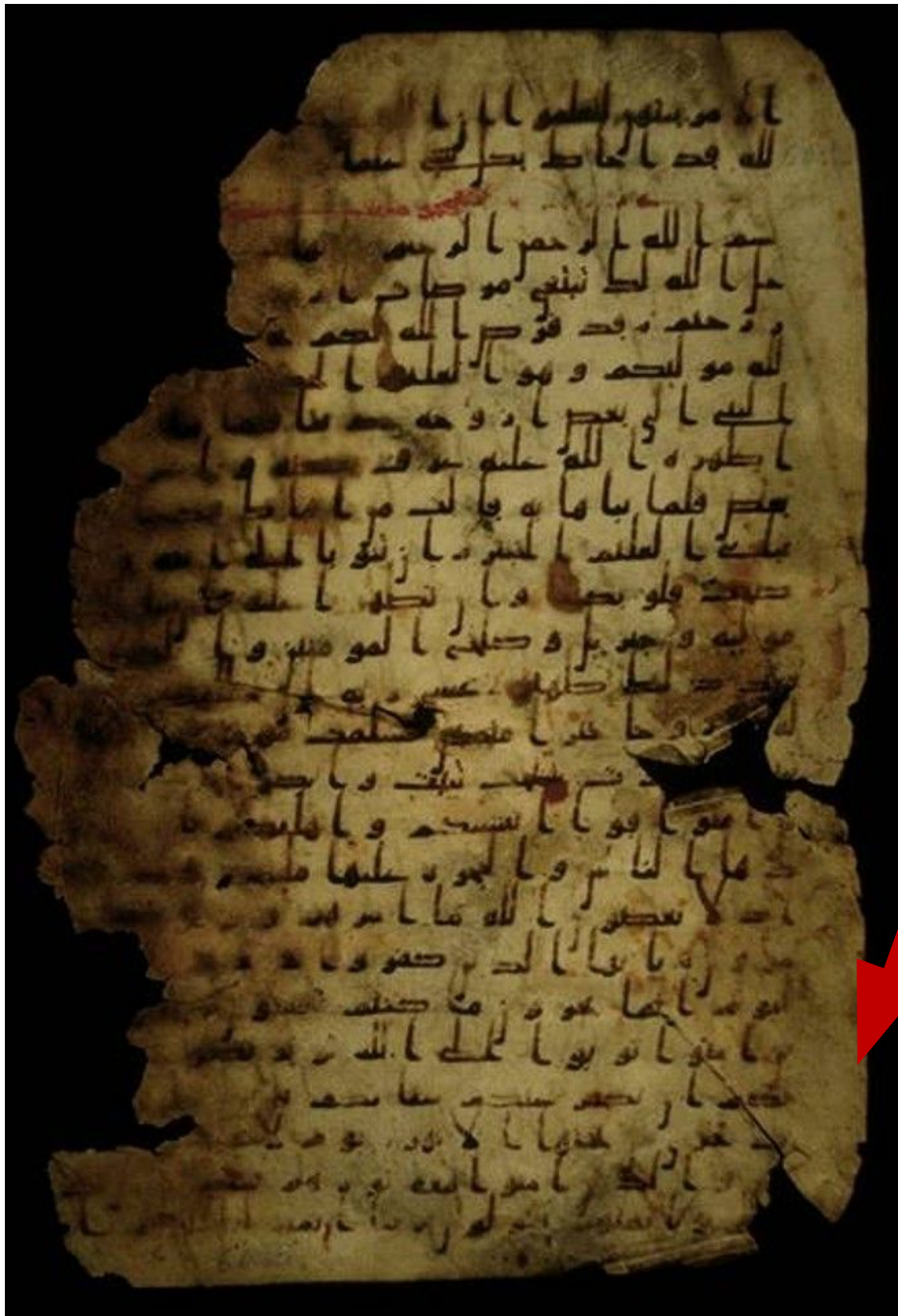
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_349\\_b/Arabe\\_349\\_b\\_f32v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_349_b/Arabe_349_b_f32v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 351  
Dating: 750-1000  
Folio 275r

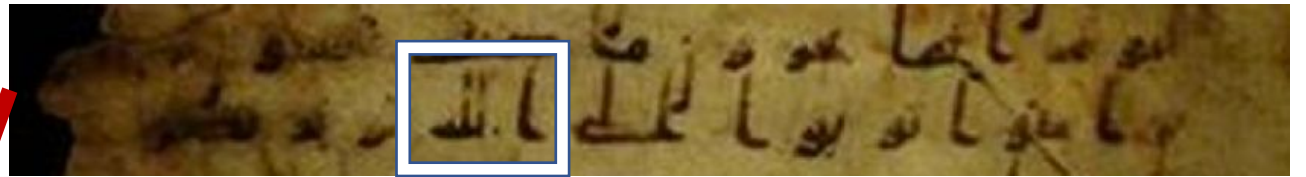


Same reading 'Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_351/Arabe\\_351\\_f275r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_351/Arabe_351_f275r.jpg&dw=800)



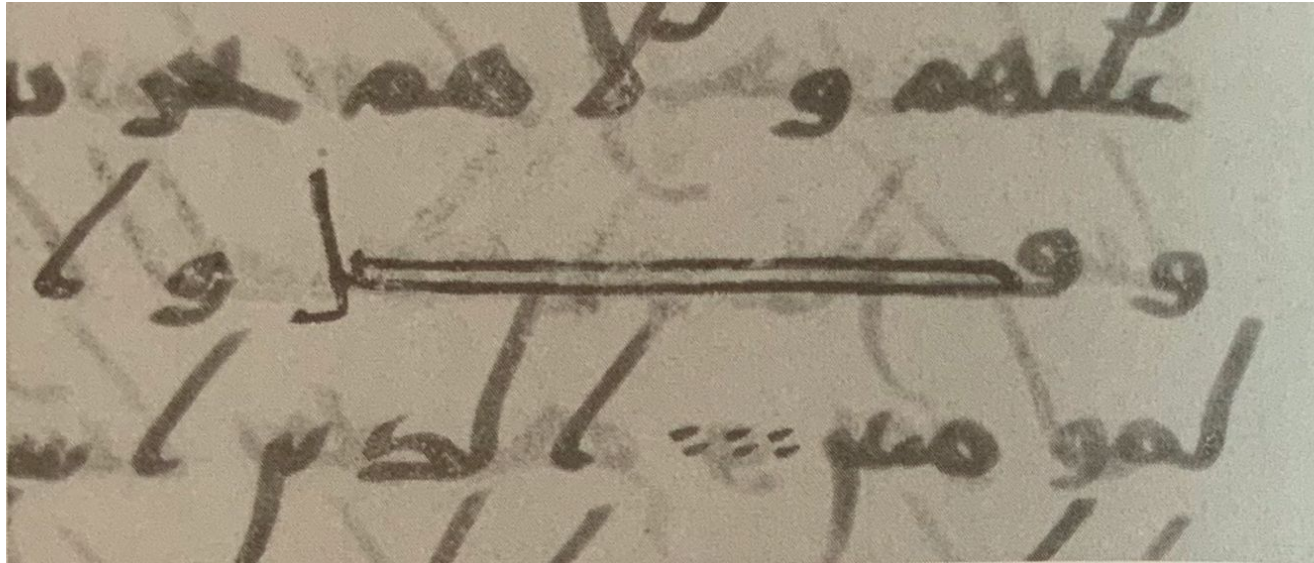
Sanaa, Dār al-Maḥṭūṭāt: DAM 01-21.3  
Dating: Before 800



Same reading 'Allah' as our present text

# Example #12

## Q 3:171



BnF Arabe 328

Folio 8r

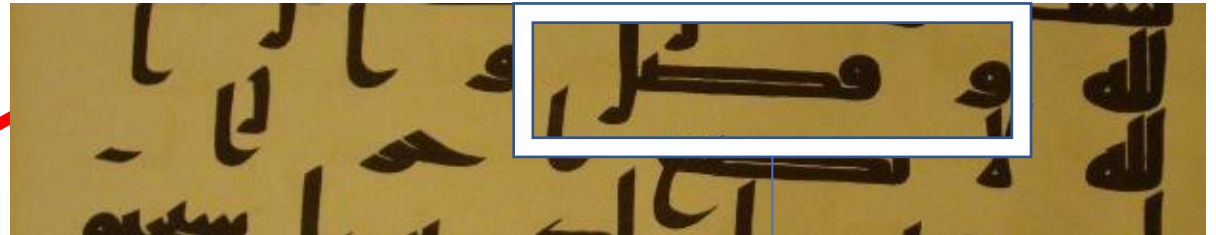
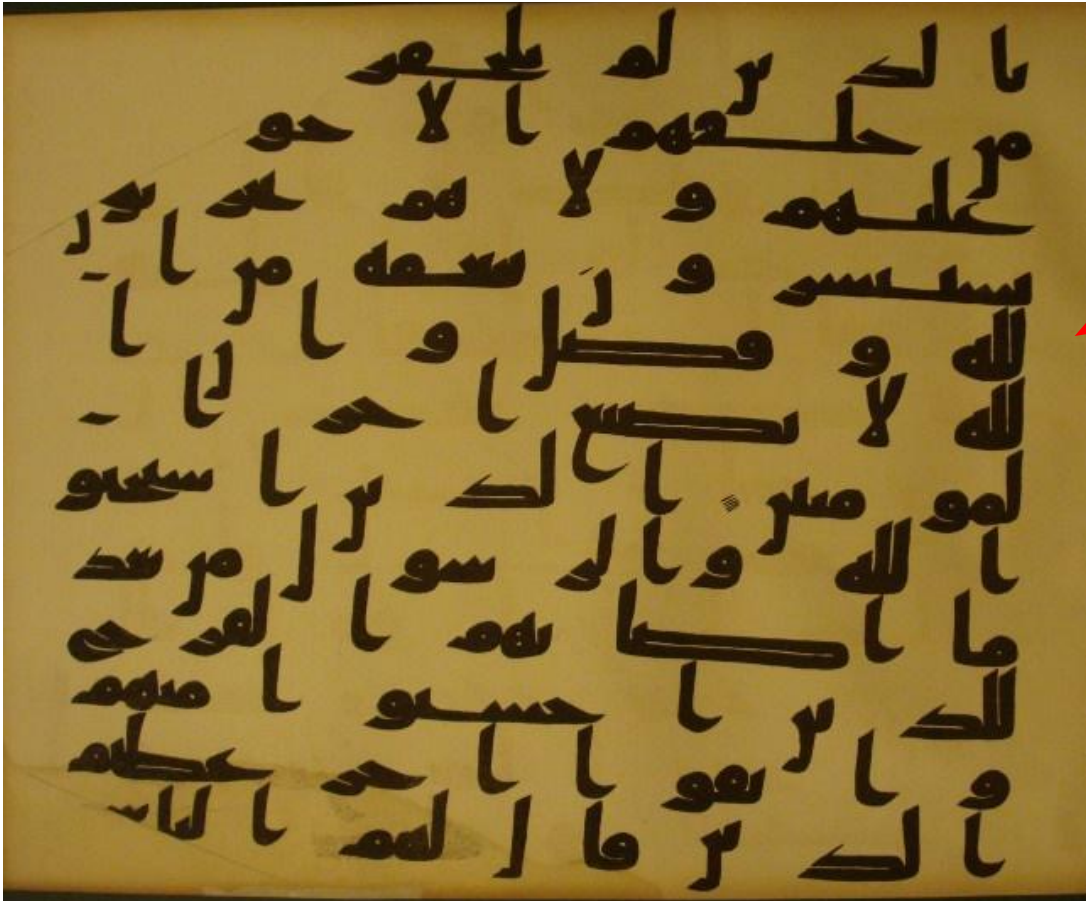
Dating: 1st / 7th century

Brubaker p. 66: Erasure overwritten and stretched.

Berlin, Staatsbibliothek: Kodex Samarkand (facsimile print  
Saint Petersburg 1905)

Dating: 700-850

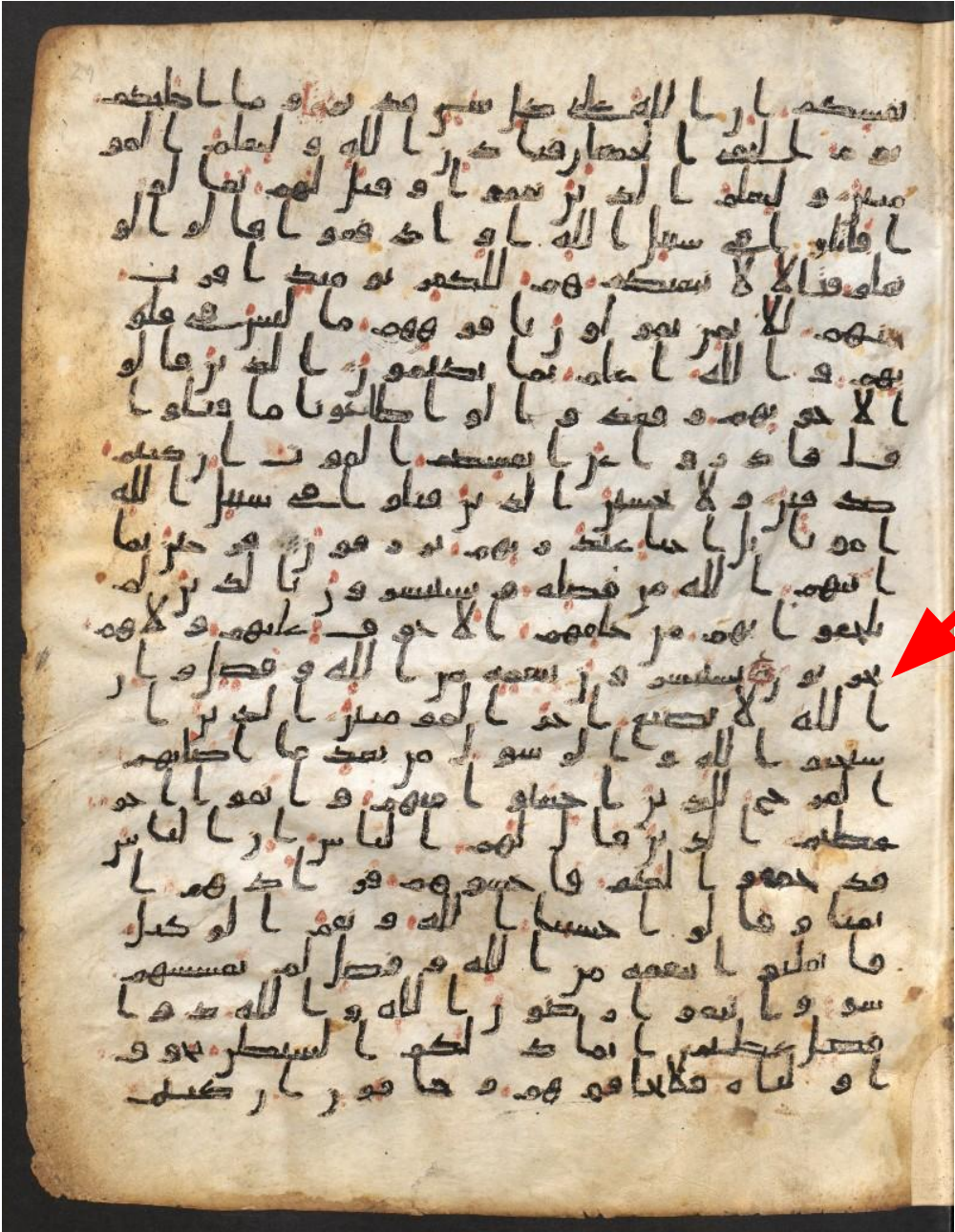
Folio 72r



The inclusion of the word “faḍl” like our current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/  
Koran/Samarkand/Samarkand-08-15.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Samarkand/Samarkand-08-15.jpg&dw=800)





Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

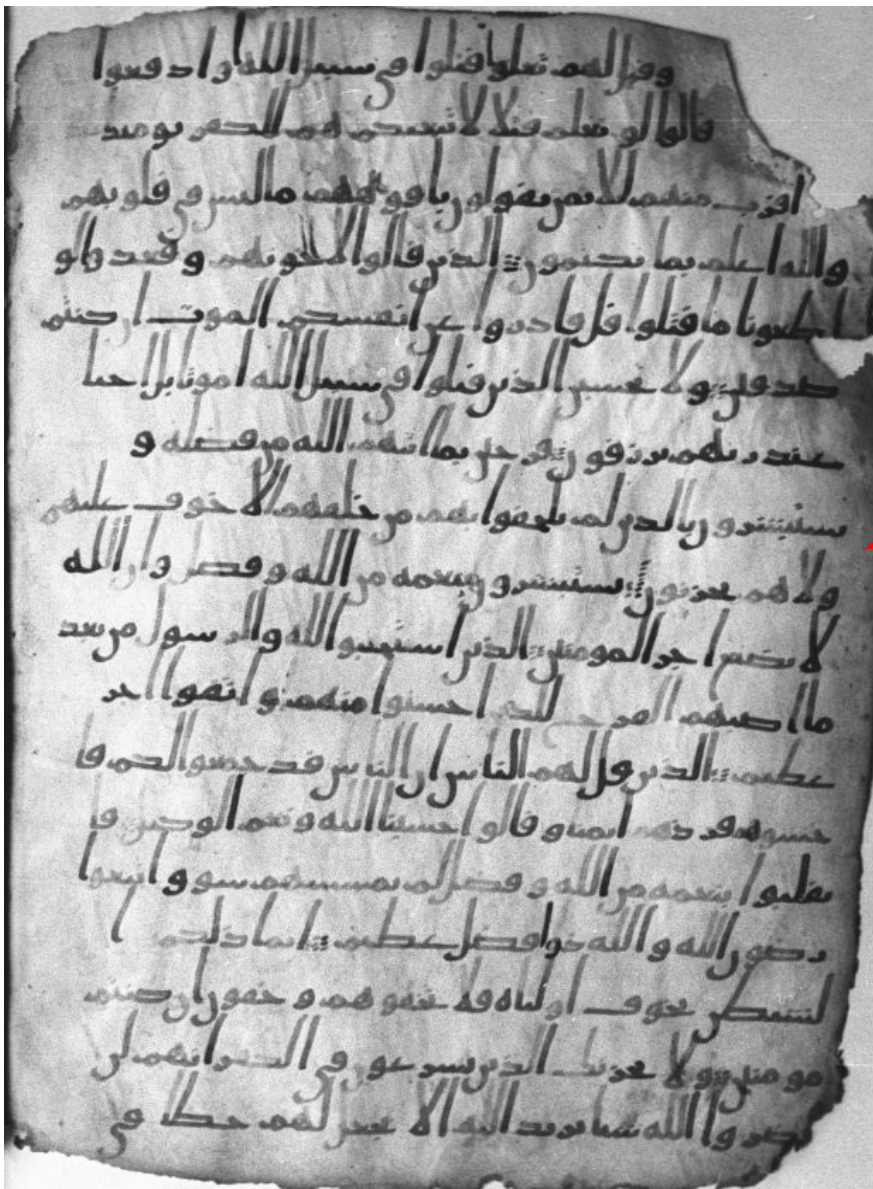
Dating: 662-765

Folio 24r

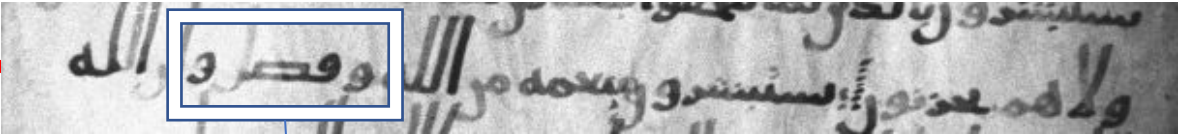


The inclusion of the word “faḍl” like our current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000051.jpg&dw=800\\_3](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000051.jpg&dw=800_3)



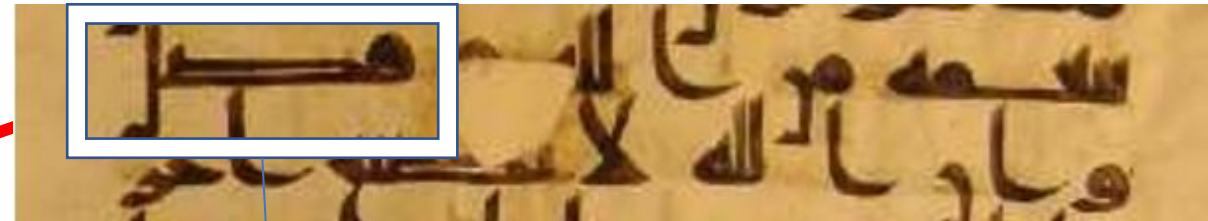
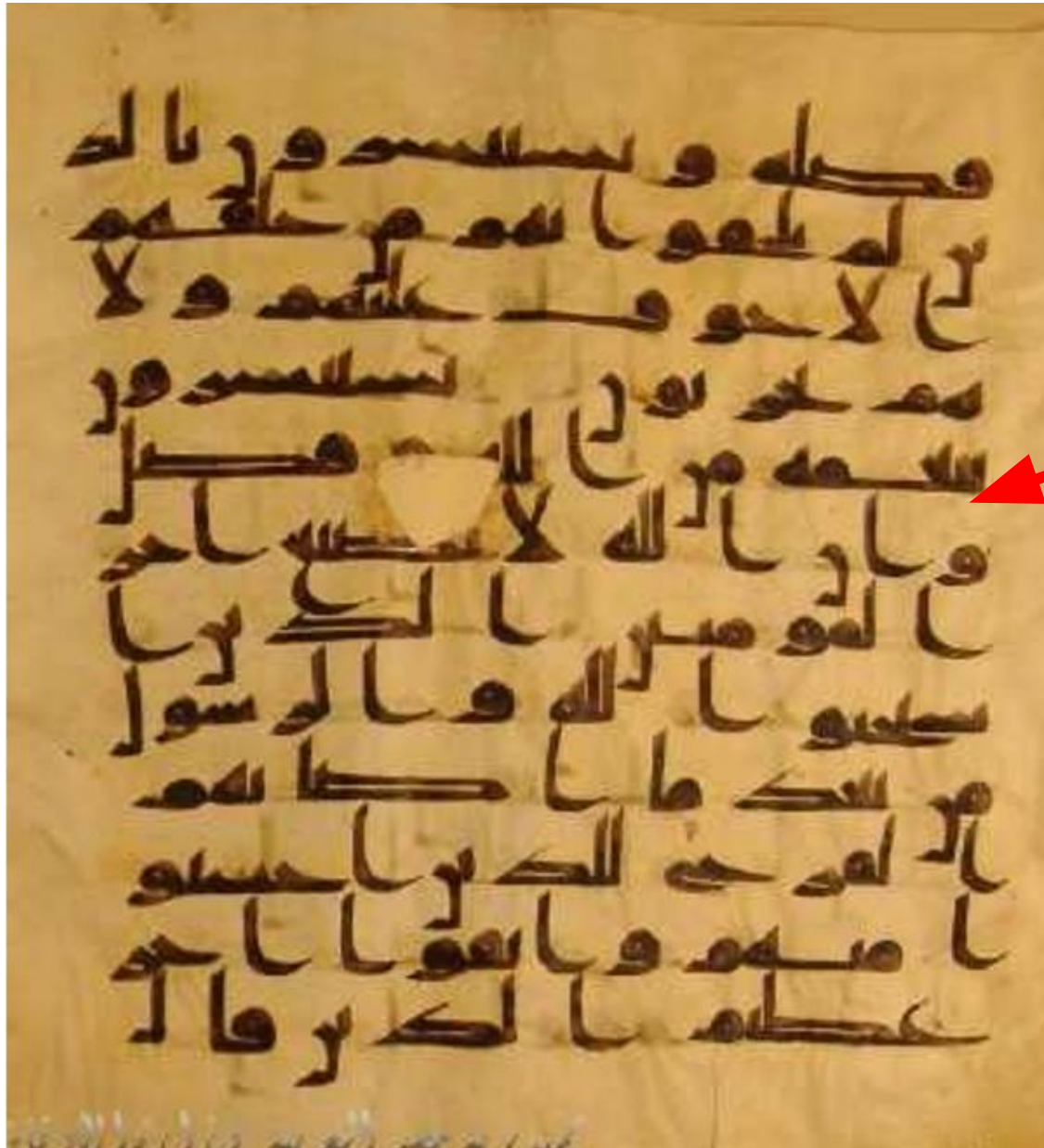
Gotthelf-Bergsträßer-Archiv: Kairo,  
Nationalbibliothek: qāf 47  
Dating: 606-652  
Folio 10v



The inclusion of the word “faḍl” like our current text.

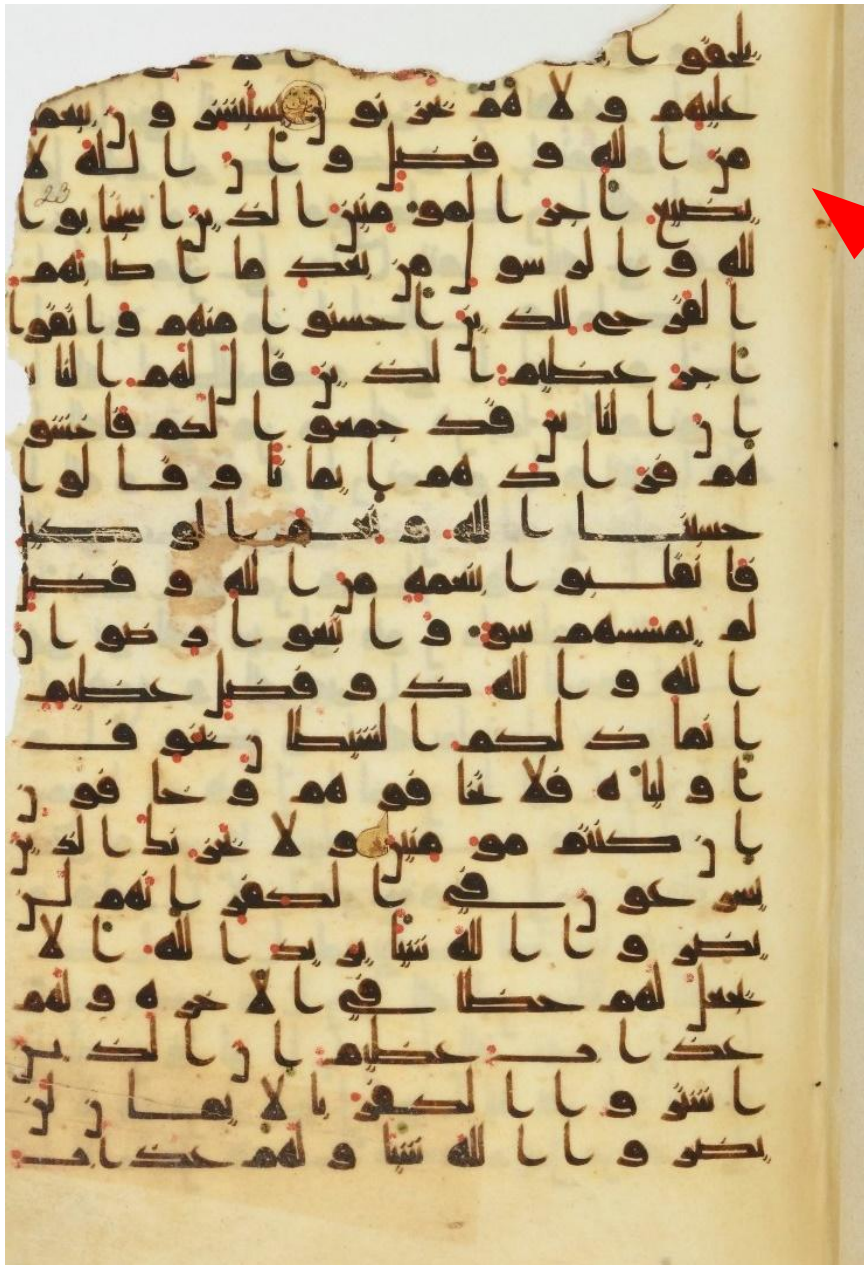
<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenP/Film18/P-Film-18-13b.tif&dw=800>

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 92v

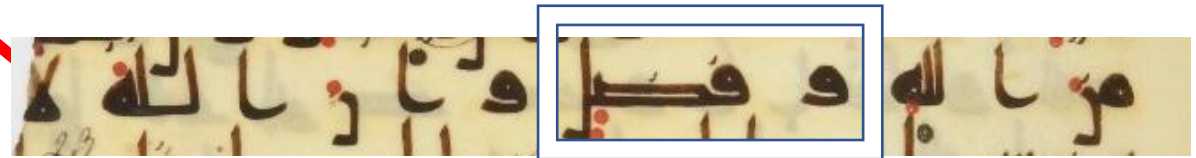


The inclusion of the word “faḍl” like our current text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/si-lo10/Koran/SayyidaZainab/003-068b&dw=800>



Paris, Bibliothèque nationale de France: Arabe 339  
Dating: 700-1000  
Folio 23r



The inclusion of the word “faḍl” like our current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_339/Arabe\\_339\\_f23r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_339/Arabe_339_f23r.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 40v



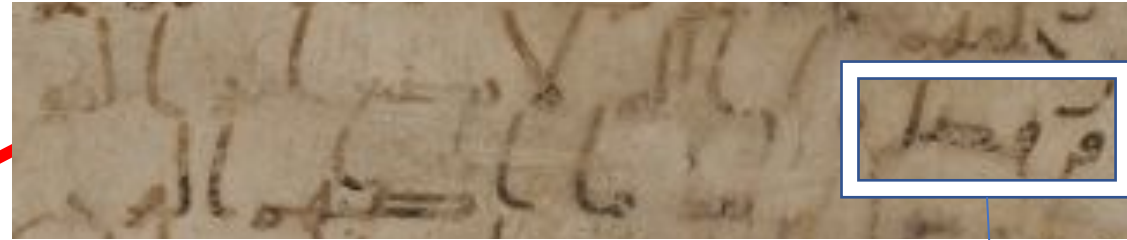
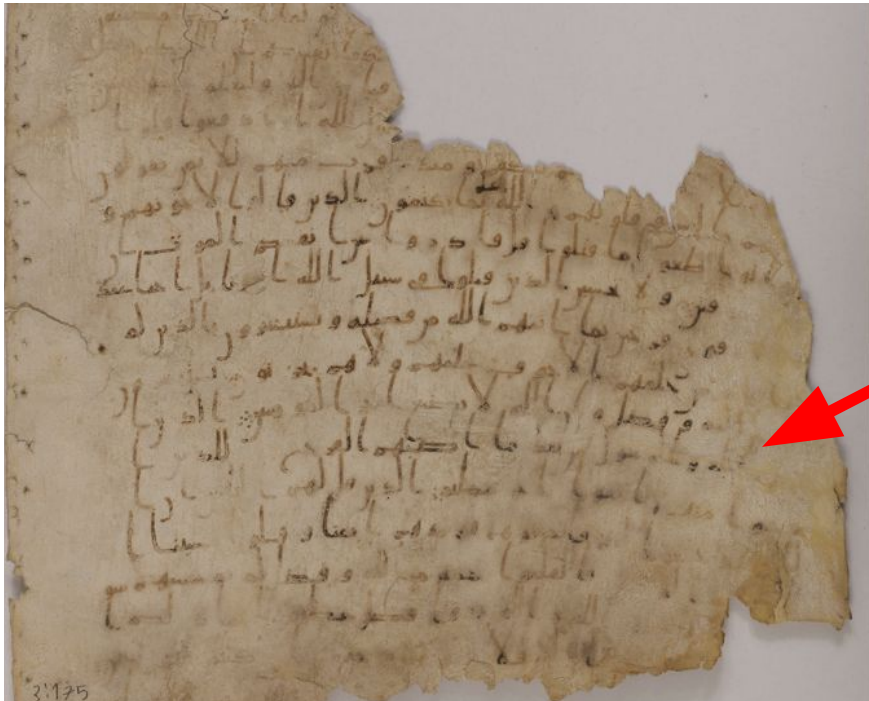
The inclusion of the word “faḍl” like our current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil\\_o10/Koran/Rampur/DSC\\_0092.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil_o10/Koran/Rampur/DSC_0092.jpg&dw=800)

Sanaa, Dār al-maḥṭūṭāt: DAM 01-29.1

Dating: Before 750

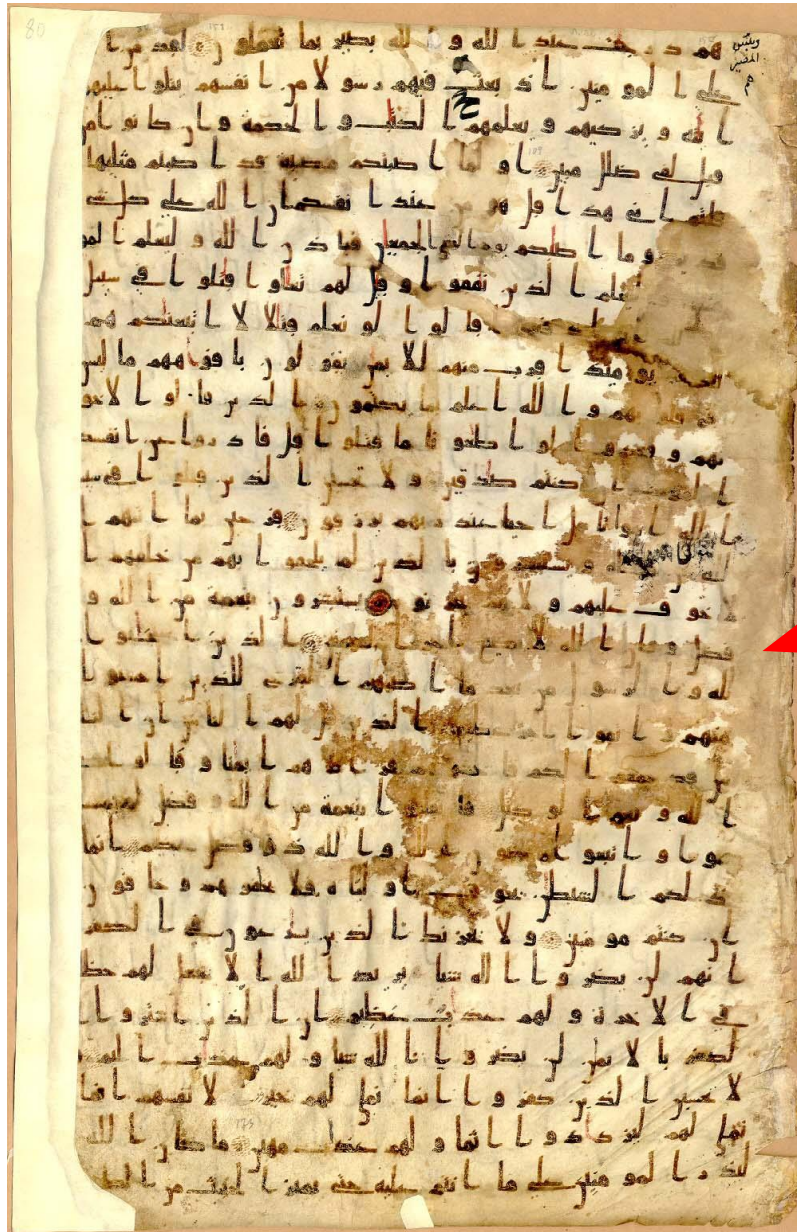
Folio 4v



يَسْتَبِشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ إِنَّ اللَّهَ لَا يُضِيعُ

The inclusion of the word “faḍl” like our current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Sanaa/01-29-1/01-29-1\\_04b.tif&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Sanaa/01-29-1/01-29-1_04b.tif&dw=800)



Sankt Petersburg, Институт восточных рукописей  
Российской академии наук: E-20  
Dating: 775-995  
Folio 4r

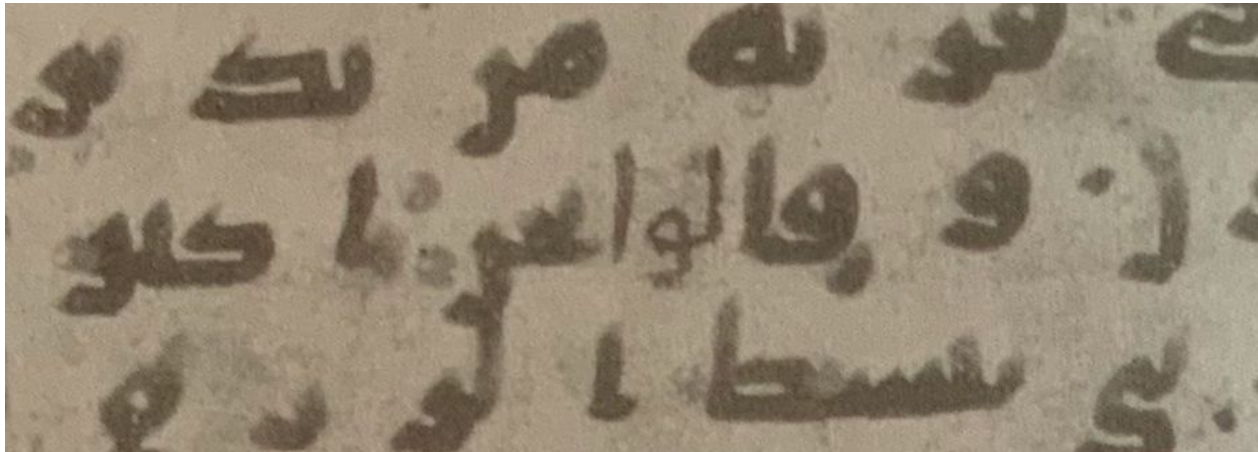


يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ إِنَّ اللَّهَ لَا يُضِيعُ

The inclusion of the word “faḍl” like our current text.

# Example #13

## Q 34:35



BnF: Arabe 340 (b)  
Folio 26r  
Dating: 700-900

Brubaker p. 68: Erasure overwritten, apparently changing the verb declension.

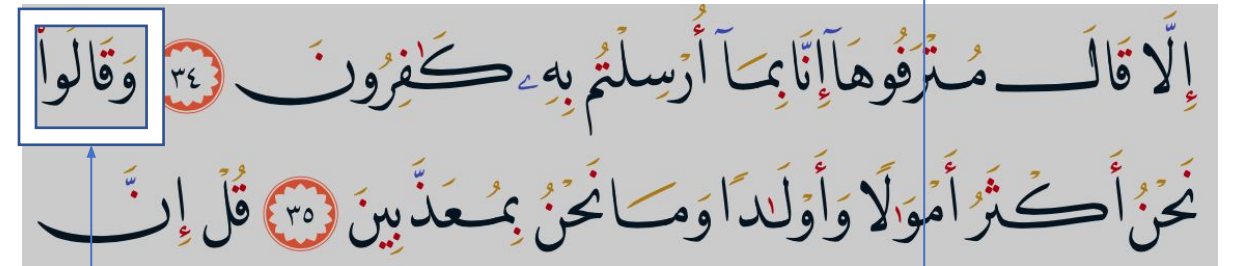
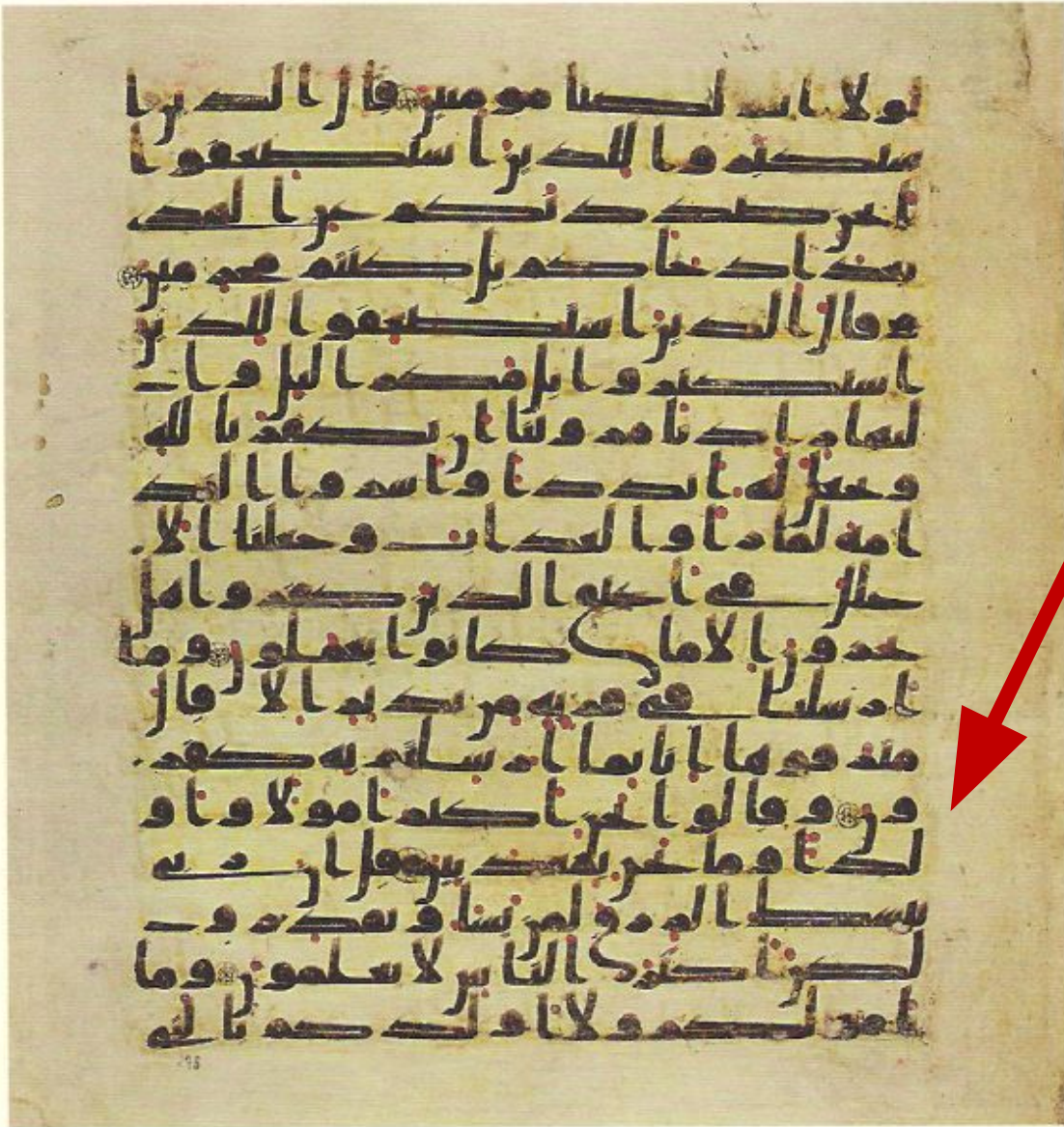


Istanbul, Topkapı Sarayı Müzesi: HS 44/32

Tayyar Altıkulaç, al-Muṣḥaf al-sharif

Dating: 8th cent.

Folio 278r

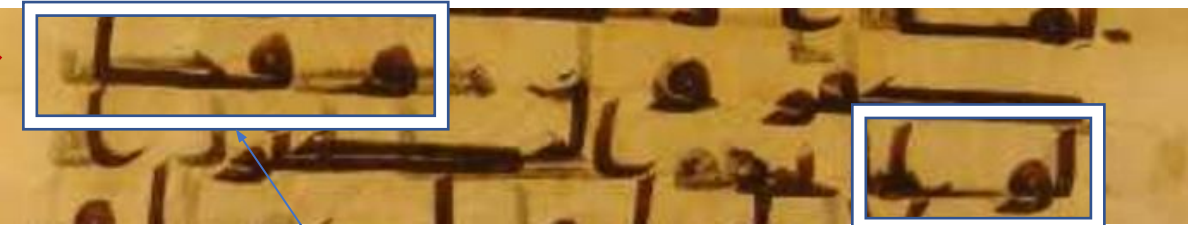
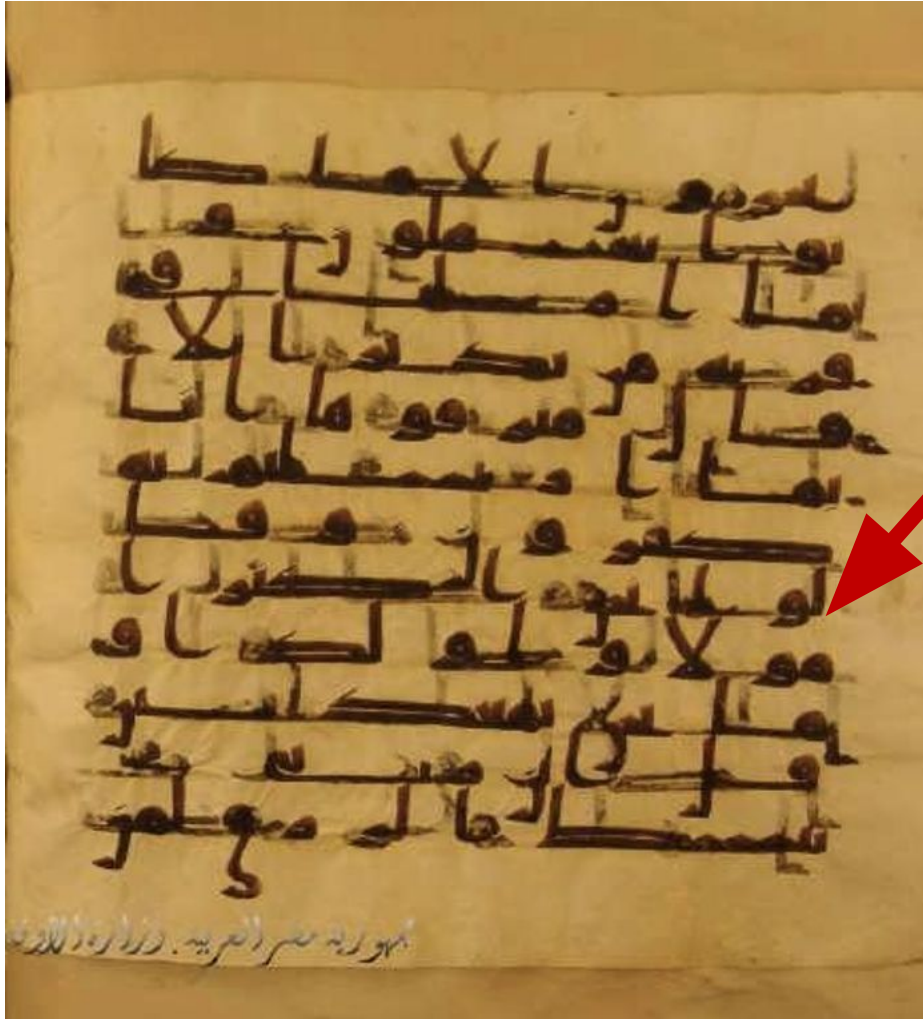


Same reading 'Qalu' as our present text

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex

Dating: After 700

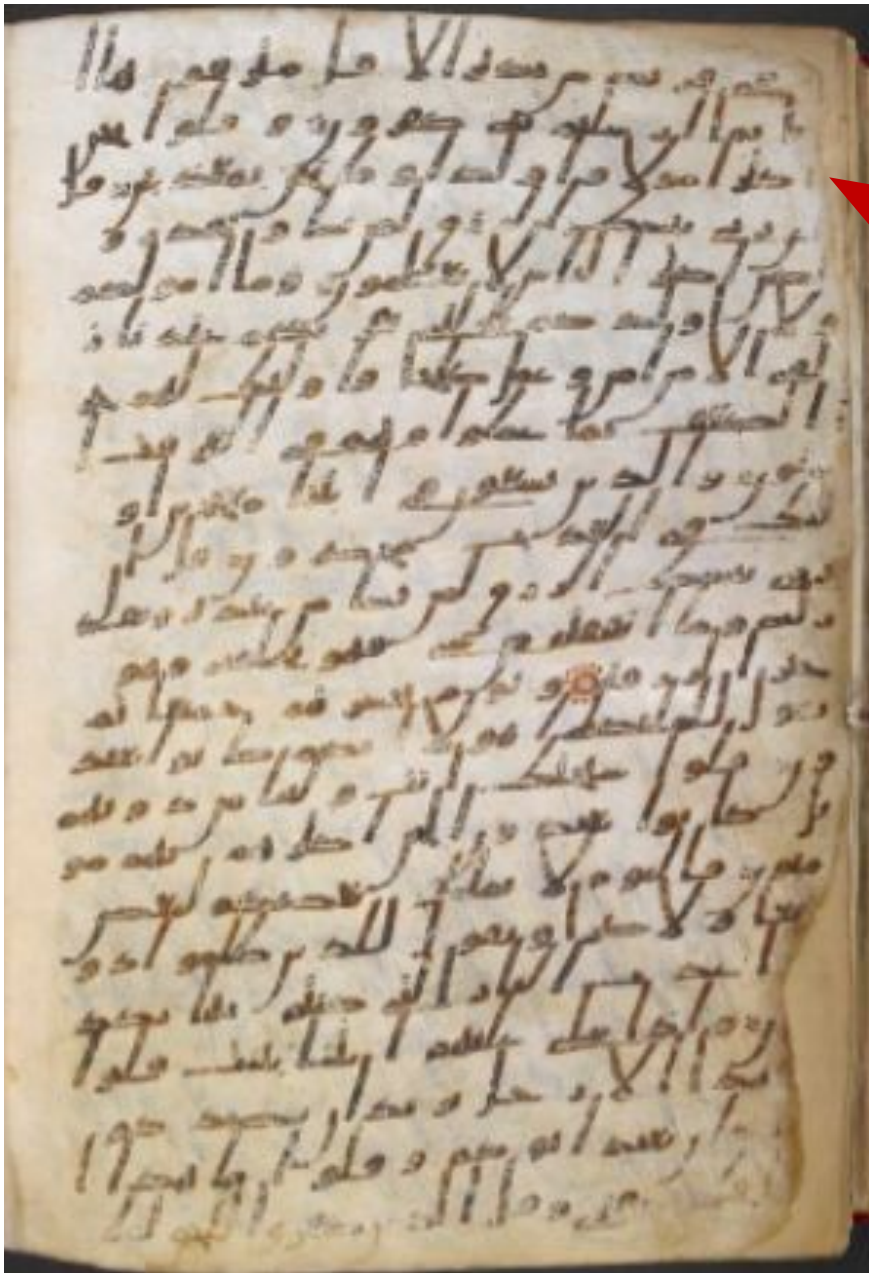
Folio 750v



إِلَّا قَالَ مُرَفُوهُمَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾ وَقَالُوا  
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٥﴾ قُلْ إِن

Same reading 'Qalu' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/SayyidaZainab/034-020b&dw=800>



London, British Library: Or. 2165  
Dating: Before 750.  
Folio 100v

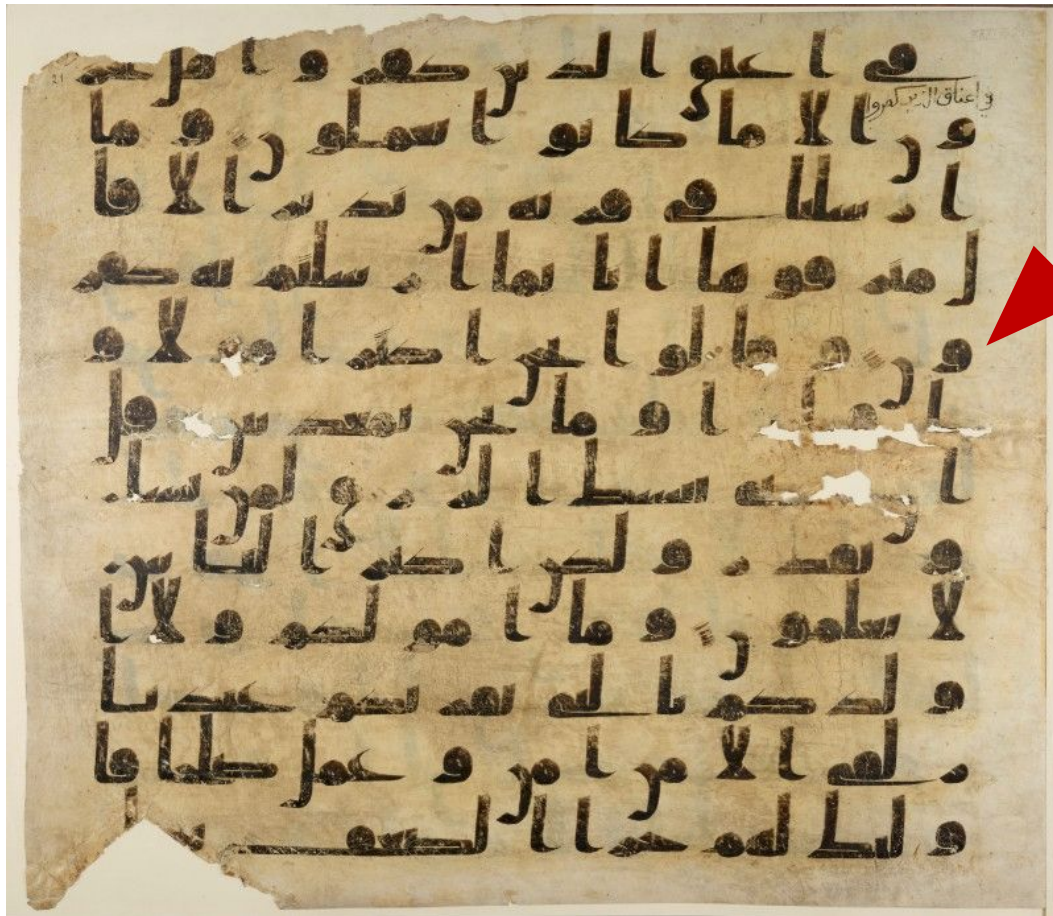


إِلَّا قَالَ مُتَّفُوهُمَا إِنَّا بِنَا أَرْسَلْتُمْ بِهِ كُفْرُونَ  
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَدِّينَ ۖ قُلْ إِن

Same reading 'Qalu' as our present text

[http://www.bl.uk/manuscripts/Viewer.aspx?ref=or\\_2165\\_fs001r](http://www.bl.uk/manuscripts/Viewer.aspx?ref=or_2165_fs001r)

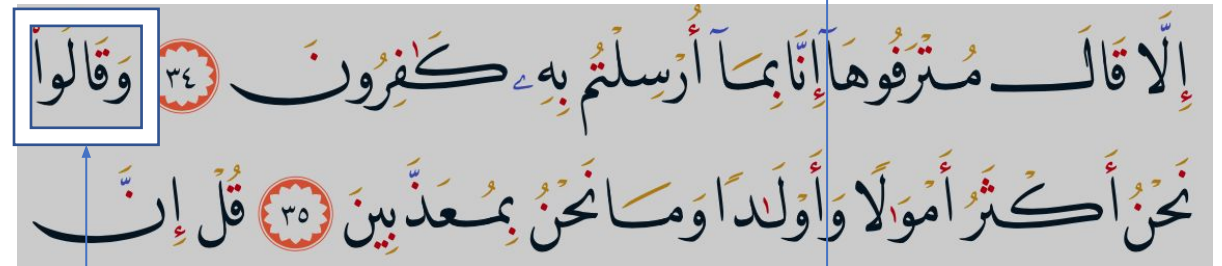
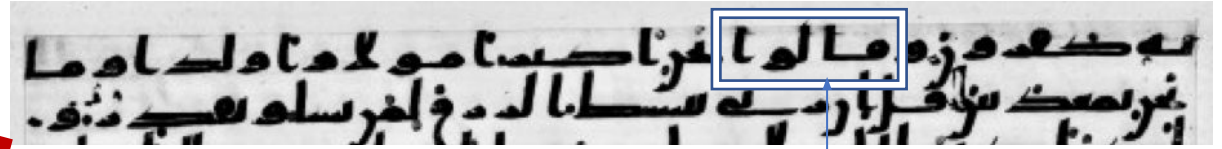
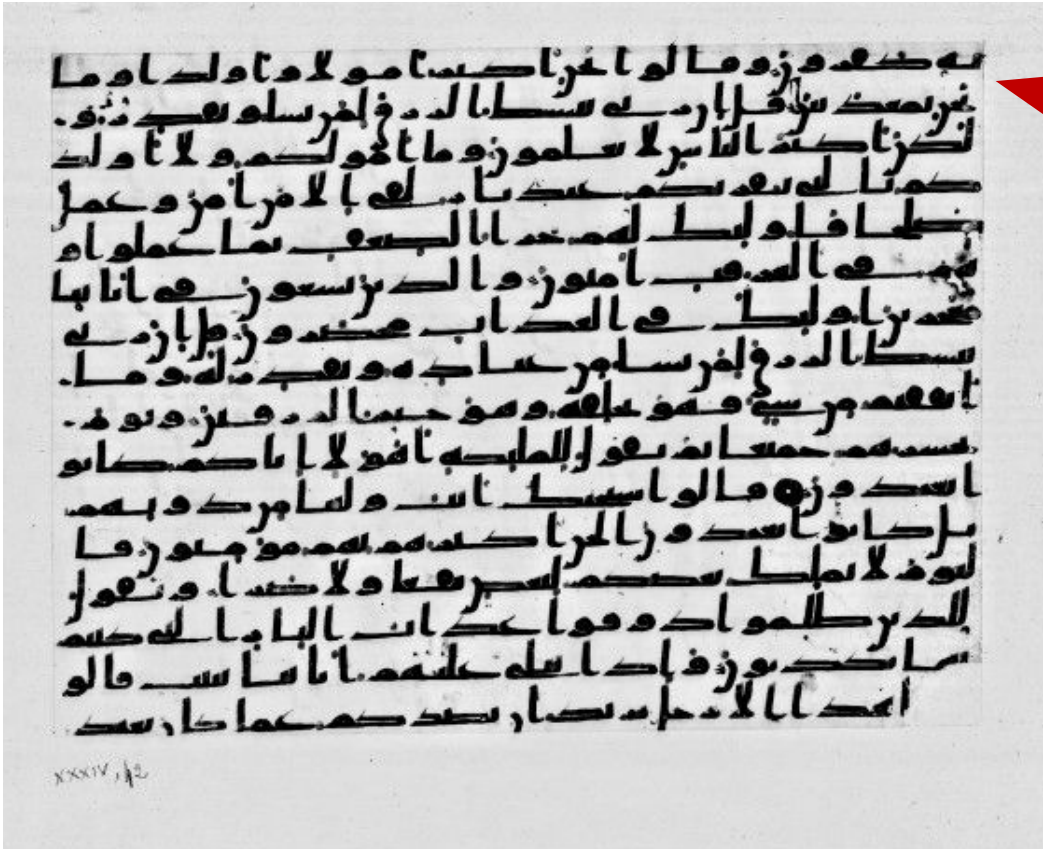
Paris, Bibliothèque nationale de France: Arabe 324 (c)  
Dating: Late 8th century  
Folio 21r



إِلَّا قَالَ مُتَّفُوهُمَا إِنَّا بِنَا أُرْسِلْتُمْ بِهِ كُفْرُونَ ۚ وَقَالُوا  
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَنَّا نَحْنُ بِمُعَدِّينَ ۚ قُلْ إِن

Same reading 'Qalu' as our present text

Paris, Bibliothèque nationale de France: Arabe 334 (b)  
Dating: 700-900  
Folio 14v



Same reading 'Qalu' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b\\_f14v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_334_b/Paris_Bibliotheque_nationale_de_France_Arabe_334_b_f14v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 357  
Dating: 750-1000  
Folio 52v



إِلَّا قَالَ مُتَرَفُّوهُا أَنَا بِمَا أُرْسِلْتُمْ بِهِ كُفْرُونَ ۚ وَقَالُوا ٣٤  
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ ۚ قُلْ إِن ٣٥

Same reading 'Qalu' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_357/Arabe\\_357\\_f50v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_357/Arabe_357_f50v.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

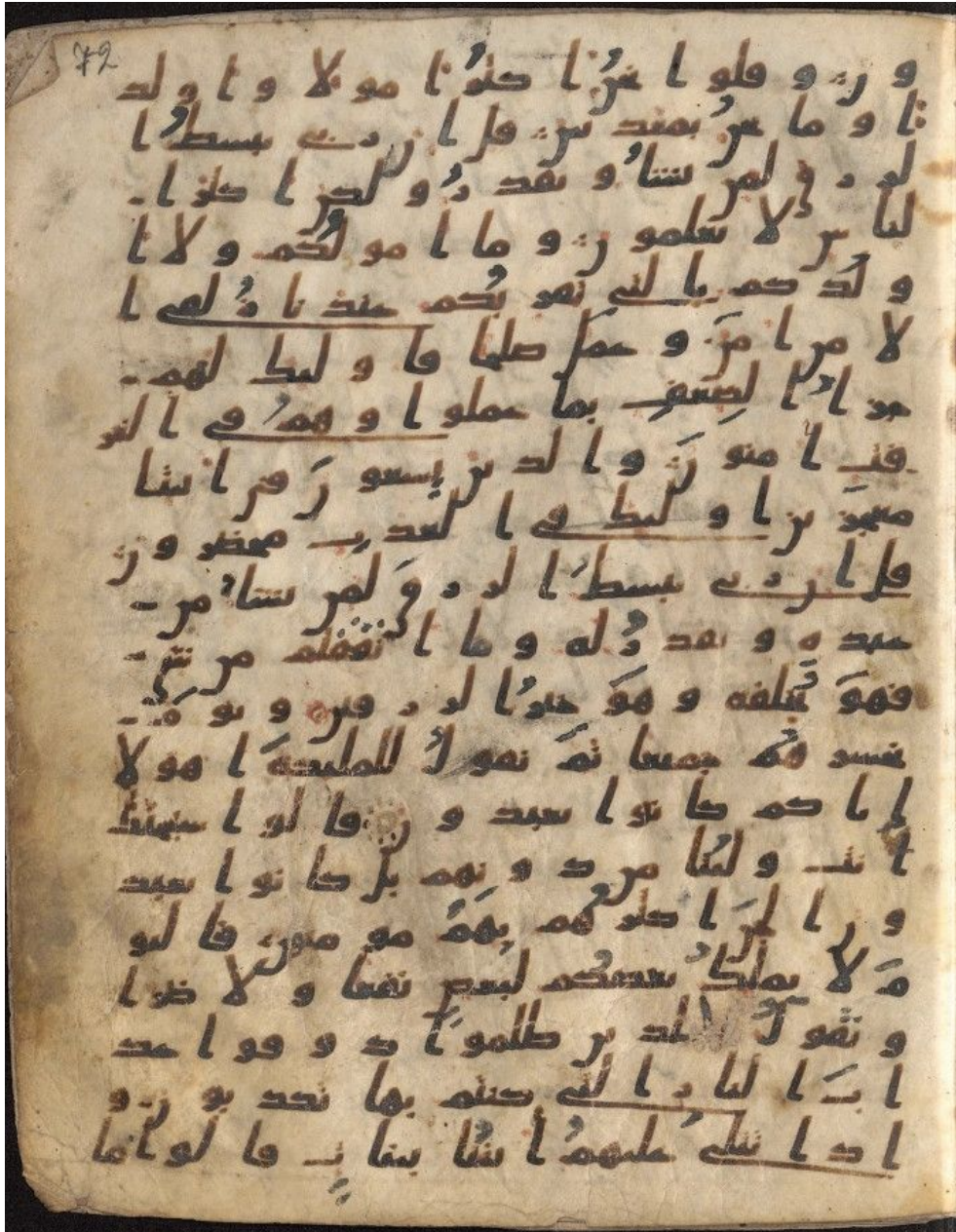
Dating: 750-900

Folio 252v

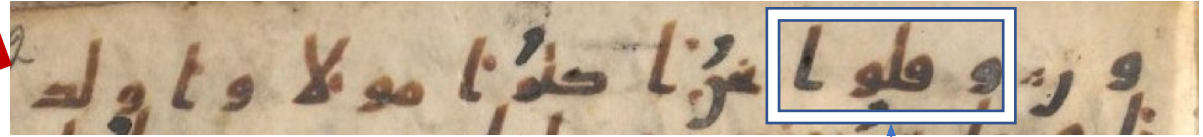


Same reading 'Qalu' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0516.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0516.jpg&dw=800)



Tübingen, University Library: Ma VI 165  
Dating: 649-675  
Folio 72r



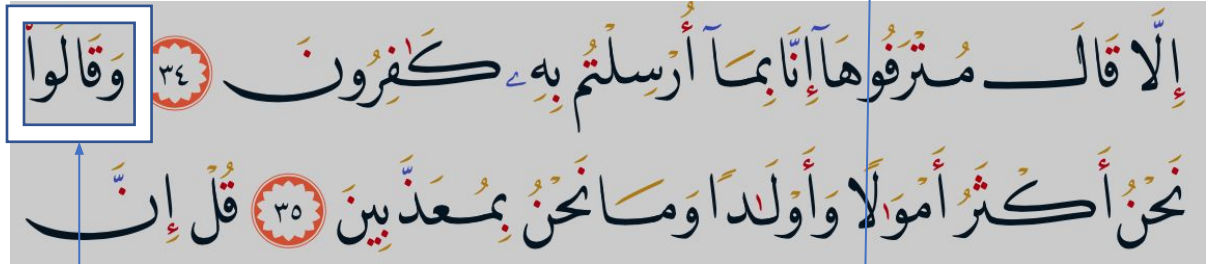
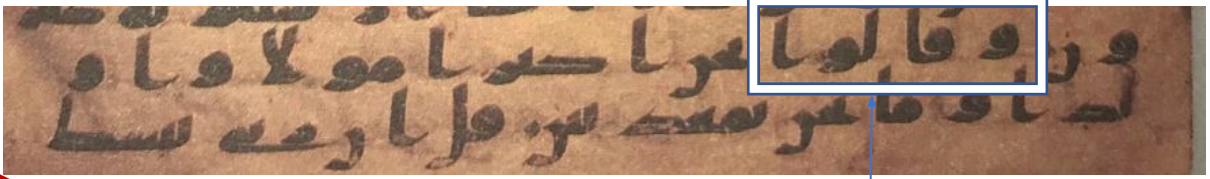
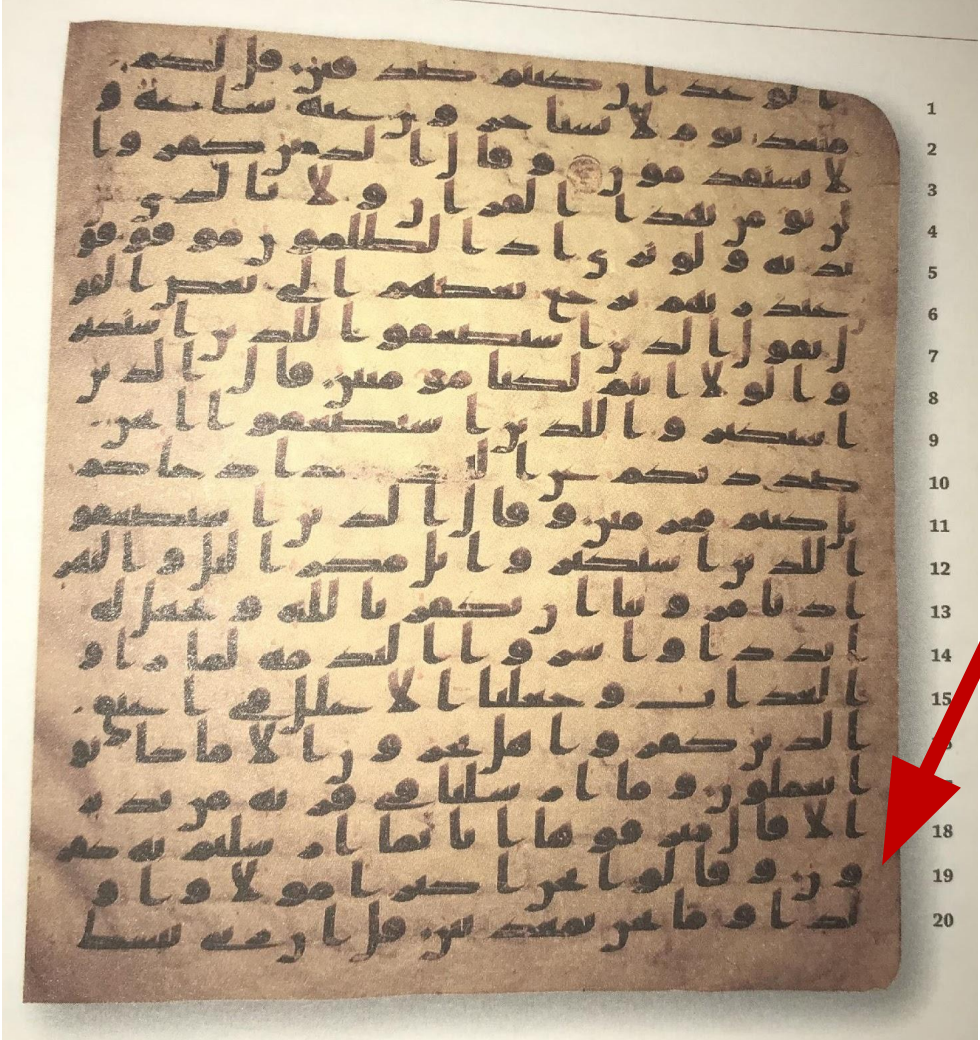
إِلَّا قَالُوا مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ٣٤ وَقَالُوا  
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَدِّينَ ٣٥ قُلْ إِن

Same reading 'Qalu' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165\\_p72r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Tuebingen-MaVI-165/MaVI165_p72r.jpg&dw=800)



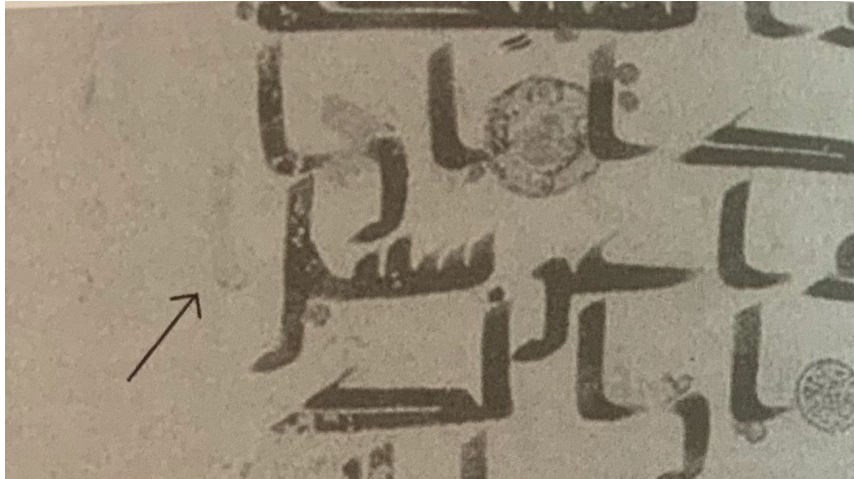
The "Qur'ān Of 'Alī b. Abī Ṭālib" (The Ṣan'ā' Muṣḥaf)  
Dating: 1st / 2nd Century Hijra  
Folio 215v



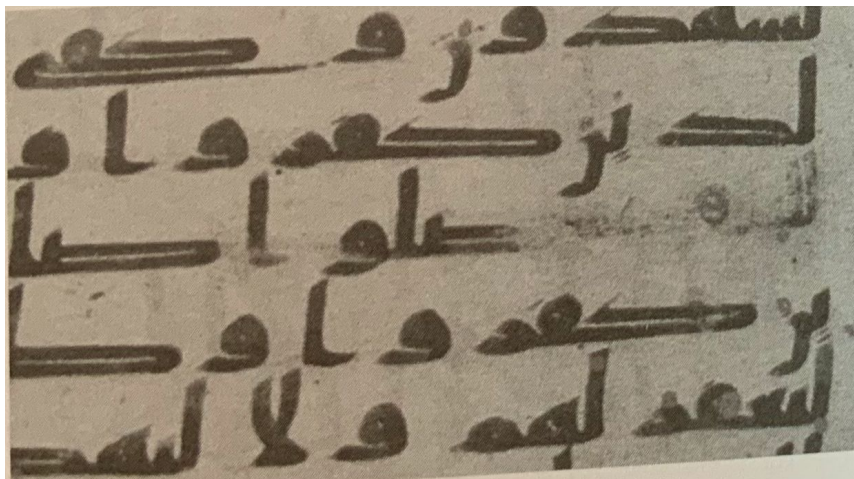
Same reading 'Qalu' as our present text

# Example #14

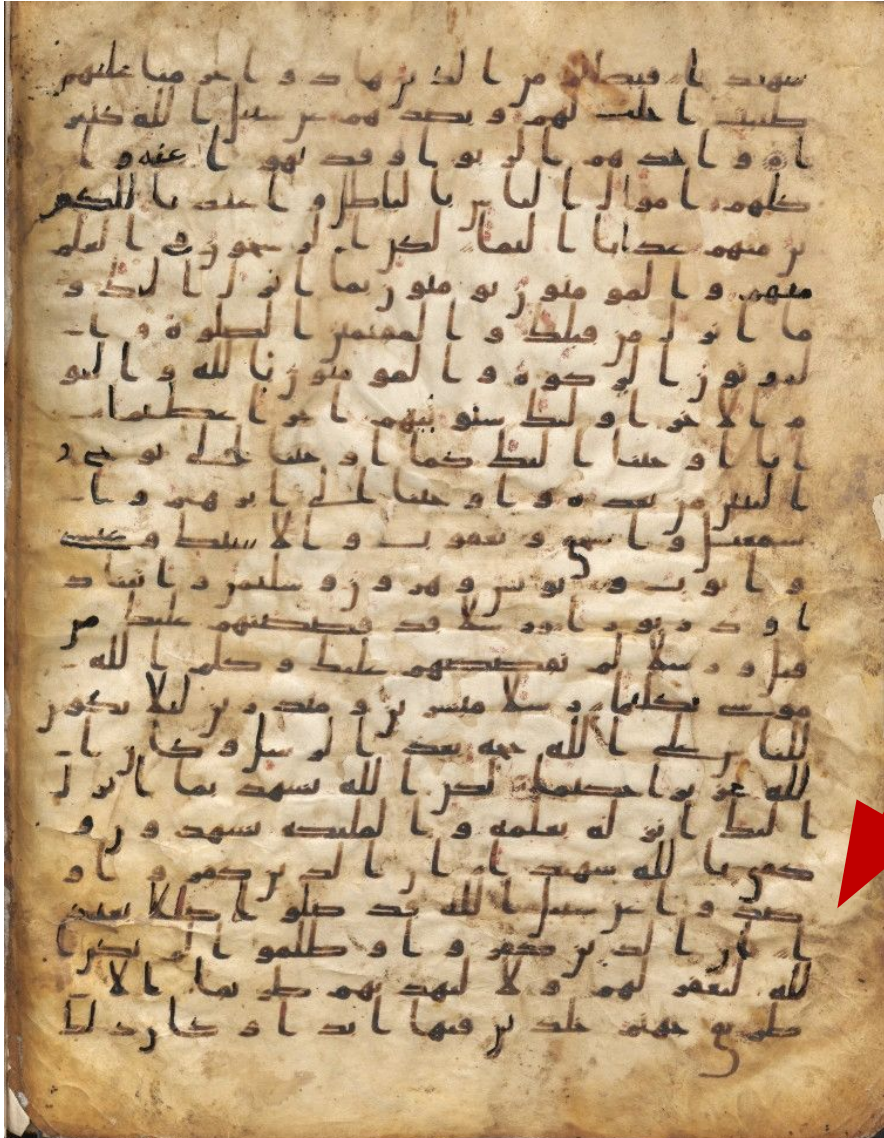
## Q 4:167



Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
Altıkulaç, al-Muşhaf al-sharif:  
Folio 65r  
Dating: 8th cent.



Brubaker p. 70: Erasure leaving a gap.



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

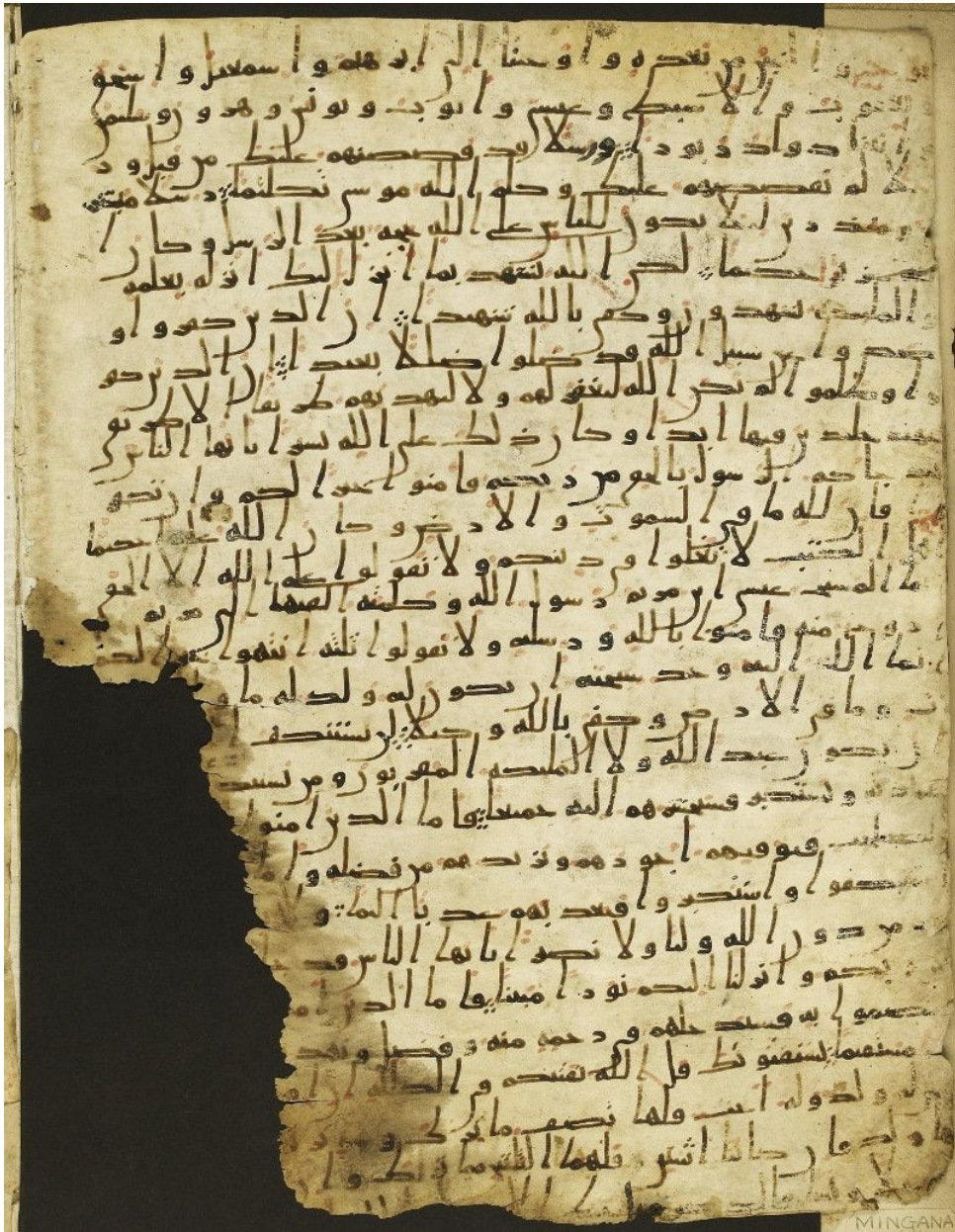
Dating: 662-765

Folio 36v



Same reading 'Allahi qad' as our present text

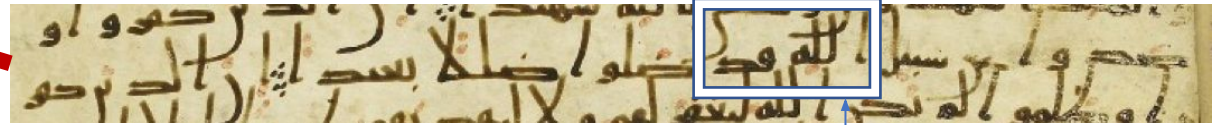
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000076.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000076.jpg&dw=800)



Birmingham, Cadbury Research Library (University of Birmingham): Islamic Arabic 1572

Dating: Before 750

Folio 2v

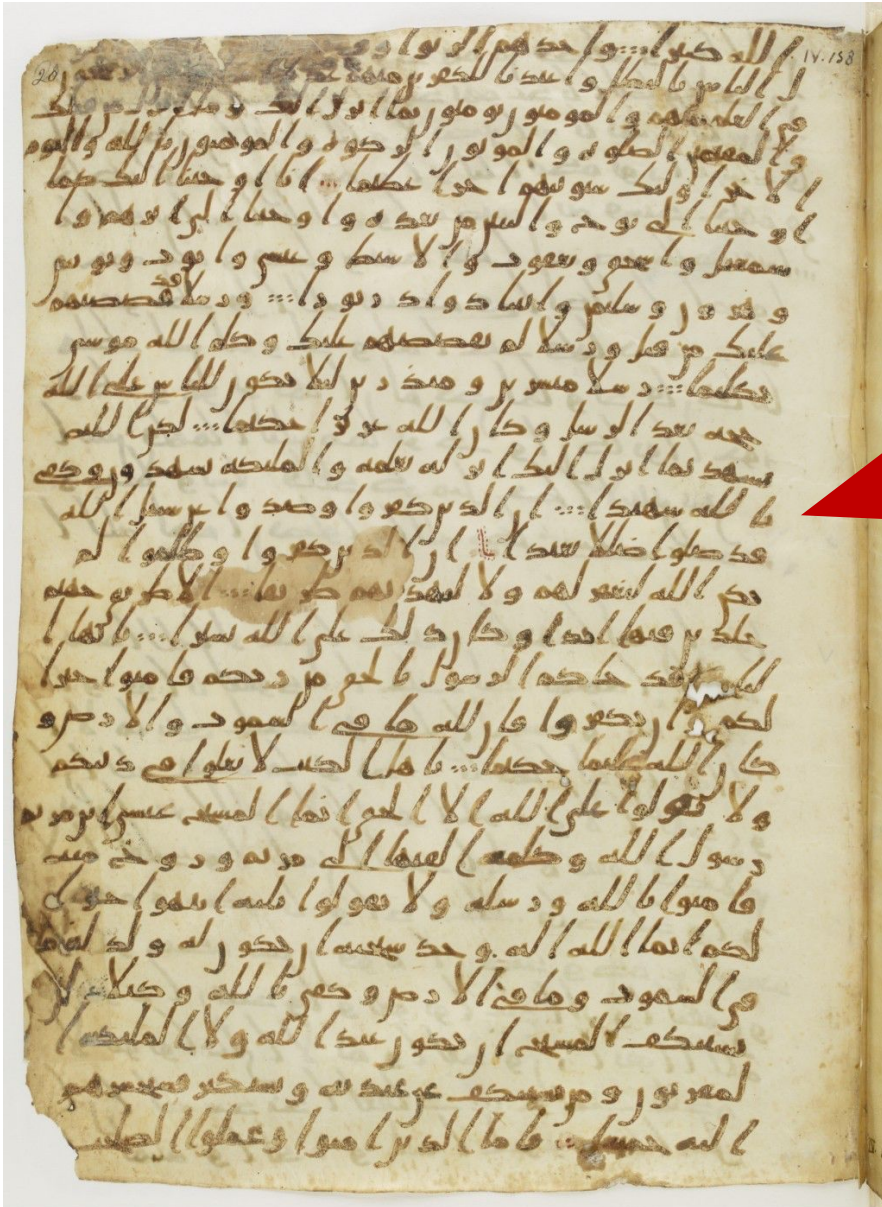


Same reading 'Allahi qad' as our present text

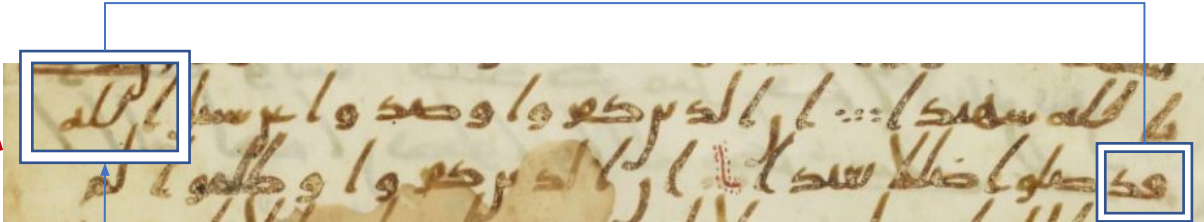
Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 146r



Same reading 'Allahi qad' as our present text



Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: Late 7th / Early 8th century  
Folio 20r

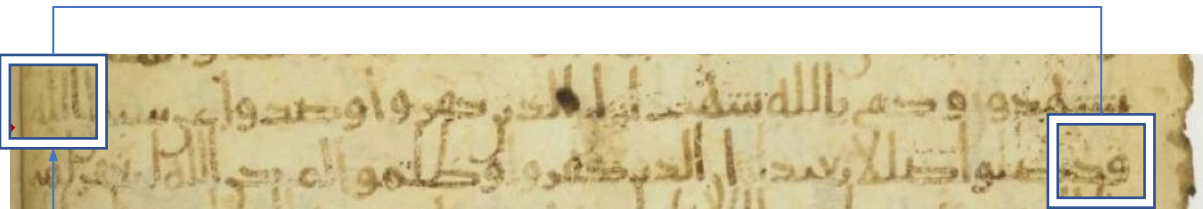
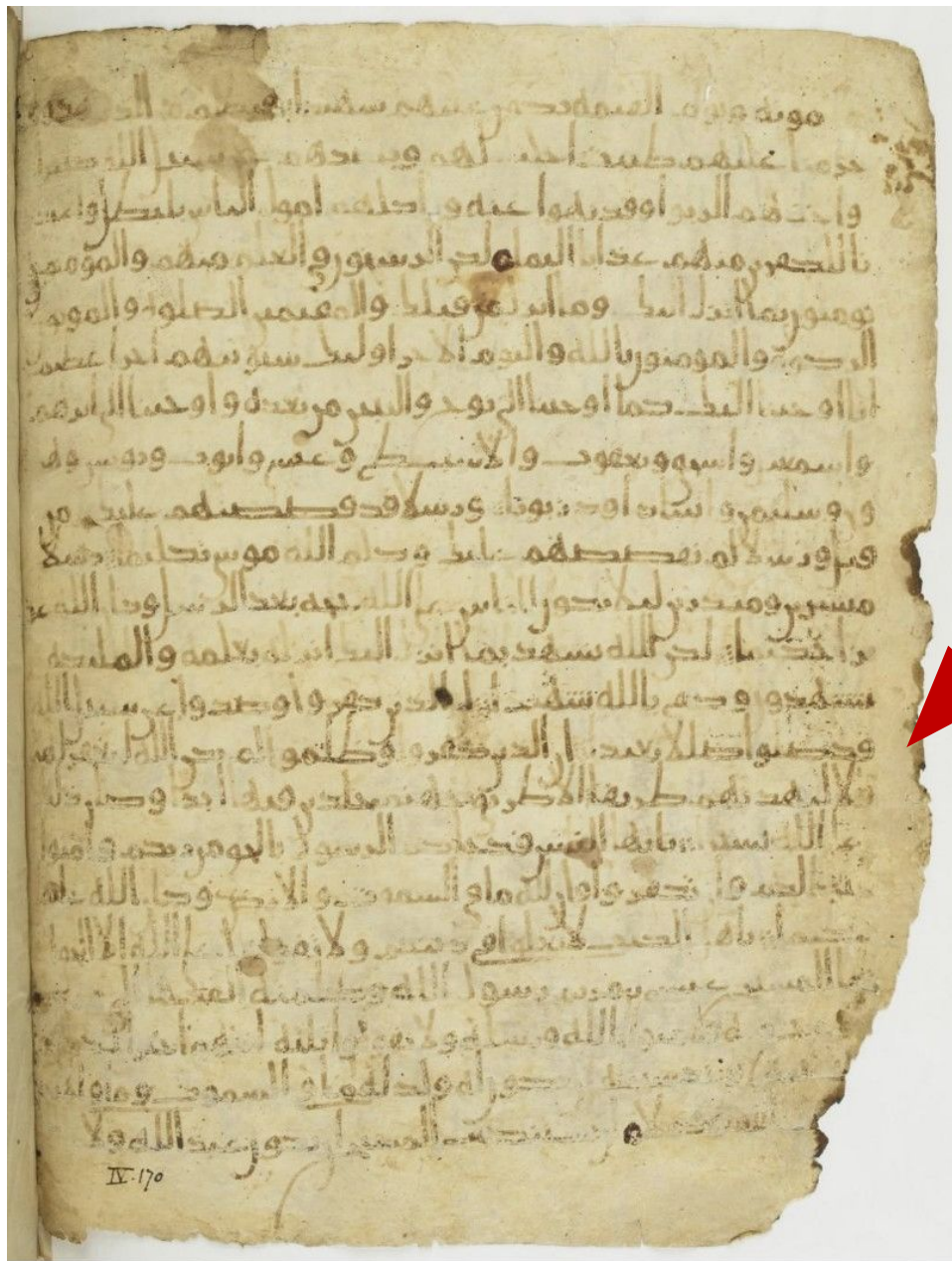


Same reading 'Allahi qad' as our present text

<https://gallica.bnf.fr/ark:/12148/btv1b8415207g/f47.highres>

Source gallica.bnf.fr / Bibliothèque nationale de France. Département des manuscrits. Arabe 328

Paris, Bibliothèque nationale de France: Arabe 330 (g)  
Before 900  
Folio 55v



وَصَدُّوْا عَنِ سَبِيْلِ اللّٰهِ قَدْ خَلَوْا ضَلٰلًا بَعِيْدًا ۝۱۶۷ اِنَّ

Same reading 'Allahi qad' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_330/330\\_f118.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_330/330_f118.jpg&dw=800)

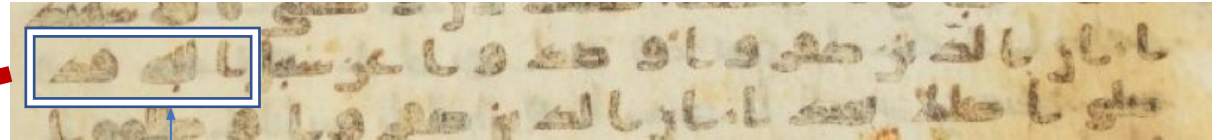
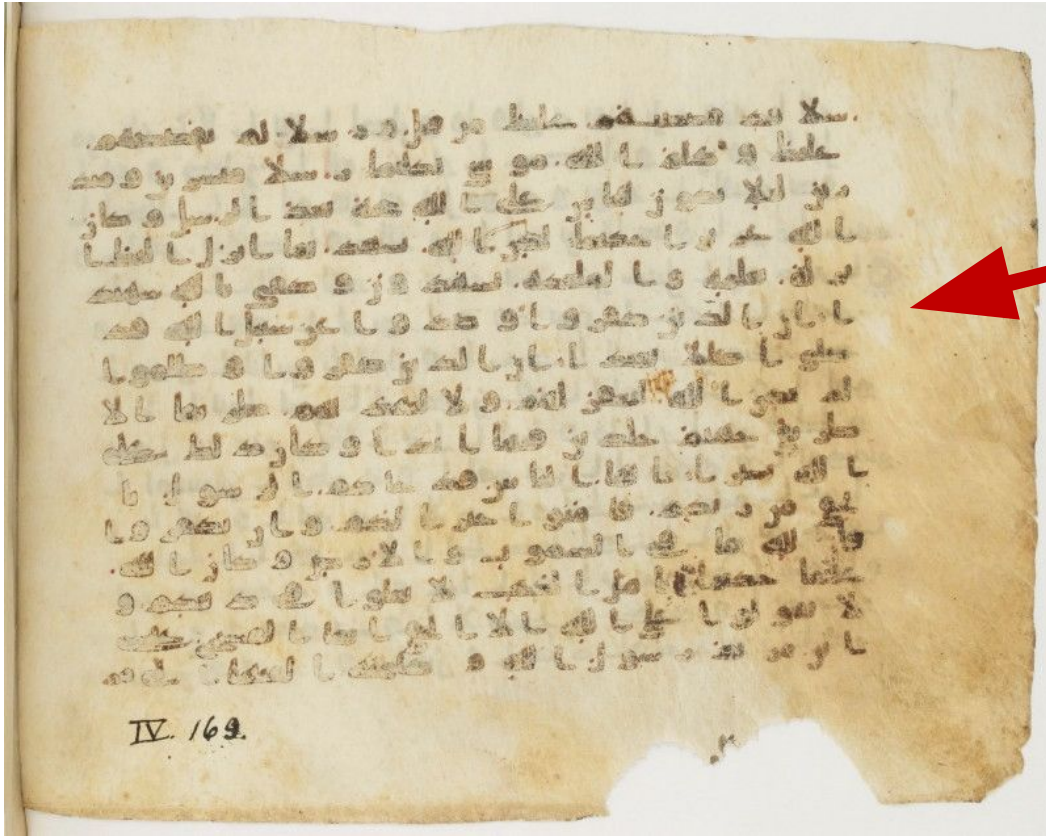
Paris, Bibliothèque nationale de France: Arabe 337 (a)  
Dating: 700-900  
Folio 3r



Same reading 'Allahi qad' as our present text

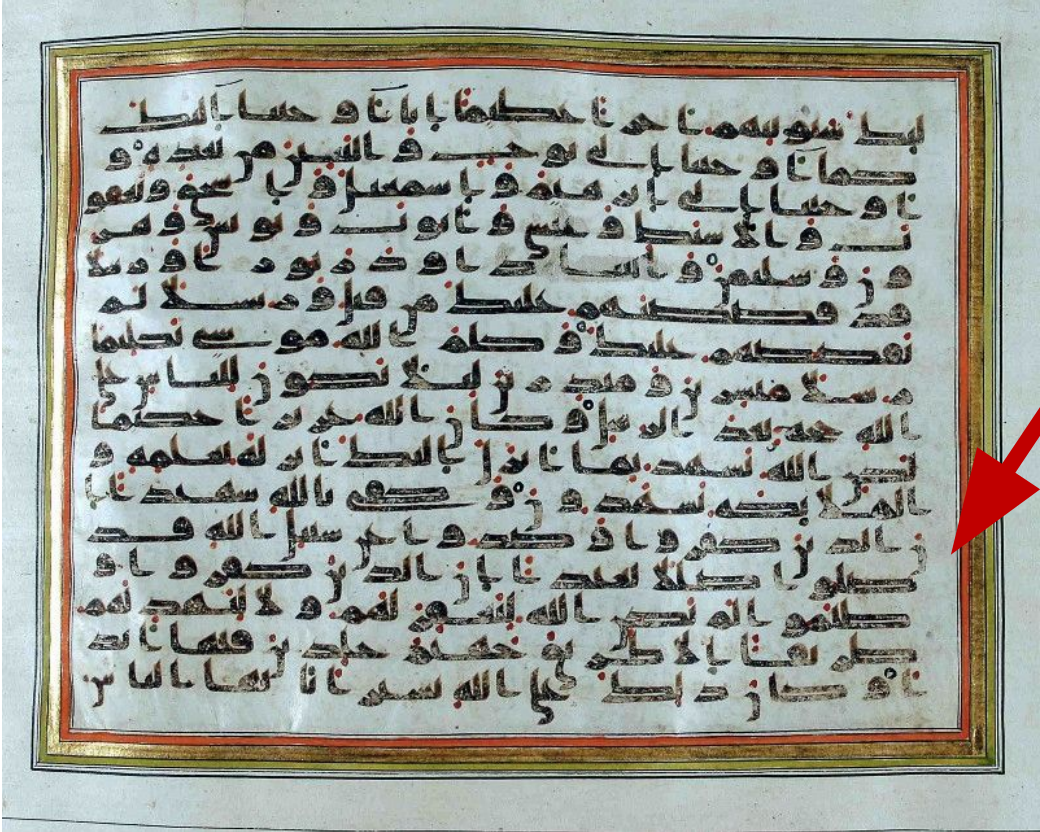


Paris, Bibliothèque nationale de France: Arabe 340 (a)  
Dating: 700-900  
Folio 10v



Same reading 'Allahi qad' as our present text

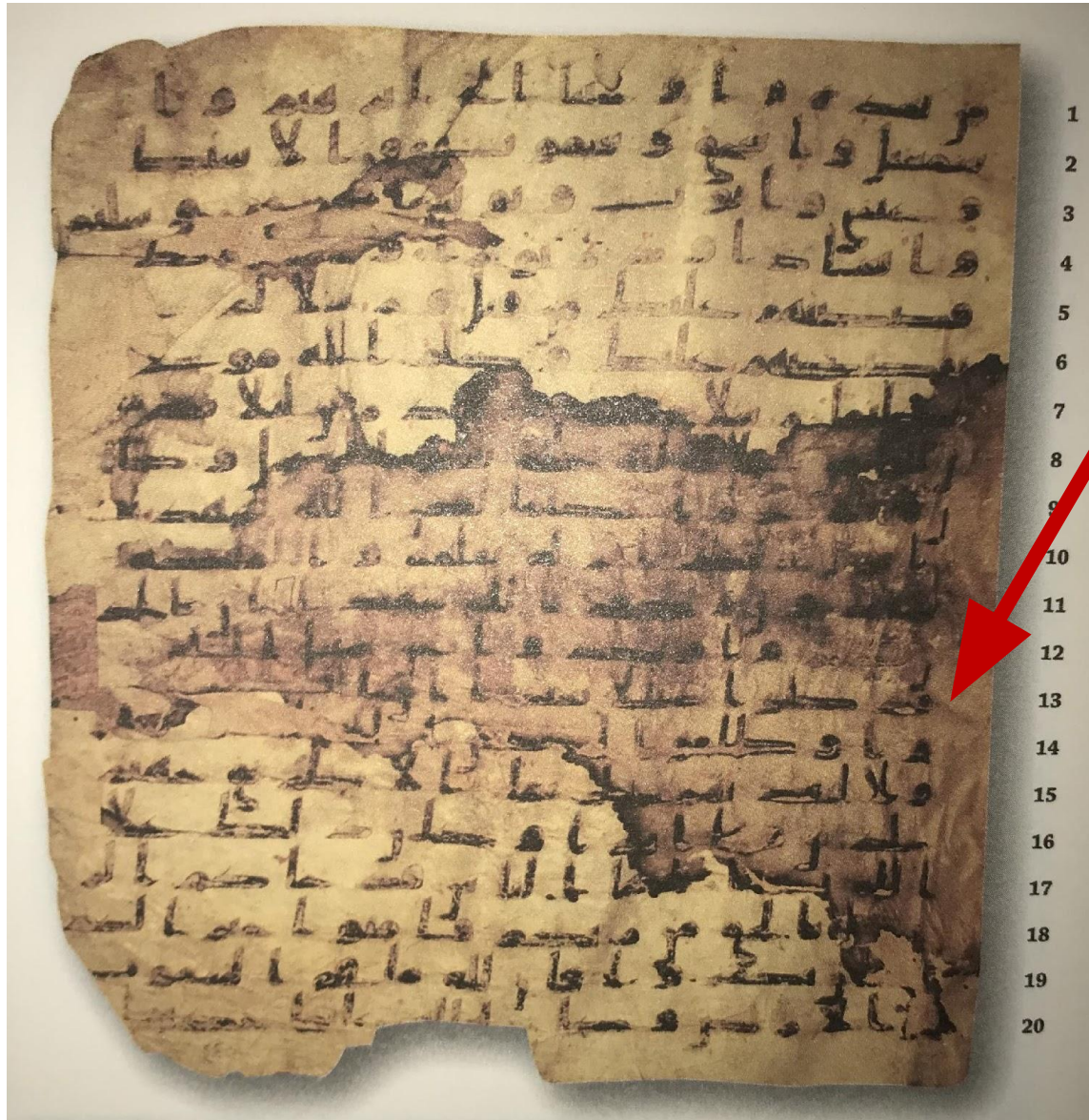
Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)  
Dating: 750-900  
Folio 58v



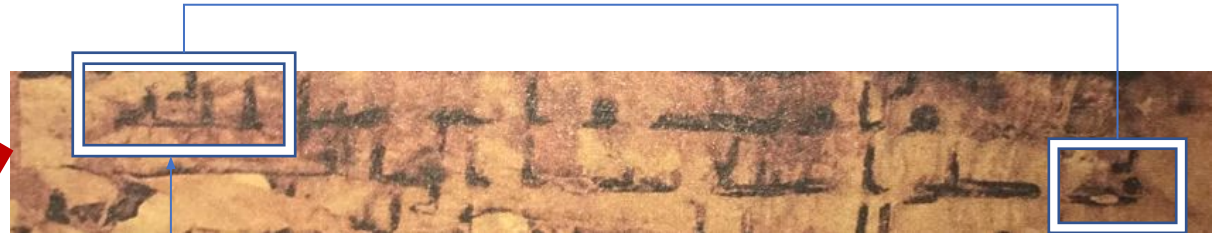
Same reading 'Allahi qad' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0128.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0128.jpg&dw=800)

The “Qur’ān Of ‘Alī b. Abī Ṭālib” (The Ṣan‘ā’ Muṣḥaf)  
Dating: 1st / 2nd Century AH  
Folio 44a



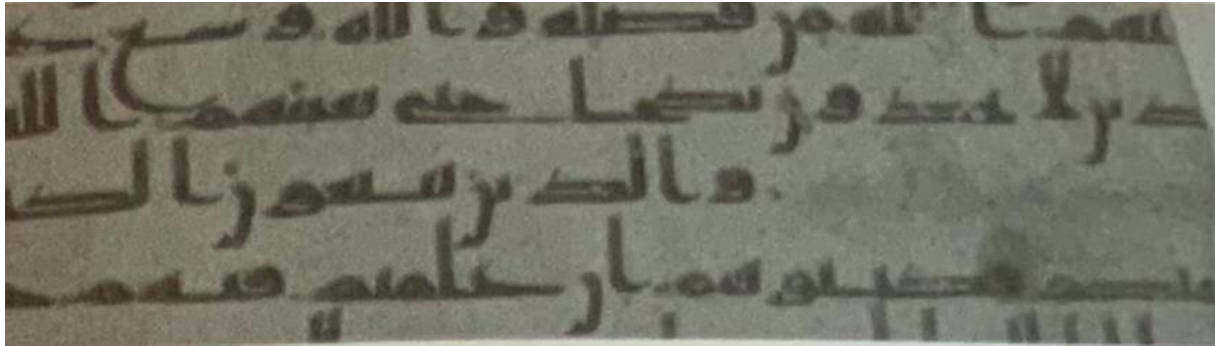
- 1
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Same reading 'Allahi qad' as our present text

# Example #15

Q 24:33

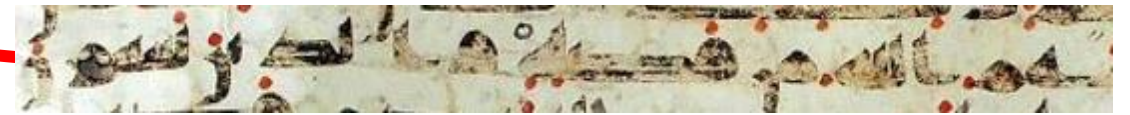


Doha MIA.2013.19.2

Dating: 8th or 9th century

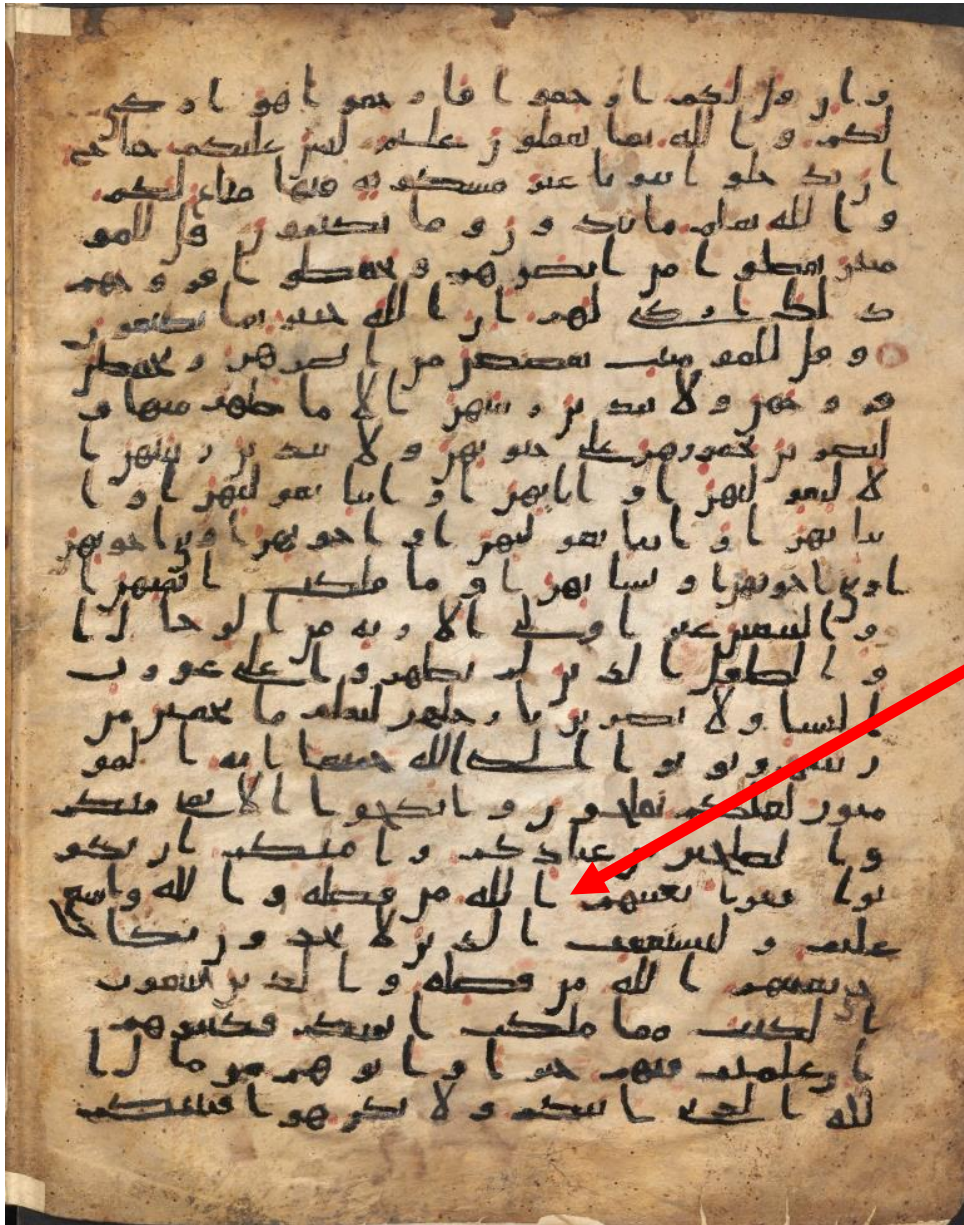
Brubaker p. 70: An erasure leaving a gap.

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)  
Dating: 750-900  
Folio 204r

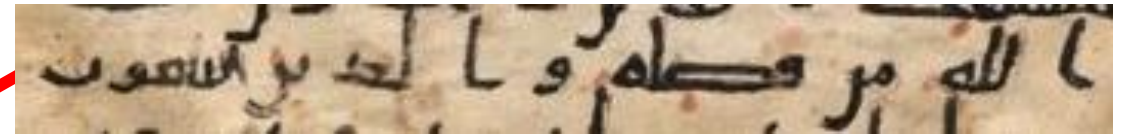


فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.



Berlin, Staatsbibliothek: Wetzstein II 1913  
(Ahlwardt 305)  
Dating: 662-765  
Folio 134v



فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.

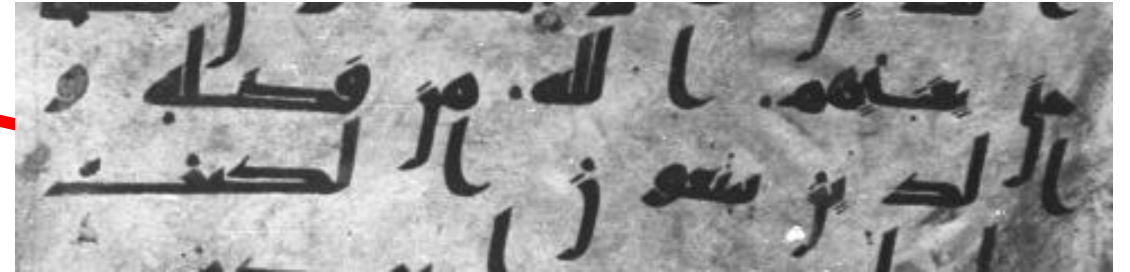
[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000272.jpg&dw=800222](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/StaBiBerlin/Wetzstein_II_1913/00000272.jpg&dw=800222)



Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

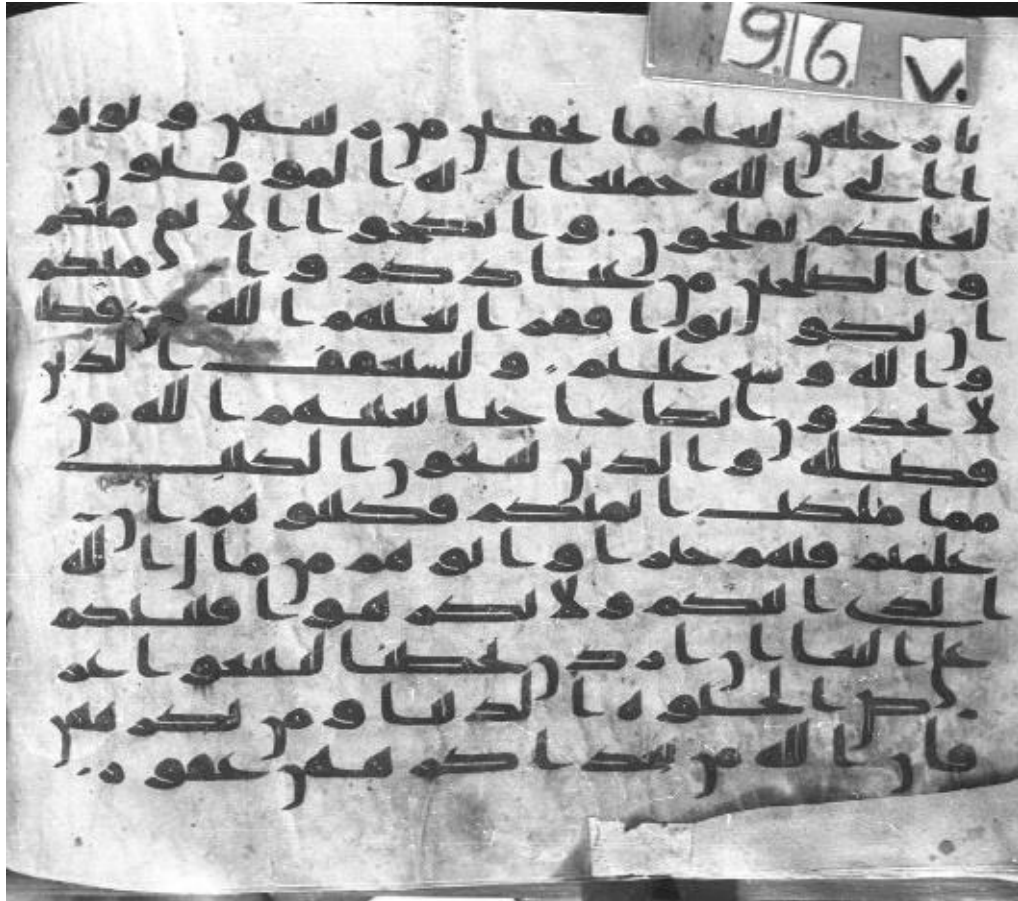
Dating: Before 800

Folio 130v



فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.



Gotthelf Bergsträßer Archive: "Saray Medina 1b" (= Istanbul, Topkapı Sarayı Müzesi: M3)

Dating: 700-900

Folio 96v



فصله والذين يتبعون الكتاب مما مَلَكَتْ

No additional text.



Cairo, al-Maktaba al-Markaziyya  
li-l-Maḥṭūṭāt al-Islāmiyya: Great Koran Codex  
Dating: After 700  
Folio 602v



فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/024-016b&dw=800>

Paris, Bibliothèque nationale de France: Arabe 351  
Dating: 750-1000  
Folio 189r



فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_351/Arabe\\_351\\_f189r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_351/Arabe_351_f189r.jpg&dw=800)



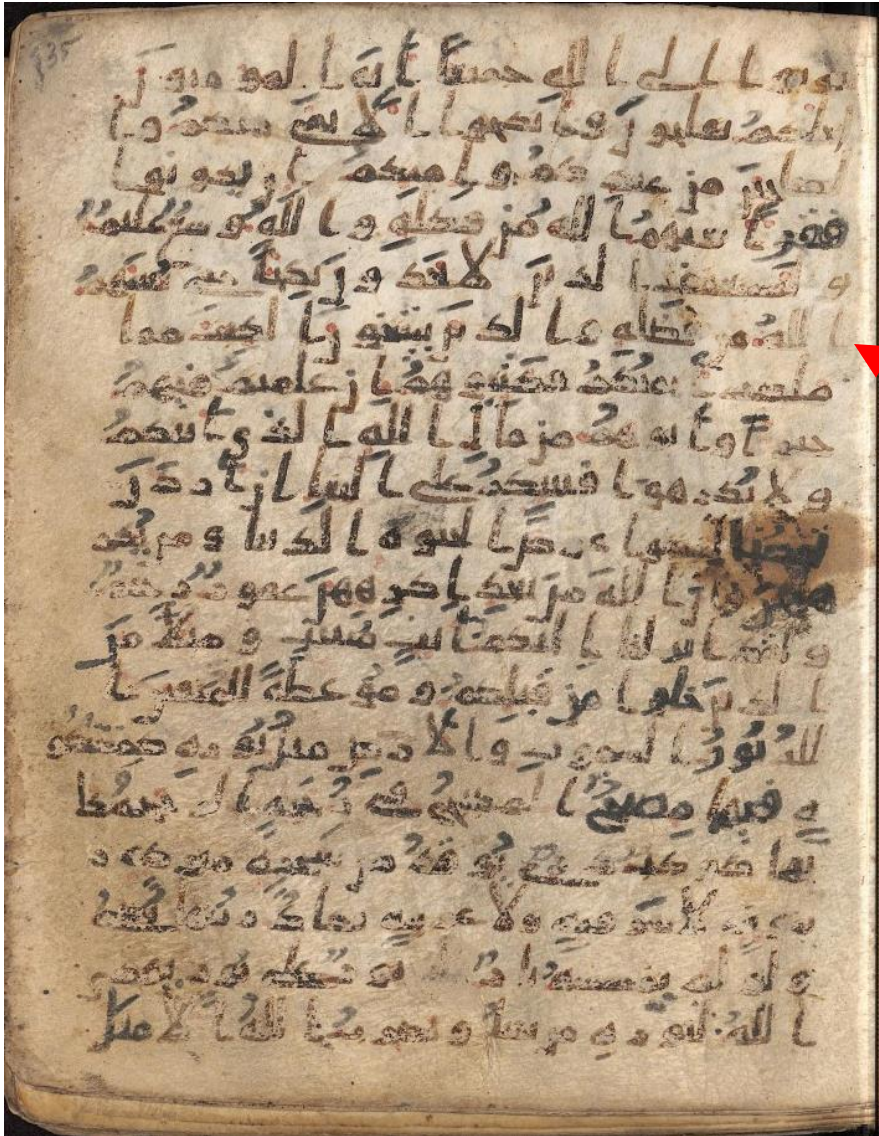
Paris, Bibliothèque nationale de France: Arabe 354 (e)  
Dating: 750-1000  
Folio 81r



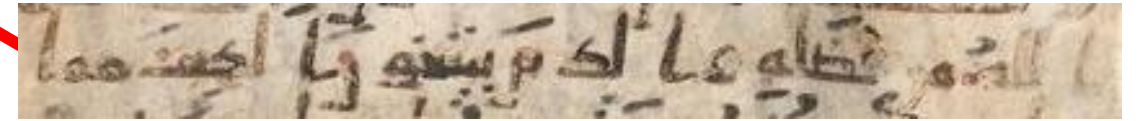
فَضْلِهِ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_354\\_e/Arabe\\_354\\_e\\_f81r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_354_e/Arabe_354_e_f81r.jpg&dw=800)



Tübingen, Universitätsbibliothek: Ma VI 165  
Dating: 649-675  
Folio 35r

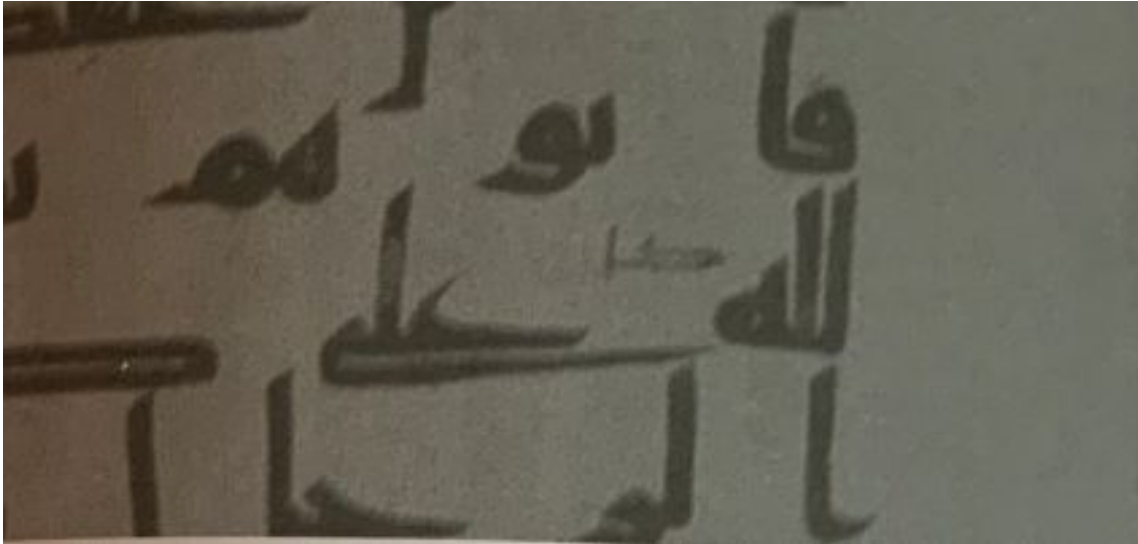


فَضْلُهُ وَالَّذِينَ يَتَّبِعُونَ الْكُتُبَ مِمَّا مَلَكَتْ

No additional text.

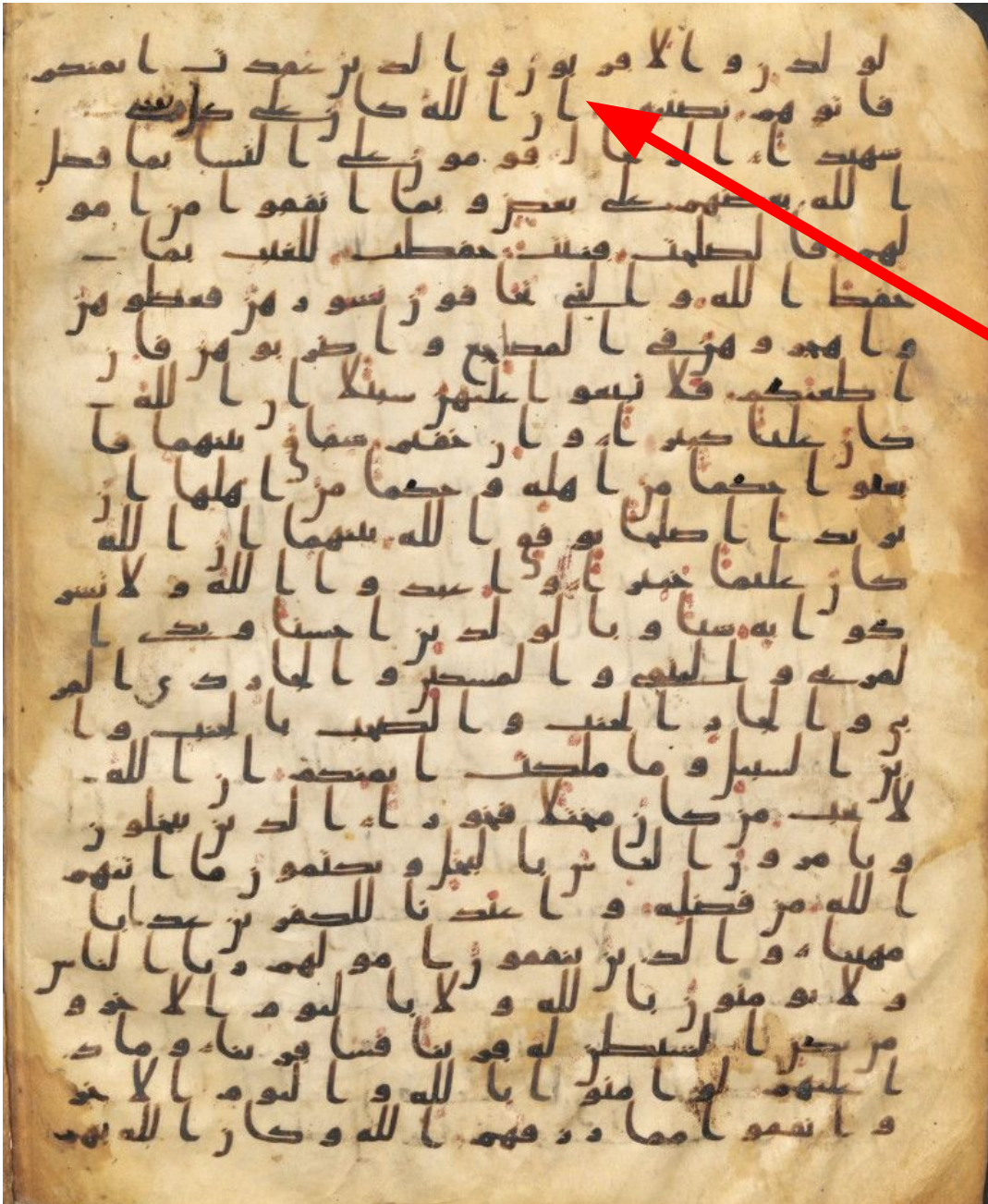
# Example #16

## Q 4:33



Cairo, al-Mushaf al-Sharif  
Dating: After 700  
Folio 110r

Brubaker p. 75: A post-production insertion.



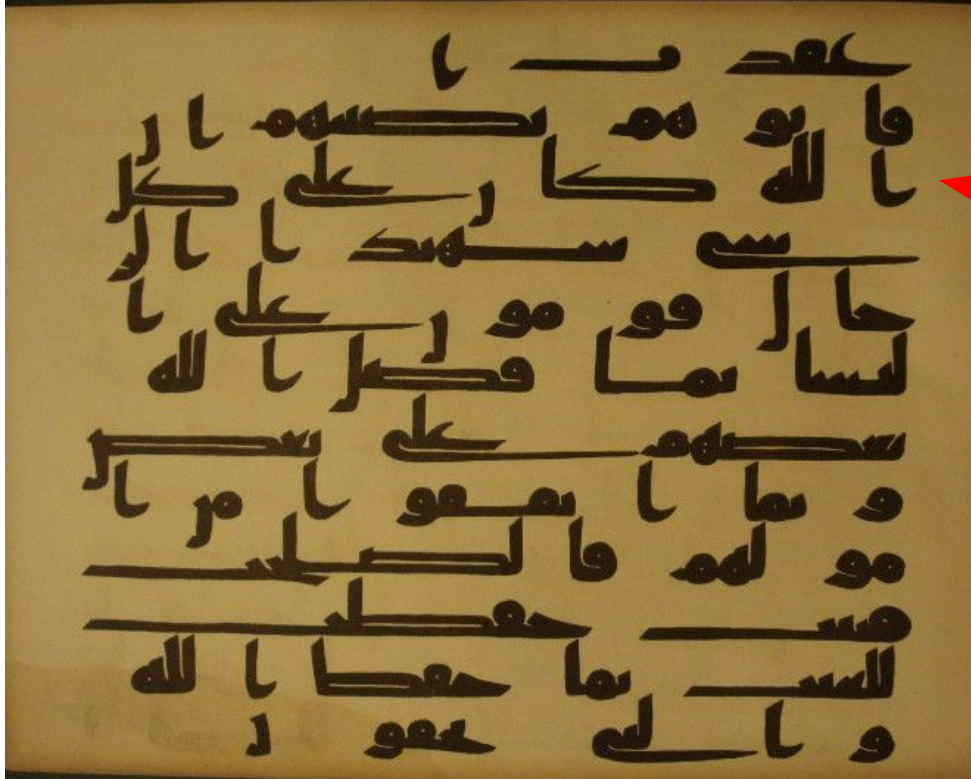
Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 28r



Inclusion of the word "kāna" like the current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000060.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000060.jpg&dw=800)

Berlin, Staatsbibliothek: Kodex Samarkand (facsimile print  
Saint Petersburg 1905)  
Dating: 700-850  
Folio 90r

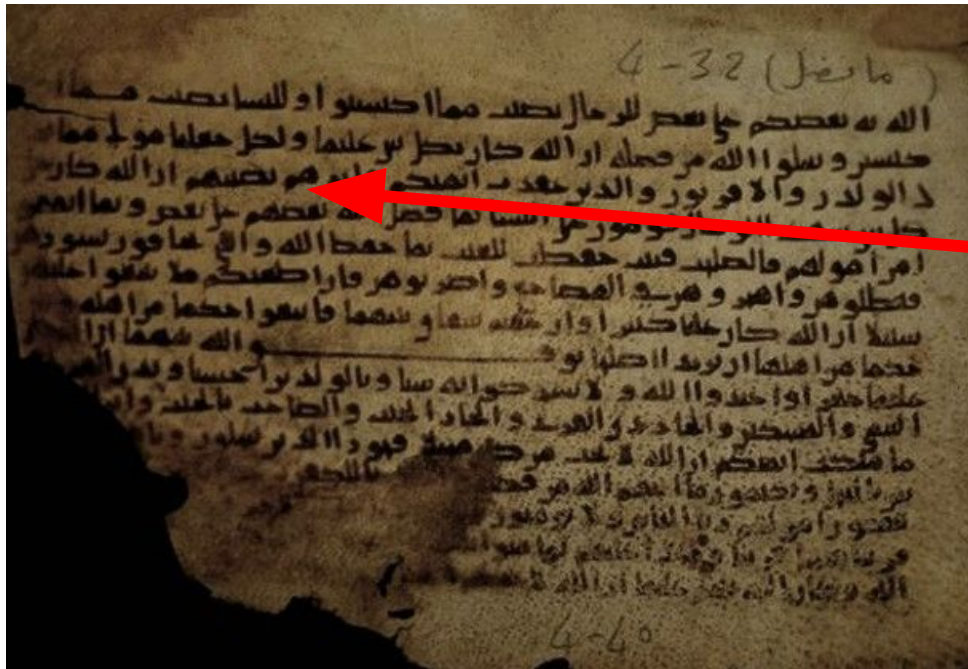


Inclusion of the word "kāna" like the current text.

Ms. Sanaa 15-14-10

Dating: 622-722

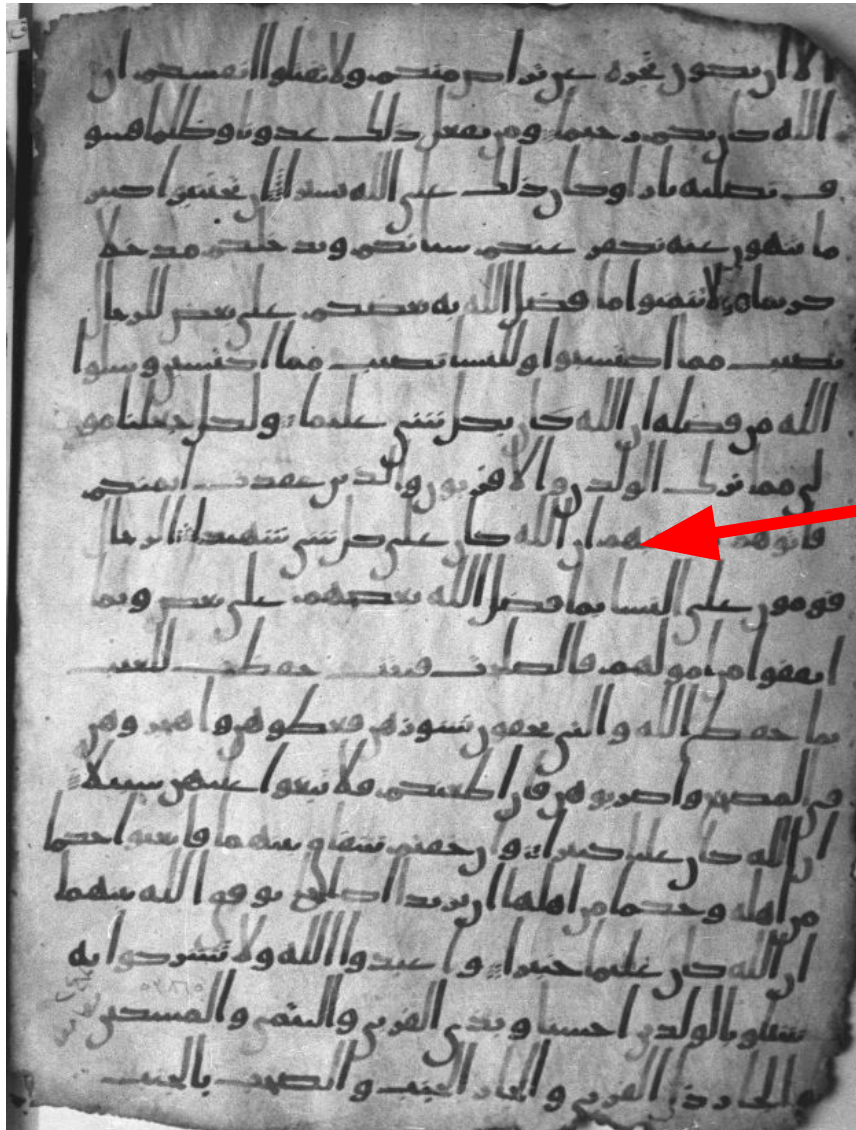
Folio 1r



Inclusion of the word "kāna" like the current text.

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/sanaa\\_unesco/133174B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/sanaa_unesco/133174B.jpg&dw=800)





Gotthelf-Bergsträßer-Archiv: Kairo, Nationalbibliothek: qāf 47  
Dating: 606-652  
Folio 14v



Inclusion of the word "kāna" like the current text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/KastenP/Film18/P-Film-18-17b.tif&dw=800>

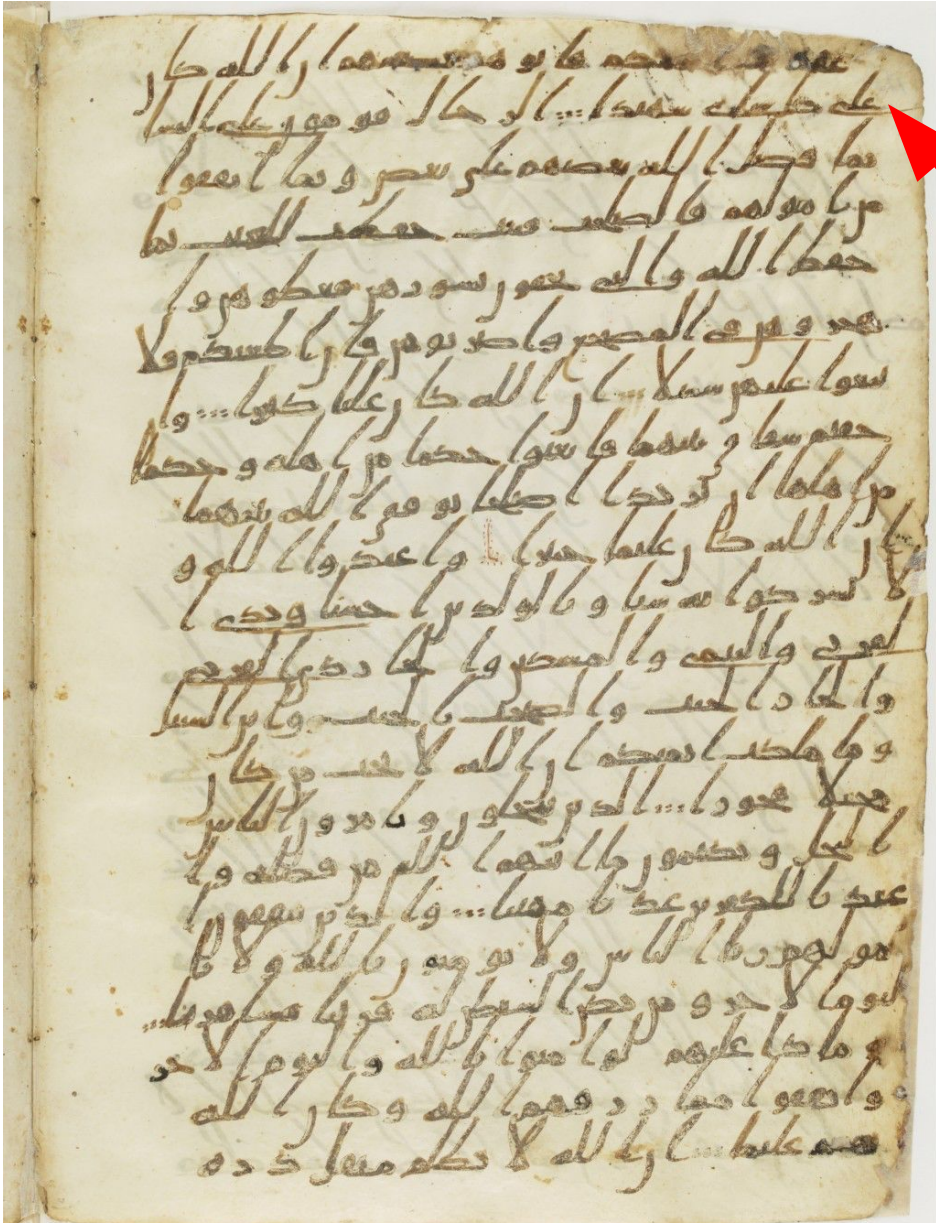


Paris, Bibliothèque nationale de France: Arabe 325 (j)  
Dating: 750-1000  
Folio 55v

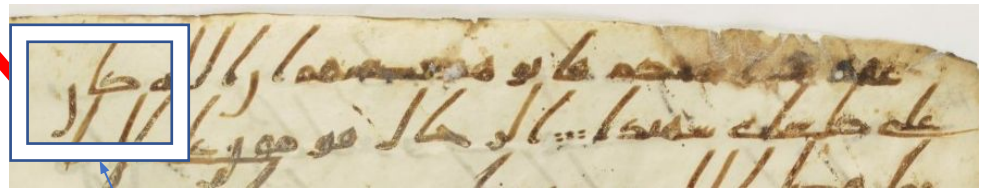


Inclusion of the word "kāna" like the current text.

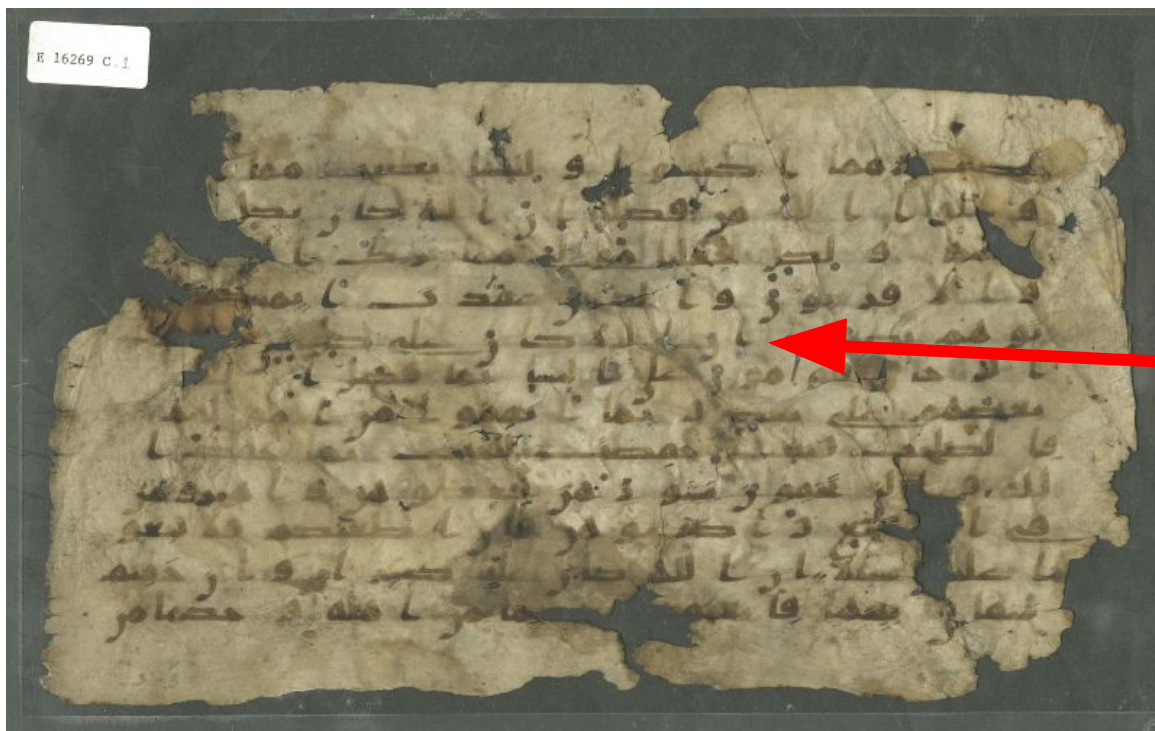
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe\\_325\\_j/Arabe\\_325\\_j\\_f55v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/Arabe_325_j/Arabe_325_j_f55v.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: Late 7th / early 8th century  
Folio 12v



Inclusion of the word "kāna" like the current text.



Philadelphia, Pennsylvania University Museum: E 16  
Dating: 700-900  
Folio 1r



Inclusion of the word “*kāna*” like the current text.

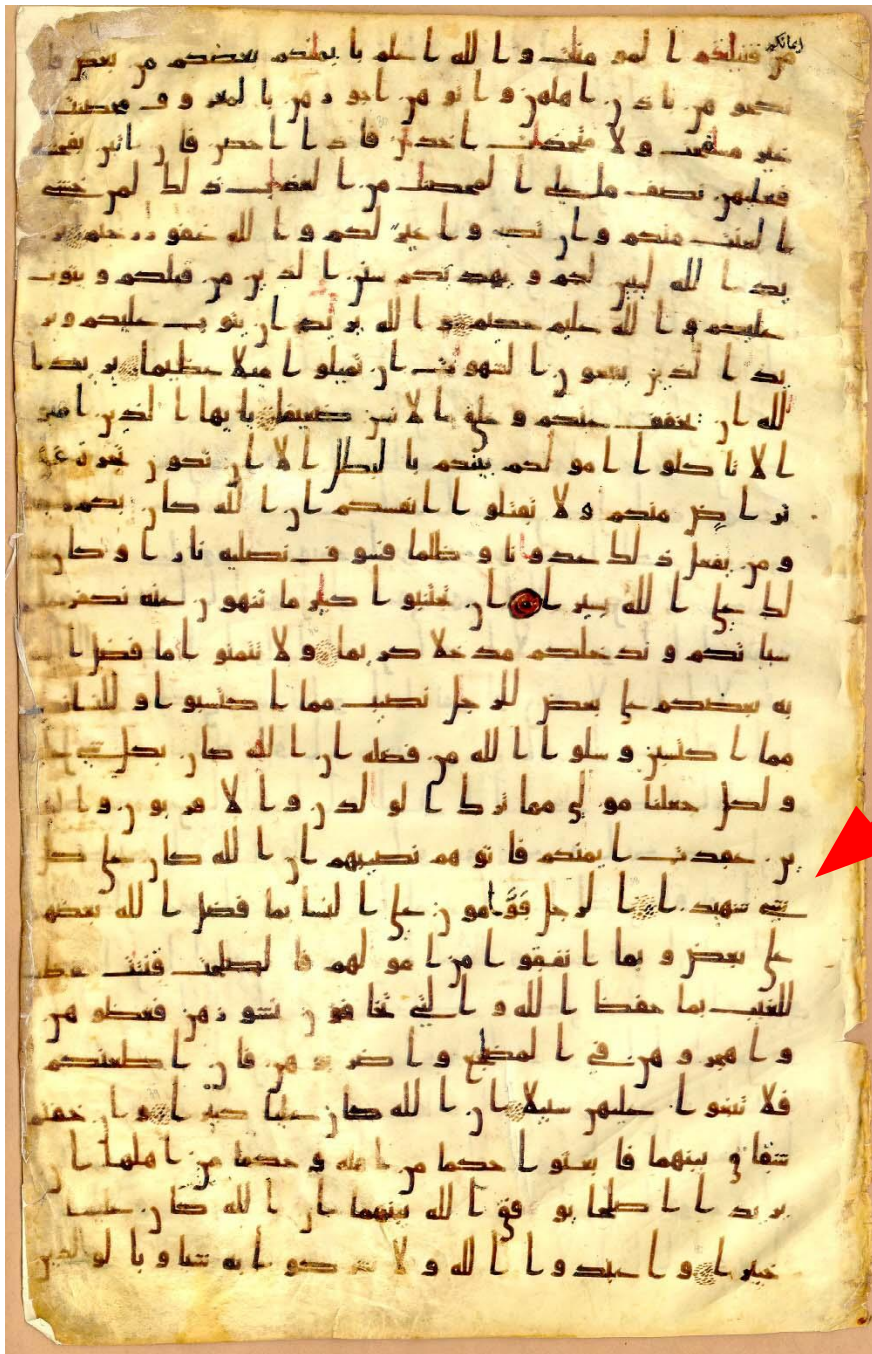
[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Philadelphia\\_\\_Pennsylvania\\_University\\_Museum\\_\\_E\\_16269\\_C/E\\_16269\\_C\\_r.tif&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Philadelphia__Pennsylvania_University_Museum__E_16269_C/E_16269_C_r.tif&dw=800)



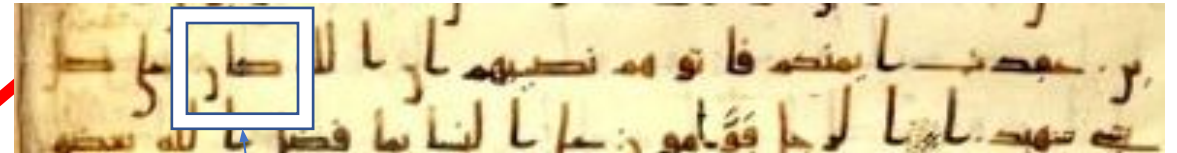
Rampur Raza Library: No. 1, Koran Codex  
(attributed to 'Alī b. Abī Ṭālib)  
Dating: 750-900  
Folio 47r



Inclusion of the word "kāna" like the current text.



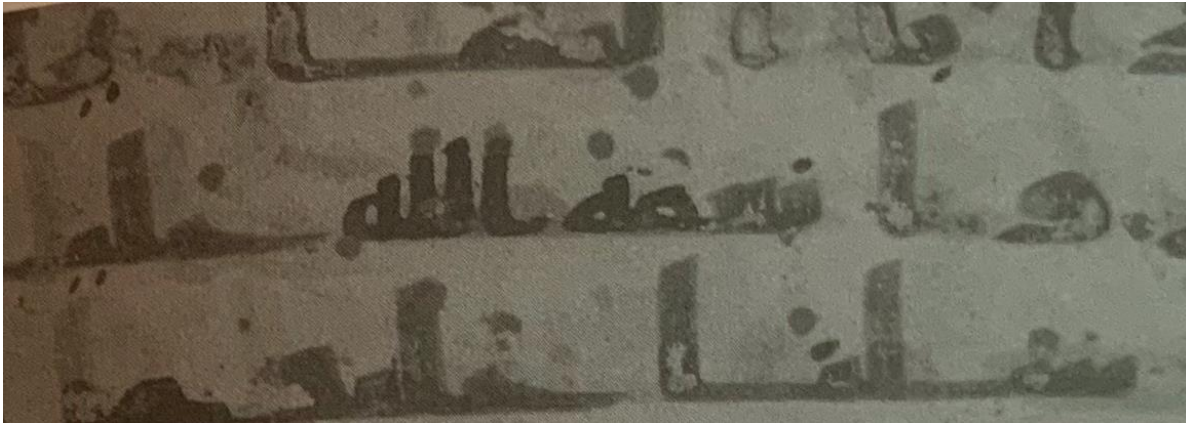
Sankt Petersburg, Институт восточных рукописей  
Российской академии наук: E-20  
Dating: 775–995  
Folio 5r



Inclusion of the word “*kāna*” like the current text.

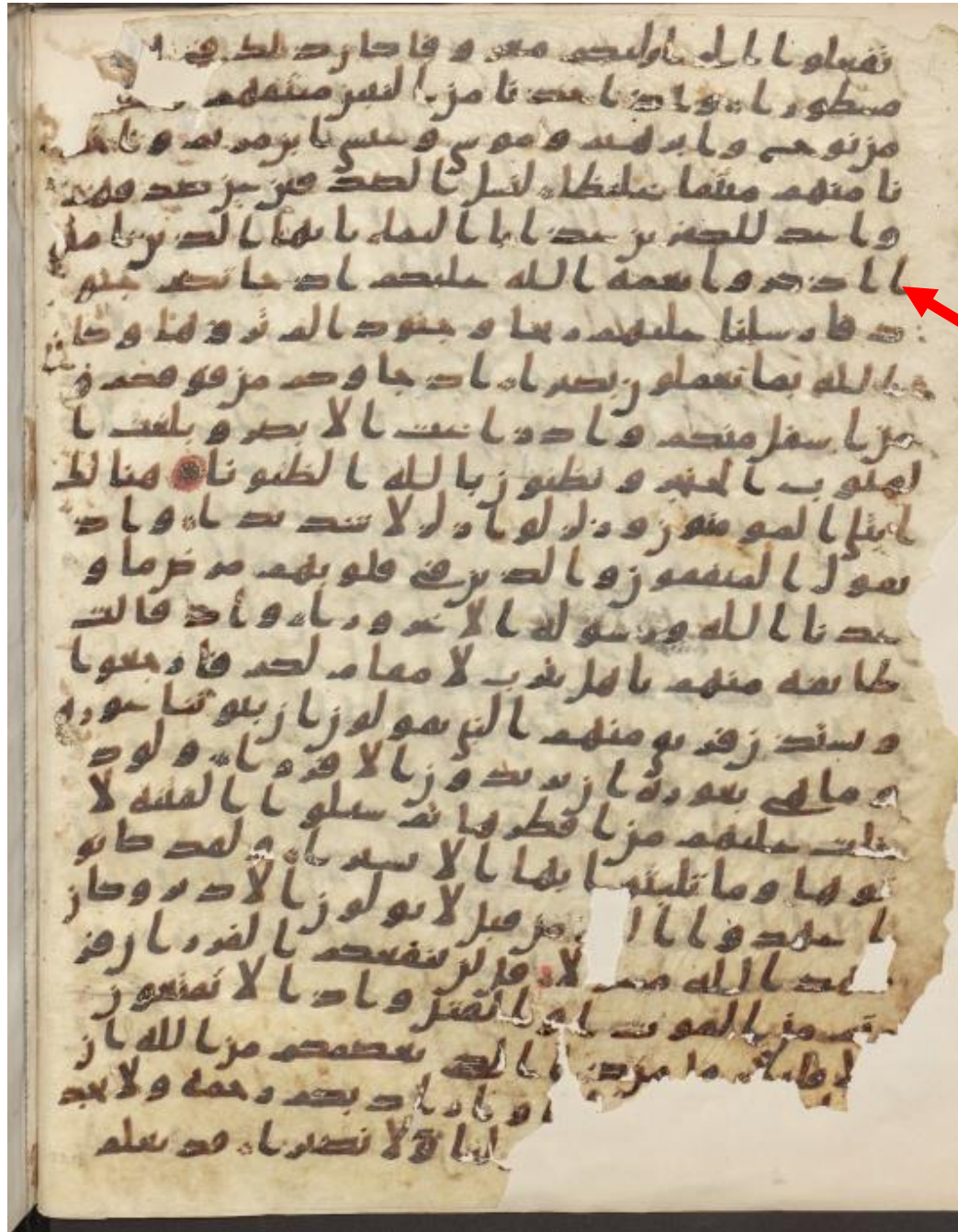
# Example #17

## Q 33:9



NLR Marcel 11  
Folio 7r  
Dating: 8th century

Brubaker p. 77: A correction involving "Allah".



Berlin, State Library: ms. or. fol. 379 (1) (Ahlwardt 349)  
Dating: Before 800  
Folio 3v

يا ارحم الراحمين يا ذا الجلال والإكرام

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Inclusion of "ni'mata llāhi" like the current text.

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Berlin\\_\\_Staatsbibliothek\\_\\_ms.\\_or.\\_fol.\\_379\\_\(1\)\\_\(Ahlwardt\\_349\)/00000008.tif&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/sil010/Koran/Berlin__Staatsbibliothek__ms._or._fol._379_(1)_(Ahlwardt_349)/00000008.tif&dw=800)



الله من المومنين والمؤمنين بالانوار  
 الله اولئك معروفاً كان ذلك  
 في الصب مسكواً وباداً  
 بامر السزيفة هم وفتك وهو  
 وباد هيف و موسى وغس ايرمد وفا  
 عد بامهم مسكواً على كلاء بسزنا  
 لصد من عركد فهم وناخذ  
 للصد من عركد فهم وناخذ  
 لدر اصبوا اذ كد واسمه الله  
 على كد باد بانك جنود فاد  
 سلتا على كد بها و جنود الموم  
 وما و كان الله بما يعملون  
 اذ جاءوكم من فوقكم وهم ا  
 سهل منكم و اذ اعبا  
 لا يصد و يلبس القلوب السجد  
 و يطون باله الطونيات  
 اسفل المومنين و اولاد لاسد  
 اء و باد يقول المومنين و الدن

Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı  
 Sarayı Müzesi: M 1)  
 Dating: Before 800  
 Folio 183r

للصد من عركد فهم وناخذ  
 لدر اصبوا اذ كد واسمه الله

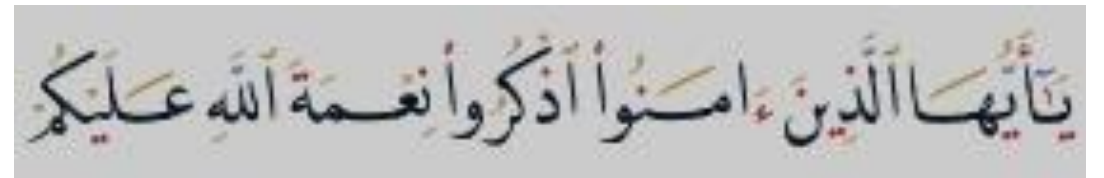
يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Inclusion of "ni'mata llāhi" like the current text.

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film42/E-Film-42-34a&dw=800>



Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 722v

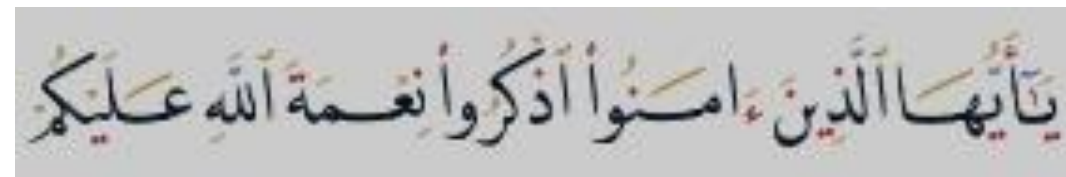


Inclusion of "*ni'mata llāhi*" like the current text.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/033-006b&dw=800>

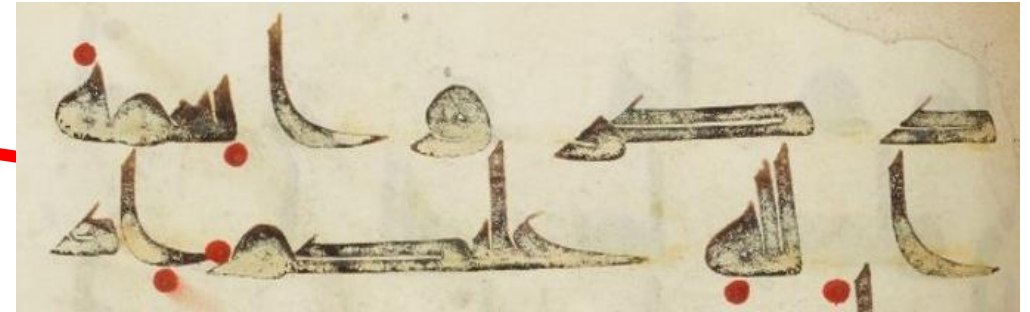
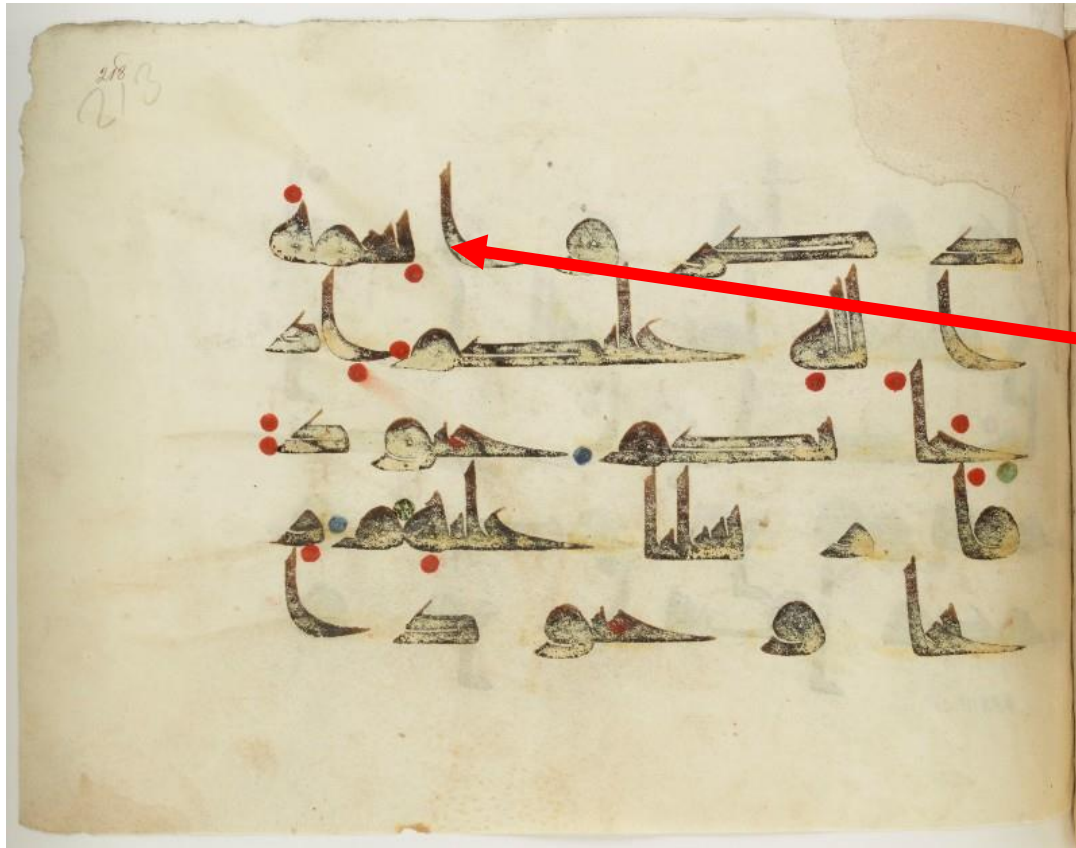


Paris, Bibliothèque nationale de France: Arabe 340 (b)  
Dating: 700-900  
Folio 19r



Inclusion of "*ni'mata llāhi*" like the current text.

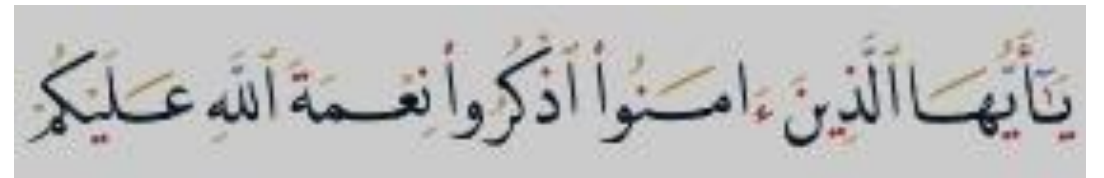
Paris, Bibliothèque nationale de France: Arabe 351  
Folio / Select page: 218r  
Dating: 750-1000  
Folio 218r



يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

Inclusion of "*ni'mata llāhi*" like the current text.

Paris, Bibliothèque nationale de France: Arabe 359 (a)  
Dating: 750-1000  
Folio 52v



Inclusion of "*ni'mata llāhi*" like the current text.

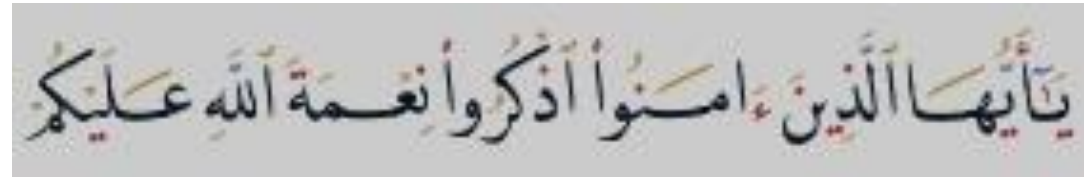




Rampur Raza Library: No. 1, Koran Codex  
(attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 244r



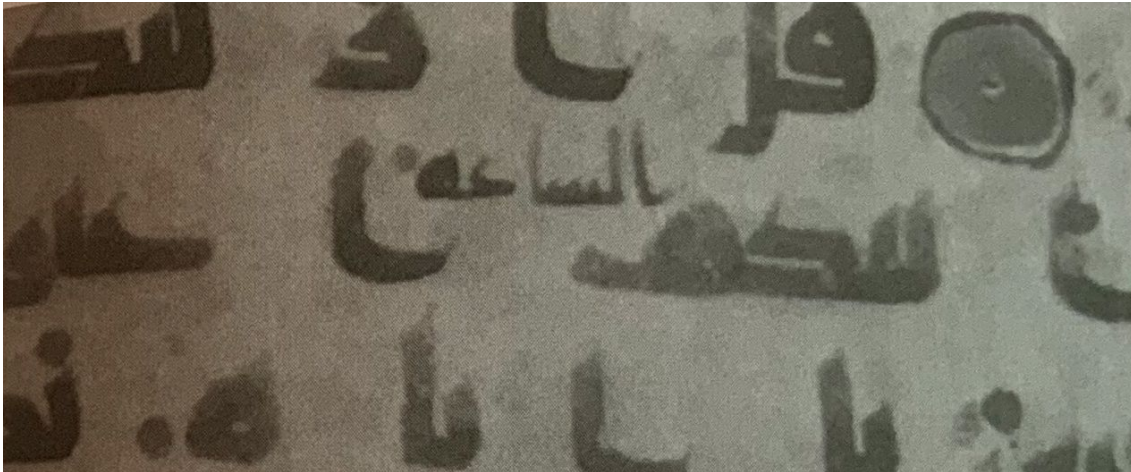
Inclusion of "*ni'mata llāhi*" like the current text.





# Example #18

## Q 6:40

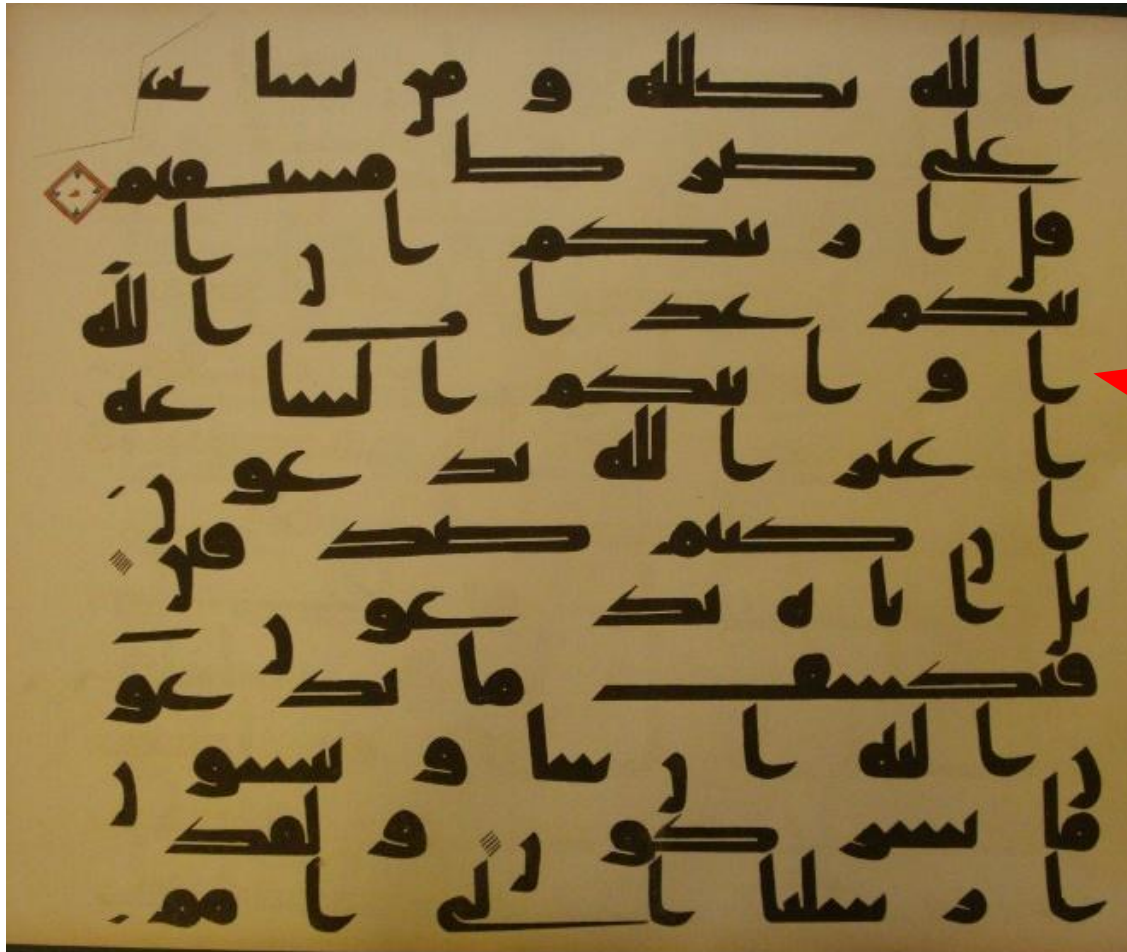


NLR Marcel 7

Folio 7r

Dating: 9th/10th century

Brubaker p. 79: Post-production insertion of “the hour”.

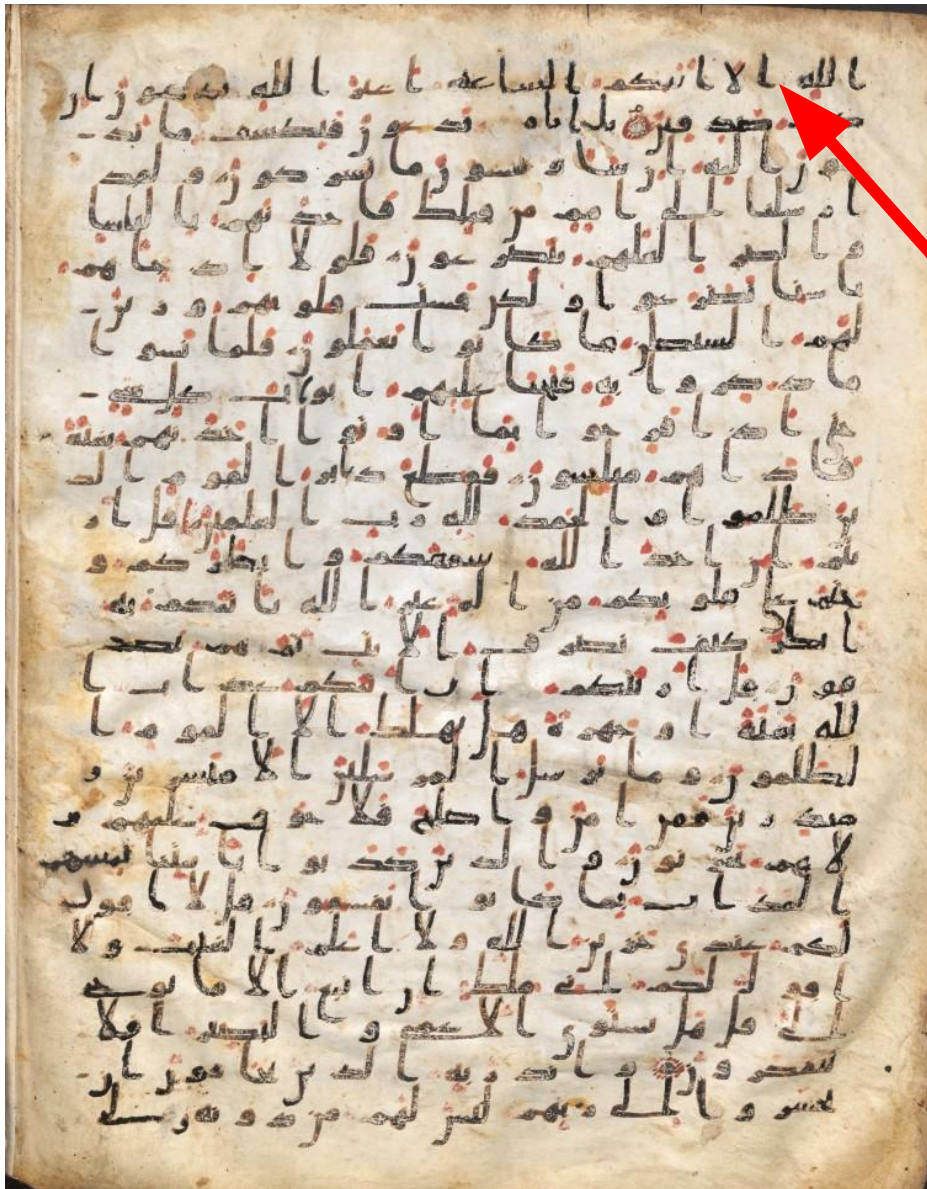


Berlin, Staatsbibliothek: Kodex Samarkand  
(facsimile print Saint Petersburg 1905)  
Dating: 700-850  
Folio 133r



Inclusion of the word “al-sā`ah”.

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Samarkand/Samarkand-16-09.jpg&dw=800>



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
Dating: 662-765  
Folio 47v

الا انيكم بالساعة تا عذ الله

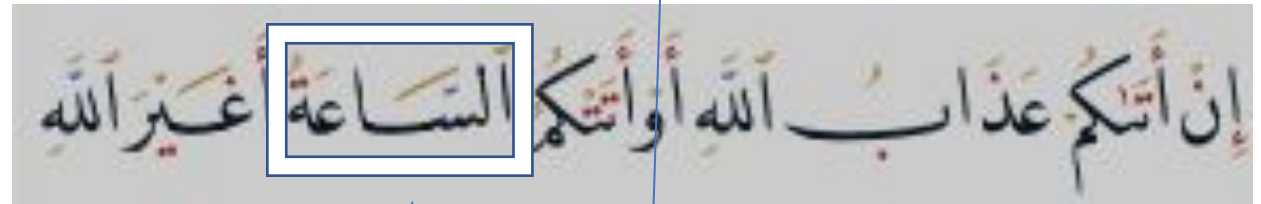
ان اتكم عذاب الله اوانتكم الساعة غير الله

Inclusion of the word "al-sā`ah".

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000098.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/StaBiBerlin/Wetzstein_II_1913/00000098.jpg&dw=800)



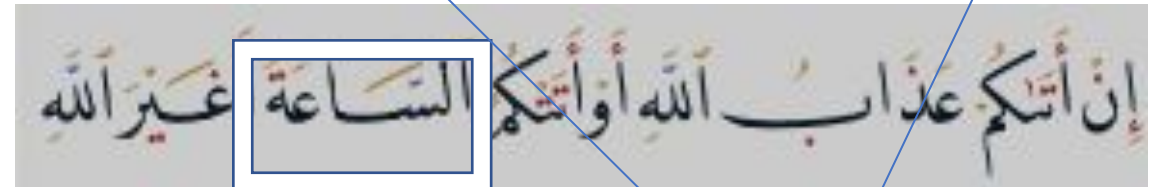
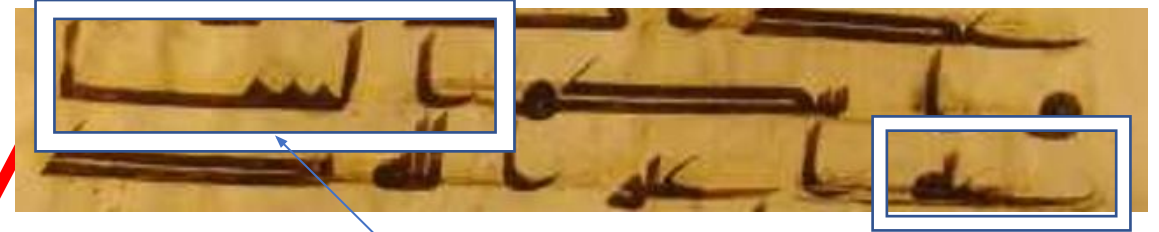
Gotthelf Bergsträßer Archive: Meknes, Private Library of the Sherif Abdarraḥmān b. Zīdān: Kufic Koran codex  
Dating: 750-900  
Folio 97r



Inclusion of the word "al-sā`ah".

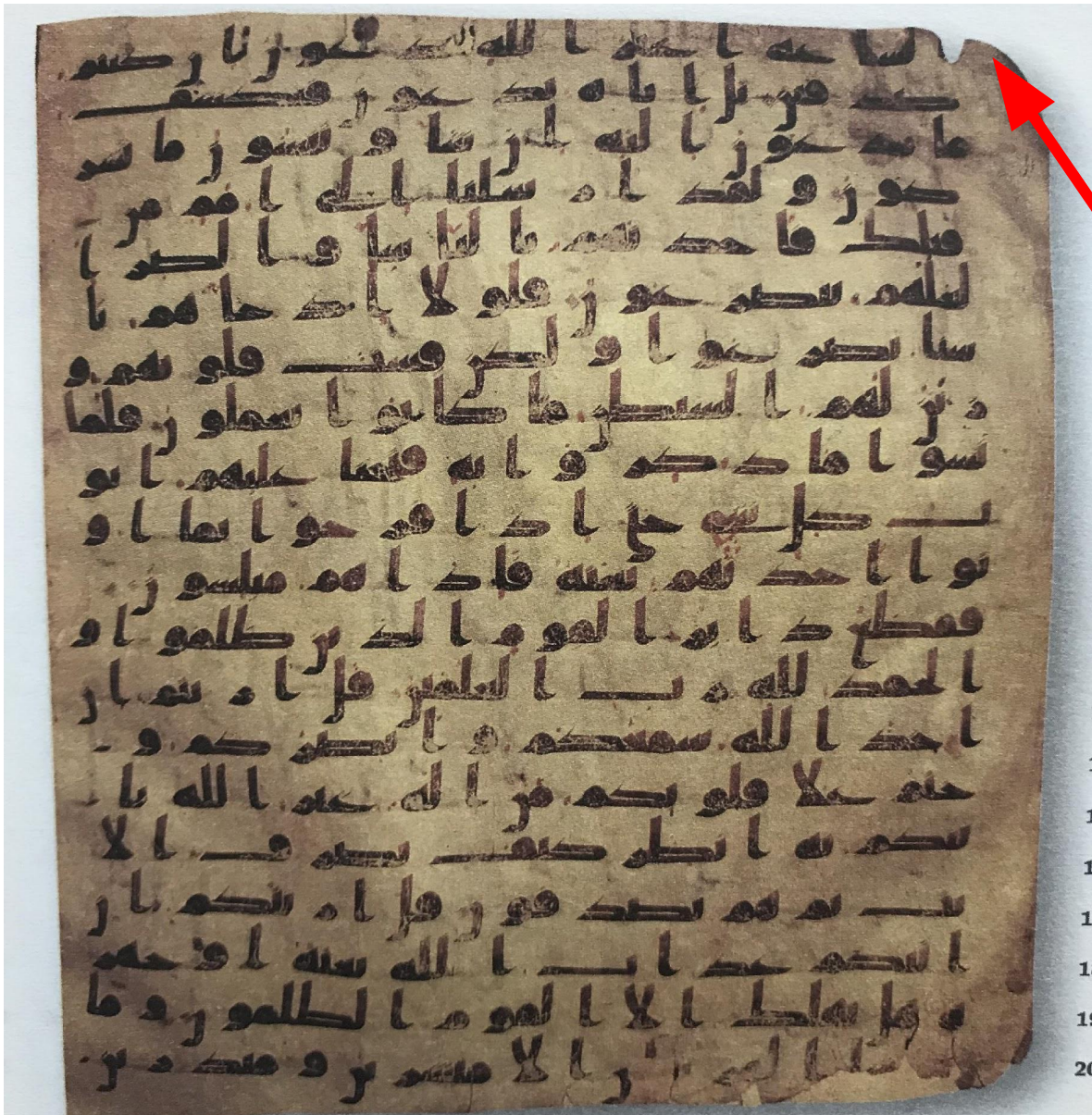
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film02\\_42.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/meknes/film02_42.jpg&dw=800)

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 195v



Inclusion of the word "al-sā`ah".

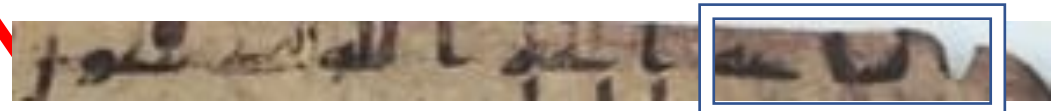
<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/SayyidaZainab/006-018b&dw=800>



Al-Mushaf Al-Sharif attributed to Ali b. Abi Talib (Sana'a)

Folio 57v

Dating: Last 1st / Early 2nd century AH



Inclusion of the word "al-sā`ah".



Katta Langar, Mausoleum der 'Išqiyya-Bruderschaft:  
Koranfragment (vgl. Sankt Petersburg E-20)

Dating: Before 800

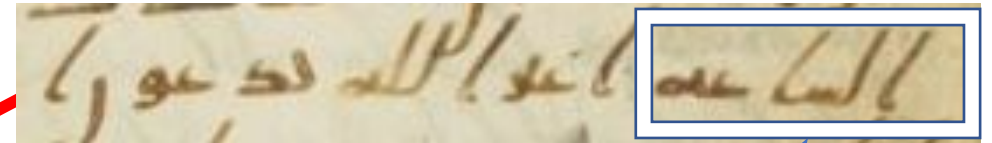
Folio 12r



Inclusion of the word "al-sā`ah".

Handwritten Arabic text on a parchment leaf, likely a page from a Qur'an. The text is written in a cursive script and includes phrases such as "يا ايها الذين آمنوا اتقوا الله" (O you who believe, fear Allah). The page is numbered 44 in the bottom left corner.

Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: Late 7th / early 8th century  
Folio 23v



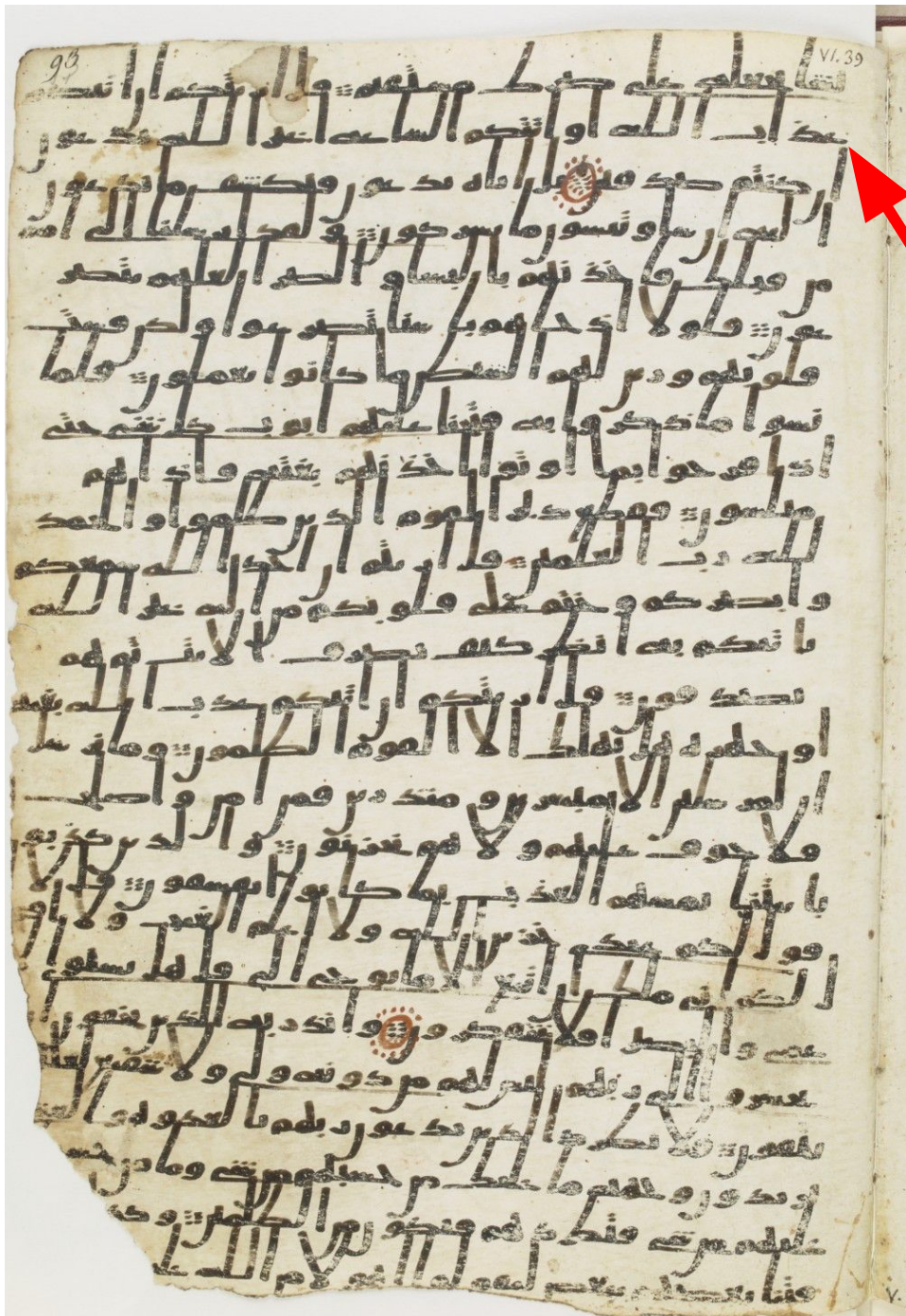
يا ايها الذين آمنوا اتقوا الله



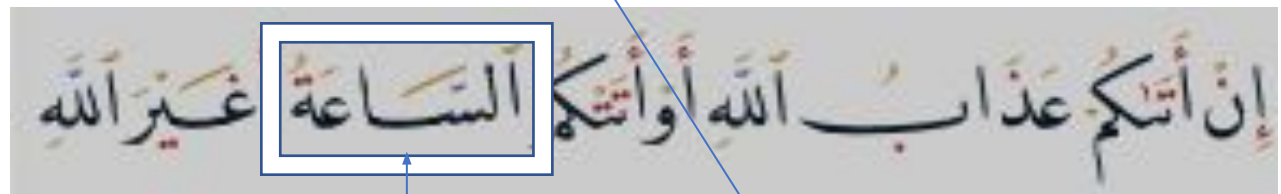
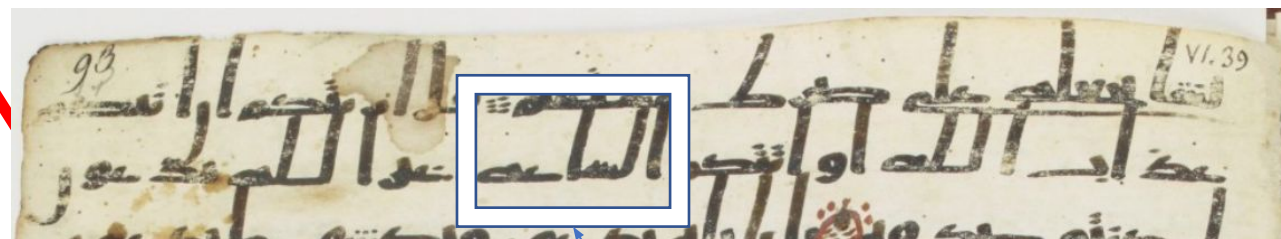
ان اتاكم عذاب الله اوانتكم الساعة غير الله

Inclusion of the word "al-sā`ah".





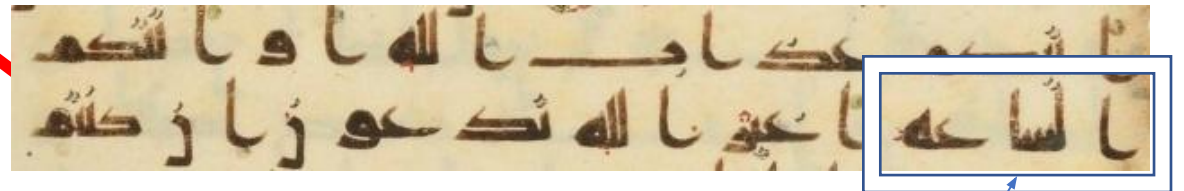
Paris, Bibliothèque nationale de France: Arabe 328 (e)  
Folio 93r  
Dating: Before 750



Inclusion of the word "al-sā`ah".



Paris, Bibliothèque nationale de France: Arabe 339  
Dating: 700-1000  
Folio 53v



Inclusion of the word "al-sā`ah".

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_339/Arabe\\_339\\_f53v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_339/Arabe_339_f53v.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 355 (b)  
Dating: 750-1000  
Folio 50v



Inclusion of the word "al-sā`ah".

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_355b/Arabe\\_355b\\_f50v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_355b/Arabe_355b_f50v.jpg&dw=800)

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 75r

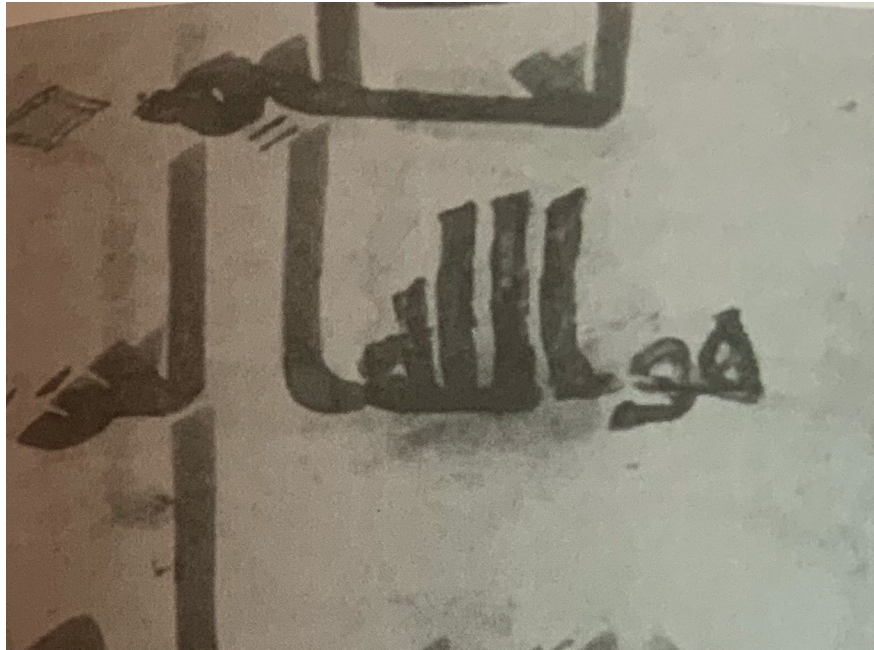


Inclusion of the word "al-sā`ah".

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0161.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0161.jpg&dw=800)

# Example #19

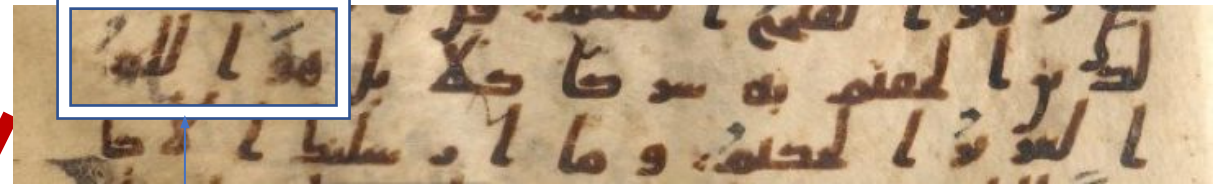
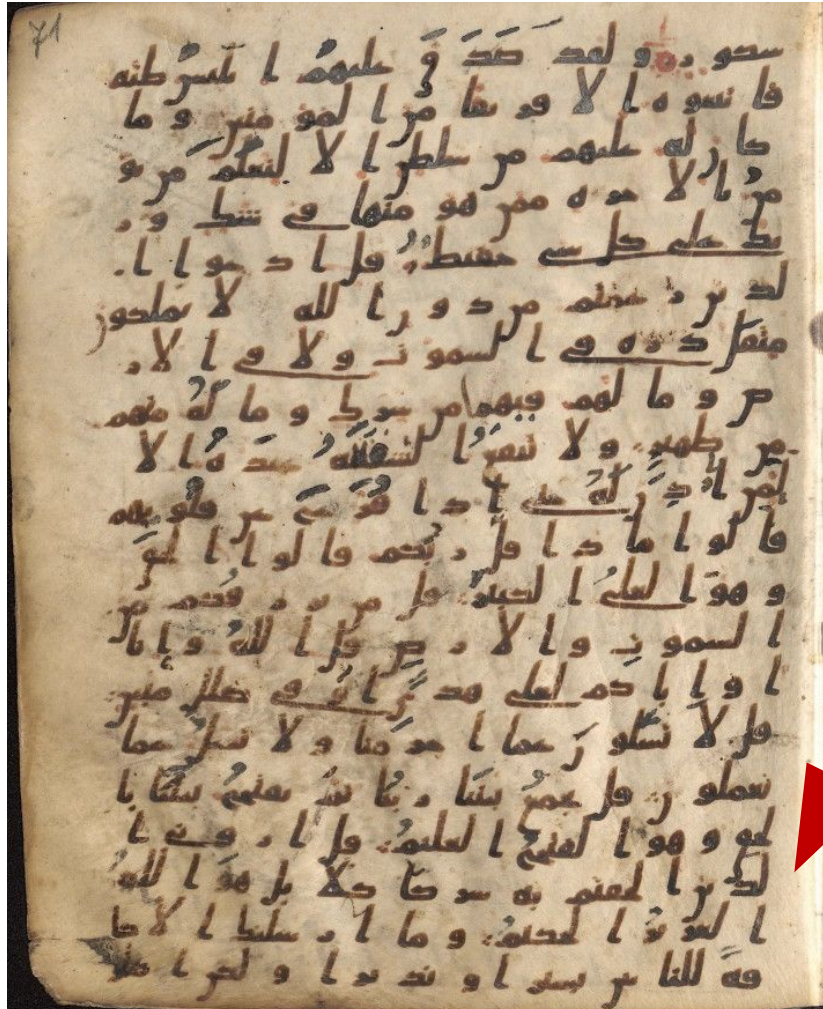
## Q 34:27



NLR Marcel 5  
Folio 11r  
Dating: Before 800

Brubaker p. 81: Erasure overwritten involving “Allah”.

Tübingen, University Library: Ma VI 165  
Dating: 649-675  
Folio 71r

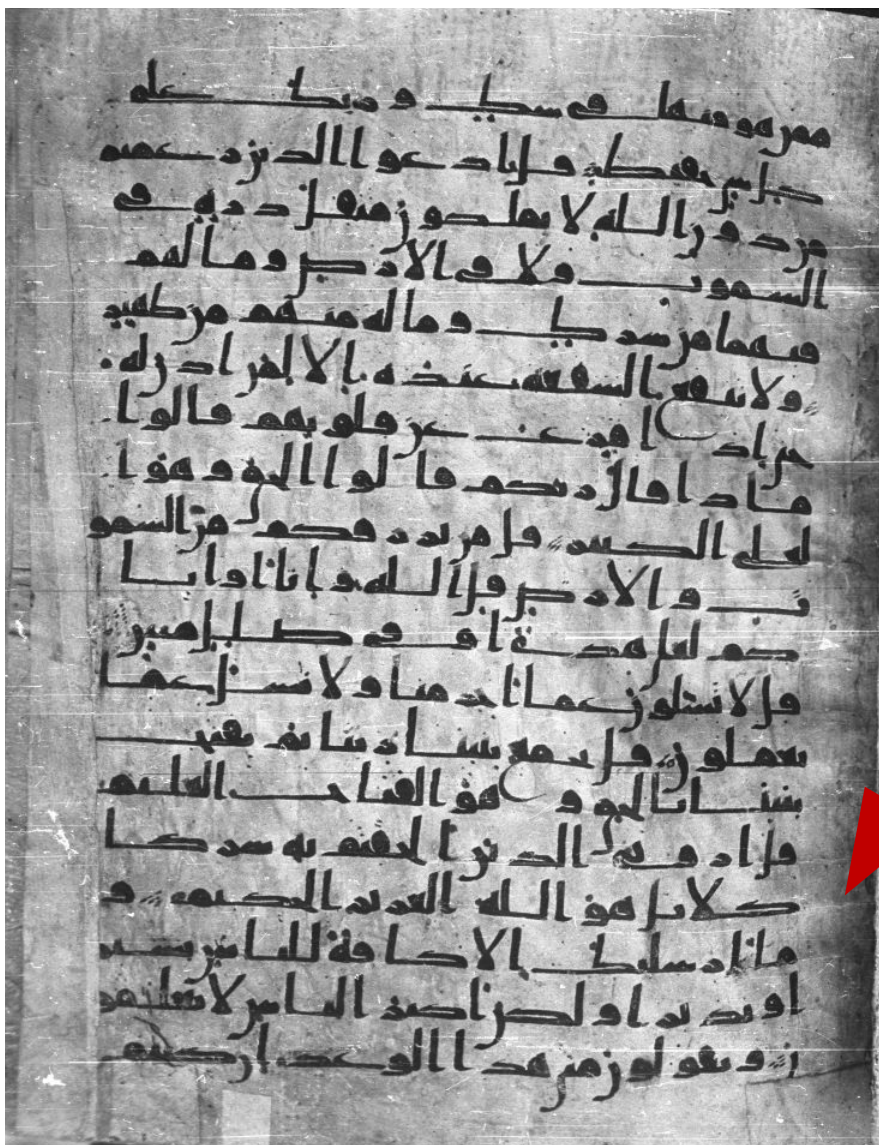


Same reading 'huwa Allah' as our present text

Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

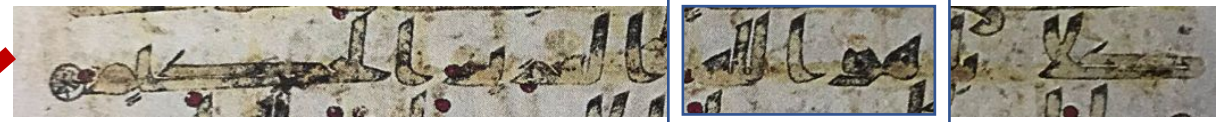
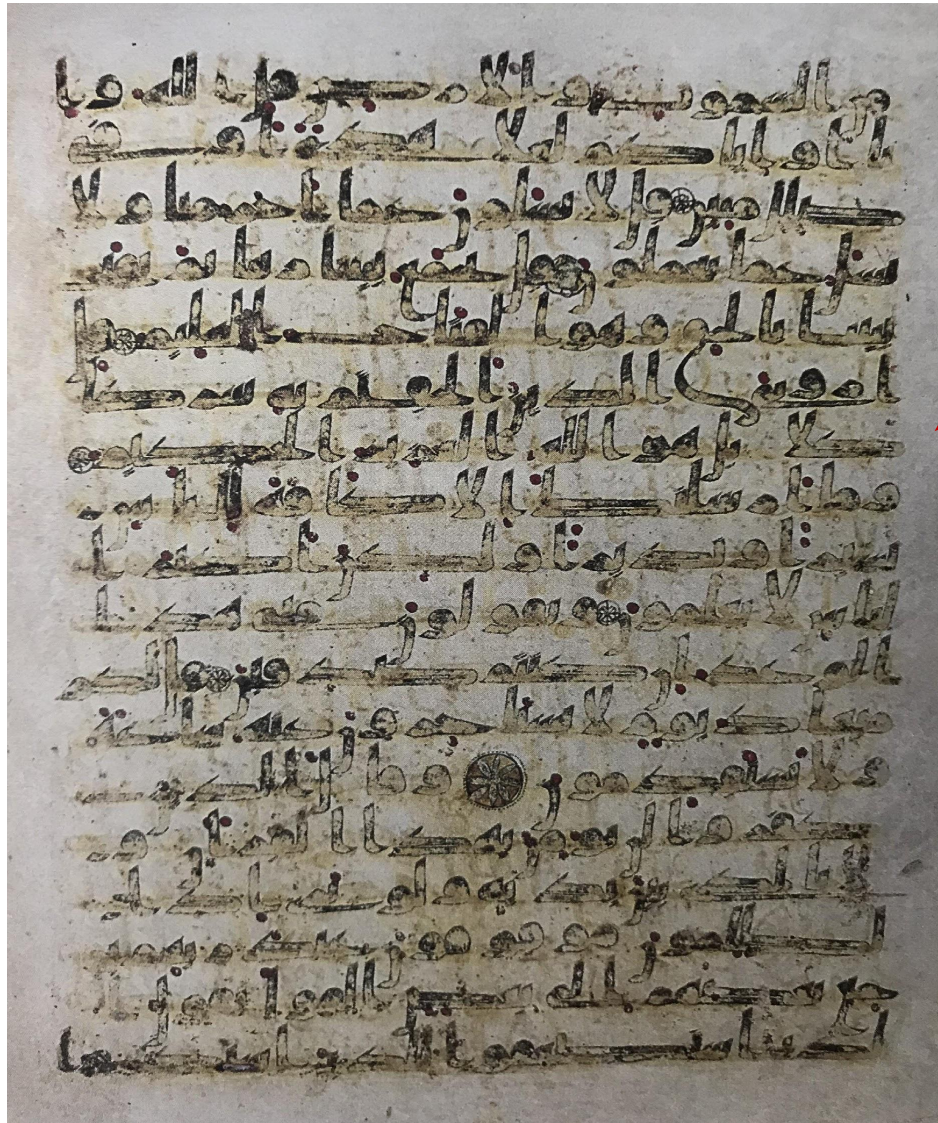
Folio 191r



Same reading 'huwa Allah' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film43/E-Film-43-03a&dw=800>

Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
Tayyar Altıkulaç, al-Muṣḥaf al-sharif  
Dating: 8th century  
Folio 277v



Same reading 'huwa Allah' as our present text

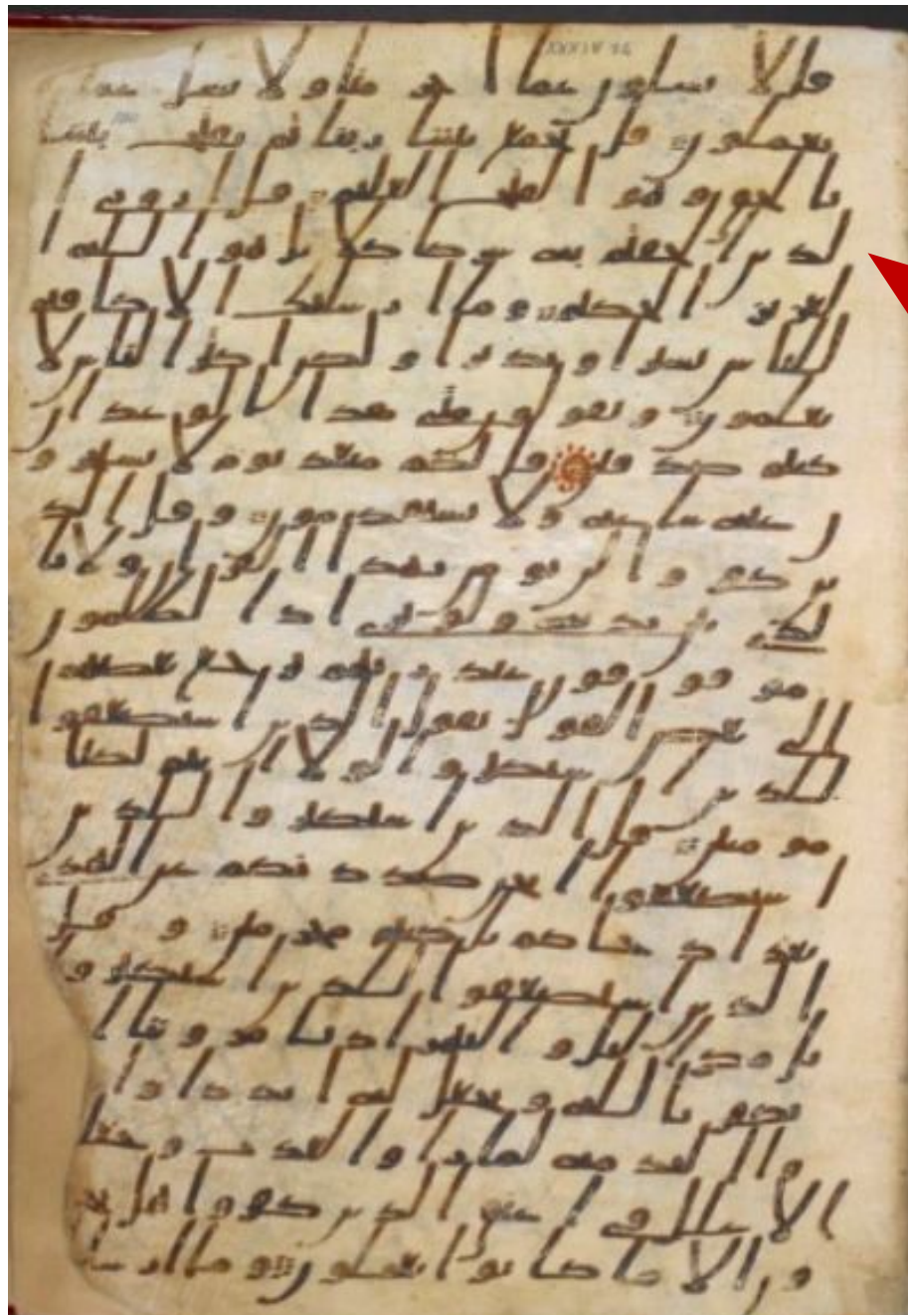


Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya:  
Great Koran Codex  
Dating: After 700  
Folio 748v

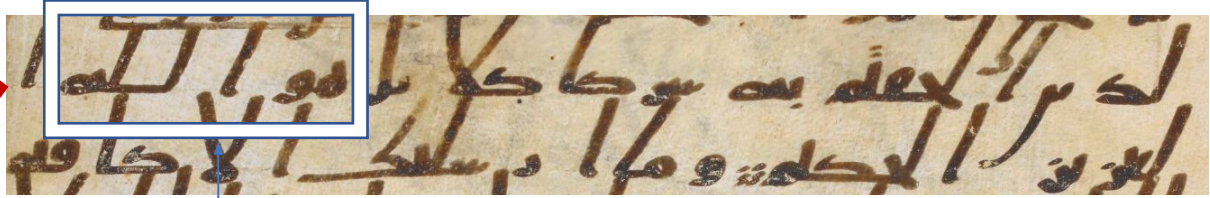


Same reading 'huwa Allah' as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/SayyidaZainab/034-016b&dw=800>

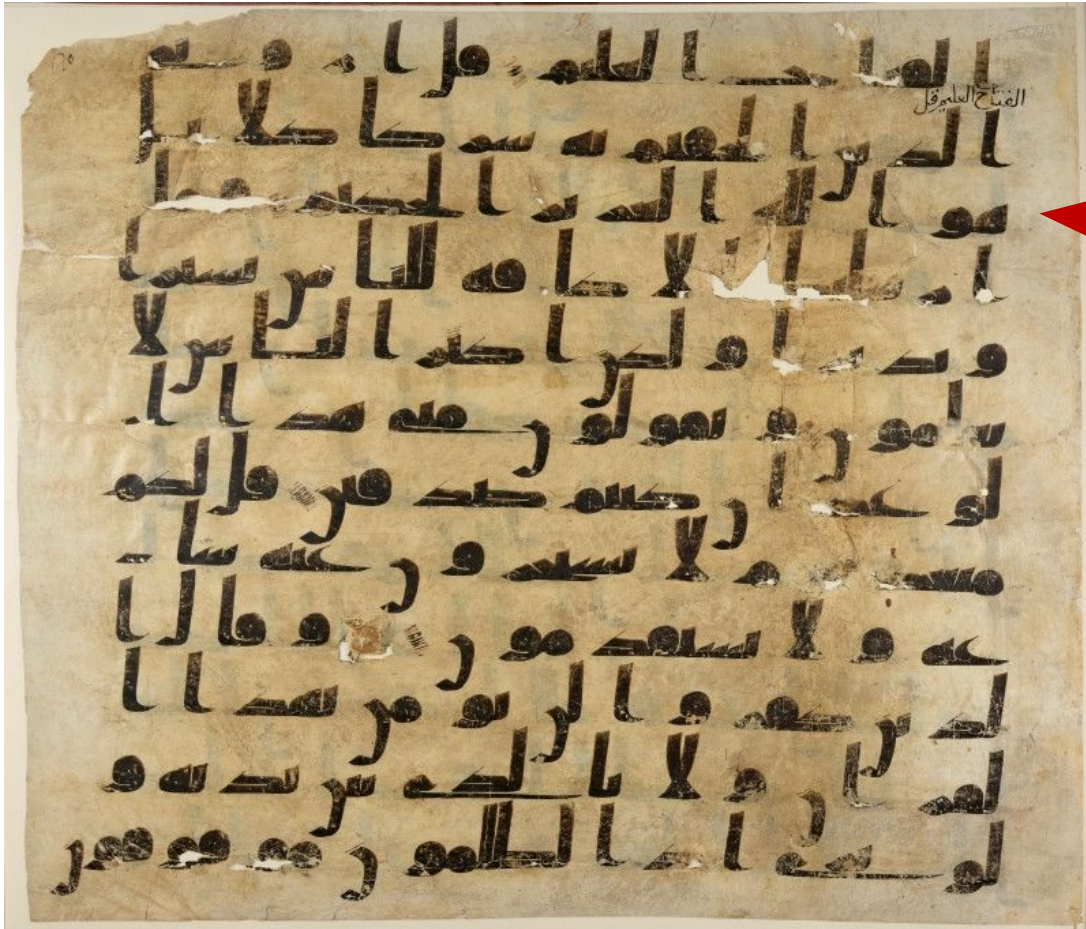


London, British Library: Or. 2165  
Dating: Before 750  
Folio 100r



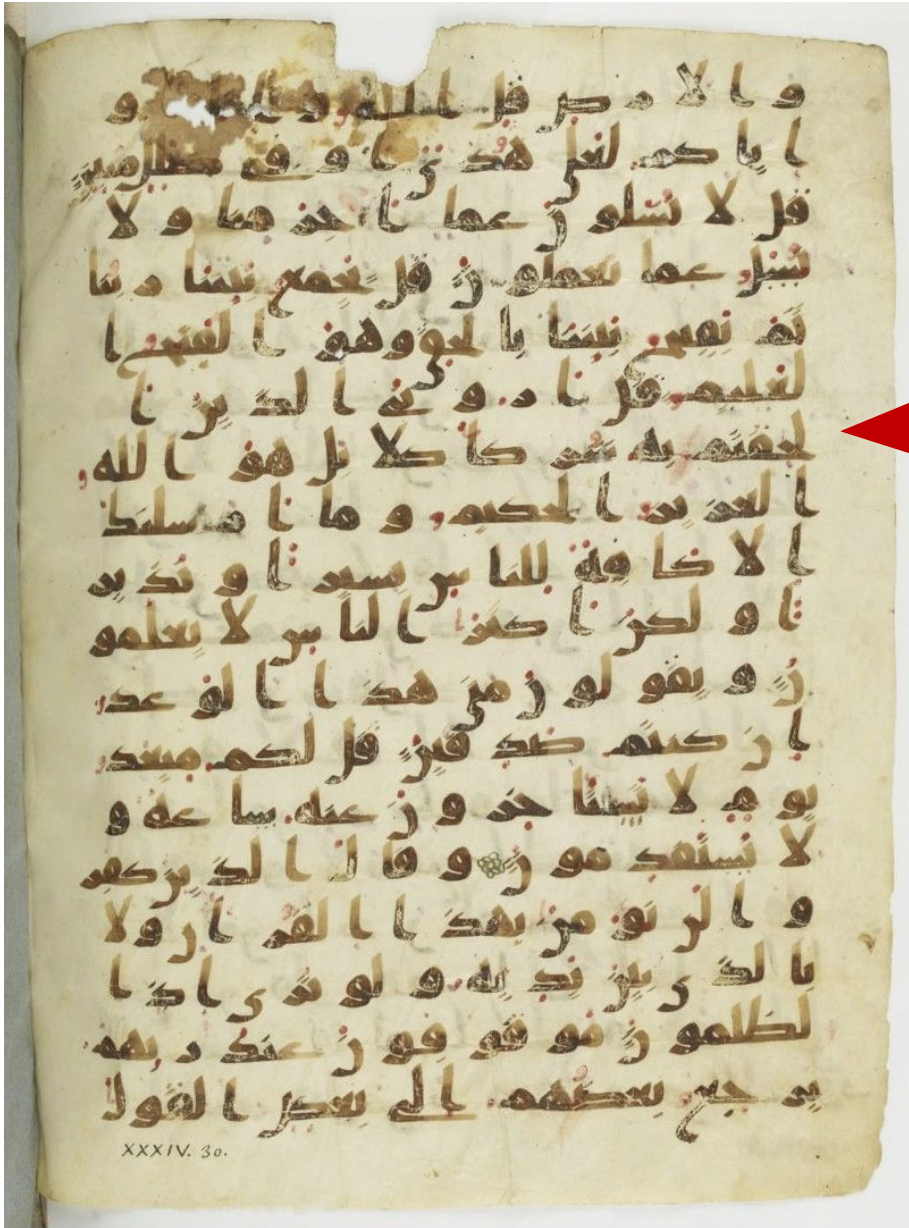
Same reading 'huwa Allah' as our present text

Paris, Bibliothèque nationale de France: Arabe 324 (c)  
Daging: Late 8th century  
Folio 20r



Same reading 'huwa Allah' as our present text

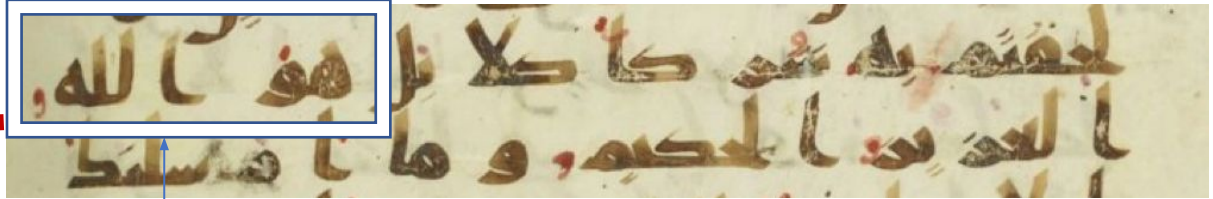
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_324\\_c/Arabe\\_324\\_c\\_f20r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_324_c/Arabe_324_c_f20r.jpg&dw=800)



Paris, Bibliothèque nationale de France: Arabe 330 (f)

Dating: 700-1000

Folio 49v



Same reading 'huwa Allah' as our present text

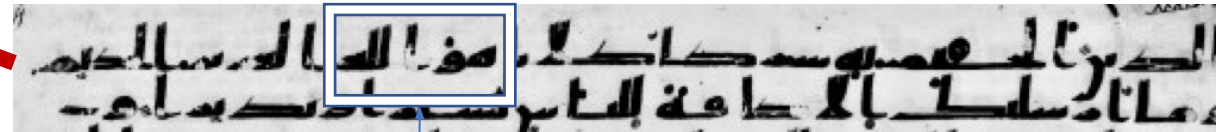
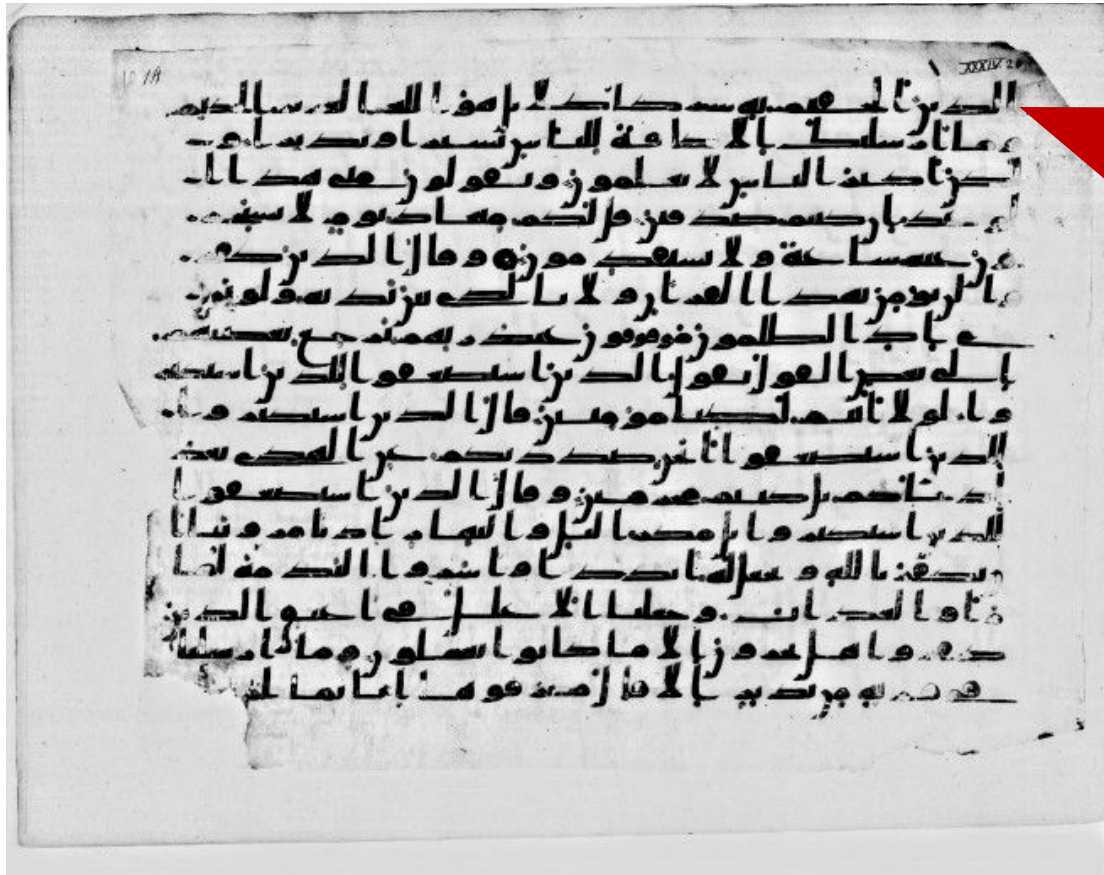
[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_330/330\\_f106.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_330/330_f106.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 334

(b)

Dating: 700-900

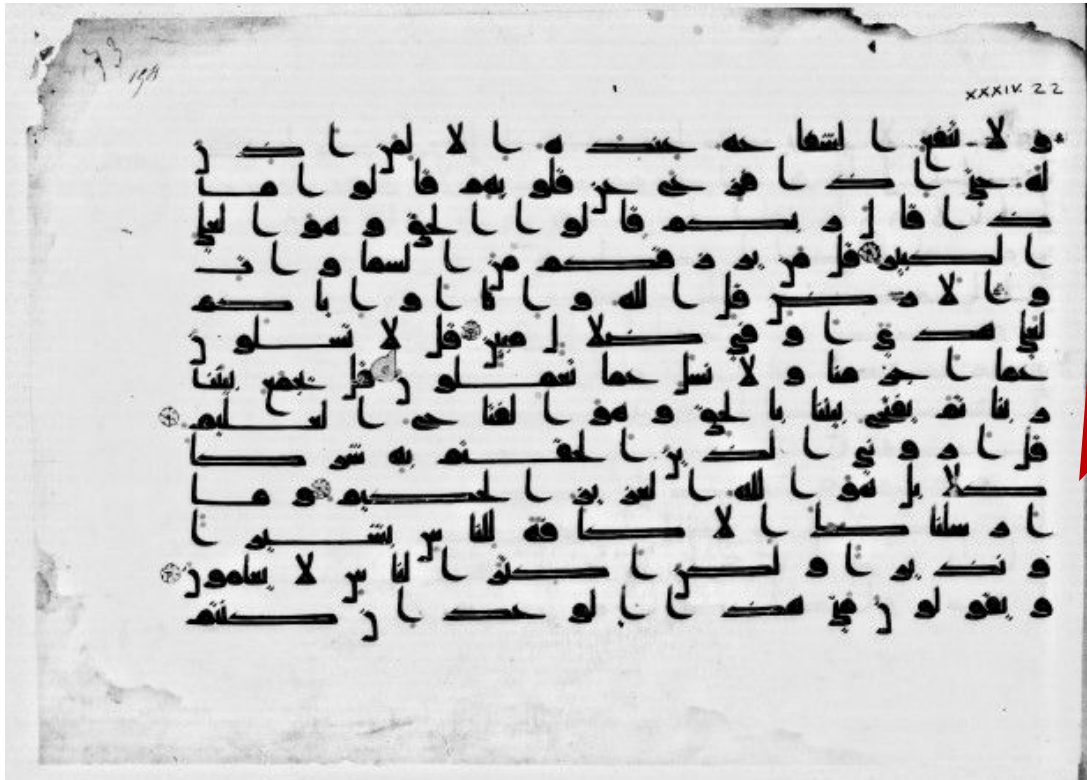
Folio 13v



Same reading 'huwa Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_b\\_f14r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_334_b/Paris_Bibliotheque_nationale_de_France_Arabe_334_b_f14r.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 334 (k)  
Dating: 700-900  
Folio 154r



Same reading 'huwa Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_k/Paris\\_Bibliotheque\\_nationale\\_de\\_France\\_Arabe\\_334\\_k\\_f154r.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Paris_Bibliotheque_nationale_de_France_Arabe_334_k/Paris_Bibliotheque_nationale_de_France_Arabe_334_k_f154r.jpg&dw=800)

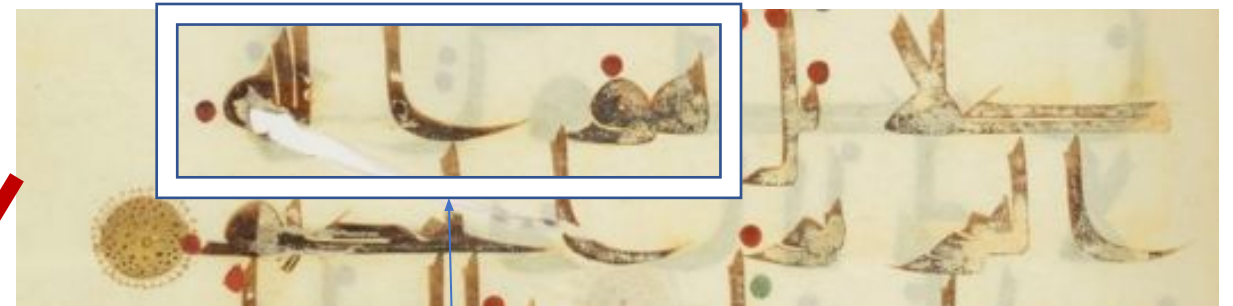
Paris, Bibliothèque nationale de France: Arabe 340 (b)  
Dating: 700-900  
Folio 25v



Same reading 'huwa Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_340\\_b/Arabe\\_340\\_b\\_f25v.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_340_b/Arabe_340_b_f25v.jpg&dw=800)

Paris, Bibliothèque nationale de France: Arabe 349 (d)  
Dating: 750-1000  
Folio 90v



Same reading 'huwa Allah' as our present text

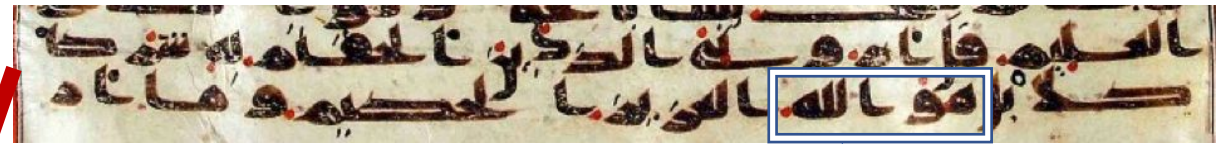
[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe\\_349\\_d/Arabe\\_349\\_d\\_f92r.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Arabe_349_d/Arabe_349_d_f92r.jpg&dw=800)



Rampur Raza Library: No. 1, Koran Codex  
(attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

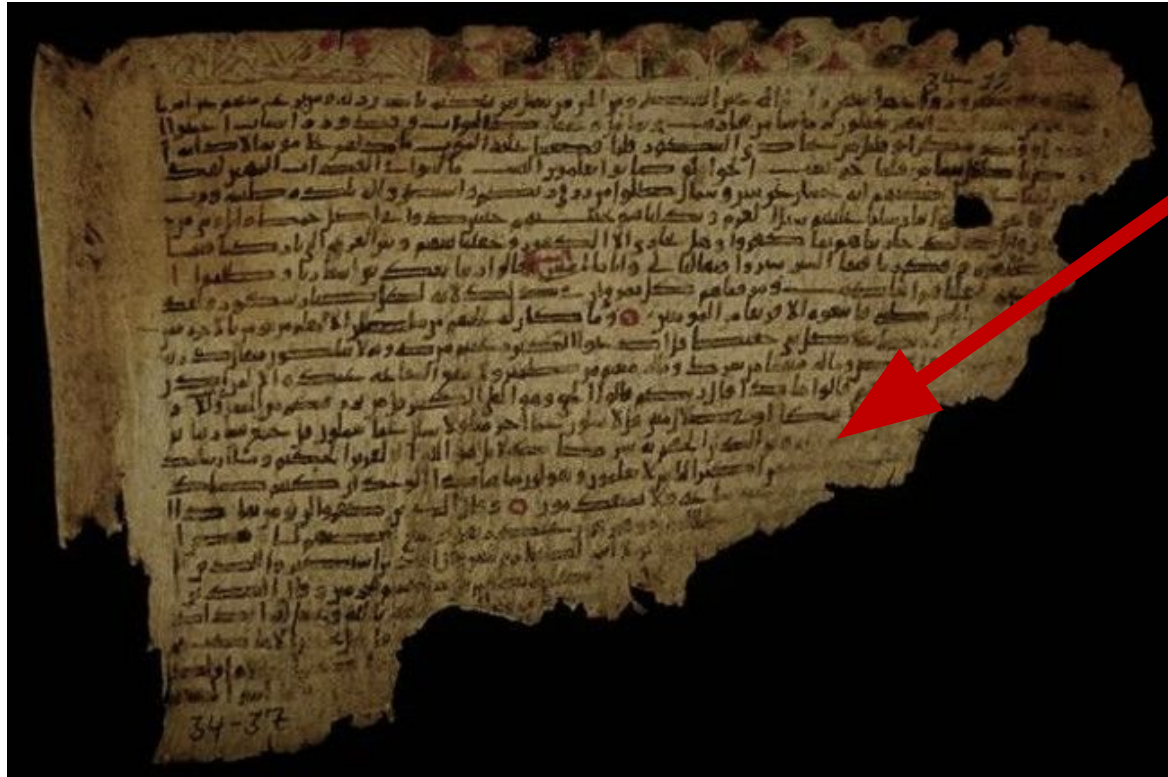
Folio 251v



Same reading 'huwa Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0514.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0514.jpg&dw=800)

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-15.9  
Dating: Before 900  
Folio 1r

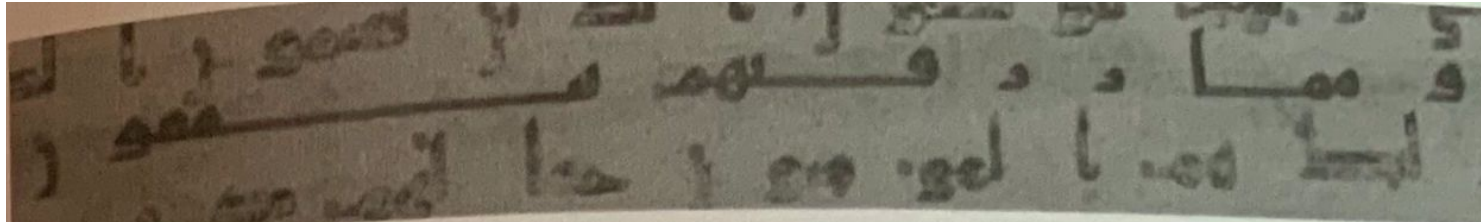


Same reading 'huwa Allah' as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/sanaa\\_unesco/142212B.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/sanaa_unesco/142212B.jpg&dw=800)

# Example #20

## Q 8:3



Doha MIA.2014-491

Folio 7v

Dating: 9th century

Brubaker p. 83: Erasure overwritten of nearly a full line of text, involving “provision”.



Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)

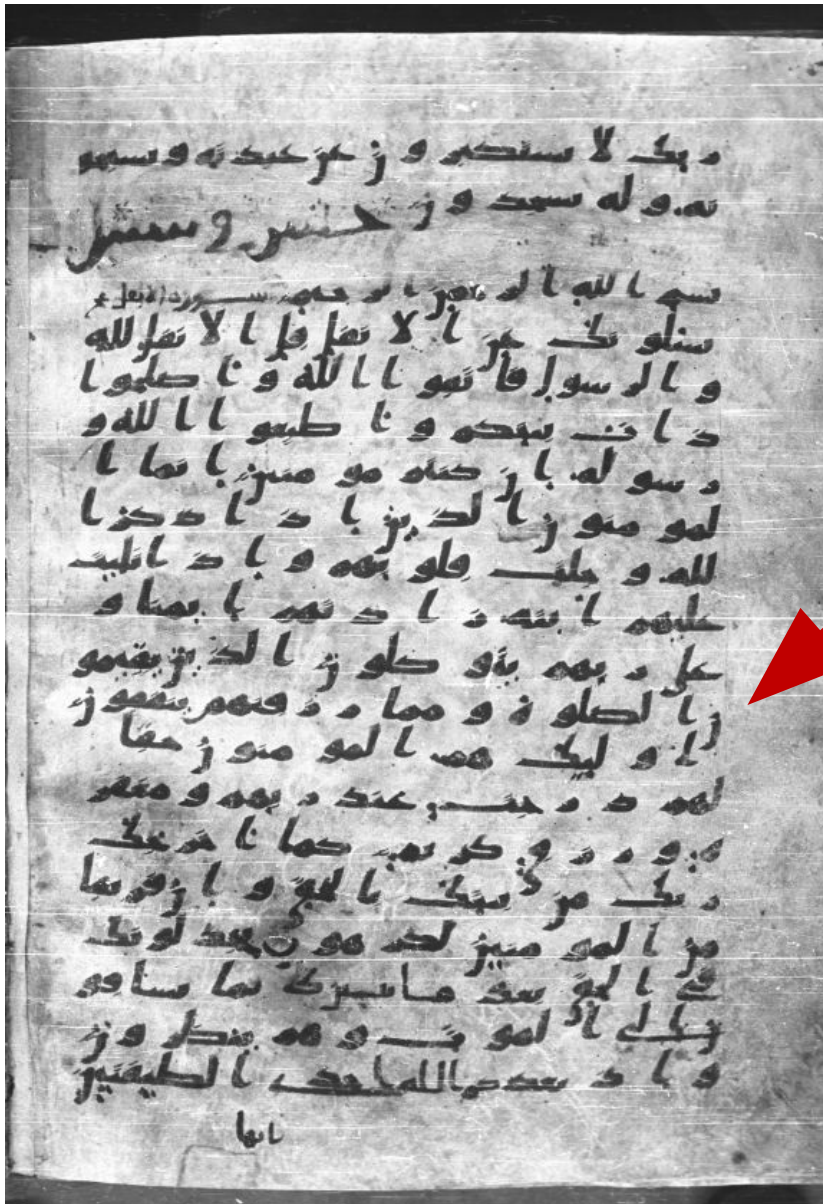
Dating: 662-765

Folio 65r



Same reading “wa mima razaqnahum yunfiqun” as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein\\_II\\_1913/00000133.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/StaBiBerlin/Wetzstein_II_1913/00000133.jpg&dw=800)



Gotthelf Bergsträßer Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)

Dating: Before 800

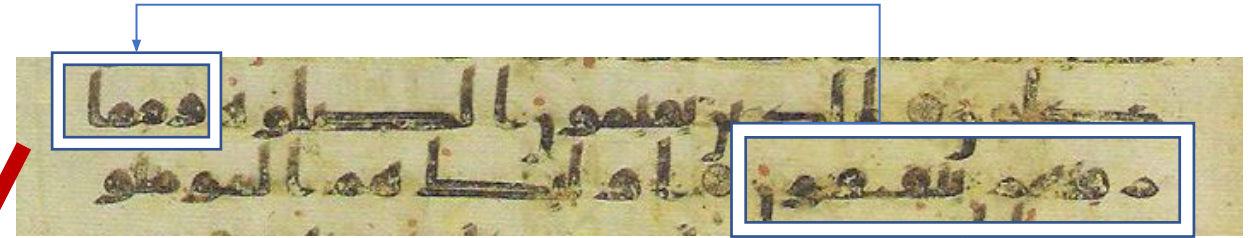
Folio 24v



Same reading "wa mima razaqnahum yunfiqu" as our present text

<https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/KastenE/Film38/E-Film-38-16b&dw=800>

Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
Tayyar Altıkulaç, al-Muşhaf al-sharif  
Dating: 8th cent.  
Folio 109r

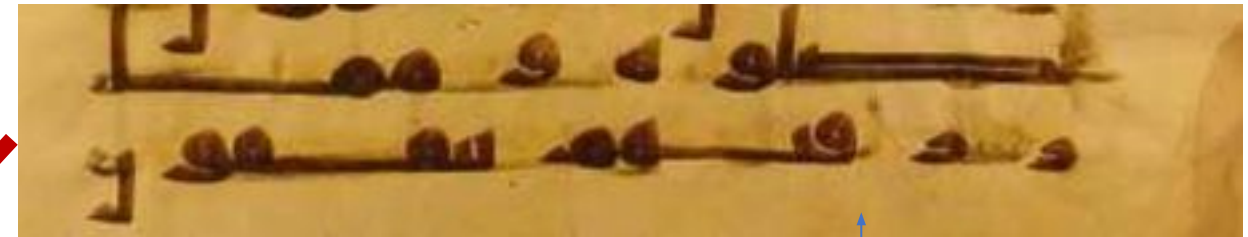


Same reading “wa mima razaqnahum yunfiqun” as our present text

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt  
al-Islāmiyya: Great Koran Codex

Dating: After 700

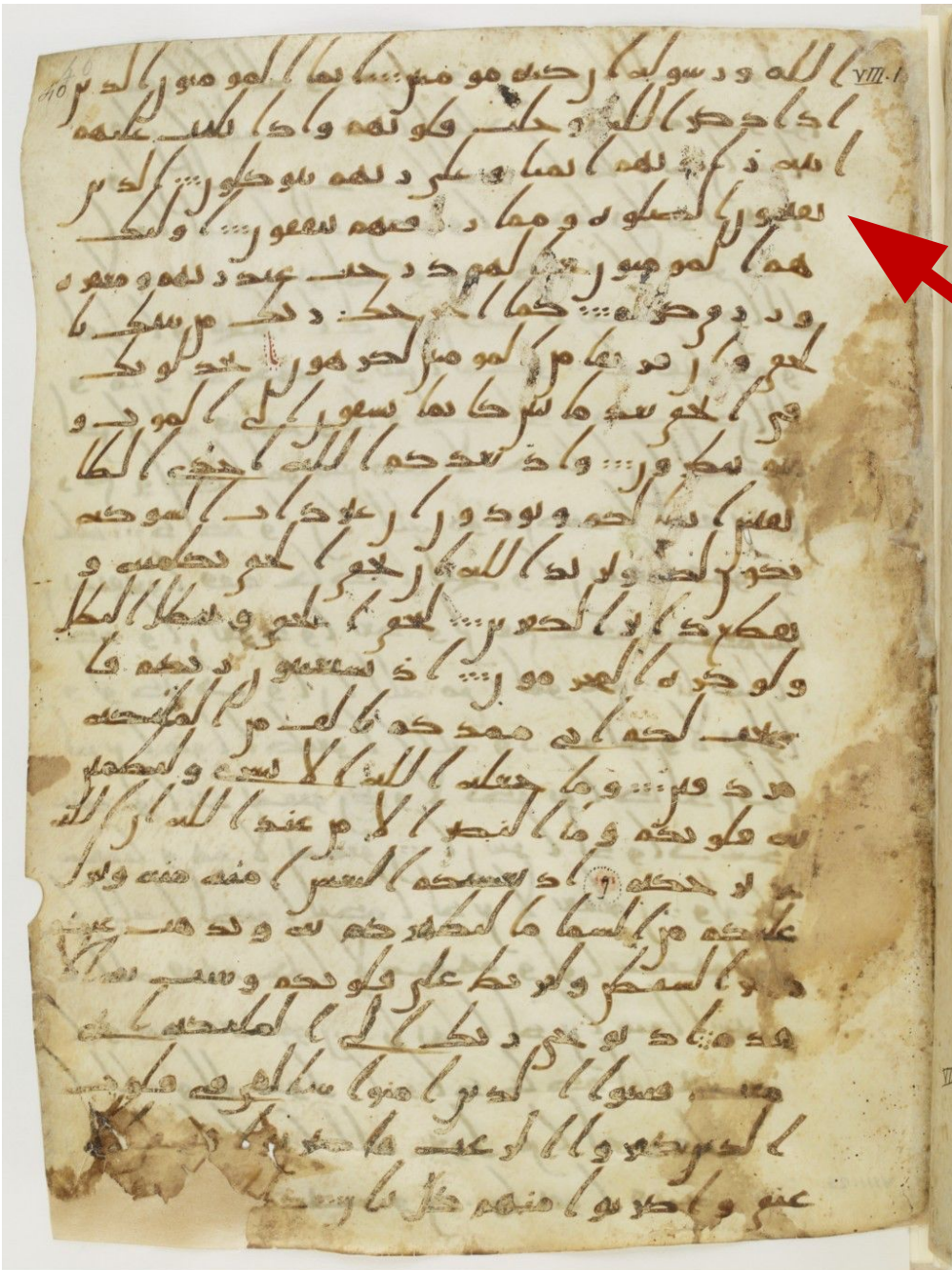
Folio 288v



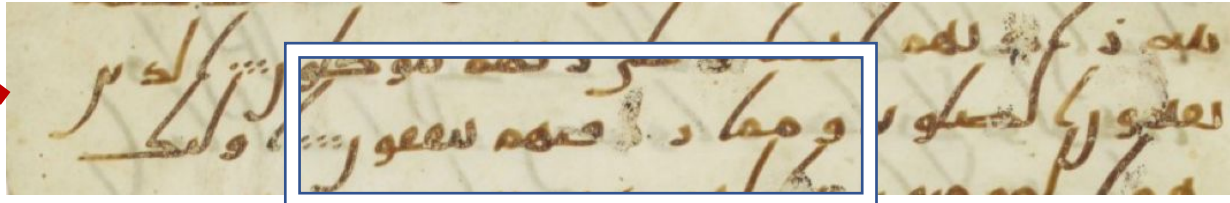
تَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Same reading “wa mima razaqnahum yunfiqun” as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/sil010/Koran/SayyidaZainab/008-002b&dw=800>



Paris, Bibliothèque nationale de France: Arabe 328 (a)  
Dating: Late 7th / Early 8th century  
Folio 40r

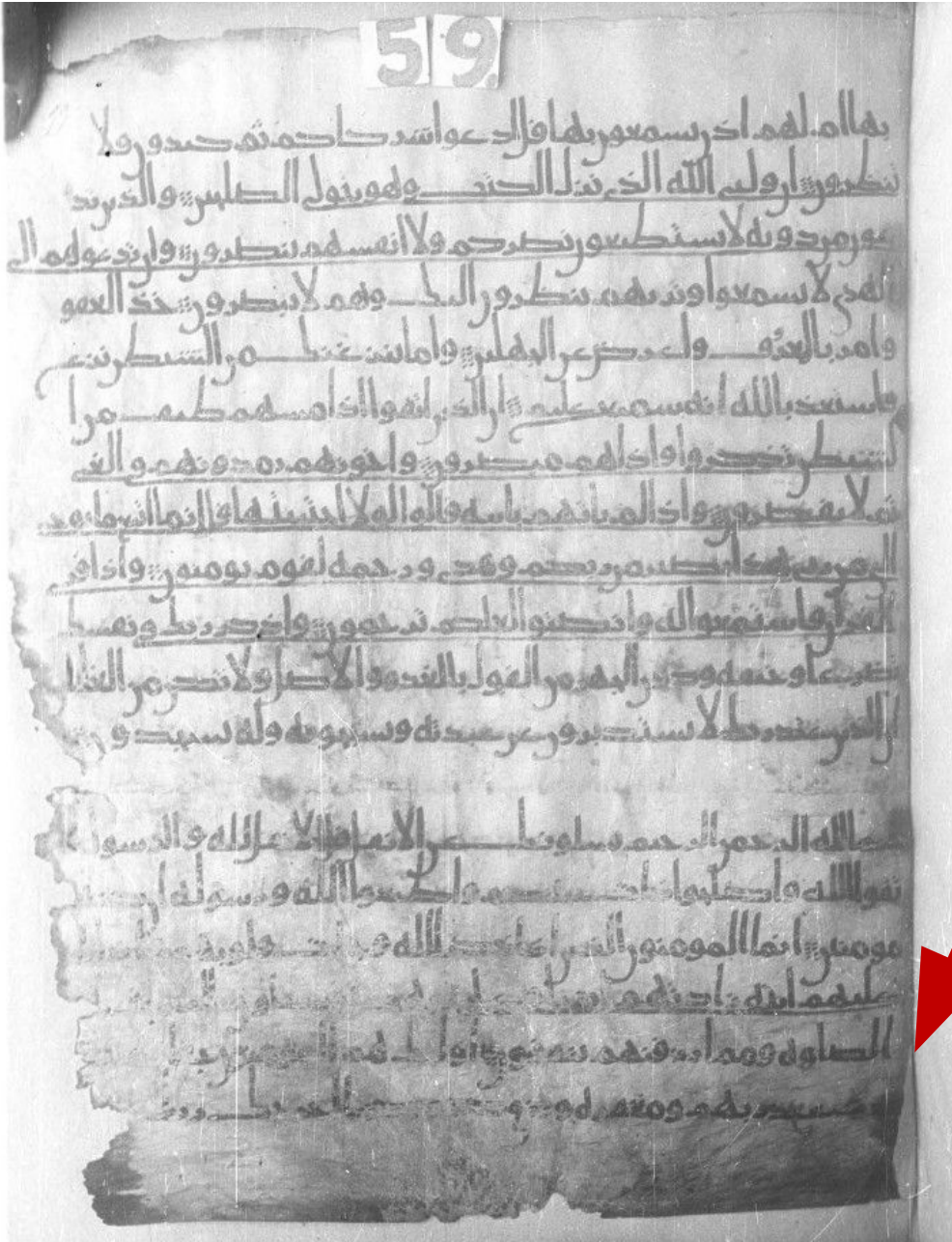


يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

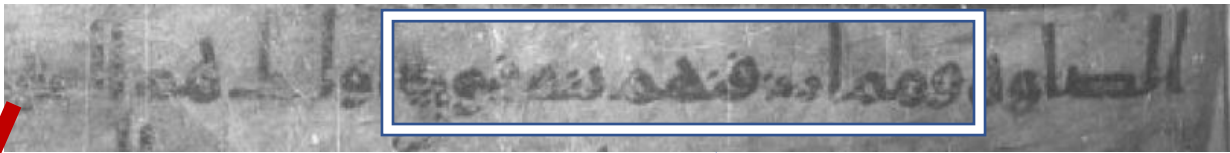
Same reading “wa mima razaqnahum yunfiqun” as our present text

<https://gallica.bnf.fr/ark:/12148/btv1b8415207g/f87.highres>





Paris, Bibliothèque nationale de France: Arabe 330 (g)  
Dating: Before 900  
Folio 59r



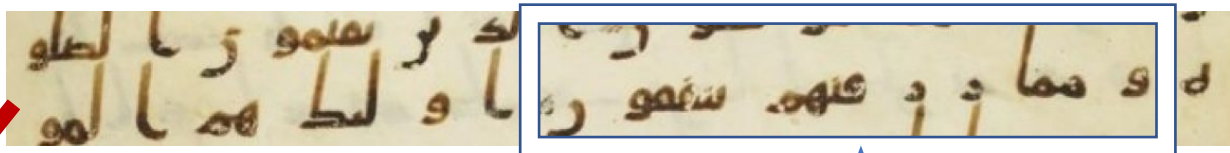
Same reading “wa mima razaqnahum yunfiqu” as our present text

<https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/KastenA/A-Film-22-05.jpg&dw=800>

المهم من الله بالهد ووالا طار لا نحر  
مرا العظيمة رالك ريك ديك لا سني و  
ر عتة و سني و له سيد و ر

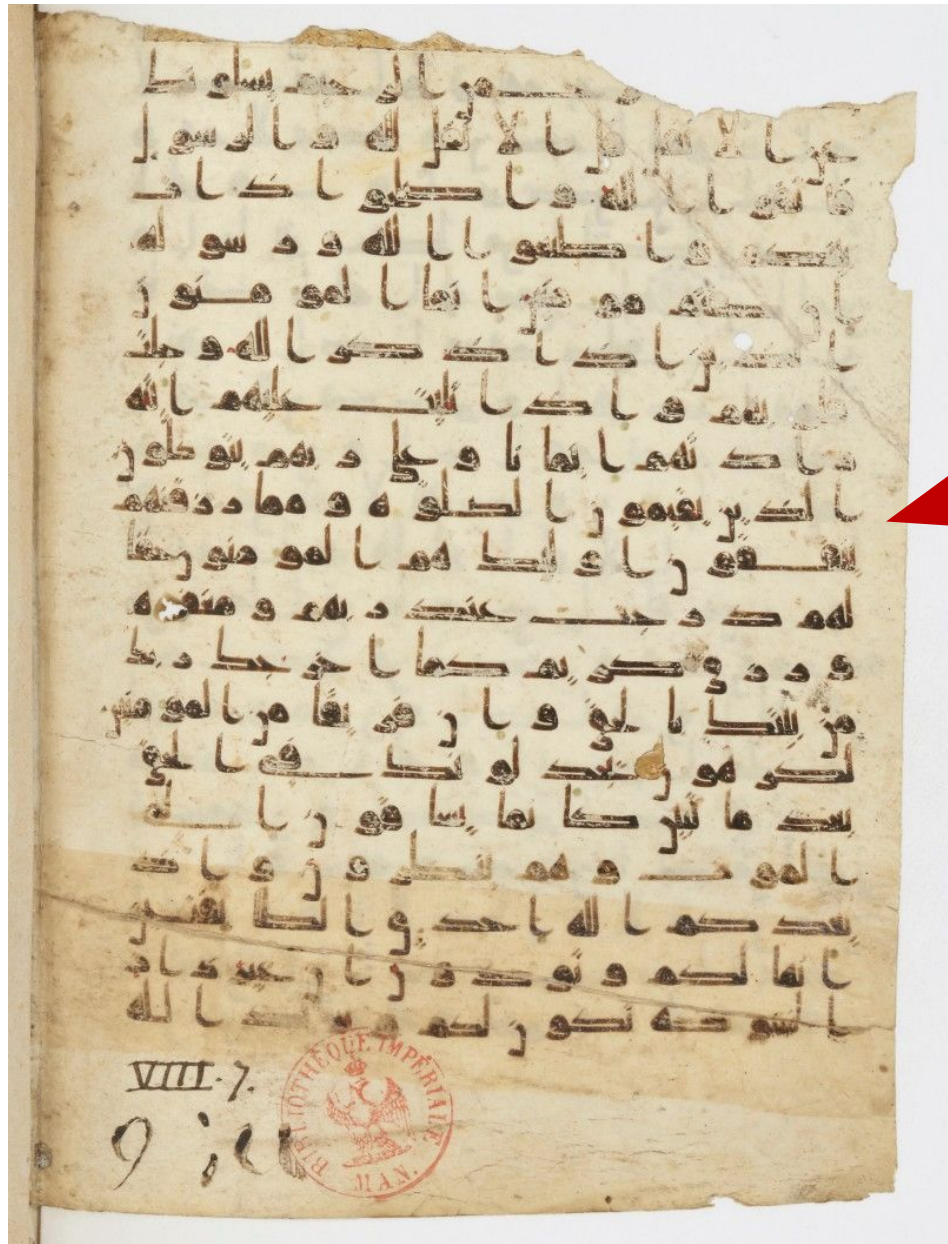
بسم الله الرحمن الرحيم صلوا على  
نقل اول الا نقل الله و ال ر سوا  
الله و اكلوا اذ ان سكم و اكلوا  
الله و ر سوا له ان سكم هو من ر ما  
مرا رالك برالك اذ كر الله و حنك ولو  
بهم و اذ ا نلت عليهم الله ذاد لهم  
و كد بهم بنو كلو ر ما ك بر بعلو  
و مما د ر عنهم سني و ما و لك هم  
عوا ر حفا لهم ك د حنك ر بهم و  
و ر د ر ر كما اذ حنك ر مر سكا  
و ا ر ر ما مرا الله من ر هو ر  
عنا ل ر سكا ما سكا ما ر ما  
لهم ر ر سكا و ر و ا ك سكا  
حنا ل ر سكا ما سكا و ر ر  
ا ذ ا ل ر سكا ما سكا و ر ر

Paris, Bibliothèque nationale de France: Arabe 331  
Dating: Before 800  
Folio 14v

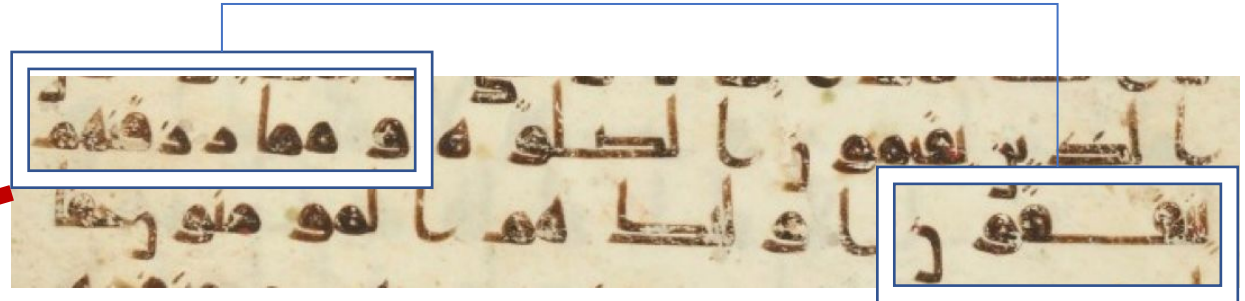


Same reading “wa mima razaqnahum yunfiqun” as our present text

[https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms\\_arabe\\_331/331\\_f036.jpg&dw=800](https://digilib.bbaw.de/digitallibrary/servlet/Scaler?fn=/silo10/Koran/Gallica-Paris/ms_arabe_331/331_f036.jpg&dw=800) 282



Paris, Bibliothèque nationale de France: Arabe 339  
Dating: 700-1000  
Folio 76v

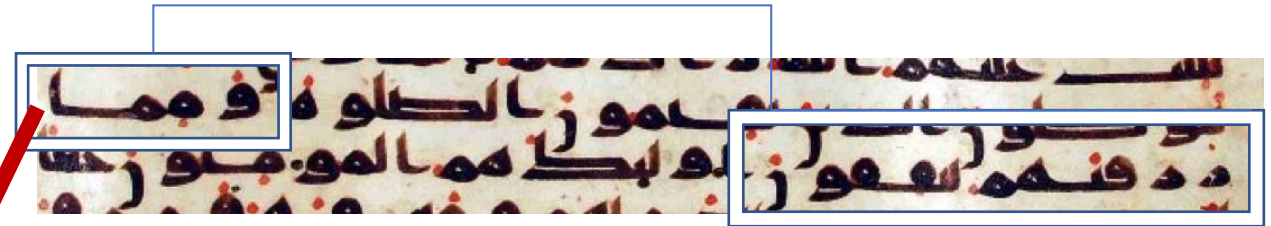


Same reading “wa mima razaqnahum yunfiqu” as our present text

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)

Dating: 750-900

Folio 100v

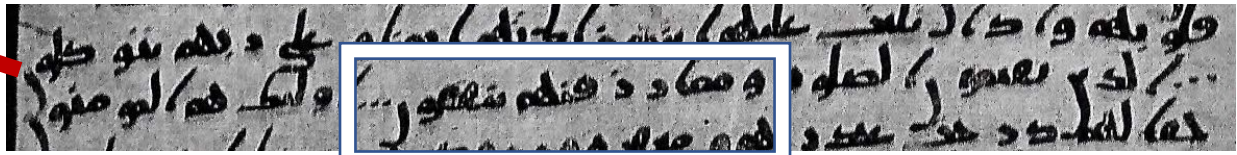


Same reading “wa mima razaqnahum yunfiqun” as our present text

[https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC\\_0212.jpg&dw=800](https://digilib.bbaw.de/digitalibrary/servlet/Scaler?fn=/silo10/Koran/Rampur/DSC_0212.jpg&dw=800)



Sanaa, Dār al-maḥṭūṭāt: DAM 01-25.1  
Before 750  
Folio 9r



تَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Same reading “wa mima razaqnahum yunfiqun” as our present text

## Manuscripts used in this Study

Berlin, Staatsbibliothek: Wetzstein II 1913 (Ahlwardt 305)  
210 fol., Approx. 85% of the total text, originally approx. 245-250 fol. - 340 x 270mm - 662-765,  $\sigma$ 2 (95.4%) [<sup>14</sup>C dating by Coranica] - partially overwritten parchment and hardly recognizable on original ink

Berlin, State Library: Petermann I 38 (Ahlwardt 339)  
213 leaves - 130x190mm - date unknown

Berlin, Staatsbibliothek: ms.or.fol. 4313  
7 fol. — 393x262mm — 606-652,  $\sigma$ 2 (95,4%) [<sup>14</sup>C-Dating by Coranica]

Berlin, State Library: Minutoli 296 (Ahlwardt 304)  
21 sheets - 183x248mm - 700-900

Berlin, State Library: ms. or. fol. 379 (1) (Ahlwardt 349)  
4 fol. - 358 x 270mm - before 800

Berlin, Staatsbibliothek: Kodex Samarkand (facsimile print Saint Petersburg 1905)  
353 leaves - 530x680mm - 700-850

Birmingham, Cadbury Research Library (University of Birmingham): Islamic Arabic 1572  
9 sheets - 33.3 x 24.5 cm.mm - fol. 1 and 7 (= 1572a): 568-645,  $\sigma$ 2 (95.4%) [<sup>14</sup>C dating by Cadbury Research Library]; fol. 2-6, 8 and 9 (= 1572b): before 750  
(?) (Marcel 17 same as 1572b)

Cairo, Library of the Khedives: six leaves from a great codex (Moritz Tables 31-36)  
6 Sheets (B & W Photography) - ? X? Mm - 700-900

Cairo, al-Maktaba al-Markaziyya li-l-Maḥṭūṭāt al-Islāmiyya: Great Koran Codex  
1087 fol. - 570x680mm - after 700

Copenhagen, Danish Royal Library: Cod. Arab. 40  
31 sheets - 700-900

Gotthelf Bergsträber Archive: "Saray Medina 1a" (= Istanbul, Topkapı Sarayı Müzesi: M 1)  
308 fol. Black and white photographs - 320x240mm - before 800 ?? (having the same script style as *Marcel 13* + *Arabe 330c* (same manuscript) and *TIEM ŞE 321*. Based primarily on palaeographic and art historical criteria, Alain George and Barry Flood date *Marcel 13* to the late 1st century *hijra* with George stating the script antedates *Codex Şan'ā' 20-33.1*, itself dated to the late 1st century *hijra* (c. 705-715 CE). Déroche prefers a slightly wider range of dates that extends into the first decades of the second century of *hijra* / 8th century CE, still belonging to the Umayyad period.

Gotthelf Bergsträber Archive: Meknes, Private Library of the Sherif 'Abdarrahmān b. Zīdān:  
Kufic Koran codex - 380 of originally 382 fol. (folios 1 and 382 missing) - 210x285mm - 750-900 (?)

Gotthelf Bergsträber Archive: "Saray Medina 1b" (= Istanbul, Topkapı Sarayı Müzesi: M3)  
134 sheets - (after Karatay 1962) 260x355mm - 700-900

Gotthelf-Bergsträber-Archiv: Kairo, Nationalbibliothek: qāf 47  
31 fol. — 393x262mm — 606-652, σ2 (95,4%) [<sup>14</sup>C-Datierung von ms.or.fol. 4313]

Gotthelf Bergsträber Archive: Meknes, Private Library of the Sherif 'Abdarrahmān b. Zīdān:  
Kufic Koran codex  
380 of originally 382 fol. (folios 1 and 382 missing) - 210x285mm - 750-900

Istanbul, Topkapı Sarayı Müzesi: HS 44/32  
408 leaves (2 leaves missing) - 410x460mm - Tayyar Altkulaç, al-Muṣḥaf al-sharif:  
Umayyad period (661-750); F. Déroche, Abbasid Tradition: 8th cent.

The "Qur'ān Of 'Alī b. Abī Ṭālib" (The Ṣan'ā' Muṣḥaf)  
From 1st / 2nd Century Hijra

Leiden, University Library: Or. 6814  
39 sheets - 163x103mm - 680-798, σ2 (95.4%) [14C dating by Coranica] -

London, British Library: Or. 2165  
Before 750

Paris, Bibliothèque nationale de France: Arabe 324 (c)  
38 fol. — 537x620mm — End of 8<sup>th</sup> c / 640-765 (C 14)

Paris, Bibliothèque nationale de France: Arabe 325 (j)  
59 fol. - 232x311mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 327  
14 sheets - 285x275mm - Unknown date

Paris, Bibliothèque nationale de France: Arabe 328 (a)  
56 sheets - 330x240mm - late 7th / early 8th cent.

Paris, Bibliothèque nationale de France: Arabe 328 (b)  
14 fol. — 330x245mm — before 750

Paris, Bibliothèque nationale de France: Arabe 328 (d)  
3 fol. - 250 x 330mm - before 800 (same as Marcel 18/2)

Paris, Bibliothèque nationale de France: Arabe 328 (e)  
6 fol. — 215x315mm — before 750 (same as Codex B.L Or.2165)

Paris, Bibliothèque nationale de France: Arabe 330 (b)  
8 sheets - 330x300mm - before 800

Paris, Bibliothèque nationale de France: Arabe 330 (f)  
19 sheets - 370x280mm - 700-1000

Paris, Bibliothèque nationale de France: Arabe 330 (g)  
Before 900 (same as Marcel 16) 1<sup>st</sup> cent AH

Paris, Bibliothèque nationale de France: Arabe 331  
56 sheets - 413x348mm - before 800 (same as Marcel 3)

Paris, Bibliothèque nationale de France: Arabe 334 (b)  
12 sheets - 250 x 325mm - 700-900

Paris, Bibliothèque nationale de France: Arabe 334 (h)  
20 sheets - [293 X 376] mm - 700-900

Paris, Bibliothèque nationale de France: Arabe 334 (k)  
17 sheets - 270 x 380mm - 700-900

Paris, Bibliothèque nationale de France: Arabe 335  
10 sheets - 505x330mm - before 800

Paris, Bibliothèque nationale de France: Arabe 336  
34 sheets - 378x326mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 337 (a)  
6 leaves - 245x318mm - probably between 700 and 900

Paris, Bibliothèque nationale de France: Arabe 338 (b)  
24 sheets - 100 x 151mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 339  
76 Sheets - 240x142mm - 700-1000

Paris, Bibliothèque nationale de France: Arabe 340 (a)  
12 fol. - 150x202mm - 700-900 (?)

Paris, Bibliothèque nationale de France: Arabe 340 (b)  
18 fol. - 150x215mm - 700-900 (?)



Paris, Bibliothèque nationale de France: Arabe 340 (c)  
16 sheets - 140x210mm - 700-1000

Paris, Bibliothèque nationale de France: Arabe 341 (a)  
129 fol. — 233 x 310mm — 750-1000

Paris, Bibliothèque nationale de France: Arabe 348 (h)  
5 fol. - 174x225mm - 700-900 (?)

Paris, Bibliothèque nationale de France: Arabe 349 (b)  
40 fol. - 210x273mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 349 (d)  
32 fol. - 211x269mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 349 (f)  
18 fol. - 204 x 265mm - 700-900 (?)

Paris, Bibliothèque nationale de France: Arabe 351  
279 fol. - 228x300mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 352 (e)  
21 fol. - 190x265mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 354 (d)  
44 fol. - 153x209mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 354 (e)  
8 fol. - 155x208mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 357  
92 fol. - 178x254mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 359 (a)  
75 fol. - 137x198mm - 750-1000 (?)

Paris, Bibliothèque nationale de France: Arabe 6087  
6 sheets - Format unknown - Dating unknown

Philadelphia, Pennsylvania University Museum: E 16269 C  
1 sheet - landscape format - 700-900

Rampur Raza Library: No. 1, Koran Codex (attributed to 'Alī b. Abī Ṭālib)  
345 folios - 287x202mm - 750-900

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-14.6  
Manuscript total unknown - 120x190mm - 700-900

Sanaa, Dār al-maḥṭūṭāt: DAM 01-29.1  
35 — 420x300mm — Before 750

Sanaa, Dār al-maḥṭūṭāt: DAM 01-25.1  
30 sheets - undamaged approx. 330x260mm - before 750.

Ms. Sanaa 15-14-10  
Size unknown - 110x170mm - 622-722 (Small; Puin 2008)

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-  
21.3 Before 800

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-18.10  
Total volume of manuscript unknown - 150x210mm - 700-1000 (?)

Sanaa, Dār al-maḥṭūṭāt: DAM 01-27.1 (upper text)  
38 folios — 370x280mm — 606-649,  $\sigma$ 2 (95,4%) [<sup>14</sup>C-Dating by Coranica]

Sanaa, Dār al-Maḥṭūṭāt: DAM 17-25.1  
Total volume of the manuscript unknown - 230x310mm - before 900

Sanaa, Dār al-Maḥṭūṭāt: DAM 21 - ?. a (exact signature unknown)  
Total volume of the manuscript unknown - 190x230mm - before 800 - parchment - Dār al-Maḥṭūṭāt (House of Manuscripts) (Sanaa, YE) - 005: 084-005: 095; 005: 114-006: 006 - 21 lines

Sanaa, Dār al-maḥṭūṭāt: DAM 01-27.1 (upper text)  
38 folios — 370x280mm — 606-649,  $\sigma$ 2 (95,4%) [<sup>14</sup>C-Dating by Coranica]

Sanaa, Dār al-Maḥṭūṭāt: DAM 01 -? - a (exact signature unknown)

Sanaa, Dār al-Maḥṭūṭāt: DAM 01-15.9  
120x170mm — before 900

Saint Petersburg, Russian National Library: Marcel 3  
26 sheets - 410x370mm - by <sup>14</sup>C dating of the fragments Leiden or.cod.15.545b / c, originally from the same codex: 652-763,  $\sigma$ 2 (95.4%) [Coranica] . Folio 8v

Sankt Petersburg, Институт восточных рукописей Российской академии наук: E-20  
81 folio — 340x530mm — 775–995 (C14-Dating, p=95,4%)

Tübingen, University Library: Ma VI 165  
77 sheets - 195x153mm - 649-675,  $\sigma$ 2 (95.4%) [<sup>14</sup>C dating by Coranica]