

Model for the composition of the Paleo-Muslim Qur’ān

Key

Succession in time  
and textual variations  
and developments

Feedback loops

- Predecessor text forms
- Autograph text forms
- Canonical text forms

1. Internal auditory and visual stimuli, Revelation: the secondary Qur’ānisation of narrative and quasi-historical lore, including Biblicisms, para- Qur’ānic materials (Khālid b. Sinān, perhaps also Umayya b. Abī al-Ṣalt), and traditional Arabian imprecations and oaths; communicative imperatives including devotional and ritual material, polemics, hortatory statements and other responses to events; enunciations of a legislative and regulative nature; confirmation of *al-muḥ addathūn* (‘Umar b. al-Khaṭṭāb, Sa’d b. Mu’ādh, Zayd b. Ḥāritha, Muṣ’ab b. ‘Umayr).
2. *Suwar*, Pericopes, *mathānī*, *muḥkamāt*, *al-ḥawāmīm* and other groups of *suwar* with Mysterious Letters.
3. All or some of the following: Ibn Mas’ūd, Mu’ādh b. Jabal, Zayd b. Thābit, ‘Uthmān b. ‘Affān, Mujammi’ b. Jāriya, Ubayy b. Ka’b, ‘Alī b. Abī Ṭālib, Qays b. Zā’urā’, Qays b. al-Sukn. This list may not be exhaustive.
4. Extant leaves of parchment, some with palimpsests: BNF 328, the Ṣan’ā’i leaves, and other, more fragmentary remains that have been catalogued and/or studied so far.
5. *Suḥuf/maṣāḥif* reported by St John of Damascus and the Monk of Beth Hale; *Suḥuf/maṣāḥif* reported at al-Yamāma, Ḥunayn and Ṣiffīn.
6. For instance, the contraction of *sūrat al-aḥzāb* from some 200 to 33 verses, and ‘Umar’s report on lapidation.
7. For instance, Khuzayma b. Thābit on Q, 9.128–9.

