

*Cumhuriyet İlahiyat Dergisi - Cumhuriyet Theology Journal*

ISSN: 2528-9861 e-ISSN: 2528-987X

CUID, June 2018, 22 (1): 627-678

**A Study on Qur'ān Manuscripts in the Vatican Library  
in terms of Physical and Content Features \***

**Esra Gözeler**

Dr. Öğr. Üyesi, Ankara Üniversitesi, İlahiyat Fakültesi, Tefsir Anabilim Dalı  
Assistant Professor, Ankara Univ., Fac. of Divinity, Dept. of Qur'anic Exegesis  
Ankara, Turkey

[egozeler@divinity.ankara.edu.tr](mailto:egozeler@divinity.ankara.edu.tr)

[orcid.org/0000-0001-5439-9887](https://orcid.org/0000-0001-5439-9887)

**Article Information / Makale Bilgisi**

**Article Types / Makale Türü:** Translated Article / Çeviri

**Received / Geliş Tarihi:** 15 March / Mart 2018

**Accepted / Kabul Tarihi:** 13 June / Haziran 2018

**Published / Yayın Tarihi:** 15 June / Haziran 2018

**Pub Date Season / Yayın Sezonu:** June / Haziran

**Volume / Cilt:** 22 **Issue / Sayı:** 1 **Pages / Sayfa:** 627-678

**DOI:** <https://doi.org/10.18505/cuid.418158>

\* This article has been published previously in Turkish: Gözeler, Esra. "Vatikan Kütüphanesi'ndeki Kur'ân Elyazmaları Üzerine Biçim ve İçerik Açısından Bir Araştırma". *Cumhuriyet İlahiyat Dergisi-Cumhuriyet Theology Journal* 21/3 (December 2017): 1437-1496. <https://doi.org/10.18505/cuid.322503>

\*\* I would like to acknowledge the New East Foundation for the research scholarship for my study at the Vatican Library. I would like to express my gratitude to Prof. Dr. Mehmet Paçacı, Prof. Dr. Halis Albayrak, Recep Gürkan Göktaş, Suat Koca, Sema Çelem, and Tuba Haşimoğlu who offered contributions and suggestions.

**A Study on Qur'ân Manuscripts in the Vatican Library  
in terms of Physical and Content Features**

**Abstract:** The history of the Qur'ânic text begins with the time of its revelation. The research on Qur'ânic manuscripts is one of the main fields of textual studies of the Qur'ân. There have been many works done by both Muslim and Western scholars. Many museums and libraries around the world hold Qur'ân manuscripts. Each manuscript has its own characteristics such as orthography, calligraphy, decoration, and binding, number of the pages and the lines, and dating. This article deals with 110 Qur'ân manuscripts found in the Vatican Library (*Biblioteca Apostolica Vaticana*) at the *Vaticani arabi*, *Borgiani arabi*, *Barberiniani orientali* and *Rossiani* Collections. The dates of these Qur'ân manuscripts vary from I/VII (?) and XIII/XIX centuries. The article aims to identify the features of Qur'ânic writing by studying chronologically some basic physical-content descriptions and characteristics of these manuscripts. It also examines the different names of the sûrahs and the knowledge on Meccan or Medinan sûrahs presented on the sûrah headings of manuscripts.

**Keywords:** Tafsîr, Qur'ân Manuscripts, *Muşhaf*, Vatican Library, Physical Descriptions of Manuscripts, Names of the Sûrahs, Knowledge on Meccan-Medinan Sûrahs.

**Vatikan Kütüphanesi'ndeki Kur'ân Elyazmaları Üzerine  
Biçim ve İçerik Açısından Bir Araştırma**

**Öz:** Kur'ân metninin yazım tarihi, vahyin nüzul dönemiyle başlamaktadır. Kur'ân tarihi araştırma alanlarından biri olan elyazması Kur'ân nüshaları, Müslüman ve Batılı araştırmacıların ilgisini çekmiştir. Birçok müze ve kütüphanede elyazması Kur'ân nüshaları mevcuttur. Her bir nüshanın imlâ özellikleri, hattı, tezyini, cildi, varak ve satır sayısı, ait olduğu yıl gibi farklı karakteristiği bulunmaktadır. Bu makale Vatikan Kütüphanesi'nin *Vaticani arabi*, *Borgiani arabi*, *Barberiniani orientali* ve *Rossiani* Koleksiyonlarında bulunan 110 adet Kur'ân elyazması üzerine yapılmış bir araştırmadır. Bu elyazmalarının tarihleri, I/VII. yüzyıl (?) ile XIII/XIX. yüzyıllar arasında değişmektedir. Çalışmamız, bu yazmaların bazı temel fiziksel ve muhteva özelliklerini kronolojik olarak ele almayı ve tarih boyunca Kur'ân metninin yazım özelliklerini tespit etmeyi amaçlamaktadır. Makalede Kur'ân yazmalarının sûre başlıklarında yer alan farklı sûre isimleri ve sûrelerin Mekkî veya Medenî olmasına dair bilgiler de incelenmiştir.

**Anahtar Kelimeler:** Tefsir, Kur'ân Elyazmaları, Mushaf, Vatikan Kütüphanesi, Elyazmalarının Fiziksel Özellikleri, Sûre İsimleri, Mekkî-Medenî Bilgisi.

**SUMMARY**

Each Qur'ân manuscript has its own characteristics. These features present significant insights into the field of history of Qur'ânic text. A manuscript becomes a source for the history of writing *muşhaf* in terms of physical and content features such as

calligraphy, ink colors, binding, and explanations found in *kataba* page, the sūrah headings which contain the names of sūrahs, Meccan-Medinan knowledge, the numbers of āyahs, and the signs for *juzʾ*, *ʿashr*, and *ḥizb*. The research on the names of sūrahs, Meccan-Medinan knowledge, and the number of āyahs contributes to the *ʿulūm al-Qurʾān* studies as well.

This article examines 110 Qurʾān manuscripts located in the Vatican Library in the *Vaticani arabi* (73 MSS), *Borgiani arabi* (25 MSS), *Barberiniani orientali* (11 MSS), and *Rossiani* (2 MSS) Collections. Each manuscript is individually studied. However, due to the limitation of the article, I include only some basic and significant physical and content features of these manuscripts. The catalogues prepared by Giorgio Levi della Vida (1886-1967) and Carlo Alberto Anzuini are consulted for this study. I also study the sūrah headings in Qurʾān manuscripts which contain the names of sūrahs and Meccan-Medinan knowledge.

The most used calligraphy types of these manuscripts coming from different geographies are maghribī (19 MSS) and nasikh-Ottoman (66 MSS). The basic features of maghribī MSS as follows: The text is written dark brown, vowel signs in dark red, *shadda* and *jazm* in blue, and *hamza* in orange ink (VI-VII/XII-XIII centuries). The āyah endings are in circle form and decorated (VI-VII/XII-XIII centuries). The same characteristics can be seen in the next centuries (VIII/XIV and IX/XV centuries). The word *sajda* is written in the same line with the *sajda* ayah in Borg. Ar. 51 (VI-VII/XII-XIII centuries).

The main characteristics of nasikh-Ottoman MSS as follows: Vat. Ar. 195 (IX/XV century) includes the āyah endings in two different figures: Three dots in triangle-shaped in red ink or in inverse comma-formed. The numbers of the āyahs are not written in this manuscript. On the other hand, the earlier features of the present *muṣḥaf*s found in this manuscript as follows: *Waqf* signs are in red ink; the word *sajda* is written in the same line with the *sajda* āyah in black ink. The word *ḥizb* is in the margin of the pages. The sūrah headings hold the name of the sūrah, Meccan-Medinan knowledge, and the numbers of āyahs. The *taʿqība* word is at the end of the pages. Among these manuscripts, Barb. Or. 72 (X/XVI century) contains, for the first time, the prayer text after the reading the whole Qurʾān (*khatm*) at the end of the *muṣḥaf*. This manuscript has different explanations for the Meccan and Medinan knowledge. It uses “نزلت بمكة” for “مكية”, and “نزلت بالمدينة” for “مدنية”. The figures of *juzʾ* are written in numerical form in Borg. Ar. 184 (XI/XVII century). The divisions such as “ربع حزب، نصف حزب” can be seen in the manuscripts in XII/XVIII centuries.

The names of the sūrah in the sūrah headings can be different from their widely-known names. The 39 sūrahs have different names among the manuscripts examined in this article. The names of sūrahs which cannot be found in the relevant classical source as follows: *al-Khalīl* for Sūrah Ibrāhīm; *al-kharīr* for Sūrah al-Sajda; *al-sayyāḥūn* for Sūrah Sabaʾ; *jādala* for Sūrah Mucādala; *al-ʿishār* for Sūrah al-Takwīr; *waʾl-layli idhā yaghshā* for Sūrah al-Shams; *lumaza* for Sūrah al-Humaza; *miṣkīn* for Sūrah al-Māʿūn; *asrā* for Sūrah al-Isrāʾ; *al-maqābir* and *al-qabr* for Sūrah al-Takāthur; *salāsīlā* for Sūrah al-Insān; *al-abrār* for Sūrah al-Muʿaffifīn.

The sūrah headings indicate the knowledge of Meccan-Medinan classification of the sūrahs. Each manuscript does not have this feature. However, the manuscripts have this feature may not include this knowledge for each sūrah headings. The disagreements about the Meccan or Medinan sūrahs in the *‘ulūm al-Qur’ān* literature can be seen in the manuscripts studied in this article. The manuscripts which have this knowledge present that the 47 sūrahs recorded only as Meccan, but the remaining ones both Meccan and Medinan. These manuscripts do not record a sūrah only as Medinan.

There are manuscripts which present more detailed knowledge on Meccan-Medinan. Vat. Ar. 1484 (IX/XV century) mentions not only whether a sūrah is Meccan or Medinan but also the exceptional verses if the sūrah has. For instance, the heading of Sūrah al-An‘ām reads that: “سورة الانعام نزلت جملة واحدة بمكة الا ثلاث آيات انزلت بالمدينة قوله قل تعالوا اتل ما حرم ربكم عليكم لعلكم تتقون”. Among the sūrah headings which have this feature are al-Naḥl, al-Ḥajj, al-Shu‘arā’, Luqmān, al-Sajda, and al-Zumar. Vat. Ar. 1588 mentions only the numbers of exceptional verses. For example, the heading of Sūrah al-Isrā’ says that “مكية وقيل مدنية غير ثلاث آيات”.

Vat. Ar. 1597 contains details about the numbers of ayahs, words, and letters in the sūrah headings. For instance, for Sūrah al-Nisā’, it reads that “اياها ق ع اختلافها ب كلماتها ج ذ م ه حروفها”. The Arabic letters in this explanation has a numerical value (*abjad*). According to this the number of āyahs is 170, the number of debated ones in merging with the previous and next verses is 2, the number of words 3.745, and the number of letters is 16.030.

There are corrections on the pages of the manuscripts. These corrections may be done through the writing process or during the check reading (*muqabala*) at the end of the writing. The writing of the text by heart and by looking to the other copy, and the similarities may cause these kinds of errors for the scribe.

Studying on Qur’ān manuscripts reveals the different features of the writing of a *muṣḥaf*. Even though the numbers of the graduate studies gradually increase in Turkey, there is no a PhD dissertation which analyzes a Qur’ān manuscript, and only one M.A. thesis has been recently completed. Therefore, establishing graduate courses on Qur’ān manuscripts in the field of Islamic studies will strengthen the Qur’ānic and *tafsīr* studies.

## INTRODUCTION

Which one is the first Qur’ānic text that can be dated precisely? The answer given by researchers to this question is: “The first Qur’ānic texts that dated precisely are the āyahs inscribed in the style of Kufic scripts on the mosaic friezes of Dome of the Rock (Jerusalem) built by Caliph ‘Abd al-Malik (685-705 CE [Caliphate period]) between 691-692 CE.”<sup>1</sup> Āyah 56 of Sūrah al-Aḥzāb, āyah 111 of Sūrah al-Isrā’, Sūrah al-Ikhlāṣ together with āyahs 18-19 and 51

<sup>1</sup> Michael Marx, “The Qur’ān – the First Arabic Book”, *The Roads of Arabia*, ed. Ute Franke - Joachim Gierlich (Berlin: Staatliche Museen zu Berlin, 2011), 199.

of Sūrah Āl ʿImrān and 171-172 āyahs of Sūrah al-Nisāʾ concerning theological discussions about Jesus are inscribed on this octagonal structure encircling the dome.<sup>2</sup> It was also pointed out that there certainly are handwritten parchments older than these mosaic texts, yet they couldn't be dated as the one cited above.<sup>3</sup>

The Qurʾān itself has been the main source for the research of Qurʾānic scripts. In fact, words like thin skin (*raqq*),<sup>4</sup> paper (*qirtās*),<sup>5</sup> plate (*lawḥ*),<sup>6</sup> writing/record (*nuskha*,<sup>7</sup> *raqīm-marqūm*<sup>8</sup>), roll (*sijjil*),<sup>9</sup> pages (*ṣuḥuf*),<sup>10</sup> book (*sifr*),<sup>11</sup> ink (*midād*),<sup>12</sup> to write/written (*str-maṣṭūr-muṣṭaṭar*),<sup>13</sup> and pencil (*qalam*)<sup>14</sup> are mentioned in the Qurʾān.<sup>15</sup> The word *qalam* appears in the āyahs revealed first. According to Toshihiko Izutsu (d. 1993), *qirtās* is “a very interesting and remarkable word not only linguistically but also from the standpoint of the cultural history of the Arabs...”<sup>16</sup> Writing of the debts (*fa-ktubuhu*) is entreated in āyah 282 of sūrah al-Baqara.<sup>17</sup> The word *imlā* appears in this āyah meaning “to indite” (*waʿl-yumlil*). As noted by al-Ṭabarī (d. 310/923), one of the interpretations of the term *tumlā*, mentioned in the fifth āyah of Sūrah al-Furqān, is “dictated/indited” (*amlaytu ʿalaykaʿl-kitāba wa amlaltu*).<sup>18</sup> The presence of Ahl al-Kitāb (People of the Book) in Medina demonstrates that writing and the writing materials were used.<sup>19</sup> For instance, “those who write books with their own hands (لَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ) and claim that it comes from the presence of Allah to be able to sell it” are condemned in Sūrah al-Baqara āyah 79. Qatāda (d. 117/735) and al-Suddi (d. 127/745) identify

<sup>2</sup> Nebi Bozkurt, “Kubbetü’s-Salre”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Publications, 2002), 2: 306.

<sup>3</sup> Marx, “The Qurʾān – the First Arabic Book”, 199.

<sup>4</sup> al-Ṭūr 52/3.

<sup>5</sup> al-Anʿām 6/7, 91.

<sup>6</sup> al-Burūj 85/22; al-Aʿrāf 7/145, 150, 154; al-Qamar 54/13.

<sup>7</sup> al-Aʿrāf 7/154; al-Jāthiya 45/29.

<sup>8</sup> al-Kahf 18/9; al-Muṭaffifin 83/9, 20.

<sup>9</sup> al-Anbiyāʾ 21/104.

<sup>10</sup> Tāhā 20/133; al-Najm 53/36; al-Muddaththir 74/52; ʿAbasa 80/13; al-Takwīr 81/10; al-Aʿlā 87/18, 19; al-Bayyina 98/2.

<sup>11</sup> ʿAbasa 80/38; al-Jumuʿa 62/5.

<sup>12</sup> al-Kahf 18/109.

<sup>13</sup> al-Qalam 68/1; al-Isrāʾ 17/58; al-Aḥzāb 33/6; al-Ṭūr 52/2; al-Qamar 54/53.

<sup>14</sup> al-Qalam 68/1; al-ʿAlaq 96:4; Āl ʿImrān 3/44; Luqmān 31/27.

<sup>15</sup> Mohammed Maraqtan, “Writing Materials in Pre-Islamic Arabia”, *Journal of Semitic Studies* 43/2 (1998): 288, 296, 306, 307, 308; Marx, “The Qurʾān – the First Arabic Book”, 196.

<sup>16</sup> Toshihiko Izutsu, *God and Man in the Qurʾān: Semantics of the Qurʾānic Weltanschauung*, 2<sup>nd</sup> Reprint (Islamic Book Trust 2008), 18.

<sup>17</sup> Marx, “The Qurʾān – the First Arabic Book”, 196.

<sup>18</sup> al-Ṭabarī, *Jāmiʿ al-bayān ʿan taʾvīl āy al-Qurʾān*, ed. ʿAbdullāh b. ʿAbdulmuḥsin al-Turkī (Cairo: Dār Hajr, 2001), 17: 401.

<sup>19</sup> Marx, “The Qurʾān – the First Arabic Book”, 196.

those who are condemned in aforementioned āyah for what they did as “Jews”.<sup>20</sup> These words and expressions in the Qur'ān, denoting writing materials and activities, represent writing culture and practices of Qur'ānic revelation era.

During the revelation period, the Qur'ān was first written into the memories. *Hifz* means to memorize, to write an āyah into the mind and to preserve it in there. This is not just a verbal record, but a written record of memorized āyahs in minds for those who can read and write. When read, therefore, the memorized part is visualized in their minds, and transformed into a *text* that can be read on paper. The Qur'ān was inscribed by means of writing materials available during the Prophet Muḥammad's lifetime. And after the Prophet's demise, the stages of the textualization history of the Qur'ān were completed. During Caliph 'Uthmān period, first *muṣḥafs* to be copied were sent to Islamic centers.<sup>21</sup> Hence, the most fundamental research questions of today's studies conducted in relation to Qur'ānic manuscripts are predicated on these copies that are attributed to Caliph 'Uthmān.

In Islamic world and in the West, together with Qur'ānic manuscripts situated in various libraries and museums, printing of *muṣḥaf* is also of interest to the research on the history of the Qur'ān. In the East, *muṣḥaf* was first printed in India (Lucknow 1850, Bombay 1852, Kolkata 1856, 1857, Delhi 1863).<sup>22</sup> In Islamic world, on the other hand, the first known printings of the Qur'ān are the copies of Bulaq (Cairo, 1864),<sup>23</sup> Istanbul (1871, 1874),<sup>24</sup> Cairo

<sup>20</sup> al-Ṭabarī, *Jāmi' al-bayān 'an ta'vīl āy al-Qur'ān*, 2: 165, 166.

<sup>21</sup> Tayyar Altıkulaç, *Günümüze Ulaşan Mesâhif-i Kadîme: İlk Mushaf Üzerine Bir İnceleme* (Istanbul: IRCICA, 2015), 59-65.

<sup>22</sup> Osman Keskiöğlü, “Türkiyede Matbaa Te'sisi ve Mushaf Basımı”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 15/1 (1967): 134; Mahmut Gündüz, “Matbaanın Tarihi ve İlk Kur'anı Kerim Basmaları”, *Vakıflar Dergisi* 12 (1978): 345; Michael W. Albin, “Printing of the Qur'ān”, *Encyclopedia of the Qur'ān*, ed. Jane Dammen McAuliffe (Leiden – Boston: Brill, 2000), 4: 265-266.

<sup>23</sup> Keskiöğlü, “Türkiyede Matbaa Te'sisi ve Mushaf Basımı”, 134; Albin, “Printing of the Qur'ān”, EQ 4: 266. Mahmut Gündüz notes that, before the Bulaq copy of 1864, *Tafsîr al-Tibyân* had been published in 1841 together with the translation and commentary in Turkish. (Gündüz, “Matbaanın Tarihi ve İlk Kur'anı Kerim Basmaları”, 346). Michael Marx records that the knowledge suggesting that the Cairo copy of 1924, which was prepared by a committee comprising of scholars from al-Azhar University, would be the first Islamic typeset is not correct. Therefore, the first Qur'ānic text that published as a typeset was printed in Cairo (Bulaq, 1882) before World War I. The Cairo copy, which was printed in Giza in 1924, is not a typeset due to the fact that it was printed using offset printing (*linotype*). Marx, “The Qur'ān – the First Arabic Book”, 202.

<sup>24</sup> There are four different years given in the sources, regarding the date on which Istanbul edition of *muṣḥaf* was printed. Osman Keskiöğlü gives two dates concerning the publication of *muṣḥaf* in Istanbul. First one is 1871 and the second one is 1874 by Maârif Nezâreti (Ministry of Education) (Keskiöğlü, “Türkiyede Matbaa Te'sisi ve Mushaf Basımı”, 134). Mahmut Gündüz notes that the first printing of the *muṣḥaf* in Istanbul took place in 1871 (1288 AH), while the second in 1874 (1291 AH) under the supervision of Ahmet Cevdet Pasha (1822-1895). (Gündüz, “Matbaanın Tarihi ve İlk Kur'anı Kerim Basmaları”, 346). It has been also remarked that the first Ottoman lithographic print

(Giza, 1924) and Saudi Arabia (Medina, the 1980s).<sup>25</sup> Since it was not included in “Fatwa for Printing” issued in 1727, the printing of *muṣḥaf* was later in the Ottoman period.<sup>26</sup> Outside the Islamic world, the printing of the Qurʾān dates back to earlier periods. The first known copies in Arabic are: Venice (1537/38), Paris (1543), Hamburg (1694), Leipzig (1768), St. Petersburg (1787), Kazan (1801, 1802, 1803?), London (1833), and Leipzig (Flügel’s copy -1834).<sup>27</sup> Flügel’s copy, which was the “reference text” for Western scholars until XX<sup>th</sup> century, is based on the copy of Hamburg (1694).<sup>28</sup>

We can see that the research on the history of the writing of *muṣḥaf* have increased in the XXI<sup>th</sup> century. Research associated with the publication of many ancient copies of Qurʾānic manuscripts has been carried out during this period. Tayyar Altıkulaç’s publications of Qurʾānic manuscripts<sup>29</sup> and his studies in this field are among the primary sources for both Muslim and Western researchers. Notwithstanding the increasing number of dissertations on *tafsir* at postgraduate level in Turkey, no doctoral dissertation examining an ancient Qurʾānic manuscript in particular has been written yet. In fact, an M.A. thesis concerning this subject has been recently completed.<sup>30</sup>

---

of the Qurʾān was carried out in 1871 and its first movable type printing was practiced in 1874. [Orlin Sabev, *İbrahim Müteferrika ya da İlk Osmanlı Matbaa Serüveni*, 3<sup>rd</sup> Edition (Istanbul: Yeditepe Publishing House, 2013), 329]. Michael W. Albin notes in his article, related with the publication of the Qurʾān in *Encyclopedia of the Qurʾān*, that the Qurʾān was printed with type metal in 1872 in Istanbul, while its litograph was printed in 1873 by order of Maârif Nezâreti (Ministry of Education). This information has been cited from Y. Sarkis’ work named *Muʿjam al-maṭbūʿāt al-ʿarabiyya wa al-muʿarraba* (Cairo, 1928) (See Albin, “Printing of the Qurʾān”, EQ 4: 266). Necmettin Gökkır marked this date as 1874 in his study. See Necmettin Gökkır, *Tanzimattan Günümüze Din-Devlet İlişkileri ve Siyaset Bağlanımda Mushaf Basımı* (Istanbul: IFAV Publications, 2015), 27.

<sup>25</sup> Marx, “The Qurʾān – the First Arabic Book”, 202-203; Gökkır, *Mushaf Basımı*, 23; Mehmet Emin Maşalı, “Mushaf”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Publications, 2006), 31: 246; Gündüz, “Matbaanın Tarihçesi ve İlk Kurʾanı Kerim Basmaları”, 335-350; Albin, “Printing of the Qurʾān”, EQ 4: 264-267.

<sup>26</sup> Gökkır, *Mushaf Basımı*, 23.

<sup>27</sup> Keskiöglü, “Türkiyede Matbaa Te’sisi ve Mushaf Basımı”, 134; Gündüz, “Matbaanın Tarihçesi ve İlk Kurʾanı Kerim Basmaları”, 346-347; Albin, “Printing of the Qurʾān”, EQ 4: 264-267; Marx, “The Qurʾān – the First Arabic Book”, 201-202; Gökkır, *Mushaf Basımı*, 50-54.

<sup>28</sup> Marx, “The Qurʾān – the First Arabic Book”, 201.

<sup>29</sup> *Hiz. Osman’a İzafe Edilen Mushaf-ı Şerif: Topkapı Sarayı Müzesi Nüshası* (Istanbul: IRCICA, 2007); *Hiz. Osman’a Nisbet Edilen Mushaf-ı Şerif: Türk ve İslam Eserleri Nüshası* (Istanbul: ISAM, 2007); *Hiz. Osman’a Nisbet Edilen Mushaf-ı Şerif: Kahire el-Meşhedü’l-Hüseyni Nüshası* (Istanbul: IRCICA, 2009); *Hiz. Ali’ye Nisbet Edilen Mushaf-ı Şerif: San’a Nüshası* (Istanbul: IRCICA, 2011); *Mushaf-ı Şerif: Bibliotheque Nationale Paris* (Istanbul: IRCICA, 2015); *Mushaf-ı Şerif: Tübingen Nüshası* (Istanbul: IRCICA, 2016).

<sup>30</sup> Elif Behnan Karabıyık, *Berlin Kurʾan Yazması ve Metin Tahlihi - Neşri* (Yüksek Lisans Tezi, Marmara Üniversitesi, 2017).

In the West, François Déroche, through the research he did regarding Qur'ānic manuscripts, established theories especially on the subjects of orthography features of copies and the history and dating of the Qur'ānic text.<sup>31</sup> *Corpus Coranicum* Project (BBAW) aimed at examining all Qur'ānic manuscripts available.<sup>32</sup> A module of *Coranica* Project, which includes historical studies treating the Qur'ānic text, concentrates on dating the manuscript copies.<sup>33</sup> The interest and research relating to this field in the West focus on studying and comparative analysis of different Qur'ānic manuscripts.<sup>34</sup>

<sup>31</sup> Some of the Déroche's works about Qur'ānic manuscripts are as follows: *Qur'āns of the Umayyads: A First Overview* (Leiden: Brill, 2014); *La transmission Ecrite du Coran dans les Débuts de l'Islam: Le codex Parisino-petropolitano* (Leiden: Brill, 2009); *Le Livre Manuscrit Arabe: Préludes à une Histoire* (Paris: Bibliothèque Nationale de France, 2004); "Manuscripts of the Qur'ān", *Encyclopedia of the Qur'ān*, ed. Jane Dammen McAuliffe (Leiden – Boston: Brill, 2003), 3: 254-274; *The Abbasid Tradition: Qurans of the 8th to the 10th Centuries* (London: Nour Foundation, 1992); *Les Manuscrits du Coran. Aux Origines de la Calligraphie Coranique* (Paris: Bibliothèque Nationale de France, 1983).

<sup>32</sup> See Esra Gözeler et al. "Corpus Coranicum Projesi: Kur'an'ı Geç Antik Döneme Ait Bir Metin Olarak Okumak", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 53/2 (2012): 219-253.

<sup>33</sup> *Coranica*, accessed: 31 October 2017, <http://coranica.de/>. Within this studies, the dates (date ranges) on which Qur'ān manuscripts inscribed are determined through radiocarbon or C-14 method at laboratory environment (*Coranica*, "Computatio Radiocarbonica", accessed: 31 October 2017, <http://coranica.de/computatio-radiocarbonica-en>). Recent researches using radiocarbon analysis concluded that the "earliest" copy is the one in the University Library of Tübingen. About one year later, however, it was said that the one located in University of Birmingham (Cadbury Research Library) is the "oldest" Qur'ān manuscript (*Coranica*, "Computatio Radiocarbonica", accessed: 31 October 2017, <http://coranica.de/computatio-radiocarbonica-en>). Since this method analyzes the papyrus or the parchment, not the script (ie. the ink), it is not always considered reliable. For assessments about manuscripts see Tayyar Altıkulaç, *Mushaf-ı Şerif-Tübingen Nüshası* (Istanbul: IRCICA, 2016); "Altıkulaç'tan Birmingham'daki Kuran Açıklaması" (accessed: 31 October 2017, <http://www.kuramer.org/duyurular/altikulaç-tan-birmingham-daki-kuran-aciklamasi>); Necmettin Gökür, "Mingana 1572a Kur'an Fragmanları, Birmingham Üniversitesi", (accessed: 31 October 2017, <http://www.kuramer.org/s/doc-dr-necmettin-gokkur-in-degerlendirme-raporu>); Elif Behnan Karabıyık, "Birmingham Varakları Hakkında Rapor", (accessed: 31 October 2017, <http://www.kuramer.org/s/ars-gor-elif-behnan-karabiyik-in-raporu>). There are studies regarding the dating of Qur'ān manuscripts based on palaeography. On the other hand, according to Sheila S. Blair, paleography does not present the chronological development, but "different hands and regional developments". Sheila S. Blair, *Islamic Calligraphy* (Edinburgh: Edinburgh University Press, 2006), 109-110. See also Michael Marx - Tobias J. Jocham, "Zu den Datierungen von Koranhandschriften durch die <sup>14</sup>C-Methode", *Frankfurter Zeitschrift für Islamisch-Theologische Studien - Koranforschung, Verortung und Hermeneutik-2* (2015): 9-43.

<sup>34</sup> Some of these researches are: the Qur'ān manuscript found in Chester Beatty Library (Dublin) with classification number "Is.1615" is among the manuscripts that have been studied. [Tobias J. Jocham, *Studien zu den frühen Qur'ān-Handschriften Is. 1615 aus der Chester Beatty Library in Dublin - Zum Einsatz elektronischer Datentechnik in der Textanalyse* (M.A. Thesis, Freie Universität Berlin, 2012)]. A study has been published concerning the lower text of palimpsest "Şan'ā' 1" copy which is among Qur'ānic



There are copies of Qur'ānic manuscripts in many museums and libraries. Each manuscript has different characteristics such as its orthography features, calligraphy and the year it belongs to. These properties present valuable information about *muṣḥaf* writing and the history of the Qur'ān. For instance, although it doesn't date back to very early periods, the features such as the calligraphy preferred for the writing of a *muṣḥaf*, ink colors, bindings, structures of the title pages of the Qur'ān, explanations in *kataba* page, existence of the names of sūrahs, Meccan-Medinan knowledge, and āyah counts appear in sūrah headings, the numbers of āyahs written or information about *juz*, *asr*, *hizb* etc. are displayed in the margins constitute a significant source for the field of *muṣḥaf* writing. In addition, the sūrah names and Meccan-Medinan knowledge that appear in the heading of a sūrah, along with the different *qirā'ats* contribute to the *tafsir* studies; while the annotations in the margins in some manuscripts, relating to the meaning of a word used in the āyahs are instrumental in the interpretation of the āyahs. Pursuant to aforementioned aspects, the examination of 110 Qur'ānic manuscripts available in the Vatican Library forms the main subject for this article. Each of these manuscripts was examined with respect to their physical and content

manuscripts located in Yemen. (Behnam Sadeghi - Mohsen Goudarzi, "Ṣan'ā' 1 and the Origins of the Qur'ān", *Der Islam* 87 (2010): 1-129). A doctoral dissertation examining Qur'ān manuscripts/fragments found in Paris (Bnf), St. Petersburg, Sanaa, Topkapı, Cairo, and Turkish and Islamic Arts Museum has been completed. [(Daniel Alan Brubaker, *Intentional Changes in Qur'ān Manuscripts* (PhD Dissertation, Rice University, 2014)]. For other studies see Yasir S. Ibrahim, "Continuity and Change in Qur'ānic Readings: A Study of the Qur'ānic Ms. Garrett 38", *Journal of Islamic Studies* 19/3 (2008): 369-390; Yasin Dutton, "An Early *Muṣḥaf* According to the Reading of Ibn 'Āmir", *Journal of Qur'anic Studies* 3/1 (2001): 71-89; Yasin Dutton, "Some Notes on the British Library's 'Oldest Qur'ān Manuscript' (Or. 2165)", *Journal of Qur'anic Studies* 6/1 (2004): 43-71; Yasin Dutton, "Red Dots, Green Dots, Yellow Dots and Blue: Some Reflections on the Vocalisation of Early Qur'ānic Manuscripts - Part I", *Journal of Qur'anic Studies* 1/1 (1999): 115-140; Yasin Dutton, "Red Dots, Green Dots, Yellow Dots and Blue: Some Reflections on the Vocalisation of Early Qur'ānic Manuscripts (Part II)", *Journal of Qur'anic Studies* 2/1 (2000): 1-24; Alain George, "The Geometry of the Qur'ān of Amājūr: A Preliminary Study of Proportion in Early Islamic Calligraphy", *Muqarnas* 20 (2003): 1-15; Alain George, "The Geometry of Early Qur'ānic Manuscripts", *Journal of Qur'anic Studies* 9/1 (2008): 78-110; Alain George, "Calligraphy, Colour and Light in the Blue Qur'ān", *Journal of Qur'anic Studies* 11/1 (2010): 75-125. Through the exemplification of Qur'ānic manuscripts, Alain George, in his two recently published articles, examines the *tashkīl* system which al-Dānī (d. 444/1053) exhibits in accordance with the regions in his work named *al-Muḥkam fi naqṭ al-maṣāḥif*. See Alain George, "Coloured Dots and the Question of Regional Origins in Early Qur'āns (Part I)", *Journal of Qur'anic Studies* 17/1 (2015): 1-44; Alain George, "Coloured Dots and the Question of Regional Origins in Early Qur'āns (Part II)", *Journal of Qur'anic Studies* 17/2 (2015): 75-102; Michael Marx, "Manuscript London, BL, Or. 2165 and the transmission of the Qur'ān", *Comparative Oriental Manuscript Studies. An Introduction*, ed. Alessandro Bausi et al. (Hamburg: Tredition, 2015), 430-434; In *Journal of Qur'anic Studies* 19/3 (2017) the subject of Qur'ānic manuscripts was treated with the name "Qur'ānic Manuscripts in the Western Islamic World".

features.<sup>35</sup> These features include the decoration, calligraphy and ink colors, number of leafs/pages and lines, size, the year/century it belongs to, title page, orthography, corrections in text, *juz'* and *hizb* indicators, differences in *sūrah* names, Meccan-Medinan knowledge and *kataba* records.

### 1. PHYSICAL AND CONTENT FEATURES OF QUR'ĀNIC MANUSCRIPTS

*Biblioteca Apostolica Vaticana* (BAV), which dates back to the fourth century,<sup>36</sup> contains works older than 2.500 years from wide range of scientific fields. At the end of improvement process of five-and-a-half century, 80.000 manuscripts in the fields of History, Literature, Law, Arts, Astronomy, Mathematics, Medicine, Philosophy, and Theology are now available in the Library. In addition, currently there are roughly 100.000 archive documents and 1.500.000 modern books in the Library.<sup>37</sup> It has been noted that the number of manuscript works in the Library had reached to 3.500 in 1481. This number is remarked to be the largest manuscript collection that existed during that period.<sup>38</sup> The collection kept expanding in the following years and the number of manuscripts in the library reached to approximately 4.100 volumes in 1521.<sup>39</sup> The collections containing Qur'ānic manuscripts studied in this article are as follows: *Vaticani arabi*, *Barberiniani orientali*, *Borgiani arabi* and *Rossiani*. 11.000 manuscripts from the library of *Barberiniani*, one of the Rome's most prominent families, along with 2.500 from *Borgiani* collection were added to the collections in the Library in 1902.<sup>40</sup> While another collection named *Rossiani*, consisting of 1.200 manuscripts, entered to the Library at the end of 1921.<sup>41</sup>

To the best of our knowledge, there are 110 Qur'ānic manuscripts within the Vatican Library's collections *Vaticani arabi*, *Barberiniani orientali*, *Borgiani arabi* and *Rossiani*. One of these manuscripts features an interlinear translation of the Qur'ān into Turkish (Vat. Ar. 200) and three of them have interlinear translation of the Qur'ān into Persian (Vat. Ar. 201, Vat. Ar. 1050, Vat. Ar. 1731). When we review Giorgio Levi della Vida's (1886-1967) two catalogues, in which he lists Islamic manuscripts in Arabic found in the Vatican Library with brief descriptions, we can see that the number of Qur'ānic scripts reaches to 133.<sup>42</sup> The reason for

<sup>35</sup> Orhan Bilgin, "Yazma", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Publications, 2013), 43: 369-373.

<sup>36</sup> For the history of the Library see Esra Gözeler, "Vatikan Kütüphanesinde Tefsir İlmine İlişkin Arapça El Yazmaları Üzerine Bir Araştırma", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 51/2 (2010): 350-352.

<sup>37</sup> Ambrogio M. Piazzoni, "Treasures in the Vatican Library", *Vatican Library: Books and Places at the Beginning of the Third Millennium*, ed. Gennaro Guala et al. (Città del Vaticano: Biblioteca Apostolica Vaticana, 2011), 25.

<sup>38</sup> Piazzoni, "Treasures in the Vatican Library", 31.

<sup>39</sup> Piazzoni, "Treasures in the Vatican Library", 31.

<sup>40</sup> Piazzoni, "Treasures in the Vatican Library", 54.

<sup>41</sup> Piazzoni, "Treasures in the Vatican Library", 56.

<sup>42</sup> Giorgio Levi Della Vida, *Elenco dei Manoscritti Arabi Islamici Della Biblioteca Vaticana: Vaticani, Barberiniani, Borgiani, Rossiani* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1935); *Secondo Elenco*

this is the fact that della Vida classifies the works in prayer-book format, containing sūrahs from the Qurʾān as “Qurʾānic Passages (pericope coraniche)” under the title of “Qurʾān (Corano)”.<sup>43</sup> Levi della Vida’s special interest for Qurʾānic manuscripts can be inferred from his elaborate and self-contained study on the manuscripts in the Vatican Library inscribed in Kufic style, whose classification number is Vat. Ar. 1605, 1606.<sup>44</sup>

The century which Qurʾān manuscripts date to, number of the pages and lines, their calligraphy styles (geography, if any) and sizes are chronologically listed in the table below:<sup>45</sup>

---

*dei Manoscritti Arabi Islamici Della Biblioteca Vaticana* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1965). Carlo Alberto Anzuini prepared a catalogue for Qurʾānic manuscripts found in the Vatican Library and in the other libraries in Rome. The number of Qurʾānic manuscripts in Vatican Library is 144 according to above study. 21 different manuscripts that do not appear in Levi della Vida’s catalogue are included in this study. These are: Vat. Ar. 239, 572, 882, 886, 1206, 1801, 1802, 1822, 1907, 1957, 2003, 2013, 2014, 2024; Barb. Or. 7; Borg. Ar. 40; Borg. Turco 77; Vat. Turco 1, 7, 13; Vaticani Ebraici 357. Anzuini added the collections of *Borgiani Turco*, *Vaticani Turco* and *Vaticani Ebraici* into his work. 14 manuscripts that Levi della Vida listed, yet were not included in Anzuini’s catalogue are: Vat. Ar. 221, 223, 230, 238, 383, 715, 891, 1605, 1606, 1629, 1632, 1652, 1784, 1785. [Carlo Alberto Anzuini, *Manoscritti Coranici della Biblioteca Apostolica Vaticana e delle biblioteche Romane* (Città del Vaticano: Biblioteca Apostolica Vaticana, 2001), 29-263]. The oldest Qurʾān manuscripts of the Library (Vat. Ar. 1605, 1606) are not in this catalogue. Hâşim Velî Efendi, who was assigned to Rome Embassy as *imâm* in 1905 and resided in Rome for many years, published five articles in the sixth volume of the journal, *Sirâṭ-i Mustaqîm*, with the title of “Vatikan Kütüphanesi’ndeki Âsâr-ı İslâmiyye” [These are: 136 (1326): 91; 138 (1326): 118; 139 (1327): 137; 140 (1327): 159; 141 (1327): 167-168]. Qurʾānic manuscripts were covered in these articles. These studies can be found on ISAM’s database for articles in Ottoman Turkish.

<sup>43</sup> della Vida, *Elenco dei Manoscritti Arabi Islamici Della Biblioteca Vaticana*, 283.

<sup>44</sup> Giorgio Levi Della Vida, *Frammenti Coranici in Carattere Cufico nella Biblioteca Vaticana* (Città del Vaticano: Biblioteca Apostolica Vaticana, 1947).

<sup>45</sup> These data have been acquired from G. L. Della Vida’s catalogue records. The number of the pages and lines of manuscripts was checked when manuscripts were examined. Differences between the amounts of the pages and lines are indicated in the footnotes. There are manuscripts with the date they were written, attached on them. In order to demonstrate the latter, symbol (\*) is attached onto the related date at the “Date (century)” column in the table above. In Anzuini’s catalogue, differences between the centuries of some of the manuscripts come into question. For this study della Vida’s dating was taken as a basis. While the knowledge on calligraphy styles and geographic locations of the manuscripts have been acquired from Anzuini’s catalogue data.

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
1.	Vat. Ar. 1784	I-II/VII-VIII (?)	10	21	40 × 41,2	Kūfī
2.	Vat. Ar. 1605	I(?) -IV/VII(?) -X; V-VI/XI-XII	?	?	-	Kūfī
3.	Vat. Ar. 1785	II-III/VIII-IX (?)	9	20	40 × 41,2	Kūfī
4.	Vat. Ar. 1606	III(?) /IX (?)	18	8	8,6 × 13,1	Kūfī
5.	Vat. Ar. 212	VI/XII	57	23	17,5 × 16,5	Maghribī
6.	Borg. Ar. 51	VI/XII	78	19	13 × 14	Maghribī
7.	Vat. Ar. 211	VI-VII/XII-XIII	74	8 <sup>46</sup>	18,5 × 18	Maghribī
8.	Vat. Ar. 210	VII/XIII	94	5 <sup>47</sup>	23 × 17,5	Maghribī
9.	Vat. Ar. 710	VII-VIII/XIII-XIV	172	17	18 × 14,5	Nasikh
10.	Vat. Ar. 881	VII-VIII/XIII-XIV	55	6	16 × 21,5	Maghribī
11.	Vat. Ar. 215	712/XIV	109	9	20 × 18	Maghribī
12.	Vat. Ar. 214	Shawwāl 742*/XIV	72	5	21 × 20	Maghribī
13.	Vat. Ar. 1488	5 Sha <sup>h</sup> bān 799*/1397 (?)	146	17	7,6 × 7,6	Ghubārī
14.	Vat. Ar. 202	16 Sha <sup>h</sup> bān 867*/XV	78	21	31 × 22	Nasikh
15.	Vat. Ar. 205	13 Dhu al-qa <sup>h</sup> dah 876*/XV	91 <sup>48</sup>	23	20 × 14,5	Maghribī
16.	Vat. Ar. 219	882/XV	26	11	21 × 15	Maghribī
17.	Vat. Ar. 195	IX/XV	203	15	35,5 × 25	Nasikh- Ottoman
18.	Vat. Ar. 196	IX/XV	65	8	39 × 27,5	Maghribī
19.	Vat. Ar. 197	IX/XV	60	8	39 × 27,5	Maghribī
20.	Vat. Ar. 198	IX/XV	61	8 <sup>49</sup>	39 × 27,5	Maghribī
21.	Vat. Ar. 199	IX/XV	63	8 <sup>50</sup>	39 × 27,5	Maghribī
22.	Vat. Ar. 593/1-2	IX/XV	369	13	10 × 8	Nasikh- Ottoman

<sup>46</sup> It has one page with line count 7 (1b).

<sup>47</sup> It has pages with line count 4 (2b) and 2 (94a).

<sup>48</sup> The number of the pages of this manuscript is supposed to be 91. This difference is in the initial pages of the manuscript. For example, the page that is supposed to be 2a is set as 1a, and another page that is supposed to be 3a is recorded as 1b. While in Anzuini's catalogue, the number of the pages is 89. Anzuini, *Imanoscritti Coranici*, 42.

<sup>49</sup> It has pages with line count 6 (1b) and 7 (13b, 26b, 38a, 49a, 60a).

<sup>50</sup> It has pages with line count 7 (1b, 3b, 17a, 30b, 36a, 36b, 44a, 54a, 61a) and 4 (62a).

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
23.	Vat. Ar. 1484	IX/XV	347	11	54 × 42	Muḥaqqaq -rayhani- Mameluke
24.	Vat. Ar. 224	IX/XV (v.1-27) and XI/XVII (v.28-47)	48	7	16,5 × 12,5	Nasikh
25.	Vat. Ar. 209	IX/X-XV/XV	71	11	28 × 18	Nasikh
26.	Vat. Ar. 213	Ramaḍān 900*/XVI	59	7	16,5 × 15,5	Maghribī
27.	Vat. Ar. 935	Ramaḍān 939*/XVI	424	13	12 × 7,5	Nasikh- Ottoman
28.	Vat. Ar. 200	Muḥarram 945*/XVI	361	9	30 × 21	Nasikh- Ottoman
29.	Vat. Ar. 924	Jumādā al-Awwal 945*/XVI	265	?	4,5 cm	Nasikh- Fariṣī
30.	Vat. Ar. 598	Rabiʿ al-Ākhir 948*/XVI	317	15	8,5 × 6,5	Nasikh- Fariṣī
31.	Vat. Ar. 216	14 Dhu al-Hijjah 977*/XVI	87	22	40 × 14,4	Maghribī
32.	Vat. Ar. 201	X/XVI	262?	11	36,5 × 22,5	Muḥaqqaq -Fariṣī
33.	Vat. Ar. 204	X/XVI	269	13	23,5 × 15,5	Nasikh- Ottoman
34.	Vat. Ar. 217	X/XVI	28	5 <sup>52</sup>	31 × 21	Nasikh
35.	Vat. Ar. 220	X/XVI	348	15	15,5 × 9	Nasikh- Ottoman
36.	Vat. Ar. 221	X/XVI	409	12	18 × 12	Nasikh- Ottoman
37.	Vat. Ar. 226	X/XVI	193	9	14,5 × 10,5	Nasikh- Ottoman
38.	Vat. Ar. 230	X/XVI	316	13	15,5 × 10,5	Nasikh- Ottoman
39.	Vat. Ar. 231	X/XVI	436	13	13,5 × 8,5	Nasikh-

<sup>51</sup> It has pages with line count 11 (1b, 252a, 262a, 267a, 267b).

<sup>52</sup> It has pages with line count 4 (3b, 4a).

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
						Ottoman
40.	Vat. Ar. 548	X/XVI	21	9	17,5 × 13	Nasikh-Ottoman
41.	Vat. Ar. 595	X/XVI	21	9	18 × 13 cm	Nasikh-Ottoman
42.	Vat. Ar. 708	X/XVI	502	11	15,5 × 11	Nasikh-Ottoman
43.	Vat. Ar. 939	X/XVI	1+143 <sup>53</sup>	23 <sup>54</sup>	26,5 × 17,5	Maghribī
44.	Barb. Or. 28	X/XVI	312	7	15,5 × 10	Nasikh-Ottoman
45.	Barb. Or. 33	X/XVI	28	7	18 × 13,5	Muḥaqqaq-Ottoman
46.	Barb. Or. 70	X/XVI	85	10	21 × 21	Maghribī
47.	Barb. Or. 71	X/XVI	308	15	21 × 14	Nasikh-Ottoman
48.	Barb. Or. 72	X/XVI	302	15	21 × 14,5	Nasikh-Ottoman
49.	Barb. Or. 90	X/XVI	392	?	23 × 15	Nasikh-Farisī
50.	Barb. Or. 96	X/XVI	278	15	24 × 16	Nasikh-Ottoman
51.	Vat. Ar. 203	X-XI/XVI-XVII	234	15 <sup>55</sup>	26 × 19	Nasikh-Ottoman
52.	Vat. Ar. 206	X-XI/XVI-XVII	299	15	26 × 16,5	Nasikh-Ottoman
53.	Vat. Ar. 218	X-XI/XVI-XVII	18	11	25 × 14,5	Nasikh-Ottoman
54.	Vat. Ar. 222	X-XI/XVI-XVII	45	8	13,5 × 10	Nasikh-Ottoman

<sup>53</sup> della Vida recorded the page count as 142. Cf. Anzuini, *Imanoscritti Coranici*, 140.

<sup>54</sup> The first page of the manuscript contains 25 lines.

<sup>55</sup> It has pages with line count 16 (6a, 6b).

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
55.	Vat. Ar. 223	X-XI/XVI-XVII	28	9	15,5 × 10	Nasikh
56.	Vat. Ar. 227	X-XI/XVI-XVII	36	9	15 × 10	Nasikh-Ottoman
57.	Vat. Ar. 385	X-XI/XVI-XVII	80	7	13,5 × 10	Nasikh-Ottoman
58.	Barb. Or. 20	X-XI/XVI-XVII	31	9	15 × 10	Nasikh-Ottoman
59.	Barb. Or. 128	X-XI/XVI-XVII	237	15	30,5 × 20,5	Nasikh
60.	Vat. Ar. 207	XI/XVII	219	11	20,5 × 15,5	Nasikh-Ottoman
61.	Vat. Ar. 208	XI/XVII	125	13	19,5 × 14,5	Nasikh-Ottoman
62.	Vat. Ar. 389	XI/XVII	181 <sup>56</sup>	13	21 × 14,5	Nasikh-Ottoman
63.	Vat. Ar. 500	XI/XVII	193	11	20 × 14	Nasikh-Ottoman
64.	Vat. Ar. 709	XI/XVII	418	13	14,5 × 10	Nasikh-Ottoman
65.	Vat. Ar. 711	XI/XVII	278	11	20 × 14,5	Nasikh-Ottoman
66.	Vat. Ar. 712	XI/XVII	170	7	120 × 80	Nasikh-Ottoman
67.	Vat. Ar. 884	XI/XVII	507	13	20,5 × 14,5	Nasikh-Ottoman
68.	Vat. Ar. 895	XI/XVII	280	13	15 × 10	Nasikh-Ottoman
69.	Vat. Ar. 934	1 Rabīʿ al- Ākhir <sup>1054*</sup> /XVII	286	17	20 × 14,5	Maghribī
70.	Vat. Ar. 1597	XI/XVII	248	17	24,5 × 16	Nasikh

<sup>56</sup> della Vida set the page number as 171. However, according to our findings, it is supposed to be 181. Because, whereas the page coming after 127a should be 128a, 118 is written on the page and this 118 is followed until the end of the manuscript. In Azuini's catalogue, the number of the pages is 189. Anzuini, *Manoscritti Coranici della*, 88.

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
71.	Vat. Ar. 1612	XI/XVII	19	9	18 × 13	Nasikh-Ottoman
72.	Barb. Or. 26	XI/XVII	188	7	15,5 × 10,5	Nasikh-Ottoman
73.	Barb. Or. 91	XI/XVII	265	13	23 × 15,5	Nasikh-Ottoman
74.	Borg. Ar. 23	XI/XVII	176	11	15 × 10	Nasikh-Ottoman
75.	Borg. Ar. 41	XI/XVII	94	7	10 × 7,5	Nasikh-Ottoman
76.	Borg. Ar. 52	XI/XVII	141 <sup>57</sup>	11	15 × 9,5	Nasikh-Ottoman
77.	Borg. Ar. 61	XI/XVII	261	20	10 × 7	Ghubārī
78.	Borg. Ar. 64	XI/XVII	329	15	17,5 × 11	Nasikh-Ottoman
79.	Borg. Ar. 184	XI/XVII	32	7	18 × 13	Nasikh-thuluth-Ottoman
80.	Borg. Ar. 187	XI/XVII	32	7	30 × 14,5	Nasikh-Ottoman
81.	Borg. Ar. 194	XI/XVII	17	9	21 × 15	Nasikh-Ottoman
82.	Borg. Ar. 197	XI/XVII	18	7	20 × 14,5	Nasikh-Ottoman
83.	Borg. Ar. 208	XI/XVII	22	7	19 × 11	Nasikh-Ottoman
84.	Borg. Ar. 215	XI/XVII	21	11	20,5 × 13,5	Nasikh-Ottoman
85.	Borg. Ar. 263	XI/XVII	68	11	19 × 14	Nasikh-Ottoman
86.	Vat. Ar. 1588	XI-XII/XVII-XVIII	338	11	34,2 × 21,5	Nasikh-

<sup>57</sup> The page count of this manuscript is erroneously written down as 14 in della Vida's catalogue. This error is corrected in Anzuini's catalogue. Anzuini, *Manoscritti Coranici della*, 198.



Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
						Farisī
87.	Vat. Ar. 1591	XI-XII/XVII-XVIII	366	11	19,2 × 12,5	Nasikh-Ottoman
88.	Vat. Ar. 890	12 Safar 1115*/XVIII	153	13	20 × 13	Maghribī
89.	Vat. Ar. 1502	1 Dhu al-Hijjah 1122*/1711	361	15	21 × 15	Nasikh-Ottoman
90.	Vat. Ar. 1731	Ramaḍān 1135*/1723	1-290	24	30,5 × 18	Nasikh-Farisī
91.	Vat. Ar. 1050	XII/XVIII	468	11	23,5 × 12	Nasikh-Farisī
92.	Vat. Ar. 1486	XII/XVIII	22	3	18,5 × 16,5	Nasikh-Ottoman
93.	Vat. Ar. 1711	XII/XVIII	?	13	21 × 14,5	Nasikh-Ottoman
94.	Borg. Ar. 78	XII/XVIII	376	13	18,5 × 13,5	Nasikh-Ottoman
95.	Borg. Ar. 185	XII/XVIII	17 <sup>58</sup>	7	21 × 16	Nasikh-Ottoman
96.	Borg. Ar. 186	XII/XVIII	17	11	20,5 × 13,5	Nasikh-Ottoman
97.	Borg. Ar. 188	XII/XVIII	17	11	20,5 × 13,5	Nasikh-Ottoman
98.	Borg. Ar. 189	XII/XVIII	26 <sup>59</sup>	7	20,5 × 14,5	Nasikh-Ottoman
99.	Borg. Ar. 190	XII/XVIII	28 <sup>60</sup>	7	20,5 × 14,5	Nasikh-Ottoman
100.	Borg. Ar. 191	XII/XVIII	31	7	21 × 14	Nasikh-Ottoman
101.	Borg. Ar. 192	XII/XVIII	II+32 <sup>61</sup>	7	21 × 14	Nasikh-

<sup>58</sup> della Vida recorded the number of the pages as 16. Cf. Anzuini, *Imanoscritti Coranici*, 206.

<sup>59</sup> della Vida recorded the number of the pages as 28. Cf. Anzuini, *Imanoscritti Coranici*, 209.

<sup>60</sup> della Vida set the number of the pages as 26. Cf. Anzuini, *Imanoscritti Coranici*, 210.

Number	MSS	Date (century)	Number of pages	Number of lines	Size (cm)	Calligraphy
						Ottoman
102.	Borg. Ar. 193	XII/XVIII	17	7	21 × 15	Nasikh-Ottoman
103.	Borg. Ar. 195	XII/XVIII	12	7	21 × 15	Nasikh-Ottoman
104.	Borg. Ar. 196	XII/XVIII	22	11	20,5 × 13,5	Nasikh-Ottoman
105.	Ross. 879	23 Rabiʿ al-Awwal 1171*/XVIII	IV+47 7	13	16 × 10,5	Nasikh-Ottoman
106.	Ross. 869	1191/XVIII	313	15	10,5 × 7,5	Nasikh-Farisi
107.	Borg. Ar. 253	XII-XIII/XVIII-XIX	26	9	20 × 15	Nasikh-Ottoman
108.	Vat. Ar. 931	1233*/XIX	307 <sup>62</sup>	15	16,5 × 11	Nasikh-Ottoman
109.	Vat. Ar. 1616	1243*/1827-1828	334 <sup>63</sup>	15	15,7 × 9,6	Nasikh-Ottoman
110.	Vat. Ar. 1602	Muḥarram 1250*/1834	234	7	20 × 12,5	Nasikh-Ottoman

Qurʾān manuscripts in these collections are dated between I/VII centuries (?) and XIII/XIX centuries. Each manuscript has been examined for this research, yet taking the scope of the article into consideration, some ascertainable physical and content features of certain manuscripts have been chronologically presented in accordance with their centuries.

### 1.1. I-II/VII-VIII (?) and II-III/VIII-IX (?) Centuries

These centennial intervals indicate an unascertained dating. Four manuscripts that are thought to be inscribed in this century are available on the Library's web page, <http://digi.vatlib.it/mss/>. Vat. Ar. 1605 consists of 73 Qurʾān fragments that are written in

<sup>61</sup> della Vida set the number of the pages as 32. The manuscript has two more blank pages without any writing on them.

<sup>62</sup> della Vida set the number of the pages as 327. Cf. Anzuini, *Manoscritti Coranici*, 135.

<sup>63</sup> della Vida set the number of the pages as 333. Cf. Anzuini, *Manoscritti Coranici della*, 166.

Kufic calligraphy and that contain various sūrahs.<sup>64</sup> This manuscript, despite its imprecise dating, is the oldest Qurʾānic manuscript in the Library. Déroche indicates that this manuscript located in the Mosque of ʿAmr in Fustat to be a part of the Qurʾān fragments divided into four collections, which are available in Bibliothèque Nationale de France (Paris), National Library of Russia (Saint Petersburg), Biblioteca Apostolica Vaticana (Vatican) and Nasser D. Khalili (London).<sup>65</sup> Having examined every single fragment of this manuscript, Levi della Vida determined each part's size, number of the lines, sūrah and āyah knowledge.<sup>66</sup>

Vat. Ar. 1784 is composed of 10 Qurʾān fragments in Kufic script. At the beginning of sūrahs in the fragments are sūrah titles such as [74] *Sūrat al-Muddathir* (1r), [75] *Sūrat al-Qiyāmah* (2r) and [76] *Sūrat al-Insān* (2v)<sup>67</sup>, which are ascertained to be written afterwards. Vat. Ar. 1785 seen to be considerably worn, consists of nine fragments in Kufic script.<sup>68</sup> Comprising 18 Qurʾān fragments, Vat. Ar. 1606 is also written in Kufic calligraphy.<sup>69</sup> Levi della Vida studied the latter as well, and noted down its size, number of the lines, its sūrah and āyah knowledge.<sup>70</sup>

### 1.2. VI-VII/XII-XIII Centuries

Qurʾān manuscripts that date to these centuries are the copies predominantly written in maghribī script. On the manuscripts, text is written in dark brown ink, *ḥarakas* (vowel marks) are written in deep red ink while *shaddas* and *jazms* are written in blue ink. *Hamza* diacritics are written in orange ink. Āyah endings are in the shape of adorned circles. The words *ʿashr* (عشر), *ḥizb* (حزب) and *sajda* (سجدة) are written in the page margins in a decorative form. *Waqf* signs are not written through letters, instead, they are put down as gilt and decorated marks. Sūrah headings are also gilt and without *ḥarakas*.<sup>71</sup>

In Borg. Ar. 51, which is dated to the same range of centuries, *sajda* is written in a circle, aligned with the expression “سَجْدًا وَبِكَيْتًا” of 58<sup>th</sup> āyah of Sūrah Maryam. Signaling the āyahs of *sajda*, foregoing characteristic might be among the ancient examples of the technique that is still being used on today's *muṣḥafs*.

<sup>64</sup> Vatican Library, “Digital Collections: Manuscripts”, accessed: 31 October 2017, [http://digi.vatlib.it/view/MSS\\_Vat.ar.1605](http://digi.vatlib.it/view/MSS_Vat.ar.1605).

<sup>65</sup> François Déroche, *Qurʾāns of the Umayyads: A First Overview* (Leiden-Boston: Brill, 2014), 17. della Vida, *Frammenti Coranici in Carattere Cufico nella Biblioteca Vaticana*, 1-51.

<sup>67</sup> Vatican Library, “Digital Collections: Manuscripts”, accessed: 31 October 2017, [http://digi.vatlib.it/view/MSS\\_Vat.ar.1784](http://digi.vatlib.it/view/MSS_Vat.ar.1784).

<sup>68</sup> Vatican Library, “Digital Collections: Manuscripts”, accessed: 31 October 2017, [http://digi.vatlib.it/view/MSS\\_Vat.ar.1785](http://digi.vatlib.it/view/MSS_Vat.ar.1785).

<sup>69</sup> Vatican Library, “Digital Collections: Manuscripts”, accessed: 31 October 2017, [http://digi.vatlib.it/view/MSS\\_Vat.ar.1606](http://digi.vatlib.it/view/MSS_Vat.ar.1606).

<sup>70</sup> della Vida, *Frammenti Coranici in Carattere Cufico nella Biblioteca Vaticana*, 52-53.

<sup>71</sup> Vat. Ar. 210, 211, 212.

### 1.3. VII-VIII/XIII-XIV Centuries

The features that could be counted as the continuation of the previous century are seen in some manuscripts also dated to this century. Vat. Ar. 214 is inscribed in maghribī script. Dark brown ink is used for the text, dark red ink for *ḥarakas*, blue ink for *shaddas* and *jazms* and orange ink for *hamza* marks. In Vat. Ar. 710, the āyah endings are in a form of empty circles. Signs for *madda* and *waqf*, together with the expressions *juz'* and *'ashr* are written in red ink. There are pages on which *ḥizb* is in black (59b) and in red (89a) ink.

### 1.4. IX-X/XV-XVI Centuries

In Vat. Ar. 195, an Ottoman *muṣṣhaf*, two different signs indicating the āyah endings are used. These are three dots in red ink or form an inverse comma. The āyah numbers do not appear in the āyah endings. Besides, *waqf* signs are written in red ink. There are no decorations in above mentioned *muṣṣhaf*. *Sajda* signs are written in black ink at the end of the lines which hold the āyah. *Ḥizb* is in the margin of the page, in black. The sūrah headings appear in this *muṣṣhaf*, holding the name of sūrah, Meccan-Medinan knowledge and the number of āyahs. Positions of the Meccan-Medinan knowledge and the number of āyahs in the headings may change. The first word of the following page (*ta'qība*) is written at the end of the page. Pages are not identical to the beginnings and endings of *muṣṣhaf* we have today. The first page, for instance, starts with Sūrah al-Fātiḥa and ends with phrases, “آلَا إِنَّهُمْ هُمُ الْمُتَّقُونَ” which are seen in the beginning of 12<sup>th</sup> āyah of Sūrah al-Baqara, while the second page starts with the last expressions (وَلَكِنْ لَا يَشْعُرُونَ) of the same āyah. On the manuscript, āyah wordings can be seen distanced from the lines. For example, in the 245<sup>th</sup> āyah of Sūrah al-Baqara the line ends with “فَيُضَا”, a part of the word “فَيُضَاعَفُهُ”, and the line below starts with the words “لَهُ أَضْعَافًا كَثِيرَةً”. The part of the word, “عَفَهُ”, is added into out of the line.<sup>72</sup> In this manuscript, a further adding is made above the line: The phrase “يَالْقَيْسُطِ مِنْ” which is a part of 21<sup>st</sup> āyah of Sūrah Āl 'Imrān, is not placed into the line, but put between the words “يَأْمُرُونَ” and “النَّاسِ” right above the line.<sup>73</sup> These corrections are formed in the *muṣṣhaf* as a consequence of placing the parts that are incomplete due to scribal mistakes. They were written outside the line during the rectification process, owing to the lacking space in the line. The *muṣṣhaf* finishes with following phrases after Sūrah al-Nās: “وبلغ رسوله الكريم. ونحن على ذلك من” (203a). “الشاهدين. وبه مؤمنين. وعليه متوكلين”

Vat. Ar. 196-199 are the manuscripts with similar features and written in large maghribī script. They have sūrah headings holding sūrah names. The *ḥarakas* are written in red, *shadda* and *jazm* in blue while *hamza* is in orange. Āyah endings are gilded, yet the number of the āyahs is not contained. In Vat. Ar. 199, a peculiarity was noticed, in terms of its recitation. In this manuscript, the final part of 89<sup>th</sup> āyah of Sūrah az-Zukhruf “فَسَوْفَ يَغْلَبُونَ” is

<sup>72</sup> Vat. Ar. 195 (13a).

<sup>73</sup> Vat. Ar. 195 (16b).

written as “فَسَوْفَ تَعْلَمُونَ”.<sup>74</sup> Ibn ʿĀmir (d. 118/736) and Nāfiʿ (d. 169/785) are known to have read this part as “تَعْلَمُونَ فَسَوْفَ”.<sup>75</sup>

Another characteristic in Vat. Ar. 202 that attracts attention is the appearance of *alif madda* letter and signs on top of the text in red ink. For example, *alif* in the words “اصحاب” and “خلدون” is written above the words (1b) in the part “أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ” of the āyah 39 of Sūrah al-Baqara. In the same manuscript, phrases “وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ”, which are seen in the final part of āyah 102 of Sūrah al-Baqara, are erroneously not written on the 21<sup>st</sup> line inside the āyah, but placed into the relevant space at the end of the page (3a).

Vat. Ar. 1484 is a Qurʾānic manuscript of the largest size in the Library among the manuscripts we have examined. In this *muṣḥaf*, which is a Mamluk manuscript, the text is in black, *ḥarakas* are red, *shadda* and *jazms* are blue inked. The āyah endings are gilded. ʿAshr is written inside the circles in a decorated form in the margins, while *ḥizb* is gilded and as well placed in the margins. In sūrah headings are sūrah names, Meccan-Medinan knowledge and the number of āyahs, words and letters. The most notable feature of this *muṣḥaf* is that it mentions a number of exceptional āyahs indicating whether it’s Meccan or Medinan in the sūrah headings.

In the first page of Vat. Ar. 209, yet another manuscript dating to the same century, āyahs “إِنَّهُ لَفُرْقَانٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ” (al-Waqiʿa 56/77-79) are written in red ink, without the name and the number of sūrah (1a).

### 1.5. X-XI/XVI-XVII Centuries

The headings in Vat. Ar. 204 are written in red and in a script thicker than that of the text. The name of the sūrah, Meccan-Medinan knowledge and āyah number are given in sūrah headings. At the end of the page, the first word of the following page is given. This manuscript ends with phrases “تمت المصحف الشريف بعون الله الملك اللطيف”<sup>76</sup> (268b).

Vat. Ar. 217 is a manuscript that includes drawings. On the upper part of front cover of binding, two doors can be seen encircling the wordings “مزار خليل الرحمن”. In the center, there is a drawing in the shape of a big foot with phrase “طوبى لمن مس بها جبينه” written in it. In 27b, a drawing can be seen, depicting a path extending towards a mountain peak and a door at the end, with the phrase “جبل نور” on the left. “ميزان” appears on a scale in the upper right section of the rear cover of the binding. To the left of the latter, the word “صراط” is inscribed on a

<sup>74</sup> Vat. Ar. 199 (30b).

<sup>75</sup> al-Dānī, *Ki tāb al-taysir fī qurʾān al-sabʿa*, 2<sup>nd</sup> Edition, taṣḥīḥ: Otto Pretzl (Beirut: Dār al-Kitāb al-ʿArabī, 1984), 197.

<sup>76</sup> “This *Muṣḥaf-i Sharif* has been completed with the aid of Allah, the Almighty and the Graceful”.

road or on a bridge. In the center is a drawing in a shape of foot inside of which reads “مثال نعله”<sup>77</sup>.  
 “الكريمه”<sup>77</sup>.

Vat. Ar. 221 is an example implying that the āyahs which are mistakenly omitted could have been added into the page margins. Āyah 94<sup>th</sup> of Sūrah al-Baqara, “فَلْإِنْ كَانَتْ لَكُمْ الدَّارُ... الأجره عند الله خالصة من ذوب الناس فتمتموا الموت إن كنتم صادقين”, is written in the margin and taken into a frame (10b). Likewise, the missing part of the text in 31<sup>st</sup> āyah of Sūrah al-Māʾida, “...أخيه قال يا...”, is placed vertically into the margin, in red. This erratum is caused by the fact that the word “سؤاة” is attested twice in this āyah.

Vat. Ar. 230 is the manuscript in which the explanation for only one āyah is made on the outside of the frame that holds the Qurʾānic text. The commentary description is introduced for the phrase “وَمِنَ النَّاسِ” which appears in āyah 8<sup>th</sup> of Sūrah al-Baqara as: “ay allazīna kafarū” (2b).

In Vat. Ar. 548, a different expression is used for the *juzʿ*: “هذا هو جزو من كتاب القرآن” (1a).<sup>78</sup> Vat. Ar. 598 is the only manuscript that ends with *Falnama* (فال نامه قرآن مجید).<sup>79</sup> Vat. Ar. 708 concludes as: “صدق الله العظيم و بلغ رسوله الكريم و نحن على ذلك من الشاهدين والحمد لله رب العالمين”. Also *qunūt* prayers can be seen at the end of this manuscript.<sup>80</sup> At the end of the Vat. Ar. 222, *qunūt* prayers again appear in a similar manner.

Barb. Or. 28 is an exemplar showing that the āyah pieces which are omitted or misspelled in the text are put back afterwards, perhaps after having been read by someone else. The identified, corrected or reattached parts are written with a different script or hand. In āyah 152 of Sūrah Āl ʿImrān, sūrah ending is written in the text as “العالمين”; and this error is fixed scratching out the word “العالمين” and writing “المؤمنين” in the margin, outside the frame, with a different hand/script (33b). The āyah 17 of Sūrah al-Qamar, “وَلَقَدْ يَسْرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَيْلٌ مِنْ... مَدَكِر”, is not written in the text, instead, positioned vertically from top to bottom on the edge of the text, outside the frame, in a different script. The reason for this defect can be explained by the fact that the same phrase (“وَلَقَدْ يَسْرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَيْلٌ مِنْ مَدَكِر”) appears again on the same page, in 22<sup>nd</sup> āyah of the sūrah (266b). Yet another misspelling is seen in Vat. Ar. 207 (6b). As for the latter, in āyah “لَنَا مِمَّا نُنْبِتُ الْأَرْضِ” (al-Baqara 2/61), تنبت is written instead of تنبت and the former is corrected in the margin as تنبت.

In Barb. Or. 72, there is a difference in the sign of *sajda*. It is written in red in the last page of Sūrah al-Hajj, aligned with 77<sup>th</sup> āyah (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ... (167b)). Also a *khatm* prayer (the prayer text after the reading the Qurʾān from al-Fātiḥa

<sup>77</sup> Cf. Anzuini, *Imanoscritti Coranici*, 65.

<sup>78</sup> Cf. Anzuini, *Imanoscritti Coranici*, 95.

<sup>79</sup> Vat. Ar. 598 (312b-316b). Cf. Anzuini, *Imanoscritti Coranici*, 101.

<sup>80</sup> Cf. Anzuini, *Imanoscritti Coranici*, 104.

to al-Nās) appears at the end of this manuscript (299b-300b). This is the first manuscript among the others we studied, that a *khatm* prayer is observed.

There are āyah parts in a font larger than that of the current writings (in a way to cover two lines). In Vat. Ar. 500, for instance, the phrases “فَمَنْ أَظْلَمُ مِمَّنْ كَتَبَ عَلَى اللَّهِ” in the 32<sup>nd</sup> āyah of Sūrah az-Zumar<sup>81</sup> and “قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ” the 31<sup>st</sup> āyah of al-Dhāriyāt are written in a large and a thick script.<sup>82</sup>

In the sūrah headings of Qurʾān manuscript classified as Vat. Ar. 1597, there are detailed information on the number of āyahs, words and letters. To exemplify, “اياهاق ع اختلافها” is written in the heading of the Sūrah al-Nisāʾ. The Arabic letters in this explanation have a numeric value (*abjad*). According to the last-mentioned, the sūrah has 170 āyahs, the number of those which cause disagreement over whether they should be linked with the previous or the following āyah is two,<sup>83</sup> the number of the words is 3.745 and the number of the letters is 16.030.<sup>84</sup>

In 32a of Borg. Ar. 187, at the bottom left corner, the phrase “بلغ المقابلة” is written. Based on the latter, the manuscript can be sorted as a *muqabala* copy.

Other characteristics seen in the manuscripts from this period are as indicated below:

- Interior of the letters “ص، ف، ح، د، ك” in Vat. Ar. 218; “م، د، ك” in Barb. Or. 20; “ك” in Vat. Ar. 208’de, Barb. Or. 72 and 128 is red inked.
- In Barb. Or. 128, not only “حزب” is written in the margins, but also “نصف حزب، ربع حزب” can be seen in red.
- In Vat. Ar. 231<sup>85</sup> and Vat. Ar. 389<sup>86</sup>, the phrase “نصف القرآن باعتبار الايات” can be seen in red ink.
- In Borg. Ar. 184, *juzʾ* numbers are written also in digits. E.g. “١٢”.<sup>87</sup>

#### 1.6. XI-XII/XVII-XVIII Centuries

Vat. Ar. 1588 is a manuscript demonstrating that the āyah endings were kept written gilded and encompassed by a black circle, that *waqf* and *alifmadda* signs were still present and

<sup>81</sup> Vat. Ar. 500 (152b).

<sup>82</sup> Vat. Ar. 500 (181b).

<sup>83</sup> Elmalılı Muhammed Hamdi Yazır notes them to be the āyahs “44 (أَنْ تَصِلُوا السَّبِيلَ)” and 18 (عَذَابًا أَلِيمًا)”. Elmalılı, *Hak Dini Kurʾān Dili. Yeni Mealli Tefsîr* (Istanbul: Diyanet İşleri Başkanlığı, 2015), 3: 219.

<sup>84</sup> Anzuini explains “اختلافها” erroneously describing them as “the variants in Qurʾānic readings” (*la variante nelle letture coraniche*). Anzuini, *Imanoscritti Coranici*, 161.

<sup>85</sup> Vat. Ar. 231 (11a).

<sup>86</sup> Vat. Ar. 389 (111a).

<sup>87</sup> Borg. Ar. 184 (2a).

that the words *juz'*, *ashr*, *hizb*, and *khums* were still written in the margins in red ink at this period as well.

It is seen that the corrections are made on the manuscripts of this period as well. The part “قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا” of 59<sup>th</sup> āyah of Sūrah al-Baqara is not written in the text/line, instead, placed in the margin from top to bottom. This might be caused by the fact that the word *zalamū* is mentioned twice in the āyah. In fact, after the phrase “فَبَدَّلَ الَّذِينَ ظَلَمُوا”, the part following to second *zalamū* is written as “رَجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ”.<sup>88</sup> Yet another example is that the second “الْإِنْسَانُ” word, which appears in āyah 11<sup>th</sup> of Sūrah al-Isrā' (وَيَذُرْ وَيَذُرْ بِالْمَسْرِ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا) is omitted inadvertently from the line and added into the left, outside the frame, aligned with the āyah. It is shown after the word “وَكَانَ” with the sign “...”.<sup>89</sup> And the reason for this can be explained with that the word “الْإِنْسَانُ” is mentioned twice in the āyah.

Sūrah names, the count of āyahs, and the Meccan-Medinan knowledge can be seen in red-inked sūrah headings on the manuscripts from this period (Vat. Ar. 1591). And also at the end of the page, the initial word of the following page is shown (Vat. Ar. 1502).

Borg. Ar. 78, presents the signs “نصف حزب, ربع حزب” in red and in margin, in the same way as they were in the preceding period. At the end of this manuscript, Sūrah al-Fātiḥa (سورة الفاتحة الكتاب) is written after Sūrah al-Nās. The presence of Sūrah al-Fātiḥa at the end of the handwritten *muṣḥaf*s implies the practice of *khatm* (complete recitation of the Qur'ān) and it indicates that the reciter went back to beginning when a recitation is over.

In Borg. Ar. 879, the expression “نصف كلامه الله” is used in order to mark the half of *muṣḥaf*. It has been observed on this manuscript that the sūrah names in sūrah headings were misspelled inadvertently. E.g. Sūrah al-Ṭalāq is misspelled as Sūrah al-Ṭāriq (الطارق) (196a).

### 1.7. XII-XIII/XVIII-XIX Centuries

Due to its recency, the *muṣḥaf*s from this period have several characteristics in common with those we have today. For instance, Vat. Ar. 93 is a manuscript where *alif madda* and *waqf* signs are in red gilded circles without numerals and the pages are enclosed by a gilded frame. It also has *ta'qibas* at the end of pages and title pages decorated. The names of several sūrahs seem to be misspelled erroneously in this manuscript, as well: 65/Sūrah al-Ṭalāq is misspelled as 64/Sūrah at-Taghābun (279b), while 105/Sūrah al-Fil is written as 106/al-Quraish (304<sup>d</sup>).

Vat. Ar. 1616 features the following properties: Qur'ānic text is placed inside a gilded frame, *alif madda* and *waqf* signs are written in red ink. Its āyah endings are gilded with filled circles. The first word of the next page is written at the end of the page without *ḥaraka*. The

<sup>88</sup> Vat. Ar. 1588 (6b).

<sup>89</sup> Borg. Ar. 195 (4a).



expressions *ḥums*, *nişfal-juzʿ*, *ʿashr*, *ḥizb*, and *nişfal-ḥizb* are written in the margins in red ink. In some pages, the beginning of *juzʿ* is shown by a digit. The name of the *sūrah*, the number of *āyahs* and the Meccan-Medinan knowledge are given in the *sūrah* headings in white ink, inside a gilded frame. This manuscript ends with the phrases “ختم الكلام القديم” and the *khatm* prayer (331b-333a).

## 2. DIFFERENT SŪRAH NAMES IN QURʾĀNIC MANUSCRIPTS

The *sūrah* names in the *sūrah* headings might differ from their widely known names. Different names given to *sūrahs* in the manuscripts available in Vatican Library are given:

Number	Common Name of the Sūrah	The Name of Sūrah in the Manuscripts
1.	1/al-Fātiḥa	<i>Umm al-Qurʾān</i> <sup>90</sup>
2.	2/al-Māʿida	<i>al-ʿUqūd</i> <sup>91</sup>
3.	9/al-Tawba	<i>al-Barāʿa</i> <sup>92</sup>
4.	14/İbrāhīm	<i>al-Khalīl</i> <sup>93</sup>
5.	17/al-İsrāʿ	<i>Banī İsrāʿīl</i> <sup>94</sup> ; <i>asrā</i> <sup>95</sup>
6.	32/al-Sajda	<i>al-Kharīr</i> <sup>96</sup>
7.	34/Sabaʿ	<i>al-Sayyāḥūn</i> <sup>97</sup>
8.	35/Fāṭir	<i>al-Malāʾika</i> <sup>98</sup> ; <i>al-malīka</i> <sup>99</sup>
9.	40/al-Muʾmin	<i>Ghāfir</i> <sup>100</sup> ; <i>al-ṭawl</i> <sup>101</sup>
10.	41/Fuṣṣilat	<i>Sajda</i> <sup>102</sup>
11.	42/al-Shūrā	<i>ʿAyn sīn qāf</i> <sup>103</sup> ; <i>ḥā mīm ʿayn sīn qāf</i> <sup>104</sup>

<sup>90</sup> Borg. Ar. 879 (1a). al-Suyūṭī, *al-Itqān fī ʿulūm al-Qurʾān*, ed. Markaz al-Dirāsā al-Qurʾāniyya (Medina: Mujammaʿ al-Malik Faḥd li-Ṭībaʿā al-Muṣḥaf al-Sharīf, nd.), 2: 350.

<sup>91</sup> Barb. Or. 72 (71a). al-Suyūṭī, *al-Itqān*, 2: 356.

<sup>92</sup> Vat. Ar. 895 (117b). al-Suyūṭī, *al-Itqān*, 2: 357.

<sup>93</sup> Borg. Ar. 64 (135a).

<sup>94</sup> Vat. Ar. 204 (?); Vat. Ar. 206 (136a); Vat. Ar. 389 (95b); Vat. Ar. 598 (142a); Vat. Ar. 884 (227b); Vat. Ar. 931 (142a); Vat. Ar. 935 (189b); Vat. Ar. 1050 (215b); Vat. Ar. 1588 (161b). al-Suyūṭī, *al-Itqān*, 2: 359.

<sup>95</sup> Barb. Or. 72 (138b).

<sup>96</sup> Borg. Ar. 61 (178a).

<sup>97</sup> Barb. Or. 90 (271b).

<sup>98</sup> Vat. Ar. 204 (?); Vat. Ar. 389 (134b); Vat. Ar. 884 (363a); Vat. Ar. 931 (218a); Vat. Ar. 1484 (242b); Vat. Ar. 1588 (249a); Vat. Ar. 1616 (235a); Barb. Or. 91 (187b); Borg. Ar. 879 (288a). al-Suyūṭī, *al-Itqān*, 2: 361.

<sup>99</sup> Vat. Ar. 1502 (249a).

<sup>100</sup> Vat. Ar. 934 (227a); Vat. Ar. 1484 (262a); Vat. Ar. 1597 (189b). al-Suyūṭī, *al-Itqān*, 2: 362.

<sup>101</sup> Vat. Ar. 1502 (269b); Vat. Ar. 1616 (253a). al-Suyūṭī, *al-Itqān*, 2: 362.

<sup>102</sup> Vat. Ar. 389 (156b); Vat. Ar. 1484 (267?); Vat. Ar. 1588 (271b); Vat. Ar. 1591 (207b); Vat. Ar. 1616 (257b); Barb. Or. 96 (205a). al-Suyūṭī, *al-Itqān*, 2: 362.

<sup>103</sup> Vat. Ar. 1591 (311b). al-Sakhāwī, *Jamāl al-qurrāʿ wa kanāl al-iqrāʿ*, ed. ʿAlī Ḥusayn al-Bawwāb (Makka: Maktaba al-Turāth, 1987), 1: 37.

652 | Gözeler, Esra. A Study on Qur'ān Manuscripts in the Vatican Library ...

Number	Common Name of the Sūrah	The Name of Sūrah in the Manuscripts
12.	45/al-Jāthiya	<i>al-Sharī'a</i> <sup>105</sup>
13.	47/Muḥammad	<i>Qital</i> <sup>106</sup>
14.	58/al-Mujādala	<i>Jādala</i> <sup>107</sup> ; <i>qad sami'a</i> <sup>108</sup>
15.	60/al-Mumtaḥana	<i>al-Imtiḥān</i> <sup>109</sup> ; <i>al-mawadda</i> <sup>110</sup>
16.	63/al-Munāfiqūn	<i>Munāfiqīn</i> <sup>111</sup>
17.	68/al-Qalam	<i>Nūn</i> <sup>112</sup> ; <i>nūn wa qalam</i> <sup>113</sup> ; <i>nūn wa'l-qalam</i> <sup>114</sup>
18.	70/al-Ma'ārij	<i>Sa'ala</i> <sup>115</sup> ; <i>sa'ala sā'ilun</i> <sup>116</sup>
19.	76/al-Insān	<i>al-Dahr</i> <sup>117</sup> ; <i>dahr</i> <sup>118</sup> ; <i>hal atā</i> <sup>119</sup> ; <i>[hal atā] 'alā</i> <sup>120</sup> ; <i>salāsila</i> <sup>121</sup>
20.	77/al-Mursalāt	<i>al-ʿUrf</i> <sup>122</sup>
21.	78/al-Naba'	<i>Yatasā'alūn</i> <sup>123</sup>
22.	80/ʿAbasa	<i>al-A'mā</i> <sup>124</sup>
23.	81/al-Takwīr	<i>Kuwwirat</i> <sup>125</sup> ; <i>al-kuwwirat</i> <sup>126</sup> ; <i>al-ʿishār</i> <sup>127</sup> ; <i>idha'sh-shamsu kuwwirat</i> <sup>128</sup>

<sup>104</sup> Barb. Or. 71 (242b).

<sup>105</sup> Borg. Ar. 64 (269a). al-Suyūṭī, *al-Itqān*, 2: 362.

<sup>106</sup> Vat. Ar. 230 (259a); Vat. Ar. 1484 (284b); Vat. Ar. 1588 (287b). al-Suyūṭī, *al-Itqān*, 2: 362.

<sup>107</sup> Vat. Ar. 231 (351b).

<sup>108</sup> Vat. Ar. 890 (85a).

<sup>109</sup> Vat. Ar. 934 (262b); Vat. Ar. 935 (380b). al-Suyūṭī, *al-Itqān*, 2: 363.

<sup>110</sup> Borg. Ar. 61 (234b). al-Sakhāwī, *Jamāl al-qurrā'*, 1: 37; al-Suyūṭī, *al-Itqān*, 2: 363.

<sup>111</sup> Barb. Or. 128 (216b).

<sup>112</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (366b); Vat. Ar. 711 (253a); Vat. Ar. 939 (134a); Barb. Or. 91 (243a); Barb. Or. 128 (220b). al-Sakhāwī, *Jamāl al-qurrā'*, 1: 38.

<sup>113</sup> Vat. Ar. 206 (276b).

<sup>114</sup> Vat. Ar. 934 (269b); Barb. Or. 71 (286a).

<sup>115</sup> Vat. Ar. 209 (31a); Vat. Ar. 884 (482b). al-Suyūṭī, *al-Itqān*, 2: 366.

<sup>116</sup> Vat. Ar. 230 (294b); Vat. Ar. 934 (271a).

<sup>117</sup> Vat. Ar. 195 (194b); Vat. Ar. 206 (284b); Vat. Ar. 224 (25b); Vat. Ar. 598 (298a); Vat. Ar. 710 (163a); Vat. Ar. 1588 (326a); Vat. Ar. 1616 (315a); Barb. Or. 91 (249b); Barb. Or. 96 (266a); Borg. Ar. 61 (247a); Borg. Ar. 879 (386b); Ross. 869 (299b).

<sup>118</sup> Vat. Ar. 711 (262a).

<sup>119</sup> Vat. Ar. 934 (275b).

<sup>120</sup> Barb. Or. 71 (294a).

<sup>121</sup> Vat. Ar. 890 (107b).

<sup>122</sup> Vat. Ar. 890 (108b).

<sup>123</sup> Barb. Or. 16 (47b).

<sup>124</sup> Vat. Ar. 195 (197a); Barb. Or. 71 (297b); Borg. Ar. 61 (250b); Ross. 869 (304a).

<sup>125</sup> Vat. Ar. 204 (259b); Vat. Ar. 931 (296a); Vat. Ar. 1502 (345b); Barb. Or. 71 (298a).

<sup>126</sup> Vat. Ar. 206 (288b); Vat. Ar. 227 (35a); Vat. Ar. 231 (382a); Vat. Ar. 1616 (319b).

Number	Common Name of the Sūrah	The Name of Sūrah in the Manuscripts
24.	82/al-İnfiṭār	<i>İnfaṭarat</i> <sup>129</sup> ; <i>al-faṭarat</i> <sup>130</sup>
25.	83/al-Muṭaffifīn	<i>Tatfif</i> <sup>131</sup> ; <i>al-tatfif</i> <sup>132</sup> ; <i>al-abrār</i> <sup>133</sup>
26.	84/al-İnshiqāq	<i>İnshaqqat</i> <sup>134</sup>
27.	87/al-Aʿlā	<i>Sabbiḥ</i> <sup>135</sup>
28.	91/al-Shams	<i>al-Shams wa ḍu ḥāha</i> <sup>136</sup> ; <i>waʿl-layli idhā yaghshā</i> <sup>137</sup>
29.	92/al-Layl	<i>İdhā yaghshā</i> <sup>138</sup>
30.	94/al-İnshirāḥ	<i>Alam nashraḥ</i> <sup>139</sup> ; <i>nashraḥ</i> <sup>140</sup> ; <i>sharḥ</i> <sup>141</sup>
31.	96/al-ʿAlaq	<i>İqra</i> <sup>142</sup> ; <i>al-qalam</i> <sup>143</sup> ; <i>iqraʿ bi-smi rabbika</i> <sup>144</sup>
32.	98/al-Bayyina	<i>al-Qayyima</i> <sup>145</sup> ; <i>lam yaku n</i> <sup>146</sup> ; <i>al-qiyama</i> <sup>147</sup> ; <i>qayyima</i> <sup>148</sup>
33.	99/al-Zalzala	<i>al-Zulzilat</i> <sup>149</sup> ; <i>idhā zulzilat</i> <sup>150</sup> ; <i>zulzilat</i> <sup>151</sup> ; <i>al-zalzala</i> <sup>152</sup>

<sup>127</sup> Vat. Ar. 711 (266b).

<sup>128</sup> Vat. Ar. 1484 (334b). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>129</sup> Vat. Ar. 204 (259b); Vat. Ar. 206 (289a); Vat. Ar. 931 (296b). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>130</sup> Vat. Ar. 1616 (320b).

<sup>131</sup> Vat. Ar. 209 (47b).

<sup>132</sup> Vat. Ar. 931 (297a); Vat. Ar. 1588 (331a); Borg. Ar. 61 (252a); Ross. 869 (305b). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>133</sup> Vat. Ar. 890 (112a).

<sup>134</sup> Vat. Ar. 204 (261a); Vat. Ar. 206 (290a); Vat. Ar. 1616 (321b). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>135</sup> Vat. Ar. 934 (281a); Vat. Ar. 1484 (338a).

<sup>136</sup> Vat. Ar. 710 (169b).

<sup>137</sup> Vat. Ar. 934 (282b).

<sup>138</sup> Vat. Ar. 206 (293a).

<sup>139</sup> Vat. Ar. 204 (264b); Vat. Ar. 230 (311b); Vat. Ar. 231 (389b); Vat. Ar. 598 (307b); Vat. Ar. 709 (412a); Vat. Ar. 935 (417b); Vat. Ar. 1484 (342a); Vat. Ar. 1502 (352b); Vat. Ar. 1588 (335a); Vat. Ar. 1597 (244b); Barb. Or. 72 (297b); Barb. Or. 96 (276a); Ross. 869 (309b).

Vat. Ar. 206 (294a).

<sup>140</sup> Vat. Ar. 223 (19a).

<sup>141</sup> Vat. Ar. 206 (294b); Barb. Or. 72 (298a). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>142</sup> Vat. Ar. 231 (390a); Vat. Ar. 1484 (342b); Barb. Or. 96 (276b); Barb. Or. 128 (234b); Ross. 869 (310a). al-Sakhāwī, *Jamāl al-qurrāʿ*, 1: 38.

<sup>143</sup> Vat. Ar. 934 (283b).

<sup>144</sup> Vat. Ar. 195 (201b).

<sup>145</sup> Vat. Ar. 204 (265b); Vat. Ar. 230 (312b); Vat. Ar. 934 (284a); Vat. Ar. 1502 (353b); Barb. Or. 96 (277a). al-Suyūṭī, *al-Itqān*, 2: 366.

<sup>146</sup> Vat. Ar. 224 (43b).

<sup>147</sup> Vat. Ar. 598 (308b); Vat. Ar. 710 (171a); Vat. Ar. 935 (419a). al-Suyūṭī, *al-Itqān*, 2: 366.

<sup>148</sup> Vat. Ar. 204 (?).

<sup>149</sup> Vat. Ar. 598 (309a).

Number	Common Name of the Sūrah	The Name of Sūrah in the Manuscripts
34.	102/al-Takāthur	<i>al-Hākum</i> <sup>153</sup> ; <i>al-makābir</i> <sup>154</sup> ; <i>al-ḳabr</i> <sup>155</sup>
35.	104/al-Humaza	<i>Lumaza</i> <sup>156</sup>
36.	107/al-Māʿūn	<i>al-Dīn</i> <sup>157</sup> ; <i>miṣkīn</i> <sup>158</sup>
37.	110/al-Naṣr	<i>al-Faṭḥ</i> <sup>159</sup>
38.	111/al-Masad	<i>Lahab</i> <sup>160</sup> ; <i>masad</i> <sup>161</sup> ; <i>al-ḥaṭab</i> <sup>162</sup> ; <i>Abī Lahab</i> <sup>163</sup>
39.	112/al-Ikhlāṣ	<i>Tawḥīd</i> <sup>164</sup>

Notwithstanding that the sūrah names are accepted to be unalterable, some sūrahs have been observed to have multiple names according to reports from *tafsīr*, *ʿulūm al-Qurʾān* and hadith sources. In the manuscripts that we have examined, 39 sūrahs appear with unusual names. Moreover, the other names of the sūrahs are also mentioned in the headings. To exemplify, in Vat. Ar. 1588 (XI-XII/XVII-XVIII centuries), the name of the Sūrah Fuṣṣilat is written as Sūrah al-Sajda with the phrase “و تسمى بفصلت و حم تنزيل” in the heading.<sup>165</sup>

One possible interpretation concerning the different names used for sūrahs given in the table above is that Sūrah al-Fātiḥa, which al-Suyūṭī (d. 911/1505) said “he encountered its more than twenty names”,<sup>166</sup> has been only once set down as *umm al-Qurʾān*.

In the sources, *al-khalīl* is not among the names given to Sūrah Ibrāhīm. This word is not even mentioned in Sūrah Ibrāhīm. In fact, the word *al-khalīl* is only seen in the āyah 125 of Sūrah al-Nisāʾ (وَإِذْ أَخَذَ اللَّهُ مِنْ آبَائِهِمْ ذُرِّيَّتَهُمْ أَيُّهَا) as an epithet to the Prophet Abraham. The sūrah’s having this name might rest upon the last-mentioned āyah that depicts the Prophet Abraham to be “befriended” by Allah.

<sup>151</sup> Vat. Ar. 1616 (328a); Ross. 869 (311a). al-Sakhāwī, *Jamāl al-qurrāʾ*, 1: 38.

<sup>152</sup> Borg. Ar. 64 (326b). al-Sakhāwī, *Jamāl al-qurrāʾ*, 1: 38.

<sup>153</sup> Vat. Ar. 934 (284b). al-Sakhāwī, *Jamāl al-qurrāʾ*, 1: 38.

<sup>154</sup> Vat. Ar. 223 (23b).

<sup>155</sup> Vat. Ar. 890 (120a).

<sup>156</sup> Vat. Ar. 204 (267a); Vat. Ar. 709 (415a).

<sup>157</sup> Vat. Ar. 206 (296b); Vat. Ar. 1597 (247a); Barb. Or. 28 (307b); Barb. Or. 71 (306b); Barb. Or. 96 (278b); Borg. Ar. 64 (328a). al-Suyūṭī, *al-Itqān*, 2: 367.

<sup>158</sup> Borg. Ar. 61 (258b).

<sup>159</sup> Ross. 869 (312b).

<sup>160</sup> Vat. Ar. 202 (77a); Barb. Or. 72 (298b).

<sup>161</sup> Vat. Ar. 204 (268a); Vat. Ar. 230 (315a); Borg. Ar. 64 (329a). al-Suyūṭī, *al-Itqān*, 2: 367.

<sup>162</sup> Vat. Ar. 709 (416b).

<sup>163</sup> Vat. Ar. 931 (305a).

<sup>164</sup> Vat. Ar. 890 (121a); Ross. 869 (312b).

<sup>165</sup> Vat. Ar. 1588 (271b).

<sup>166</sup> al-Suyūṭī, *al-Itqān*, 2: 349.

In Borg. Ar. 61 (XI/XVII), Sūrah al-Sajda was set down as *surah al-ḥarīr*.<sup>167</sup> The latter is not cited among the unalterable names of the Sūrah al-Sajda. The infinitive form of the verb “*kharra*”, which is mentioned in the expression “*خَرُّوا سُجَّدًا* (they fall down in prostration)” from the 15<sup>th</sup> āyah of the sūrah, is set as the name of the sūrah.

In Barb. Or. 90 (X/XVI), name of the Sūrah Sabaʾ is set down as *al-sayyāhūn*. This word is not included in sources as the name of the sūrah. In the 18<sup>th</sup> āyah of the sūrah, the Saba people are ordained to “travel night and day in safety (*وَقَدَّرْنَا فِيهَا السَّيْرَ سَيْرًا لَيْلًا نَهَارًا آمِنِينَ*)”; while in its 19<sup>th</sup> āyah, the people are depicted saying “Our Lord, lengthen the distance between our journeys (*فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا*)”. Pursuant to these āyahs, the sūrah may have been named the way mentioned above.

The name of the Sūrah al-Mujādala is written with *jādala*, the past form (*māḍī*) of the verb *tujādilu* (*muḍāri*-present), which appears in the first āyah. This usage has not been found in the sources.

In the first āyah of the Sūrah al-Munāfiqūn, both the words *al-munāfiqūn* (*marfūʿ*-indicative) and *al-munāfiqīn* (*manṣūb*-subjunctive) can be seen. The name of the sūrah is written as to the second usage seen in the āyah.

*Al-ʿishār* (pregnant she-camels), one of the names of Sūrah al-Takwīr, has not been attested in the sources as a name given to the sūrah. This word, which appears once in the Qurʾān, is used in the fourth āyah of sūrah: “*وَإِذَا الْعِشَارُ عُطِّلَتْ*”.

*Waʾl-layli idhā yaghshā*, one of the names given to the Sūrah al-Shams, is its fourth āyah and this use has not been found in the sources. The names of the Sūrah al-Humaza as *lumaza*, Sūrah al-Māʿūn as *miskīn*, Sūrah al-Isrāʾ as *asrā*, Sūrah al-Takāthur as *al-maqābir* and *al-qabr*; Sūrah al-Insān as *salāsīlā*, which is mentioned in its fourth āyah; Sūrah al-Muṭaffifīn as *al-abrār*, which is a word used in its 18<sup>th</sup> and 22<sup>nd</sup> āyahs, are not seen in the classical sources.

### 3. MECCAN-MEDINAN KNOWLEDGE IN QURʾĀNIC MANUSCRIPTS

In the sūrah headings of the Qurʾānic manuscripts that we have examined, there are annotations giving information on whether the sūrahs are Meccan or Medinan. However, not every manuscript possesses this feature. And even in the manuscripts featuring it, not every sūrah has this Meccan-Medinan knowledge in its heading. On the other hand, there are manuscripts that present detailed Meccan-Medinan knowledge as well. The different specifications contained in the manuscripts are presented in the table below:

<sup>167</sup> This word is written as “*الحري*” in the manuscript erroneously.

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
1/al-Fātiḥa	Meccan <sup>168</sup>	Medinan <sup>169</sup>
2/al-Baqara	Meccan <sup>170</sup>	Medinan <sup>171</sup>
3/Āl 'Imrān	Meccan <sup>172</sup>	Medinan <sup>173</sup>
4/al-Nisā	Meccan <sup>174</sup>	Medinan <sup>175</sup>
5/al-Mā'idā	Meccan <sup>176</sup>	Medinan <sup>177</sup>
6/al-An'ām	Meccan <sup>178</sup>	-
7/al-A'rāf	Meccan <sup>179</sup>	Medinan <sup>180</sup>
8/al-Anfāl	Meccan <sup>181</sup>	Medinan <sup>182</sup>
9/al-Tawba	Meccan <sup>183</sup>	Medinan <sup>184</sup>

<sup>168</sup> Vat. Ar. 195 (1b); Vat. Ar. 206 (1b); Vat. Ar. 207 (318b); Vat. Ar. 207 (60b); Vat. Ar. 221 (1b); Vat. Ar. 931 (1b); Vat. Ar. 935 (1b); Vat. Ar. 1502 (2b); Barb. Or. 91 (1b); Borg. Ar. 263 (1b).

<sup>169</sup> Vat. Ar. 195 (1b); Vat. Ar. 203 (1b); Vat. Ar. 1502 (2b).

<sup>170</sup> Vat. Ar. 195 (1b); Vat. Ar. 598 (2a); Vat. Ar. 935 (2a); Vat. Ar. 939 (1a).

<sup>171</sup> Vat. Ar. 931 (2a); Vat. Ar. 1502 (3a); Vat. Ar. 1616 (2a); Borg. Ar. 263 (2a); Borg. Ar. 879 (2b).

<sup>172</sup> Vat. Ar. 935 (34a); Vat. Ar. 1591 (26b); Vat. Ar. 1597 (35a); Barb. Or. 91 (22a); Borg. Ar. 263 (30a).

<sup>173</sup> Vat. Ar. 195 (16a); Vat. Ar. 203 (19b); Vat. Ar. 204 (?); Vat. Ar. 230 (27a); Vat. Ar. 231 (32a); Vat. Ar. 895 (15a); Vat. Ar. 931 (26a); Vat. Ar. 934 (27b); Vat. Ar. 939 (12a); Vat. Ar. 1484 (27a); Vat. Ar. 1502 (28b); Vat. Ar. 1588 (30a); Vat. Ar. 1616 (27b); Barb. Or. 71 (25b); Barb. Or. 128 (19a); Borg. Ar. 61 (21a); Borg. Ar. 64 (27a); Borg. Ar. 879 (33a).

<sup>174</sup> Barb. Or. 91 (33b).

<sup>175</sup> Vat. Ar. 202 (12b); Vat. Ar. 203 (30a); Vat. Ar. 204 (?); Vat. Ar. 230 (41b); Vat. Ar. 231 (49b); Vat. Ar. 389 (26a); Vat. Ar. 895 (36b); Vat. Ar. 931 (39a); Vat. Ar. 934 (42b); Vat. Ar. 939 (18a); Vat. Ar. 1484 (42a); Vat. Ar. 1502 (42b); Vat. Ar. 1588 (45b); Vat. Ar. 1616 (41b); Barb. Or. 71 (39b); Barb. Or. 96 (26b).

<sup>176</sup> Vat. Ar. 202 (17a); Barb. Or. 91 (46a).

<sup>177</sup> Vat. Ar. 195 (33b); Vat. Ar. 204 (?); Vat. Ar. 230 (56b); Vat. Ar. 231 (68b); Vat. Ar. 389 (39b); Vat. Ar. 895 (59a); Vat. Ar. 931 (54a); Vat. Ar. 934 (57b); Vat. Ar. 939 (25b); Vat. Ar. 1484 (58a); Vat. Ar. 1502 (58b); Vat. Ar. 1588 (62a); Vat. Ar. 1597 (54b); Vat. Ar. 1616 (57b); Borg. Ar. 61 (45a); Borg. Ar. 64 (26b).

<sup>178</sup> Vat. Ar. 195 (41a); Vat. Ar. 202 (21a); Vat. Ar. 204 (?); Vat. Ar. 231 (83a); Vat. Ar. 931 (65a); Vat. Ar. 934 (68b); Vat. Ar. 939 (31a); Vat. Ar. 1484 (69b); Vat. Ar. 1502 (69b); Vat. Ar. 1588 (74b); Vat. Ar. 1616 (69b); Barb. Or. 71 (66a); Barb. Or. 91 (55a); Barb. Or. 128 (49b); Borg. Ar. 61 (54a); Borg. Ar. 64 (68a).

<sup>179</sup> Vat. Ar. 195 (48b); Vat. Ar. 202 (24b); Vat. Ar. 204 (?); Vat. Ar. 230 (78b); Vat. Ar. 231 (98a); Vat. Ar. 931 (76a); Vat. Ar. 934 (80b); Vat. Ar. 939 (37a); Vat. Ar. 1502 (83a); Vat. Ar. 1588 (87b); Vat. Ar. 1597 (70b); Vat. Ar. 1616 (82b); Barb. Or. 71 (78a); Barb. Or. 91 (65a); Barb. Or. 128 (58a); Borg. Ar. 64 (80a).

<sup>180</sup> Vat. Ar. 1588 (87b).

<sup>181</sup> Vat. Ar. 231 (115a); Vat. Ar. 1588 (102b); Barb. Or. 91 (76a).

<sup>182</sup> Vat. Ar. 195 (57b); Vat. Ar. 204 (?); Vat. Ar. 230 (92a); Vat. Ar. 389 (53b); Vat. Ar. 931 (89b); Vat. Ar. 934 (94a); Vat. Ar. 939 (43b); Vat. Ar. 1484 (98b); Vat. Ar. 1502 (97b); Vat. Ar. 1588 (102b); Vat. Ar. 1597 (80b); Vat. Ar. 1616 (97a); Barb. Or. 71 (92a); Borg. Ar. 61 (75b); Borg. Ar. 64 (93b).

<sup>183</sup> Vat. Ar. 231 (121a); Vat. Ar. 1588 (108a); Barb. Or. 91 (80a).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
10/Yūnus	Meccan <sup>185</sup>	Medinan <sup>186</sup>
11/Hūd	Meccan <sup>187</sup>	Medinan <sup>188</sup>
12/Yūsuf	Meccan <sup>189</sup>	-
13/al-Raʿd	Meccan <sup>190</sup>	Medinan <sup>191</sup>
14/Ibrāhīm	Meccan <sup>192</sup>	-
15/al-Hijr	Meccan <sup>193</sup>	Medinan <sup>194</sup>
16/al-Naḥl	Meccan <sup>195</sup>	Medinan <sup>196</sup>

<sup>184</sup> Vat. Ar. 204 (?); Vat. Ar. 230 (96b); Vat. Ar. 389 (58b); Vat. Ar. 931 (94b); Vat. Ar. 934 (99a); Vat. Ar. 939 (46a); Vat. Ar. 1484 (104a); Vat. Ar. 1502 (103a); Vat. Ar. 1597 (84a); Vat. Ar. 1616 (102b); Barb. Or. 71 (96b); Barb. Or. 96 (76b); Barb. Or. 128 (72a); Borg. Ar. 64 (99a); Borg. Ar. 879 (124a).

<sup>185</sup> Vat. Ar. 195 (68a); Vat. Ar. 931 (104b); Vat. Ar. 934 (148b); Vat. Ar. 939 (51a); Vat. Ar. 1484 (115a); Vat. Ar. 1502 (114a); Vat. Ar. 1588 (118b); Vat. Ar. 1597 (91b); Vat. Ar. 1616 (113b); Barb. Or. 71 (106a); Barb. Or. 91 (88b); Borg. Ar. 64 (109b); Borg. Ar. 879 (137b).

<sup>186</sup> Vat. Ar. 230 (106b).

<sup>187</sup> Vat. Ar. 195 (72b); Vat. Ar. 202 (33a); Vat. Ar. 204 (?); Vat. Ar. 231 (142a); Vat. Ar. 389 (65a); Vat. Ar. 895 (143a); Vat. Ar. 931 (111b); Vat. Ar. 934 (106b); Vat. Ar. 939 (54b); Vat. Ar. 1050 (168a); Vat. Ar. 1484 (123a); Vat. Ar. 1502 (121b); Vat. Ar. 1588 (126b); Vat. Ar. 1597 (96b); Vat. Ar. 1616 (121a); Barb. Or. 71 (113a).

<sup>188</sup> Vat. Ar. 1588 (126b).

<sup>189</sup> Vat. Ar. 195 (77b); Vat. Ar. 202 (35b); Vat. Ar. 204 (?); Vat. Ar. 231 (151b); Vat. Ar. 895 (152b); Vat. Ar. 931 (118b); Vat. Ar. 934 (113a); Vat. Ar. 939 (58a); Vat. Ar. 1050 (179a); Vat. Ar. 1484 (131b); Vat. Ar. 1502 (130a); Vat. Ar. 1588 (134?); Vat. Ar. 1597 (102a); Vat. Ar. 1616 (122b); Barb. Or. 71 (120a); Borg. Ar. 64 (124b).

<sup>190</sup> Vat. Ar. 195 (82b); Vat. Ar. 202 (38b); Vat. Ar. 204 (?); Vat. Ar. 230 (126b); Vat. Ar. 231 (159b); Vat. Ar. 389 (69b); Vat. Ar. 934 (119b); Vat. Ar. 939 (61a); Vat. Ar. 1050 (189b); Vat. Ar. 1484 (139a); Vat. Ar. 1502 (138a); Vat. Ar. 1588 (142b); Barb. Or. 71 (126b); Barb. Or. 91 (107a).

<sup>191</sup> Vat. Ar. 598 (125a); Vat. Ar. 709 (168a); Vat. Ar. 895 (161a); Vat. Ar. 931 (125b); Vat. Ar. 1597 (107a); Vat. Ar. 1616 (136a); Borg. Ar. 64 (131b).

<sup>192</sup> Vat. Ar. 195 (84b); Vat. Ar. 202 (39a); Vat. Ar. 204 (?); Vat. Ar. 231 (163b); Vat. Ar. 389 (72b); Vat. Ar. 931 (128b); Vat. Ar. 934 (112b); Vat. Ar. 939 (63a); Vat. Ar. 1050 (194b); Vat. Ar. 1484 (143a); Vat. Ar. 1502 (142b); Vat. Ar. 1588 (146b); Vat. Ar. 1597 (109b); Vat. Ar. 1616 (139b); Barb. Or. 71 (130a); Borg. Ar. 64 (135a).

<sup>193</sup> Vat. Ar. 195 (87a); Vat. Ar. 204 (?); Vat. Ar. 230 (133a); Vat. Ar. 231 (167b); Vat. Ar. 389 (76b); Vat. Ar. 931 (132a); Vat. Ar. 934 (126a); Vat. Ar. 939 (65a); Vat. Ar. 1050 (199b); Vat. Ar. 1484 (146b); Vat. Ar. 1502 (145b); Vat. Ar. 1588 (150a); Vat. Ar. 1597 (112a); Vat. Ar. 1616 (142b); Barb. Or. 71 (133a); Barb. Or. 91 (112b); Barb. Or. 96 (118b); Borg. Ar. 64 (138b); Borg. Ar. 879 (173b); Ross. 869 (135a).

<sup>194</sup> Vat. Ar. 1588 (150a).

<sup>195</sup> Vat. Ar. 195 (88b); Vat. Ar. 204 (?); Vat. Ar. 231 (171a); Vat. Ar. 389 (78b); Vat. Ar. 895 (174b); Vat. Ar. 931 (134b); Vat. Ar. 934 (128a); Vat. Ar. 939 (66a); Vat. Ar. 1050 (204a); Vat. Ar. 1484 (150a); Vat. Ar. 1502 (149a); Vat. Ar. 1588 (153a); Vat. Ar. 1597 (114a); Vat. Ar. 1616 (145b); Barb. Or. 71 (135b); Barb. Or. 91 (115a); Barb. Or. 128 (102b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
17/al-Isrā'	Meccan <sup>197</sup>	Medinan <sup>198</sup>
18/al-Kahf	Meccan <sup>199</sup>	-
19/Maryam	Meccan <sup>200</sup>	-
20/Ṭāhā	Meccan <sup>201</sup>	Medinan <sup>202</sup>
21/al-Anbiyā'	Meccan <sup>203</sup>	Medinan <sup>204</sup>
22/al-Ḥajj	Meccan <sup>205</sup>	Medinan <sup>206</sup>
23/al-Mur'minūn	Meccan <sup>207</sup>	Medinan <sup>208</sup>
24/al-Nūr	Meccan <sup>209</sup>	Medinan <sup>210</sup>

<sup>196</sup> Vat. Ar. 1588 (153a).

<sup>197</sup> Vat. Ar. 195 (93a); Vat. Ar. 204 (?); Vat. Ar. 931 (142a); Vat. Ar. 934 (135a); Vat. Ar. 939 (70a); Vat. Ar. 1050 (215b); Vat. Ar. 1484 (158a); Vat. Ar. 1502 (157b); Vat. Ar. 1588 (161b); Vat. Ar. 1597 (119b).

<sup>198</sup> Vat. Ar. 1588 (161b).

<sup>199</sup> Vat. Ar. 195 (97a); Vat. Ar. 202 (44a); Vat. Ar. 204 (?); Vat. Ar. 231 (188a); Vat. Ar. 389 (92a); Vat. Ar. 931 (147b); Vat. Ar. 934 (150b); Vat. Ar. 1050 (226a); Vat. Ar. 1484 (165a); Vat. Ar. 1502 (164b); Vat. Ar. 1588 (169a); Vat. Ar. 1597 (124a); Vat. Ar. 1616 (159b); Barb. Or. 91 (125b); Barb. Or. 128 (112b); Borg. Ar. 64 (156a).

<sup>200</sup> Vat. Ar. 195 (101a); Vat. Ar. 202 (46b); Vat. Ar. 204 (?); Vat. Ar. 231 (195b); Vat. Ar. 389 (98a); Vat. Ar. 931 (153b); Vat. Ar. 934 (156b); Vat. Ar. 1484 (171a); Vat. Ar. 1502 (171b); Vat. Ar. 1588 (176?); Vat. Ar. 1597 (128b); Vat. Ar. 1616 (166a); Barb. Or. 71 (154a); Barb. Or. 96 (133b).

<sup>201</sup> Vat. Ar. 195 (104a); Vat. Ar. 204 (?); Vat. Ar. 231 (200b); Vat. Ar. 389 (102a); Vat. Ar. 931 (157a); Vat. Ar. 934 (160a); Vat. Ar. 939 (77a); Vat. Ar. 1050 (242b); Vat. Ar. 1484 (175a); Vat. Ar. 1502 (175b); Vat. Ar. 1588 (180a); Vat. Ar. 1597 (131b); Vat. Ar. 1616 (169b); Barb. Or. 71 (157b); Borg. Ar. 64 (166b).

<sup>202</sup> Vat. Ar. 598 (159a).

<sup>203</sup> Vat. Ar. 195 (107b); Vat. Ar. 204 (?); Vat. Ar. 230 (162b); Vat. Ar. 231 (207a); Vat. Ar. 389 (107a); Vat. Ar. 884 (264a); Vat. Ar. 931 (162a); Vat. Ar. 934 (164?); Vat. Ar. 935 (219?); Vat. Ar. 939 (79b); Vat. Ar. 1484 (181a); Vat. Ar. 1502 (181b); Vat. Ar. 1588 (186a); Vat. Ar. 1597 (135a); Vat. Ar. 1616 (175a); Barb. Or. 71 (162b); Barb. Or. 91 (137b); Barb. Or. 96 (142b); Borg. Ar. 61 (139a).

<sup>204</sup> Vat. Ar. 598 (164a); Vat. Ar. 1588 (186a).

<sup>205</sup> Vat. Ar. 195 (110b); Vat. Ar. 204 (?); Vat. Ar. 709 (225a); Vat. Ar. 711 (117a); Vat. Ar. 934 (168b); Vat. Ar. 939 (81b); Vat. Ar. 1050 (257b); Vat. Ar. 1502 (187b); Vat. Ar. 1597 (138b); Vat. Ar. 1616 (180a); Barb. Or. 71 (167a); Barb. Or. 91 (141b); Borg. Ar. 64 (177a); Borg. Ar. 879 (220b).

<sup>206</sup> Vat. Ar. 203 (126a); Vat. Ar. 231 (213b); Vat. Ar. 598 (169a); Vat. Ar. 710 (89a); Vat. Ar. 931 (166b); Vat. Ar. 1484 (186a); Vat. Ar. 1588 (191b); Barb. Or. 72 (163a).

<sup>207</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (219b); Vat. Ar. 931 (171b); Vat. Ar. 934 (173a); Vat. Ar. 939 (84a); Vat. Ar. 1484 (191a); Vat. Ar. 1502 (192b); Vat. Ar. 1588 (197a); Vat. Ar. 1597 (142a); Vat. Ar. 1616 (185a); Barb. Or. 91 (145b); Borg. Ar. 64 (182b); Borg. Ar. 879 (226b).

<sup>208</sup> Vat. Ar. 1588 (197a).

<sup>209</sup> Vat. Ar. 195 (117a); Vat. Ar. 202 (48a); Vat. Ar. 231 (224b); Vat. Ar. 598 (178b); Vat. Ar. 709 (237a); Vat. Ar. 1588 (202a); Barb. Or. 71 (176b); Barb. Or. 91 (149b); Borg. Ar. 78 (218a).



Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
25/al-Furqān	Meccan <sup>211</sup>	Medinan <sup>212</sup>
26/al-Shuʿarāʾ	Meccan <sup>213</sup>	-
27/al-Naml	Meccan <sup>214</sup>	-
28/al-Qaṣaṣ	Meccan <sup>215</sup>	-
29/al-ʿAnkabūt	Meccan <sup>216</sup>	-
30/al-Rūm	Meccan <sup>217</sup>	-
31/Luqmān	Meccan <sup>218</sup>	Medinan <sup>219</sup>
32/al-Sajda	Meccan <sup>220</sup>	-

<sup>210</sup> Vat. Ar. 204 (?); Vat. Ar. 931 (175b); Vat. Ar. 934 (176?); Vat. Ar. 939 (85b); Vat. Ar. 1050 (270b); Vat. Ar. 1484 (195b); Vat. Ar. 1502 (197b); Vat. Ar. 1588 (202a); Vat. Ar. 1597 (145a); Vat. Ar. 1616 (189b); Barb. Or. 96 (158a); Borg. Ar. 64 (187b).

<sup>211</sup> Vat. Ar. 202 (50a); Vat. Ar. 204 (?); Vat. Ar. 931 (180b); Vat. Ar. 934 (180a); Vat. Ar. 939 (88a); Vat. Ar. 1050 (278b); Vat. Ar. 1484 (201b); Vat. Ar. 1502 (203b); Vat. Ar. 1588 (207b); Vat. Ar. 1597 (148b); Vat. Ar. 1616 (195a); Barb. Or. 71 (181b); Barb. Or. 91 (153b); Borg. Ar. 64 (192b); Borg. Ar. 879 (239a).

<sup>212</sup> Vat. Ar. 195 (120b).

<sup>213</sup> Vat. Ar. 195 (123a); Vat. Ar. 202 (51b); Vat. Ar. 204 (?); Vat. Ar. 231 (235b); Vat. Ar. 931 (184a); Vat. Ar. 934 (183a); Vat. Ar. 939 (90a); Vat. Ar. 1050 (284a); Vat. Ar. 1484 (205a); Vat. Ar. 1502 (207b); Vat. Ar. 1588 (211b); Vat. Ar. 1597 (151a); Vat. Ar. 1616 (199a).

<sup>214</sup> Vat. Ar. 195 (127a); Vat. Ar. 202 (53b); Vat. Ar. 204 (?); Vat. Ar. 231 (242b); Vat. Ar. 389 (115a); Vat. Ar. 931 (189a); Vat. Ar. 934 (187b); Vat. Ar. 939 (92a); Vat. Ar. 1050 (291b); Vat. Ar. 1484 (211a); Vat. Ar. 1502 (214a); Vat. Ar. 1588 (217b); Vat. Ar. 1597 (155a); Vat. Ar. 1616 (204b); Barb. Or. 91 (161b); Barb. Or. 128 (146a); Borg. Ar. 61 (162a); Borg. Ar. 64 (202b); Borg. Ar. 879 (250b).

<sup>215</sup> Vat. Ar. 195 (130a); Vat. Ar. 202 (55a); Vat. Ar. 204 (?); Vat. Ar. 231 (248b); Vat. Ar. 389 (120b); Vat. Ar. 931 (193b); Vat. Ar. 934 (191a); Vat. Ar. 939 (94a); Vat. Ar. 1050 (287b); Vat. Ar. 1484 (216a); Vat. Ar. 1502 (219b); Vat. Ar. 1588 (222b); Vat. Ar. 1597 (158b); Vat. Ar. 1616 (209b); Barb. Or. 71 (184b); Barb. Or. 91 (165b); Barb. Or. 128 (150a); Borg. Ar. 61 (165b); Borg. Ar. 64 (207b); Borg. Ar. 879 (256a).

<sup>216</sup> Vat. Ar. 195 (134a); Vat. Ar. 202 (57a); Vat. Ar. 204 (?); Vat. Ar. 231 (255b); Vat. Ar. 389 (126a); Vat. Ar. 931 (199a); Vat. Ar. 934 (195b); Vat. Ar. 939 (96b); Vat. Ar. 1484 (222a); Vat. Ar. 1502 (226b); Vat. Ar. 1588 (228b); Vat. Ar. 1597 (162b); Vat. Ar. 1616 (215b); Barb. Or. 91 (170a); Barb. Or. 96 (184b); Borg. Ar. 61 (170a).

<sup>217</sup> Vat. Ar. 195 (137a); Vat. Ar. 202 (59a); Vat. Ar. 204 (?); Vat. Ar. 231 (260b); Vat. Ar. 389 (119b); Vat. Ar. 895 (188b); Vat. Ar. 931 (203a); Vat. Ar. 934 (199a); Vat. Ar. 939 (98b); Vat. Ar. 1050 (311a); Vat. Ar. 1484 (226a); Vat. Ar. 1502 (231a); Vat. Ar. 1588 (232b); Vat. Ar. 1597 (165b); Vat. Ar. 1616 (219b); Barb. Or. 71 (203b); Barb. Or. 91 (173b); Barb. Or. 96 (189a); Barb. Or. 128 (157a); Borg. Ar. 61 (173b); Borg. Ar. 64 (217a); Borg. Ar. 879 (268a).

<sup>218</sup> Vat. Ar. 195 (138a); Vat. Ar. 204 (?); Vat. Ar. 231 (264b); Vat. Ar. 389 (127a); Vat. Ar. 931 (206b); Vat. Ar. 934 (201b); Vat. Ar. 939 (100a); Vat. Ar. 1050 (315a); Vat. Ar. 1484 (229b); Vat. Ar. 1502 (234b); Vat. Ar. 1588 (236a); Vat. Ar. 1616 (223a); Barb. Or. 71 (206b); Barb. Or. 96 (192b); Borg. Ar. 64 (220b); Borg. Ar. 879 (272b); Ross. 869 (211a).

<sup>219</sup> Barb. Or. 91 (176b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
33/al-Aḥzāb	Meccan <sup>221</sup>	Medinan <sup>222</sup>
34/Saba'	Meccan <sup>223</sup>	Medinan <sup>224</sup>
35/Fātir	Meccan <sup>225</sup>	-
36/Yāsīn	Meccan <sup>226</sup>	-
37/al-Şāffāt	Meccan <sup>227</sup>	-
38/Şād	Meccan <sup>228</sup>	-
39/al-Zumer	Meccan <sup>229</sup>	Medinan <sup>230</sup>
40/al-Mu'min	Meccan <sup>231</sup>	-

<sup>220</sup> Vat. Ar. 195 (139b); Vat. Ar. 202 (60a); Vat. Ar. 204 (?); Vat. Ar. 231 (267a); Vat. Ar. 389 (122a); Vat. Ar. 931 (208b); Vat. Ar. 934 (203b); Vat. Ar. 939 (100b); Vat. Ar. 1484 (232a); Vat. Ar. 1502 (237a); Vat. Ar. 1588 (238b); Vat. Ar. 1597 (169a); Vat. Ar. 1616 (225a); Barb. Or. 91 (178b); Barb. Or. 128 (161a); Borg. Ar. 61 (178a); Borg. Ar. 64 (222b); Borg. Ar. 879 (275a); Ross. 869 (213a).

<sup>221</sup> Vat. Ar. 598 (213a).

<sup>222</sup> Vat. Ar. 195 (141a); Vat. Ar. 202 (60b); Vat. Ar. 204 (?); Vat. Ar. 231 (269a); Vat. Ar. 389 (123a); Vat. Ar. 931 (209b); Vat. Ar. 934 (204b); Vat. Ar. 939 (101b); Vat. Ar. 1484 (233b); Vat. Ar. 1502 (239a); Vat. Ar. 1588 (240a); Vat. Ar. 1597 (170b); Barb. Or. 91 (179b); Borg. Ar. 61 (179a); Borg. Ar. 879 (277a).

<sup>223</sup> Vat. Ar. 202 (62b); Vat. Ar. 203 (163a); Vat. Ar. 204 (?); Vat. Ar. 206 (207b); Vat. Ar. 231 (276a); Vat. Ar. 389 (131b); Vat. Ar. 895 (205a); Vat. Ar. 931 (215a); Vat. Ar. 934 (209b); Vat. Ar. 939 (103b); Vat. Ar. 1484 (239a); Vat. Ar. 1502 (245a); Vat. Ar. 1588 (245b); Barb. Or. 96 (193b); Barb. Or. 128 (166b); Borg. Ar. 61 (183b); Borg. Ar. 64 (230a).

<sup>224</sup> Vat. Ar. 1616 (232a); Borg. Ar. 879 (283b).

<sup>225</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (280a); Vat. Ar. 389 (134b); Vat. Ar. 931 (218a); Vat. Ar. 934 (212a); Vat. Ar. 939 (105a); Vat. Ar. 1484 (242b); Vat. Ar. 1502 (249a); Vat. Ar. 1588 (249a); Vat. Ar. 1597 (176b); Vat. Ar. 1616 (235a); Borg. Ar. 61 (186a).

<sup>226</sup> Vat. Ar. 202 (64a); Vat. Ar. 204 (?); Vat. Ar. 231 (284a); Vat. Ar. 389 (137b); Vat. Ar. 884 (368b); Vat. Ar. 931 (221a); Vat. Ar. 934 (214b); Vat. Ar. 939 (106b); Vat. Ar. 1484 (246a); Vat. Ar. 1502 (253a); Vat. Ar. 1588 (252a); Vat. Ar. 1597 (179a); Vat. Ar. 1616 (233a); Vat. Ar. 1711 (1b); Barb. Or. 16 (29a); Barb. Or. 96 (200b); Barb. Or. 128 (171b); Borg. Ar. 61 (188b); Borg. Ar. 64 (236b).

<sup>227</sup> Vat. Ar. 202 (65a); Vat. Ar. 204 (?); Vat. Ar. 231 (287b); Vat. Ar. 389 (140b); Vat. Ar. 934 (217a); Vat. Ar. 939 (107b); Vat. Ar. 1484 (249a); Vat. Ar. 1502 (256b); Vat. Ar. 1588 (255a); Vat. Ar. 1616 (241a); Vat. Ar. 1711 (4b); Barb. Or. 128 (173b); Borg. Ar. 64 (239b).

<sup>228</sup> Vat. Ar. 202 (66b); Vat. Ar. 204 (?); Vat. Ar. 206 (220a); Vat. Ar. 231 (292b); Vat. Ar. 389 (144b); Vat. Ar. 500 (147a); Vat. Ar. 931 (227a); Vat. Ar. 934 (220a); Vat. Ar. 939 (109a); Vat. Ar. 1484 (254a); Vat. Ar. 1502 (261a); Vat. Ar. 1591 (290b); Vat. Ar. 1597 (183b); Vat. Ar. 1616 (245a); Vat. Ar. 1711 (9b); Barb. Or. 71 (227b); Barb. Or. 128 (176b); Borg. Ar. 185 (3a); Borg. Ar. 879 (300b).

<sup>229</sup> Vat. Ar. 202 (67b); Vat. Ar. 204 (?); Vat. Ar. 231 (296a); Vat. Ar. 389 (147b); Vat. Ar. 895 (219b); Vat. Ar. 931 (230a); Vat. Ar. 934 (223a); Vat. Ar. 939 (110a); Vat. Ar. 1484 (257a); Vat. Ar. 1502 (264b); Vat. Ar. 1588 (262a); Vat. Ar. 1591 (295b); Vat. Ar. 1597 (186a); Vat. Ar. 1616 (248a); Vat. Ar. 1711 (13b); Barb. Or. 71 (230b); Barb. Or. 91 (198a); Barb. Or. 128 (178b); Borg. Ar. 64 (247a).

<sup>230</sup> Vat. Ar. 1588 (262a).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
41/Fuṣṣilet	Meccan <sup>232</sup>	-
42/al-Shūrā	Meccan <sup>233</sup>	-
43/al-Zukhruf	Meccan <sup>234</sup>	Medinan <sup>235</sup>
44/al-Dukhān	Meccan <sup>236</sup>	-
45/al-Jāthiya	Meccan <sup>237</sup>	-
46/al-Aḥqāf	Meccan <sup>238</sup>	-
47/Muḥammad	Meccan <sup>239</sup>	Medinan <sup>240</sup>
48/al-Fatḥ	Meccan <sup>241</sup>	Medinan <sup>242</sup>
49/al-Ḥujurāt	Meccan <sup>243</sup>	Medinan <sup>244</sup>

<sup>231</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (301a); Vat. Ar. 931 (234b); Vat. Ar. 934 (227a); Vat. Ar. 939 (112a); Vat. Ar. 1484 (262a); Vat. Ar. 1502 (269b); Vat. Ar. 1588 (266b); Vat. Ar. 1597 (189b); Vat. Ar. 1616 (253a); Barb. Or. 91 (201b); Borg. Ar. 64 (252a).

<sup>232</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (307b); Vat. Ar. 389 (156b); Vat. Ar. 931 (239b); Vat. Ar. 939 (114a); Vat. Ar. 1484 (267?); Vat. Ar. 1502 (275a); Vat. Ar. 1588 (271b); Vat. Ar. 1591 (207b); Vat. Ar. 1597 (193a); Vat. Ar. 1616 (257b); Barb. Or. 96 (205a).

<sup>233</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (311b); Vat. Ar. 931 (242a); Vat. Ar. 934 (234a); Vat. Ar. 939 (115b); Vat. Ar. 1484 (270b); Vat. Ar. 1502 (278b); Vat. Ar. 1588 (275a); Vat. Ar. 1597 (195b); Vat. Ar. 1616 (261a); Barb. Or. 71 (242b); Barb. Or. 96 (209a); Borg. Ar. 61 (206a); Borg. Ar. 879 (320a).

<sup>234</sup> Vat. Ar. 231 (315a); Vat. Ar. 931 (245b); Vat. Ar. 934 (237a); Vat. Ar. 939 (117a); Vat. Ar. 1484 (274a); Vat. Ar. 1502 (282b); Vat. Ar. 1588 (278a); Vat. Ar. 1597 (198a); Vat. Ar. 1616 (264b); Vat. Ar. 1711 (20b); Barb. Or. 71 (246a); Barb. Or. 91 (210b); Barb. Or. 96 (212b); Borg. Ar. 879 (324b).

<sup>235</sup> Vat. Ar. 204 (?).

<sup>236</sup> Vat. Ar. 202 (69a); Vat. Ar. 204 (?); Vat. Ar. 231 (319b); Vat. Ar. 931 (248b); Vat. Ar. 934 (239b); Vat. Ar. 939 (118b); Vat. Ar. 1484 (278a); Vat. Ar. 1502 (287a); Vat. Ar. 1588 (282a); Vat. Ar. 1597 (200b); Vat. Ar. 1616 (268a); Vat. Ar. 1711 (24b); Barb. Or. 71 (249a); Ross. 869 (255a).

<sup>237</sup> Vat. Ar. 202 (69b); Vat. Ar. 204 (?); Vat. Ar. 231 (321b); Vat. Ar. 931 (250a); Vat. Ar. 934 (241a); Vat. Ar. 939 (119a); Vat. Ar. 1484 (279b); Vat. Ar. 1502 (288b); Vat. Ar. 1588 (283a); Vat. Ar. 1616 (269b); Vat. Ar. 1711 (26b); Barb. Or. 71 (250b); Barb. Or. 91 (214b).

<sup>238</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (324a); Vat. Ar. 931 (252a); Vat. Ar. 934 (242b); Vat. Ar. 939 (120a); Vat. Ar. 1484 (282a); Vat. Ar. 1502 (291a); Vat. Ar. 1597 (203b); Vat. Ar. 1616 (272a); Vat. Ar. 1711 (28b); Barb. Or. 71 (252b); Barb. Or. 91 (216a); Borg. Ar. 879 (333a).

<sup>239</sup> Vat. Ar. 231 (327a); Vat. Ar. 1616 (274b).

<sup>240</sup> Vat. Ar. 202 (70a); Vat. Ar. 203 (194a); Vat. Ar. 204 (?); Vat. Ar. 931 (254b); Vat. Ar. 939 (121a); Vat. Ar. 1484 (284b); Vat. Ar. 1502 (294a); Vat. Ar. 1588 (287b); Vat. Ar. 1591 (326b); Vat. Ar. 1597 (205b); Vat. Ar. 1711 (31b).

<sup>241</sup> Vat. Ar. 1597 (207a); Vat. Ar. 1616 (276b); Barb. Or. 16 (35b); Barb. Or. 71 (257a).

<sup>242</sup> Vat. Ar. 204 (?); Vat. Ar. 884 (430a); Vat. Ar. 931 (256b); Vat. Ar. 939 (122a); Vat. Ar. 1484 (287a); Vat. Ar. 1502 (296b); Vat. Ar. 1588 (290a); Barb. Or. 91 (220a); Barb. Or. 96 (225a); Barb. Or. 128 (199a); Borg. Ar. 879 (339a); Ross. 869 (263a).

<sup>243</sup> Vat. Ar. 231 (333a); Vat. Ar. 939 (123a); Barb. Or. 71 (259b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
50/Qāf	Meccan <sup>245</sup>	Medinan <sup>246</sup>
51/al-Dhāriyāt	Meccan <sup>247</sup>	Medinan <sup>248</sup>
52/al-Ṭūr	Meccan <sup>249</sup>	-
53/al-Najm	Meccan <sup>250</sup>	-
54/al-Qamar	Meccan <sup>251</sup>	-
55/al-Raḥmān	Meccan <sup>252</sup>	Medinan <sup>253</sup>
56/al-Wāqī'a	Meccan <sup>254</sup>	Medinan <sup>255</sup>
57/al-Ḥadīd	Meccan <sup>256</sup>	Medinan <sup>257</sup>

<sup>244</sup> Vat. Ar. 203 (197b); Vat. Ar. 204 (?); Vat. Ar. 598 (263b); Vat. Ar. 931 (258b); Vat. Ar. 934 (248b); Vat. Ar. 1484 (289b); Vat. Ar. 1502 (299b); Vat. Ar. 1588 (292a); Vat. Ar. 1597 (209a); Vat. Ar. 1616 (279a); Vat. Ar. 1711 (35a); Barb. Or. 96 (227b); Barb. Or. 128 (201a); Borg. Ar. 64 (278b).

<sup>245</sup> Vat. Ar. 204 (?); Vat. Ar. 206 (252b); Vat. Ar. 231 (334b); Vat. Ar. 931 (260a); Vat. Ar. 934 (249b); Vat. Ar. 939 (123b); Vat. Ar. 1484 (291a); Vat. Ar. 1502 (301a); Vat. Ar. 1588 (293b); Vat. Ar. 1597 (210a); Vat. Ar. 1616 (280b); Vat. Ar. 1711 (37a); Barb. Or. 71 (261a); Barb. Or. 96 (229b); Barb. Or. 128 (202a); Borg. Ar. 186 (14a).

<sup>246</sup> Vat. Ar. 598 (264b).

<sup>247</sup> Vat. Ar. 203 (199b); Vat. Ar. 231 (336b); Vat. Ar. 500 (181a); Vat. Ar. 931 (261a); Vat. Ar. 934 (250b); Vat. Ar. 939 (124a); Vat. Ar. 1484 (293a); Vat. Ar. 1502 (303a); Vat. Ar. 1588 (295a); Vat. Ar. 1597 (211b); Vat. Ar. 1616 (282a); Vat. Ar. 1711 (39a); Barb. Or. 71 (262b); Barb. Or. 96 (231a); Borg. Ar. 186 (16b); Borg. Ar. 879 (345b).

<sup>248</sup> Vat. Ar. 204 (?); Vat. Ar. 598 (266a).

<sup>249</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (338b); Vat. Ar. 931 (262a); Vat. Ar. 934 (252a); Vat. Ar. 935 (361b); Vat. Ar. 939 (125a); Vat. Ar. 1484 (294b); Vat. Ar. 1502 (304b); Vat. Ar. 1597 (212b); Vat. Ar. 1616 (283b); Vat. Ar. 1711 (40b); Barb. Or. 71 (264a); Barb. Or. 96 (232b); Barb. Or. 128 (204a).

<sup>250</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (340b); Vat. Ar. 884 (443b); Vat. Ar. 931 (264a); Vat. Ar. 934 (253a); Vat. Ar. 939 (125b); Vat. Ar. 1484 (296a); Vat. Ar. 1502 (306a); Vat. Ar. 1588 (298a); Vat. Ar. 1597 (213b); Vat. Ar. 1616 (285a); Vat. Ar. 1711 (42b); Barb. Or. 71 (265b); Barb. Or. 96 (234a); Barb. Or. 128 (205a); Ross. 869 (271a).

<sup>251</sup> Vat. Ar. 203 (202b); Vat. Ar. 204 (?); Vat. Ar. 231 (342a); Vat. Ar. 500 (157b); Vat. Ar. 931 (265a); Vat. Ar. 934 (254a); Vat. Ar. 935 (365b); Vat. Ar. 939 (126a); Vat. Ar. 1484 (298a); Vat. Ar. 1502 (308a); Vat. Ar. 1588 (299b); Vat. Ar. 1597 (215a); Vat. Ar. 1616 (286b); Vat. Ar. 1711 (44a); Barb. Or. 71 (267a); Barb. Or. 96 (235b); Borg. Ar. 64 (286b).

<sup>252</sup> Vat. Ar. 204 (231b); Vat. Ar. 207 (1b); Vat. Ar. 231 (344a); Vat. Ar. 500 (159a); Vat. Ar. 710 (145a); Vat. Ar. 931 (266b); Vat. Ar. 934 (255b); Vat. Ar. 939 (126b); Vat. Ar. 1484 (299b); Vat. Ar. 1502 (309b); Vat. Ar. 1588 (301a); Vat. Ar. 1597 (216a); Vat. Ar. 1616 (288a); Vat. Ar. 1711 (46a); Barb. Or. 71 (268b); Barb. Or. 96 (237b).

<sup>253</sup> Vat. Ar. 598 (271b).

<sup>254</sup> Vat. Ar. 203 (205a); Vat. Ar. 204 (?); Vat. Ar. 206 (261a); Vat. Ar. 207 (3b); Vat. Ar. 231 (346a); Vat. Ar. 931 (268a); Vat. Ar. 934 (256b); Vat. Ar. 939 (127a); Vat. Ar. 1484 (301b); Vat. Ar. 1588 (302b); Vat. Ar. 1597 (217a); Vat. Ar. 1616 (289b); Barb. Or. 16 (41a); Barb. Or. 96 (239a); Barb. Or. 128 (208b).

<sup>255</sup> Vat. Ar. 1502 (311b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
58/al-Mujādala	Meccan <sup>258</sup>	Medinan <sup>259</sup>
59/al-Ḥashr	Meccan <sup>260</sup>	Medinan <sup>261</sup>
60/al-Mumtaḥina	Meccan <sup>262</sup>	Medinan <sup>263</sup>
61/al-Şaff	Meccan <sup>264</sup>	Medinan <sup>265</sup>
62/al-Jumuʿa	Meccan <sup>266</sup>	Medinan <sup>267</sup>
63/al-Munāfiqūn	Meccan <sup>268</sup>	Medinan <sup>269</sup>
64/al-Taghābun	Meccan <sup>270</sup>	Medinan <sup>271</sup>
65/al-Ṭalāq	Meccan <sup>272</sup>	Medinan <sup>273</sup>

<sup>256</sup> Vat. Ar. 934 (258a); Barb. Or. 71 (271b).

<sup>257</sup> Vat. Ar. 204 (?); Vat. Ar. 206 (262b); Vat. Ar. 207 (6b); Vat. Ar. 931 (269b); Vat. Ar. 939 (128a); Vat. Ar. 1484 (303b); Vat. Ar. 1502 (313b); Vat. Ar. 1597 (218b); Vat. Ar. 1616 (291b); Vat. Ar. 1711 (50a); Barb. Or. 96 (241a).

<sup>258</sup> Vat. Ar. 231 (351b).

<sup>259</sup> Vat. Ar. 202 (71a); Vat. Ar. 204 (?); Vat. Ar. 206 (265a); Vat. Ar. 207 (10a); Vat. Ar. 931 (272a); Vat. Ar. 939 (129a); Vat. Ar. 1484 (306a); Vat. Ar. 1502 (316b); Vat. Ar. 1588 (306b); Vat. Ar. 1597 (220b); Vat. Ar. 1616 (294a); Vat. Ar. 1711 (52b); Barb. Or. 96 (243b); Barb. Or. 128 (211b); Borg. Ar. 64 (294a).

<sup>260</sup> Vat. Ar. 231 (353b); Vat. Ar. 934 (261b); Borg. Ar. 879 (362a).

<sup>261</sup> Vat. Ar. 195 (183a); Vat. Ar. 204 (?); Vat. Ar. 206 (266b); Vat. Ar. 207 (12b); Vat. Ar. 931 (273b); Vat. Ar. 939 (129b); Vat. Ar. 1484 (308a); Vat. Ar. 1502 (318b); Vat. Ar. 1588 (308b); Vat. Ar. 1597 (222a); Vat. Ar. 1616 (296a); Barb. Or. 91 (234b); Barb. Or. 96 (245b); Barb. Or. 128 (213a); Borg. Ar. 64 (296a); Ross. 869 (281b).

<sup>262</sup> Vat. Ar. 231 (356a); Vat. Ar. 934 (262b); Vat. Ar. 1597 (223b); Barb. Or. 72 (270a); Barb. Or. 91 (236a).

<sup>263</sup> Vat. Ar. 202 (72a); Vat. Ar. 204 (240a); Vat. Ar. 206 (268b); Vat. Ar. 207 (15a); Vat. Ar. 931 (275a); Vat. Ar. 939 (130b); Vat. Ar. 1484 (310a); Vat. Ar. 1502 (321a); Barb. Or. 96 (248a); Barb. Or. 128 (214a).

<sup>264</sup> Vat. Ar. 204 (?); Vat. Ar. 231 (358a); Vat. Ar. 934 (264a); Vat. Ar. 939 (131a); Barb. Or. 71 (279b); Barb. Or. 128 (215b).

<sup>265</sup> Vat. Ar. 206 (269b); Vat. Ar. 207 (17a); Vat. Ar. 710 (152a); Vat. Ar. 931 (276b); Vat. Ar. 1484 (310b); Vat. Ar. 1502 (322b); Vat. Ar. 1588 (311b); Vat. Ar. 1597 (224b); Vat. Ar. 1616 (299a); Barb. Or. 96 (249b).

<sup>266</sup> Vat. Ar. 207 (18b); Vat. Ar. 231 (359a); Vat. Ar. 711 (245b); Vat. Ar. 934 (264b); Barb. Or. 71 (280b).

<sup>267</sup> Vat. Ar. 204 (?); Vat. Ar. 931 (277b); Vat. Ar. 935 (383b); Vat. Ar. 939 (131b); Vat. Ar. 1484 (313a); Vat. Ar. 1502 (323b); Vat. Ar. 1588 (312b); Vat. Ar. 1616 (300a); Barb. Or. 96 (250b); Borg. Ar. 879 (367b).

<sup>268</sup> Vat. Ar. 203 (213a); Vat. Ar. 231 (360a); Vat. Ar. 711 (246a); Vat. Ar. 1484 (313b).

<sup>269</sup> Vat. Ar. 195 (186a); Vat. Ar. 204 (242b); Vat. Ar. 207 (19b); Vat. Ar. 931 (278a); Vat. Ar. 934 (265a); Vat. Ar. 939 (131b); Vat. Ar. 1502 (324b); Vat. Ar. 1597 (225b); Vat. Ar. 1616 (301a); Barb. Or. 96 (251b); Barb. Or. 128 (216b).

<sup>270</sup> Vat. Ar. 195 (186b); Vat. Ar. 204 (?); Vat. Ar. 231 (361a); Vat. Ar. 598 (284b); Vat. Ar. 710 (153b); Vat. Ar. 934 (265b); Vat. Ar. 1484 (314b); Vat. Ar. 1616 (301b); Barb. Or. 71 (281b); Barb. Or. 128 (217a).

<sup>271</sup> Vat. Ar. 202 (72a); Vat. Ar. 207 (21a); Vat. Ar. 931 (278b); Vat. Ar. 935 (385b); Vat. Ar. 939 (132a); Vat. Ar. 1502 (325b); Vat. Ar. 1597 (226b); Barb. Or. 96 (252a).

<sup>272</sup> Vat. Ar. 203 (214b); Vat. Ar. 231 (362a); Vat. Ar. 598 (285b); Vat. Ar. 711 (249a); Vat. Ar. 934 (266b); Vat. Ar. 1597 (227a); Vat. Ar. 1616 (302b); Barb. Or. 71 (282b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
66/al-Tahrīm	Meccan <sup>274</sup>	Medinan <sup>275</sup>
67/al-Mulk	Meccan <sup>276</sup>	Medinan <sup>277</sup>
68/al-Qalam	Meccan <sup>278</sup>	-
69/al-Hāqqa	Meccan <sup>279</sup>	Medinan <sup>280</sup>
70/al-Ma'ārij	Meccan <sup>281</sup>	Medinan <sup>282</sup>
71/Nūḥ	Meccan <sup>283</sup>	-
72/al-Jinn	Meccan <sup>284</sup>	-
73/al-Muzzammil	Meccan <sup>285</sup>	-

<sup>273</sup> Vat. Ar. 195 (187a); Vat. Ar. 202 (72b); Vat. Ar. 204 (?); Vat. Ar. 207 (23a); Vat. Ar. 931 (279b); Vat. Ar. 935 (387a); Vat. Ar. 939 (132b); Vat. Ar. 1484 (316a); Vat. Ar. 1502 (326b); Barb. Or. 96 (253b).

<sup>274</sup> Vat. Ar. 203 (215b); Vat. Ar. 204 (?); Vat. Ar. 598 (287a); Vat. Ar. 711 (250b); Vat. Ar. 934 (267b); Barb. Or. 71 (283b); Barb. Or. 72 (276a); Barb. Or. 91 (241a).

<sup>275</sup> Vat. Ar. 195 (188a); Vat. Ar. 206 (274a); Vat. Ar. 207 (24a); Vat. Ar. 231 (363b); Vat. Ar. 931 (281a); Vat. Ar. 935 (388b); Vat. Ar. 939 (133a); Vat. Ar. 1484 (317a); Vat. Ar. 1502 (328a); Vat. Ar. 1588 (316a); Vat. Ar. 1597 (228a); Vat. Ar. 1616 (304a); Barb. Or. 96 (254b); Ross. 869 (289a).

<sup>276</sup> Vat. Ar. 203 (216b); Vat. Ar. 204 (?); Vat. Ar. 207 (25b); Vat. Ar. 224 (1b); Vat. Ar. 227 (1b); Vat. Ar. 231 (365a); Vat. Ar. 931 (282a); Vat. Ar. 934 (268a); Vat. Ar. 939 (133b); Vat. Ar. 1484 (318b); Vat. Ar. 1502 (329a); Vat. Ar. 1588 (317a); Vat. Ar. 1597 (229a); Vat. Ar. 1616 (305a); Barb. Or. 16 (45a); Barb. Or. 71 (284b); Borg. Ar. 879 (374a).

<sup>277</sup> Vat. Ar. 195 (188b).

<sup>278</sup> Vat. Ar. 195 (189b); Vat. Ar. 202 (73a); Vat. Ar. 204 (?); Vat. Ar. 206 (276b); Vat. Ar. 207 (27b); Vat. Ar. 231 (366b); Vat. Ar. 931 (283a); Vat. Ar. 934 (269b); Vat. Ar. 935 (392a); Vat. Ar. 939 (134a); Vat. Ar. 1484 (320a); Vat. Ar. 1502 (330b); Vat. Ar. 1588 (318b); Vat. Ar. 1597 (230a); Vat. Ar. 1616 (306b); Barb. Or. 71 (286a); Barb. Or. 91 (243a); Barb. Or. 128 (220b).

<sup>279</sup> Vat. Ar. 195 (190b); Vat. Ar. 202 (73b); Vat. Ar. 204 (?); Vat. Ar. 207 (29b); Vat. Ar. 231 (368a); Vat. Ar. 931 (284b); Vat. Ar. 934 (270a); Vat. Ar. 935 (393b); Vat. Ar. 939 (135a); Vat. Ar. 1484 (321b); Vat. Ar. 1502 (332b); Vat. Ar. 1597 (231a); Vat. Ar. 1616 (308a); Barb. Or. 128 (221b); Ross. 869 (293a).

<sup>280</sup> Barb. Or. 91 (244a).

<sup>281</sup> Vat. Ar. 195 (191a); Vat. Ar. 204 (?); Vat. Ar. 206 (279a); Vat. Ar. 207 (31a); Vat. Ar. 231 (369b); Vat. Ar. 931 (286a); Vat. Ar. 934 (271a); Vat. Ar. 939 (135b); Vat. Ar. 1484 (322b); Vat. Ar. 1502 (333b); Vat. Ar. 1588 (321a); Vat. Ar. 1597 (232a); Vat. Ar. 1616 (309a); Barb. Or. 91 (245a).

<sup>282</sup> Vat. Ar. 598 (292a).

<sup>283</sup> Vat. Ar. 195 (191b); Vat. Ar. 204 (?); Vat. Ar. 224 (13b); Vat. Ar. 231 (371a); Vat. Ar. 500 (139a); Vat. Ar. 931 (287a); Vat. Ar. 934 (272a); Vat. Ar. 935 (396b); Vat. Ar. 939 (136a); Vat. Ar. 1484 (324a); Vat. Ar. 1502 (335a); Vat. Ar. 1597 (232b); Vat. Ar. 1616 (310a); Barb. Or. 71 (289b).

<sup>284</sup> Vat. Ar. 195 (192b); Vat. Ar. 207 (34a); Vat. Ar. 224 (16a); Vat. Ar. 231 (372a); Vat. Ar. 931 (288a); Vat. Ar. 934 (272b); Vat. Ar. 935 (398a); Vat. Ar. 1484 (325a); Vat. Ar. 1502 (336b); Vat. Ar. 1597 (233b); Vat. Ar. 1616 (311a); Barb. Or. 28 (290a); Barb. Or. 91 (246b).

<sup>285</sup> Vat. Ar. 195 (193a); Vat. Ar. 206 (282a); Vat. Ar. 207 (35b); Vat. Ar. 224 (19?); Vat. Ar. 231 (373b); Vat. Ar. 931 (289a); Vat. Ar. 934 (273b); Vat. Ar. 935 (399b); Vat. Ar. 939 (136b); Vat. Ar. 1484 (326a); Vat. Ar.

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
74/al-Muddaththir	Meccan <sup>286</sup>	Medinan <sup>287</sup>
75/al-Qiyāma	Meccan <sup>288</sup>	-
76/al-Insān	Meccan <sup>289</sup>	Medinan <sup>290</sup>
77/al-Mursalāt	Meccan <sup>291</sup>	-
78/al-Nabaʾ	Meccan <sup>292</sup>	Medinan <sup>293</sup>
79/al-Nāziʿāt	Meccan <sup>294</sup>	-
80/ʿAbasa	Meccan <sup>295</sup>	-
81/al-Takwīr	Meccan <sup>296</sup>	-

1502 (337b); Vat. Ar. 1588 (323b); Vat. Ar. 1597 (234a); Vat. Ar. 1616 (312b); Barb. Or. 28 (291a); Barb. Or. 71 (291b); Barb. Or. 128 (225a); Borg. Ar. 64 (312a); Ross. 869 (297a).

<sup>286</sup> Vat. Ar. 195 (193b); Vat. Ar. 206 (282b); Vat. Ar. 231 (374b); Vat. Ar. 931 (289b); Vat. Ar. 934 (274a); Vat. Ar. 935 (400b); Vat. Ar. 939 (137a); Vat. Ar. 1484 (327a); Vat. Ar. 1502 (338b); Vat. Ar. 1588 (324b); Vat. Ar. 1597 (235a); Vat. Ar. 1616 (313b); Barb. Or. 71 (292b).

<sup>287</sup> Vat. Ar. 1588 (324b).

<sup>288</sup> Vat. Ar. 195 (194a); Vat. Ar. 207 (38b); Vat. Ar. 224 (24a); Vat. Ar. 231 (376a); Vat. Ar. 931 (291a); Vat. Ar. 935 (402a); Vat. Ar. 939 (137b); Vat. Ar. 1484 (328b); Vat. Ar. 1502 (340a); Vat. Ar. 1588 (325b); Vat. Ar. 1597 (235b); Vat. Ar. 1616 (314b); Barb. Or. 71 (293b); Barb. Or. 128 (226b).

<sup>289</sup> Vat. Ar. 195 (194b); Vat. Ar. 207 (40a); Vat. Ar. 231 (377a); Vat. Ar. 598 (298a); Vat. Ar. 931 (291b); Vat. Ar. 934 (275b); Vat. Ar. 939 (137b); Vat. Ar. 1484 (329a); Vat. Ar. 1588 (326a); Vat. Ar. 1597 (236a); Vat. Ar. 1616 (315a); Barb. Or. 71 (294a).

<sup>290</sup> Vat. Ar. 202 (74a); Vat. Ar. 206 (284b); Vat. Ar. 224 (25b); Vat. Ar. 935 (403a); Vat. Ar. 1502 (340b); Vat. Ar. 1588 (326a); Barb. Or. 72 (286a); Barb. Or. 91 (249b).

<sup>291</sup> Vat. Ar. 195 (195b); Vat. Ar. 202 (75b); Vat. Ar. 224 (28a); Vat. Ar. 231 (378b); Vat. Ar. 931 (293a); Vat. Ar. 934 (276b); Vat. Ar. 935 (404b); Vat. Ar. 939 (138a); Vat. Ar. 1484 (330b); Vat. Ar. 1502 (342a); Vat. Ar. 1588 (327a); Vat. Ar. 1597 (237a); Vat. Ar. 1616 (316b); Barb. Or. 128 (227b).

<sup>292</sup> Vat. Ar. 195 (196a); Vat. Ar. 204 (257a); Vat. Ar. 206 (286b); Vat. Ar. 218 (1b); Vat. Ar. 224 (30a); Vat. Ar. 227 (29b); Vat. Ar. 231 (379b); Vat. Ar. 931 (294a); Vat. Ar. 934 (277a); Vat. Ar. 939 (138b); Vat. Ar. 1484 (331b); Vat. Ar. 1502 (343a); Vat. Ar. 1588 (328a); Vat. Ar. 1597 (238a); Vat. Ar. 1616 (317a); Barb. Or. 72 (288a); Barb. Or. 91 (251a); Barb. Or. 96 (268a); Borg. Ar. 64 (317a); Ross. 869 (301b).

<sup>293</sup> Vat. Ar. 209 (43a).

<sup>294</sup> Vat. Ar. 195 (196b); Vat. Ar. 204 (?); Vat. Ar. 206 (287a); Vat. Ar. 218 (2b); Vat. Ar. 231 (380a); Vat. Ar. 931 (294b); Vat. Ar. 934 (277b); Vat. Ar. 935 (407a); Vat. Ar. 939 (139a); Vat. Ar. 1484 (332b); Vat. Ar. 1502 (344a); Vat. Ar. 1588 (328b); Vat. Ar. 1597 (238b); Vat. Ar. 1616 (318a); Barb. Or. 71 (297a); Barb. Or. 72 (288b); Barb. Or. 96 (268b).

<sup>295</sup> Vat. Ar. 195 (197a); Vat. Ar. 204 (?); Vat. Ar. 206 (288a); Vat. Ar. 207 (45b); Vat. Ar. 231 (381a); Vat. Ar. 500 (143a); Vat. Ar. 931 (295b); Vat. Ar. 934 (278b); Vat. Ar. 935 (408a); Vat. Ar. 1484 (333b); Vat. Ar. 1502 (345a); Vat. Ar. 1588 (329b); Vat. Ar. 1597 (239a); Vat. Ar. 1616 (319a); Barb. Or. 71 (297b); Barb. Or. 91 (252a); Barb. Or. 128 (229b); Borg. Ar. 64 (318b); Borg. Ar. 879 (391b).

<sup>296</sup> Vat. Ar. 195 (197b); Vat. Ar. 204 (259b); Vat. Ar. 207 (46a); Vat. Ar. 231 (382a); Vat. Ar. 931 (296a); Vat. Ar. 934 (279a); Vat. Ar. 935 (409a); Vat. Ar. 939 (139b); Vat. Ar. 1484 (334b); Vat. Ar. 1502 (345b); Vat. Ar. 1597 (239b); Vat. Ar. 1616 (319b); Barb. Or. 71 (298a).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
82/al-Infīṭār	Meccan <sup>297</sup>	-
83/al-Muṭaffifīn	Meccan <sup>298</sup>	Medinan <sup>299</sup>
84/al-Inshiqāq	Meccan <sup>300</sup>	Medinan <sup>301</sup>
85/al-Burūj	Meccan <sup>302</sup>	-
86/al-Ṭariq	Meccan <sup>303</sup>	-
87/al-A'ālā	Meccan <sup>304</sup>	-
88/al-Ghāshiya	Meccan <sup>305</sup>	Medinan <sup>306</sup>
89/al-Fajr	Meccan <sup>307</sup>	-
90/al-Balad	Meccan <sup>308</sup>	Medinan <sup>309</sup>

<sup>297</sup> Vat. Ar. 195 (197b); Vat. Ar. 204 (259b); Vat. Ar. 206 (289a); Vat. Ar. 207 (47a); Vat. Ar. 231 (382b); Vat. Ar. 500 (182a); Vat. Ar. 931 (296b); Vat. Ar. 934 (279a); Vat. Ar. 935 (409b); Vat. Ar. 939 (139b); Vat. Ar. 1484 (335a); Vat. Ar. 1502 (346a); Vat. Ar. 1597 (240a); Vat. Ar. 1616 (320b); Barb. Or. 128 (230b); Borg. Ar. 64 (319b).

<sup>298</sup> Vat. Ar. 195 (198a); Vat. Ar. 202 (75a); Vat. Ar. 204 (?); Vat. Ar. 207 (47b); Vat. Ar. 224 (32b); Vat. Ar. 231 (383a); Vat. Ar. 935 (410b); Vat. Ar. 1484 (335b); Vat. Ar. 1502 (346b); Vat. Ar. 1597 (240b); Vat. Ar. 1616 (320b); Barb. Or. 71 (299a).

<sup>299</sup> Vat. Ar. 931 (297a).

<sup>300</sup> Vat. Ar. 195 (198b); Vat. Ar. 202 (75a); Vat. Ar. 204 (261a); Vat. Ar. 206 (290a); Vat. Ar. 224 (34a); Vat. Ar. 231 (384a); Vat. Ar. 500 (183a); Vat. Ar. 931 (297b); Vat. Ar. 934 (280a); Vat. Ar. 935 (411b); Vat. Ar. 1484 (336b); Vat. Ar. 1502 (347b); Vat. Ar. 1616 (321b).

<sup>301</sup> Barb. Or. 91 (254a).

<sup>302</sup> Vat. Ar. 195 (198b); Vat. Ar. 202 (75b); Vat. Ar. 204 (?); Vat. Ar. 224 (35a); Vat. Ar. 231 (385a); Vat. Ar. 931 (298a); Vat. Ar. 934 (280b); Vat. Ar. 1484 (337a); Vat. Ar. 1588 (332a); Vat. Ar. 1597 (241b); Vat. Ar. 1616 (322a); Barb. Or. 128 (231b).

<sup>303</sup> Vat. Ar. 195 (199a); Vat. Ar. 202 (75b); Vat. Ar. 204 (262a); Vat. Ar. 207 (50b); Vat. Ar. 224 (36a); Vat. Ar. 231 (385b); Vat. Ar. 931 (298b); Vat. Ar. 934 (281a); Vat. Ar. 935 (413a); Vat. Ar. 939 (140b); Vat. Ar. 1484 (337b); Vat. Ar. 1502 (349a); Vat. Ar. 1588 (332b); Vat. Ar. 1597 (242a); Vat. Ar. 1616 (322b); Barb. Or. 128 (232a).

<sup>304</sup> Vat. Ar. 195 (199a); Vat. Ar. 202 (75b); Vat. Ar. 207 (51a); Vat. Ar. 224 (36b); Vat. Ar. 231 (386a); Vat. Ar. 500 (184b); Vat. Ar. 931 (299a); Vat. Ar. 934 (281a); Vat. Ar. 939 (140b); Vat. Ar. 1484 (338a); Vat. Ar. 1502 (349a); Vat. Ar. 1588 (332b); Vat. Ar. 1597 (242a); Vat. Ar. 1616 (223a); Barb. Or. 71 (301a); Barb. Or. 72 (293a); Ross. 869 (307a).

<sup>305</sup> Vat. Ar. 195 (199b); Vat. Ar. 202 (75b); Vat. Ar. 206 (292a); Vat. Ar. 206 (293a); Vat. Ar. 224 (37a); Vat. Ar. 231 (386b); Vat. Ar. 500 (185a); Vat. Ar. 931 (299a); Vat. Ar. 934 (281b); Vat. Ar. 935 (414a); Vat. Ar. 939 (140b); Vat. Ar. 1484 (338b); Vat. Ar. 1502 (349b); Vat. Ar. 1597 (242b); Vat. Ar. 1616 (323b); Barb. Or. 71 (301b); Barb. Or. 72 (293b); Barb. Or. 71 (255b).

<sup>306</sup> Vat. Ar. 209 (51b).

<sup>307</sup> Vat. Ar. 195 (199b); Vat. Ar. 204 (?); Vat. Ar. 207 (52a); Vat. Ar. 224 (38a); Vat. Ar. 231 (387a); Vat. Ar. 931 (299b); Vat. Ar. 934 (282a); Vat. Ar. 935 (414b); Vat. Ar. 939 (140b); Vat. Ar. 1484 (339a); Vat. Ar. 1502 (350a); Vat. Ar. 1588 (333b); Vat. Ar. 1597 (242b); Vat. Ar. 1616 (324a); Barb. Or. 72 (293b); Borg. Ar. 64 (323a); Borg. Ar. 879 (397a).



Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
91/al-Shams	Meccan <sup>310</sup>	-
92/al-Layl	Meccan <sup>311</sup>	Medinan <sup>312</sup>
93/al-Ḍuḥā	Meccan <sup>313</sup>	Medinan <sup>314</sup>
94/al-Inshirāḥ	Meccan <sup>315</sup>	-
95/al-Tīn	Meccan <sup>316</sup>	-
96/al-ʿAlāq	Meccan <sup>317</sup>	-
97/al-Qadr	Meccan <sup>318</sup>	Medinan <sup>319</sup>
98/al-Bayyina	Meccan <sup>320</sup>	Medinan <sup>321</sup>

<sup>308</sup> Vat. Ar. 195 (200a); Vat. Ar. 207 (53a); Vat. Ar. 224 (39b); Vat. Ar. 231 (387b); Vat. Ar. 931 (300a); Vat. Ar. 934 (282b); Vat. Ar. 935 (415b); Vat. Ar. 1484 (340a); Vat. Ar. 1502 (351a); Vat. Ar. 1588 (334a); Vat. Ar. 1597 (243a); Vat. Ar. 1616 (324b); Barb. Or. 128 (233b); Borg. Ar. 64 (323b).

<sup>309</sup> Vat. Ar. 204 (?).

<sup>310</sup> Vat. Ar. 195 (200b); Vat. Ar. 204 (?); Vat. Ar. 207 (53b); Vat. Ar. 224 (40a); Vat. Ar. 231 (388a); Vat. Ar. 931 (300b); Vat. Ar. 934 (282b); Vat. Ar. 935 (416a); Vat. Ar. 1484 (340b); Vat. Ar. 1502 (351a); Vat. Ar. 1588 (334b); Vat. Ar. 1597 (243b); Vat. Ar. 1616 (325a); Barb. Or. 71 (303a); Barb. Or. 128 (233b); Ross. 869 (309a).

<sup>311</sup> Vat. Ar. 195 (200b); Vat. Ar. 204 (?); Vat. Ar. 224 (40b); Vat. Ar. 231 (388b); Vat. Ar. 931 (301a); Vat. Ar. 935 (416b); Vat. Ar. 1484 (341a); Vat. Ar. 1502 (351b); Vat. Ar. 1597 (244a); Vat. Ar. 1616 (325b); Barb. Or. 128 (234a).

<sup>312</sup> Vat. Ar. 710 (169b); Barb. Or. 91 (257a).

<sup>313</sup> Vat. Ar. 195 (200b); Vat. Ar. 204 (?); Vat. Ar. 224 (41b); Vat. Ar. 231 (389a); Vat. Ar. 500 (187b); Vat. Ar. 931 (301b); Vat. Ar. 934 (283a); Vat. Ar. 1484 (341b); Vat. Ar. 1502 (352a); Vat. Ar. 1597 (244a); Vat. Ar. 1616 (326a); Barb. Or. 71 (303b).

<sup>314</sup> Barb. Or. 91 (257a).

<sup>315</sup> Vat. Ar. 195 (201a); Vat. Ar. 204 (264b); Vat. Ar. 206 (294a); Vat. Ar. 224 (41b); Vat. Ar. 231 (389b); Vat. Ar. 931 (301b); Vat. Ar. 935 (417b); Vat. Ar. 1484 (342a); Vat. Ar. 1502 (352b); Vat. Ar. 1588 (335a); Vat. Ar. 1597 (244b); Vat. Ar. 1616 (326a); Barb. Or. 71 (304a).

<sup>316</sup> Vat. Ar. 195 (201a); Vat. Ar. 204 (?); Vat. Ar. 206 (294a); Vat. Ar. 207 (55b); Vat. Ar. 224 (42a); Vat. Ar. 231 (389b); Vat. Ar. 931 (302a); Vat. Ar. 935 (418a); Vat. Ar. 1484 (342a); Vat. Ar. 1502 (352b); Vat. Ar. 1588 (335a); Vat. Ar. 1597 (244b); Vat. Ar. 1616 (326b); Barb. Or. 72 (297b); Barb. Or. 91 (257b); Borg. Ar. 879 (400a).

<sup>317</sup> Vat. Ar. 195 (201a); Vat. Ar. 202 (76a); Vat. Ar. 204 (?); Vat. Ar. 206 (294b); Vat. Ar. 207 (55b); Vat. Ar. 224 (42b); Vat. Ar. 500 (188a); Vat. Ar. 931 (302a); Vat. Ar. 934 (283b); Vat. Ar. 935 (418a); Vat. Ar. 1484 (342b); Vat. Ar. 1502 (352b); Vat. Ar. 1597 (244b); Vat. Ar. 1616 (326b); Barb. Or. 71 (304a); Barb. Or. 91 (258a); Barb. Or. 128 (234b).

<sup>318</sup> Vat. Ar. 202 (76a); Vat. Ar. 206 (295a); Vat. Ar. 207 (56a); Vat. Ar. 224 (43a); Vat. Ar. 231 (390a); Vat. Ar. 934 (283b); Vat. Ar. 935 (418b); Vat. Ar. 1502 (353a); Vat. Ar. 1597 (245a); Vat. Ar. 1616 (327a); Barb. Or. 91 (258a); Barb. Or. 128 (235a); Borg. Ar. 64 (326a).

<sup>319</sup> Vat. Ar. 195 (201b); Vat. Ar. 204 (265b); Vat. Ar. 709 (413a); Vat. Ar. 710 (170b).

<sup>320</sup> Vat. Ar. 202 (76a); Vat. Ar. 231 (390b); Vat. Ar. 934 (284a); Vat. Ar. 1597 (245a); Barb. Or. 71 (304b).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
99/al-Zilzāl	Meccan <sup>322</sup>	Medinan <sup>323</sup>
100/al-Ādiyāt	Meccan <sup>324</sup>	-
101/al-Qāri'a	Meccan <sup>325</sup>	-
102/al-Takāthur	Meccan <sup>326</sup>	-
103/al-Āşr	Meccan <sup>327</sup>	Medinan <sup>328</sup>
104/al-Humaza	Meccan <sup>329</sup>	Medinan <sup>330</sup>
105/al-Fīl	Meccan <sup>331</sup>	-
106/Quraysh	Meccan <sup>332</sup>	Medinan <sup>333</sup>
107/al-Mā'ūn	Meccan <sup>334</sup>	Medinan <sup>335</sup>

<sup>321</sup> Vat. Ar. 204 (265b); Vat. Ar. 224 (43b); Vat. Ar. 935 (419a); Vat. Ar. 1502 (353b); Vat. Ar. 1616 (327b); Barb. Or. 72 (?); Borg. Ar. 64 (326a).

<sup>322</sup> Vat. Ar. 202 (76a); Vat. Ar. 203 (231b); Vat. Ar. 204 (?); Vat. Ar. 207 (57a); Vat. Ar. 224 (44b); Vat. Ar. 935 (419b); Vat. Ar. 1597 (245b); Vat. Ar. 1616 (328a); Barb. Or. 71 (305a).

<sup>323</sup> Vat. Ar. 231 (391a); Vat. Ar. 709 (414a); Vat. Ar. 1502 (354a); Borg. Ar. 64 (326b); Ross. 869 (311a).

<sup>324</sup> Vat. Ar. 202 (76a); Vat. Ar. 204 (?); Vat. Ar. 207 (57b); Vat. Ar. 224 (44b); Vat. Ar. 231 (391b); Vat. Ar. 931 (303b); Vat. Ar. 934 (284a); Vat. Ar. 935 (420a); Vat. Ar. 1502 (354a); Vat. Ar. 1597 (246a); Vat. Ar. 1616 (328a).

<sup>325</sup> Vat. Ar. 195 (202a); Vat. Ar. 202 (76b); Vat. Ar. 204 (?); Vat. Ar. 224 (45a); Vat. Ar. 231 (391b); Vat. Ar. 500 (190a); Vat. Ar. 931 (303b); Vat. Ar. 934 (284b); Vat. Ar. 935 (420a); Vat. Ar. 1502 (354b); Vat. Ar. 1597 (246a); Vat. Ar. 1616 (328b).

<sup>326</sup> Vat. Ar. 195 (202a); Vat. Ar. 202 (76b); Vat. Ar. 207 (58a); Vat. Ar. 224 (45b); Vat. Ar. 500 (190a); Vat. Ar. 931 (303b); Vat. Ar. 934 (284b); Vat. Ar. 935 (420b); Vat. Ar. 1502 (354b); Vat. Ar. 1616 (328b); Barb. Or. 72 (297b).

<sup>327</sup> Vat. Ar. 195 (202a); Vat. Ar. 202 (76b); Vat. Ar. 207 (58a); Vat. Ar. 224 (46a); Vat. Ar. 231 (392a); Vat. Ar. 500 (190b); Vat. Ar. 931 (304a); Vat. Ar. 934 (284b); Vat. Ar. 935 (421a); Vat. Ar. 1502 (355a); Vat. Ar. 1597 (246b); Vat. Ar. 1616 (329a); Barb. Or. 71 (306a); Barb. Or. 91 (259b).

<sup>328</sup> Vat. Ar. 710 (172a).

<sup>329</sup> Vat. Ar. 195 (202a); Vat. Ar. 202 (76b); Vat. Ar. 204 (267a); Vat. Ar. 207 (317a); Vat. Ar. 207 (58b); Vat. Ar. 224 (46a); Vat. Ar. 231 (392a); Vat. Ar. 500 (190b); Vat. Ar. 931 (304a); Vat. Ar. 935 (421a); Vat. Ar. 1502 (355a); Vat. Ar. 1597 (246b); Vat. Ar. 1616 (329a); Barb. Or. 91 (259b); Borg. Ar. 64 (327b).

<sup>330</sup> Vat. Ar. 710 (172a).

<sup>331</sup> Vat. Ar. 202 (76b); Vat. Ar. 206 (296b); Vat. Ar. 207 (58b); Vat. Ar. 231 (392b); Vat. Ar. 931 (304a); Vat. Ar. 934 (285a); Vat. Ar. 935 (421b); Vat. Ar. 1502 (355a); Vat. Ar. 1597 (246b); Vat. Ar. 1616 (329b); Borg. Ar. 64 (328a).

<sup>332</sup> Vat. Ar. 202 (76b); Vat. Ar. 204 (267b); Vat. Ar. 207 (59a); Vat. Ar. 224 (47a); Vat. Ar. 231 (392b); Vat. Ar. 931 (304b); Vat. Ar. 934 (285a); Vat. Ar. 935 (421b); Vat. Ar. 1502 (355b); Vat. Ar. 1597 (247a); Vat. Ar. 1616 (329b); Barb. Or. 71 (306b); Barb. Or. 91 (260a); Borg. Ar. 64 (328a).

<sup>333</sup> Vat. Ar. 710 (172a).

<sup>334</sup> Vat. Ar. 202 (77a); Vat. Ar. 204 (267b); Vat. Ar. 206 (296b); Vat. Ar. 207 (59a); Vat. Ar. 224 (47a); Vat. Ar. 231 (393?); Vat. Ar. 931 (304b); Vat. Ar. 935 (422a); Vat. Ar. 1502 (355b); Vat. Ar. 1597 (247a); Vat. Ar. 1616 (329b); Barb. Or. 71 (306b); Borg. Ar. 64 (328a); Ross. 869 (312a).

Name of Sūrah	Meccan-Medinan Knowledge in the Sūrah Headings	
108/al-Kawthar	Meccan <sup>336</sup>	Medinan <sup>337</sup>
109/al-Kāfirūn	Meccan <sup>338</sup>	Medinan <sup>339</sup>
110/al-Naṣr	Meccan <sup>340</sup>	Medinan <sup>341</sup>
111/Tabbat	Meccan <sup>342</sup>	-
112/al-ikhhlāṣ	Meccan <sup>343</sup>	Medinan <sup>344</sup>
113/al-Falaq	Meccan <sup>345</sup>	Medinan <sup>346</sup>
114/al-Nās	Meccan <sup>347</sup>	Medinan <sup>348</sup>

The disputes over whether the sūrahs are Meccan or Medinan reported in *ʿulūm al-Qurʾān* literature are also reflected in the manuscripts we have examined. In the manuscripts featuring sūrah headings with Meccan-Medinan knowledge, there is information suggesting that all sūrahs are both Meccan and Medinan except for 47 sūrahs that are noted to be exclusively Meccan. 47 sūrahs mentioned to be only Meccan are: al-Anʿām, Yūsuf, Ibrāhīm, al-Kahf, Maryam, al-Shuʿarāʾ, al-Naml, al-Qaṣaṣ, al-ʿAnkabūt, al-Rūm, al-Sajda, Fāṭir, Yāsīn, al-Şāffāt, Şād, al-Muʾminūn, Fuṣṣilat, al-Shūrā, al-Dukhān, al-Jāthiya, al-Aḥqāf, al-Ṭūr, al-Najm, al-Qamar, al-Qalam, Nūn, al-Jinn, al-Muzzammil, al-Qiyāma, al-Mursalāt, al-Nāziʿāt, ʿAbasa, al-

<sup>335</sup> Vat. Ar. 709 (416a); Vat. Ar. 710 (172a).

<sup>336</sup> Vat. Ar. 202 (77a); Vat. Ar. 204 (267b); Vat. Ar. 206 (297a); Vat. Ar. 207 (59b); Vat. Ar. 224 (47b); Vat. Ar. 931 (305a); Vat. Ar. 934 (285a); Vat. Ar. 935 (422a); Vat. Ar. 1502 (355b); Vat. Ar. 1597 (247a); Borg. Ar. 64 (328b).

<sup>337</sup> Vat. Ar. 1616 (330a).

<sup>338</sup> Vat. Ar. 202 (77a); Vat. Ar. 204 (267b); Vat. Ar. 224 (47b); Vat. Ar. 231 (393a); Vat. Ar. 931 (305a); Vat. Ar. 935 (422a); Vat. Ar. 1502 (356a); Vat. Ar. 1597 (247b); Vat. Ar. 1616 (330a); Borg. Ar. 64 (328b).

<sup>339</sup> Vat. Ar. 709 (416a); Vat. Ar. 710 (172b).

<sup>340</sup> Vat. Ar. 202 (77a); Vat. Ar. 231 (393b); Vat. Ar. 1502 (356a); Vat. Ar. 1597 (247b); Vat. Ar. 1616 (330b); Barb. Or. 71 (307a); Borg. Ar. 64 (328b).

<sup>341</sup> Vat. Ar. 204 (268a); Vat. Ar. 709 (416b); Vat. Ar. 931 (305a); Vat. Ar. 935 (422b); Vat. Ar. 1616 (330b); Barb. Or. 72 (298b); Barb. Or. 91 (260b).

<sup>342</sup> Vat. Ar. 202 (77a); Vat. Ar. 204 (268a); Vat. Ar. 206 (297a); Vat. Ar. 231 (393b); Vat. Ar. 931 (305a); Vat. Ar. 935 (422b); Vat. Ar. 1502 (356a); Vat. Ar. 1597 (247b); Vat. Ar. 1616 (330b); Barb. Or. 71 (307a); Ross. 869 (312b).

<sup>343</sup> Vat. Ar. 202 (77a); Vat. Ar. 207 (60a); Vat. Ar. 231 (394a); Vat. Ar. 931 (305b); Vat. Ar. 935 (423a); Vat. Ar. 1597 (248a); Vat. Ar. 1616 (330b); Barb. Or. 71 (307a); Borg. Ar. 64 (329a).

<sup>344</sup> Vat. Ar. 202 (77a); Vat. Ar. 204 (268a); Vat. Ar. 1502 (356b); Barb. Or. 91 (260b).

<sup>345</sup> Vat. Ar. 209 (60b); Vat. Ar. 231 (394a); Vat. Ar. 931 (305b); Vat. Ar. 934 (286a); Vat. Ar. 935 (423a); Vat. Ar. 1588 (338a); Vat. Ar. 1597 (248a); Vat. Ar. 1616 (331a); Barb. Or. 71 (307b); Barb. Or. 91 (260b); Borg. Ar. 64 (329a); Ross. 869 (312b).

<sup>346</sup> Vat. Ar. 1502 (356b).

<sup>347</sup> Vat. Ar. 202 (77b); Vat. Ar. 207 (60b); Vat. Ar. 231 (394a); Vat. Ar. 931 (305b); Vat. Ar. 934 (286a); Vat. Ar. 1588 (338a); Barb. Or. 71 (307b); Barb. Or. 91 (261a); Borg. Ar. 64 (329b).

<sup>348</sup> Vat. Ar. 709 (417b); Vat. Ar. 935 (423b); Vat. Ar. 1502 (356b); Vat. Ar. 1616 (331a).

Takwīr, al-Infīṭār, al-Burūj, al-Ṭāriq, al-A'ālā, al-Fajr, al-Shams, al-Inshirāh, al-Tīn, al-ʿAlaq, al-ʿAdiyāt, al-Qārī'a, al-Takāthur, al-Fīl, and al-Masad. There is no sūrah mentioned to be only Medinan in the manuscripts.

Sūrah al-Fātiḥa is noted 10 times to be Meccan in the manuscripts that we have examined. There are three manuscripts asserting the sūrah to be Medinan. In addition to indicating disputes over the revelations period, the foregoing analysis indicates that the sūrah is commonly accepted as Meccan. Yet another point that draws attention in this examination is that the Sūrahs al-Baqara, Āl 'Imrān, al-Nisā', and al-Mā'ida, which are not designated as controversial by al-Suyūṭī, are labeled to be Meccan in the manuscripts. However, they are too few in number. For instance, Sūrah al-Nisā' is noted only once as Meccan, while it is categorized as Medinan 16 times. Most of the manuscripts do not present any information about the revelation period of the Sūrah al-Baqara, which indicates that there is no dispute over the fact that it is Medinan and that this is well-known. Another result is related to the revelation period of the Sūrah al-Raḥmān. The sūrah is cited to be Medinan in only one manuscript (Vat. Ar. 598, 948 AH) belonging to X<sup>th</sup> century AH. In other 16 manuscripts, however, the sūrah is noted as Meccan.

Three manuscripts among the manuscripts we examined contain detailed information about whether a sūrah is Meccan or Medinan. Among these, Vat. Ar. 1484 (IX/XV century) stands out as it features not only Meccan-Medinan knowledge but also exceptional āyahs, if any, in the headings of the sūrahs of this manuscript. The explanations on exceptional āyahs in this manuscript are as follows:

<sup>349</sup> سورة الانعام نزلت جملة واحدة بمكة الا ثلث ايات انزلت بالمدينة قوله قل تعالوا ائبل ما حرم ربكم عليكم لعلكم تتقون

In the heading of the Sūrah al-An'ām, the latter is said to be revealed in Mecca at once, except for its three āyahs that were revealed in Medina. 151<sup>st</sup> āyah is mentioned in the heading. According to al-Suyūṭī, its āyahs 151-153 are Medinan.<sup>350</sup>

<sup>351</sup> سورة النحل مكية الا ثلث ايات انزلت بالمدينة قوله وإن عاقبتم فعاقبوا بمثل ما عوقبتم الى اخرها

In its heading, Sūrah al-Naḥl is marked as Meccan apart from its three āyahs. Only the beginning of the 126<sup>th</sup> āyah is mentioned in the heading. As understood from the expression “الى اخرها”, remaining āyahs are inferred to be the āyahs following the āyah 126. Furthermore, al-Suyūṭī notes that the āyahs 126-128 are Medinan.<sup>352</sup>

<sup>353</sup> سورة الحج مدنية الا ثلث ايات قوله هذان خصمان اختصموا في رهيم الى قوله الى صراط الحميد

Sūrah al-Ḥajj, in its heading, is identified as Meccan except for its three āyahs. The beginning of the 19<sup>th</sup> āyah (هذان خصمان اختصموا في رهيم) is written in the heading and the final āyah

<sup>349</sup> Vat. Ar. 1484 (69b).

<sup>350</sup> al-Suyūṭī, *al-Itqān*, 1: 85.

<sup>351</sup> Vat. Ar. 1484 (150a).

<sup>352</sup> al-Suyūṭī, *al-Itqān*, 1: 91.

<sup>353</sup> Vat. Ar. 1484 (186a).

is pointed out with the phrase “الى صراط الحميد”. The āyah, which ends with the latter phrase, is 24<sup>th</sup> verse of the sūrah. Hence, three āyahs, rather than six, are erroneously written in the heading. Mentioning the āyahs 19-24 of the sūrah as Meccan in the heading contrasts with reports existing in *tafsīr* literature since these āyahs are classified as Medinan in accordance with the sūrah’s recognition as Meccan.<sup>354</sup> Al-Suyūṭī also reports that the sūrah is Meccan, excluding its āyahs 19-21.<sup>355</sup>

<sup>356</sup> سورة الشعراء مكية الا خمس ايات اخرها انزلت بالمدينة قوله والشعراء يتبعهم الغاؤون الى اخرها

Al-Shu‘arā<sup>3</sup> is noted to be Meccan in its heading except for its last five āyahs. The beginning of the 224<sup>th</sup> āyah (والشعراء يتبعهم الغاؤون) is mentioned in the heading. As understood from the phrase “الى اخرها”, the āyah from 224 till the end of the sūrah are Medinan. The sūrah, however, ends with the āyah 227. Five āyahs thereby are given erroneously in the heading rather than four. Al-Suyūṭī records that the āyahs 224-227 are Medinan.<sup>357</sup>

<sup>358</sup> سورة لقمان مكية الا ايتين نزلتا بالمدينة قوله ولو ان ما في الارض من شجرة اقلام الى قوله سميع بصير

In its heading, Sūrah Luqmān is denominated as Meccan except for its two āyahs revealed in Medina, which are āyahs 27 and 28.<sup>359</sup>

<sup>360</sup> سورة السجدة مكية الا ثلث ايات انزلت بالمدينة قوله افمن كان مؤمنا كمن كان فاسقا الى قوله تكذبون

Sūrah al-Sajda is indicated to be Meccan in its heading except for 18-20 āyahs revealed in Medina.<sup>361</sup>

<sup>362</sup> سورة الزمر مكية الا ثلث ايات انزلت بالمدينة قل يا عبادي الذين أسرفوا الى وانتم لا تشعرون

Apart from its three āyahs (53-55) revealed in Medina, Sūrah al-Zumar is noted as Meccan in its heading.<sup>363</sup>

Vat. Ar. 1588 (XI-XII/XVII-XVIII centuries), only mentions the number of the exceptional āyahs in the heading of the sūrahs below without indicating which āyahs they are:

<sup>364</sup> Sūrah al-Isrā<sup>3</sup>: مكية و قيل مدنية غير ثلث ايات

<sup>354</sup> See al-Baḡhawī, *Ma‘ālim al-tanzīl*, ed. Muḥammad ‘Abdullāh al-Namir et al. (Riyadh: Dār Ṭayba, 1411), 5: 363.

<sup>355</sup> al-Suyūṭī, *al-Itqān*, 1: 49.

<sup>356</sup> Vat. Ar. 1484 (205a).

<sup>357</sup> al-Suyūṭī, *al-Itqān*, 1: 95.

<sup>358</sup> Vat. Ar. 1484 (229b).

<sup>359</sup> Cf. al-Suyūṭī, *al-Itqān*, 1: 96.

<sup>360</sup> Vat. Ar. 1484 (232a).

<sup>361</sup> Cf. al-Suyūṭī, *al-Itqān*, 1: 97.

<sup>362</sup> Vat. Ar. 1484 (257a).

<sup>363</sup> Cf. al-Suyūṭī, *al-Itqān*, 1: 99.

<sup>364</sup> Vat. Ar. 1588 (161b). Cf. al-Suyūṭī, *al-Itqān*, 1: 92-93.

<sup>365</sup> Sūrah al-Ḥajj: هي مدنية غير ثلاث آيات فان ثلاث آياته مكية

Sūrah al-Furqān: وهي مكية غير آية<sup>366</sup>

Sūrah al-Naml: وهي مكية غير ثلاث آياته<sup>367</sup>

Sūrah Luqmān: وهي مكية غير ثلاث آيات<sup>368</sup>

Sūrah al-Sajda: وهي مكية غير ثلاث آيات<sup>369</sup>

Sūrah al-Mu' min: وهي مكية غير اية فانها مدنية<sup>370</sup>

Vat. Ar. 1616 (XIII/XIX century), only in the heading of Sūrah al-Naṣr, presents following explanation after mentioning the sūrah to be Meccan: “يقال مدنية وهو الأكبر”.<sup>371</sup> In Barb. Or. 72 (X/XVI century), unlike the other manuscripts sūrahs' Meccan-Medinan knowledge is not given as “مكية” or “مدنية”, but set forth through the patterns: “نزلت بالمدينة”<sup>372</sup> and “نزلت بمكة”.<sup>373</sup>

### CONCLUSION

In this article, 110 Qur'ān manuscripts from the Vatican Library's Collections *Vaticani arabi*, *Borgiani arabi*, *Barberiniani orientali* and *Rossiani* were examined. We can sum up our general assessment on these manuscripts within the scope of the features presented so far as follows: Collections *Vaticani arabi* possesses the highest number of the manuscripts. The distribution of the manuscripts as to their numbers is as follows: 73 in *Vaticani arabi*, 25 in *Borgiani arabi*, 11 in *Barberiniani orientali*, while only 2 in *Rossiani*. The centuries covering the highest numbers of manuscripts are X/XVI (25 MSS) and XI/XVII (27 MSS). Total amount of *muṣḥafs* (from al-Fātilḥa to al-Nās) available in above mentioned four collections is 21, which are: Vat. Ar. 195, 202, 204, 231, 500, 895, 931, 934, 939, 1484, 1502, 1588, 1597, 1616; Barb. Or. 71, 91, 128; Borg. Ar. 61, 64; Ross. 869, 879. The earliest of these are the manuscripts from the IX/XV centuries, while the most recent ones are Vat. Ar. 931, 1616 and 1602 which are dated to XIII/XIX century. The information about the dates the manuscripts belong to can be found on the protocol page or in the *kataba* records.

Calligraphy types employed in Qur'ān manuscripts which were brought to the library from different geographies are: ghubārī-Farīsī (1 MS), muḥaqqaq-Farīsī (1 MS), muḥaqqaq-Ottoman (1 MS), muḥaqqaq-rayhanī-Mameluk (1 MS), nasikh-thuluth-Ottoman (1 MS), ghubārī (2 MSS), Kufic (4 MSS), nasikh-Farīsī (6 MSS), nasikh (8 MSS) maghribī (19 MSS), and

<sup>365</sup> Vat. Ar. 1588 (191b). Cf. al-Suyūṭī, *al-Itqān*, 1: 49.

<sup>366</sup> Vat. Ar. 1588 (207b). Cf. al-Suyūṭī, *al-Itqān*, 1: 94.

<sup>367</sup> Vat. Ar. 1588 (217b).

<sup>368</sup> Vat. Ar. 1588 (236a). Cf. al-Suyūṭī, *al-Itqān*, 1: 96.

<sup>369</sup> Vat. Ar. 1588 (238b). Cf. al-Suyūṭī, *al-Itqān*, 1: 97.

<sup>370</sup> Vat. Ar. 1588 (266b). Cf. al-Suyūṭī, *al-Itqān*, 1: 99.

<sup>371</sup> Vat. Ar. 1616 (330b).

<sup>372</sup> For example, Barb. Or. 72 (286a, 296b).

<sup>373</sup> For example, Barb. Or. 72 (288a, 288b, 293b, 297b).

nasikh-Ottoman (66 MSS). Some manuscripts use two calligraphies or more as a consequence of the fact that the incomplete parts of *muṣḥafs* have been completed by a different hand.

Within the examined manuscripts, maghribī copies have three periods: VI/XII; VIII/XIV; IX/XV centuries. On the manuscripts from VI-VII/XII-XIII centuries, texts are observed to be in dark brown ink, *ḥarakas* in dark red, *shaddas* and *jazms* in blue, while *hamza* signs are in orange and *āyah* endings are seen to be in a form of decorated circles. The same features appear also in the manuscripts from VIII/XIV and IX/XV centuries. In fact, the word *sajda* written aligned with the *āyah sajda* is, as well, seen in a *muṣḥaf* dating to VI-VII/XII-XIII centuries among above manuscripts. *Sūrah* headings with *sūrah* names are noticed in the manuscripts of VI-VII/XII-XIII centuries.

Within the manuscripts we have studied, copies in nasikh-Ottoman calligraphy have five main periods: IX/XV; X/XVI; XI/XVII; XII/XVIII; XIII/XIX centuries. *Āyah* endings represented with triangle composed of three dots and similar to an inverse comma are observed in manuscripts from IX/XV century. *Āyah* numbers are not written in *āyah* endings on the manuscripts dating to the centuries mentioned above. It is possible, however, to see the earlier examples of the features of today's *muṣḥafs* in a manuscript (Vat. Ar. 195) belonging to this century: *Waqf* signs are written in red. The word *sajda* is given in black ink at the end of the line which holds the *āyah sajda*. The word *ḥizb* is seen to be written in the margin. *Sūrah* headings have *sūrah* names, Meccan-Medinan knowledge and the number of *āyahs*. *Taʿqība* appears in the page endings. The first appearance of *qunūt* and *khatm* prayers is seen to be at the end of Qurʾān manuscripts from the X/XVI century. In the headings of a manuscript belonging to the same century, “revealed in Mecca” is read instead of “Meccan” or “revealed in Medina” rather than “Medinan”. In a manuscript (Borg. Ar. 184) from the XI/XVII century, *juzʾ* numbers are seen to be shown in digits as well. The expressions like “ربع حزب، نصف حزب” are spotted in the handwritten *muṣḥafs* that date back to XII/XVIII century.

Among Qurʾānic manuscripts, Vat. Ar. 884 (506 pages) is the one with the highest number of the pages, while Vat. Ar. 1785 (9 pages) runs minimum page count. The manuscript that possesses the least lines per page is Vat. Ar. 1486 (3 lines); whereas the maximum number of lines is seen in Vat. Ar. 1731 (24 lines). Line counts of the manuscripts vary among 3, 5, 6, 7, 8, 9, 10, 11, 12, 15, 17, 19, 20, 21, 22, 23, 24 and a total line count of a page can be both odd and even.

The initial word of the next page (*taʿqība*) could be written in the page endings with *ḥaraka* (Vat. Ar. 230, 500, 884; Barb. Or. 28), without *ḥaraka* (Vat. Ar. 223, 224, 389, 595, 939, 1591, 1616) or even some of them with and some without *ḥaraka* (Barb. Or. 71, 72; Borg. Ar. 23, 263).

Apart from their unalterable names, rare *sūrah* names that could not be found within the sources can be seen in *sūrah* headings in Qurʾān manuscripts. These names appear in the manuscripts dating to X/XVI, XI/XVII, and XII/XVIII centuries. The disputes over the *sūrahs*'

revelation periods in *tafsir* literature are reflected on the Meccan-Medinan knowledge presented in the sūrah headings of the manuscripts.

Corrections are made on the handwritten *muṣḥafs*, which may have been done either during the writing process or after the writing stage, when errors on *muṣḥaf* are noticed during recitation before it goes into circulation. These errors seen in Qur'ān manuscripts give rise to the possibility that they might have been written by heart. The scribe might have made slips to the semblable during the writing process. It is also likely that the scribe made aforementioned mistakes while replicating another copy.

The amount of āyahs covered by the title page holding Sūrah al-Baqara can be of different extent. In these pages, the sūrah is observed to be completed with following expressions: *hum yūqinūn*/end of the 4<sup>th</sup> āyah (Vat. Ar. 931, 1484, 1616), *wa-mā unzila*/middle of the fourth āyah (Vat. Ar. 935) and *hum al-muflīḥūn*/end of the fifth āyah (Vat. Ar. 1602; Barb. Or. 72, 90; Borg. Ar. 263).

In nasikh-Ottoman manuscripts, black ink is used for the text, while *juz'*, *ḥizb* and *waqf* signs along with the sūrah headings are in red ink. In maghribi manuscripts, also dark brown (for text), blue (for *shadda* and *jazm* signs) and orange (for *hamza*) inks are utilized. The parts with the most frequent decorations in Qur'ān manuscripts stored in the library are the its title page holding Sūrah al-Fātiḥa and al-Baqara, margins, sūrah headings and '*ashr*, *juz'*, and *ḥizb* writings.

The smallest manuscript in the library is registered in Vat. Ar. 924. This manuscript, which is preserved in an octagonal case, is in circle form with a diameter of 4,5 cm. Yet, the largest (*monumental*) manuscript is the one classified as Vat. Ar. 1484, which measures 54 by 42 cm.

Evaluation of the bindings of a manuscript requires a distinct expertise. Our findings about the features of the bindings, therefore, only cover general information. Pursuant to the latter, the first finding concerning the bindings is that most of them were made afterwards i.e. they were stitched in a period subsequent to the date they had been written in order to protect the manuscript. Of course, there are also exceptional manuscripts with original bindings. The binding materials are skin or cardboard. There are manuscripts with tuck-in covers.<sup>374</sup> There are also manuscripts bound both with gusseted and tucks.<sup>375</sup> Vat. Ar. 708 (X century), is a manuscript featuring original skin cover and decorations in its center part. Vat. Ar. 931 presents a leather binding with tuck-in and gilded decorations. On the rear side of the manuscript classified as Vat. Ar. 230, which dates back to X/XVI century, the āyah “لَا يَعْصِيهِ إِلَّا” (al-Waqi'a 56/79) can be read. On the tuck-in of the manuscript classified as Barb. Or. 90 reads the āyahs “لَا يَعْصِيهِ إِلَّا الْمُطِيعُونَ تَتَرَبَّعًا مِنْ رَبِّ الْعَالَمِينَ” (al-Waqi'a 56/79-80).

<sup>374</sup> For example, Vat. Ar. 230, 482, 592, 595, 884, 939, 1502, 1588, 1602, 1612, 1616, 1632, 1652, 1711; Barb. Or. 71, 72, 128; Borg. Ar. 64, 78, 184, 185, 186, 187, 188, 189, 191, 197.

<sup>375</sup> For example, Var. Ar. 1602; Barb. Or. 33, 91.



As a conclusion, examinations on Qurʾān manuscripts reveal different features of *muṣḥaf* writing. Each manuscript has its own physical and content characteristics. Some manuscripts also contain information about the names of the sūrahs, Meccan-Medinan knowledge, āyah counts and *ʿulūm al-Qurʾān* subjects. Consequently, opening courses in a postgraduate level that will cover the physical and content features of Qurʾānic manuscripts in the field of Islamic sciences can promote the studies on *tafsīr* and the history of the Qurʾān.

#### REFERENCES

- Albin, Michael W. "Printing of the Qurʾān". *Encyclopedia of the Qurʾān*. Ed. Jane Dammen McAuliffe. 4: 264-276. Leiden – Boston: Brill, 2000.
- Altıkulaç, Tayyar. "Altıkulaç'tan Birmingham'daki Kuran Açıklaması". Accessed: 31 October 2017. <http://www.kuramer.org/duyurular/altikulac-tan-birmingham-daki-kuran-aciklamasi>.
- Altıkulaç, Tayyar. *Günümüze Ulaşan Mesâhif-i Kadîme: İlk Mushaf-ı Üzerine Bir İnceleme*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2015.
- Altıkulaç, Tayyar. *Hız Ali'ye Nisbet Edilen Mushaf-ı Şerif: San'a Nüshası*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2011.
- Altıkulaç, Tayyar. *Hız Osman'a İzafe Edilen Mushaf-ı Şerif: Topkapı Sarayı Müzesi Nüshası*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2007.
- Altıkulaç, Tayyar. *Hız Osman'a Nisbet Edilen Mushaf-ı Şerif: Türk ve İslam Eserleri Nüshası*. İstanbul: Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi-İSAM, 2007.
- Altıkulaç, Tayyar. *Hız Osman'a Nisbet Edilen Mushaf-ı Şerif: Kahire el-Meşhedü'l-Hüseyni Nüshası*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2009.
- Altıkulaç, Tayyar. *Mushaf-ı Şerif: Bibliotheque Nationale Paris*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2015.
- Altıkulaç, Tayyar. *Mushaf-ı Şerif: Tübingen Nüshası*. İstanbul: İslam Tarih, Sanat ve Kültür Araştırma Merkezi-IRCICA, 2016.
- Anzuini, Carlo Alberto. *Imanoscritti Coranici della Biblioteca Apostolica Vaticana e delle biblioteche Romane*. Città del Vaticano: Biblioteca Apostolica Vaticana, 2001.
- al-Baghawī, Abū Muḥammad al-Ḥusayn b. Masʿūd al-Farrāʾ. *Maʿālim al-tanzīl*. Ed. Muḥammad ʿAbdullāh al-Namir, ʿUthmān Jumuʿa Ḍumayriyya, Sulaymān Musallam al-Ḥarash. 8 vols. Riyadh: Dār Ṭayba, 1409-1412.
- Bilgin, Orhan. "Yazma". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 43: 369-383. Ankara: TDV Publications, 2013.
- Blair, Sheila S. *Islamic Calligraphy*. Edinburgh: Edinburgh University Press, 2006.
- Bozkurt, Nebi. "Kubbetü's-Sahre". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 26: 304-308. Ankara: TDV Publications, 2002.
- Brubaker, Daniel Alan. *Intentional Changes in Qurʾān Manuscripts*. PhD Dissertation, Rice University, 2014.
- Coranica. Accessed: 31 October 2017. <http://coranica.de/>.
- Coranica. "Computatio Radiocarbonica". Accessed: 31 October 2017. <http://coranica.de/computatio-radiocarbonica-en>.
- al-Dānī, Abī ʿAmr ʿUṣmān b. Saʿīd. *Kitāb al-taysīr fī qirāʾat al-sabʿa*. 2<sup>nd</sup> Edition. Taṣḥīḥ: Otto Pretzl. Beirut: Dār al-Kitāb al-ʿArabī, 1984.

**676 | Gözeler, Esra. A Study on Qur'ân Manuscripts in the Vatican Library ...**

- Déroche, François. "Manuscripts of the Qur'ân". *Encyclopedia of the Qur'ân*. Ed. Jane Dammen McAuliffe. 3: 254-274. Leiden – Boston: Brill, 2003.
- Déroche, François. *La transmission Ecrite du Coran dans les Débuts de l'islam: Le codex Parisi no-petropolitano*. Leiden: Brill, 2009.
- Déroche, François. *Le Livre Manuscrit Arabe: Préludes à une Histoire*. Paris: Bibliothèque Nationale de France, 2004.
- Déroche, François. *Les Manuscrits du Coran. Aux Origines de la Calligraphie Coranique*. Paris: Bibliothèque Nationale de France, 1983.
- Déroche, François. *Qur'ans of the Umayyads: A First Overview*. Leiden: Brill, 2014.
- Déroche, François. *The Abbasid Tradition: Qurans of the 8th to the 10th Centuries*. London: Nour Foundation, 1992.
- Dutton, Yasin. "Red Dots, Green Dots, Yellow Dots and Blue: Some Reflections on the Vocalisation of Early Qur'anic Manuscripts – Part I". *Journal of Qur'anic Studies* 1/1 (1999): 115-140.
- Dutton, Yasin. "Red Dots, Green Dots, Yellow Dots and Blue: Some Reflections on the Vocalisation of Early Qur'anic Manuscripts (Part II)". *Journal of Qur'anic Studies* 2/1 (2000): 1-24.
- Dutton, Yasin. "An Early Muṣḥaf According to the Reading of Ibn 'Āmir". *Journal of Qur'anic Studies* 3/1 (2001): 71-89.
- Dutton, Yasin. "Some Notes on the British Library's 'Oldest Qur'ân Manuscript' (Or. 2165)". *Journal of Qur'anic Studies* 6/1 (2004): 43-71.
- George, Alain. "The Geometry of the Qur'ân of Amājūr: A Preliminary Study of Proportion in Early Islamic Calligraphy". *Muqarnas* 20 (2003): 1-15.
- George, Alain. "The Geometry of Early Qur'anic Manuscripts". *Journal of Qur'anic Studies* 9/1 (2008): 78-110.
- George, Alain. "Calligraphy, Colour and Light in the Blue Qur'ân". *Journal of Qur'anic Studies* 11/1 (2010): 75-125.
- George, Alain. "Coloured Dots and the Question of Regional Origins in Early Qur'ans (Part I)". *Journal of Qur'anic Studies* 17/1 (2015): 1-44.
- George, Alain. "Coloured Dots and the Question of Regional Origins in Early Qur'ans (Part II)". *Journal of Qur'anic Studies* 17/2 (2015): 75-102.
- George, Alain. "The Geometry of Early Qur'anic Manuscripts". *Journal of Qur'anic Studies* 9/1 (2008): 78-110.
- Gökkir, Necmettin. "Mingana 1572a Kur'an Fragmanları, Birmingham Üniversitesi". Accessed: 31 October 2017. <http://www.kuramer.org/s/doc-dr-necmettin-gokkir-in-degerlendirme-raporu>.
- Gökkir, Necmettin. *Tanzimattan Günümüze Din-Devlet İlişkileri ve Siyaset Bağlamında Mushaf Basımı*. Istanbul: M.Ü. İlahiyat Fakültesi Vakfı-IFAV Publications, 2015.
- Gözeler, Esra. "Vatikan Kütüphanesinde Tefsir İlmine İlişkin Arapça El Yazmaları Üzerine Bir Araştırma". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 51/2 (2010): 350-352.
- Gözeler, Esra - Marx, Michael - Kiltz, David - Kouriyhe, Yousef - Koloska, Hannelies - Schmid, Nora K. "Corpus Coranicum Projesi: Kur'an'ı Geç Antik Döneme Ait Bir Metin Olarak Okumak". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 53/2 (2012): 219-253.
- Gündüz, Mahmut. "Matbaanın Tarihçesi ve İlk Kur'anı Kerim Basmaları". *Vakitler Dergisi* 12 (1978): 335-350.
- Hâşim Velî Efendi. "Vatikan Kütüphanesi'ndeki Āsâr-ı İslâmiyye". *Sirât-i Mustaqîm* 6/136 (1326): 91.
- Hâşim Velî Efendi. "Vatikan Kütüphanesi'ndeki Āsâr-ı İslâmiyye". *Sirât-i Mustaqîm* 6/138 (1326): 118.
- Hâşim Velî Efendi. "Vatikan Kütüphanesi'ndeki Āsâr-ı İslâmiyye". *Sirât-i Mustaqîm* 6/139 (1327): 137.
- Hâşim Velî Efendi. "Vatikan Kütüphanesi'ndeki Āsâr-ı İslâmiyye". *Sirât-i Mustaqîm* 6/140 (1327): 159.
- Hâşim Velî Efendi. "Vatikan Kütüphanesi'ndeki Āsâr-ı İslâmiyye". *Sirât-i Mustaqîm* 6/141 (1327): 167-168.

- Ibrahim, Yasir S. "Continuity and Change in Qurʾānic Readings: A Study of the Qurʾānic Ms. Garrett 38". *Journal of Islamic Studies* 19/3 (2008): 369-390.
- Izutsu, Toshihiko. *God and Man in the Qurʾān: Semantics of the Qurʾānic Weltanschauung*. 2<sup>nd</sup> Reprint. Islamic Book Trust 2008.
- Jocham, Tobias J. *Studien zu den frühen Qurʾān-Handschriften Is. 1615 aus der Chester Beatty Library in Dublin - Zum Einsatz elektronischer Datentechnik in der Textanalyse*. M.A. Thesis, Freie Universität Berlin, 2012.
- Journal of Qurʾanic Studies* 19/3 (2017). "Qurʾanic Manuscripts in the Western Islamic World". Ed. Nuría Martínez de Castilla.
- Karabıyık, Elif Behnan. "Birmingham Varakları Hakkında Rapor". Accessed: 31 October 2017. <http://www.kuramer.org/s/ars-gor-elif-behnan-karabiyik-in-raporu>.
- Karabıyık, Elif Behnan. *Berlin Kurʾan Yazması ve Metin Tahlili - Neşri*. M.A. Thesis, Marmara Üniversitesi, 2017.
- Keskioğlu, Osman. "Türkiye de Matbaa Te'sisi ve Mushaf Basımı". *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 15/1 (1967): 121-139.
- Maraqten, Mohammed. "Writing Materials in Pre-Islamic Arabia". *Journal of Semitic Studies* 43/2 (1998): 287-310.
- Marx, Michael. "The Qurʾān - the First Arabic Book". *The Roads of Arabia*. Ed. Ute Franke, Joachim Gierlich. 194-207. Berlin: Staatliche Museen zu Berlin, 2011.
- Marx, Michael. "Manuscript London, BL, Or. 2165 and the transmission of the Qurʾān". *Comparative Oriental Manuscript Studies. An Introduction*. Ed. Alessandro Bausi (General Editor) - Pier Giorgio Borbone - Françoise Briquel-Chatonnet - Paola Buzi - Jost Gippert - Caroline Macé - Marilena Maniaci - Zisis Melissakis - Laura E. Parodi - Witold Witakowski. 430-434. Hamburg: Tredition, 2015.
- Marx, Michael - Jocham, Tobias J. "Zu den Datierungen von Koranhandschriften durch die <sup>14</sup>C-Methode". *Frankfurter Zeitschrift für Islamisch-Theologische Studien -Koranforschung, Verortung und Hermeneutik*-2 (2015): 9-43.
- Maşalı, Mehmet Emin. "Mushaf". *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 31: 242-248. Ankara: TDV Publications, 2006.
- Piazzoni, Ambrogio M. "Treasures in the Vatican Library". *Vatican Library: Books and Places at the Beginning of the Third Millennium*. Ed. Gennaro Guala, Ambrogio M. Piazzoni ve Andreina Rita. 24-69. Città del Vaticano: Biblioteca Apostolica Vaticana, 2011.
- Sabev, Orlin. *İbrahim Müteferrika ya da İlk Osmanlı Matbaa Serüveni*. 3<sup>rd</sup> Edition. Istanbul: Yeditepe Publishing House, 2013.
- Sadeghi, Behnam - Goudarzi, Mohsen. "Şanʿāʾ 1 and the Origins of the Qurʾān". *Der Islam* 87 (2010): 1-129.
- al-Sakhāwī, ʿAlamuddin. *Jamāl al-qurrāʾ wa kamāl al-iqrāʾ*. Ed. ʿAlī Ḥusayn al-Bawwāb. 2 vols. Makka: Maktaba al-Turāth, 1987.
- al-Suyūṭī, Jalāluddin. *al-Itqān fi ʿulūm al-Qurʾān*. Ed. Markaz al-Dirāsā al-Qurʾāniyya. 6 vols. Medina: Muḥammaʿ al-Malik Faḥd li-Ṭibaʿā al-Muṣḥaf al-Sharīf, nd.
- al-Ṭabarī, Ibn Jarīr. *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*. Ed. ʿAbdullāh b. ʿAbdulmuḥsin al-Turkī. 26 vols. Cairo: Dār Hajr, 2001.
- Vatican Library. "Digital Collections: Manuscripts". Accessed: 31 October 2017. <http://digi.vatlib.it/mss/>.
- Vida, Giorgio Levi della. *Elenco dei Manoscritti Arabi Islamici Della Biblioteca Vaticana Vaticani, Barberiniani, Borgiani, Rossiani*. Città del Vaticano: Biblioteca Apostolica Vaticana, 1935.

**678 | Gözeler, Esra. A Study on Qur'ân Manuscripts in the Vatican Library ...**

Vida, Giorgio Levi della. *Frammenti Coranici in Carattere Cufico nella Biblioteca Vaticana*. Città del Vaticano: Biblioteca Apostolica Vaticana, 1947.

Vida, Giorgio Levi della. *Secondo Elenco dei Manoscritti Arabi Islami della Biblioteca Vaticana*. Città del Vaticano: Biblioteca Apostolica Vaticana, 1965.

Yazır, Elmahılı Muhammed Hamdi. *Hak Dini Kur'ân Dili. Yeni Meâlli Tefsîr*. Facsimile Edition. Istanbul: Diyanet İşleri Başkanlığı, 2015.