

**THE
INDIVIDUAL VARIANTS
OF THE
SHĀṬIBIYYAH**

A Diagrammatic Representation



MUHAMMAD RIYAADH OBARAY

الدَّيْلُ الْكَافِي

إِلَى تَيْسِيرِ فَرِيش

حِرْزِ الْأَمَانِي

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Moreover, the author endeavours for this publication to serve as a *ṣadaqat al-jāriyah* for all living and deceased Muslims. As such, all profits generated from the publication will be utilised to offset the expenses of underprivileged students or teachers of the Qurʾān, prioritising those within the Cape Town region and, subsequently, abroad.

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System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	ṣ	30	يَـ	ī
15	ض	ḍ	31	وُـ	ū
16	ط	ṭ	32	أَيَّـ	ay
			33	أَوُـ	aw

N.B. Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or table/diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain the flow of the English.

Preface

Upon completion of a commentary on the *farsh* or individual variants of the *Durrah*, I presented my work to my esteemed teacher, Qāri' Muḥammad Salīm Gaibie. After his perusal and careful examination thereof, he suggested that a supplementary work comprising solely of diagrammatic representations, which could serve as a convenient reference for discussions on the *farsh* of the *Shāṭibiyyah*, would be of immense benefit to both students and teachers.

As a result of his insightful suggestion, I present the resulting work as a *taysīr*, which represents the culmination of his proposal. This work is distinguished by its capacity to encapsulate the complete *farsh* of the *Shāṭibiyyah* into a singular diagram. For illustrative purposes, please refer to the diagrammatic representation provided below:

1. A breakdown of the *abyāt* as a point of reference:

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
9	445	<p style="color: blue; font-size: 1.2em;">وَمَا يَخْدَعُونَ الْفَتْحُ</p> <p style="color: red; font-size: 1.2em;">مِنْ قَبْلِ سَاكِنٍ</p> <p style="font-size: 0.8em;">***</p> <p style="color: red; font-size: 1.2em;">وَيَعُدُّ ذَاكَ وَالْعَيْرُ</p> <p style="color: blue; font-size: 1.2em;">كَالْحَرْفِ أَوْلَا</p>	<p>Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: وَمَا يَخْدَعُونَ</p>	<p style="color: blue; font-size: 1.2em;">وَالْعَيْرُ كَالْحَرْفِ أَوْلَا:</p> <p style="color: red; font-size: 1.2em;">وَمَا يَخْدَعُونَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr</p>

Regarding the *matn* or core text of the *Shāṭibiyyah*, I have relied upon the editorial text of Muḥammad Tamīm al-Zu'bī. To aid in identification, individual and collective sigla have been highlighted in red, while keywords and instructions throughout the poem have been highlighted in blue. Any peripheral discussions have been relegated to footnotes.

It should be noted that this work is intended to serve as a quick reference and study aid for the *farsh* of the *Shāṭibiyyah* and should not be utilized as a substitute for the actual poem. Discussions concerning the *tahrīrāt* or verification of the *Seven Qirā'āt*, their *ijrā'* or ways of recitation, *jam' 'atfi* or sequencing, as well as the issue of *muqaddam fi al-adā'* or precedent variant in presentation through the integration of

the Readings of the *Ghayth al-Naf' fī al-Qirā'āt al-Sab'*, are the subjects of independent works and have therefore been excluded.

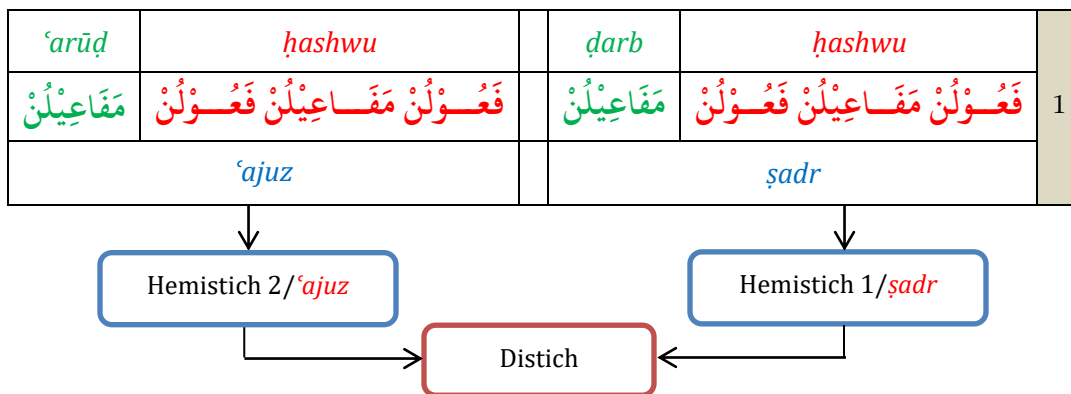
Lastly, I earnestly beseech Allah ﷻ to pardon my sins and accept my humble effort. May it be a means of salvation for me in the Hereafter and a *sadaqat al-jāriyah* [recurring charity] for all Muslims, both living and deceased.

تَرَكْتُ التَّوَمَّ رَّبِّي فِي الْيَأِينِ لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوْلَى
فَوَقَّفَنِي إِلَى تَحْصِيلِ عِلْمٍ وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

Analytical Summary of the Shāḫibiyyah

The complete title of the poem is: *Ḥirz al-Amānī wa Wajh al-Tahānī* and is written on the *baḥr* of:¹

فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِيْلُنْ مَفَاعِيْلُنْ مَفَاعِيْلُنْ *** فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِيْلُنْ



This particular metre is known as *al-wazn al-ṭawīl* or simply as *al-ṭawīl* [long].² Each metre’s length depends on a standard number of *tafīlahs* [feet] used in the metre. Each half consists of four words; thus, its length is four *tafīlahs* per half or eight *tafīlahs* per distich. Furthermore, each poem comprises distichs [*abyāt*], with each distich comprising two identical hemistichs [half a couplet]. The hemistich is usually written side by side in Arabic, with a space dividing them. The first hemistich is known as *ṣadr* [chest], and the second is known as ‘ajuz [belly].³ While the last foot of the *ṣadr* is called *ḍarb*, the last foot of the ‘ajuz is called ‘arūd. Consequently, the remainder of the hemistich is known as *ḥashwu*.⁴

¹ The word *baḥr*, together with its plural being *buhūr*, means sea. However, in classical Arabic poetry, it refers to the poetic meterage of a poem.

² There are sixteen established meters for classical Arabic poetry. While Khalīl ibn Aḥmad al-Farāhīdī is acknowledged as being the first to discover that all classical Arabic poetry followed one of fifteen meters; al-Akhfash al-Akbar is acknowledged as having identified the sixteenth. *Pegs, Cords, and Ghuls: Meter of classical Arabic poetry*. 7. *The Persian meters*. 42.

³ *Variance in Arabic manuscripts*: 258. *Emergence of free verse movement*: 6.

⁴ While the last foot of the *ṣadr* and ‘ajuz have been highlighted in green; the *ḥashwu* of each hemistich have been highlighted in red.

The *Shātibiyah* – as it is more commonly known – is a versification and is based on an earlier work, *al-Taysīr fī al-Qirā'āt al-Sab'*, which was compiled in prose by the erudite scholar Abū 'Amr al-Dānī. Since the poem comprises 1173 distichs, it may be categorized into four parts:

- The first 94 distichs serve as an introduction to the poem.
- Distichs 95 through 445, a total of 350 distichs, focus on discussing the *usūl* [principles of recitation].
- Distichs 445 through 1120, a total of 675 distichs, elaborate on the *farsh* [individual/word variants].
- Distichs 1120 through 1159, a total of 39 distichs, provide insight into miscellaneous topics such as *makhārij*, *ṣifāt*, and the application of the *Takbīr*.
- The last 14 distichs serve as a conclusion to the poem.

مُقِرٌّ بِالَّذِي قَد كَانَ مِنِّي
وَعَفْوِكَ إِنَّ عَفْوَتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّ
عَضُّتُ أَنَامِي وَقَرَعْتُ سِنِّي
لَسَرُّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلٰهِي لَا تُعَذِّبْنِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَم مِّن رَّلَةٍ لِي فِي الْخَفَايَا
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا
يُظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أرشاد: **قَوْلُ اللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

Sūrat al-Baqarah

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
9	445	<p>وَمَا يَخْدَعُونَ الْمُنْحَ مِن قَبْلِ سَاكِنٍ *** وَبَعْدُ ذَاكَ وَالْعَيْرُ كَالْحَرْفِ أَوْلَا</p>	<p>Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: وَمَا يَخْدَعُونَ</p>	<p>وَالْعَيْرُ كَالْحَرْفِ أَوْلَا: وَمَا يَخْدَعُونَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr</p>
10	446	<p>وَحَنَفٍ كُوفٍ يَكْذِبُونَ وَيَأْوُهُ *** بِفَتْحٍ وَلِلْبَاقِينَ ضَمٌّ وَتَقْلًا</p>	<p>‘Āṣim, Ḥamzah, Kisā’ī: يَكْذِبُونَ</p>	<p>وَالْبَاقِينَ ضَمٌّ وَتَقْلًا: يُكْذِبُونَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir</p>
--	447	<p>وَقِيلَ وَغَيْضٌ ثُمَّ جِيءَ يُشْمَهَا *** لَدَى كَسْرِهَا ضَمًّا رِجَالٌ لِيَتَكْمَلَا</p>	<p>Kisā’ī, Hishām: Ishmām قِيلَ غَيْضٌ جِيءَ</p>	<p>No Ishmām</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, ‘Āṣim, Ḥamzah</p>
--	448	<p>وَجِيلٌ بِإِشْمَامٍ وَسِيْقٍ كَمَا رَسَا *** وَسِيءٌ وَسِيَّتٌ كَانَ رَاوِيَهُ أَنْبَلَا</p>	<p>Ibn ‘Āmir, Kisā’ī Ishmām جِيلٌ سِيْقٍ</p> <p>Ibn ‘Āmir, Kisā’ī, Nāfi‘: Ishmām سِيءٌ وَسِيَّتٌ</p>	<p>No Ishmām</p> <p>No Ishmām</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah</p> <p>Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah</p>
--	449	<p>وَهَا هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا مِهَا *** وَهَا هِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا</p>	<p>Kisā’ī, Qālūn, Abū ‘Amr: وَهُوَ / وَهِيَ فَهُوَ / فَهِيَ لَهُوَ / لَهِی</p>	<p>وَهُوَ / وَهِيَ فَهُوَ / فَهِيَ لَهُوَ / لَهِی</p>	<p>Warsh, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah</p>

Qaṣaṣ 21	450	وَتَمَّ هُوَ رِفْقًا بَانَ وَالصَّمَّ غَيْرُهُمْ ***	Kisā'ī, Qālūn: تَمَّ هُوَ	وَالصَّمَّ غَيْرُهُمْ *** وَكَسَرَ: تَمَّ هُوَ	Warsh, Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah
282		وَكَسَرَ وَعَنْ كُلِّ يُمِلَّ هُوَ انْجَلَا	Read by all the Eponymous Seven Readers as يُمِلَّ هُوَ		
36	451	وَفِي فَأَزَلَّ اللَّامَ حَخَفَ لِحْمَزَةٍ *** وَزِدَّ أَلِفًا مِنْ قَبْلِهِ فَتُكَمَّلَا	Ḥamzah: فَأَزَّالَهُمَا	فَأَزَّالَهُمَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
37	452	وَأَدَمَ فَارْفَعُ نَاصِبًا كَلِمَاتِهِ *** بِكَسَرٍ وَلِلْمَجِيِّ عَكْسٌ تَحَوَّلَا	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: ءَادَمَ / كَلِمَاتٍ	وَلِلْمَجِيِّ عَكْسٌ تَحَوَّلَا: ءَادَمَ / كَلِمَاتٍ	Ibn Kathīr
48	453	وَيُقْبِلُ الْأُولَى أَتَتْوَا دُونَ حَاجِزٍ ***	Ibn Kathīr, Abū 'Amr: وَلَا تُقْبِلُ	وَلَا يُقْبِلُ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
51	453	وَعَدْنَا جَمِيعًا دُونَ مَا أَلِفَ حَلَا	Abū 'Amr: وَعَدْنَا	وَأَعَدْنَا	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
54	454	وَأِسْكَانَ بَارِئِكُمْ وَيَأْمُرُكُمْ لَهُ *** وَيَأْمُرُهُمْ أَيْضًا وَتَأْمُرُهُمْ تَلَا	Dūrī: بَارِئِكُمْ، يَأْمُرُكُمْ، يَأْمُرُهُمْ، تَأْمُرُهُمْ، يَنْصُرُكُمْ، يُشْعِرُكُمْ	بَارِئِكُمْ، يَأْمُرُكُمْ، يَأْمُرُهُمْ، تَأْمُرُهُمْ، يَنْصُرُكُمْ، يُشْعِرُكُمْ	Qālūn, Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
			Sūsī: بَارِئِكُمْ، يَأْمُرُكُمْ، يَأْمُرُهُمْ، تَأْمُرُهُمْ، يَنْصُرُكُمْ، يُشْعِرُكُمْ	بَارِئِكُمْ، يَأْمُرُكُمْ، يَأْمُرُهُمْ، تَأْمُرُهُمْ، يَنْصُرُكُمْ، يُشْعِرُكُمْ	Warsh

--	455	وَيَنْصُرُكُمْ أَيضًا وَيُسْعِرُكُمْ وَكَمْ *** جَلِيلٍ عَنِ الدُّورِيِّ مُخْتَلِسًا جَلَا	Dürī: Ikhtilās Iskān	Mutaḥarrrikah	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
				Iskān	Sūsī
58	456	وَفِيهَا وَفِي الْأَعْرَافِ نَعْفَرُ بِنُؤْيِهِ *** وَلَا صَمَّ وَأَكْسِرَ فَاءَهُ حِينَ ظَلَلَا	Abū ‘Amr, Ibn Kathīr, ‘Āṣim, Ḥamzah, Kisā‘ī: نَعْفَرُ	وَدَكَرْ هُنَا أَصْلًا: يُعْفَرُ وَلِلشَّامِ أَنْتَوَا: تُعْفَرُ	Nāfi‘ Ibn ‘Āmir
A‘rāf 161	457	وَدَكَرْ هُنَا أَصْلًا وَلِلشَّامِ أَنْتَوَا *** وَعَنْ نَافِعٍ مَعَهُ فِي الْأَعْرَافِ وَصَلَا	Nāfi‘, Ibn ‘Āmir: تُعْفَرُ	نَعْفَرُ	Abū ‘Amr, Ibn Kathīr, ‘Āṣim, Ḥamzah, Kisā‘ī
--	458	وَجَمْعًا وَقَرَدًا فِي النَّبِيِّ وَفِي النَّبِيِّ *** عَ الْهَمْزُ كُلُّ غَيْرِ نَافِعٍ أَبَدَلًا	Abū ‘Amr, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: النَّبِيِّ، النَّبِيِّونَ، النَّبِيِّينَ، الْأَنْبِيَاءَ، النَّبُوَّةَ	النَّبِيِّ، النَّبِيُّونَ، النَّبِيِّينَ، الْأَنْبِيَاءَ، النَّبُوَّةَ	Nāfi‘
--	459	وَقَالُونَ فِي الْأَحْزَابِ فِي لِلنَّبِيِّ مَعَ *** بُيُوتِ النَّبِيِّ الْيَاءَ شَدَدًا مُبَدَلًا	Qālūn, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: لِلنَّبِيِّ إِنْ أَرَادَ بُيُوتِ النَّبِيِّ	لِلنَّبِيِّ إِنْ أَرَادَ بُيُوتِ النَّبِيِّ	Warsh

--	460	<p>وَفِي الصَّابِئِينَ الْهَمَزُ وَالصَّابِئُونَ حُذُ ***</p>	<p>Abū ‘Amr, Ibn Kathīr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā’ī: الصَّابِئِينَ، الصَّابِئُونَ</p>	<p>الصَّابِئِينَ، الصَّابِئُونَ</p>	<p>Nāfi‘</p>
		<p>وَهَزُّوْا وَكُفُّوْا فِي السَّوَاكِنِ فَصَلَا</p>	<p>Ḥamzah: هَزُّوْا، كُفُّوْا [waʃl]</p>	<p>وَضُمَّ لِتَأْقِيهِمْ: هَزُّوْا كُفُّوْا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Kisā’ī</p>
--	461	<p>وَضُمَّ لِتَأْقِيهِمْ وَخَمَزَةٌ وَقُفُّهُ ***</p>	<p>كُفَّا، هَزَّا هَزُّوْا، كُفُّوْا كُفَّا، هَزَّوْا [waqf]</p>	<p>... بِوَاوٍ وَحَفْصٍ وَاقْفًا ثُمَّ مُوَصَّلًا: هَزُّوْا كُفُّوْا</p>	<p>Ḥafṣ</p>
74	462	<p>وَبِالْغَيْبِ عَمَّا تَعْمَلُونَ هُنَا دَنَا ***</p>	<p>Ibn Kathīr: يَعْمَلُونَ*أَفْتَضَمْعُونَ</p>	<p>تَعْمَلُونَ*أَفْتَضَمْعُونَ</p>	<p>Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā’ī</p>
85		<p>وَعَيْنِكَ فِي الثَّانِي إِلَى صَمُوهِ دَلَا</p>	<p>Nāfi‘, Shu‘bah, Ibn Kathīr: يَعْمَلُونَ*أَوْلَايَكَ الَّذِينَ</p>	<p>تَعْمَلُونَ*أَوْلَايَكَ الَّذِينَ</p>	<p>Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī</p>
81	463	<p>حَطِيبَتُهُ التَّوْحِيدُ عَن عَبْرِ نَافِعِ ***</p>	<p>Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā’ī: حَطِيبَتُهُ</p>	<p>حَطِيبَاتُهُ</p>	<p>Nāfi‘</p>

⁵ This reading is allowed via the *Ghayth al-Naf*⁵ by ‘Ali al-Nūrī al-Şafāqusi.

83		وَلَا يَعْبُدُونَ الْعَيْبُ شَاعِبٌ دُخْلًا	Ḥamzah, Kisā'ī, Ibn Kathīr: وَلَا يَعْبُدُونَ	وَلَا تَعْبُدُونَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim
83	464	وَقُلْ حَسَنًا شُكْرًا وَحُسْنًا بِضَمِّهِ *** وَسَاكِينِهِ الْبَاقُونَ وَاحْسِنُ مَقَوْلًا	Ḥamzah, Kisā'ī: حَسَنًا	وَحُسْنًا بِضَمِّهِ *** وَسَاكِينِهِ الْبَاقُونَ وَاحْسِنُ مَقَوْلًا: حُسْنًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
85	465	وَتَطَاهَرُونَ الظَّاءِ خُفِّفَ ثَابِتًا *** وَعَنْهُمْ لَتَى التَّحْرِيمِ أَيْضًا تَحْلَلًا	'Āṣim, Ḥamzah, Kisā'ī: تَطَاهَرُونَ 'Āṣim, Ḥamzah, Kisā'ī: تَطَاهَرًا	تَطَاهَرُونَ تَطَاهَرًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
Tahrim 4					
85	466	وَحَمْرَةٌ أُسْرَى فِي أُسَارَى وَضَمُّهُمْ *** تَفَادُوهُمْوَالْمَدُّ إِذْ رَاقَ نَفْلًا	Ḥamzah: أُسْرَى Nāfi', Kisā'ī, 'Āṣim: تَفَادُوهُمْ	أُسْرَى	Qālūn, Ibn Kathīr, Ibn 'Āmir, 'Āṣim
				أُسْرَى	Warsh
				أُسْرَى	Abū 'Amr, Kisā'ī
		وَحَيْثُ أَتَاكَ الْقُدُسُ إِسْكَانُ دَالِهِ *** دَوَاءٌ وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِيلاً	Ibn Kathīr: الْقُدُسُ	وَلِلْبَاقِينَ بِالضَّمِّ أُرْسِيلاً: الْقُدُسُ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī

⁶ The word in distich 464 may be read as [وَاحْسِنُ] or [وَاحْسِينُ].

--	468	وَيُنزِلُ حَفَفَهُ وَتُنزِلُ مِثْلَهُ ***	Ibn Kathīr, Abū 'Amr: يُنزِلُ، تُنزِلُ، تُنزلُ	يُنزِلُ تُنزِلُ تُنزِلُ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
		وَتُنزِلُ حَقَّ وَهُوَ فِي الْحِجْرِ نَقْلًا ⁷	Ibn Kathīr, Abū 'Amr: Ḥijr, 8 & 21 تُنزِلُ		
--	469	وَحَفَفَ لِلْبَصْرِيِّ بِسُبْحَانَ وَالَّذِي ***	Abū 'Amr: Isrā', 82 & 93 نُنزِلُ	نُنزِلُ يُنزِلُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
		فِي الْأَنْعَامِ لِلْمَكِّيِّ عَلَى أَنْ يَنْزِلَا	Ibn Kathīr: An'ām, 37 يُنزِلُ		
--	470	وَمُنزِلُهَا التَّخْفِيفُ حَقَّ شِفَاؤُهُ ***	Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī: Mā'idah, verse 115 مُنزِلُهَا	مُنزِلُهَا يُنزِلُ الْعَيْتَ	Nāfi', Ibn 'Āmir, 'Āṣim
		وَحَفَفَ عَنْهُمْ يُنزِلُ الْعَيْتَ مُسَجَلًا	Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī: Luqmān, 34 & Shūrā, 28 يُنزِلُ الْعَيْتَ		
--	471	وَجَبْرَيْلَ فَتَنَحَّ الْجِيمُ وَالرَّا وَبَعْدَهَا *** وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا	Ḥamzah & Kisā'ī: جَبْرَيْلَ Shu'bah: جَبْرَيْلَ	جَبْرَيْلَ	Nāfi', Abū 'Amr, Ibn 'Āmir, Ḥafṣ

⁷ Despite Ibn Kathīr and Abū 'Amr generally reading the words [يُنزِلُ، تُنزِلُ، تُنزلُ] with *takhfif*, there are certain exceptions where they read these words with *tathqil*.

--	472	<p>يَحْبِثُ أَيْ وَالْبَيَاءُ يُحَذِّفُ شُعْبَةً *** وَمَكِّيهِمْ فِي الْحَيْمِ بِالْفَتْحِ وَكَلَّاهُ</p>	<p>Ibn Kathīr: جَبْرِئِلَ</p>		
98	473	<p>وَدَعِ يَاءَ مِيكَائِيلَ وَالْهَمْزَ قَبْلَهُ *** عَلَى حُجَّةٍ وَالْيَاءُ يُحَذِّفُ أَجْمَلًا</p>	<p>Ḥafṣ & Abū ‘Amr: مِيكَالَ</p> <p>Nāfi‘: مِيكَائِلَ</p>	مِيكَائِيلَ	<p>Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā‘ī</p>
102	474	<p>وَلَكِنَّ حَقِيفٌ وَالشَّيَاطِينُ رُفْعُهُ *** كَمَا سَرَطُوا وَالْعَكْسُ نَحْوُ سَمَا الْعَلَا</p>	<p>Ibn ‘Āmir, Ḥamzah, Kisā‘ī: وَلَكِنَّ الشَّيَاطِينُ</p>	<p>وَالْعَكْسُ نَحْوُ سَمَا الْعَلَا: وَلَكِنَّ الشَّيَاطِينُ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim</p>
106	475	<p>وَنَنْسَخُ بِهِ ضَمًّا وَكَسْرًا كَفَى وَنُنْدُ *** سِهَا مِثْلُهُ مِنْ غَيْرِ هَمْزٍ ذَكَتْ إِلَى</p>	<p>Ibn ‘Āmir: نُنْسَخُ</p> <p>‘Āṣim, Ḥamzah, Kisā‘ī, Ibn ‘Āmir, Nāfi‘: نُنْسِهَا</p>	<p>نَنْسَخُ</p> <p>نَنْسَاهَا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī</p> <p>Ibn Kathīr, Abū ‘Amr</p>

⁸ In addition to the discussion, the word جَبْرِئِلَ appears thrice in the Qur’ān: twice in *Sūrat al-Baqarah*, verses 97 and 98, and once in *Sūrat al-Taḥrim*, verse 4.

--	476	<p>عَلِيمٌ وَقَالُوا الْوَأُو الأولى سَفُوطَهَا *** وَكُنْ فَيَكُونُ التَّصْبُ فِي الرَّفْعِ كَفَلَا</p>	<p>Ibn 'Āmir: Baqarah, 116 قَالُوا اتَّخَذَ</p>	<p>وَقَالُوا</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī</p>
--	477	<p>وَفِي آلِ عِمْرَانَ فِي الأولى وَمَرِيَمَ *** وَفِي الطَّوْلِ عَنْهُ وَهُوَ بِاللَّفْظِ أَعْمَلًا</p>	<p>Ibn 'Āmir: فَيَكُونُ⁹</p>	<p>فَيَكُونُ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī</p>
--	478	<p>وَفِي التَّخْلِ مَعَ يَسَ بِالْعَطْفِ نَصْبُهُ *** كَفَى رَاوِيًا وَأَنْقَادَ مَعْنَاهُ بَعْمَلًا¹⁰</p>	<p>Ibn 'Āmir & Kisā'ī: Nahl, 40 & Yāsīn, 82 فَيَكُونُ</p>	<p>فَيَكُونُ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah</p>
119	479	<p>وَتُسْأَلُ ضَمُّوا التَّاءَ وَاللَّامَ حَرَكُوا *** بِرَفْعِ خُلُودًا وَهُوَ مِنْ بَعْدِ نَفْيِ لَا</p>	<p>Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: وَلَا تُسْأَلُ</p>	<p>وَلَا تُسْأَلُ</p>	<p>Nāfi'</p>

⁹ The word (فَيَكُونُ) appears eight times in the Qur'an. Ibn 'Āmir reads the word in six of these places with *naṣb* [accusative case] of the *nūn*, as in (فَيَكُونُ). These six places are found in: *Sūrat al-Baqarah*, verse 117, *Sūrah Āl 'Imrān*, verse 47, *Sūrat al-Nahl*, verse 40, *Sūrah Maryam*, verse 35, *Sūrah Yāsīn*, verse 82 and *Sūrah Ghāfir*, verse 68. Furthermore, Kisā'ī only joins Ibn 'Āmir in two of these places, in *Sūrat al-Nahl*, verse 40; and in *Sūrah Yāsīn*, verse 82. As for the remaining two appearances of the word in *Sūrah Āl 'Imrān*, verse 59 and in *Sūrat al-An'am*, verse 73; the *qurrā'* agree that the *nūn* is read with *raf'* [nominative case] as in (فَيَكُونُ). *Al-Wāfi* 172 – 173.

¹⁰ The word in distich 478 may be read as (بَعْمَلًا) or as (يَعْمَلًا).

--	480	وَفِيهَا وَفِي نَصِّ النَّسَاءِ ثَلَاثَةٌ ***	Hishām, Ibn Dhakwān: Baqarah ¹¹ إِبْرَاهِيمَ	إِبْرَاهِيمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
		وَأَخِيرُ إِبْرَاهِيمَ لَاحٍ وَجَمَلًا	Hishām: Nisā’, 125, 16 ¹² إِبْرَاهِيمَ	إِبْرَاهِيمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān , ‘Āṣim, Ḥamzah, Kisā’ī
--	481	وَمَعَ آخِرِ الْأَنْعَامِ حَرْفًا بَرَاءَةً *** أَخِيرًا وَتَحْتَ الرَّعْدِ حَرْفٌ تَنْزِيلًا	Hishām: An‘ām, 161 ¹³ , Tawbah, 114 ¹⁴ , Ibrāhīm, 35 إِبْرَاهِيمَ	إِبْرَاهِيمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān , ‘Āṣim, Ḥamzah, Kisā’ī
--	482	وَفِي مَرْيَمَ وَالتَّحْلِ خَمْسَةٌ أَحْرَفٍ *** وَأَخِيرُ مَا فِي الْعَنْكَبُوتِ مُنْزِلًا	Hishām: Nahl, 120 & 123, Maryam, 41, 46 & 58 Ankabūt, 31 ¹⁵ إِبْرَاهِيمَ	إِبْرَاهِيمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān , ‘Āṣim, Ḥamzah, Kisā’ī

¹¹ The {إِبْرَاهِيمَ} word appears 36 times in the Qur’an. While Hishām only reads the word as {إِبْرَاهِيمَ} in 33 of these places; he reads the remaining 3 appearances as {إِبْرَاهِيمَ}. Furthermore, the word {إِبْرَاهِيمَ} occurs 15 times in *Sūrat al-Baqarah*, Hishām thus reads all their occurrences as {إِبْرَاهِيمَ}. While Ibn Dhakwān only reads the word {إِبْرَاهِيمَ} with *khulf* in *Sūrat al-Baqarah*, thus reading them as {إِبْرَاهِيمَ} and {إِبْرَاهِيمَ}; he reads the remaining 55 occurrences of the word in the Qur’an as {إِبْرَاهِيمَ}.

¹² The word {إِبْرَاهِيمَ} appears 4 times in *Sūrat al-Nisā’*? in verse 54, twice in verse 125; and in verse 163. Hishām only reads the last 3 appearances of the word as {إِبْرَاهِيمَ}. He thus reads its first appearance as {إِبْرَاهِيمَ}.

¹³ The word {إِبْرَاهِيمَ} appears 4 times in *Sūrat al-An‘ām*: in verse 54, twice in verse 75, and in verse 93. Hishām only reads the last appearance of the word in verse 161 as {إِبْرَاهِيمَ}. He thus reads its first 3 appearances {إِبْرَاهِيمَ}.

¹⁴ The word {إِبْرَاهِيمَ} appears 3 times in *Sūrat al-Tawbah*: in verse 70 and twice in verse 114. Hishām only reads the last two appearances of the word in verse 114 as {إِبْرَاهِيمَ}. He thus reads its first appearance as {إِبْرَاهِيمَ}.

¹⁵ The word {إِبْرَاهِيمَ} appears twice in *Sūrat al-Ankabūt*: in verses 16 and 31. Hishām only reads the second appearance of the word as {إِبْرَاهِيمَ}. He thus reads its first appearance {إِبْرَاهِيمَ}.

--	483	<p>وَفِي النَّجْمِ وَالشُّورَى وَفِي الدَّارِيَّاتِ وَالْ *** حَدِيدِ وَيُرْوِي فِي امْتِحَانِهِ الْأَوْلَى</p>	<p>Hishām: Najm, 37, Shūrā, 13, Dhāriyāt, 24, Ḥadīd, 26, Mumtaḥinah, 4¹⁶</p> <p>إِبْرَاهِيمَ</p>	<p>إِبْرَاهِيمَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, ‘Āṣim, Ḥamzah, Kisā‘ī</p>
--	484	<p>وَوَجْهَانِ فِيهِ لِابْنِ ذُكْوَانَ هَمْنًا *** وَوَاتَّخَذُوا بِالْفَتْحِ عَمَّ وَأَوْعَلَا</p>	<p>Hishām, Ibn Dhakwān: Baqarah إِبْرَاهِيمَ</p>	<p>إِبْرَاهِيمَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī</p>
			<p>Nāfi‘, Ibn ‘Āmir: وَاتَّخَذُوا</p>	<p>وَاتَّخَذُوا</p>	<p>Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī</p>
--	485	<p>وَأَرْنَا وَأَرْنِي سَاكِنًا الْكَسْرِ ذَمًّا يَدًا *** وَفِي فُصِّلَتْ يُرْوِي¹⁷ صَمًّا دَرَهُ كَلًّا</p>	<p>Ibn Kathīr, Sūsī: Baqarah, 128 & 260, Nisā’, 153, A’raf, 143 أَرْنَا، أَرْنِي</p>	<p>أَرْنَا، أَرْنِي</p>	<p>Nāfi‘, Dūrī, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī</p>
			<p>Sūsī, Shu‘bah, Ibn Kathīr, Ibn ‘Āmir: Fuṣṣilat, 29 أَرْنَا، أَرْنِي</p>	<p>أَرْنَا، أَرْنِي</p>	<p>Nāfi‘, Dūrī, Ḥafṣ, Ḥamzah, Kisā‘ī</p>
--	486	<p>وَأَخْفَاهُمَا طَلَّقَ وَخِيفَ ابْنِ عَامِرٍ *** فَأَمْتَعَهُ أَوْصَى بِوَصَى كَمَا اعْتَلَا</p>	<p>Dūrī:¹⁸ أَرْنَا، أَرْنِي</p>	--	--
126			<p>Ibn ‘Āmir: فَأَمْتَعَهُ</p>	<p>فَأَمْتَعَهُ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī</p>
132			<p>Ibn ‘Āmir, Qālūn: وَأَوْصَى</p>	<p>وَوَصَّى</p>	<p>Ibn Kathīr, Abū ‘Amr, ‘Āṣim</p>

¹⁶ The word (إِبْرَاهِيمَ) appears twice in verse 4 of *Sūrat al-Mumtaḥinah*. Hishām reads them as (إِبْرَاهِيمَ).

¹⁷ The word in distich 485 may be read as (يُرْوِي) or (يُرْوِي).

¹⁸ In addition to the discussion, Dūrī reads all 5 appearances of the word with *ikhfā’* of the *rā’* i.e. with *ikhtilās* [vowel reduction/elision] of the *kasrah* on the *rā’*.

			Warsh: وَأَوْصَى	وَوَصَى	Ḥamzah, Kisāʾī
140	487	وَفِي أَمْ يَقُولُونَ الْحِطَابُ كَمَا عَلَا ***	Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisāʾī: أَمْ تَقُولُونَ	أَمْ يَقُولُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah
--		شَفَا وَرَعُوفٌ قَصْرٌ صُحَّتِيهِ حَلَا	Shu‘bah, Ḥamzah, Kisāʾī, Abū ‘Amr: رَعُوفٌ	رَعُوفٌ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ
144	488	وَحَاطَبَ عَمَّا يَعْمَلُونَ كَمَا شَفَا ***	Ibn ‘Āmir, Ḥamzah, Kisāʾī: عَمَّا تَعْمَلُونَ	عَمَّا يَعْمَلُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim
148		وَلَا مُمْ مَوْلِيهَا عَلَى الْفَتْحِ كَمَلَا	Ibn ‘Āmir: مَوْلَاهَا	مَوْلِيهَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisāʾī
149	489	وَفِي يَعْمَلُونَ الْعَيْبُ حَلَّ وَسَاكِنٌ ***	Abū ‘Amr: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisāʾī
158 & 184		بِحَرْفِيهِ يَطْوَعُ وَفِي الطَّاءِ ثَقَلَا	Ḥamzah, Kisāʾī: يَطْوَعُ	تَطْوَعُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
--	490	وَفِي التَّاءِ يَاءٌ شَاعَ وَالرَّيْحَ وَحَدَا *** وَفِي الكَهْفِ مَعَهَا وَالشَّرِيعَةَ وَصَلَا	Ḥamzah, Kisāʾī: Baqarah, 164, Kahf, 45, Jāthiyah, 5 الرَّيْحِ ¹⁹	الرَّيْحِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, , Ibn ‘Āmir, ‘Āṣim

¹⁹ The (الرَّيْحِ) word appears 24 times in the Qur’ān. While it appears 14 times in a singular form; it appears 10 times in a plural form. However, the 14 singular appearances differ as follows: it appears 9 times in a definite state, as in (الرَّيْحِ), 4 times in an indefinite state, as in (ارْيَحُ), and in one occurrence it is attached to a pronoun, as in (ارْيَحُكُمْ).

--	491	<p>وَفِي التَّمَلِّ وَالْأَعْرَافِ وَالرُّؤْمِ ثَانِيًا *** وَفَاطِرِ دَمٍ شُكْرًا وَفِي الْحِجْرِ فُصَّلًا</p>	<p>Ibn Kathīr, Ḥamzah, Kisā'ī: Naml 63, A'rāf, 57, Rūm²⁰, 48, Fāṭir, 9 الرِّيح</p>	الرِّيح	<p>Nāfi', Abū 'Amr, Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Kisā'ī:</p>
			<p>Ḥamzah: Hijr, 22 الرِّيح</p>	الرِّيح	<p>Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī</p>
--	492	<p>وَفِي سُورَةِ الشُّورَى وَمِنْ تَحْتِ رَعْدِهِ *** خُصُوصٌ وَفِي الْفُرْقَانِ رَاكِبِهِ هَلَلًا</p>	<p>Ibn Kathīr, Abū 'Amr, Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Kisā'ī: Shūrā, 33, Ibrāhīm, 57 الرِّيح</p>	الرِّيح	<p>Nāfi'</p>
			<p>Ibn Kathīr: Furqān 48 الرِّيح</p>	الرِّيح	<p>Nāfi', Abū 'Amr, Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Kisā'ī</p>
165	493	<p>وَأَيُّ خِطَابٍ بَعْدَ عَمٍّ وَلَوْ تَرَى *** وَفِي إِذْ يَرُونَ الْآيَاءِ بِالضَّمِّ كَلَلًا</p>	<p>Nāfi', Ibn 'Āmir: وَلَوْ تَرَى</p>	وَلَوْ تَرَى	<p>Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī</p>
			<p>Ibn 'Āmir: إِذْ يَرُونَ</p>	وَلَوْ يَرَى	<p>Sūsī</p>
				إِذْ يَرُونَ	<p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī</p>

²⁰ The word [الرِّيح] appears twice in *sūrat al-Rūm*: in verses 46 and 48. Since the adjective [مُبَشَّرَاتٍ] appears in a plural form in verse 46, so too does the word [الرِّيح] remain in a plural form. Ibn Kathīr, Ḥamzah and Kisā'ī will thus read the first appearance of the word in a plural form, as in [الرِّيح] but will read the second appearance of the word in a singular form, as in [الرِّيح].

--	494	<p>وَحَيْثُ أَتَى حُطَوَاتٌ الطَّاءُ سَاكِنٌ *** وَقُلْ صَمَّهُ عَن زَاهِدٍ كَيْفَ رَتَّلَا</p>	<p>Ḥaḥṣ, Qunbul, Ibn ‘Āmir, Kisā’ī: Baqarah, 168 & 208, An‘ām, 142, Nūr 21 حُطَوَاتٌ²¹</p>	حُطَوَات	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ḥamzah</p>
--	495	<p>وَصَمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ *** يُصَمُّ لِرُؤْمًا كَسْرُهُ فِي نِدِّ حَلَا</p>	<p>Ḥamzah, ‘Āṣim, Abū ‘Amr: قُلْ ادْعُوا أَوْ انْقُصْ قَالَتْ ائْخُجْ أَنْ اَعْبُدُوا مَحْظُورًا أَنْظُرْ²² قَدِ اسْتَهْزَيْ</p>	<p>قُلْ ادْعُوا أَوْ انْقُصْ قَالَتْ ائْخُجْ أَنْ اَعْبُدُوا مَحْظُورًا أَنْظُرْ²³ قَدِ اسْتَهْزَيْ</p>	<p>Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Kisā’ī</p>
--	496	<p>قُلْ ادْعُوا أَوْ انْقُصْ قَالَتْ ائْخُجْ أَنْ اعْبُدُوا *** وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اعْتَلَا</p>	<p>Abū ‘Amr:²⁵ أَوْ، قُلْ Ibn ‘Āmir: A‘raf, 49 بِرَحْمَةٍ ادْخُلُوا Ibrāhīm, 26 حَبِيبَتِهِ اجْتَثَّتْ</p>	<p>قُلْ، أَوْ</p>	<p>‘Āṣim, Ḥamzah</p>
--	497	<p>سَوَى أَوْ وَقُلْ لِابْنِ الْعَلَا وَيَكْسِرُهُ *** لِتَنْوِينِهِ قَالَ ابْنُ ذُكْوَانَ مَقُولًا²⁴</p>	<p>قُلْ ادْعُوا أَوْ انْقُصْ قَالَتْ ائْخُجْ أَنْ اعْبُدُوا *** وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اعْتَلَا</p>	--	--
--	498	<p>يُخْلِيفُ لَهُ فِي رَحْمَةٍ</p>	<p>قُلْ ادْعُوا أَوْ انْقُصْ قَالَتْ ائْخُجْ أَنْ اعْبُدُوا *** وَمَحْظُورًا أَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اعْتَلَا</p>	--	--

²¹ The word [حُطَوَات] appears 5 times in the Qur‘ān. However, it appears twice in verse 21 in *Sūrat al-Nūr*.

²² The *tanwīn* is read in a genitive case.

²³ The *tanwīn* is read in a nominative case.

²⁴ The word in distich 497 may be read as [مَقُولًا] or as [مَقُولًا].

²⁵ This is an exception to the general rule for Abū ‘Amr. He thus reads it as [قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ] as opposed to reading it as [قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ].

177		وَحَبِيبَةٍ *** وَرَفَعَكَ لَيْسَ الْبِرُّ يُنْصَبُ فِي عَلَا	Ḥamzah, Ḥafṣ: لَيْسَ الْبِرُّ	لَيْسَ الْبِرُّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Kisā'ī
177 & 189	499	وَلَكِنْ خَفِيفٌ وَارْفَعِ الْبِرَّ عَمَّ فِيهِ ***	Nāfi', Ibn 'Āmir: وَلَكِنْ الْبِرُّ	وَلَكِنَّ	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
182		هِمَا وَمَوْصٌ ثِقْلُهُ صَحَّ شُلْشَلَا	Shu'bah, Ḥamzah, Kisā'ī: مَوْصٌ	مَوْصٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ
184	500	وَفِدْيَةٌ تَوْنٌ وَارْفَعِ الْحَفْصَ بَعْدَ فِي *** طَعَامٍ لَدَى غُضْنِ دَنَا وَتَدَلَّلَا	Hishām, 'Āṣim, Ḥamzah, Kisā'ī, Abū 'Amr, Ibn Kathīr: فِدْيَةٌ طَعَامٌ	فِدْيَةٌ طَعَامٌ	Nāfi', Ibn Dhakwān
	501	مَسْكِينٍ مَجْمُوعًا وَلَيْسَ مَتَوًّا *** وَيُفْتَحُ مِنْهُ التَّوْنُ عَمَّ وَأَجَلَا	Nāfi', Ibn 'Āmir: مَسْكِينٍ	مَسْكِينٍ	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
--	502	وَتَقُلُّ قُرْآنٍ وَالْقُرْآنِ دَاوَوْنَا ***	Ibn Kathīr: ²⁶ قُرْآنٍ، الْقُرْآنِ	قُرْآنٍ، الْقُرْآنِ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
185		وَفِي تُكْمِلُوا قُلَّ شُعْبَةُ الْمَيْمِ تَقْلَا	Shu'bah: تُكْمَلُوا	تُكْمِلُوا	Nāfi', Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī

²⁶ While Ibn Kathīr reads the words (قُرْآنٍ، الْقُرْآنِ) with *naql* during *wasl* and *waqf* mode; Ḥamzah only reads with *naql* thereof in *waqf* mode.

--	503	وَكَسَّرَ بُيُوتَ وَالْبُيُوتِ يُضْمُّ عَنْ *** حِمَى جِلَّةٍ وَجَهَا عَلَى الْأَصْلِ أَقْبَلًا ²⁷	Ḥafṣ, , Abū ‘Amr, Warsh: بُيُوتَ، الْبُيُوتِ	بُيُوتَ، الْبُيُوتِ	Qālūn, Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā‘ī
191	504	وَلَا تَقْتُلُوهُمْ بَعْدَهُ يَقْتُلُوكُمْ *** فَإِنْ قَتَلْتُمْكُمْ فَصَرِّهَا شَاعَ وَأَنْجَلَا	Ḥamzah, Kisā‘ī: وَلَا تَقْتُلُوهُمْ، يَقْتُلُوكُمْ، فَإِنْ قَتَلْتُمْكُمْ	وَلَا تَقْتُلُوهُمْ، يَقْتُلُوكُمْ، فَإِنْ قَتَلْتُمْكُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
191	505	وَبِالرَّفْعِ نَوْنُهُ فَلَا رَفَتْ وَلَا *** فُسُوقٌ وَلَا حَقًّا وَرَانَ مُجَمَّلًا	Ibn Kathīr, Abū ‘Amr: فَلَا رَفَتْ وَلَا فُسُوقٌ	فَلَا رَفَتْ وَلَا فُسُوقٌ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
208	506	وَفَتَحَ سَيْنَ السَّلْمِ أَصْلُ رِصَى دَنَا ***	Nāfi‘, Kisā‘ī, Ibn Kathīr: السَّلْمِ	السَّلْمِ	Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
214		وَحَتَّى يَقُولَ الرَّفْعُ فِي اللَّامِ أَوْ لَا	Nāfi‘: حَتَّى يَقُولَ	حَتَّى يَقُولَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
--	507	وَفِي التَّاءِ فَاضْمٌ وَأَفْتَحَ الْمَيْمَ تَرَجُّعُ أَلْ *** أُمُورٌ سَمًا نَصًّا وَحَيْثُ تَنَزَّلَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim: تُرَجِّعُ الْأُمُورَ	تُرَجِّعُ الْأُمُورَ	Ibn ‘Āmir, Ḥamzah, Kisā‘ī

²⁷ In addition to the discussion, the phrase (عَلَى الْأَصْلِ أَقْبَلًا) in the distich alludes to reading the *jam‘ mukassar* [broken plural] form of the word in its original state, as in [بُيُوتَ، الْبُيُوتِ] with a *ḍammah* on the *bā‘*, whereas reading it with a *kasrah* is considered as being the concession, as in [بُيُوتَ، الْبُيُوتِ], with a *kasrah* on the *bā‘*.

219	508	وَإِثْمٌ كَثِيرٌ شَاعَ بِاللَّيْلِ مُثَلَّثًا *** وَعَبْرُهُمَا بِالْبَاءِ نُقْطَةٌ اسْفَلًا	Ḥamzah, Kisāʾī: إِثْمٌ كَثِيرٌ	وَعَبْرُهُمَا بِالْبَاءِ نُقْطَةٌ اسْفَلًا: إِثْمٌ كَثِيرٌ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥaḥḥ
219	509	قُلِ الْعَفْوَ لِلْبَصْرِيِّ رَفْعٌ وَبَعْدُهُ ***	Abū ʿAmr: قُلِ الْعَفْوَ	قُلِ الْعَفْوَ	Nāfiʿ, Ibn Kathīr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
220		لَأَعْتَنَنَّكُمْ بِالْخَلْفِ أَحْمَدُ سَهْلًا	Bazzī: لَأَعْتَنَنَّكُمْ	لَأَعْتَنَنَّكُمْ	Nāfiʿ, Qunbul, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
222	510	وَيَظْهَرْنَ فِي الطَّاءِ السُّكُونُ وَهَأُوهُ *** يُضْمُ وَخَفَا إِذْ سَمَا كَيْفَ عَوْلًا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥaḥḥ: يَظْهَرْنَ	يَظْهَرْنَ	Shuʿbah, Ḥamzah, Kisāʾī
229	511	وَضَمُّ يَخَافَا فَارَ وَالْكَلِّ أَدْعَمُوا ***	Ḥamzah: يُخَافَا	يُخَافَا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Kisāʾī
233		تَضَارَّرَ وَضَمَّ الرَّاءِ حَقٌّ وَذُو جِلَا	Ibn Kathīr, Abū ʿAmr: لَا تَضَارَّرَ	لَا تَضَارَّرَ	Nāfiʿ, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
233	512	وَقَصْرٌ 28 أَتَيْتُمْ مِنْ رَبًّا وَأَتَيْتُمُو ***	Ibn Kathīr: أَتَيْتُمْ	ءَاتَيْتُمْ	Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
Rūm: 39		هَذَا دَارٌ وَجَهَا لَيْسَ إِلَّا مَبْجَلًا			

²⁸ In addition to the discussion, the word *qaṣr* in the distich refers to reading with *ḥadhḥ* of the *alif* as opposed to reading with *ithbāt* thereof.

236	513	مَعَا قَدْرٌ حَرَّكَ مِنْ صَحَابٍ ²⁹ وَحَيْثُ جَا ***	Ibn Dhakwān, Ḥafṣ, Ḥamzah, Kisā'ī: قَدْرُهُ	قَدْرُهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, Shu'bah
236 237 & Aḥzāb: 49		يُضْمُ تَمَسُّوهُنَّ وَأَمْدُهُ شَلْشَلَا	Ḥamzah, Kisā'ī: تَمَسُّوهُنَّ	تَمَسُّوهُنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
240	514	وَصِيَّةٌ أَرْقَعُ صَفُو حَرَمِيَّةٍ رَضَى ***	Shu'bah, Nāfi', Ibn Kathīr, Kisā'ī: وَصِيَّةٌ	وَصِيَّةٌ	Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah
245		وَيَبْصُطُ عَنْهُمْ عَيْرٌ فَتُبِلَ اعْتَلَا	Shu'bah, Nāfi', Bazzī, Kisā'ī: يَبْصُطُ	يَبْصُطُ	Qunbul, Abū 'Amr, Hishām, Ḥafṣ, Khalaf
	515	وَبِالسَّيْنِ بَاقِيَهُمْ وَفِي الْحَلْقِ بَصْطَةً ***	Qunbul, Abū 'Amr, Hishām, Ḥafṣ, Khalaf: فِي الْحَلْقِ بَسْطَةً	فِي الْحَلْقِ بَصْطَةً	Shu'bah, Nāfi', Bazzī, Kisā'ī
		وَقُلْ فِيهِمَا الْوَجْهَانِ قَوْلًا مُوَصَّلًا	Ibn Dhakwān: يَبْصُطُ / يَبْصُطُ بَصْطَةً	Khallād: يَبْصُطُ / يَبْصُطُ بَسْطَةً / بَصْطَةً	
245 & Ḥadīd: 11	516	يُضَاعِفُهُ أَرْقَعُ فِي الْحَدِيدِ وَهَهْنَا ***	Nāfi', Abū 'Amr, Ḥamzah, Kisā'ī: فَيَضَعِفُهُ	فَيَضَعِفُهُ	Ibn 'Āmir
		سَمَا شُكْرُهُ وَالْعَيْنِ فِي الْكَلِّ ثُمَّلًا	Ibn Kathīr: فَيَضَعِفُهُ	فَيَضَعِفُهُ	'Āṣim
Āl 'Imrān: 30	517	كَمَا دَارَ وَأَقْصُرَ مَعَ مُضَعَفَةٍ وَقُلْ مُضَعَفَةٍ	Ibn 'Āmir, Ibn Kathīr: مُضَعَفَةٍ	مُضَعَفَةٍ	Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī

²⁹ The word appears twice in the verse, therefore this change occurs in both appearances of the word the verse 236.

246		*** عَسَيْتُمْ بِكُسْرٍ السَّيْنِ حَيْثُ أَتَى الْجَلَا	Nāfi': عَسَيْتُمْ	عَسَيْتُمْ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
251 & Ḥajj: 40	518	دَفَاعٌ بِهَا وَالْحَجَّ فَتَحَّ وَسَاكِنٌ ***	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: دَفَعُ	دَفَعُ	Nāfi'
249		وَقَصْرٌ خُصُوصًا عَرَفَةٌ صَمٌّ ذُو وَلَا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: عُرْفَةٌ	عَرَفَةٌ	Nāfi', Ibn Kathīr, Abū 'Amr
254	519	وَلَا يَبِيعُ تَوْنَهُ وَلَا خُلَّةٌ وَلَا *** شَفَاعَةٌ وَارْفَعُهَا ذَا أُسْوَةٍ تَلَا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī, Nāfi': Baqarah: لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ Ibrāhīm: لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ Ibrāhīm: لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ Ṭūr: لَا لَعُوَ فِيهَا وَلَا تَأْتِيْمٌ	Baqarah: لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ Ibrāhīm: لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ Ṭūr: لَا لَعُوَ فِيهَا وَلَا تَأْتِيْمٌ	Ibn Kathīr, Abū 'Amr
Ibrāhīm 31 & Ṭūr: 23	520	وَلَا لَعُوَ لَا تَأْتِيْمٌ لَا يَبِيعُ مَعَ وَلَا *** خِلَالٌ بِإِبْرَاهِيْمَ وَالطُّورِ وَصَلَا	شَفَاعَةٌ Ibrāhīm: لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ Ṭūr: لَا لَعُوَ فِيهَا وَلَا تَأْتِيْمٌ	لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ لَا لَعُوَ فِيهَا وَلَا تَأْتِيْمٌ	
--	521	وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ صَمِّ هَمْزَةٍ *** وَفَتَحَ أَنَّى وَالْمُخْلِطُ فِي الْكَسْرِ بِجَلَا	Nāfi': أَنَا أَكْثَرُ أَنَا أَحْيِي أَنَا أَحْيِي	أَنَا أَكْثَرُ أَنَا أَحْيِي أَنَا إِلَّا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
			Qālūn: أَنَا إِلَّا	أَنَا إِلَّا	Warsh

259	522	وَنُنَشِّرُهَا ذَاكٍ وَبِالرَّاءِ عَبْرُهُمْ ***	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: نُنَشِّرُهَا	وَبِالرَّاءِ عِبْرُهُمْ: نُنَشِّرُهَا	Nāfi', Ibn Kathīr, Abū 'Amr	
		وَصِلَّ يَتَسَنَّهُ دُونَ هَاءٍ تَسْمَرْدَلَا	Ḥamzah, Kisā'ī: يَتَسَنَّ	يَتَسَنَّهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim	
259	523	وَبِالْوَصْلِ قَالَ أَعْلَمَ مَعَ الْجَزْمِ سَافِعٌ ***	Ḥamzah, Kisā'ī: قَالَ أَعْلَمَ	قَالَ أَعْلَمَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim	
260		فَصُرْهَنَّ ضَمُّ الصَّادِ بِالْكَسْرِ فُصَلَا	Ḥamzah: فَصُرْهَنَّ	فَصُرْهَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī	
260 Ḥijr: 44 Zukhruf: 15	524	وَجُزْءًا وَجُزْءٌ صَمَّ الْإِسْكَانَ صِفٌ وَحَيْبٌ ***	Shu'bah: جُزْءٌ، جُزْءًا	جُزْءٌ، جُزْءًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī	
		ثُمَّ أَكُلْهَا ذِكْرًا وَفِي الْعَبْرِ ذُو حَلَا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: أَكُلْهَا	أَكُلْهَا وَفِي الْعَبْرِ ذُو حَلَا:	أَكُلْهَا	Nāfi', Ibn Kathīr, Abū 'Amr
			Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: أَكُلْهَا، الْأَكْلُ	أَكُلْهَا، الْأَكْلُ	أَكُلْهَا، الْأَكْلُ	Nāfi', Ibn Kathīr
265 & Mu'minūn 50	525	وَفِي رُبُوعٍ فِي الْمُؤْمِنِينَ وَهُنَا *** عَلَى فَتْحِ صَمِّ الرَّاءِ نَبَّهْتُ كَقَلَا	Ibn 'Āmir, 'Āṣim: رُبُوعٍ	رُبُوعٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī	

267	526	وَفِي الْوَصْلِ لِلْبَرِّيِّ ³⁰ شَدَّدَ تَيَمَّمُوا *** وَتَاءً تَوَفَّى فِي النَّسَاءِ عَنْهُ مُجْبِلًا	Bazzi: وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
Nisā' 97			إِنَّ الَّذِينَ تَوَفَّاهُمْ الْمَلَائِكَةُ		
'Imrān 103	527	وَفِي آلِ عِمْرَانَ لَهُ لَا تَفَرَّقُوا *** وَالْأَنْعَامُ فِيهَا فَتَفَرَّقَ مَثَلًا	جَمِيعًا وَلَا تَفَرَّقُوا	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
An'ām 153			فَتَفَرَّقَ بِكُمْ		
Ma'idah 2	528	وَعِنْدَ الْعُقُودِ النَّاءِ فِي لَا تَعَاوَنُوا *** وَيُرَوِّ ثَلَاثًا فِي تَلَقَّفُ مَثَلًا	وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
A'rāf 117			فَإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ		
Ṭahā 69			يَمِينِكَ تَلَقَّفُ مَا صَنَعُوا		
Shu'arā' 45			فَإِذَا هِيَ تَلَقَّفُ مَا يَأْفِكُونَ		
Ḥijr 8	529	تَنَزَّلُ عَنْهُ أَرْبَعٌ وَتَنَاصَرُوا ***	مَا تَنَزَّلُ الْمَلَائِكَةُ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim,

³⁰ The following 10 distichs discuss reading the peculiar *tā'at li al-Bazzi* which in *wasl* mode.

Shu'arā' 221 & 222		نَارًا تَلَطَّى إِذُ تَلَقَّوْنَ ثُقُلًا	مَنْ تَنَزَّلَ الشَّيَاطِينُ * تَنَزَّلَ عَلَى كُلِّ		Ḥamzah, Kisāṭ
Qadr 4			أَلْفِ شَهْرٍ * تَنَزَّلُ الْمَلَائِكَةُ		
Ṣaffāt 25			مَا لَكُمْ لَا تَنَاصَرُونَ		
Layl 14			فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى		
Nūr 15			إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ		
Hūd 105			يَوْمَ يَأْتِ لَا تَكَلَّمُ		
Hūd 3		تَكَلَّمْ مَعَ حَرْفِي تَوَلَّوْا بِهَيْبَتِهَا	وَإِنْ تَوَلَّوْا فَإِنِّي		
Hūd 57	530	***	فَإِنْ تَوَلَّوْا فَقَدْ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisāṭ
Nūr 57		وَفِي نُورِهَا وَالْإِمْنِيحَانِ وَيَبْعَدَلَا	فَإِنْ تَوَلَّوْا فَإِنَّمَا		
Imtiḥān 9			إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ		
Anfāl 20		فِي الْأَنْفَالِ أَيْضًا نَمَّ	وَلَا تَوَلَّوْا عَنْهُ		
Anfāl 46	531	فِيهَا تَنَارَعُوا ***	وَلَا تَنَارَعُوا	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisāṭ

Aḥzāb 33		تَبَرَّجْنَ فِي الْأَحْزَابِ مَعَ أَنْ تَبَدَّلَا	وَلَا تَبَرَّجْنَ أَنْ تَبَدَّلَ بَيْنَ		
Aḥzāb 52					
Tawbah 52	532	وَفِي التَّوْبَةِ الْعَرَاءُ قُلْ هَلْ تَرَبَّصُوا *** نَ عَنْهُ وَجَمَعَ السَّاكِنِينَ هَذَا الْمَجْلَى	قُلْ هَلْ تَرَبَّصُونَ ³¹	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Mulk 8	533	تَمَيَّزَ يَرُوي ثُمَّ حَرْفٌ تَحَيَّرُوا *** نَ عَنْهُ تَلَّهَى قَبْلَهُ الْهَاءُ وَصَلَا	تَكَادُ تَمَيَّزُ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Qalam 38			لَمَّا تَحَيَّرُونَ		
'Abasa 10			فَأَنْتَ عَنْهُ تَلَّهَى		
Hujurat 13	534	وَفِي الْحُجُرَاتِ التَّاءُ فِي لَتَعَارَفُوا *** وَبَعْدَ وَلَا حَرْفَانِ مِنْ قَبْلِهِ جَلَا	وَقَبَائِلٌ لَتَعَارَفُوا	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Hujurat 11			وَلَا تَتَابَرُؤا بِالْأَلْقَابِ		
Hujurat 12			وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ		
'Imrān 143	535	وَكُنْتُمْ تَمَنُّونَ الَّذِي مَعَ تَفَكَّهُو *** نَ عَنْهُ عَلَى وَجْهَيْنِ فَأَفْهَمَ مُحْصَلَا	كُنْتُمْ تَمَنُّونَ الْمَوْتَ	Takhfif	Nāfi', Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Waqi'ah 65			حُطَّامًا فَظَلَلْتُمْ تَفَكَّهُونَ		
271	536	نِعِمَّا مَعَا فِي الثُّونِ فَتَحُّ كَمَا سَفَا *** وَإِحْفَاءُ كَسْرِ الْعَيْنِ صَبْعٌ بِهِ حَلَا	Ibn 'Āmir, Ḥamzah, Kisā'ī: نِعِمَّا	نِعِمَّا، نِعِمَّا	Shu'bah, Qālūn, Abū 'Amr
Nisā' 58				نِعِمَّا	Warsh, Ibn Kathīr, Ḥafṣ

³¹ The *lām* in the word [هَلْ] is read with *idh-hār* and not with *idghām*.

271	537	وَيَا وَنُكْفَرُ عَنْ كِرَامٍ وَجَزْمُهُ *** أَتَى شَافِيًا وَالْعَيْرُ بِالرَّفْعِ وَكَلَّا	Ḥaḥṣ, Ibn ‘Āmir: وَيُكْفَرُ	وَنُكْفَرُ	Nāfi‘, Ḥamzah, Kisā‘ī
		وَنُكْفَرُ		Ibn Kathīr, Abū ‘Amr, Shu‘bah	
—	538	وَيَحْسَبُ كَسْرُ السَّيْنِ مُسْتَقْبَلًا سَمًا *** رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Kisā‘ī: يَحْسَبُ	يَحْسَبُ	Ibn ‘Āmir, ‘Āṣim, Ḥamzah
279	539	وَقُلْ فَأَذْنُوا بِالْمَدِّ وَأَكْسِرْ فِتَى صَفَا ***	Ḥamzah, Shu‘bah: فَتَاذِنُوا	فَأَذْنُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥṣ, Kisā‘ī
280		وَمَيْسِرَةَ بِالضَّمِّ فِي السَّيْنِ أَصْلًا		Nāfi‘: مَيْسِرَةَ	مَيْسِرَةَ
280	540	وَتَصَدَّقُوا حِيفَ نَمَا تُرْجِعُونَ قُلْ ***	‘Āṣim: تَصَدَّقُوا	تَصَدَّقُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā‘ī
281		بِضَمِّ وَتَنْجِ عَنْ سَوَى وَلَدِ الْعَلَا رُجْعُونَ		Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: تُرْجِعُونَ	عَنْ سَوَى وَلَدِ الْعَلَا: تُرْجِعُونَ
282	541	وَفِي أَنْ تَضِلَّ الْكَسْرُ فَارَ وَحَقَّفُوا *** فَتَذَكِّرُ حَقًّا وَارْفَعِ	Ḥamzah: إِنْ تَضِلَّ	أَنْ تَضِلَّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā‘ī

282		الرَّا فَتَعَدِلَا	Ibn Kathīr, Abū 'Amr: فَتَدَّكِرَ Ḥamzah: فَتَدَّكِرَ	فَتَدَّكِرَ	Nāfi', Ibn 'Āmir, 'Āṣim, Kisā'ī
Nisā' 29			'Āṣim, Ḥamzah, Kisā'ī: نِجَارَةٌ	نِجَارَةٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
282	542	نِجَارَةٌ أَنْصَبَ رَفَعَهُ فِي النِّسَاءِ نَوَى *** وَحَاضِرَةٌ مَعَهَا هُنَا عَاصِمٌ تَلَا	'Āṣim: نِجَارَةٌ حَاضِرَةٌ	نِجَارَةٌ حَاضِرَةٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'ī
283		وَحَقٌّ رِهَانٍ صَمٌّ كَسِرٍ وَفَتْحَةٍ ***	Ibn Kathīr, Abū 'Amr: فَرِهْنٌ	فَرِهْنٌ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
284	543	وَقَصْرٌ وَيَغْفِرُ مَعَ يُعَدَّبُ سَمَّا الْعَلَا	Nāfi' Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī: فَيَغْفِرُ، وَيُعَدَّبُ	فَيَغْفِرُ، وَيُعَدَّبُ	Ibn 'Āmir, 'Āṣim
285	544	شَدَا الْجَزْمِ وَالْتَوْحِيدِ فِي وَكْتَبِيهِ *** شَرِيْفٌ وَفِي التَّحْرِيمِ جَمْعٌ حَمِيٌّ عَلَا	Ḥamzah, Kisā'ī: وَكْتَبِيهِ	وَكْتَبِيهِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Taḥrim 12			Abū 'Amr, Ḥafṣ: وَكْتَبِيهِ	وَكْتَبِيهِ	Nāfi', Ibn Kathīr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī

--	545	وَبَيْنِي وَعَهْدِي فَادُّكُرُونِي مُصَافُهَا *** وَرَبِّي وَبَيْنِي وَمِيَّ مَعًا حُلًّا ³²	--	--	--
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³² In this distich 545, al-Shāṭibī mentions that there are 6 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read it with *iskān*. These 6 words are found in the following 8 verses:

- 1) Verse 30: **قَالَ إِنِّي أَنَا لَأَعْلَمُ مَا لَا تَعْلَمُونَ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr and read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 29.
- 2) Verse 33: **قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَنَا لَأَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr and read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 30.
- 3) Verse 124: **قَالَ لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ**
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Shu'bah, and Kisā'ī and read the *yā' al-iḍāfah* with *fatḥ*; Ḥamzah and Ḥafṣ read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 45.
- 4) Verse 125: **أَنْ ظَهَرَ بَيْنِي لِلظَّالِمِينَ**
 - ❖ While Nāfi', Hishām and Ḥafṣ read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathir, Abū 'Amr, Ibn Dhakwān, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 45.
- 5) Verse 152: **فَادُّكُرُونِي أَذْكَرْكُمْ**
 - ❖ While Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read the *yā' al-iḍāfah* with *iskān*; Ibn Kathir reads with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 49.
- 6) Verse 186: **وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ**
 - ❖ While Qālūn, Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read the *yā' al-iḍāfah* with *iskān waṣḥan* and *waqfān*; Warsh reads with *fatḥ* thereof *waṣḥan*; and *iskān* thereof *waqfān*. *Al-Budūr al-Zāhirah*: 54.
- 7) Verse 249: **وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ**
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 67.
- 8) Verse 258: **إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْسِي وَيُقْبِتُ**
 - ❖ While Nāfi' Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī and read the *yā' al-iḍāfah* with *fatḥ waṣḥan*, and *iskān* thereof *waqfān*; Ḥamzah reads with *iskān* thereof *waṣḥan* and *waqfān*. Additionally, he reads with *isqāṭ* of the *yā' waṣḥan*. *Al-Budūr al-Zāhirah*: 69.

Sūrah Āl ‘Imrān

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
--	546	<p>وَإِضْجَاعَكَ³³ التَّوْرَةَ مَا رُدَّ حُسْنُهُ *** وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَلًا</p>	<p>Ibn Dhakwān, Kisā’ī, Abū ‘Amr: imālah التَّوْرَةَ</p> <p>Ḥamzah, Warsh: taqlīl التَّوْرَةَ</p> <p>Qālūn: fath/taqlīl التَّوْرَةَ، التَّوْرَةَ</p>	Fath	Ibn Kathīr, Hishām, ‘Āṣim
12	547	<p>وَفِي تُغْلِبُونَ الْعَيْبَ مَعَ مُحْشَرُونَ فِي ***</p>	Ḥamzah, Kisā’ī: يُغْلِبُونَ، مُحْشَرُونَ	تُغْلِبُونَ، مُحْشَرُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
13		<p>رِضًا وَتَرُونَ الْعَيْبَ حُصَّ وَخَلَّلًا</p>	Nāfi‘: تَرُونَهُمْ	يَرُونَهُمْ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
--	548	<p>وَرِضْوَانٌ اِضْمَمَ غَيْرَ ثَانِي الْعُقُودِ كَسَمَ ***</p>	<p>Shu‘bah: رِضْوَانٌ Mā’idah, 16:³⁴ رِضْوَانٌ</p>	رِضْوَانٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī
19		<p>سَرَهُ صَحَّ إِنَّ الدِّينَ بِالْفَتْحِ رُقْلًا</p>	Kisā’ī: أَنَّ الدِّينَ	إِنَّ الدِّينَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah

³³ The phrase (وَإِضْجَاعَكَ) in the distich alludes to reading the word with *imālah kubrā*.

³⁴ In addition to the discussion, this is the only exception in the Qur’ān where Shu‘bah reads the word with a *khafḥ* of the *rā*, as in (رِضْوَانٌ), as opposed to reading it with a *ḍammah*, as in (رِضْوَانٌ).

21	549	<p>وَفِي يُقْتَلُونَ النَّانِ قَالَ يُقَاتِلُونَ *** نَ حَمْزَةٌ وَهُوَ الْحَبْرُ سَادَ مُقْتَلًا</p>	<p>Ḥamzah: يُقْتَلُونَ</p>	<p>يُقْتَلُونَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā‘ī</p>
	550	<p>وَفِي بَلَدٍ مَيِّتٍ مَعَ الْمَيِّتِ حَقَّقُوا *** صَفَا نَفَرًا وَالْمَيِّتَةُ الْحَيْفُ حَوْلًا</p>	<p>Shu‘bah, Ibn Kathīr, Abū ‘Amr: مَيِّتٍ، الْمَيِّتِ</p>	<p>مَيِّتٍ، الْمَيِّتِ</p>	<p>Nāfi‘, Ḥafṣ, Ḥamzah, Kisā‘ī</p>
Yāsīn 33		<p>صَفَا نَفَرًا وَالْمَيِّتَةُ الْحَيْفُ حَوْلًا</p>	<p>Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: الْمَيِّتَةُ</p>	<p>الْمَيِّتَةُ</p>	<p>Nāfi‘</p>
An‘ām 122 & Ḥujurāt 12	551	<p>وَمَيِّتًا لَدَى الْأَنْعَامِ وَالْحَجَرَاتِ حُذُ *** وَمَا لَمْ يَمُتْ لِكُلِّ جَاءَ مُتَقَلًّا</p>	<p>Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: مَيِّتًا</p>	<p>مَيِّتًا</p>	<p>Nāfi‘</p>
—		<p>وَمَا لَمْ يَمُتْ لِكُلِّ جَاءَ مُتَقَلًّا</p>	<p>Tathqīl – examples: وَمَا هُوَ بِمَيِّتٍ / إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ</p>		<p>Eponymous Seven Readers</p>
37	552	<p>وَكَفَّلَهَا الْكَوْفِي نَفِيلًا وَسَكَّنُوا ***</p>	<p>‘Āṣim, Ḥamzah, Kisā‘ī: وَكَفَّلَهَا</p>	<p>وَكَفَّلَهَا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir</p>
36		<p>وَضَعْتُ وَضَمًّا سَاكِنًا صَحَّ كَفَّلًا</p>	<p>Shu‘bah, Ibn ‘Āmir: وَضَعْتُ</p>	<p>وَضَعْتُ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā‘ī</p>

		<p>وَقُلْ زَكَرِيَّا دُونَ هَمْزٍ جَمِيعِهِ *** صِحَابٌ وَرَفَعَ غَيْرُ شُعْبَةَ الْأَوْلَا</p>	<p>Ḥaḥṣ, Ḥamzah, Kisā'ī: زَكَرِيَّا</p>	<p>زَكَرِيَّا</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah</p>
39	554	<p>وَدَّكَرَ فَنَادَاهُ وَأَضْجَعُهُ شَاهِدًا *** وَمِنْ بَعْدُ أَنَّ اللَّهَ يُكْسِرُ فِي كِلَا</p>	<p>Ḥamzah, Kisā'ī: فَنَادَاهُ</p> <p>Ḥamzah, Ibn 'Āmir: إِنَّ اللَّهَ</p>	<p>فَنَادَتْهُ</p> <p>أَنَّ اللَّهَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim</p> <p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Kisā'ī</p>
'Imrān 39 & 45	555	<p>مَعَ الْكَهْفِ وَالْإِسْرَاءِ يَبْشُرُكُمْ سَمَا *** نَعَمْ صَمَّ حَرَكَ وَأَكْسِرِ الصَّمَّ أَنْقَلَا</p>	<p>Ibn 'Āmir, Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim: يَبْشُرُ</p>	<p>يَبْشُرُ</p>	<p>Ḥamzah, Kisā'ī</p>
Isrā' 9					
Kahf 2					
Shūrā 23	556	<p>نَعَمْ عَمَّ فِي الشُّورَى وَفِي التَّوْبَةِ اعْكُسُوا *** لِحُمْرَةِ مَعَ كَافٍ مَعَ الْحِجْرِ أَوْلَا</p>	<p>'Āṣim Nāfi', Ibn 'Āmir: يَبْشُرُ</p>	<p>يَبْشُرُ</p>	<p>Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī</p>
Tawbah 21			<p>Ḥamzah: يَبْشُرُ</p>	<p>يَبْشُرُ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī</p>
Ḥijr 53					

Maryam 7 & 97					
48	557	نَعَلَّمَهُ بِاللَّيْلِ نَصًّا أَيِّمَةً ***	‘Aṣim, Nāfi’: وَيَعْلَمُهُ	وَنَعَلَّمَهُ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
49		وَيَاكْسِرُ إِنِّي أَخْلُقُ اعْتَادَ أَفْصَلًا	Nāfi’: إِنِّي أَخْلُقُ	أَيِّ أَخْلُقُ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Aṣim, Ḥamzah, Kisā’ī
49 & Ma’idah 110	558	وَفِي طَائِرًا طَيْرًا بِهَا وَعَقُودَهَا ***	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Aṣim, Ḥamzah, Kisā’ī: طَيْرًا	طَائِرًا	Nāfi’
57		خُصُوصًا وَيَاءٌ فِي نُوفِيهِمْ عَالًا	Ḥaḥṣ: فِي نُوفِيهِمْ	فَنُوفِيهِمْ	Nāfi’, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu’bah, Ḥamzah, Kisā’ī
--	559	وَلَا أَلِفٌ فِي هَا هَأَنْتُمْ زَكَ جَنًّا *** وَسَهْلٌ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلًّا	Qunbul, Warsh: Ḥadhḥ of the alif هَأَنْتُمْ	Ithbāt of the alif هَأَنْتُمْ	Qālūn, Bazzī, Abū ‘Amr, Ibn ‘Āmir, ‘Aṣim, Ḥamzah, Kisā’ī
			Nāfi’, Abū ‘Amr: Tas-hil of the hamzah	Taḥqiq of the hamzah	Ibn Kathīr Ibn ‘Āmir, ‘Aṣim, Ḥamzah, Kisā’ī
			Warsh: Ibdāl of the hamzah	No ibdāl Tas-hil	Qālūn, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Aṣim, Ḥamzah, Kisā’ī

					Tahqīq	
--	560	<p>وَفِي هَائِهِ التَّنْبِيهِ مِنْ ثَابِتٍ هَدَى *** وَأَبْدَأَهُ مِنْ هَمْزَةٍ رَانَ جَمَلًا</p>	<p>Ibn Dhakwān, ‘Āṣim, Ḥamzah, Kisā’ī, Bazzī: Hā’ al-tanbīh</p> <p>Warsh, Qunbul: Hamzat al-istifhām</p>	Both possibilities may be taken into consideration	Qālūn, Abū ‘Amr, Hishām	
--	561	<p>وَيَحْتَمِلُ الْوَجْهَيْنِ عَنْ غَيْرِهِمْ وَكَمْ *** وَجِيهٌ بِهِ الْوَجْهَيْنِ لِلْكُلِّ حَمَلًا</p>	Despite al-Shātibī stating that both views – <i>al-tanbīh</i> & <i>istifhām</i> – may be possible for the reading of all of the <i>qurrā’</i> , Ibn al-Jazarī, al-Safāqūsī, al-Mukhallalātī, as well as al-Khalījī, rejected his claim. ³⁵			
--	562	<p>وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا *** وَذُو الْبَدَلِ الْوَجْهَانِ عَنْهُ مُسَهَّلًا³⁶</p>	<p>Hā’ al-tanbīh attached to [أَنْتُمْ]</p> <ul style="list-style-type: none"> ➤ Qālūn, Bazzī – <i>qaṣr</i> ➤ Qālūn, Ibn ‘Āmir, ‘Āṣim, Kisā’ī – <i>tawassuṭ</i> ➤ Warsh, Ḥamzah – <i>ṭul</i> <p>Warsh [هَأَنْتُمْ] was originally [هَأَنْتُمْ]</p> <ul style="list-style-type: none"> ➤ <i>Tas-hīl bayn bayn</i> ➤ <i>Ibdāl</i> 			
79	563	<p>وَضَمَّ وَحَرَكَ تَعْلَمُونَ الْكِتَابَ مَعَ *** مُسَدَّدَةٍ مِنْ بَعْدِ بِالْكَسْرِ ذُلًّا</p>	<p>‘Āṣim, Ḥamzah, Kisā’ī, Ibn ‘Āmir: تُعَلِّمُونَ</p>	تَعْلَمُونَ	Nāfi’, Ibn Kathīr, Abū ‘Amr	

³⁵ *Ghayth al-Nafā’*: 142 – 143. *Shifā’ al-Ṣudūr*: 186. *Ḥall al-Mushkilāt*: 104 – 105. *Al-Wāfi*: 195.

³⁶ In addition to the discussion, al-Qāḍī cites al-Sakhāwī as stating that this is in reference to Warsh. *Al-Wāfi*: 195.

80	564	وَرَفَعُ وَلَا يَأْمُرُكُمْ رُوحَهُ سَمًا ***	Kisā'ī, Nāfi', Ibn Kathīr, Abū 'Amr: وَلَا يَأْمُرُكُمْ	وَلَا يَأْمُرُكُمْ	'Āšim, Ḥamzah, Ibn 'Āmir
81		وَبِالنَّاءِ آتَيْنَا مَعَ الضَّمِّ حَوْلًا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Ḥamzah, Kisā'ī: آتَيْنَاكُمْ	آتَيْنَاكُمْ	Nāfi'
81	565	وَكَسْرٌ لِمَا فِيهِ وَبِالغَيْبِ تُرْجَعُونَ ***	Ḥamzah: لِمَا	لِمَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Kisā'ī
83		نَ عَادَ وَفِي تَبْعُونَ حَاكِيهِ عَوْلًا	Ḥafṣ: يُرْجَعُونَ	تُرْجَعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
97	566	وَبِالْكَسْرِ حَجُّ الْبَيْتِ عَنِ شَاهِدٍ وَعَيْبٍ ***	Ḥafṣ, Ḥamzah, Kisā'ī: حَجُّ الْبَيْتِ	حَجُّ الْبَيْتِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
115		سَبُّ مَا تَفْعَلُونَ لَنْ تُكْفَرُوا لَهُمْ تَلَا	'Āšim, Ḥamzah, Kisā'ī: يَفْعَلُونَ، يُكْفَرُوا	تَفْعَلُوا، تُكْفَرُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
120	567	يَضْرُكُمْ بِكَسْرِ الصَّادِ مَعَ جَزْمِ رَائِهِ *** سَمًا وَيَضُمُّ الْعَيْرُ وَالرَّاءَ نَقْلًا	Nāfi', Ibn Kathīr, Abū 'Amr: يَضْرُكُمْ	وَيَضُمُّ الْعَيْرُ وَالرَّاءَ نَقْلًا: يَضْرُكُمْ	Ibn 'Āmir, 'Āšim, Ḥamzah, Kisā'ī
124 & Ankabūt 34	568	وَفِيمَا هُنَا قُلُّ مُنْزِلَيْنِ وَمُنْزَلُونَ *** نَ لِلْيَحْصِيِّ فِي الْعُنْكَبُوتِ مَثَقَلًا	Ibn 'Āmir: مُنْزِلَيْنِ مُنْزَلُونَ	مُنْزِلَيْنِ مُنْزَلُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āšim, Ḥamzah, Kisā'ī

125	569	وَحَقٌّ نَصِيرٍ كَسْرُ وَإِوْ مُسَوِّمِينَ ***	Ibn Kathīr, Abū 'Amr, 'Āṣim: مُسَوِّمِينَ	مُسَوِّمِينَ	Nāfi', Ibn 'Āmir, Ḥamzah, Kisā'i
133		سَنَ قُلِّ سَارِعُوا لَا وَإِوْ قَبْلُ كَمَا انْجَلَى	Ibn 'Āmir, Nāfi': سَارِعُوا	وَسَارِعُوا	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
140 & 172	570	وَقَرَحٌ بِضَمِّ الْقَافِ وَالْفَرَحُ صُحْبَةٌ ***	Shu'bah, Ḥamzah, Kisā'i: فُرَحٌ، الْفُرْحُ	قَرَحٌ، الْقَرْحُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ
--		وَمَعَ مَدِّ كَاتِنٍ كَسْرُ هَمْزَتِهِ دَلَا	Ibn Kathīr: وَكَاتِنٍ	وَكَاتِنٍ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
146	571	وَلَا يَاءَ مَكْسُورًا وَقَتْلَ بَعْدَهُ *** يُمَدُّ وَفَتْحِ الضَّمِّ وَالْكَسْرِ ذُو وَلَا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i: قَتْلَ	قَتِلَ	Nāfi', Ibn Kathīr, Abū 'Amr
--	572	وَحَرْكَ عَيْنِ الرَّعْبِ ضَمًّا كَمَا رَسَا ***	Ibn 'Āmir, Kisā'i: الرُّعْبُ، رُعْبًا	الرُّعْبُ، رُعْبًا	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah
154		وَرُعْبًا وَيَغْشَى أَنْشَا شَائِعًا تَلَا	Ḥamzah, Kisā'i: تَغْشَى	يَغْشَى	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
154	573	وَقُلِّ كَلَّةٌ لِلَّهِ بِالرَّفْعِ حَامِدًا ***	Abū 'Amr: كَلَّةٌ	كَلَّةٌ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
156		بِمَا يَعْمَلُونَ الْعَيْبُ سَائِعٌ دُخْلًا	Ḥamzah, Kisā'i, Ibn Kathīr: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim

157 & 158	574	وَمِثْمٌ وَمِثْنَا مِثٌّ فِي صَمَّ كَسْرِيهَا ***	Shu'bah, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ: ³⁷ مِثْنَا، مِثْمٌ، مِثٌّ	مِثْنَا، مِثْمٌ، مِثٌّ	Nāfi', Ḥamzah, Kisā'ī
--		صَفَا نَفَرٌ وَرَدًّا وَحَفْصٌ هُنَا اجْتَلَا	Shu'bah, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: مِثْنَا، مِثْمٌ، مِثٌّ	مِثْنَا، مِثْمٌ، مِثٌّ	Nāfi', Ḥamzah, Ḥafṣ, Kisā'ī
157	575	وَبِالْعَيْبِ عَنْهُ تَجْمَعُونَ وَصَمَّ فِي ***	Ḥafṣ: يَجْمَعُونَ	تَجْمَعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
161		يُعَلِّ وَفَتِحَ الصَّمِّ إِذْ شَاعَ كَفَلًا	Nāfi', Ḥamzah, Kisā'ī, Ibn 'Āmir: يُعَلِّ	يُعَلِّ	Ibn Kathīr, Abū 'Amr, 'Āṣim
168	576	بِمَا قَتَلُوا التَّشْدِيدُ لَبَّى وَبَعْدَهُ ***	Hishām: قَتَلُوا	قَتَلُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
169 & Ḥajj 58		وَفِي الْحَجِّ لِلشَّامِيِّ وَالْآخِرِ كَمَلًا	Ibn 'Āmir: قَتَلُوا	قَتَلُوا	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
195			Ibn Kathīr, Ibn 'Āmir: قَتَلُوا	قَتَلُوا	Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
An'ām 140	577	دَرَاكَ وَقَدْ قَالَ فِي الْأَنْعَامِ قَتَلُوا ***	Ibn Kathīr, Ibn 'Āmir: قَتَلُوا	قَتَلُوا	Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī

³⁷ In addition to the discussion, while Ḥafṣ only joins Shu'bah, Ibn Kathīr, Abū 'Amr and Ibn 'Āmir in their reading of both occurrences of the word in this *sūrah* i.e. by reading it with a *ḍammah* on the first *mīm*, as in (مِثْمٌ). Conversely, he joins the reading of Nāfi', Ḥamzah and Kisā'ī, who read all occurrences of the word with a *kasrah*, as in (مِثْمٌ).

169		وَالْحَلْفِ عَيْبًا يَحْسِنَ لَهُ وَلَا	Hishām: يَحْسِنَ / تَحْسِنَ	تَحْسِنَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
171	578	وَأَنَّ أَكْسِرُوا رِفْقًا وَيَجْزُنُ عَيْرَ الْأَدِّ ***	Kisā'ī: وَأَنَّ	وَأَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
176		سِيَاءٍ بِضَمٍّ وَأَكْسِرِ الضَّمَّ أَحْفَلًا ³⁸	Nāfi': يُجْزِنُ	يَجْزُنُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
178 & 180	579	وَحَاطَبَ حَرْفًا يَحْسِبَنَّ فَخَذُ وَقُلْ ***	Ḥamzah: تَحْسِبَنَّ	يَحْسِبَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
180		بِمَا يَعْمَلُونَ الْعَيْبِ حَقٌّ وَذُو مَلَا	Ibn Kathīr, Abū 'Amr: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
179 & Anfāl 37	580	يَمِيرَ مَعَ الْأَنْفَالِ فَأَكْسِرْ سُكُونَهُ *** وَسَدَّدَهُ بَعْدَ الْفَتْحِ وَالضَّمَّ شُلْشَلًا	Ḥamzah, Kisā'ī: يَمِيرَ	يَمِيرَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
181	581	سَنَكْتُبُ يَاءً ضَمًّا مَعَ فَتْحِ ضَمِّهِ *** وَقَتْلَ أَرْفَعُوا مَعَ يَا نَقُولُ فَيَكْمَلًا	Ḥamzah: سَيَكْتُبُ وَقَتْلُهُمْ وَيَقُولُ	سَنَكْتُبُ وَقَتْلُهُمْ وَنَقُولُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī

³⁸ There is an exception to the general application for Nāfi' in *Sūrat al-Ambiyā'*, verse 103: [لَا يَجْزِيهِمُ الْقَرْعُ الْأَكْبَرُ]. He thus joins the reading of the remaining *qurra'* and will read the word as [يَجْزِيهِمْ] as opposed to reading it as [يَجْزِيَهُمْ].

184	582	وَالرُّبْرِ السَّامِي كَذَا رَسْمُهُمْ وَيَالِ *** كِتَابِ هَسَامٌ وَأَكْشِفِ الرَّسْمَ مُجْمَلًا	Ibn 'Āmir: وَالرُّبْرِ Hishām: وَيَالِ كِتَابِ Ibn Dhakwān: وَالكِتَابِ	وَالرُّبْرِ وَالْكِتَابِ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
187	583	صَفَا حَتَّى غَيْبٍ يَكْتُمُونَ بَيْنَهُ *** لَا تَحْسَبَنَّ الْغَيْبِ كَيْفَ سَمَّا اعْتَلَا	Shu'bah, Ibn Kathīr, Abū 'Amr: لَيُبَيِّنَنَّ، يَكْتُمُونَهُ لَيُبَيِّنَنَّ، يَكْتُمُونَهُ	لَيُبَيِّنَنَّ، تَكْتُمُونَهُ	Nāfi', Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'i
188			Ibn 'Āmir ³⁹ , Nāfi', Ibn Kathīr, Abū 'Amr: لَا يَحْسَبَنَّ	لَا تَحْسَبَنَّ	'Āṣim, Ḥamzah
				لَا يَحْسَبَنَّ	لَا تَحْسَبَنَّ
185	584	وَحَقًّا بِضَمِّ الْبَاءِ فَلَا يَحْسِبْنَهُمْ *** وَعَيْبٍ فِيهِ الْعَطْفُ أَوْ جَاءَ مُبَدَلًا	Ibn Kathīr, Abū 'Amr: فَلَا يَحْسِبْنَهُمْ	فَلَا تَحْسِبْنَهُمْ	Nāfi', Kisā'i
				فَلَا تَحْسِبْنَهُمْ	Ibn 'Āmir, 'Āṣim, Ḥamzah
185	585	هَذَا قَتَلُوا آخَرَ شَفَاءً وَبَعْدَ فِي *** بِرَاءَةِ آخَرَ يَقْتُلُونَ سَمْرَدَلًا	Ḥamzah, Kisā'i: وَقْتَلُوا وَقْتَلُوا	وَقْتَلُوا وَقْتَلُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Tawbah 111				Ḥamzah, Kisā'i: فَيَقْتُلُونَ وَيَقْتُلُونَ	فَيَقْتُلُونَ وَيَقْتُلُونَ
--	586	وَيَا أَتْهَا وَجْهِي وَإِنِّي كِلَاهُمَا *** وَمَيِّ وَأَجْعَلْ لِي وَأَنْصَارِي الْمِلَا ⁴⁰	--	--	--

⁴⁰ In this distich 586, al-Shātibī mentions that there are 6 words which have *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read it with *iskān*. These 6 words are found in the following 6 verses:

- 9) Verse 20: **فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr and read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 29.
- 10) Verse 35: **فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ**
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Shu'bah, and Kisā'i and read the *yā'* *al-iḍāfah* with *fath*; Ḥamzah and Ḥafṣ read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 45.
- 11) Verse 36: **وَإِنِّي أُعِيدُهَا بَكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr and read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 30.
- 12) Verse 41: **قَالَ رَبِّ اجْعَلْ لِي آيَةً**
 - ❖ While Nāfi', Hishām and Ḥafṣ read the *yā'* *al-iḍāfah* with *fath*; Ibn Kathir, Abū 'Amr, Ibn Dhakwān, Shu'bah, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 45.
- 13) Verse 49: **إِنِّي أَخْلُقُ لَكُمْ مِنَ الطَّيْنِ**
 - ❖ While Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read the *yā'* *al-iḍāfah* with *iskān*; Ibn Kathir reads with *fath* thereof. *Al-Budūr al-Zāhirah*: 49.
- 14) Verse 186: **قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ**
 - ❖ While Qālūn, Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read the *yā'* *al-iḍāfah* with *iskān* *waṣṣan* and *waqfān*; Warsh reads with *fath* thereof *waṣṣan*; and *iskān* thereof *waqfān*. *Al-Budūr al-Zāhirah*: 54.

Sūrat al-Nisā'

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
1	587	وَكُفِّرُهُمْ تَسَاءُلُونَ مُحْفَمًا	‘Āṣim, Ḥamzah, Kisā’ī: تَسَاءُلُونَ	تَسَاءُلُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
1		*** وَحَمْرَةٌ وَالْأَرْحَامُ بِالْحُفْضِ جَمَلًا	Ḥamzah: وَالْأَرْحَامُ	وَالْأَرْحَامُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā’ī
5	588	وَقَصُرَ قِيَامًا عَمَّ يَصِلُونَ ضَمَّ كَمَّ	Nāfi‘, Ibn ‘Āmir: قِيَمًا	قِيَمًا	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
10		*** صَفَا نَافِعٌ بِالرُّفْعِ وَاحِدَةً جَلًا	Ibn ‘Āmir, Shu‘bah: وَسَيَصِلُونَ	وَسَيَصِلُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī
11			Nāfi‘: وَاحِدَةً	وَاحِدَةً	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
11	589	وَيُوصَى بِفَتْحِ الصَّادِ صَحَّ كَمَا دَنَا	Shu‘bah, Ibn ‘Āmir, Ibn Kathīr: يُوصَى	يُوصَى	Nāfi‘, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī
12		*** وَوَاقِقَ حَفْصٍ فِي الْأَخْيَرِ مُجْمَلًا	‘Āṣim, Ibn ‘Āmir, Ibn Kathīr: يُوصَى	يُوصَى	Nāfi‘, Abū ‘Amr, Ḥamzah, Kisā’ī
11	590	وَفِي أُمَّ مَعَ فِي أُمَّهَا	Ḥamzah, Kisā’ī: فَلِأُمَّه ⁴¹ ، إِمَّهَا، إِمَّ	فَلِأُمَّه، أُمَّهَا، أُمَّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
11		فَلِأُمَّه			
Qaṣaṣ 59		لَتَلَى الْوَصْلِ ضَمَّ			

⁴¹ The word [فَلِأُمَّه] appears twice in *Sūrat al-Nisā’*, verse 11.

Zukhruf 4		الهِمْزِ بِالْكَسْرِ سَمَلًا				
Nahl 68	591	وَفِي أُمَّهَاتِ النَّحْلِ وَالثُّورِ وَالزَّمْرِ *** مَعَ النَّجْمِ سَافٍ وَأَكْسِرِ الْمِيمَ فَيَصِلَا	Ḥamzah: إِمَّهَاتِكُمْ	Kisāʾī: إِمَّهَاتِكُمْ	أُمَّهَاتِكُمْ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
Nūr 62						
Zumar 6						
Najm 32						
Nisāʾ 13 & 14 Ṭalāq 11	592	وَنُدْخِلُهُ نُونٌ مَعَ طَلَاقٍ وَفَوْقَ مَعَ *** نُكْفِرُ نَعْدَبَ مَعَهُ فِي الْفَتْحِ إِذْ كَلَا	Nāfiʿ, Ibn ʿĀmir: نُدْخِلُهُ	Nāfiʿ, Ibn ʿĀmir: نُكْفِرُ، وَنُدْخِلُهُ	يُدْخِلُهُ	Ibn Kathīr, Abū ʿAmr, ʿĀṣim, Ḥamzah, Kisāʾī
Taghābun 9						
Fath 17						
Ṭahā 63	593	وَهَذَانِ هَتَيْنِ اللَّدَّانِ اللَّذَيْنِ قُلْ *** يُسَدِّدُ لِلْمَكِّيِّ فَذِيكَ دُمْ حَلَا	Ibn Kathīr: هَذَانِ، هَتَيْنِ، اللَّدَّانِ، اللَّذَيْنِ	هَذَانِ هَتَيْنِ اللَّدَّانِ اللَّذَيْنِ		Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
Ḥajj 19						
Qaṣaṣ 27						
Nisāʾ 16						
Fuṣṣilat 29						

Qaṣaṣ 32			Ibn Kathīr, Abū ‘Amr: فَذُنُوكَ	فَذُنُوكَ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
Nisā’ 19 & Tawbah 53	594	وَصَمَّ هُنَا كَرْهًا وَعِنْدَ بِرَاءَةٍ *** شَهَابٌ وَفِي الْأَحْقَافِ ثُبَّتْ مَعْقِلًا	Ḥamzah, Kisā’ī: كَرْهًا	كَرْهًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Aḥqāf 15			‘Āṣim, Ḥamzah, Kisā’ī, Ibn Dhakwān: كَرْهًا	كَرْهًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Hishām
—	595	وَفِي الْكَلِّ فَانْتَحَ يَا مُبَيِّنَةٌ ذَنَا *** صَحِيحًا وَكَسْرُ الْجَمْعِ كَمَ شَرَفًا عَلَا	Ibn Kathīr, Shu‘bah: مُبَيِّنَةٌ ⁴²	مُبَيِّنَةٌ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥṣ, Ḥamzah, Kisā’ī
			Ibn ‘Āmir, Ḥamzah, Kisā’ī, Ḥaḥṣ: مُبَيِّنَةٌ ⁴³	مُبَيِّنَةٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah
25	596	وَفِي مُحْصَنَاتٍ فَاكْبِرِ الصَّادَ رَاوِيًا *** وَفِي الْمُحْصَنَاتِ اَكْبِرْ لَهُ غَيْرًا أَوْلَا	Kisā’ī: مُحْصَنَاتٍ	مُحْصَنَاتٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
—			Kisā’ī: ⁴⁴ الْمُحْصَنَاتِ	الْمُحْصَنَاتِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah

⁴² The word (مُبَيِّنَةٌ) appears thrice in the Qur’ān: in *Sūrat al-Nisā’*, verse 19; *Sūrat al-Aḥzab*, verse 30; and *Sūrat al-Ṭalāq*, verse 1.

⁴³ The word (مُبَيِّنَاتٍ) appears thrice in the Qur’ān: twice in *Sūrat al-Nūr*, verses 34 and 46; and in *Sūrat al-Ṭalāq*, verse 11.

⁴⁴ The word (الْمُحْصَنَاتِ) appears 6 times in the Qur’ān. Kisā’ī reads 5 of these occurrences with a *kasrah* on the *ṣād*, as in (الْمُحْصَنَاتِ). They appear twice in *Sūrat al-Nisā’*, verse 25; *Sūrat al-Mā’idah*, verse 5; and twice in *Sūrat al-Nūr*, verses 4 and 23. However, as an exception, he reads the first appearance of the word in *Sūrat al-Nisā’*, verse 24, with a *fathah*, as in (الْمُحْصَنَاتِ).

24	597	<p>وَصَمٌّ وَكَسْرٌ فِي أَحَلَّ صِحَابُهُ *** وَجُوهٌ وَفِي أَحْصَنَ عَنْ نَفَرِ الْعَلَا</p>	<p>Ḥafṣ, Ḥamzah, Kisāʾī: وَأَحَلَّ</p>	وَأَحَلَّ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
			<p>Ḥafṣ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Nāfiʿ: أُحْصِنَ</p>	أَحْصَنَ	Shuʿbah, Ḥamzah, Kisāʾī
Nisāʾ 31	598	<p>مَعَ الْحَجِّ صَمًّا مَدْخَلًا خَصَّهُ⁴⁵ وَسَلَّ *** فَسَلَّ حَرَكُوا بِالتَّقْلِ رَاشِدُهُ دَلَا</p>	<p>Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀsim, Ḥamzah, Kisāʾī: مَدْخَلًا</p>	مَدْخَلًا	Nāfiʿ
Ḥajj 59			<p>Ibn Kathīr, Kisāʾī: وَسَلَّ ، فَسَلَّ</p>	وَسَأَلْ، فَسَأَلْ	Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, ʿĀsim, Ḥamzah
—					
33 & 37	599	<p>وَفِي عَقَدَتْ قَصْرٌ تَوَى وَمَعَ الْحَدِيثِ *** سِدِّ فَتَحَ سَكُونِ الْبُخْلِ وَالصَّمِّ شَمَلًا</p>	<p>ʿĀsim, Ḥamzah, Kisāʾī: عَقَدَتْ</p>	عَقَدَتْ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir
Ḥadīd 24			<p>Ḥamzah, Kisāʾī: الْبُخْلِ</p>	الْبُخْلِ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀsim
40	600	<p>وَفِي حَسَنَهُ حَرْمِي رَفِعَ وَصَمُّهُمْ</p>	<p>Nāfiʿ, Ibn Kathīr: حَسَنَهُ</p>	حَسَنَهُ	Abū ʿAmr, Ibn ʿĀmir, ʿĀsim, Ḥamzah, Kisāʾī

⁴⁵ In addition to the discussion, while the *qurrāʾ* differ in their reading of the word in these two occurrences of the word in this *sūrah*; they agree upon reading it as [مَدْخَلًا] with a *ḍammah* on the *mīm* in *Sūrat al-Isrāʾ*, verse 80. *Al-Wāfi*: 202.

42		*** تَسَوَّى نَمَا حَقًّا وَعَمَّ مُتَقَلًّا	‘Āṣim, Ibn Kathīr, Abū ‘Amr: تَسَوَّى	تَسَوَّى	Nāfi‘, Ibn ‘Āmir,
				تَسَوَّى	Ḥamzah, Kisā’ī
Nisā’ 43	601	وَلَا مَسْتُمْ أَفْضَرُ تَحْتَهَا وَيَهَا شَفَا ***	Ḥamzah, Kisā’ī: لَمَسْتُمْ	لَا مَسْتُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Mā’idah 43					
66		وَرَفَعُ قَلِيلٌ مِنْهُمْ التَّصَبُّ كَلَلًا	Ibn ‘Āmir: قَلِيلًا مِنْهُمْ	قَلِيلٌ مِنْهُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
73	602	وَأَنْتَ يَكُنْ عَنْ دَارِمٍ تُظَلْمُونَ غَيْبٌ ***	Ḥafṣ, Ibn Kathīr: تَكُنْ	يَكُنْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
77		سُبُّ شَهِدٍ دَنَا إِدْعَامٌ بَيْتٌ فِي حَلَا	Ḥamzah, Kisā’ī, Ibn Kathīr: يُظَلْمُونَ	تُظَلْمُونَ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
81			Ḥamzah, Abū ‘Amr: بَيْتٌ طَائِفَةٌ	بَيْتٌ طَائِفَةٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Kisā’ī
–	603	وَإِسْمَامُ صَادٍ سَاكِنٍ قَبْلَ دَالِهِ *** كَأَصْدَقِ رَأْيَا شَاعَ وَارْتَاخَ أَشْمَلًا	Ḥamzah, Kisā’ī: Ishmām أَصْدَقُ، يَصْدِفُونَ، وَتَصْدِيَّةٌ، فَاصْدَعُ	No ishmām أَصْدَقُ، يَصْدِفُونَ، وَتَصْدِيَّةٌ، فَاصْدَعُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Nisā’ 94	604	وَفِيهَا وَتَحْتَ الْفَتْحِ قُلْ فَتَبَيَّنُوا *** مِنْ القَبْتِ وَالْغَيْرِ الْبَيَانَ تَبَدَّلًا	Ḥamzah, Kisā’ī: فَتَبَيَّنُوا	وَالْغَيْرِ الْبَيَانَ تَبَدَّلًا: فَتَبَيَّنُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Ḥujurat 6					

94	605	وَعَمَّ فَتَى قَصْرُ السَّلَامِ مُؤَخَّرًا ⁴⁶ ***	Nāfi', Ibn 'Āmir, Ḥamzah: السَّلَامِ	السَّلَامِ	Ibn Kathīr, Abū 'Āmir, 'Āṣim, Kisā'i
95		وَعَبَّرَ أُولِي بِالرَّفْعِ فِي حَقِّ نَهْسَلَا	Ḥamzah, Ibn Kathīr, Abū 'Āmir, 'Āṣim: عَبَّرَ أُولِي	عَبَّرَ أُولِي	Nāfi', Ibn 'Āmir, Kisā'i
114	606	وَنُؤْيِيهِ بِالنِّيَا فِي حِمَاهُ وَصَمُّ يَدٍ *** خُلُونِ وَفَتَحِ الصَّمِّ حَقُّ صِرَى حَلَا	Ḥamzah, Abū 'Āmir: يُؤْيِيهِ	نُؤْيِيهِ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Kisā'i
124			Ibn Kathīr, Abū 'Āmir, Shu'bah: يُدْخُلُونِ	يُدْخُلُونِ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
Maryam 60					
Ghāfir 40					
Ghāfir 60	607	وَفِي مَرَمٍ وَالطَّلُولِ الْأَوَّلِ عَنْهُمْ ***	Ibn Kathīr, Shu'bah: سَيِّدْخُلُونِ	سَيِّدْخُلُونِ	Nāfi', Abū 'Āmir, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'i
Fātir 33		وَفِي الْقَانِ دُمٌ صَفْوَا وَفِي فَاطِرٍ حَلَا ⁴⁷	Abū 'Āmir: يُدْخُلُونَهَا	يُدْخُلُونَهَا	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
128	608	وَيَصَالِحَا فَاضْمُمُ وَسَكَّنَ مُحَقَّفَا *** مَعَ الْقَصْرِ وَأَكْسِرُ لَامَهُ نَابِتَا تَلَا	'Āṣim, Ḥamzah, Kisā'i: يُصَلِّحَا	يَصَالِحَا	Nāfi', Ibn Kathīr, Abū 'Āmir, Ibn 'Āmir

⁴⁶ In addition to the discussion, al-Shātibī's restriction to mentioning the last occurrence of the word (السَّلَامِ) is due to the word appearing prior to it in verses 90 and 91. However, the *qurrā'* agree upon reading it as (السَّلَامِ).

⁴⁷ Eventhough al-Shātibī discusses the differences in the variant readings amongst the *qurrā'* in the afore-mentioned places as to whether the word should be read in an active or passive state, they all agree that the word will be read in an active state, as in (يُدْخُلُونَهَا), in *Sūrat al-Ra'd*, verse 23 and in *Sūrat al-Nahl*, verse 31. *Al-Wāfi*: 205.

135	609	وَتَلُّوْا بِحَدْفِ الْوَاوِ الْأُولَى وَلَا مَمَّةً *** فَضَمَّ سُكُونًا لَسْتِ فِيهِ مُجْهَلًا	Hishām, Ḥamzah, Ibn Dhakwān: تَلُّوْا	تَلُّوْا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Kisā’ī
136	610	وَنَزَّلَ فَتَحَ الضَّمِّ وَالْكَسْرِ حِصْنُهُ *** وَأُنزِلَ عَنْهُمْ عَاصِمٌ بَعْدَ نَزَلَا	Nāfi‘, ‘Āṣim, Ḥamzah, Kisā’ī: نَزَّلَ ، أَنْزَلَ	نَزَّلَ، أَنْزَلَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
140			‘Āṣim: وَقَدْ نَزَّلَ	وَقَدْ نَزَّلَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
152	611	وَيَا سَوْفَ تُؤْتِيهِمْ عَزِيْزٌ وَحَمْرَةٌ *** سَيُؤْتِيهِمْ فِي الدَّرَكِ كُوفٍ تَحْمَلًا	Ḥaḥṣ: يُؤْتِيهِمْ	نُؤْتِيهِمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
162			Ḥamzah: سَيُؤْتِيهِمْ	سَيُؤْتِيهِمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā’ī
145			‘Āṣim, Ḥamzah, Kisā’ī: الدَّرَكِ	الدَّرَكِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
154	612	بِالْإِسْكَانِ تَعَدُّوْا سَكْنُوْهُ وَحَقَّقُوْا *** خُصُوْصًا وَأَخْفَى ⁴⁸ الْعَيْنَ قَالُوْنَ مُسْهَلًا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: تَعَدُّوْا	تَعَدُّوْا، تَعَدُّوْا تَعَدُّوْا	Qalūn Nāfi‘ Warsh
A’nbiyā 105 Nisā’ 163	613	وَفِي الْاِنْبِيَا صَمَّ الرَّبُّوْرِ وَهَمْنَا	Ḥamzah: الرَّبُّوْرِ، رُبُوْرًا	الرَّبُّوْرِ، رُبُوْرًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim,

⁴⁸ In addition to the discussion, the term *ikhfā’* of the ‘ayn is in reference to the application of *ikhtilās*. At times, it may also be referred to as *ikhfā’ al-ḥarakah* or *ikhfā’ bi al-ḥarakah*.

Isrā' 55		<p style="text-align: center;">***</p> <p style="text-align: center;">زُبُورًا وَفِي الْإِسْرَا لِحِمْرَةَ أُسْجِلَا</p>			Kisā'ī
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Sūrat al-Mā'idah

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
2 & 8	614	وَسَكَّنَ مَعَا شَنَانُ صَحَا كِلَاهِمَا ***	Shu'bah, Ibn 'Āmir: شَنَانُ	شَنَانُ	Nāfi', Ibn Kathīr, Abū 'Āmir, Ibn 'Āmir, Ḥaḥḥ, Ḥamzah, Kisā'i
2		وَفِي كَسْرٍ أَنْ صَدُّوكُمْ حَامِدٌ دَلَا	Abū 'Āmir, Ibn Kathīr: إِنْ صَدُّوكُمْ	أَنْ صَدُّوكُمْ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
13	615	مَعَ الْقَصْرِ شَدُّ يَاءَ قَاسِيَةَ شَفَا ***	Ḥamzah, Kisā'i: قَاسِيَةَ	قَاسِيَةَ	Nāfi', Ibn Kathīr, Abū 'Āmir, Ibn 'Āmir, 'Āṣim
6		وَأَرْجِلِكُمْ بِالتَّصْبِ عَمَّ رِضًا عَلَا	Nāfi', Ibn 'Āmir, Kisā'i, Ḥaḥḥ: وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	Ibn Kathīr, Abū 'Āmir, Shu'bah, Ḥamzah
--	616	وَفِي رُسُلِنَا مَعَ رُسُلِكُمْ ثُمَّ رُسُلُهُمْ ***	Abū 'Āmir: ⁴⁹ رُسُلِنَا، رُسُلِكُمْ، رُسُلُهُمْ	رُسُلِنَا، رُسُلِكُمْ، رُسُلُهُمْ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
--		وَفِي سُبُلِنَا فِي الصَّمِّ الْإِسْكَانُ حُصَلَا	Abū 'Āmir: سُبُلِنَا	سُبُلِنَا	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
42 62 63	617	وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نُهَى فَتَى ***	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah: السُّحْتِ	السُّحْتِ	Ibn Kathīr, Abū 'Āmir, Kisā'i
45		وَكَيْفَ أَنَّى أَدُنُّ بِهِ نَافِعٌ تَلَا	Nāfi': أَدُنُّ	أَدُنُّ	Ibn Kathīr, Abū 'Āmir, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i

⁴⁹ In addition to the discussion, if the word (رُسُلٌ) is not attached to a pronoun, be it in a definite or an indefinite state, as in (الرُّسُلُ، رُسُلًا)، or if it is attached to a pronoun other than the three afore-mentioned, Abū 'Āmir would then read the *sin* with a *dammah*. *Al-Wāfi*: 207.

Tawbah 61					
Luqmān 7					
Kahf 81			Nāfi', Ibn Kathīr, Abū 'Amr, 'Āšim, Ḥamzah, Kisā'ī: رُحْمًا	رُحْمًا	Ibn 'Āmir
Mursalāt 6	618	رُحْمًا سِوَى الشَّامِي وَنُذْرًا صِحَابَهُمْ *** حَمَوَهُ وَنُكْرًا سَرِعَ حَقِّ لَهٗ عَلَا	Ḥaḥṣ, Ḥamzah, Kisā'ī, Abū 'Amr: نُذْرًا	نُذْرًا	Nāfi', Ibn Kathīr, Ibn 'Āmir, Shu'bah
Kahf 74 & Talāq 8			Ḥamzah, Kisā'ī, Ibn Kathīr, Abū 'Amr, Hishām, Ḥaḥṣ: نُكْرًا	نُكْرًا	Nāfi', Ibn Dhakwān, Shu'bah
Qamar 6			Ibn Kathīr: نُكْرٍ	نُكْرٍ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āšim, Ḥamzah, Kisā'ī
	619	وَنُكْرٍ دَنَا وَالْعَيْنِ فَارَقَ وَعَطَفَهَا *** رِضَى وَالْجُرُوحَ ارْفَعَ رِضَى نَفَرٍ مَلَأَ	Kisā'ī: وَالْعَيْنِ ، وَالْأَنْفُ ، وَالْأُذُنُ ، وَالسِّنُّ	وَالْعَيْنِ ، وَالْأَنْفُ ، وَالْأُذُنُ ، وَالسِّنُّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Ḥamzah
	45		Kisā'ī, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: وَالْجُرُوحَ	وَالْجُرُوحَ	Nāfi', 'Āšim, Ḥamzah
	47	620	Ḥamzah: وَلِيَحْكُمَ	وَلِيَحْكُمَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Kisā'ī

50		*** يُحْرَكُهُ يَبْعُونَ حَاظِبَ كُمَلَا	Ibn 'Āmir: تَبْعُونَ	يَبْعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
53	621	وَقَبِلَ يَقُولُ الْوَاوُ عُصْنٌ وَرَافِعٌ	Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: وَيَقُولُ	يَقُولُ	Nāfi', Ibn Kathīr, Ibn 'Āmir
54		*** سَيَوِي ابْنِ الْعَلَا مِنْ يَرْتَدِدُ عَمَّ مُرْسَلَا	Nāfi', Ibn 'Āmir: وَمَنْ يَرْتَدِدُ	وَمَنْ يَرْتَدِدُ	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
	622	وَحَرَّكَ بِالْإِذْعَامِ لِلغَيْرِ دَالَهُ	Kisā'ī, Abū 'Amr: وَالْكَفَّارِ	وَالْكَفَّارِ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah
57		*** وَبِالْحُفْضِ وَالْكَفَّارِ رَاوِيهِ حَصَلَا			
60	623	وَبَا عَبَدَ اضْمُ وَأَخْفِضَ التَّا بَعْدُ فُرُ	Ḥamzah: وَعَبَدَ الطَّاغُوتِ	وَعَبَدَ الطَّاغُوتِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
67		رِسَالَتَهُ اجْمَعُ وَأكْبِرِ التَّا كَمَا اعْتَلَا	Ibn 'Āmir, Nāfi', Shu'bah: رِسَالَتِهِ	رِسَالَتَهُ	Ibn Kathīr, Abū 'Amr, Ḥafṣ, Ḥamzah, Kisā'ī
71	624	صَفَا وَتَكُونُ الرَّفْعُ حَجَّ شُهُودُهُ	Abū 'Amr, Ḥamzah, Kisā'ī: تَكُونُ	تَكُونُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim
89		*** وَعَقَّدْتُمْ التَّخْفِيفِ مِنْ صُحْبَةٍ وَلَا	Ibn Dhakwān: عَقَّدْتُمْ Shu'bah, Ḥamzah, Kisā'ī: عَقَّدْتُمْ	عَقَّدْتُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ
95		625 *** وَتُونَا مِثْلَ مَا فِي حَفْضِهِ الرَّفْعُ ثَمَلَا	'Āṣim, Ḥamzah, Kisā'ī: فَجَزَاءُ مِثْلُ	فَجَزَاءُ مِثْلِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir

95	626	وَكَفَّارَةٌ نَوْنٌ طَعَامٌ بَرْفَعُ حَفْدٌ ***	Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: كَمَّارَةٌ طَعَامٌ	كَفَّارَةٌ طَعَامٌ	Nāfi‘, Abū ‘Amr
95		ضِيَهُ دُمٌ غِيٌّ وَأَقْصَرُ قِيَامًا لَهُ مَلَا	Ibn ‘Āmir: قِيَامًا	قِيَامًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
107	627	وَضَمَّ اسْتُجِقَّ افْتَحَ لَحِيصٌ وَكَسْرُهُ ***	Ḥafṣ: اسْتُجِقَّ	اسْتُجِقَّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
107		وَفِي الْأَوْلِيَانِ الْأَوْلِيَيْنِ فَطَبٌ صِلَا	Ḥamzah, Shu‘bah: الْأَوْلِيَيْنِ	الْأَوْلِيَيْنِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Kisā’ī
--	628	وَضَمَّ الْغُيُوبِ يَكْسِرَانِ عِيُونًا أَلْ ***	Ḥamzah, Shu‘bah: الْغُيُوبِ	الْغُيُوبِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Kisā’ī
--		عِيُونَ شُيُوخًا دَانَهُ صُحْبَهُ مِلَا	Ibn Kathīr, Shu‘bah, Ḥamzah, Kisā’ī, Ibn Dhakwān: عِيُونَ شُيُوخَ	عِيُونَ شُيُوخَ	Nāfi‘, Abū ‘Amr, Hishām, Ḥafṣ
Nūr 31	629	جُبُوبٌ مُنِيرٌ دُونَ سَكٌّ وَسَاحِرٌ ***	Ibn Dhakwān, Ibn Kathīr, Ḥamzah, Kisā’ī: جُبُوبٌ	جُبُوبٌ	Nāfi‘, Abū ‘Amr, Hishām, ‘Āṣim
10		دِسْحَرٌ بِهَا مَعَ هُودَ وَالصَّفِّ سَمَلًا	Ḥamzah, Kisā’ī: سَحْرٌ	سَحْرٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Hūd 7					

Şaff 6					
112	630	<p>وَحَاطَبَ فِي هَلْ يَسْتَطِيعُ رُوَّاهُ *** وَرَبُّكَ رَفَعَ الْبَاءِ بِالْتَّصُّبِ رُوَّالَا</p>	<p>Kisā'ī: هَلْ تَسْتَطِيعُ رَبِّكَ</p>	<p>هَلْ يَسْتَطِيعُ رَبُّكَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah</p>
119	631	<p>وَيَوْمَ يَرْفَعُ خُذٌ وَإِنِّي ثَلَاثَهَا ***</p>	<p>Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī يَوْمٌ</p>	<p>يَوْمٌ</p>	<p>Nāfi'</p>
--		<p>وَلِي وَيَدِي أُمِّي مُضَافَاتُهَا الْعَلَا⁵⁰</p>	--	--	--

⁵⁰ In distich 631, al-Shātibī mentions that there are 4 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 4 words are found in the following 4 verses:

- 1) Verse 28: (مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لَأُقْتَلَكَ)
 - ❖ While Nāfi' Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 140.
- 2) Verse 28: (إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ)
 - ❖ While Nāfi', Abū 'Amr and Ḥafṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 140.
- 3) Verse 29: (إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 141.
- 4) Verse 115: (فَمَنْ يَكْفُرْ بَعْدَ مِيثَاقِهِ فَبِئْسَ مَا كَفَرْنَا بِهِ)
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 156.
- 5) Verse 116: (قَالَ سُبْحَانَكَ مَا يَكْفُرُونَ لِي أَنْ أَقُولَ)
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 156.
- 6) Verse 116: (أَأَنْتَ فُلْتُ لِلنَّاسِ الْمُخَذُونِ وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ)
 - ❖ Nāfi', Abū 'Amr, Ibn 'Āmir and Ḥafṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 156.

Sūrat al-An‘ām

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
16	632	وَصَحْبُهُ يُصْرَفُ فَتُح صَمَّ وَرَأُوهُ ***	Shu‘bah, Ḥamzah, Kisā‘ī: يُصْرَفُ	يُصْرَفُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
		بِكَسْرِ وَذَكْرٍ لَمْ يَكُنْ شَاعَ وَأَجْلَا	Ḥamzah, Kisā‘ī: لَمْ يَكُنْ	لَمْ تَكُنْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
23	633	وَفَتَنَّتُهُمْ بِالرَّفْعِ عَن دِينِ كَامِلٍ ***	Ḥafṣ, Ibn Kathīr, Ibn ‘Āmir: فَتَنَّتُهُمْ	فَتَنَّتُهُمْ	Nāfi‘, Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā‘ī
		وَبَا رَبَّنَا بِالنَّصْبِ شَرَّفَ وَصَلَا	Ḥamzah, Kisā‘ī: رَبَّنَا	رَبَّنَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
27	634	نُكَدَّبُ نَصْبُ الرَّفْعِ فَأَزَّ عَلَيْهِ ***	Ḥamzah, Ḥafṣ: نُكَدَّبُ	نُكَدَّبُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Kisā‘ī
		وَفِي وَنَكُونُ أَنْصِبُهُ فِي كَسْبِهِ عَلَا	Ḥamzah, Ibn ‘Āmir, Ḥafṣ: وَنَكُونُ	وَنَكُونُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Kisā‘ī
32	635	وَلَلدَّارِ حَذْفُ اللّامِ الأخرى ابن عامر *** وَالآخِرَةُ المَرْفُوعُ بِالْحِفْضِ وَكَلَا	Ibn ‘Āmir: وَلَدَارُ الآخِرَةِ	وَلَلدَّارِ الآخِرَةُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
32 & A‘rāf 169	636	وَعَمَّ عَلَا لَا يَعْقِلُونَ وَتَحْتَهَا ***	Nāfi‘, Ibn ‘Āmir, Ḥafṣ: أَفَلَا تَعْقِلُونَ	أَفَلَا يَعْقِلُونَ	Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā‘ī

Yūsuf 109		خِطَابًا وَقُلْ فِي يُوسُفَ عَمَّ نَيِّطَلَا	Nāfi‘, Ibn ‘Āmir, ‘Āṣim: أَفَلَا تَعْقِلُونَ	أَفَلَا يَعْقِلُونَ	Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā‘ī
Yāsīn 68	637	وَيَاسِينَ مِنْ أَصْلِ وَلَا يُكْذِبُونَكَ أَلْ ***	Ibn Dhakwān, Nāfi‘: أَفَلَا تَعْقِلُونَ	أَفَلَا يَعْقِلُونَ	Ibn Kathīr, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā‘ī
33			Nāfi‘, Kisā‘ī: يُكْذِبُونَكَ	يُكْذِبُونَكَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
–	638	أَرَيْتَ فِي الْإِسْتِفْهَامِ لَا عَيْنَ رَاجِعٍ *** وَعَنْ نَافِعٍ سَهْلٌ وَكَمْ مُبْدِلٍ جَلَا	Kisā‘ī: أَرَيْتَ	أَرَأَيْتَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
			Qālūn: أَرَأَيْتَ		
			Warsh: أَرَأَيْتَ ، أَرَأَيْتَ		
Ambiyā’ 96	639	إِذَا فُتِحَتْ شَدَّدَ لِشَامٍ وَهَهْنَا *** فَتَحْنَا وَفِي الْأَعْرَافِ وَأَقْتَرَبْتُ كَلَا	Ibn ‘Āmir: إِذَا فُتِحَتْ	إِذَا فُتِحَتْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
44			Ibn ‘Āmir: فَتَحْنَا	فُتِحَتْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
A‘rāf 96					
Qamar 11					

44	640	<p>وَبِالْعُدْوَةِ الشَّامِيِّ بِالصَّمِّ هُهْنًا *** وَعَنْ أَلِفٍ وَأُوِّ فِي الْكُهْفِ وَصَلَا</p>	Ibn ‘Āmir: بِالْعُدْوَةِ	بِالْعُدَاةِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
A‘rāf 96					
Kahf					
54	641	<p>وَإِنَّ يَفْتَحَ عَمَّ نَصْرًا وَيَعْدُ كَمَّ *** نَمَا يَسْتَبِينَ صُحْبَةً ذَكَرُوا وَلَا</p>	Nāfi‘, Ibn ‘Āmir, ‘Āṣim: أَنَّهُ	إِنَّهُ	Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā‘ī
54			Ibn ‘Āmir, ‘Āṣim: فَأَنَّهُ	فَأَنَّهُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā‘ī
55			Shu‘bah, Ḥamzah, Kisā‘ī: وَلَيْسَتَيْنِ	وَلَيْسَتَيْنِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
55	642	<p>سَبِيلَ يَرْفَعُ خُدَّ وَيَقْضِ بِصَمِّ سَا ***</p>	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: سَبِيلُ	سَبِيلُ	Nāfi‘
57			‘Āṣim, Ibn Kathīr, Nāfi‘: يَقْضِ	يَقْضِ	Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā‘ī

61	643	نَعَمْ دُونَ الْبَاسِ وَذَكَرَ مُضْجِعًا ***	Ḥamzah: تَوَفَّاهُ ، اسْتَهْوَاهُ	تَوَفَّاهُ ، اسْتَهْوَاهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
71		تَوَفَّاهُ وَاسْتَهْوَاهُ حَمْرَةً مُنْسِلًا			
63	644	مَعًا خُفِيَّةً فِي صَمِّهِ كَسْرُ شُعْبِيَّةٍ ***	Shu'bah: وَخُفِيَّةً	وَخُفِيَّةً	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥṣ, Ḥamzah, Kisā'ī
A'raf 55		وَأَنْجَيْتَ لِلْكَوْفِيِّ أَنْجِي تَحْوَلًا			
63			'Āṣim, Ḥamzah, Kisā'ī: أَنْجَيْنَا	أَنْجَيْنَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
66	645	قُلِ اللَّهُ يُنَجِّيكُمْ يُنْقَلِ مَعَهُمْ ***	Hishām, 'Āṣim, Ḥamzah, Kisā'ī: يُنَجِّيكُمْ	يُنَجِّيكُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān
A'raf 55		هَشَامٌ وَشَامٌ يُنْسِيَنَّكَ نَقْلًا			
--	646	وَحَرْفِي رَأَى كَلًّا أَمِيلَ مُزْنَ صُحْبَةٍ ***	Ibn Dhakwān, Shu'bah, Ḥamzah, Kisā'ī: رَأَى	رَأَى	Qālūn, Ibn Kathīr, Hishām, 'Āṣim

		وَفِي هَمْزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَمَلَا	Abū ‘Amr: رَأَى	رَأَى	Qālūn, Ibn Kathīr, Hishām, ‘Āṣim
	647	بِخُلْفٍ وَخُلْفٌ فِيهِمَا مَعَ مُضْمَرٍ *** مُصِيبٌ وَعَنْ عَثْمَانَ فِي الْكُلِّ قَلَّلَا	Ibn Dhakwān: رَأَاهَا، رَأَاهَا Warsh: رَأَى	رَأَاهَا رَأَى	Qālūn, Ibn Kathīr, Hishām, ‘Āṣim Qālūn, Ibn Kathīr, Hishām, ‘Āṣim
	648	وَقَبْلَ السُّكُونِ الرَّاءِ أَمِلَ فِي صَفَا يَدٍ *** بِخُلْفٍ وَقُلْ فِي الْهَمْزِ خُلْفٌ يَبِي صِلَا	Ḥamzah, Shu‘bah, Sūsī: رَأَى	رَأَى	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Kisā‘ī
	649	وَقِفْ فِيهِ كَأَلْوَى وَنَحْوَرَأَتْ رَأَوْا *** رَأَيْتَ بِفَتْحِ الْكُلِّ وَقِفَا وَمَوْصِلَا	When the word [رَأَى] is followed by a <i>sākin</i> letter in the same word, as in [رَأَيْتَ], [رَأَوْكَ], [رَأَيْتُهُ], all the <i>qurra’</i> agree upon reading them with <i>fath</i> of both the <i>ra’</i> and the <i>hamzah</i> , during <i>waṣl</i> or <i>waqf</i> mode.		
80	650	وَحَقَّفَ نُونًا قَبْلَ فِي اللَّهِ مَنْ لَهُ *** بِخُلْفٍ أَنَّى وَالْحَدْفِ لَمْ يَكْ أَوْلَا	Ibn Dhakwān Nāfi‘: أَنْحَاجُونِي Hishām: أَنْحَاجُونِي، أَنْحَاجُونِي	أَنْحَاجُونِي	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
83 & Yūsuf 76	651	وَفِي دَرَجَاتِ الثُّنُونِ مَعَ يُوسُفِ نَوَى	‘Āṣim, Ḥamzah, Kisā‘ī: دَرَجَتِ	دَرَجَتِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir

86 & Şād 48		*** وَاللَّيْسَعِ الْحَرْفَانِ حَرَكَ مُتَقَلًّا	Ḥamzah, Kisā'ī: وَالْيَيْسَعِ		وَالْيَيْسَعِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim
90	652	وَسَكَّنَ شِفَاءً وَأَقْتَدَهُ حَذْفُ هَائِهِ *** شِفَاءً وَبِالتَّحْرِيكِ بِالْكَسْرِ كَفَلًا	Ḥamzah, Kisā'ī: أَقْتَدِ	Ibn 'Āmir: أَقْتَدِهِ	أَقْتَدِهِ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āšim
	653	وَمَدَّ بِجُلْفٍ مَاحٍ وَالْكُلُّ وَاقِفٌ *** بِاسْكَانِهِ يَذُكُو عَمِيرًا وَمَدَدَلًا				
91	654	وَتُبْدُونَهَا تُخْفُونَ مَعَ تَجَعَلُونَهُ *** عَلَى عَيْبِهِ حَقًّا وَيُنذِرُ صَنْدَلًا	Ibn Kathīr, Abū 'Amr: يَجَعَلُونَهُ ، يُبْدُونَهَا ، وَيُخْفُونَ		تَجَعَلُونَهُ ، تُبْدُونَهَا ، وَتُخْفُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āšim
92		Shu'bah: وَلْيُنذِرَ				
94	655	وَيَبِينَكُمْ أَرْفَعُ فِي صَفَا نَفْرٍ وَجَا *** عِلْ أَفْضَرُ وَقَنْحُ الْكَسْرِ وَالرَّفْعِ نُمَلًا	Ḥamzah, Shu'bah, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: بَيِّنَكُمْ		بَيِّنَكُمْ	Nāfi', Ḥafş, Kisā'ī
96		'Āšim, Ḥamzah, Kisā'ī: وَجَعَلَ اللَّيْلِ				
98	656	وَعَنْهُمْ بِتَصْبِ اللَّيْلِ وَكَسْبٍ بِمُسْتَقَرٍّ *** رُ الْقَافِ حَقًّا حَرْفُوَا	Ibn Kathīr, Abū 'Amr: فَمُسْتَقَرٍّ		فَمُسْتَقَرٍّ	Nāfi', Ibn 'Āmir, 'Āšim, Ḥamzah, Kisā'ī

100		ثِقْلُهُ انْجَلَا	Nāfi': وَحَرَّفُوا	وَحَرَّفُوا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī		
99	657	وَصَمَّانٍ مَعَ يَاسِينَ فِي تَمْرِ شَمَا *** وَدَارَسَتْ حَقِّي مَدَّهُ وَلَقَدْ حَلَا	Ḥamzah, Kisā'ī: تُمْرِهِ	تَمْرِهِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim		
141			Ibn Kathīr, Abū 'Amr: دَرَسَتْ	دَرَسَتْ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī		
Yāsīn 35							
105	658	وَحَرَّكَ وَسَكَّنَ كَافِيًا وَأَكْسِرَ أَنَّهَا *** حَمِي صَوْبِهِ بِالْمُخْلِيفِ دَرَّ وَأَوْبَلَا	Ibn 'Āmir: دَرَسَتْ	دَرَسَتْ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī		
109			Abū 'Amr, Ibn Kathīr: إِنَّهَا Shu'bah: إِنَّهَا، أَنَّهَا			أَنَّهَا	Nāfi', Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
109	659	وَحَاطَبَ فِيهَا يُؤْمِنُونَ كَمَا فَشَا *** وَصُحْبَهُ كُفُؤِي فِي الشَّرِيعَةِ وَصَلَا	Ibn 'Āmir, Ḥamzah: تُؤْمِنُونَ	يُؤْمِنُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Kisā'ī		
Jāthiyah 6			Shu'bah, Ḥamzah, Kisā'ī, Ibn 'Āmir: تُؤْمِنُونَ	يُؤْمِنُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ		
111	660	وَكَسَّرَ وَفَتَحَ ضَمَّ فِي قَبِلَا حَمِي *** ظَهِيرًا وَلِلْكُوفِيِّ فِي الْكَهْفِ وَصَلَا	Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī: قُبِلَا	قَبِلَا	Nāfi', Ibn 'Āmir		
Kahf 55			'Āṣim, Ḥamzah, Kisā'ī: قُبِلَا	قَبِلَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir		
115	661	وَقُلْ كَلِمَاتٌ ذُورًا مَّا أَلْفِ نَوَى	'Āṣim, Ḥamzah, Kisā'ī: كَلِمَاتٌ	كَلِمَاتٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir		

Yūnus 33 & 96		*** وَفِي يُوسُفَ وَالطَّوْلِ حَامِيهِ ظَلَلَا	Abū ‘Amr, Ibn Kathīr, ‘Āṣim, Ḥamzah, Kisā’ī: كَلِمَتٌ	كَلِمَتٌ	Nāfi‘, Ibn ‘Āmir
Ghāfir 33					
114	662	وَسَدَّدَ حَفْصٌ مُنْزِلٌ وَأَبْنُ عَامِرٍ	Ḥafṣ, Ibn ‘Āmir: مُنْزِلٌ	مُنْزِلٌ	Nāfi‘, Abū ‘Amr, Ibn Kathīr, Shu‘bah, Ḥamzah, Kisā’ī
119		وَحَرَمَ فَتَحُ الصَّمِّ وَالْكَسْرِ إِذْ عَلَا	Nāfi‘, Ḥafṣ: حَرَمٌ	حَرَمٌ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
119	663	وَفُصِّلَ إِذْ نَتَى يَصِلُونَ ضَمَّ مَعَ	Nāfi‘, ‘Āṣim, Ḥamzah, Kisā’ī: فُصِّلَ	فُصِّلَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
119		بِصَلُوا الَّذِي فِي يُوسُفَ نَابِتَا وَلَا	‘Āṣim, Ḥamzah, Kisā’ī: لِيَصِلُوا، لِيَصِلُوا	لِيَصِلُونَ، لِيَصِلُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
Yūnus 88					
124	664	رَسَّالَتِ فَرْدٌ وَافْتَحُوا ذُونَ عِلَّةٍ	Ibn Kathīr, Ḥafṣ: رَسَّالَتُهُ	رَسَّالَتِهِ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
125		وَضَيْفًا مَعَ الْفُرْقَانِ حَرَكَ مُتَقَلًّا	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: ضَيْفًا	ضَيْفًا	Ibn Kathīr
Furqān 13					
125	665	بِكَسْرِ سَوَى الْمَنِيِّ وَرَا حَرَجًا هُنَا عَلَى كَسْرِهَا إِفْ صَفًا وَتَوَسَّلَا	Nāfi‘, Shu‘bah: حَرَجًا	حَرَجًا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī

125	666	وَيَصْعَدُ خِفِّ سَاكِنٌ دُمٌ وَمَدَّةٌ *** صَحِيحٌ وَخِفِّ الْعَيْنِ دَاوِمٌ صَنْدَلًا	Ibn Kathīr: يَصْعَدُ Shu'bah: يَصْعَدُ	يَصْعَدُ	Nāfi', Abū 'Amr, Ibn 'Āmir, Ḥaḥḥ, Ḥamzah, Kisā'ī
128	667	وَتَحْشُرُ مَعَ ثَانٍ بِئُونَسٍ وَهُوَ فِي *** سَبَا مَعَ نَقُولِ النَّيِّ فِي الْأَرْبَعِ عُمَّلًا ⁵¹	Ḥaḥḥ: يَحْشُرُهُمْ، يُقُولُ	تَحْشُرُهُمْ، نَقُولُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
Yūnus 45					
Saba' 40					
132	668	وَحَاطِبٌ شَامٍ يَعْلَمُونَ وَمَنْ تَكُونُ *** نُ فِيهَا وَتَحْتِ التَّمْلِ ذِكْرُهُ شُلْشَلَا	Ibn 'Āmir: تَعْمَلُونَ	يَعْمَلُونَ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī
135					
Qaṣaṣ 37			Ḥamzah, Kisā'ī: يَكُونُ	تَكُونُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
--	669	مَكَانَتِ مَدِّ التَّوْنِ فِي الْكُلِّ شَعْبَةٌ *** بِرْعَمِهِمُ الْخَرْفَانِ بِالصَّمِّ رَتَّلَا	Shu'bah: مَكَانَتِكُمْ، مَكَانَتِهِمْ	مَكَانَتِكُمْ، مَكَانَتِهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥḥ, Ḥamzah, Kisā'ī
136 & 138			Kisā'ī: بِرْعَمِهِمْ	بِرْعَمِهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
	670	وَزَيْنٌ فِي صَمٍّ وَكَسْرٍ وَرَفْعُ قَتْلٍ *** لَ أَوْلَادِهِمْ بِالنَّصْبِ شَامِيهِمْ تَلَا	Ibn 'Āmir: وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلُ أَوْلَادِهِمْ شُرَكَاءُهُمْ	وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلُ أَوْلَادِهِمْ شُرَكَاءُهُمْ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī

⁵¹ In distich 667, al-Shāḥibī restricts himself by mentioning that a change occurs at the second appearance of the word [يَحْشُرُهُمْ] in *Sūrah Yūnus*, verse 45. His restriction is due to the word appearing prior to it in the *Sūrah*, in verse 22. However, all the *qurā'* agree upon reading it as [يَحْشُرُهُمْ].

671	وَيُخَفِّضُ عَنْهُ الرَّفْعُ فِي شُرَكَائِهِمْ *** مُصْحَفِ الشَّامِينَ بِالْيَاءِ مُثَلًّا	Ibn 'Amir: وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī
672	وَمَفْعُولُهُ بَيْنَ الْمُضَافِينَ فَاصِلٌ *** وَلَمْ يُلَفَّ غَيْرُ الظَّرْفِ فِي الشَّعْرِ فَيَصَلَا	Ibn 'Amir: وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī
673	كَلِّهِ دَرُّ الْيَوْمِ مَنْ لَا مَهَا فَلَا *** تَلَمْ مِنْ مِلْيَمِي التَّحْوِيلِ مُجَهَّلًا	Ibn 'Amir: وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī
674	وَمَعَ رَسْمِهِ رَجَّ الْقُلُوصِ أَبِي مَرَا *** دَةَ الْأَخْفَشِ التَّحْوِيلِ أَنْشَدَ مُجَهَّلًا	Ibn 'Amir: وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ مَنْ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ	Nāfi', Abū 'Amr, Ibn Kathīr, 'Āṣim, Ḥamzah, Kisā'ī
139	وَأِنْ يَكُنْ أَنْتَ كُفُوًا صَدَقَ وَمَيْتَةٌ *** دَنَا كَافِيًا وَأَفْتَحَ حِصَادِ كَذِي حُلَا	Ibn 'Amir, Shu'bah: وَأِنْ تَكُنْ	وَأِنْ يَكُنْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ, Ḥamzah, Kisā'ī
141		Ibn Kathīr, Ibn 'Amir: مَيْتَةٌ	مَيْتَةٌ	Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
141		Ibn 'Amir, Abū 'Amr, 'Āṣim: حَصَادِهِ	حَصَادِهِ	Nāfi', Ibn Kathīr, Ḥamzah, Kisā'ī
143	نَمَا وَسَكُونُ الْمَعْرِ حِصْنٌ وَأَنْشَا *** يَكُونُ كَمَا فِي	Nāfi', 'Āṣim, Ḥamzah, Kisā'ī: الْمَعْرِ	الْمَعْرِ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
145		Ibn 'Amir, Ḥamzah, Ibn	أَنْ يَكُونُ	Nāfi', Abū 'Amr, 'Āṣim, Kisā'ī

		دِينِهِمْ مَيْتَةٌ كَلَا	Kathir: أَنْ تَكُونَ		
			Ibn 'Āmir: مَيْتَةٌ	مَيْتَةٌ	Nāfi', Abū 'Amr, Ibn Kathir, 'Āṣim, Ḥamzah, Kisā'ī
152		وَتَدَّكَّرُونَ الْكُلَّ حَفَّ عَلَى سَدَا	Ḥaḥṣ, Ḥamzah, Kisā'ī: تَدَّكَّرُونَ	تَدَّكَّرُونَ	Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Shu'bah
	677	***		وَأَنَّ	Nāfi', Ibn Kathir, Abū 'Amr, 'Āṣim
153		وَأَنَّ أَكْسِرُوا شَرْعًا وَبِالْحَيْفِ كَمَلًا	Ḥamzah, Kisā'ī: وَأَنَّ	وَأَنَّ	Ibn 'Āmir
158		وَيَأْتِيهِمْ شَافٍ مَعَ التَّحْلِ فَرَقُوا	Ḥamzah, Kisā'ī: يَأْتِيهِمْ	تَأْتِيهِمْ	Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Naml 33	678	***			
159		مَعَ الرُّومِ مَدَاهُ حَفِينًا وَعَدَلًا	Ḥamzah, Kisā'ī: فَرَقُوا	فَرَقُوا	Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Rūm 32					
161		وَكَسَّرُ وَفَنَحَّ حَفَّ فِي قِيَمًا ذَكَ	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: قِيَمًا	قِيَمًا	Nāfi', Ibn Kathir, Abū 'Amr
	679	***			
		وَيَا أَتْهَآ وَجْهِي مَمَاتِي مُقْبِلًا			
--	680	***	--	--	--
		وَرَبِّي صِرَاطِي ثُمَّ إِنِّي ثَلَاثَةٌ			
		وَمَحْيَايَ ⁵² وَالْإِسْكَانُ صَحَّ تَحْمُلًا ⁵³			

⁵² In the second half of the previous distich as well as this distich, al-Shāṭibī mentions that there are 6 words which have *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 4 words are found in the following 8 verses:

1) Verse 14: **قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ**

Sūrat al-A'rāf

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
3	681	<p>وَتَذَكَّرُونَ الْعَيْبَ زِدْ قَبْلَ تَأْيِهِ *** كَرِيمًا وَخِيفَ الدَّالِ كَمْ شَرَفًا عَلَا</p>	<p>Ibn 'Āmir: يَتَذَكَّرُونَ</p>	<p>وَخِيفَ الدَّالِ كَمْ شَرَفًا عَلَا: تَذَكَّرُونَ</p>	<p>Ḥafṣ, Ḥamzah, Kisā'ī</p>
				<p>تَذَكَّرُونَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah</p>
23	682	<p>مَعَ الرَّخْرِفِ اعْكِسْ تُخْرِجُونَ بِفَتْحِهِ *** وَصَمَّ وَأَوْلَى الرُّومِ شَافِيهِ مَثَلًا</p>	<p>Ḥamzah, Kisā'ī, Ibn Dhakwān: تُخْرِجُونَ</p>	<p>تُخْرِجُونَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, 'Āṣim</p>
Rūm 19					

- ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 158.
- 2) Verse 15: **قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتَ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ**
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 158.
- 3) Verse 74: **إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ**
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 166.
- 4) Verse 79: **إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا**
 - ❖ While Nāfi', Ibn 'Āmir and Ḥafṣ read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 166.
- 5) Verse 153: **وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ**
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah and Kisā'ī read the *yā' al-iḍāfah* with *iskān*; Ibn 'Āmir reads with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 178.
- 6) Verse 161: **قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ**
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 179.
- 7) Verse 162: **إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ**
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *iskān*; Warsh, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 179.
- 8) Verse 162: **إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ**
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 179.

⁵³ With regard to the phrase (وَالْإِسْكَانُ صَحَّ حَقْلًا), al-Shāṭibī mentions this as a rebuttal against those who opposed reading the second *yā'* in the word (وَمَحْيَايَ) with *iskān*. This reading is peculiar to Nāfi', with *khulḥ* being transmitted for Warsh. In addition to the afore-mentioned, al-Qāḍī mentions that this reading – *iskān* of the *yā'* – is *mutawātir*, is authentically transmitted; and is therefore practiced. *Al-Wāfi'*: 221. *Ghayth al-Nafā'*: 232. *Shifā' al-Ṣudūr*: 311 – 312. *Hall al-Mushkilāt*: 117.

Zukhruf 11		يُخْلِيفِ مَضَىٰ فِي الرُّومِ لَا يَخْرُجُونَ فِي			
26	683	*** رِضًا وَلِبَاسِ الرَّفْعِ فِي حَقِّ نَهْسَلَا	Ḥamzah, Ibn Kathīr, Abū ‘Amr, ‘Āṣim: وَلِبَاسُ	وَلِبَاسَ	Nāfi‘, Ibn ‘Āmir, Kisā’ī
32	684	وَحَالِصَةً أَضْلُ وَلَا يَعْلَمُونَ قُلْ *** لِشُعْبَةَ فِي التَّانِي وَيُفْتَحُ سَمَلَا	Nāfi‘: حَالِصَةٌ	حَالِصَةً	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
38			Shu‘bah: لَا يَعْلَمُونَ	لَا تَعْلَمُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī
40			Ḥamzah, Kisā’ī: يُفْتَحُ Abū ‘Amr: تُفْتَحُ	تُفْتَحُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim
43	685	وَحَقْفٌ شَفَا حُكْمًا وَمَا الْوَاوِ دَعُ كَفَىٰ *** وَحَيْثُ نَعَمُ بِالْكَسْرِ فِي الْعَيْنِ رُتَلَا	Ibn ‘Āmir: مَا كُنَّا لِتَهْتَدِي	وَمَا كُنَّا لِتَهْتَدِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
44 & 114			Kisā’ī: ⁵⁴ نَعَمُ	نَعَمُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
44	686	وَأَنَّ لَعْنَةَ التَّخْفِيفِ وَالرَّفْعِ نَصُهُ *** سَمَا مَا خَلَا النَّبْرِي وَفِي الثُّورِ أُوصَلَا	Nāfi‘, Qunbul, Abū ‘Amr, ‘Āṣim: أَنَّ لَعْنَةَ اللَّهِ	أَنَّ لَعْنَةَ اللَّهِ	Bazzī, Ibn ‘Āmir, Ḥamzah, Kisā’ī
7			Nāfi‘: أَنَّ لَعْنَتُ اللَّهِ	أَنَّ لَعْنَتُ اللَّهِ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī

⁵⁴ The word نَعَمُ appears four times in the Qur’an. Kisā’ī reads all four occurrences with a *khaṭf* of the ‘ayn, as in (نَعَم). These four places are: *Sūrat al-A‘raf*, verses 44 and 144, *Sūrat al-Shu‘arā’*, verse 42 and *Sūrat al-Ṣāffāt*, verse 18.

54	687	وَيُعْشِي بِهَا وَالرَّعْدِ تَقَلَّ صَحْبَهُ ***	Shu‘bah, Ḥamzah, Kisā’ī: يُعْشِي	يُعْشِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
Ra’d 3		وَالشَّمْسُ مَعَ عَظْفِ الثَّلَاثَةِ كَمَلَا	Ibn ‘Āmir: وَالشَّمْسُ	وَالشَّمْسُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
54	688	وَفِي التَّحْلِ مَعَهُ فِي الْأَخِيرَيْنِ حَفْصُهُمْ ***	Ibn ‘Āmir, Ḥafṣ: وَالتَّجُومُ مُسَخَّرَاتٌ	وَالتَّجُومُ مُسَخَّرَاتٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā’ī
Nahl 12		وَنُشْرًا سَكُونُ الضَّمِّ فِي الْكُلِّ ⁵⁵ دَلَلَا	Ḥamzah, Kisā’ī: نُشْرًا	نُشْرًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr
57	689	وَفِي التَّوْنِ فَتَنَحِ الضَّمِّ سَافٍ وَعَاصِمٌ *** رَوَى نُونَهُ بِالْبَاءِ نُقْطَةً اسْفَلًا	‘Āṣim: بُنْشْرًا	نُشْرًا	Ibn ‘Āmir
62 & 68	690	وَرَأَى مِنْ إِلِهِ غَيْرُهُ حَفْصٌ رَفِيعُهُ ***	Kisā’ī: مِنْ إِلِهِ غَيْرِهِ	مِنْ إِلِهِ غَيْرُهُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
Aḥqāf 23		بِكُلِّ رَسَا وَالْحَيْفِ أُبَلِّغُكُمْ حَلَا	Abū ‘Amr: أُبَلِّغُكُمْ	أُبَلِّغُكُمْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī

⁵⁵ In addition to the discussion, the word [بُنْشْرًا] appears thrice in the Qur’ān. Thus, the *qurrā’* will read the word according to their respective reading. These three places are: *Sūrat al-Araf*, verse 57, *Sūrat al-Naml*, verse 63 and *Sūrat al-Furqān*, verse 48.

74 – 75	691	مَعَ أَحْقَافِهَا وَالْوَاوِ زِدْ بَعْدَ مُفْسِدٍ ***	Ibn ‘Āmir: مُفْسِدِينَ * قَالَ الْمَلَأُ	مُفْسِدِينَ * قَالَ الْمَلَأُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
81		يَنْ كُفُوا وَبِالْإِخْبَارِ إِنكُمُ عَلَا	Ḥafṣ, Nāfi‘: إِنكُمُ	أَإِنكُمُ	Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
113	692	أَلَا وَعَلَى الْحِزْبِ إِنَّ لَنَا هَنَا ***	Ḥafṣ, Nāfi‘, Ibn Kathīr: إِنَّ لَنَا	أَأِنَّ لَنَا	Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
98		وَأُوَامِنَ الْإِنْسَانَ حَرْمِيَهُ كَلَا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir: أُوَامِنَ	أُوَامِنَ	Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
105	693	عَلَى عَلَى خَصُوا وَايَ سَاحِرٍ بِهَا ***	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: عَلَى	عَلَى	Nāfi‘
112		وَيُونُسَ سَحَارٍ شَفَا وَتَسَلَسَلَا	Ḥamzah, Kisā’ī: سَحَرٍ	سَحَرٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Yūnus 79					
117	694	وَفِي الْكَلِّ تَلَقَّفَ حِفْ حَفِصٍ وَضَمَّ فِي ***	Ḥafṣ: تَلَقَّفَ	تَلَقَّفَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
Tāhā 69		سَتَقْتُلُ وَأكْبِرَ صَمَهُ مُتَتَقَّلَا			
Shu‘arā’ 45					

127			‘Āṣim, Ḥamzah, Kisā’ī, Ibn ‘Āmir, Abū ‘Amr: سَقَتْلُ	سَقَتْلُ	Nāfi‘, Ibn Kathīr
141	695	وَحَرَّكَ ذَكَ حُسْنٍ وَفِي يَقْتُلُونَ حُدَّ *** مَعَا يَعْرِشُونَ الْكَسْرُ ضَمَّ كَذِي صِلَا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: يُقْتَلُونَ	يَقْتُلُونَ	Nāfi‘
137			Ibn ‘Āmir, Shu‘bah: يَعْرِشُونَ	يَعْرِشُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī
68					
138	696	وَفِي يَعْكُفُونَ الضَّمَّ يُكْسِرُ شَافِيَا *** وَأَنْجَى بِحَذْفِ الْيَاءِ وَالثُّونَ كَفَلًا ⁵⁶	Ḥamzah, Kisā’ī: يَعْكُفُونَ	يَعْكُفُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
141			Ibn ‘Āmir: أَنْجَيْكُمْ	أَنْجَيْكُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
143	697	وَدَكَاءَ لَا تَنْوِينَ وَأَمْدُدُهُ هَامِرًا *** شَفَا وَعَنِ الْكُوفِيِّ فِي الْكَهْفِ وَصَلَا	Ḥamzah, Kisā’ī: دَكَاءَ	دَكَاءَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Kahf 98			‘Āṣim, Ḥamzah, Kisā’ī: دَكَاءَ	دَكَاءَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir

⁵⁶ In addition to the discussion, al-Ṣafāqūsī mentions that while the word was written as أَنْجَيْكُمْ in the *maṣāḥif* [codices] of *ahl-Shām*; the word was written as اَنْجَيْتَكُمْ in the *maṣāḥif* of *ahl al-Madīnah*, Makkah, Kūfah and Baṣrah. *Ghayth al-Nafā’*: 251.

144	698	وَجَمَعَ رِسَالَتِي حَمَتُهُ ذُكُورُهُ ***	Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: رِسَالَتِي	رِسَالَتِي	Nāfi‘, Ibn Kathīr
146		وَفِي الرُّشْدِ حَرَكَ وَأَفْتَحَ الضَّمَّ شُلُشْلَا	Ḥamzah, Kisā’ī: الرُّشْدِ	الرُّشْدِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Kahf 66	699	وَفِي الكَهْفِ حُسْنَاهُ وَضَمَّ حُلِيَّهِمْ ***	Abū ‘Amr: رَشْدًا	رُشْدًا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
148		بِكَسْرِ شَفَا وَإِفِ وَالِإِتْبَاعِ ذُو حَلَا	Ḥamzah, Kisā’ī: حُلِيَّهِمْ	حُلِيَّهِمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
149	700	وَحَاطَبَ يَرْحَمْنَا وَيَغْفِرُ لَنَا شَدًّا ***	Ḥamzah, Kisā’ī: تَرْحَمْنَا، وَتَغْفِرُ لَنَا	يَرْحَمْنَا، وَيَغْفِرُ لَنَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
		وَيَا رَبَّنَا رَفَعْ لِعَبْرِهِمَا انْحِلَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim: رَبَّنَا	رَبَّنَا	Ḥamzah, Kisā’ī
150	701	وَمِيمَ ابْنِ أَمِّ أَمِيرٍ مَعًا كُفُوَ صُخْبَةٍ ***	Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī: ابْنِ أَمِّ، يَبْنُوْمٌ	ابْنِ أَمِّ، يَبْنُوْمٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ
Tāhā 94		وَأَصَارَهُم بِالْحُجْمِ وَالْمَدِّ كَلَلًا	Ibn ‘Āmir: أَصَارَهُم	إِضْرَهُم	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
161	702	خَطِيْبَاتُكُمْ وَحَدَّهُ عَنْهُ وَرَفَعَهُ ***	Ibn ‘Āmir: خَطِيْبَاتُكُمْ	وَالْعَبْرُ بِالْكَسْرِ عَدَلًا: خَطِيْبَاتُكُمْ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī
		كَمَا أَلْفَوْا وَالْعَبْرُ بِالْكَسْرِ عَدَلًا		خَطِيْبَاتُكُمْ	Nāfi‘

				حَطِيئَاتِكُمْ	Nāfi'
Nūh 25	703	<p>وَلَكِنْ حَطَايَا حَجَّ فِيهَا وَنُوحَهَا *** وَمَعْدِرَةٌ رَفَعَ سَوَى حَفْصِهِمْ تَلَا</p>	Abū 'Amr: حَطَايَاكُمْ	حَطِيئَاتِكُمْ	Ibn Kathīr, Abū 'Amr, 'Āsim, Ḥamzah, Kisā'ī
				حَطِيئَاتِكُمْ	Ibn 'Āmir
164			Ḥafṣ: مَعْدِرَةٌ	مَعْدِرَةٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
165	704	<p>وَيَبِئْسَ بِيَاءِ أُمَّ وَالْهَمْزُ كَهْفُهُ *** وَمِثْلُ رَبِئْسَ عَيْرٍ هُدَيْنِ عَوْلَا</p>	Nāfi': يَبِئْسَ	يَبِئْسَ	Ibn Kathīr, Abū 'Amr, Ḥafṣ, Ḥamzah, Kisā'ī
			Ibn 'Āmir: يَبِئْسَ		
			Shu'bah: يَبِئْسَ		
170	705	<p>وَيَبِئْسَ اسْكِنُ بَيْنَ فَتَحَيْنِ صَادِقًا *** يُخْلِفُ وَحَقْفُ يُمْسِكُونَ صَفَا وَلَا</p>	Shu'bah: يَبِئْسَ	يُمْسِكُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
			Shu'bah: يُمْسِكُونَ		
172	706	وَيَقْصُرُ ذُرِّيَّاتٍ مَعَ	'Āsim, Ḥamzah,	ذُرِّيَّتِهِمْ	Nāfi', Abū 'Amr,

Ṭūr 21		فَتَجِ تَائِهٍ *** وَفِي الطُّورِ فِي النَّائِي ⁵⁷ ظَهِيرَ تَحْمَلًا	Kisā'ī, Ibn Kathīr: ذُرِّيَّتَهُمْ		Ibn 'Āmir
Yāsīn 41	707	وَيَاسِينَ ذُمَّ غُصْنَا وَبُكْسَرٍ رَفْعٌ أَوْ *** وَالطُّورِ لِلْبَصْرِيِّ وَيَالْمَدَّ كَمَّ حَلَا	Ibn Kathīr, Abū 'Amr, 'Āšim, Ḥamzah, Kisā'ī: ذُرِّيَّتَهُمْ	ذُرِّيَّتَهُمْ	Nāfi', Ibn 'Āmir
Ṭūr 21			Abū 'Amr: ذُرِّيَّتَهُمْ	ذُرِّيَّتَهُمْ	Nāfi', Ibn Kathīr 'Āšim, Ḥamzah, Kisā'ī
172 & 173	708	يَقُولُوا مَعًا عَيْبٌ حَمِيدٌ وَحَيْثُ يَدُ ^{***} حِدُونَ ⁵⁸ يَفْتَحُ الضَّمَّ وَالكُسْرُ فُصْلًا	Abū 'Amr: أَنَّ يَقُولُوا، أَوْ يَقُولُوا		
180			Ḥamzah: يَلْحَدُونَ	يَلْحَدُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim, Kisā'ī
Nahl 103	709	وَفِي التَّحْلِ وَالآه الْكِسَائِي وَجَزْمُهُمْ ^{***} يَدْرَهُمْ شَفَا وَالْيَاءُ غُصْنٌ تَهْدَلًا	Ḥamzah, Kisā'ī: يَلْحَدُونَ	يَلْحَدُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āšim
186			Ḥamzah, Kisā'ī: يَدْرَهُمْ	نَدْرَهُمْ	Nāfi', Ibn Kathīr, Ibn 'Āmir
	Abū 'Amr, 'Āšim: يَدْرَهُمْ				

⁵⁷ In addition to the discussion, the word ذُرِّيَّتَهُمْ appears twice in *Sūrat al-Ṭūr*, verse 21.

⁵⁸ In addition to the discussion, the word يَلْحَدُونَ appears thrice in the Qur'ān: in *Sūrat al-A'raf*, verse 180; *Sūrat al-Nahl*, verse 108; and in *Sūrah Fuṣṣilat*, verse 40. While Ḥamzah reads all three appearances as (يَلْحَدُونَ); Kisā'ī only joins the reading of Ḥamzah in *Sūrat al-Nahl*. As for the remaining two appearances, Kisā'ī joins the reading of the remaining *qurrā'*, Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir and 'Āšim. They thus read the word as (يَلْحَدُونَ).

190	710	وَحَرَكَ وَضَمَّ الْكُسْرَ وَأَمْدَدَهُ هَامِرًا *** وَلَا نُونَ شِرْكًَا عَنِ سَدَا نَفْرٍ مِلًا	Ḥafṣ, Ḥamzah, Kisā'i, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: شُرْكَاءَ	شِرْكًَا	Nāfi', Shu'bah
193	711	وَلَا يَتَّبِعُوكُمْ حَقًّا مَعَ فَتْحٍ بَائِهِ *** وَيَتَّبِعُهُمْ فِي الظُّلَّةِ احْتِلًا وَاعْتِلًا	Nāfi': لَا يَتَّبِعُوكُمْ، يَتَّبِعُهُمْ	لَا يَتَّبِعُوكُمْ، يَتَّبِعُهُمْ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
Shu'arā' 224					
201	712	وَقُلْ طَائِفٌ طَيْفٌ رِضَى حَقُّهُ وَيَا *** يَمْدُونُ فَاضْمٌ وَأَكْسِرِ الضَّمَّ أَعْدَلًا	Kisā'i, Ibn Kathīr, Abū 'Amr: طَيْفٌ	طَائِفٌ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah
202					
--	713	وَرَبِّي مَعِيَ بَعْدِي وَإِنِّي كِلَاهُمَا *** عَدَائِي أَيَاتِي مُضَافَاتُهَا الْعُلَا ⁵⁹	--	--	--

⁵⁹ In distich 713, al-Shāḥibī mentions that there are 5 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 5 words are found in the following 7 verses:

- 1) Verse 33: [حَرَمَ رَبِّي الْمَوَاحِشِ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'i read the *yā' al-iḍāfah* with *fatḥ* during *waṣl*, and with *iskān* thereof during *waqf*; Ḥamzah reads with *hadhf* of the *yā' al-iḍāfah* and *iskān* of the *bā'* during *waṣl*. Furthermore, he reads with *iskān* of the *yā' al-iḍāfah* during *waqf*. *Al-Budūr al-Zāhirah*: 183.
- 2) Verse 59: [إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ]
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 187.
- 3) Verse 105: [فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'i read the *yā' al-iḍāfah* with *iskān*; Ḥafṣ reads with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 193.
- 4) Verse 144: [يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ]
 - ❖ While Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ* during *waṣl*; Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i reads with *iskān* thereof. Furthermore, they all agree upon reading it with *iskān* thereof during *waqf*. *Al-Budūr al-Zāhirah*: 198.
- 5) Verse 146: [سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ]

Sūrat al-Anfāl

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
9	714	<p>وَفِي مُرْدِفَيْنِ الدَّالِّ</p> <p style="color: red; font-weight: bold;">يَفْتَحُ نَافِعٌ</p> <p>***</p> <p>وَعَنْ قُنْبَلٍ يُرْوَى</p> <p>وَلَيْسَ مَعَوْلًا</p>	<p>Nāfi':</p> <p>مُرْدِفَيْنِ</p>	<p>مُرْدِفَيْنِ</p>	<p>Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī</p>
11	715	<p>وَيُعْشِي سَمًا خِفًا وَفِي</p> <p style="color: blue; font-weight: bold;">صَمِّهِ افْتَحُوا</p> <p>***</p> <p>وَفِي الْكُسْرِ حَفًا</p> <p>وَالْتُعَاسَ ارْفَعُوا وَلَا</p>	<p>Nāfi':</p> <p>يُعْشِيكُمُ التُّعَاسَ</p> <p>Ibn Kathīr, Abū 'Amr:</p> <p>يَعْشَاكُمُ التُّعَاسَ</p>	<p>يُعْشِيكُمُ التُّعَاسَ</p>	<p>Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī</p>
17	716	<p>وَتَخْفِيهِمْ فِي</p> <p>الْأَوَّلِينَ⁶⁰ هُنَا وَلَا</p> <p>***</p> <p>كِنِ اللَّهُ وَارْفَعِ هَاءَهُ</p> <p style="color: red; font-weight: bold;">شَاعَ كُفْلًا</p>	<p>Ibn 'Āmir, Ḥamzah, Kisā'ī:</p> <p>وَلَكِنَّ اللَّهَ قَتَلَهُمْ</p> <p>وَلَكِنَّ اللَّهَ رَمَى</p>	<p>وَلَكِنَّ اللَّهَ قَتَلَهُمْ</p> <p>وَلَكِنَّ اللَّهَ رَمَى</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim</p>
18	717	<p>وَمُوْهِنٌ بِالتَّخْفِيفِ</p> <p style="color: red; font-weight: bold;">دَاعٌ وَفِيهِ لَمْ</p> <p>***</p>	<p>Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī:</p> <p>مُوْهِنٌ كَيْدٌ</p>	<p>مُوْهِنٌ كَيْدٌ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr</p>

❖ While Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim and Kisā'ī read the *yā'* *al-iḍāfah* with *fath* during *waṣl*, they read with *iskān* thereof during *waqf*. Furthermore, Ibn 'Āmir and Ḥamzah read with *hadhf* of the *yā'* *al-iḍāfah* and *iskān* of the *tā'* during *waṣl*, while they read with *iskān* of the *yā'* *al-iḍāfah* during *waqf*. *Al-Budūr al-Zāhirah*: 198.

6) Verse 150: [خَلَفْتُونِي مِنْ بَعْدِي * أَعْجَلْتُمْ]

❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 199.

7) Verse 156: [قَالَ عِدَائِي أُصِيبُ بِهِ مَنْ أَشَاءُ]

❖ While Nāfi' reads the *yā'* *al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 200.

⁶⁰ In addition to the discussion, the phrase [وَلَكِنَّ اللَّهَ] appears four times in the *sūrah*: twice in verse 17, once in verse 43; and once in verse 63. However, al-Shāṭibī explicitly mentions that a change only occurs for Ibn 'Āmir, Ḥamzah and Kisā'ī in the first two appearances of the phrase. As for the remaining two appearances, the *qurrā'* agree upon reading it as [وَلَكِنَّ اللَّهَ].

		يُنَوِّنُ لِحَفْصٍ كَيْدٍ بِالْحَفْصِ عَوَّلًا	Ḥaḥṣ: مُوهِنٌ كَيْدٍ		
19	718	وَبَعْدُ وَإِنَّ الْفَتْحَ عَمَّ عَلَّا وَفِيهِ	Nāfi', Ibn 'Āmir, Ḥaḥṣ: وَأَنَّ اللَّهَ	وَإِنَّ اللَّهَ	Ibn Kathīr, Abū 'Amr, Shu'bah, Ḥamzah, Kisā'i
42		هَمَاهِمُ الْعُدْوَةِ اكْسِرُ حَقًّا الصَّمِّ وَأَعْدِلًا	Ibn Kathīr, Abū 'Amr: بِالْعُدْوَةِ	بِالْعُدْوَةِ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
42	719	وَمَنْ حَيَّيْ اكْسِرُ مُظْهِرًا إِذْ صَفَا هُدًى	Nāfi', Shu'bah, Bazzī: حَيَّيْ	حَيَّيْ	Qunbul, Abū 'Amr, Ibn 'Āmir, Ḥaḥṣ, Ḥamzah, Kisā'i
50		وَإِذْ يَتَوَفَّى أَنْتُوهُ لَهُ مَلَا	Ibn 'Āmir: وَإِذْ تَتَوَفَّى	وَإِذْ يَتَوَفَّى	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
59	720	وَبِالْغَيْبِ فِيهَا تَحْسَبَنَّ كَمَا فَشَا	Ibn 'Āmir, Ḥamzah, Ḥaḥṣ: وَلَا يَحْسَبَنَّ	وَلَا تَحْسَبَنَّ وَلَا تَحْسَبَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Kisā'i Shu'bah
Nūr 57		عَمِيمًا وَقُلْ فِي الثَّوْرِ فَاشِيهِ كَحَلَا	Ḥamzah, Ibn 'Āmir: لَا يَحْسَبَنَّ	لَا تَحْسَبَنَّ لَا تَحْسَبَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Kisā'i 'Āṣim
59		وَإِنَّهُمْ افْتَحَ كَافِيًا وَاكْسِرُوا لِشَعْبِ	Ibn 'Āmir: أَنَّهُمْ	إِنَّهُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
61	721	سَبَّةَ السَّلْمِ وَاكْسِرُ فِي الْقِتَالِ فَطَبَّ صِلَا	Shu'bah: السَّلْمِ	السَّلْمِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥṣ, Ḥamzah, Kisā'i

⁶¹ In addition to the discussion, the word (فيهما) in the distich alludes to a change occurring in both appearances of the word (بالعدوة) in the verse.

Qitāl 35			Ḥamzah, Shu'bah: السَّلْمُ	السَّلْمُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Kisā'ī
65	722	وَتَأْتِي بِكُنْ غُصْنٌ وَتَأْتِيهَا تَوَى *** وَضَعْفًا يَفْتِجُ الضَّمَّ فَأَشِيهِ نَفْلًا	Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: وَأِنْ يَكُنْ	وَأِنْ تَكُنْ	Nāfi', Ibn Kathīr, Ibn 'Āmir
66			'Āṣim, Ḥamzah, Kisā'ī: فَأِنْ يَكُنْ	فَأِنْ تَكُنْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
66			Ḥamzah, 'Āṣim: ضَعْفًا	ضَعْفًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Kisā'ī
Rūm 54	723	وَفِي الرُّومِ صَفْ عَن خُلْفِ فَضْلِ وَأَنْتَ أَنْ *** يَكُونُ مَعَ الْأَسْرَى الْأَسَارَى خُلَا حَلَا	Shu'bah, Ḥamzah, Ḥafṣ: ضَعْفًا	ضَعْفًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Kisā'ī
70			Abū 'Amr: الْأَسْرَى	الْأَسْرَى	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
72	724	وَلَا يَتِيهِمْ بِالْكَسْرِ فُزْ وَيَكْفُهُ *** سَفَا وَمَعَا إِنِّي بِيَاءَيْنِ	Ḥamzah: وَلَا يَتِيهِمْ	وَلَا يَتِيهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
Kahf			Ḥamzah, Kisā'ī: الْوَلَايَةُ	الْوَلَايَةُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim

--		أَفْبَلًا ⁶²	--	--	--
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⁶² In distich 724, al-Shātibī mentions that there is 1 word which has a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

- 1) Verse 48: **إِنِّي أَرَىٰ مَا لَا تَرَوْنَ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 213.
- 2) Verse 48: **إِنِّي أَخَافُ اللَّهَ**
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 213.

Sūrat al-Tawbah

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
12	725	وَيُكْسِرُ لَا أَيْمَانَ عِنْدَ ابْنِ عَامِرٍ ***	Ibn ‘Āmir: لَا إِيْمَانَ	لَا أَيْمَانَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
17		وَوَحَّدَ حَقِّي مَسْجِدَ اللَّهِ الْأَوْلَى ⁶³	Ibn Kathīr, Abū ‘Amr: مَسْجِدِ اللَّهِ	مَسْجِدِ اللَّهِ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
24	726	عَشِيرَاتُكُمْ بِالْجَمْعِ صَدَقُ وَتَوْتُوا ***	Shu‘bah: عَشِيرَاتُكُمْ	عَشِيرَاتُكُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥṣ, Ḥamzah, Kisā‘ī
30		عَزِيرٍ رِضَانِصَّ وَبِالْكَسْرِ وَكَلَا	Kisā‘ī, ‘Āṣim: عَزِيرِ ابْنِ اللَّهِ	عَزِيرِ ابْنِ اللَّهِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah,
30	727	يُضَاهُونَ صَمَّ الْهَاءِ يَكْسِرُ عَاصِمٌ *** وَرِذْ هَمْزَةٌ مَضْمُومَةٌ عِنْدَهُ وَأَعْقَلَا	‘Āṣim: يُضَاهِيُونَ	يُضَاهُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā‘ī
37	728	يَضِلُّ بِضَمِّ الْيَاءِ مَعَ فَتَنَجْ ضَاوِيهِ *** صَحَابٌ وَلَمْ يَخْشَوْا هَذَاكَ مُضَلَّلَا	Ḥaḥṣ, Ḥamzah, Kisā‘ī: يُضِلُّ	يُضِلُّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
54	729	وَأَنْ تُقْبَلَ التَّدْكِيزُ شَاعَ وَصَالُهُ	Ḥamzah, Kisā‘ī: أَنْ يُقْبَلَ	أَنْ تُقْبَلَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim

⁶³ In addition to the discussion, the phrase (مَسْجِدِ اللَّهِ) appears twice in the *sūrah*: in verses 17 and 18. However, al-Shāṭibī explicitly mentions that a change only occurs for Ibn Kathīr and Abū ‘Amr in the first appearance of the phrase. As for its second appearance, the *qurra’* agree upon reading it as (مَسْجِدِ اللَّهِ).

64		*** وَرَحْمَةً الْمَرْفُوعِ بِالْحَقْفِصِ فَأَقْبَلَا	Ḥamzah: وَرَحْمَةٍ	وَرَحْمَةً	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī	
66	730	وَيُعَفُّ بِتُونٍ دُونَ صَمٍّ وَقَاوُهُ *** يُضْمُّ نَعْدَبَ تَاهُ بِالتَّوْنِ وَصَلَا	'Āṣim: إِنْ نَعْفُ نُعَدَّبُ طَائِفَةٌ	إِنْ يُعَفُّ نُعَدَّبُ طَائِفَةٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'ī	
66	731	وَفِي ذَالِهِ كَسْرٌ وَطَائِفَةٌ بِتَضٍّ *** بِ مَرْفُوعِهِ عَنْ عَاصِمٍ كُتُّهُ اِعْتَلَا				
98	732	وَحَقٌّ بِضَمِّ السَّوِّءِ مَعَ ثَانٍ فَتَحَّهَا *** وَتَحْرِيكٍ وَرِشٍ قُرْبَةً صَمُّهُ جَلَا	Ibn Kathīr, Abū 'Amr: دَائِرَةُ السَّوِّءِ	دَائِرَةُ السَّوِّءِ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī	
Fath 6						
99			Warsh: قُرْبَةً	قُرْبَةً	Qālūn, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī	
102	733	وَمِنْ تَحْتِهَا الْمَسِّيُّ يَجْرُ وَرَادٌ مِنْ *** صَلَاتِكَ وَحَدٌّ وَافْتِحِ النَّاسِدَا عَمَلَا	Ibn Kathīr: تَجْرِي مِنْ تَحْتِهَا	تَجْرِي تَحْتِهَا	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī	
103			Ḥamzah, Kisā'ī, Ḥafṣ: صَلَاتِكَ	صَلَوَاتِكَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah	
Hūd 87			Ḥamzah, Kisā'ī, Ḥafṣ: صَلَاتِكَ	صَلَوَاتِكَ		

Aḥzāb 51	734	وَوَحَّدَ لَهُمْ فِي هُوْدٍ تُرْجِيْ هَمْزُهُ ***	Shu'bah, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: تُرْجِيْ	تُرْجِيْ	Nāfi', Ḥaḥḥ, Ḥamzah, Kisā'i
106		صَفَا نَفْرٍ مَّعَ مُرْجُوْنَ وَقَدْ حَلَا	Shu'bah, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: مُرْجُوْنَ	مُرْجُوْنَ	Nāfi', Ḥaḥḥ, Ḥamzah, Kisā'i
107	735	وَعَمَّ بِلَا وَاوِ الدِّينِ وَصَمَّ فِي ***	Nāfi', Ibn 'Āmir: الدِّينِ	وَالَّذِينَ	Ibn Kathīr, Abū 'Amr, 'Āḥim, Ḥamzah, Kisā'i
109		مَنْ أَسَسَ مَعَ كَسْرِ وَبُنْيَانُهُ وَلَا ⁶⁴	Nāfi', Ibn 'Āmir: أُسَّسَ بُنْيَانُهُ	أُسَّسَ بُنْيَانَهُ	Ibn Kathīr, Abū 'Amr, 'Āḥim, Ḥamzah, Kisā'i
110	736	وَجُرْفٍ سَكُونُ الضَّمِّ فِي صَفْوِ كَامِلٍ ***	Ḥamzah, Shu'bah, Ibn 'Āmir: جُرْفٍ	جُرْفٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥaḥḥ, Kisā'i
		تَقَطَّعَ فَتَحَ الضَّمِّ فِي كَامِلٍ عَالًا	Ḥamzah, Ibn 'Āmir, Ḥaḥḥ: تَقَطَّعَ	تَقَطَّعَ	Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah, Kisā'i
117	737	يَزِيغُ عَلَي فَضْلِ يَرُونَ مُخَاطَبُ ***	Ḥamzah, Ḥaḥḥ: تَزِيغُ	يَزِيغُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Kisā'i
--		فَشَا وَمَعِي فِيهَا بِيَاءُ يُنِ حَمَلًا ⁶⁵	--	--	--

⁶⁴ In addition to the discussion, the word (وَلَا) in the distich alludes to the change occurring in both appearances of the phrase (أُسَّسَ بُنْيَانَهُ).

⁶⁵ In distich 737, al-Shāḥibī mentions that there is 1 word which has a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This one word is found in the following verse:

- 1) Verse 83: (مَعِي أَبَدًا)
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir and Ḥaḥḥ read the *yā'* *al-iḍāfah* with *fath*; Shu'bah, Ḥamzah and Kisā'i reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 230.
- 2) Verse 83: (مَعِي عَدُوًّا)
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'i read the *yā'* *al-iḍāfah* with *fath*; Ḥaḥḥ reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 230.

Sūrah Yūnus

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
--	738	<p>وَإِضْجَاعٌ رَأَكْلٌ الْفَوَاتِيحِ ذِكْرُهُ *** جَمِي عَيْرٍ حَفِصٍ طَا وَيَا صُحْبَةَ وَلَا</p>	<p>Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī: الرَّ، الْمَرَّ</p>	الرَّ، الْمَرَّ	Nāfi‘, Ibn Kathīr, Ḥafṣ
			<p>Shu‘bah, Ḥamzah, Kisā’ī: طه، كهيعص، طسم، طس، يس</p>	طه، كهيعص، طسم، طس، يس	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
--	739	<p>وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفِ يَا سِرٌّ *** وَهَا صِفٌ رِضَى حُلُومًا وَتَحْتُ جَنِّي حَلَا</p>	<p>Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī: كهيعص</p>	كهيعص	Nāfi‘, Ibn Kathīr, Abū ‘Amr ⁶⁶ , Ibn ‘Āmir, Ḥafṣ
			<p>Shu‘bah, Kisā’ī, Abū ‘Amr: كهيعص</p>		Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah
--	740	<p>شَفَا صَادِقًا حَمٍ مُخْتَارُ صُحْبَةٍ *** وَبَصْرٍ وَهُمْ أَدْرَى وَبِالْخُلْفِ مَثَلًا</p>	<p>Warsh, Abū ‘Amr, Ḥamzah, Kisā’ī, Shu‘bah: طه</p>	طه	Qālūn, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ
			<p>Ibn Dhakwān, Shu‘bah, Ḥamzah, Kisā’ī: حَمٍ</p>	حَمٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr ⁶⁷ , Hishām, Ḥafṣ

⁶⁶ Abū ‘Amr is listed here on the basis that he does not read with *imālah* of the *yā*, thus, it might give the reader the impression that he does not apply *imālah* on the word at all. However, he does read with *imālah* of the *yā*, as will be seen in the second half of the distich.

⁶⁷ Abū ‘Amr reads with *taqīl* of the *ḥā* as will be mentioned in the following distich.

			Abū ‘Amr, Ibn Dhakwān, Shu‘bah, Ḥamzah, Kisā’ī: أَذْرَى	أَذْرَى	Nāfi‘, Ibn Kathīr, Hishām, Ḥafṣ
--	741	وَدُو الرَّا لَوْرِشِ بَيْنَ بَيْنَ وَنَافِعُ *** لَدَى مَرْنِمِ هَايَا وَحَا جَيْدُهُ حَلَا	Warsh: الرَّا، المَّر، أَذْرَى	الرَّا، المَّر، أَذْرَى	Abū ‘Amr, Ibn Dhakwān, Shu‘bah, Ḥamzah, Kisā’ī
				الرَّا، المَّر، أَذْرَى	Hishām
				الرَّا، المَّر، أَذْرَى	Nāfi‘, Ibn Kathīr, Ḥafṣ
			Warsh, Abū ‘Amr: حَم	حَم	Ibn Dhakwān, Shu‘bah, Ḥamzah, Kisā’ī
				حَم	Nāfi‘, Ibn Kathīr, Hishām, Ḥafṣ
			5	742	نُفَصِّلُ يَا حَقَّ عُلَا سَجِرٌ طَبِي *** وَحَيْثُ ضِيَاءٌ وَأَفَقُ الْهَمَزُ فُنْبَلًا ⁶⁸
Ibn Kathīr, ‘Āsim, Ḥamzah, Kisā’ī: سَجِرٌ	سَجِرٌ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir			
Qunbul: ضِيَاءٌ	ضِيَاءٌ	Nāfi‘, Bazzī, Abū ‘Amr, Ibn ‘Āmir, ‘Āsim, Ḥamzah, Kisā’ī			

⁶⁸ In addition to the discussion, the word (ضِيَاءٌ) appears thrice in the Qur’an: in *Sūrah Yūnus*, verse 5, *Sūrah al-Ambiyā’*, verse 48; and in *Sūrah al-Qaṣaṣ*, verse 71. Thus, Qunbul reads all three appearances of the word as (ضِيَاءٌ), with a *hamzah* following the *ḍād*.

11	743	<p>وَفِي قُضِي الْقَتْحَانَ مَعَ أَلِفٍ هُنَا *** وَقُلْ أَجَلُ الْمَرْفُوعِ بِالتَّصْبِ كَمَلًا</p>	<p>Ibn ‘Āmir: قُضِيَ، أَجَلُهُمْ</p>	<p>قُضِي، أَجَلُهُمْ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī</p>
16	744	<p>وَقَصْرٌ وَلَا هَادٍ يَخْلُفُ زَكَ وَفِي الْ *** قِيَامَةِ لَا الْأُوَى وَبِالْحَالِ أَوْلًا⁶⁹</p>	<p>Qunbul, Bazzī: وَلَا أَدْرَاكُمْ، لَا أُقْسِمُ بِیَوْمِ الْقِيَامَةِ Bazzī: وَلَا أَدْرَاكُمْ، لَا أُقْسِمُ بِیَوْمِ الْقِيَامَةِ</p>	<p>وَلَا أَدْرَاكُمْ، لَا أُقْسِمُ بِیَوْمِ الْقِيَامَةِ</p>	<p>Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī</p>
18	745	<p>وَحَاطَبٌ عَمَّا يُشْرِكُونَ هَذَا شَذَا *** وَفِي الرُّومِ وَالْحَرْقِينِ فِي التَّحْلِ أَوْلًا</p>	<p>Ḥamzah, Kisā’ī: تُشْرِكُونَ</p>	<p>يُشْرِكُونَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim</p>
Rūm 40					
Nahl 1 & 3					
22	746	<p>يُسَيِّرْكُمْ قُلْ فِيهِ يُنْشِرْكُمْ كَفَى *** مَتَاعَ سِوَى حَفِصٍ بِرَفْعٍ تَحْمَلًا</p>	<p>Ibn ‘Āmir: يُنْشِرْكُمْ</p>	<p>يُسَيِّرْكُمْ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī</p>
23			<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī: مَتَاعٌ</p>	<p>مَتَاعٌ</p>	<p>Ḥafṣ</p>

⁶⁹ In addition to the discussion, al-Shāṭibī’s restriction is due to the phrase appearing again in *Sūrat al-Qiyāmah*, verse 2, as well as in *Sūrat al-Balad*, verse 1. However, the *qurrā* agree upon reading it with *ithbāt* of an *alif* following the *lām*, as in (لَا أُقْسِمُ).

			Ibn Kathīr, Kisā'ī: قَطَعَا	قِطْعًا	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
	747	وَإِسْكَانُ قِطْعًا دُونَ رَيْبٍ وُرُودُهُ *** وَفِي بَاءٍ تَبَلُّو التَّاءِ شَاعَ تَنْزُلًا	Ḥamzah, Kisā'ī: تَتَلُّو	تَبَلُّو	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
35	748	وَيَا لَا يَهْدِي أَكْبَرُ صَفِيًّا وَهَاهُ نَلْ *** وَأَخْفَى بَنُو حَمِدٍ وَأَخْفَفَ شُشْلَا	Shu'bah: لَا يَهْدِي	لَا يَهْدِي	Warsh, Ibn Kathīr, Ibn 'Āmir
			'Āṣim: لَا يَهْدِي		
			Qālūn: لَا يَهْدِي لَا يَهْدِي	Abū 'Amr: لَا يَهْدِي	
			Ḥamzah, Kisā'ī: لَا يَهْدِي	لَا يَهْدِي	Ḥafṣ
44	749	وَلَكِنَّ حَفِيْفٌ وَأَرْفَعِ النَّاسَ عَنْهُمَا *** وَحَاطَبٌ فِيهَا يَجْمَعُونَ لَهُ مَلَا	Ḥamzah, Kisā'ī: وَلَكِنَّ النَّاسَ	وَلَكِنَّ النَّاسَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
56		Ibn 'Āmir: جَمْعُونَ	يَجْمَعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī	
61	750	وَيَعْرُبُ كَسْرُ الضَّمِّ مَعَ سَبَأٍ رَسَا *** وَأَصْغَرَ فَاذْفَعُهُ وَأَكْبَرَ	Kisā'ī: يَعْرُبُ	يَعْرُبُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah

Saba' 3		فَيْصَلًا ⁷⁰			
61			Ḥamzah: أَصْغَرُ، أَكْبَرُ	أَصْغَرُ، أَكْبَرُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
81		مَعَ الْمَدِّ قَطَعَ السَّحْرِ حُكْمَ تَبَوَّأَا	Abū 'Amr: بِهِ السَّحْرُ	بِهِ السَّحْرُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
87	751	*** بَيًّا وَقَفَ ⁷¹ حَفِصٌ لَمْ يَصِحَّ فَيَحْمَلَا ⁷²	Ḥafṣ: تَبَوَّأَا	تَبَوَّأَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
89	752	وَتَتَّبِعَانِ التُّونُ حَفَّ مَدًّا وَمَا *** جَ بِالْفَتْحِ وَالْإِسْكَانِ قَبْلُ مُتَقَلًّا	Ibn Dhakwān: وَلَا تَتَّبِعَانِ	وَلَا تَتَّبِعَانِ	Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, 'Āṣim, Ḥamzah, Kisā'ī
90		وَفِي أَنَّهُ أَكْسِرُ سَافِيًّا وَبِنُورِهِ ***	Ḥamzah, Kisā'ī: إِنَّهُ	أَنَّهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
100	753	وَتَجْعَلُ صِفْوًا خِفًّا نُنْجِ رِضَى عَلَا	Shu'bah: تَجْعَلُ	يَجْعَلُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī

⁷⁰ In addition to the discussion, al-Shāṭibī mentions that the *qurra'* differ in their reading of the phrase in *Sūrah Yūnus*, whereas they agree upon reading it as أَصْغَرُ، أَكْبَرُ in *Sūrah Saba'*, verse 3.

⁷¹ The word may be read as (وَقَفَ) or as (وَقُفَ).

⁷² In distich 751, al-Shāṭibī mentions that the transmission of stopping on the word (تَبَوَّأَا) with a *yā'* for Ḥafṣ, as in (تَبَوَّأَا), has not been affirmed via any *ṣaḥīḥ* [authentic] transmission. His statement therefore implies that this reading is not practiced. Furthermore, al-Ṣafāqūsī mentions that while the transmission of reading a *ḥamzah* during *waṣl* and *waqf* has been transmitted via 'Ubayd ibn al-Ṣabbāḥ; the transmission of *ibdal* [changing the the *hamzah* to a *yā'*] is transmitted via Hubayrah. Thereafter, he too affirms that this reading is not read via the *Shāṭibīyyah*. *Al-Wāfi'*: 236. *Ghayth al-Nafa'*: 300. *Shifā' al-Ṣudūr*: 402.

103			Ḥafṣ, Kisā'ī: نُجَّج	نُجَّج	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah
--	754	وَذَاكَ هُوَ التَّانِي وَنَفْسِي يَا وَهْمًا *** وَرَبِّي مَعَ أَجْرِي وَإِنِّي وَلِي حُلَا ⁷³	--	--	--

⁷³ In distich 713, al-Shāṭibī mentions that there are 5 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 5 words are found in the following 3 verses:

- 1) Verse 15: **إِنِ اتَّبَعُ** * مِنْ تَلَقَّائِ نَفْسِي *
❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 240.
- 2) Verse 15: **مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ**;
❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 240. Verse 15:
- 3) Verse 15: **إِنِّي أَخَافُ**;
❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 240.
- 4) Verse 53: **أَقُلْ إِنِّي وَرَبِّي إِنَّهُ لَحَقٌّ**;
❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 247.
- 5) Verse 72: **إِنِ أَجْرِي إِلَّا عَنِّي اللَّهُ**;
❖ While Nāfi', Abū 'Amr, Ibn 'Āmir and Ḥafṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 250.

Sūrah Hūd

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
25	755	وَإِنِّي لَكُمْ بِالْفَتْحِ حَقُّ رُوتِهِ ***	Ibn Kathīr, Abū ‘Amr, Kisā’ī: أَنِّي لَكُمْ	إِنِّي لَكُمْ	Nāfi‘, Ibn ‘Amir, ‘Āṣim, Ḥamzah
27		وَبَادِيءَ بَعْدَ الدَّالِ بِالْهَمْزِ حُلًّا	Abū ‘Amr: بَادِيءَ	بَادِيءَ	Nāfi‘, Ibn Kathīr, Ibn ‘Amir, ‘Āṣim, Ḥamzah, Kisā’ī
40	756	وَمِنْ كُلِّ نَوْءٍ مَعْقَدٌ أَفْلَحَ عَالِمًا ***	Ḥafṣ: كُلِّ	كُلِّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Amir, Shu‘bah, Ḥamzah, Kisā’ī
Mu‘minūn 27		فَعَمِيَّتَ اضْمَمُهُ وَنَقَلَ سَدًّا عَالًا ⁷⁴	Ḥamzah, Kisā’ī, Ḥafṣ: فَعَمِيَّتَ	فَعَمِيَّتَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Amir, Shu‘bah
28					
41	757	وَفِي صَمِّ مَجْرَاهَا سَوَاهِمٌ وَقَتُّحُ يَا *** بُيِّنِي ⁷⁵ هُنَا نَصٌّ وَفِي الْكُلِّ عَوْلًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Amir, Shu‘bah: مَجْرَاهَا	مَجْرَاهَا	Ḥafṣ, Ḥamzah, Kisā’ī
42			‘Āṣim: يُبَيِّنِي	يُبَيِّنِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Amir, Ḥamzah, Kisā’ī
--			Ḥafṣ: يُبَيِّنِي	يُبَيِّنِي	Nāfi‘, Ibn Kathīr , Abū ‘Amr, Ibn ‘Amir, Shu‘bah, Ḥamzah, Kisā’ī

⁷⁴ In addition to the discussion, despite the *qurrā’* differing in their reading of the word (فَعَمِيَّتَ) in *Sūrah Hūd*, verse 28; they all agree upon reading the word in an active state, as in (فَعَمِيَّتَ) in *Sūrat al-Qaṣaṣ*, verse 66. *Al-Wāfi’*: 237. *Ghayth al-Nafā’*: 306. *Ḥall- al-Mushkilāt*: 128. *Shifā’ al-Ṣudūr*: 640.

⁷⁵ In addition to the discussion, the phrase (يُبَيِّنِي) appears 6 times in the Qur’ān: in *Sūrah Hūd*, verse 42, *Sūrah Yūsuf*, verse 5, thrice in *Sūrah Luqmān*, verses 13, 16, and 17; and in *Sūrat al-Sāffāt*, verse 102. While Ḥafṣ reads all 6 appearances as (يُبَيِّنِي), with *naṣb* [accusative case] of the *yā’*; Shu‘bah only joins him in *Sūrah Hūd*. As for the remaining 5 appearances of the word, Shu‘bah reads them as (يُبَيِّنِي), with *jarr* [genitive case] of the *yā’*.

Luqmān 17	758	وَأَخِرَ لُقْمَانَ يُوَالِيهِ أَحْمَدٌ ***	Bazzī, Ḥaḥḥ:	يُبْنِي	Nāfi', Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'i
			يُبْنِي	Qunbul	
Luqmān 13	758	وَسَكَّنَهُ زَاكٍ وَشَيْخُهُ الْأَوْلَا	Ibn Kathīr:	يُبْنِي	Nāfi', Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'i
			Ḥaḥḥ:	يُبْنِي	
46	759	وَفِي عَمَلٍ فَتَحَ وَرَفَعَ وَتَوَنُّوا *** وَعَبَّرَ اِرْفَعُوا إِلَّا الْكِسَائِي ذَا الْمَلَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah:	عَمِلَ عَبَّرَ صَالِحٌ	Kisā'i
Kahf 70	760	وَتَسْتَلِنُ حَيْفٌ الْكُهْفِ ظِلُّ حَيْمٍ وَهَذَا ***	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i:	فَلَا تَسْأَلَنِي	Nāfi', Ibn 'Āmir

46		هَنَا غَضُّهُ وَأَفْتَحَ هَنَا نُوتَهُ دَلَا	Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī:	فَلَا تَسْأَلَنَّ	Nāfi‘, Ibn ‘Āmir
			فَلَا تَسْأَلِنِ	فَلَا تَسْأَلَنَّ	Ibn Kathīr
66	761	وَيَوْمِيذٍ مَعَ سَالٍ فَأَفْتَحَ أَنِي رِضًا *** وَفِي التَّمْلِ حِصْنٌ قَبْلَهُ التُّونُ 76 ثَمَلًا	Nāfi‘, Kisā’ī:	يَوْمِيذٍ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
Ma‘ārij 11			‘Āṣim, Ḥamzah, Kisā’ī: مِنْ فَرَجٍ يَوْمِيذٍ	مِنْ فَرَجٍ يَوْمِيذٍ	Nāfi‘
Naml				مِنْ فَرَجٍ يَوْمِيذٍ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
68	762	تَمُودَ مَعَ الْفُرْقَانِ وَالْعَنْكَبُوتِ نَمٌ *** يُنَوِّنَ عَلَى فَضْلِ وَفِي التَّجْمِ فَضْلًا	Ḥafṣ, Ḥamzah:	تَمُودًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Kisā’ī
Furqān 38			Ḥamzah, ‘Āṣim: تَمُودًا	تَمُودًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Kisā’ī
Ankabūt 38				تَمُودًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
Najm 51				تَمُودًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Kisā’ī
68	763	نَمَا لِمَمُودٍ نَوْنُوا وَاحْفِضُوا رِضَى *** وَيَعْقُوبُ نَصَبُ الرَّفْعِ عَنْ فَاضِلٍ كَمَلًا	Kisā’ī:	لِمَمُودٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
71			Ḥafṣ, Ḥamzah, Ibn ‘Āmir: يَعْقُوبُ	يَعْقُوبُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah, Kisā’ī

⁷⁶ In addition to the discussion, the phrase (قَبْلَهُ التُّونُ ثَمَلًا) in the distich alludes to reading the word (فَرَجٌ) which precedes the word (يَوْمِيذٍ) with *tanwīn*.

69	764	هَذَا قَالَ سَلِمٌ كَسْرُهُ وَسُكُونُهُ *** وَقَصْرٌ وَفَوْقَ الطَّوْرِ شَاعَ تَنْزِيلًا	Ḥamzah, Kisāʾī: سَلِمٌ	سَلَامٌ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
Dhāriyāt 25					
81	765	وَقَاسِرٍ أَنْ اسْرِ الْوَصْلُ أَصْلٌ دَنَا وَهَذَا *** هَذَا حَقٌّ إِلَّا أَمْرَاتِكَ ارْفَعْ وَأَبْدِلًا ⁷⁷	Nāfiʿ, Ibn Kathīr: فَاسِرٍ أَنْ اسْرِ	فَاسِرٍ أَنْ اسْرِ	Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
			Abū ʿAmr: إِلَّا أَمْرَاتِكَ	إِلَّا أَمْرَاتِكَ	Nāfiʿ, Ibn Kathīr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
108	766	وَفِي سَعِدُوا فَاضْمٌ صِحَابًا وَسَلَّ بِهِ *** وَخِيفٌ وَإِنْ كَلًّا إِلَى صَفْوِهِ دَلًّا	Ḥamzah, Kisāʾī, Ḥaḥṣ: سَعِدُوا	سَعِدُوا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
111			Nāfiʿ, Ibn Kathīr: وَإِنْ كُلُّ لَمَّا	وَإِنْ كُلُّ لَمَّا	Abū ʿAmr, Kisāʾī
			Shuʿbah: وَإِنْ كُلُّ لَمَّا	وَإِنْ كُلُّ لَمَّا	Ibn ʿĀmir, Ḥaḥṣ, Ḥamzah
111	767	وَفِيهَا وَفِي يَاسِينَ وَالطَّارِقِ الْعَلَا *** يُشَدِّدُ لَمَّا كَامِلٌ نَصٌّ فَاعْتَلَا	Ibn ʿĀmir, ʿĀṣim, Ḥamzah: لَمَّا	لَمَّا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Kisāʾī
Yasīn 32					
Tāriq 4					
35	768	وَفِي رُحْرِفٍ فِي نَصٍّ لُسْنٍ بِخَلْفِهِ *** وَيَرْجِعُ فِيهِ الصَّمُّ وَالْفَتْحُ إِذْ عَلَا	Ḥamzah, ʿĀṣim, Hishām: لَمَّا	لَمَّا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn Dhakwān, Kisāʾī
123			Nāfiʿ, Ḥaḥṣ: يُرْجِعُ	يُرْجِعُ	Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah, Kisāʾī

⁷⁷ The word may be read as [وَأَبْدِلًا] or as [وَأَبْدِلًا].

123		وَحَاطَبَ عَمَّا يَعْمَلُونَ هَذَا وَ *** خِرَ التَّمَلِ عِلْمًا عَمَّ وَأَرْتَادًا مَنْرِلًا	Ḥaḥṣ, Nāfi', Ibn 'Āmir: تَعْمَلُونَ	يَعْمَلُونَ	Ibn Kathīr, Abū 'Amr, Shu'bah, Ḥamzah, Kisā'ī
93	769				
--	770	وَيَا آتَهَا عَنِّي وَإِيَّ تَمَانِيَا *** وَصَيْفِي وَلِسْكَئِي وَنُصَيْجِي فَأَقْبَلَا	--	--	--
--	771	شِقَاقِي وَتَوَفِيئِي وَرَهْطِي عَدَّهَا *** وَمَعَ فَطْرَنَ أَجْرِي مَعًا مُخْصَ مُكْمَلًا ⁷⁸	--	--	--

⁷⁸ In distichs 770 – 771, al-Shāṭibī mentions that there are 10 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 10 words are found in the following 15 verses:

- 1) Verse 10: (عَنِّي * إِنَّهُ لَفَرِحَ فَخُورٌ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 255.
- 2) Verse 26 and 84 and : (إِنِّي أَخَافُ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 257 and 260.
- 3) Verse 29 & 51: (إِنْ أَجْرِي إِلَّا)
 - ❖ While Nāfi', Abū 'Amr, Ibn 'Āmir and Ḥaḥṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 258 and 260.
- 4) Verse 29: (وَلِسْكَئِي أَرَاكُمُ قَوْمًا يَجْهَلُونَ)
 - ❖ While Nāfi', Bazzi and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Qunbul, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 258.
- 5) Verse 31: (إِنِّي إِذَا لَمِنَ الظَّالِمِينَ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 258.
- 6) Verse 34: (نُصَيْجِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 258.
- 7) Verse 46: (إِنِّي أَعْطَاكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 260.
- 8) Verse 51: (اقْطِرْنِي * أَفَلَا تَعْمَلُونَ)
 - ❖ While Nāfi' and Bazzi read the *yā' al-iḍāfah* with *fath*; Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 260.

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- 9) Verse 47: **قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ**
 ❖ While Nāfi' and Abū 'Amr read the *yā' al-iqāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 260.
- 10) Verse 54: **قَالَ إِنِّي أَشْهَدُ اللَّهَ**
 ❖ While Nāfi' reads the *yā' al-iqāfah* with *fath*; Abū 'Amr, Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 261.
- 11) Verse 78: **إِنِّي ضَنِينِي * أَلَيْسَ مِنْكُمْ**
 ❖ While Nāfi' and Abū 'Amr read the *yā' al-iqāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 263.
- 12) Verse 84: **إِنِّي أَرَاكُمْ بِخَيْرٍ**
 ❖ While Nāfi', Bazzī and Abū 'Amr read the *yā' al-iqāfah* with *fath*; Qunbul, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 264.
- 13) Verse 88: **وَمَا تَوَفِّيهِ إِلَّا بِاللَّهِ**
 ❖ While Nāfi', Abū 'Amr and Ibn 'Āmir read the *yā' al-iqāfah* with *fath*; Ibn Kathir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 264.
- 14) Verse 89: **إِنِّي أَرَاكُمْ بِخَيْرٍ**
 ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iqāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 265.
- 15) Verse 92: **إِنِّي أَرَاكُمْ بِخَيْرٍ**
 ❖ While Nāfi', Ibn Kathir, Abū 'Amr and Ibn Dhakwān read the *yā' al-iqāfah* with *fath*; Hishām, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 265.

Sūrah Yūsuf

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
–	772	<p>وَيَا أَبَتِ افْتَحْ حَيْثُ جَا لِابْنِ عَامِرٍ ***</p>	Ibn ‘Āmir: يَا أَبَتِ	يَا أَبَتِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
7			Ibn Kathīr: آيَةٌ	آيَةٌ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
10 & 15	773	<p>عَيَّبَتِ فِي الْحَرْفَيْنِ بِالْجَمْعِ نَافِعٌ ***</p> <p>وَتَأْمَنَّا لِلْكَلِّ يُحْفَى مُفَصَّلًا</p>	Nāfi‘: عَيَّبَتِ	عَيَّبَتِ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
11			<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī:</p> <ol style="list-style-type: none"> 1) Ishmām 2) Ikhtilās 		
	774	<p>وَأَدْعَمَ مَعَ إِشْمَامِهِ الْبَعْضُ عَنْهُمْ ***</p> <p>وَتَرْتَعُ وَنَلْعَبُ يَاءُ حِصْنٍ تَطَوَّلَا</p>	Nāfi‘, ‘Āṣim, Ḥamzah, Kisā‘ī: يَرْتَعُ وَيَلْعَبُ	تَرْتَعُ وَنَلْعَبُ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
12	775	<p>وَيَرْتَعُ سُكُونُ الْكَسْرِ فِي الْعَيْنِ ذُو حِمَى ***</p> <p>وَمُشْرَايَ حَذْفُ الْبَاءِ تَبْتُ وَمَيْلًا</p>	Abū ‘Amr, Ibn ‘Āmir: يَرْتَعُ وَيَلْعَبُ	يَرْتَعُ وَيَلْعَبُ	Nāfi‘
			‘Āṣim, Ḥamzah, Kisā‘ī: يَرْتَعُ وَيَلْعَبُ	تَرْتَعُ وَنَلْعَبُ	Ibn Kathīr
19			‘Āṣim, Ḥamzah, Kisā‘ī: يُبْشِرَى	يُبْشِرَايَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir

⁷⁹ In addition to the discussion, the phrase **وَوُحِّدَ لِلْمَكِّيِّ آيَاتُ الْوَلَاةِ** in the distich alludes to the word **آيَةٌ** following the phrase **يَا أَبَتِ** in verse 4. Thus, al-Shāṭibī’s restriction is due to the word **آيَةٌ** appearing again in verse 105. However, all the *qurrā’* agree upon reading the word in a singular state, as in **آيَةٌ** in verse 105. *Al-Wāfi*: 241. *Ghayth al-Nafā’*: 318. *Shifā’ al-Ṣudūr*: 427.

			Ḥamzah, Kisā'ī: يُبْشُرَى	يُبْشُرَايَ / يُبْشُرَى	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
	776	شِفَاءً وَقَتْلَ جَهِيدًا وَكَلَاهُمَا *** عَنِ ابْنِ الْعَلَاءِ وَالْفَتْحِ عَنْهُ تَفْضَلًا	Warsh: يُبْشُرَايَ Abū 'Amr: يُبْشُرَايَ يُبْشُرَايَ / يُبْشُرَايَ	يُبْشُرَايَ / يُبْشُرَى	Qālūn, Ibn Kathīr, Ibn 'Āmir, 'Āṣim
			Nāfi', Ibn 'Āmir: هَيْتَ / هَيْتَ	هَيْتَ	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
23	777	وَهَيْتَ بِكَسْرِ أَصْلٍ كُفُوٍ وَهَمْزُهُ *** لِسَانٌ وَصَمُّ الْقَالِوَا خُلْفُهُ دَلَا	Nāfi', Ibn Dhakwān: هَيْتَ	هَيْتُ	Ibn Kathīr
			Hishām: هَيْتُ / هَيْتُ	هَيْتَ	Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
Maryam 51		وَفِي كَافٍ فَتَحِ اللَّامِ فِي مُخْلِصًا تَوَى ***	'Āṣim, Ḥamzah, Kisā'ī: مُخْلِصًا	مُخْلِصًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
--	778	وَفِي الْمُخْلِصِينَ الْكُلِّ حِصْنٌ تَجَمَّلَا	Nāfi', 'Āṣim, Ḥamzah, Kisā'ī: الْمُخْلِصِينَ / مُخْلِصِينَ	الْمُخْلِصِينَ / مُخْلِصِينَ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
31			Abū 'Amr: حَشَى	حَشَى	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
47	779	مَعًا وَصَلْ حَاشَا حَجَّ دَابًّا لِحِفْصِهِمْ *** فَحَرَّكَ وَخَاطِبُ يَعْرِوْنَ سَمَرَدَلَا	Ḥafṣ: دَابًّا	دَابًّا	Nāfi', Ibn Kathīr, Dūrī, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
49			Ḥamzah, Kisā'ī: تَعْرِوْنَ	يَعْرِوْنَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim

63		وَنَكَتَلُ بِيَا شَافٍ وَحَيْثُ يَشَاءُ نُؤُ ***	Ḥamzah, Kisāʾī: يَكْتَلُ	نَكْتَلُ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
56	780	نُ دَارٍ وَحِفْظًا حَافِظًا شَاعَ عَقْلًا	Ibn Kathīr: حَيْثُ نَشَاءُ	حَيْثُ يَشَاءُ	Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
64			Ḥamzah, Kisāʾī, Ḥafṣ: حَفِظًا	حِفْظًا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
61		وَفِتْيَتِهِ فِتْيَانِهِ عَن شَدًّا وَرُدًّا ***	Ḥamzah, Kisāʾī, Ḥafṣ: فِتْيَانِهِ	فِتْيَتِهِ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
90	781	بِالْإِخْبَارِ فِي قَالُوا أَيْتَكَ دَعَقَلَا	Ibn Kathīr: قَالُوا إِنَّكَ	قَالُوا إِنَّكَ	Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
	782	وَيَيْئَسُ مَعًا وَاسْتَيْئَسَ اسْتَيْئَسُوا وَتَيْبُ *** سَأَسُوا أَقْلِبُ عَن الْبَرْزِيِّ يَخْلُفُ وَأَبْدَلَا	Bazzī: تَأَيَّسُوا ، يَأَيَّسُ ، اسْتَأَيَّسَ ، اسْتَأَيَّسُوا	تَأَيَّسُوا ، يَأَيَّسُ ، اسْتَأَيَّسَ ، اسْتَأَيَّسُوا	Nāfiʿ, Qunbul, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
--		وَيُوحَىٰ إِلَيْهِمْ كَسْرُ حَاءٍ جَمِيعِهَا ***	Ḥafṣ: نُوحِي	يُوحَىٰ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah, Kisāʾī
Ambiyāʾ 7	783	وَنُؤُنُّ عَلَا يُوحَىٰ إِلَيْهِ شَدًّا عَلَا	Ḥamzah, Kisāʾī, Ḥafṣ: نُوحِي	يُوحَىٰ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
Ambiyāʾ 25					
110		وَتَأْبِي نُجِحَ أَحْدِفُ وَشَدَّدَ وَحَرَّكَ ***	Ibn ʿĀmir, ʿĀṣim: فَنَجِّي	فَنَجِّي	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥamzah, Kisāʾī
110	784	كَذَابًا وَخَفَّفَ كَذَّبُوا تَابِتًا تَلَا	ʿĀṣim, Ḥamzah, Kisāʾī: كَذَّبُوا	كَذَّبُوا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir

--	785	وَأَنِّي وَإِنِّي الْحَمْسُ رَيِّئٌ بَارِئٌ *** أَرَانِي مَعًا نَفْسِي لِيُحَرِّنِي حَلَا	--	--	--
--	786	وَفِي إِخْوَتِي حُرْنِي سَيِّئِي بِي وَفِي *** لَعَلِّي أَبَاءِي أَيْ فَأَخْشَ مَوْحَلًا ⁸⁰	--	--	--

⁸⁰ In distichs 785 – 786, al-Shāṭibī mentions that there are 10 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*, others read them with *iskān*. These 10 words are found in the following 16 verses:

- 1) Verse 13: قَالَ إِنِّي لِيُحَرِّنِي أَنُ
 - ❖ While Nāfi' and Ibn Kathir read the *yā' al-iḍāfah* with *fath*; Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 270.
- 2) Verse 23: [إِنَّهُ رَيِّئٌ أَحْسَنُ مَثْوَايَ]
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 272.
- 3) Verse 37: [رَيِّئٌ * إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 274.
- 4) Verse 36: [قَالَ أَحَدُهُمَا إِنِّي أَرَانِي]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 274.
- 5) Verse 36: [وَقَالَ الْآخَرُ إِنِّي أَرَانِي]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 274.
- 6) Verse 38: [وَأَتَّبَعْتُ مِلَّةَ آبَائِي لِبُرَاهِيمَ]
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr and Ibn 'Āmir read the *yā' al-iḍāfah* with *fath*; 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 275. During *waqf*, all the *qurrā'* agree upon reading the word with *iskān*.
- 7) Verse 43: [إِنِّي أَرَى فِي سَبْعِ بَقَرَاتٍ]
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 275.
- 8) Verse 46: [لَعَلِّي أَرْجِعُ إِلَى النَّاسِ]
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr and Ibn 'Āmir read the *yā' al-iḍāfah* with *fath*; 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 276.
- 9) Verse 53: [وَمَا أَتَّبِعُ نَفْسِي * إِنَّ]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 277.
- 10) Verse 53: [إِلَّا مَا رَجِمَ رَيِّئٌ]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 277.
- 11) Verse 59: [أَلَا تَرَوْنَ أَنِّي أُوفِ الْكَيْلَ]

Sūrat al-Ra‘d

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
4	787	<p>وَرَزَعٌ نَّحِيلٌ غَيْرٌ صِنَوَانٍ أَوْلَا *** لَدَى حَفْضِهَا رَفْعٌ عَلَى حَقِّهِ طَلَا</p>	<p>Ibn Kathīr, Abū ‘Amr, Ḥaḥḥaf: وَرَزَعٌ نَّحِيلٌ صِنَوَانٌ وَعَيْرٌ</p>	<p>وَرَزَعٌ نَّحِيلٌ صِنَوَانٍ وَعَيْرٌ</p>	<p>Nāfi‘, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā‘ī</p>
	788	<p>وَذَكَرْتُسُقَى عَاصِمٌ وَأَبْنُ عَامِرٍ</p>	<p>‘Āṣim, Ibn ‘Āmir: يُسُقَى</p>	<p>تُسُقَى</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā‘ī</p>

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- ❖ While Nāfi‘ reads the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, Abū ‘Amr Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 277.
 - 12) Verse 69: [قَالَ إِنِّي أَنَا خَوْلَكُ]
 - ❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 278.
 - 13) Verse 82: [يَأْتِنِي لِي أَوْ يَحْكُمُ اللَّهُ]
 - ❖ While Nāfi‘ and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 280.
 - 14) Verse 82: [يَأْتِنِي لِي أَوْ يَحْكُمُ اللَّهُ]
 - ❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 280.
 - 15) Verse 86: [أَشْكُوا نَبِيَّ وَخَزَنِي إِلَى اللَّهِ]
 - ❖ While Nāfi‘, Abū ‘Amr and Ibn ‘Āmir read the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 280.
 - 16) Verse 96: [أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ]
 - ❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 282.
 - 17) Verse 98: [سَوْفَ أَسْتَفْتِرْ لَكُمْ رَبِّي * إِنَّهُ]
 - ❖ While Nāfi‘ and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 282.
 - 18) Verse 100: [وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي]
 - ❖ While Nāfi‘ and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 282.
 - 19) Verse 100: [بَيْنِي وَبَيْنَ إِخْوَتِي * إِنَّ رَبِّي]
 - ❖ Qālūn, Ibn Kathir, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read the *yā’ al-iḍāfah* with *iskān*; Warsh reads with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 282.
 - 20) Verse 108: [قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ]
 - ❖ While Nāfi‘ reads the *yā’ al-iḍāfah* with *fatḥ*; Ibn Kathir, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 283.

		*** وَقُلْ بَعْدَهُ بِالنَّبَا يُفَضَّل شَلْشَلَا	Ḥamzah, Kisā'ī: وَيُفَضَّل	وَيُفَضَّل	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
789	81 وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيِدَا *** أَيَّنَا قَدُو اسْتِفْهَامِ الْكُلِّ أَوْلَا	--	--	--	--

⁸¹ In distichs 789 – 793, al-Shātibī discusses the scenario where the repetitive *istifhām* [consecutive hamzah interrogatives] appear in close succession. They appear in 11 places, in 9 *suwar*:

- 1) *Sūrat al-Ra'ḍ*: 5.
وَإِنْ تَعَجَّبَ فَمَجِبْ قَوْلَهُمْ **ءِإِدَا** كُنَّا تُرَابًا **ءِإِنَّا** لَفِي خَلْقٍ جَدِيدٍ^٥
- 2) *Sūrat al-Isrā'*: 49.
وَقَالُوا **ءِإِدَا** كُنَّا عِظَامًا وَرُفَاتًا **ءِإِنَّا** لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾
- 3) *Sūrat al-Isrā'*: 98.
ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا **ءِإِدَا** كُنَّا عِظَامًا وَرُفَاتًا **ءِإِنَّا** لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾
- 4) *Sūrat al-Mu'minūn*: 82.
قَالُوا **ءِإِدَا** مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا **ءِإِنَّا** لَمَبْعُوثُونَ ﴿٨٢﴾
- 5) *Sūrat al-Naml*: 67.
وَقَالَ الَّذِينَ كَفَرُوا **ءِإِدَا** كُنَّا تُرَابًا وَآبَاءُنَا **ءِإِنَّا** لَمُخْرَجُونَ ﴿٦٧﴾
- 6) *Sūrat al-Ankabūt*: 28 – 29.
وَلَوْ طَآءَلْ لِقَوْمِهِ **ءِإِنكُمْ** لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾ **ءِإِنكُمْ** لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّيْبِلَ ﴿٢٩﴾
- 7) *Sūrat al-Sajdah*: 10.
وَقَالُوا **ءِإِدَا** صَلَّيْنَا فِي الْأَرْضِ **ءِإِنَّا** لَفِي خَلْقٍ جَدِيدٍ^{١٠} بَلْ هُمْ بِلِقَائِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾
- 8) *Sūrat al-Ṣāffāt*: 16.
ءِإِدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا **ءِإِنَّا** لَمَبْعُوثُونَ ﴿١٦﴾
- 9) *Sūrat al-Ṣāffāt*: 53.
ءِإِدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا **ءِإِنَّا** لَمَدِينُونَ ﴿٥٣﴾
- 10) *Sūrat al-Wāqī'ah*: 47.
وَكَانُوا يَقُولُونَ **ءِإِيدَا** مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا **ءِإِنَّا** لَمَبْعُوثُونَ ﴿٤٧﴾
- 11) *Sūrat al-Nāzi'āt*: 10 – 11.
ءِإِدَا كُنَّا عِظَامًا نَّخِرَةً ﴿١٠﴾ يَقُولُونَ **ءِإِنَّا** لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١١﴾

Generally, between the *Qurra'*, they will read as *ikhbār* in the first occurrence i.e. the first of the two differences, and *istifhām* in the second; *istifhām* in the first occurrence and *ikhbār* in the second; or *istifhām* in both. They will not read with *ikhbār* in both places. Thus, as a precursor, the general practices for the *qurra'* are as follows:

- 1) Qālūn: *istifhām* of [ءِإِدَا] with *tas-hil* of the second *hamzah* and *idkhāl* of the first + *ikhbār* of [ءِإِنَّا].
- 2) Warsh: *istifhām* of [ءِإِدَا] with *tas-hil* of the second *hamzah* without *idkhāl* of the first + *ikhbār* of [ءِإِنَّا].
- 3) Ibn Kathīr: *istifhām* of both [ءِإِدَا] and [ءِإِنَّا] with *tas-hil* of the second *hamzah* without *idkhāl* of the first.
- 4) Abū 'Amr: *istifhām* of both [ءِإِدَا] and [ءِإِنَّا] with *tas-hil* of the second *hamzah* and *idkhāl* of the first.
- 5) Hishām: *ikhbār* of [ءِإِدَا] + *istifhām* of [ءِإِنَّا] with *taḥqīq* of the first and *idkhāl* of the first. [*muqaddam fī al-adā'*]
- 6) Ibn 'Āmir: *ikhbār* of [ءِإِدَا] + *istifhām* of [ءِإِنَّا] with *taḥqīq* of the first without *idkhāl* of the first.

790	سَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخَيَّرٌ *** سَوَى النَّارِعَاتِ مَعَ إِذَا وَقَعَتْ وَلَا	--	--	--
791	وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُحَمَّدٌ *** سِرًّا وَهُوَ فِي النَّائِنِ أَنَّى رَاشِدًا وَلَا	--	--	--
792	سَوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنَّ رِضًا *** وَرَادَاهُ نُونًا إِنَّنَا عَنْهُمَا اعْتَلَا	--	--	--

7) 'Āṣim and Ḥamzah: *istifhām* of both [إِنَّا] and [إِذَا] with *taḥqīq* of both *hamzahs* without *idkhāl*.

8) Kisā'i: *istifhām* of [إِذَا] with *taḥqīq* of both *hamzahs* without *idkhāl* + *ikhbār* of [إِنَّا].

The afore-mentioned *awjuh* [options in recitation] have been mentioned because al-Shātibī already discussed them in the *uṣūl*, and he merely resorted to discussing those places where the *qurrā'* contradict their general practices in the *farsh*. Thus, these exceptions as they appear in the poem, are as follows:

- 1) Nāfi': *Sūrat al-Naml*: 67 and *Sūrat al-'Ankabūt*: 28 – 29:
 - ❖ *ikhbār* of the first + *istifhām* of the second.
- 2) Ibn 'Āmir:
 - a) *Sūrat al-Naml*: 67:
 - ❖ *istifhām* of the first + *ikhbār* of the second + adding an additional *nūn*, as in [إِنَّنَا].
 - b) *Sūrat al-Wāqī'ah*: 47:
 - ❖ *istifhām* of the first + *ikhbār* of the second.
 - c) *Sūrat al-Nāzi'āt*: 10 – 11:
 - ❖ *istifhām* of both.
- 3) Ibn Kathīr and Ḥafṣ: *Sūrat al-'Ankabūt*: 28 – 29:
 - ❖ *ikhbār* of the first + *istifhām* of the second.
- 4) Kisā'i:
 - a) *Sūrat al-Naml*: 67:
 - ❖ *istifhām* of the first + *ikhbār* of the second + adding an additional *nūn*, as in [إِنَّنَا].
 - b) *Sūrat al-'Ankabūt*: 28 – 29:
 - ❖ *istifhām* of both.

As for the remaining *qurrā'*, Abū 'Amr, Shu'bah and Ḥamzah, they do not contradict their general practices. Thus, they agree by reading with *istifhām* in both occurrences of the repetitive *istifhām* eventhough they differ in their reading of the second *hamzah*. *Al-Wāfi*: 245 – 246. *Shifā' al-Ṣudūr*: 451 – 454.

	793	وَعَمَّ رِضًا فِي التَّارِغَاتِ وَهُمْ عَلَى *** أَصُولِهِمْ وَأَمْدُدْ لَوْ حَافِظٌ بَلَا	--	--	--
--	794	وَهَادٍ وَوَالٍ قِيفٍ وَوَاقٍ بِيَاءِهِ ***	Ibn Kathīr: هَادِي، وَالِي، وَاقِي، بَاقِي	هَادٍ، وَالٍ، وَاقٍ، بَاقِي	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
16	794	وَبَاقِي دَنَا هَلْ يَسْتَوِي صُحْبَةُ تَلَا	Ḥamzah, Kisā'ī, Shu'bah: يَسْتَوِي	تَسْتَوِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ
17	795	وَبَعْدَ صِحَابٍ يُوقِدُونَ وَصَمُّهُمْ ***	Ḥafṣ, Ḥamzah, Kisā'ī: يُوقِدُونَ	تُوقِدُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
33	795	وَصَدُّوا نَوَى مَعَ صَدَّ فِي الطَّوْلِ وَأَنْجَلَا	'Āṣim, Ḥamzah, Kisā'ī: وَصَدُّوا، وَصَدَّ	وَصَدُّوا، وَصَدَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
Ghāfir 37					
39	796	وَيُنْبِتُ فِي تَخْفِيهِ حَقُّ نَاصِرٍ ***	Ibn Kathīr, Abū 'Amr, 'Āṣim: يُنْبِتُ	يُنْبِتُ	Nāfi', Ibn 'Āmir, Ḥamzah, Kisā'ī
42	796	وَفِي الْكَافِرِ الْكُفَّارِ بِالْجَمْعِ ذُلًّا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: الْكَفَّرُ	الْكَفِّرُ	Nāfi', Ibn Kathīr, Abū 'Amr

Sūrah Ibrāhīm

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
2	797	وَفِي الْخَفْضِ فِي اللَّهِ الَّذِي الرَّفْعَ عَمَّ حَا ***	Nāfi', Ibn 'Āmir: اللَّهُ الَّذِي	اللَّهُ الَّذِي	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
19		لِقَى أَمْدُودَهُ وَأَكْسِرَ وَأَرْزِقَ الْقَافَ شُلْشَلَا	Ḥamzah, Kisā'ī: اللَّهُ خَالِقُ السَّمَوَاتِ وَالْأَرْضِ	اللَّهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Nūr 45	798	وَفِي الثَّوْرِ وَاخْفِضْ كُلَّ فِيهَا وَالْأَرْضِ هَا ***	Ḥamzah, Kisā'ī: وَاللَّهُ خَالِقُ كُلِّ دَابَّةٍ	وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
22		هُنَا مُصْرِيَّيْ أَكْسِرَ لِحُمْرَةٍ مُجْمَلَا	Ḥamzah: بِمُصْرِيَّيْ	بِمُصْرِيَّيْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
799	كَمَا وَضَلِ أَوْ لِلْسَّاكِنِينَ وَقَطْرَبُ *** حَكَاهَا مَعَ الْفَرَّاءِ مَعَ وَلَدِ الْعَلَا	Ibn 'Āmir, Nāfi', 'Āṣim, Ḥamzah, Kisā'ī: لِيُضِلُّوا، لِيُضِلَّ	لِيُضِلُّوا، لِيُضِلَّ	Ibn Kathīr, Abū 'Amr	
800	وَصَمَّ كَيْفَا حِصْنِ يَضِلُّوا يَضِلَّ عَنْ ***	Hishām: أَفْنِدَةً أَفْنِيدَةً	أَفْنِدَةً	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī	
37	وَأَفْنِيدَةً بِأَيَا مُخْلِفِ لَه وَلَا				

46	801	<p>وَفِي لَيْتُرُؤَلِ الْمَتْحِ وَارْفَعَهُ رَاشِدًا ***</p>	Kisā'ī: لَيْتُرُؤَلِ	لَيْتُرُؤَلِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
--		<p>وَمَا كَانَ لِيِ إِيَّيَّ عِبَادِي حُذُّ مَلَا⁸²</p>	--	--	--

⁸² In distich 801, al-Shāṭibī mentions that there are 3 words which have *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 3 words are found in the following 3 verses:

- 1) Verse 22: (وَمَا كَانَ لِيِ عَلَيْكُمْ مِنْ سُلْطَانٍ)
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'ī read the *yā'* *al-iḍāfah* with *iskān*; Ḥaḥṣ reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 293.
- 2) Verse 31: (قَدْ لِيَ عِبَادِي الَّذِينَ آمَنُوا يُعِيمُوا الصَّلَاةَ)
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr and 'Āṣim read the *yā'* *al-iḍāfah* with *fath* during *waṣl* and *iskān* during *waqf*; Ibn 'Āmir, Ḥamzah and Kisā'ī read with *iskān* and *isqāṭ* during *waṣl* and *ithbāt* thereof during *waqf*. *Al-Budūr al-Zāhirah*: 294.
- 3) Verse 37: (إِنِّي أَسْكَنتُ مِنْ دُرِّيِّ)
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 295.

Sūrat al-Ḥijr

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
2	802	<p>وَرَبَّ خَفِيفٍ إِذْ نَمَا</p> <p>سُكَّرَتْ دَنَا</p> <p style="text-align: center;">***</p> <p>تَنْزَلُ صَمُّ الْقَالِ لِشُعْبَةَ</p> <p>مُتَلَا</p>	Nāfi‘, ‘Āṣim: رُبِمَا	رُبِمَا	Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, Ḥamzah, Kisā‘ī
15			Ibn Kathīr: سُكِّرَتْ	سُكَّرَتْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
8			Shu‘bah: تُنَزَّلُ	تَنْزَلُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
				تُنَزَّلُ	Ḥaḥṣ, Ḥamzah, Kisā‘ī
8	803	<p>وَالثُّونِ فِيهَا وَآكْسِرِ</p> <p>الرَّيِّ وَأَنْصِبِ أَلْ</p> <p style="text-align: center;">***</p> <p>مَلَائِكَةَ الْمَرْفُوعِ</p> <p>عَنْ سَائِدِ عَلَا</p>	Ḥaḥṣ, Ḥamzah, Kisā‘ī: نُنَزَّلُ الْمَلَائِكَةَ	الْمَلَائِكَةَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
54	804	<p>وَتُقَلِّ لِلْمَجِيِّ نُونٌ</p> <p>تُبَشِّرُونَ</p> <p style="text-align: center;">***</p> <p>نَ وَآكْسِرُهُ جَرَمِيًّا وَمَا</p> <p>الْحُدُفُ أَوْلَا</p>	Ibn Kathīr: تُبَشِّرُونَ	تُبَشِّرُونَ	Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
			Nāfi‘: تُبَشِّرُونَ		
56	805	<p>وَيَقْنَطُ مَعَهُ يَقْنَطُونَ</p> <p>وَتَقْنَطُوا</p> <p style="text-align: center;">***</p> <p>وَهُنَّ بِكْسِرِ الثُّونِ</p> <p>رَافِقْنَ حُمَلَا</p>	Kisā‘ī, Abū ‘Amr: يَقْنِطُ، يَقْنِطُونَ، لَا تَقْنِطُوا	يَقْنِطُ، يَقْنِطُونَ، لَا تَقْنِطُوا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
Rūm 36					
Zumar 53					

59	806	وَمُنْجُوهُمْ خَيْفٌ وَفِي الْعَنْكَبُوتِ نَذْرٌ *** حِجِينَ شَقَا مُنْجُوكَ صُحْبَتُهُ دَلَا	Ḥamzah, Kisā'ī: لَمُنْجُوهُمْ	لَمُنْجُوهُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
'Ankabūt 32			Ḥamzah, Kisā'ī: لُنْجِينَهُ	لُنْجِينَهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
'Ankabūt 33			Shu'bah, Ḥamzah, Kisā'ī, Ibn Kathīr: مُنْجُوكَ	مُنْجُوكَ	Nāfi', Abū 'Amr, Ibn 'Āmir, Ḥafṣ
60	807	قَدَرْنَا بِهَا وَالْتَمَلِ صَفٌ وَعِبَادٍ مَعَ *** بَنَانِي وَأَيُّ ثُمَّ إِنِّي فَأَعْقِلَا ⁸³	Shu'bah: قَدَرْنَا	قَدَرْنَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
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⁸³ In distich 807, al-Shāṭibī mentions that there are 4 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 4 words are found in the following 3 verses:

- 1) Verse 49: (نَبِيُّ عِبَادِي أَنِّي أَنَا الْعَفْوَورُ الرَّحِيمُ)
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 299.
- 2) Verse 71: (هُؤَلَاءِ بَنَانِي إِنْ كُنْتُمْ فَاعِلِينَ)
 - ❖ Nāfi' reads the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 301.
- 3) Verse 89: (وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ)
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 301.

Sūrat al-Naḥl

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
11	808	<p>وَيُنَبِّتُ نُؤُنُ صَحَّ يَدْعُونَ عَاصِمٌ *** وَفِي شُرَكَائِيَ الْخُلُفِ فِي الْهَمَزِ هَلْهَلَا⁸⁴</p>	Shu'bah: نُنَبِّتُ	يُنَبِّتُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'i
20			'Āsim: يَدْعُونَ	نَدْعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'i
27			Bazzī: شُرَكَائِيَ	شُرَكَائِي	Nāfi', Ibn Kathīr , Abū 'Amr, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisā'i
27	809	<p>وَمِنْ قَبْلِ فِيهِمْ يَكْسِرُ التَّوْنَ نَافِعٌ *** مَعًا يَتَوَفَّاهُمْ لِحَمْرَةٍ وَصَلَا</p>	Nāfi': تُشَاقِقُونَ	تُشَاقِقُونَ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisā'i
28 & 32			Ḥamzah: يَتَوَفَّاهُمْ	تَتَوَفَّاهُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āsim, Ḥamzah, Kisā'i
37	810	<p>سَمَّا كَامِلًا يَهْدِي بِضْمٍ وَفَتْحَةٍ *** وَخَاطِبٌ تَرَوْا شَرَعًا وَالْآخِرُ فِي كِلَا</p>	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: لَا يَهْدِي	لَا يَهْدِي	'Āsim, Ḥamzah, Kisā'i
48			'Āsim, Ḥamzah, Kisā'i: أَلَمْ تَرَوْا	أَلَمْ يَرَوْا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir

⁸⁴ Despite al-Shāṭibī mentioning that Bazzī has *khulf* i.e. by reading the word (شُرَكَائِيَ) with *ḥadhf* of the *hamzah* or with *ithbāt* thereof; the word (هَلْهَلَا) in the distich alludes to the application of *ḥadhf* being *ḍā'if* [weak]. Thus, reading with *ḥadhf* is disallowed by all the *qurrā'* while they only agree upon reading it with *ithbāt* of the *hamzah*. Furthermore, al-Safāqūsī, al-Mukhallalātī as well as al-Qāḍī mention that al-Dānī merely mentioned this reading for Bazzī as an attributed quotation [*ḥikāyah*] as opposed to mentioning it as an actual narration [*riwāyah*]. *Al-Taysīr*. 104. *Al-Wāfi*. 250. *Ghayth al-Nafa'*. 351 – 352. *Shifā' al-Ṣudūr*. 480.

79			Ḥamzah, Ibn ‘Āmir: أَلَمْ تَرَوْا	أَلَمْ يَرَوْا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Kisā’ī
62	811	<p>وَرَأَى مُفْرَطُونَ أَكْبَرَ أَصَا يَتَفَيَّوْا أَلْ *** سَمَوَاتٍ لِلْبَصْرِيِّ قَبْلُ تُقْبَلَا</p>	Nāfi‘: مُفْرَطُونَ	مُفْرَطُونَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
48			Abū ‘Amr: تَتَفَيَّوْا	يَتَفَيَّوْا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
66	812	<p>وَحَقُّ صَحَابٍ ضَمَّ نَسَقِيكُمْ مَعَا *** لِشُعْبَةَ خَاطِبٍ يَجْحَدُونَ مَعَلَّا</p>	Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī: نُسَقِيكُمْ	نَسَقِيكُمْ	Nāfi‘, Ibn ‘Āmir, Shu‘bah
Mu‘minūn 21			Shu‘bah: تَجْحَدُونَ	يَجْحَدُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī
71					
80	813	<p>وَطَعْنِكُمْوِإِسْكَانَهُ دَائِعٍ وَنَجْ *** زَيْنَ الدِّينِ الثُّورِ دَاعِيَهُ نُوْلَا</p>	Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: طَعْنِكُمْ	طَعْنِكُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
96			Ibn Kathīr, ‘Āṣim: وَلَتَجْرِيَنَّهُمْ	وَلَتَجْرِيَنَّهُمْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
				وَلَيَجْرِيَنَّهُمْ	Ibn Dhakwān
	814	<p>مَلَكْتُ وَعَنْهُ نَصَّ الْإخْفَشُ يَاءَهُ *** وَعَنْهُ رَوَى التَّقَاشُ نُونًا مُوَهَّلَا</p>	--	--	--

110			Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: مَا فُتِنُوا	مَا فُتِنُوا	Ibn 'Āmir
127	815	سِوَى الشَّامِ ضُمُّوا وَأَكْسِرُوا فُتِنُوا لَهُمْ *** وَيُكْسِرُ فِي ضَيْقٍ مَعَ التَّمَلُّ دُخْلًا	Ibn Kathīr: ضَيْقٍ	ضَيْقٍ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Naml 70					

Sūrat al-Isrā'

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
2	816	<p>وَيَتَّخِذُوا غَيْبًا حَلًا لَيْسُوهُ نُو *** نُ رَاوٍ وَصَمُّ الْهَمَزِ وَالْمَدَّ عَدَلًا</p>	Abū 'Amr: أَلَا يَتَّخِذُوا	أَلَا تَتَّخِذُوا	Nāfi', Ibn Kathīr, Ibn 'Amir, 'Āṣim, Ḥamzah, Kisā'i
7			Kisā'i: لَيْسُوهُ	لَيْسُونُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ
13	817	<p>سَمَا وَيَلْقَاهُ يُضَمُّ مُسَدَّدًا *** كَفَى يَبْلُغَنَّ اِمْدَهُ وَأكْسِرُ شَمْرَدَلَا</p>	Ibn 'Amir: يُلْقَاهُ	يُلْقَاهُ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
23			Ḥamzah, Kisā'i: يَبْلُغَانَّ	يَبْلُغَنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Amir, 'Āṣim
23	818	<p>وَعَنْ كَلِّهِمْ شَدَدٌ وَفَا أَفَّ كَلِّهَا *** يَفْتِجُ دَنَا كُفْمُوا وَيَتَوَّنُ عَلَى اعْتِلَا⁸⁵</p>	Ibn Kathīr, Ibn 'Amir: أَفَّ	أَفَّ	Abū 'Amr, Shu'bah, Ḥamzah, Kisā'i
		Ḥafṣ, Nāfi': أَفَّ			
31	819	<p>وَبِالْفَتْحِ وَالتَّخْرِيبِ خَطَاً مُصَوَّبٌ *** وَحَرَكَهَ الْمَكِّيَّ وَمَدَّ وَجَمَلًا</p>	Ibn Dhakwān: خَطَاً	خَطَاً	Nāfi', Abū 'Amr, Hishām, 'Āṣim, Ḥamzah, Kisā'i
		Ibn Kathīr: خَطَاءً			

⁸⁵ The word أَفَّ appears in thrice in the Qur'an: *Sūrat al-Isrā'*, verse 23, *Sūrat al-Ambiyā'*, verse 67; and in *Sūrat al-Aḥqāf*, verse 17.

33	820	وَحَاطَبٌ فِي يُسْرِفٍ شُهُودٌ وَصَمَّتَا ***	Ḥamzah, Kisāʾī: تُسْرِفٍ	يُسْرِفٍ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
35		بِحَرْفِيهِ بِالْقِسْطَائِينَ كُسْرٌ سَدِيدٌ عَلَا	Ḥafṣ, Ḥamzah, Kisāʾī: بِالْقِسْطَائِينَ	بِالْقِسْطَائِينَ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
Shuʿarāʾ 182					
38	821	وَسَيِّئَةٌ فِي هَمْزِهِ اِضْمٌ وَهَائِهِ *** وَذَكَّرَ وَلَا تَنْوِينَ ذِكْرًا مُكَمَّلًا	Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī: سَيِّئَةٌ	سَيِّئَةٌ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr
41	822	وَحَفَّفَ مَعَ الْفُرْقَانِ وَاضْمٌ لِيَذْكُرُوا ***	Ḥamzah, Kisāʾī: لِيَذْكُرُوا	لِيَذْكُرُوا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
Furqān 50		شَفَاءٌ وَفِي الْفُرْقَانِ يَذْكُرُ فَصَلًا	Ḥamzah: أَنْ يَذْكُرَ	أَنْ يَذْكُرَ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Kisāʾī
Maryam 67	823	وَفِي مَرَمٍ بِالْعَكْسِ حَقٌّ شِفَاؤُهُ ***	Ibn Kathīr, Abū ʿAmr, Ḥamzah, Kisāʾī: يَذْكُرُ	يَذْكُرُ	Nāfiʿ, Ibn ʿĀmir, ʿĀṣim
42		يَقُولُونَ عَنْ دَارٍ وَفِي الثَّانِ نَزَلًا	Ḥafṣ, Ibn Kathīr: يَقُولُونَ	تَقُولُونَ	Nāfiʿ, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah, Kisāʾī
43			ʿĀṣim, Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir: يَقُولُونَ	تَقُولُونَ	Ḥamzah, Kisāʾī

44	824	سَمَا كَفَلَهُ أَنْتَ يُسِيحُ عَنْ حَمِي ***	Ḥafṣ, Abū ‘Amr, Ḥamzah, Kisā’ī: تُسِيحُ	يُسِيحُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Shu‘bah
64		شَفَا وَأَكْسِرُوا إِسْكَانَ رَجُلِكَ عَمَلًا	Ḥafṣ: وَرَجَلِكَ	وَرَجَلِكَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
68	825	وَيُخَسِفَ حَقُّ نُؤْنَهُ وَيُعِيدُكُمْ ***	Ibn Kathīr, Abū ‘Amr: نُخَسِفَ، نُرْسِلَ	يُخَسِفَ، يُرْسِلَ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
69		فَيُغْرِقُكُمْ وَأَثْنَانِ يُرْسِلَ يُرْسِلًا	Ibn Kathīr, Abū ‘Amr: نُعِيدُكُمْ، فَتُرْسِلَ، فَنُغْرِقُكُمْ	يُعِيدُكُمْ، فَيُرْسِلَ، فَيُغْرِقُكُمْ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
76	826	خِلَافَكَ فَافْتَحْ مَعِ سُكُونٍ وَقَصْرِهِ ***	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah: خَلْفَكَ	خِلْفَكَ	Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī
83		سَمَا صِفَ نَأَى آخِرِ مَعًا هَمَزُهُ مُلَا	Ibn Dhakwān: وَنَاءَ بِيَجَانِيهِ	وَنَاءَى بِيَجَانِيهِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā’ī
Fuṣṣilat 51					
90	827	تُفَجِّرُ فِي الْأُولَى كَتَفْتَلُ نَابِتٌ ⁸⁶ ***	‘Āṣim, Ḥamzah, Kisā’ī: تَفْجِرُ	تُفَجِّرُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
92		وَعَمَّ نَدَى كِسْفًا بِتَحْرِيكِهِ وَلَا	Nāfi‘, Ibn ‘Āmir, ‘Āṣim: كِسْفًا	كِسْفًا	Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā’ī

⁸⁶ In addition to the discussion, al-Shāṭibī’s restriction is due to the word (تُفَجِّرُ) appearing again in verse 91. However, the *qurrā’* agree upon reading it as (تُفَجِّرُ), with *tathqīl*.

Saba' 9			Hafṣ: كِسْفًا	كِسْفًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
Shu'arā' 187	828	وَفِي سَبَأٍ حَفْصٌ مَعَ الشُّعْرَاءِ قُلْ *** وَفِي الرُّومِ سَكَنٌ لَيْسَ بِالْخَلْفِ مُشْكِلًا	Hishām: كِسْفًا كِسْفًا	كِسْفًا	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
Rūm 48			Ibn Dhakwān: كِسْفًا		
93	829	وَقُلْ قَالِ الْأُولَى كَيْفَ دَارَ وَضَمَّ تَا *** عَلِمْتُ رَضَى وَالْبَيَاءُ فِي رَبِّي أَنْجَلًا ⁸⁷	Ibn 'Āmir, Ibn Kathīr: قَالَ	قُلْ	Nāfi', Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
102			Kisā'ī: عَلِمْتُ	عَلِمْتُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
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⁸⁷ In distich 829, al-Shāṭibī mentions that there is 1 word that has a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This one word is found in the following verse:

1) Verse 100: رَحْمَةً رَبِّي إِذَا لَأْمَسْتُمْ

❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 328.

Sūrat al-Kahf

Verse	Distich	Abyāt al-Shātibiyah	Read by	Opposite Reading	Read by
--	830	<p>وَسَكَّنَتْهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةً *** عَلَى أَلْفِ التَّنْوِينِ فِي عَوَجًا بَلَا</p>	Ḥaḥḥ:	وَالْبَاقُونَ لَا سَكَتٌ مُوصَلًا:	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'i
--	831	<p>وَفِي نُونٍ مِّن رَّاقٍ وَمَرْقِدِنَا وَلَا *** مِ بَلِّ رَانَ وَالْبَاقُونَ لَا سَكَتٌ مُّوصَلًا</p>	Sakt	Idrāj	
2	832	<p>وَمِن لَّدِينِهِ فِي الضَّمِّ أَسْكِنَ مُشِمَّةً *** وَمِن بَعْدِهِ كَسْرَانِ عَنْ شُعْبَةَ اعْتَلَا</p>	Shu'bah: مِن لَّدِينِهِ	وَضَمَّ وَسَكَّنَ ثُمَّ ضَمَّ لِغَيْرِهِ: مِن لَّدِينِهِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥḥ, Ḥamzah, Kisā'i
	833	<p>وَضَمَّ وَسَكَّنَ ثُمَّ ضَمَّ لِغَيْرِهِ *** وَكُلُّهُمْ فِي الْهَاءِ عَلَى أَصْلِهِ تَلَا</p>			
16	834	<p>وَقُلْ مِرْفَقًا فَتَحَّ مَعَ الْكَسْرِ عَمَّهُ ***</p>	Nāfi', Ibn 'Āmir: مِرْفَقًا	مِرْفَقًا	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i
17		<p>وَتَزَوَّرُ لِلشَّامِيِّ كَتَحْمَرُّ وَصَلَا</p>	Ibn 'Āmir: تَزَوَّرُ	تَزَوَّرُ	Nāfi', Ibn Kathīr, Abū 'Amr

		وَتَرَاوُرُ التَّخْفِيفُ فِي الرَّايِ ثَابِتٌ ***	‘Āšim, Ḥamzah, Kisā’ī: تَرَوُرُ		
18	835	وَجَرَمِيهِمْ مُلَّتْ فِي اللامِ ثَقَلًا	Nāfi‘, Ibn Kathīr: وَمَلَّتْ	وَلَمَلَّتْ	Abū ‘Amr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā’ī
19	836	بِوَرِقِكُمْ الْإِسْكَانُ فِي صَفْوِ حُلُوهِ *** وَفِيهِ عَنِ الْبَاقِيْنَ كَسْرٌ تَأَصَّلًا	Ḥamzah, Shu‘bah, Abū ‘Amr: بِوَرِقِكُمْ	وَفِيهِ عَنِ الْبَاقِيْنَ كَسْرٌ تَأَصَّلًا: بِوَرِقِكُمْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ, Kisā’ī
25		وَحَدَفَكَ لِلتَّنْوِينِ مِنْ مِائَةٍ شَفَا ***	Ḥamzah, Kisā’ī: ثَلَاثُ مِائَةٍ	ثَلَاثُ مِائَةٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
26	837	وَتُشْرِكُ خِطَابٌ وَهُوَ بِالْجَزْمِ كَمَلًا	Ibn ‘Āmir: وَلَا تُشْرِكُ	وَلَا يُشْرِكُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āšim, Ḥamzah, Kisā’ī
34 & 42	838	وَفِي ثَمْرٍ ضَمِيهِ يَفْتَحُ عَاصِمٌ *** بِجَزْفِيهِ وَالْإِسْكَانُ فِي الْمِيمِ حُصَلًا	‘Āšim: ثَمْرٌ، يَثْمِرُهُ Abū ‘Amr: ثَمْرٌ، يَثْمِرُهُ	ثَمْرٌ، يَثْمِرُهُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
36		وَدَعَّ مِيمَ خَيْرًا مِنْهُمَا حُكْمٌ ثَابِتٌ ***	Abū ‘Amr, ‘Āšim, Ḥamzah, Kisā’ī: خَيْرًا مِنْهَا	خَيْرًا مِنْهُمَا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir
38	839	وَفِي الْوَصْلِ لِكِنَّا فَمَدَّ لَهُ مُلًا	Ibn ‘Āmir: لِكِنَّا	لِكِنَّا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āšim, Ḥamzah, Kisā’ī
43		وَدَذَّرَ تَكُنْ شَافٍ وَفِي الْحَقِّ جَرٌّ ***	Ḥamzah, Kisā’ī: لَمْ يَكُنْ	لَمْ تَكُنْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
44	840	عَلَى رَفْعِهِ حَبْرٌ سَعِيدٌ تَأْوَلًا	Abū ‘Amr, Kisā’ī: الْحَقُّ	الْحَقُّ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āšim, Ḥamzah

44	841	وَعُقْبًا سَكُونُ الصَّمِّ نَصُّ فَتَى وَيَا ***	'Āṣim, Ḥamzah: عُقْبًا	عُقْبًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Kisā'ī
47		تُسَيِّرُ وَالِي فَتَحَهَا نَفْرًا مَلَا ⁸⁸	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: تُسَيِّرُ الْجِبَالَ	تُسَيِّرُ الْجِبَالَ	Nāfi', 'Āṣim, Ḥamzah, Kisā'ī
25	842	وَفِي التَّوْنِ أَنْتَ وَالْجِبَالَ يَرْفَعِيهِمْ *** وَيَوْمَ يَقُولُ التَّوْنُ حَمْرَةً فَضَلَا	Ḥamzah: تَقُولُ	يَقُولُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
59 & Shu'arā' 49	843	لِمَهْلِكِهِمْ صَمًّا وَمَهْلِكِ أَهْلِهِ *** سَيَوِي عَاصِمٍ وَالْكَسْرُ فِي اللَّامِ عَوْلًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'ī: لِمَهْلِكِهِمْ، مَهْلِكِ	لِمَهْلِكِهِمْ، مَهْلِكِ	'Āṣim
			Ḥafṣ: لِمَهْلِكِهِمْ، مَهْلِكِ	لِمَهْلِكِهِمْ، مَهْلِكِ	لِمَهْلِكِهِمْ، مَهْلِكِ
63	844	وَمَا كَسْرُ أُنْسَانِيهِ ضَمَّ لِحَفْصِهِمْ ***	Ḥafṣ: وَمَا أُنْسَانِيهِ	وَمَا أُنْسَانِيهِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
Fath 10		وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَا	Ḥafṣ: عَلَيْهِ اللَّهُ	عَلَيْهِ اللَّهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī

⁸⁸ The word may be read as [مَلَا] or as [مَلَا].

71	845	لِتُعْرِقَ فَتَنُحُ الصَّمِّ وَالكُسْرِ عَيْبَةً ***	Kisā'ī, Ḥamzah: لِيُعْرِقَ	لِتُعْرِقَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
		وَقُلْ أَهْلَهَا بِالرَّفْعِ رَأْوِيهِ فَصَلَا	Kisā'ī, Ḥamzah: أَهْلَهَا	أَهْلَهَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
74	846	وَمُدَّ وَحَقَّفَ يَاءَ رَاكِيَةً سَمَا ***	Nāfi', Ibn Kathīr, Abū 'Amr: رَاكِيَةً	رَاكِيَةً	'Āṣim, Ḥamzah, Kisā'ī
76		وَنُونٌ لَدَنِّي حَفَّ صَاحِبُهُ إِلَى	Nāfi': مِنْ لَدَنِّي	مِنْ لَدَنِّي	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
		Shu'bah: مِنْ لَدَنِّي			
77	847	وَسَكَّنَ وَأَشِيمَ ضَمَّةَ الدَّالِ صَادِقًا ***	Ibn Kathīr: لَتَحْدَثَ	لَتَحْدَثَ	Nāfi', Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
		تَحْدَثَ فَحَقَّفَ وَكَسِرَ الْحَاءَ دُمَّ حُلَا	Abū 'Amr: لَتَحْدَثَ	لَتَحْدَثَ	Ḥafṣ
81	848	وَمِنْ بَعْدُ بِالتَّخْفِيفِ يُبَدِّلُ هَهُنَا ***	Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī:	يُبَدِّلُهُمَا ، يُبَدِّلُهُ ، يُبَدِّلُنَا	Nāfi', Abū 'Amr
Tahrim 5		وَفَوْقَ وَتَحْتَ الْمُلْكِ كَافِيهِ ظَلَلَا	يُبَدِّلُهُمَا ، يُبَدِّلُهُ ، يُبَدِّلُنَا		

Qalam 32					
85	849	<p>فَاتَّبَعَ حَنَّفٌ فِي الْقَلَاةِ ذَاكِرًا *** وَحَامِيَةً بِالْمَدِّ صَحْبَتُهُ كَلَا</p>	<p>Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’i: فَاتَّبَعَ، ثُمَّ اتَّبَعَ</p>	<p>فَاتَّبَعَ، ثُمَّ اتَّبَعَ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr</p>
89					
91					
86	850	<p>وَفِي الْهَمَزِ يَاءٌ عَنْهُمْ وَصَحَابُهُمْ *** جَزَاءٌ فَنَوَّنَ وَأَنْصَبِ الرَّفْعَ وَأَقْبَلَا</p>	<p>Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’i: حَمِيَّة</p>	<p>حَمِيَّة</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ</p>
88			<p>Ḥafṣ, Ḥamzah, Kisā’i: جَزَاءٌ</p>	<p>جَزَاءٌ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah</p>
93			<p>Ḥafṣ, Ibn Kathīr, Abū ‘Amr: السُّدَيْنِ</p>	<p>السُّدَيْنِ</p>	<p>Nāfi‘, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’i</p>
94	851	<p>عَلَى حَقِّ السُّدَيْنِ سُدًّا صَحَابُ حَقِّ *** قِي الصَّمِّ مَفْتُوحٌ وَيَاسِينَ شِدَّ عَلَا</p>	<p>Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’i: سُدًّا</p>	<p>سُدًّا</p>	<p>Nāfi‘, Ibn ‘Āmir, Shu‘bah</p>
Yāsin 9			<p>Ḥafṣ, Ḥamzah, Kisā’i: سُدًّا</p>	<p>سُدًّا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah</p>

94	852	<p>وَيَأْجُوجَ مَأْجُوجَ أَهْمِزَ الْكَلِّ نَاصِرًا *** وَفِي يَفْقَهُونَ الضَّمَّ وَالْكَسْرُ شَكْلًا</p>	‘Āṣim: يَأْجُوجَ مَأْجُوجَ	يَأْجُوجَ مَأْجُوجَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā‘ī
93			Ḥamzah, Kisā‘ī: يُفْقَهُونَ	يَفْقَهُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
94	853	<p>وَحَرَّكَ بِهَا وَالْمُؤْمِنِينَ وَمُدَّهُ *** خَرَجًا شَفَا وَأَعَكِسَ فَخَرَجَ لَهُ مَلَأَ</p>	Ḥamzah, Kisā‘ī: خَرَجًا	خَرَجًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
72			Ḥamzah, Kisā‘ī: خَرَجًا	خَرَجًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
			Ibn ‘Āmir: فَخَرَجَ	فَخَرَجَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
95	854	<p>وَمَكَّنِي أَظْهَرَ دَلِيلًا وَسَكَّنُوا *** مَعَ الضَّمِّ فِي الصُّدُقَيْنِ عَنِ شُعْبَةَ الْمَلَأَ</p>	Ibn Kathīr: مَا مَكَّنِي	مَا مَكَّنِي	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
96			Shu‘bah: الصُّدُقَيْنِ	الصُّدُقَيْنِ	Nāfi‘, Ḥafṣ, Ḥamzah, Kisā‘ī
	Ibn ‘Āmir, Abū ‘Amr, Ibn Kathīr: الصُّدُقَيْنِ				

	855	كَمَا حَقَّهُ صَمَاءُ وَاهْمِرُ مُسَكَّنًا *** لَدَى رَدْمًا أَتُونِي وَقَبْلَ أَكْسِرِ الْوَلَا	Shu'bah: رَدَمَنْ تُتُونِي	رَدْمًا أَتُونِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
96	856	لِشُعْبَةَ وَالْقَانِي فَشَا صِفَ بِخُلْفِهِ *** وَلَا كَسَرَ وَأَبْدَأَ فِيهِمَا الْيَاءَ مُبَدَّلًا	Ḥamzah, Shu'bah: قَالَ أَتُونِي	وَالْغَيْرُ فِيهِمَا *** بِقَطْعِيهِمَا وَالْمَدَّ بَدَأَ وَمَوْصِلًا: قَالَ أَتُونِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
	857	وَرَدَّ قَبْلَ هَمَزِ الْوَصْلِ وَالْغَيْرُ فِيهِمَا *** بِقَطْعِيهِمَا وَالْمَدَّ بَدَأَ وَمَوْصِلًا	Shu'bah: قَالَ أَتُونِي	قَالَ أَتُونِي	
97	858	وَطَاءَ فَمَا اسْطَاعُوا لِحِمْرَةَ شَدَّدُوا ***	Ḥamzah: فَمَا اسْطَاعُوا	فَمَا اسْطَاعُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
109		وَأَنْ تَنْقَدَ التَّدْ كَيْرُ شَافٍ تَأْوَلَا	Ḥamzah, Kisā'ī: أَنْ يَنْقَدَ	أَنْ تَنْقَدَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
--	859	ثَلَاثٌ مَعِيَ دُونِي وَرَيِّ بِأَرْبَعٍ *** وَمَا قَبْلَ إِنْ شَاءَ الْمُضَافَاتُ تُجْتَلَا ⁸⁹	--	--	--

⁸⁹ In distich 859, al-Shāṭibī mentions that there are 4 words that have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 4 words are found in the following 9 verses:

- 1) Verse 22: قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 331.
- 2) Verse 38: وَلَا أَشْرَكَ بِرَبِّي أَحَدًا)

Sūrah Maryam

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
6		وَحَرَفًا يَرِثُ بِالْحِزْمِ حُلُورِضَى وَقُلْ ***	Abū ‘Amr, Kisā’ī: يَرِثُنِي وَيَرِثُ	يَرِثُنِي وَيَرِثُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
9	860	خَلَقْتُ خَلْقًا شَاعَ وَجَهَا مُجَمَّلًا	Ḥamzah, Kisā’ī: خَلَقْتَنكَ	خَلَقْتَنكَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
58		وَصَمُّ بُكِيًّا كَسْرُهُ عَنْهُمَا وَقُلْ ***	Ḥamzah, Kisā’ī: بِكِيًّا	بُكِيًّا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
–	861	عُنِيًّا صُلِيًّا مَعَ جُنِيًّا شَدًّا عَلَا ⁹⁰	Ḥaḥṣ, Ḥamzah, Kisā’ī: عِنِيًّا، صِلِيًّا، جِنِيًّا	عُنِيًّا، صُلِيًّا، جُنِيًّا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
19	862	وَهَمَزُ أَهَبَ بِأَلْيَا جَرَى حُلُوبَ بَحْرِهِ	Warsh, Abū ‘Amr, Qālūn: لِيَهَبَ	لِأَهَبَ	Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī

❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 333.

3) Verse 40: [فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي]

❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 333.

4) Verse 42: [يَلْبَسُنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا]

❖ While Nāfi‘, Ibn Kathir and Abū ‘Amr read the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 333.

5) Verses 67, 72 and 75: [مَعِيَ صَبْرًا]

❖ While Nāfi‘, Ibn Kathir, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah and Kisā’ī read the *yā’ al-iḍāfah* with *iskān*; Ḥaḥṣ reads with *fath* thereof. *Al-Budūr al-Zāhirah*: 336.

6) Verse 69: [سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا]

❖ While Nāfi‘ reads the *yā’ al-iḍāfah* with *fath*; Ibn Kathir, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 336.

7) Verse 102: [مِنْ ذُرِّيِّ أَوْلِيَآءَ]

❖ While Nāfi‘ and Abū ‘Amr read the *yā’ al-iḍāfah* with *fath*; Ibn Kathir, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 340.

⁹⁰ In addition to the discussion, while the word [عِنِيًّا] appears in verses 8 and 69; the word [جِنِيًّا] appears in verses 68 and 72; and the word [صِلِيًّا] appears in verse 70.

23		*** يُخْلِفُ وَيَسِيًّا فَتَحَهُ فَأَيْرٌ عَلَا	Ḥaḥṣ, Ḥamzah: نَسِيًّا	نَسِيًّا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Kisā'ī
24	863	وَمَنْ تَحْتَهَا أَكْسِرُ وَأَخْفِضُ الدَّهْرَ عَنْ شَدَا *** وَحَفَّ تَسَاقَطَ فَاصِلًا فَتَحُمَلَا	Nāfi', Ḥaḥṣ, Ḥamzah, Kisā'ī: مِنْ تَحْتِهَا	مِنْ تَحْتِهَا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
25			Ḥamzah: تَسَقَطَ	تَسَقَطَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Kisā'ī
	864	وَبِالضَّمِّ وَالتَّخْفِيفِ وَالْأَكْسَرِ حَفْصُهُمْ *** وَفِي رَفْعِ قَوْلِ الْحَقِّ نَضَبٌ نِدْ كَلَا	Ḥaḥṣ: تُسَقِطُ		
34			'Āṣim, Ibn 'Āmir: قَوْلِ الْحَقِّ	قَوْلِ الْحَقِّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī
36	865	وَأَخْبَرُوا *** يُخْلِفُ إِذَا مَا مُتُّ مُوفِينَ وَصَلَا	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: وَإِنَّ اللَّهَ	وَإِنَّ اللَّهَ	Nāfi', Ibn Kathīr, Abū 'Amr
67			Ibn Dhakwān: إِذَا مَا مُتُّ، أ إِذَا مَا مُتُّ	أ إِذَا مَا مُتُّ أ إِذَا مَا مُتُّ	Nāfi', Ḥaḥṣ, Ḥamzah, Kisā'ī Ibn Kathīr, Abū 'Amr, Hishām, Shu'bah,
72	866	وَنُجِّيَ حَفِيمًا رُضٌ مَقَامًا بِضَمِّهِ *** دَنَا رَغِيًّا ابْدِلَ مُدْغِمًا بَاسِطًا مُلَا	Kisā'ī: نُجِّيَ	نُجِّيَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
73			Ibn Kathīr: مَقَامًا	مَقَامًا	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī

74			Qālūn, Ibn Dhakwān: رَبِّيَا رَبِّيَا	رَبِّيَا	Warsh, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā’ī
—					
Zukhruf 81	867	وَوُلَدًا بِهَا ⁹¹ وَالزُّخْرُفِ اَضْمَمَ وَسَكَّنَ *** شِفَاءً وَفِي نُوحٍ شَفَا حَمَّةٌ وَلَا	Ḥamzah, Kisā’ī: وُلَدًا	وُلَدًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Nūḥ 21			Ibn Kathīr, Abū ‘Amr, Ḥamzah, Kisā’ī: وُلَدُهُ	وُلَدُهُ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim
90					
Shūrā 4	869	وَفِيهَا وَفِي السُّورَى يَكَادُ أَنَّى رِضَا *** وَمَا يَتَفَطَّرْنَ أَكْسِرُوا عَيْرَ أَتَقْلًا	Nāfi‘, Kisā’ī: يَكَادُ	تَكَادُ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
90					
			Abū ‘Amr, Ḥamzah, Shu‘bah, Ibn ‘Āmir: يَنْفَطِرْنَ	يَتَفَطَّرْنَ	Nāfi‘, Ibn Kathīr, Ḥafṣ, Ḥamzah, Kisā’ī
Shūrā 4	870	وَفِي النَّاءِ نُونٌ سَاكِنٌ حَجَّ فِي صَفَا *** كَمَالٍ وَفِي السُّورَى حَلَا صَفْوَهُ وَلَا	Abū ‘Amr, Shu‘bah: يَنْفَطِرْنَ	يَتَفَطَّرْنَ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī

⁹¹ The word [وَلَدًا] appears four times in *Sūrah Maryam*: verses 77, 88, 91; and in verse 92.

--	871	وَرَائِي وَاجْعَلْ لِي وَإِنِّي كِلَاهُمَا *** وَرَيِّي وَأَتَانِي مُضَافَاتِهَا ٩٢ اَلْعَلَا	--	--	--
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⁹² In distich 871, al-Shātibī mentions that there are 5 words which have *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some will read them with *fath*; others will read them with *iskān*. These 5 words are found in the following 6 verses:

- 1) Verse 5: (مِنْ وَرَائِي وَكَانَتْ امْرَأَتِي)
 - ❖ While Ibn Kathir reads the *yā' al-iḍāfah* with *fath*; Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 341.
- 2) Verse 10: (قَالَ رَبِّ اجْعَلِي آيَةً)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 341.
- 3) Verse 18: (قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 342.
- 4) Verses 30: (آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī read the *yā' al-iḍāfah* with *fath*; Ḥamzah reads with *iskān* and *hadhf* thereof during *waṣl*. *Al-Budūr al-Zāhirah*: 343.
- 5) Verse 45: (يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 344.
- 6) Verses 47: (سَأَسْتَغْفِرُكَ رَبِّي * إِنَّهُ)
 - ❖ Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 344.

Sūrah Ṭāhā

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by			
10	Qaṣaṣ 29	871	Ḥamzah: لِأَهْلِيهِ أَمْكُنُوا	لِأَهْلِيهِ أَمْكُنُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī			
12						Ibn Kathīr, Abū 'Amr: أَنِي أَنَا	إِنِّي أَنَا	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
12						872	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: طَوَى	طَوَى
Nāzi'āt 16	وَلَوْنٌ بِهَا وَالتَّارِعَاتِ طَوَى ذَكَ ***							
13		Ḥamzah: وَأَنَا اخْتَرْنَاكَ	وَأَنَا اخْتَرْتُكَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī				
31	873	وَأَنَا وَسَامٍ قَطْعٌ أَشَدُّ وَضَمٌّ فِي ابِ *** سَيِّدَا غَيْرِهِ وَأَضْمٌ وَأَشْرِكُهُ كَلْكَلًا	Ibn 'Āmir: أَخِي * أَشَدُّ بِهِ أَشَدُّ بِهِ	وَضَمٌّ فِي ابْتِدَا غَيْرِهِ: أَخِي * أَشَدُّ بِهِ أَشَدُّ بِهِ	Nāfi', 'Āṣim, Ḥamzah, Kisā'ī			
32				Ibn 'Āmir: وَأَشْرِكُهُ	وَأَشْرِكُهُ	Ibn Kathīr, Abū 'Amr		
53			874	مَعَ الرَّخْرِفِ أَفْضُرُ بَعْدَ فَتْحِ وَسَاكِينِ ***	'Āṣim, Ḥamzah, Kisā'ī: مَهْدًا	مِهَادًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir	
Zukhruf 10								

58		مِهَادًا تَوَىٰ وَاضْمُمٌ سَيِّئٌ فِي نَدِ كَلَا	Ḥamzah, ‘Āšim, Ibn ‘Āmir: سَوِيٌّ	وَيَكْسِرُ بِأَقْبِهِمْ: سَوِيٌّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Kisā‘ī
Qiyāmah 36	875	وَيَكْسِرُ بِأَقْبِهِمْ وَفِيهِ وَفِي سُدَىٰ *** مُمَالٌ وَقُوفٌ فِي الْأَصُولِ تَأَصَّلًا	Warsh, Abū ‘Amr: سَيِّئٌ، سُدَىٰ	سَوِيٌّ، سُدَىٰ	Qālūn, Ibn Kathīr
			Shu‘bah, Ḥamzah: سَوِيٌّ، سُدَىٰ		
			Kisā‘ī: سَيِّئٌ، سُدَىٰ		
61	876	فَيَسْحَتَكُمُ صَمٌّ وَكَسْرٌ صَحَابُهُمْ *** وَتَخْفِيفٌ قَالُوا إِنَّ عَالِمُهُ دَلَا	Ḥafṣ, Ḥamzah, Kisā‘ī: فَيَسْحَتَكُمُ	فَيَسْحَتَكُمُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
Ḥafṣ: قَالُوا إِنَّ هُدَانَ			قَالُوا إِنَّ هُدَانَ		
63				877	Ibn Kathīr: قَالُوا إِنَّ هُدَانَ
64	Abū ‘Amr: قَالُوا إِنَّ هُدَيْنَ	Abū ‘Amr: قَالَ جَمْعُوا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā‘ī		
69	878	وَقُلْ سَلْجَرٍ سَحْرٍ شَفَا وَتَلَقَّفَ أَرْ	Ḥamzah, Kisā‘ī: سَحْرٍ	سَلْجَرٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim

⁹³ In addition to the discussion, al-Ṣafāqūsī mentions that there is *ittifāq bayna al-maṣāḥif* [agreement between the *maṣāḥif*] that the *rasm* [orthography] of the word is (قالوا ان هذان). *Ghyath al-Nafā‘* 393. The word (هذان) is the dual form of the word (هَذَا) and is written according to the dialect of the tribe of Banū al-Ḥārith ibn Ka‘b. According to this particular dialect, the dual form of the word is always (هذان), whether it is in the state of *raf*, *naṣb* or *jarr*. Therefore, its orthography will accommodate all the variant readings of the phrase (قالوا ان هذان). As for the reading of Abū ‘Amr, he reads the phrase as (قَالُوا إِنَّ هُدَيْنَ) which contradicts *rasm* but agrees with grammar since the word (هُدَيْنَ) is the dual form of the word (هُذُو) which in this case is *manṣūb*.

69		*** فَعِ الْجَزْمَ مَعَ أَنْتِي يُحْيِلُ مُقْبِلًا	Ibn Dhakwān: تَلَقَّفَ	تَلَقَّفَ	Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, Shu'bah, Ḥamzah, Kisā'i
				تَلَقَّفَ	Ḥafṣ
66			Ibn Dhakwān: يُحْيِلُ	يُحْيِلُ	Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, 'Āṣim, Ḥamzah, Kisā'i
80–81	879	*** وَأَنْحَيْتُكُمْ وَأَعَدْتُكُمْ مَا رَزَقْتُكُمْ شَفَا لَا تَخَفُ بِالْقَصْرِ وَالْجَزْمِ فُصْلًا	Ḥamzah, Kisā'i: أَنْحَيْتُكُمْ ، وَوَاعَدْتُكُمْ ، مَا رَزَقْتُكُمْ	أَنْحَيْتُكُمْ ، وَوَاعَدْتُكُمْ ، مَا رَزَقْتُكُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
77			Ḥamzah: لَا تَخَفُ	لَا تَخَافُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'i
81	880	*** وَحَا فَيَجِلَّ الصَّمُّ فِي كُسْرِهِ رِضًا وَفِي لَامٍ يُجِلُّ عَنْهُ وَإِذَا مُحَلَّلًا	Kisā'i: فَيَجِلُّ ، مَنْ يُجِلُّ	فَيَجِلُّ ، مَنْ يُجِلُّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
87	881	*** وَفِي مُلْكِنَا صَمٌّ شَفَا وَأَفْتَحُوا أُولِي نَهْيٍ وَحَمَلْنَا صَمًّا وَأكْسِرُ مُتَقَلًّا	Ḥamzah, Kisā'i: بِمُلْكِنَا	بِمُلْكِنَا	Nāfi', 'Āṣim
				بِمُلْكِنَا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir

			Ibn ‘Āmir, Ḥafṣ, Nāfi‘, Ibn Kathīr: حَمَلْنَا	حَمَلْنَا	Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā‘ī
96	882	كَمَا عِنْدَ حَرَمِيٍّ وَحَاطَبَ يَبْصُرُوا ***	Ḥamzah, Kisā‘ī: لَمْ تَبْصُرُوا	لَمْ يَبْصُرُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
97		شَدًّا وَيَكْسِرِ اللَّامُ تُخْلِفُهُ حَلَا	Abū ‘Amr, Ibn Kathīr: لَنْ تُخْلِفَهُ	لَنْ تُخْلِفَهُ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
102	883	دَرَاكِ وَمَعَ يَاءٍ يَنْفُخُ صَمَّهُ *** وَفِي صَمِّهِ افْتَحَ عَنْ سَيِّوَى وَلَدِ الْعَلَا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī: يُنْفِخُ	وَفِي صَمِّهِ افْتَحَ عَنْ سَيِّوَى وَلَدِ الْعَلَا: نَنْفُخُ	Abū ‘Amr
112	884	وَبِالْقَصْرِ لِلْمَجِّي وَأَجْزِمُ فَلَا يَجْفُ ***	Ibn Kathīr: فَلَا يَجْفُ	فَلَا يَجْفُ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
119		وَأَنَّكَ لَا فِي كَسْرِهِ صَفْوَةَ الْعَلَا	Shu‘bah, Nāfi‘: وَأَنَّكَ	وَأَنَّكَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā‘ī
130	885	وَبِالضَّمِّ تُرْضَى صِفٌ رِضًا يَأْتِيهِمْ مُؤَنَّ ***	Shu‘bah: تُرْضَى	تُرْضَى	Qālūn, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ
133		نَتْ عَنْ أُوْلِي حِفْظِ لَعَلِّي أَخِي حُلَا	Kisā‘ī: تُرْضَى	تُرْضَى	Warsh, Abū ‘Amr
			Ḥafṣ, Qālūn, Dūrī: لَمْ تَأْتِيهِمْ	لَمْ يَأْتِيهِمْ	Ibn Kathīr, Ibn ‘Āmir, Shu‘bah,

			Warsh, Süsi: لَمْ تَأْتِيهِمْ		Ḥamzah, Kisāʾī
--	886	وَذِكْرِي مَعًا إِنِّي مَعًا لِي مَعًا حَشْرٌ *** تَنِي عَيْنِ نَفْسِي إِنِّي رَأْسِي الْحَجَلَا ⁹⁴	--	--	--

⁹⁴ In distich 886, al-Shāṭibī mentions that there are 11 words which have *yāʾ al-iqāfah* in this *sūrah*. However, the *qurrāʾ* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 11 words are found in the following 13 verses:

- 1) Verse 10: **إِنِّي أَنَسْتُ نَارًا!**
 - ❖ While Nāfiʿ, Ibn Kathir and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 348.
- 2) Verse 10: **أَلَمْ يَأْتِيكُمْ مِنْهَا يَاقِين!**
 - ❖ Nāfiʿ, Ibn Kathir, Abū ʿAmr and Ibn ʿĀmir read the *yāʾ al-iqāfah* with *fath*; ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 348.
- 3) Verse 12: **إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ!**
 - ❖ While Nāfiʿ, Ibn Kathir and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 348.
- 4) Verses 14: **إِنِّي أَنَا اللَّهُ!**
 - ❖ While Nāfiʿ, Ibn Kathir and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 349.
- 5) Verses 14: **وَأَقِمِ الصَّلَاةَ لِذِكْرِي * إِنَّ السَّاعَةَ**
 - ❖ While Nāfiʿ and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn Kathir, Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 349.
- 6) Verses 18: **وَلِي فِيهَا مَارَبٌ أُخْرَى!**
 - ❖ While Qālūn, Ibn Kathir, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah and Kisāʾī read the *yāʾ al-iqāfah* with *fath*; Warsh and Ḥafṣ read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 349.
- 7) Verses 26: **وَيَسِّرْ لِي أَمْرِي!**
 - ❖ While Nāfiʿ and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn Kathir, Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 349.
- 8) Verse 30: **هُرُونَ أَحْي * اشدُّ بِهِ أُرْي!**
 - ❖ While Nāfiʿ, Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read the *yāʾ al-iqāfah* with *iskān*; Ibn Kathir and Abū ʿAmr read with *fath* thereof. *Al-Budūr al-Zāhirah*: 349.
- 9) Verses 39: **وَلِتَضَمَّ عَلَى عَيْنِي * إِذْ تَمَشِي!**
 - ❖ While Nāfiʿ and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn Kathir, Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 350.
- 10) Verses 41: **وَأَصْطَلَعْتَكَ لِنَفْسِي * اذْهَب!**
 - ❖ While Nāfiʿ, Ibn Kathir and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 350.
- 11) Verses 42: **وَلَا تَنِيَّ فِي ذِكْرِي * اذْهَبَا إِلَى فِرْعَوْنَ!**
 - ❖ While Nāfiʿ, Ibn Kathir and Abū ʿAmr read the *yāʾ al-iqāfah* with *fath*; Ibn ʿĀmir, ʿĀṣim, Ḥamzah and Kisāʾī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 350.
- 12) Verses 94: **لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي * إِنِّي خَشِيتُ!**

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- ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 355.
- 13) Verses 125: [رَبِّ لِيْمَ حَشْرَتِيْ اَعْمٰى]
- ❖ While Nāfi' and Ibn Kathir and read the *yā' al-iḍāfah* with *fath*; Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 357.

Sūrat al-Ambiyā'

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
4		وَقُلْ قَالَ عَنْ شَهِيدٍ وَأَخْرَجَهَا عَلَا	Ḥaḥḥ, Ḥamzah, Kisā'ī: قَالَ رَبِّي	قُلْ رَبِّي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
112	887	*** وَقُلْ أَوْلَمَ لَا وَوَدَارِيهِ وَصَلَا	Ḥaḥḥ: قَالَ رَبِّ أَحْكُمُ	قُلْ رَبِّ أَحْكُمُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
30			Ibn Kathīr: أَلَمْ يَرَى الَّذِينَ	أَوْلَمَ يَرَى الَّذِينَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
45	888	وَتَسْمِعُ فَتُحِ الصَّمَّ وَالْكَسْرَ عَيْبَةً *** سِوَى الْيُحْصِي وَالصَّمَّ بِالرَّفْعِ وَكَلَا	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: وَلَا يَسْمَعُ الصَّمُّ	سِوَى الْيُحْصِي: وَلَا تَسْمِعُ الصَّمُّ	Ibn 'Āmir
Naml 80	889	وَقَالَ بِهِ فِي التَّمَلِّ وَالرُّومِ دَارِمٌ	Ibn Kathīr: وَلَا تَسْمِعُ الصَّمُّ	وَلَا يَسْمَعُ الصَّمُّ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Rūm 52		***			
47		وَمِثْقَالٍ مَعَ لُقْمَانَ بِالرَّفْعِ أَكْمَلَا	Nāfi': مِثْقَالٍ حَبَّةٍ	مِثْقَالٍ حَبَّةٍ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Luqmān 16					
58		جُدَادًا بِكْسْرِ الصَّمِّ رَاوٍ وَنُونُهُ	Kisā'ī: جِدَادًا	جِدَادًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
	890	*** لِيُحْصِيَكُمْ صَاقٍ وَأَنْتَ عَنْ كِمَلَا	Shu'bah: لِيُحْصِيَكُمْ	لِيُحْصِيَكُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī
80		Ḥaḥḥ, Ibn 'Āmir: لِيُحْصِيَكُمْ			

95	891	وَسَكَّنَ بَيْنَ الْكَسْرِ وَالْقَصْرِ صُحْبَةً ***	Shu'bah, Ḥamzah, Kisā'ī: وَجْرَمٌ	وَحَرَامٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ
88		وَجْرَمٌ وَنُجِي أَحْذِفُ وَتَقَلُّ كَذِي صِلَا	Ibn 'Āmir, Shu'bah: نُجِي الْمُؤْمِنِينَ	نُجِي الْمُؤْمِنِينَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥafṣ, Ḥamzah, Kisā'ī
104	892	وَلِلْكَتَبِ اِجْمَعِ عَنْ شَدَا وَمُضَافَهَا ***	Ḥafṣ, Ḥamzah, Kisā'ī: الْكَتَبِ	الْكَتَبِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
--		مَعِيَ مَسْنِي إِي عِبَادِي مُجْتَلَا ⁹⁵	--	--	--

⁹⁵ In distich 892, al-Shāṭibī mentions that there are 4 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 4 words are found in the following 4 verses:

- 1) Verse 24: [هَذَا ذِكْرٌ مِّنْ مَّعِي]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'ī read the *yā' al-iḍāfah* with *iskān*; Ḥafṣ reads with *fath* thereof. *Al-Budūr al-Zāhirah*: 360.
- 2) Verse 29: [وَمَنْ يَقُلْ مِنْهُمْ إِي إِلَهًا]
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 361.
- 3) Verse 83: [مَسْنِي الضُّرِّ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī read the *yā' al-iḍāfah* with *fath*; Ḥamzah reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 360.
- 4) Verses 105: [عِبَادِي الصَّالِحُونَ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī read the *yā' al-iḍāfah* with *fath*; Ḥamzah reads with *iskān* thereof during *waṣl*. *Al-Budūr al-Zāhirah*: 368.

Sūrat al-Ḥajj

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by	
2	893	<p>سُكَارَى مَعَا سَكْرَى شَفَا وَمُحَرَّكَ *** لَيَقْطَع بِكَسْرِ اللَّامِ كَمَّ حَيْدُهُ حَلَا</p>	Ḥamzah, Kisāʾī: سَكْرَى، بِسَكْرَى	سُكَارَى، بِسَكْرَى	Qālūn, Ibn Kathīr, Ibn ʿĀmir, ʿĀṣim	
				سُكَارَى، بِسَكْرَى	Warsh	
				سُكَارَى، بِسَكْرَى	Abū ʿAmr	
15			Ibn ʿĀmir, Warsh, Abū ʿAmr: ثُمَّ لَيَقْطَع	ثُمَّ لَيَقْطَع	Qālūn, Ibn Kathīr, ʿĀṣim, Ḥamzah, Kisāʾī	
29	894	<p>لَيُؤْفُوا ابْنَ ذَكْوَانٍ لَيِطَوَّفُوا لَهُ *** لَيَقْضُوا سِوَى بَرِيهِمْ نَفَرًا جَلَا</p>	Ibn Dhakwān: وَلَيُؤْفُوا، وَلَيِطَوَّفُوا	وَلَيُؤْفُوا، وَلَيِطَوَّفُوا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Hishām, Ḥafṣ, Ḥamzah, Kisāʾī	
				وَلَيُؤْفُوا، وَلَيِطَوَّفُوا	Shuʿbah	
39			Qunbul, Abū ʿAmr, Ibn ʿĀmir, Warsh: ثُمَّ لَيَقْضُوا	ثُمَّ لَيَقْضُوا	Qālūn, Bazzī, ʿĀṣim, Ḥamzah, Kisāʾī	
23	Fāṭir 33	895	ʿĀṣim, Nāfiʿ: وَلَوْلُوا	وَلَوْلُوا	Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Ḥamzah, Kisāʾī	
25				Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah, Kisāʾī: سَوَاءً	وَرَفَعَ سَوَاءً غَيْرَ حَفِصٍ تَنَحَّلَا: سَوَاءً	Ḥafṣ

21			Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah: سَوَاءٌ	وَعَبَّرَ صِحَابٍ فِي الشَّرِيعَةِ: سَوَاءً	Ḥamzah, Kisā'ī, Ḥafṣ
92	896	وَعَبَّرَ صِحَابٍ فِي الشَّرِيعَةِ ثُمَّ وَدَّ *** سُوفُوا فَحَرَكُهُ لِشُعْبَةَ أَتَقَلَّا	Shu'bah: وَلِیُوفُوا	وَلِیُوفُوا	Nāfi', Ibn Kathīr, Abū 'Amr, Hishām, Ḥafṣ, Ḥamzah, Kisā'ī
				وَلِیُوفُوا	Ibn Dhakwān
31			Nāfi': فَتَخَطَفُهُ	فَتَخَطَفُهُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
31	897	فَتَخَطَفُهُ عَنِ نَافِعٍ مِثْلُهُ وَقُلَّ *** مَعًا مَنَسَكًا بِالْكَسْرِ فِي السَّيْنِ شُلْشَلًا	Ḥamzah, Kisā'ī: مَنَسِكًا	مَنَسِكًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
67					
38			Ibn Kathīr, Abū 'Amr: يُدْفَعُ	يُدْفَعُ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
39	898	يُدْفَعُ حَقٌّ بَيْنَ فَتْحِيهِ سَاكِنٌ *** يُدْفَعُ وَالْمَضْمُومُ فِي أُذُنٍ اِعْتَلَا	Nāfi', 'Āṣim, Abū 'Amr: أُذُنٌ	أُذُنٌ	Ibn Kathīr, Ibn 'Āmir, Ḥamzah, Kisā'ī
39			Ibn 'Āmir, Nāfi', Ḥafṣ: يُقْتَلُونَ	يُقْتَلُونَ	Ibn Kathīr, Abū 'Amr, Shu'bah, Ḥamzah, Kisā'ī
40	899	نَعَمْ حَفِظُوا وَالْفَتْحُ فِي تَا يَقَاتِلُونَ *** نَ عَمَّ عَلَاهُ هُدِمَتْ حَفَّ إِذْ دَلَا	Nāfi', Ibn Kathīr: لَهْدِمَتْ	لَهْدِمَتْ	Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī

45		وَبَصْرِيْ اَهْلَكُنَا بِتَاءٍ وَصَمَّهَا	Abū 'Amr: أَهْلَكْتُهَا	أَهْلَكُنْهَا	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
47	900	*** يَعُدُّونَ فِيهِ الْعَيْبُ سَائِعٌ دُخْلًا	Ḥamzah, Kisā'ī, Ibn Kathīr: يَعُدُّونَ	تَعُدُّونَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim
	901	وَفِي سَبَابِ حَرْفَانِ مَعَهَا مُعْجَزِيْ *** سَنَ حَقٌّ يَلَا مَدَّ وَفِي الْحَيْمِ نَقْلًا	Ibn Kathīr, Abū 'Amr: مُعْجَزِيْنَ	مُعْجَزِيْنَ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
	902	وَالأَوَّلُ مَعَ لُقْمَانَ يَدْعُونَ غَلْبُوا *** سَوَى شُعْبَةَ وَالْيَاءِ بَيْتِي جَمَلًا ⁹⁶	Abū 'Amr, Ḥafṣ, Ḥamzah, Kisā'ī: يَدْعُونَ	سَوَى شُعْبَةَ: تَدْعُونَ	Nāfi', Ibn Kathīr, Ibn 'Āmir, Shu'bah
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⁹⁶ In distich 902, al-Shāṭibī mentions that there is 1 word which has a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

1) Verse 26: **بَيْتِي لِلظَّالِمِيْنَ**

❖ While Nāfi', Hishām and Ḥafṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, Shu'bah, Ḥamzah and Kisā'ī reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 372.

Sūrat al-Mu‘minūn

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
8	Ma‘ārij 32	<p>أَمَانَتِهِمْ وَحَدَّ وَفِي سَالَ دَارِيَا ***</p> <p>صَلَاتِهِمْ شَافٍ وَعَظْمًا كَذِي صَلَا</p>	Ibn Kathīr: لَأَمَانَتِهِمْ	لَأَمَانَتِهِمْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
9			Ḥamzah, Kisā’ī: صَلَاتِهِمْ	صَلَوْتِهِمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
14			Ibn ‘Āmir, Shu‘bah: عَظْمًا، الْعَظْمَ	عِظْمًا، الْعِظْمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī
20	904	<p>مَعَ الْعَظْمِ وَأَضْمُمُ وَأَكْسِرِ الصَّمَّ حَقَّهُ ***</p> <p>بِتَنْبُتٍ وَالْمَمْتُوحِ سَيْنَاءَ دَلَّلَا</p>	Abū ‘Amr, Ibn Kathīr: تُنْبِتُ	تَنْبُتُ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
			Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: سَيْنَاءَ	سَيْنَاءَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
29	905	<p>وَصَمٌّ وَقَنْعٌ مَنَزَلًا غَيْرِ شُعْبَةَ⁹⁷ ***</p> <p>وَتَوْنٌ تَثْرًا حَقَّهُ وَأَكْسِرِ الْوَلَا</p>	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī: مُنَزَّلًا	غَيْرِ شُعْبَةَ: مَنَزَّلًا	Shu‘bah
44			Ibn Kathīr, Abū ‘Amr: تَثْرًا	تَثْرًا	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī

⁹⁷ The word may be read as غَيْرًا or as تَثْرًا.

52	906	وَأَنَّ تَوَى وَالتَّوَى حَفَّفَ كَفَى وَتَهَى *** سَجُرُونَ بِضَمِّ وَكَسْرٍ الضَّمَّ أَجْمَلًا	‘Āšim, Ḥamzah, Kisā’ī: وَأِنَّ هُدِيَهْ	وَأَنَّ هُدِيَهْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
64			Nāfi‘: تَهَجِرُونَ	وَأَنَّ هُدِيَهْ	Ibn ‘Āmir
87 & 89	907	وَفِي لَامٍ لِلَّهِ الْأَخِيرِينَ حَدَفَهَا *** وَفِي الْهَاءِ رَفْعُ الْحَجَرِ عَنْ وِلْدِ الْعَلَا	Abū ‘Amr: سَيَقُولُونَ اللَّهُ	سَيَقُولُونَ لِلَّهِ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āšim, Ḥamzah, Kisā’ī
92	908	وَعَالِمٌ حَفْضُ الرَّفْعِ عَنْ نَفْرِ وَقَدْ *** حُ شِفَوْتَنَا وَأَمْدُدُ وَحَرَكَهُ سُشْلَا	Ḥafṣ, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir: عَلِمَ الْعَيْبِ	عَلِمَ الْعَيْبِ	Nāfi‘, Shu‘bah, Ḥamzah, Kisā’ī
106			Ḥamzah, Kisā’ī: شَقَوْتَنَا	شَقَوْتَنَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
106	909	وَكَسْرُكَ سُخْرِيًّا بِهَا وَبِصَادِهَا *** عَلَى صَمِّهِ أَعْطَى شَفَاءً وَأَكْمَلًا	Nāfi‘, Ḥamzah, Kisā’ī: سِخْرِيًّا	سُخْرِيًّا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
63			Ḥamzah, Kisā’ī: إِنَّهُمْ هُمْ	أَنَّهَمْ هُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
111	910	وَفِي أَنَّهُمْ كَسْرٌ سَرِيْفٌ وَتَرْجَعُونَ *** نَ فِي الضَّمِّ فَتَحٌ وَكَسْرٍ الْجِيمِ وَأَكْمَلًا	Ḥamzah, Kisā’ī: تَرْجَعُونَ	تَرْجَعُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āšim
115					

112	911	وَفِي قَالِ كَمَّ قُلُّ دُونَ شَلِّ	Ibn Kathīr, Ḥamzah, Kisā'ī: قُلُّ كَمَّ	قَلَّ كَمَّ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim
114		وَبَعْدَهُ *** شَفَا وَبِهَا يَاءٌ لَعَلِّي عُلَّلا ⁹⁸	Ḥamzah, Kisā'ī: قُلُّ إِنَّ	قَلَّ إِنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
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⁹⁸ In distich 911, al-Shāṭibī mentions that there is 1 word which has a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fathḥ*; others read it with *iskān*. This 1 word is found in the following verse:

➤ Verse 100: لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا

- ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, read the *yā' al-iḍāfah* with *fathḥ*; 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān*. *Al-Budūr al-Zāhirah*: 385.

Sūrat al-Nūr

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
1		وَحَقٌّ وَقَرَضْنَا تَقِيلاً وَرَأْفَةٌ ***	Ibn Kathīr, Abū ‘Amr: وَقَرَضْنَا	وَقَرَضْنَا	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
2	912	يَحْرِكُهُ الْمَيِّ وَأَرْبَعٌ أَوَّلًا ⁹⁹	Ibn Kathīr: رَأْفَةٌ	رَأْفَةٌ	Nāfi‘, Dūrī, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
				رَأْفَةٌ	Sūsī, Ḥamzah
6		صَحَابٌ وَعَبْرُ الْحَفْصِ خَامِسَةُ الْأَخِيَدِ ***	Ḥafṣ, Ḥamzah, Kisā’ī: أَرْبَعٌ شَهَدَتْ	أَرْبَعٌ شَهَدَتْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
9	913	رُ ¹⁰⁰ أَنْ عَضِبَ التَّخْفِيفُ وَالْكَسْرُ أَدْخِلَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī: وَالْخَامِسَةَ	وَعَبْرُ الْحَفْصِ: وَالْخَامِسَةَ	Ḥafṣ
			Nāfi‘: أَنْ عَضِبَ	أَنْ عَضِبَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
24		وَيَرْفَعُ بَعْدَ الْجَرِّ يَشْهَدُ شَائِعٌ ***	Ḥamzah, Kisā’ī: يَشْهَدُ	تَشْهَدُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
31	914	وَعَبْرُ أُولِي يَالْتَصِبِ صَاحِبِهِ كَلَا	Shu‘bah, Ibn ‘Āmir: عَبْرُ أُولِي	عَبْرُ أُولِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī

⁹⁹ In addition to the discussion, al-Shāṭibī’s restriction is due to the phrase appearing again in verse 8. However, all the *qurrā’* agree upon reading it as [أَرْبَعٌ شَهَدَتْ] with *naṣb* of the *ʿayn*.

¹⁰⁰ In addition to the discussion, al-Shāṭibī’s restriction is due to the phrase appearing prior to it in verse 7. However, all the *qurrā’* agree upon reading it as [وَالْخَامِسَةَ] with *rafʿ* of the *tā’*.

35	915	وَدَّرِيَّ اَكْسِرَ صَمَّهُ حُجَّةً رِضًا ***	Abū ‘Amr, Kisā’ī: دِرِّيَّ	دُرِّيَّ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥaḥḥ
35		وَفِي مَدِّهِ وَالْهَمَزِ صُحْبَتُهُ حَلَا	Shu‘bah, Ḥamzah: دُرِّيَّ		
36	916	يُسِّحُ فَتَنَحِ الْبَا كَدَا صِفٌ وَيُوقَدُ الْـ ***	Ibn ‘Āmir, Shu‘bah: يُسِّحُ	يُسِّحُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥaḥḥ, Ḥamzah, Kisā’ī
35		مُؤَنَّثٌ صِفٌ شَرَعًا وَحَقٌّ تَفَعَّلَا	Shu‘bah, Ḥamzah, Kisā’ī: تُوقَدُ	يُوقَدُ	Nāfi‘, Ibn ‘Āmir, Ḥaḥḥ
			Ibn Kathīr, Abū ‘Amr: تُوقَدُ		
40	917	وَمَا نَوَّنَ الْبَرِّيَّ سَحَابٌ وَرَفَعَهُمْ *** لَدَى ظُلُمَاتٍ جَرَّ دَارٍ وَأَوْصَلَا	Bazzī: سَحَابٌ	سَحَابٌ	Nāfi‘, Qunbul, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
			Ibn Kathīr: ظُلُمَاتٍ	ظُلُمَاتٍ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
55	918	كَمَا اسْتُخْلِفَ اَضْمُمُهُ مَعَ الْكَسْرِ صَادِقًا *** وَفِي يُبْدِلَنَّ الْخِيفُ صَاحِبُهُ دَلَا	Shu‘bah: كَمَا اسْتُخْلِفَ	كَمَا اسْتُخْلِفَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥḥ, Ḥamzah, Kisā’ī
			Shu‘bah, Ibn Kathīr: وَلْيُبْدِلَتْهُمْ	وَلْيُبْدِلَتْهُمْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥḥ, Ḥamzah, Kisā’ī
58	919	وَتَانِي ثَلَاثَ اَرْفَعُ سِوَى صُحْبَةٍ وَقِفُ *** وَلَا وَقِفَ قَبْلَ التَّصْبِ إِنْ قُلْتَ أُبْدِلَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥḥ: ثَلَاثُ	وَتَانِي ثَلَاثَ اَرْفَعُ سِوَى صُحْبَةٍ: ثَلَاثُ	Shu‘bah, Ḥamzah, Kisā’ī

Sūrat al-Furqān

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
8	920	<p>وَيَأْكُلُ مِنْهَا الثُّورُنُ سَاعَ وَجَزْمَنَا *** وَيَجْعَلُ بَرْفِجَ دَلَّ صَافِيهِ كَمَلَا</p>	<p>Ḥamzah, Kisāʾī: تَأْكُلُ</p>	يَأْكُلُ	Qālūn, Ibn Kathīr, Dūrī, Ibn ‘Āmir, ‘Āṣim
10			<p>Ibn Kathīr, Shu‘bah, Ibn ‘Āmir: وَيَجْعَلُ لَكَ</p>	يَأْكُلُ	Warsh, Sūsī
17	921	<p>وَنَحْشُرُ يَا دَارِ عَلَا فَيَقُولُ نُو *** نُ سَامٍ وَخَاطِبُ تَسْتَطِيعُونَ عَمَلَا</p>	<p>Ibn Kathīr, Ḥafṣ: يَحْشُرُهُمْ</p>	نَحْشُرُهُمْ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisāʾī
19			<p>Ibn ‘Āmir: فَنَقُولُ</p>	فَيَقُولُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisāʾī
25	922	<p>وَنُزِّلَ زِدَةُ الثُّورِ وَارْفَعُ وَخَفَّ وَالْ *** مَلَائِكَةُ الْمَرْفُوعِ يُنْصَبُ دُخْلًا¹⁰¹</p>	<p>Ibn Kathīr: وَنُزِّلَ الْمَلَائِكَةَ</p>	وَنُزِّلَ الْمَلَائِكَةَ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisāʾī

¹⁰¹ In addition to the discussion, al-Ṣafāqūsī mentions that the *rasm* [orthography] of the word (نُزِّلَ) was actually recorded as (نُنزِّلَ), with an additional *nūn* – which transformed the word from being in a past tense, passive state, to being in a present/future tense, active state – in the *muṣḥaf* [codice] that was dispatched to Makkah. As for the remaining *maṣāḥif* [codices] that were dispatched to their geographical locations, the word was recorded as (نُزِّلَ), thus the remaining *qurrāʾ*, Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisāʾī do not differ in their reading of the word. *Ghayth al-Nafaʾ*: 429.

25	923	<p>تَشَقَّقُ خَفَّ الشَّيْنِ مَعَ قَافٍ عَالِبٍ *** وَيَأْمُرُ شَافٍ وَاجْمَعُوا سُرْجًا وَلَا</p>	Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī: تَشَقَّقُ	تَشَقَّقُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir
Qaf 44			Ḥamzah, Kisā’ī: يَأْمُرُنَا	تَأْمُرُنَا	Qālūn, Ibn Kathīr, Dūrī, Ibn ‘Āmir, ‘Āṣim
60				تَأْمُرُنَا	Warsh, Sūsī
61			Ḥamzah, Kisā’ī: سُرْجًا	سِرَاجًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
67	924	<p>وَلَمْ يَفْتَرُوا اضْمُمْ عَمَّ وَالْكَسْرَ ضَمَّ ثِي *** يُضَاعَفُ وَيَخْلُدُ رَفْعُ جَزْمِ كَذِي صِلَا</p>	Nāfi‘, Ibn ‘Āmir: وَلَمْ يَفْتَرُوا	وَلَمْ يَفْتَرُوا	Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
69			Ibn ‘Āmir: يُضَعَّفُ، وَيَخْلُدُ	يُضَعَّفُ، وَيَخْلُدُ	Nāfi‘, Abū ‘Amr, Ḥafṣ, Ḥamzah, Kisā’ī
			Shu‘bah: يُضَعَّفُ، وَيَخْلُدُ	يُضَعَّفُ، وَيَخْلُدُ	Ibn Kathīr
74	925	<p>وَوَحْدَ ذُرِّيَاتِنَا حِفْظُ صُحْبِيَّةٍ *** وَيَلْقَوْنَ فَاضْمُهُ وَحَرَكَ مُثَقَّلًا</p>	Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā’ī: ذُرِّيَّتِنَا	ذُرِّيَّتِنَا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ
75			Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ: وَيَلْقَوْنَ	سوى صُحْبِيَّةٍ: وَيَلْقَوْنَ	Shu‘bah, Ḥamzah, Kisā’ī

--	926	سَوَى صُحْبَةٍ وَالْبَيَاءِ قَوْمِي وَلَيْتَنِي *** وَكَمْ لَوْ وَلَيْتِ ثُورٌ الْقَلْبِ أَنْصَلًا ¹⁰²	--	--	--
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¹⁰² In distich 926, al-Shāṭibī mentions that there are 2 words which have a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 2 words are found in the following 2 verses:

- 1) Verse 27: [يَسْلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا]
 - ❖ While Nāfi', Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read the *yā'* *al-iḍāfah* with *iskān*; Abū 'Amr reads with *fath* thereof. *Al-Budūr al-Zāhirah*: 400.
- 2) Verse 30: [إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا]
 - ❖ While Nāfi', Bazzi and Abū 'Amr read the *yā'* *al-iḍāfah* with *fath*; Qunbul, Ibn 'Āmir 'Āṣim, Ḥamzah and Kisā'ī reads with *iskān*. *Al-Budūr al-Zāhirah*: 400.

Sūrat al-Shu‘arā’

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
56	927	<p>وَفِي حَادِرُونَ الْمُدَّ مَا نَلَّ قَارِهِيه *** سَنَ ذَاعَ وَخَلَقُ اضْمُم وَحَرَكَ بِهِ الْعَلَا</p>	Ibn Dhakwān, ‘Āṣim, Ḥamzah, Kisā’ī: حَادِرُونَ	حَادِرُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Hishām
149			Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: فَرِهَيْنَ	فَرِهَيْنَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
137			Nāfi‘, Ibn ‘Āmir, Ḥamzah, ‘Āṣim: خَلُقُ	خَلُقُ	Ibn Kathīr, Abū ‘Amr, Kisā’ī
176	928	<p>كَمَا فِي نَدِ وَالْأَيْكَةِ اللَّامُ سَاكِنٌ *** مَعَ الهمزِ وَاحْفِظْهُ وَفِي صَادَ غَيِّظَلَا</p>	‘Āṣim, Ḥamzah, Kisā’ī, Abū ‘Amr: أَصْحَابَ لَيْكَةِ	أَصْحَابَ لَيْكَةِ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir
Şād 13					
193	929	<p>وَفِي نَزَلَ التَّخْفِيفُ وَالرُّوحُ وَالْأَمِيه *** سُنْ رَفَعُهُمَا عَلُو سَمَا وَتَبَجَلَا</p>	Ḥafṣ, Nāfi‘, Ibn Kathīr, Abū ‘Amr: نَزَلَ بِهِ الرُّوحُ الْأَمِينُ	نَزَلَ بِهِ الرُّوحُ الْأَمِينُ	Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
197	930	<p>وَأَنْتَ يَكُنْ لِلْبَحْصِي وَأَرْفَعُ آيَةً *** وَفَا فَتَوَكَّلْ وَأَوْطَمَانِيه حَلَا</p>	Ibn ‘Āmir: تَكُنْ، آيَةً	يَكُنْ، آيَةً	Nāfi‘, Ibn Kathīr, Abū ‘Amr
217			Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī: وَتَوَكَّلْ	فَتَوَكَّلْ	Nāfi‘, Ibn ‘Āmir

--	931	وَيَا حَمْسٍ أَجْرِي مَعِ عِبَادِي وَيَا مَعِي *** مَعًا مَعَ أَبِي إِيَّيَّ مَعًا رَبِّي انْجَلَا ¹⁰³	--	--	--
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¹⁰³ In distich 931, al-Shāṭibī mentions that there are 7 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 7 words are found in the following 13 verses:

- 1) Verse 12: (إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 405.
- 2) Verse 52: (يَعْبَادِي إِنَّكُمْ مَتَّبِعُونَ)
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 408.
- 3) Verse 62: (إِنَّ مَعِيَ رَبِّ سَيِّدِينَ)
 - ❖ While Nāfi', Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'i read the *yā' al-iḍāfah* with *iskān*; Ḥaḥṣ reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 360.
- 4) Verse 77: (فَأَنَّهُمْ عُدُوِّي إِلَّا رَبَّ الْعَالَمِينَ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 409.
- 5) Verse 86: (وَأَعِزُّ لَأَيِّ * إِنَّهُ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 409.
- 6) Verse, 109, 127, 145, 164, 180: (إِنَّ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ)
 - ❖ Nāfi', Abū 'Amr, Ibn 'Āmir and Ḥaḥṣ read the *yā' al-iḍāfah* with *fath*; Ibn Kathir, Shu'bah, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 409.
- 7) Verse 118: (وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ)
 - ❖ Qālūn, Ibn Kathir, Abū 'Amr, Ibn 'Āmir, Ḥamzah and Kisā'i read the *yā' al-iḍāfah* with *iskān*; Warsh and Ḥaḥṣ read with *fath* thereof. *Al-Budūr al-Zāhirah*: 409.
- 8) Verse 135: (إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 411.
- 9) Verse 188: (رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ)
 - ❖ While Nāfi', Ibn Kathir and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 414.

Sūrat al-Naml

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
7		شَهَابٍ بِنُونٍ نُونٍ وَقُلْ يَأْتِيَنِي	‘Āṣim, Ḥamzah, Kisā’ī: بِشَهَابٍ	بِشَهَابٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
21	932	*** ذَنَا مَكَّتْ أَفْتَحَ صَمَّةَ الْكَافِ نَوْفَلَا	Ibn Kathīr: لِيَأْتِيَنِي	لِيَأْتِيَنِي	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
22			‘Āṣim: فَمَكَّتْ	فَمَكَّتْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
22		مَعَا سَبَاً أَفْتَحَ دُونِ نُونٍ حِمَى هَدَى	Abū ‘Amr, Bazzī: مِنْ سَبَاً، لِسَبَاً	مِنْ سَبَاً، لِسَبَاً	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
Saba’ 15	933	*** وَسَكَّنَهُ وَأَنُو الْوَقْفِ زُهْرًا وَمَنْدَلًا ¹⁰⁴	Qunbul: مِنْ سَبَاً، لِسَبَاً		
	934	أَلَا يَسْجُدُوا رَاوٍ وَقِفْ مُبْتَلَىٰ أَلَا *** وَيَا وَأَسْجُدُوا وَأَبْدَأُ ¹⁰⁵ بِالضَّمِّ مُوَصَّلًا	Kisā’ī: أَلَا يَسْجُدُوا	أَلَا يَسْجُدُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah

¹⁰⁴ In verse 22, the word (سَبَاً) is preceded by the particle (مِنْ). Technically, the word (سَبَاً) is supposed to be read with *jarr*, as in (مِنْ سَبَاً). However, the *qurrā* differ in their reading thereof due to the following reasons:

- 1) The reading of Abū ‘Amr and Bazzī alludes to the word being *ghayr munṣarif*, thus they read the *hamzah* with *fath*, as in (مِنْ سَبَاً).
- 2) The reading of Qunbul alludes to reading the word with *takhfif* [ease] of the *hamzah*, thus he reads it with *iskān* of the *hamzah*, as in (مِنْ سَبَاً). Furthermore, *iskān* of the *hamzah* is read during *waṣl* and *waqf*.
- 3) The reading of Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī, alludes to the word being *munṣarif*, thus they read it as *munawwan* with *khaḍ* of the *hamzah*, as in (مِنْ سَبَاً).

In light of the above, the same afore-mentioned application applies when reading the phrase (لِسَبَاً) in *Sūrah Saba’*, verse 15. *Ghayth al-Nafā’*: 443. *Shifā’ al-Ṣudūr*: 622. *Muṣḥaf al-Qirā’āt al-‘Ashar al-Mutawātirah*: 401.

¹⁰⁵ While the *taḥqīq* [editorial copy] of al-Zu’bī has the word written as (وَأَبْدَأُ); al-Qāḍī as well as Ayman Suwayd has it written as (وَأَبْدَأُهُ). Perhaps this is some oversight on behalf of al-Zu’bī or the publisher.

	935	أَرَادَ أَلَا يَا هَوْلَاءِ اسْجُدُوا وَقِفْ *** لَهُ قَبْلَهُ وَالْعَبْرُ أَدْرَجَ مُبَدَلًا	Kisāʾī: --	--	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah
	936	وَقَدْ قِيلَ مَفْعُولًا وَإِنْ أَدْعَمُوا بِلَا *** وَلَيْسَ بِمَقْطُوعٍ فَتِفْ يَسْجُدُوا وَلَا	Kisāʾī: --	--	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah
25	937	وَيُخْفُونَ خَاطِبُ يُعْلِنُونَ عَلَى رِضًا ***	Ḥafṣ, Kisāʾī: مَا تُخْفُونَ وَمَا تُعْلِنُونَ	مَا يُخْفُونَ وَمَا يُعْلِنُونَ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah
36		تُمِدُّونِي الإِدْعَامَ فَآزَ فَتَقْلًا	Ḥamzah: أَتُمِدُّونِي	أَتُمِدُّونِي/أَتُمِدُّونِي	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Kisāʾī
44 Ṣād 33 Fath 29	938	مَعَ السُّوقِ سَاقِيهَا وَسُوقِ أَهْمِرُوا زَكَ *** وَوَجْهَ بِهِمْزٍ بَعْدَهُ الْوَاوُ وَكَلًّا	Qunbul: سَاقِيهَا بِالسُّوقِ/بِالسُّوقِ سُوقِهِ/سُوقِهِ	سَاقِيهَا، بِالسُّوقِ، سُوقِهِ	Nāfiʿ, Bazzī, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
49	939	نَقُولَنَّ فَاضْمٌ رَابِعًا وَنَبَيِّنَنَّ *** سَنَهُ وَمَعًا فِي التَّوْنِ خَاطِبُ شَمْرَدَلًا	Ḥamzah, Kisāʾī: لَتَبَيِّنَنَّ، لَتَقُولَنَّ	لَتَبَيِّنَنَّ، لَتَقُولَنَّ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim
82 & 51	940	وَمَعَ فَتْحٍ أَنَّ النَّاسَ مَا بَعْدَ مَكْرِهِمْ ***	ʿĀṣim, Ḥamzah, Kisāʾī: أَنَّ النَّاسَ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ	إِنَّ النَّاسَ مَكْرِهِمْ إِنَّا دَمَرْنَاهُمْ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir
59		لِكُوفٍ وَأَمَّا يُشْرِكُونَ نَدِ حَلًا	ʿĀṣim, Abū ʿAmr: يُشْرِكُونَ	تُشْرِكُونَ	Nāfiʿ, Ibn Kathīr, Ibn ʿĀmir, Ḥamzah, Kisāʾī

66	941	وَشَدَّدَ وَصِلَ وَأَمْدُدْ بِلِ أَدَارَكَ الَّذِي ***	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: بِلِ أَدْرَكَ	بِلِ أَدْرَكَ	Ibn Kathīr, Abū 'Amr
62		دَكَ قَبْلَهُ يَدَّ كَرُونَ لَهُ خَلَا	Hishām, Abū 'Amr: يَدَّ كَرُونَ	تَدَّ كَرُونَ	Nāfi', Ibn Kathīr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
81	942	بِهَادِي مَعَا تَهْدِي فَسَا الْعُمِي نَاصِبًا ***	Ḥamzah: تَهْدِي الْعُمِي	بِهَيْدِي الْعُمِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
Rūm 53		وَبِأَيَّا لِكُلِّ قِفٍ وَفِي الرُّومِ سَمَلَلَا			
87	943	وَأَتُوهُ فَأَقْصُرْ وَافْتِج الضَّمَّ عِلْمُهُ ***	Ḥafṣ, Ḥamzah: أَتُوهُ	أَتُوهُ	Nāfi' ¹⁰⁶ , Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Kisā'ī
88		فَسَا تَفْعَلُونَ الْعَيْبُ حَقٌّ لَهُ وَلَا	Ibn Kathīr, Abū 'Amr, Hishām: يَفْعَلُونَ	تَفْعَلُونَ	Nāfi', Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
--	944	وَمَا لِي وَأَوْزَعْنِي وَإِنِّي كِلَاهِمَا *** لِيَبْلُغُنِي الْبَيَّاتِ فِي قَوْلٍ مِّنْ بَلَا ¹⁰⁷	--	--	--

¹⁰⁶ In addition to the discussion, Warsh reads with *tathlīth* of the *madd badl*.

¹⁰⁷ In distich 944, al-Shātibī mentions that there are 4 words which have a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 4 words are found in the following 5 verses:

- 10) Verse 7: (إِنِّي أَنَسْتُ نَارًا)
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr*: 416.
- 11) Verse 19: (رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ)
 - ❖ While Qālūn, Qunbul, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read the *yā'* *al-iḍāfah* with *iskān*; Warsh and Bazzī read with *fatḥ* thereof. *Al-Budūr*: 417.
- 12) Verse 20: (فَقَالَ مَالِي لَا أَرَى الْهُدَى)

Sūrat al-Qaṣaṣ

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
6	945	<p>وَفِي نُورِي الْفَتْحَانِ مَعَ أَلِفٍ وَبَا *** يُهُ وَثَلَاثٌ رَفَعَهَا بَعْدُ شُكْلًا</p>	<p>Ḥamzah, Kisā'ī: وَيَرَى فِرْعَوْنَ وَهَمْسُنُ وَجُنُودَهُمَا</p>	<p>وَنُورِي فِرْعَوْنَ وَهَمْسَنَ وَجُنُودَهُمَا</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim</p>
8	946	<p>وَحَزْنًا يَضَمُّ مَعَ سُكُونٍ شَفَا وَيَضُّ *** دُرَّ اضْمُمُ وَكَسْرُ الضَّمِّ ظَامِيهِ أَنَهَلَا</p>	<p>Ḥamzah, Kisā'ī: حُزْنًا</p>	<p>حَزْنًا</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim</p>
23			<p>Nāfi', Ibn Kathīr, 'Āṣim: يُضِدِرَ</p> <p>Ḥamzah, Kisā'ī: يُضِدِرَ</p>		<p>يُضِدِرَ</p>
29	947	<p>وَجِدْوَةٌ اِضْمُمُ فُزَّتْ وَالْفَتْحُ نَلٌ وَصَحُّ *** بَبَّةٌ كَهْفٌ صَمٌّ الرَّهْبِ وَأَسْكِنُهُ ذُبْلًا</p>	<p>Ḥamzah: جُدْوَةٌ</p>	<p>جِدْوَةٌ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Kisā'ī</p>
			<p>'Āṣim: جُدْوَةٌ</p>		
32			<p>Shu'bah, Ḥamzah, Ibn 'Āmir, Kisā'ī: الرَّهْبِ</p>	<p>الرَّهْبِ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr</p>
			<p>الرَّهْبِ</p>	<p>الرَّهْبِ</p>	<p>Ḥafṣ</p>

❖ While Nāfi', Abū 'Amr Ibn Dhakwān and Ḥamzah read the *yā' al-idaḥāh* with *iskān*; Ibn Kathīr, Hishām, 'Āṣim and Kisā'ī read with *fatḥ* thereof. *Al-Budūr*: 417.

13) Verse 29: (إِنِّي أَلْفِي إِلَى كِتَابٍ كَرِيمٍ)

❖ While Nāfi' reads the *yā' al-idaḥāh* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr*: 419.

14) Verse 40: (رَبِّي لَيْسَ لَوْنِي عَاشِرٌ أَمْ أَكْفُرُ)

❖ While Nāfi' reads the *yā' al-idaḥāh* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr*: 420.

34	948	يُصَدِّقُنِي أَزَقَ جَرَمَهُ فِي نَصُوصِهِ ***	'Āṣim, Ḥamzah: يُصَدِّقُنِي	يُصَدِّقُنِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
37		وَقُلْ قَالَ مُوسَى وَاحْذِرِ الْوَاوَ دُخْلًا	Ibn Kathīr: قَالَ مُوسَى	وَقَالَ مُوسَى	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
39	949	نَمَا نَفَرٌ بِالضَّمِّ وَالْفَتْحِ يَرْجِعُونَ ***	'Āṣim, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: يُرْجِعُونَ	يَرْجِعُونَ	Nāfi', Ḥamzah, Kisā'ī
48		نَ سِحْرَانَ ثِقَى فِي سَاحِرَانَ فَتَقْبَلَا	'Āṣim, Ḥamzah, Kisā'ī: سِحْرَانَ	سَاحِرَانَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
57	950	وَيُجِبِي خَلِيْطٌ يَعْقِلُونَ حَفِظْتُهُ *** وَفِي خُسْفٍ الْمُنْحَتَيْنِ حَفْصٌ تَتَخَلَا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim: يُجِبِي	تُجِبِي	Nāfi'
			Ḥamzah, Kisā'ī: يُجِبِي	تُجِبِي	Warsh
60			Abū 'Amr: يَعْقِلُونَ	تَعْقِلُونَ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
82		Ḥaḥṣ: لِحَسَفٍ	لِحَسَفٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī	
--	951	وَعِنْدِي وَدُو الثُّنْيَا وَإِنِّي أَرِيعُ *** لَعَلِّي مَعَا رَبِّي ثَلَاثٌ مَعِي اعْتَلَا ¹⁰⁸	--	--	--

¹⁰⁸ In distich 951, al-Shāṭibī mentions that there are 6 words which have a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 6 words are found in the following 10 verses:

- 15) Verse 22: **قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي**
- ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 428.
- Verse 27: **قَالَ إِنِّي أُرِيدُ أَنْ أُنصَحَكَ**
- ❖ While Nāfi' reads the *yā'* *al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 428.
- Verse 27: **سَتَجِدُنِي إِن شَاءَ اللَّهُ**
- ❖ While Nāfi' reads the *yā'* *al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 428.
- Verse 29: **إِنِّي أَدْنَسْتُ نَارًا لَعَلِّي آتِيَنِيكُم مِّنْهَا**
- ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* in the word **لَعَلِّي** with *fatḥ*; Nāfi', Ibn Kathīr, Abū 'Amr and Ibn 'Āmir read the *yā'* *al-iḍāfah* in the word **لَعَلِّي** with *fatḥ*. As for the remaining *qurrā'*, 'Āṣim, Ḥamzah and Kisā'i, they read both words with *iskān* thereof. *Al-Budūr*: 429.
- Verse 30: **إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ**
- ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 429.
- Verse 34: **مَعِيَ رُدْءًا**
- ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'i reads the *yā'* *al-iḍāfah* with *iskān*; Ḥafṣ reads with *fatḥ* thereof. *Al-Budūr*: 429.
- Verse 34: **إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ**
- ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 429.
- Verses 37 and 85: **وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ**
- ❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 429. In addition to the discussion, Ibn al-Jazarī mentions that Abū Rabī'ah transmits *iskān* via the transmitters for Ibn Kathīr. Furthermore, al-Ṣafāqūsī seems to follow the *ikhtiyār* of Ibn al-Jazarī in reading *iskān* of the *yā'* *al-iḍāfah*. Despite this *ikhtilāf* [difference of opinion], reading the *yā'* *al-iḍāfah* with *fatḥ* for Ibn Kathīr is practiced upon. *Al-Taḥbīr*: 181. *Ghayth al-Nafā'*: 457.
- Verse 38: **لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ**
- ❖ While Nāfi', Ibn Kathīr, Abū 'Amr and Ibn 'Āmir read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr*: 429.
- Verse 78: **قَالَ إِنَّمَا أُوتِيتُ عَلَىٰ عِلْمٍ عِنْدِي * أَوَلَمْ يَعْلَم أَنَّ اللَّهَ**
- ❖ While Nāfi' and Abū 'Amr read the *yā'* *al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. As for Ibn Kathīr, his transmitters differ in their reading of *yā'* *al-iḍāfah*. While Bazzī reads it with *iskān*; Qunbul reads with *fatḥ* thereof. *Al-Budūr*: 435. Despite Ibn al-Jazarī and al-Ṣafāqūsī not mentioning any difference amongst the transmitters for Ibn Kathīr, the afore-mentioned difference – as mentioned by al-Qāḍī – is *maqrū'* [read]; and is the current practice. *Al-Taḥbīr*: 181. *Ghayth al-Nafā'*: 457.

Sūrat al-‘Ankabūt

Verse	Distich	Abyāt al-Shātibiyah	Read by	Opposite Reading	Read by
19	952	<p style="text-align: center;">يَرَوْنَ صُحْبَةَ خَاطِبٍ وَحَرَكَ وَمَدَّ فِي النَّدِّ *** سَنَشَاءُ حَقًّا وَهُوَ حَيْثُ تَنَزَّلَا</p>	Shu‘bah, Ḥamzah, Kisā’ī: لَمْ تَرَوْا	لَمْ يَرَوْا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
20			<p style="text-align: center;">Ibn Kathīr, Abū ‘Amr: النَّشَاءُ</p>	النَّشَاءُ	Nāfi‘, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
Najm 47					
Wāqī‘ah 62					
25	953	<p style="text-align: center;">مَوَدَّةَ الْمَرْفُوعِ حَقًّا رُؤَايَهُ *** وَتَوْنَهُ وَأَنْصِبُ بَيْنَكُمْ عَمَّ صَنْدَلَا</p>	Ibn Kathīr, Kisā’ī, Abū ‘Amr: مَوَدَّةُ	مَوَدَّةُ	Nāfi‘, Ibn ‘Āmir, Shu‘bah
25	مَوَدَّةُ		Ḥafṣ, Ḥamzah		
42	954	<p style="text-align: center;">وَيَدْعُونَ نَجْمَ حَافِظًا وَمُوَحَّدًا *** هَنَا آيَةٌ مِنْ رَبِّهِ صُحْبَةُ دَلَا</p>	‘Āṣim, Abū ‘Amr: يَدْعُونَ	تَدْعُونَ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
50			Ibn Kathīr, Shu‘bah, Ḥamzah, Kisā’ī: آيَةٌ	آيَةٌ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
55	955	<p style="text-align: center;">وَفِي وَتَقُولُ الْبَاءُ حِصْنٌ وَيُرْجَعُونَ *** نَ صَفْوٌ وَحَرْفُ الرُّومِ صَافِيهِ حُلَلَا</p>	Nāfi‘, ‘Āṣim, Ḥamzah, Kisā’ī: وَيَقُولُ	وَتَقُولُ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
57			Shu‘bah: يُرْجَعُونَ	تُرْجَعُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī

Rūm 11			Shu‘bah, Abū ‘Amr: يُرْجَعُونَ	تُرْجَعُونَ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā‘ī
58	956	وَدَاتُ ثَلَاثٍ سَكَّنَتْ بَا بُوْتَدَ *** نَ مَعَ خِفِّهِ وَالْهَمَزُ بِالْيَاءِ سَمَلًا	Ḥamzah, Kisā‘ī: وَلْتُؤَيِّتَهُمْ	وَلْتُؤَيِّتَهُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
66	957	وَإِسْكَانٌ وَلِ فَكَسِيرٌ كَمَا حَجَّ جَا نَدَى *** وَرَبِّي عِبَادِي أَرْضِي الْيَا بِهَا انْجَلًا ¹⁰⁹	Ibn ‘Āmir, Abū ‘Amr, Warsh, ‘Āṣim: وَلِيَتَمَتَّعُوا	وَلِيَتَمَتَّعُوا	Qālūn, Ibn Kathīr, Ḥamzah, Kisā‘ī
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¹⁰⁹ In distich 957, al-Shāṭibī mentions that there are 3 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurrā’* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 3 words are found in the following 2 verses:

- 1) Verse 26: [إِنِّي مُهَاجِرٌ إِلَى رَبِّي * إِنَّهُ]
 - ❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr read the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr*: 439.
- 2) Verse 56: [يَعْبَادِي الَّذِينَ آمَنُوا]
 - ❖ While Nāfi‘, Ibn Kathīr, Ibn ‘Āmir and ‘Āṣim read the *yā’ al-iḍāfah* with *fath*; Abū ‘Amr, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr*: 443.
- 3) Verse 56: [إِنَّ أَرْضِي وَاسِعَةٌ]
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah and Kisā‘ī read the *yā’ al-iḍāfah* with *iskān*; Ibn ‘Āmir reads with *fath* thereof. *Al-Budūr*: 443.

Sūrat al-Rūm until Sūrah Saba'

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
10	958	<p>وَعَاقِبَةُ النَّانِي سَمَا وَيَنْوِيهِ *** نُذِيْقِي زَكَا لِلْعَالَمِيْنَ اَكْسِرُوْا عَلَا</p>	Nāfi', Ibn Kathīr, Abū 'Amr: عَاقِبَةُ	عَاقِبَةُ	Ibn 'Āmir, 'Āṣim Ḥamzah, Kisā'i
41			Qunbul: لِنُذِيْقِهِمْ	لِنُذِيْقِهِمْ	Nāfi', Bazzī, Abū 'Amr, Ibn 'Āmir, 'Āṣim Ḥamzah, Kisā'i
22			Ḥafṣ: لِلْعَالَمِيْنَ	لِلْعَالَمِيْنَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah Ḥamzah, Kisā'i
39	959	<p>لِيَرْبُوا خِطَابُ ضَمَّ وَالْوَاوُ سَاكِنٌ *** أَنَّى وَاجْمَعُوا أَنَارِ كَمَّ شَرْفًا عَلَا</p>	Nāfi': لِثَرْبُوا	لِيَرْبُوا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim Ḥamzah, Kisā'i
50			Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'i: أَثَرِ	أَثَرِ	Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah
57	960	<p>وَيَنْفَعُ كُوْفِيَّ وَفِي الطَّلُوْلِ حِصْنُهُ *** وَرَحْمَةً أَرْفَعُ فَائِزًا وَمُحَصَّلًا</p>	'Āṣim Ḥamzah, Kisā'i: لَا يَنْفَعُ	لَا تَنْفَعُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
Ghāfir 52			Nāfi', 'Āṣim Ḥamzah, Kisā'i: لَا يَنْفَعُ	لَا تَنْفَعُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
Luqmān 3			Ḥamzah: رَحْمَةً	رَحْمَةً	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'i

Luqmān 6	961	وَيَتَّخِذَ الْمَرْفُوعَ غَيْرَ صِحَابِهِمْ ***	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: وَيَتَّخِذَهَا	وَيَتَّخِذَهَا	Ḥafṣ, Ḥamzah, Kisā'ī
Luqmān 18		تُصَعِّرُ بِيَدٍ حَفَّ إِذْ شَرَعَهُ حَلَا	Nāfi', Ḥamzah, Kisā'ī, Abū 'Amr: وَلَا تُصَعِّرُ	وَلَتُصَعِّرُ	Ibn Kathīr, Ibn 'Āmir, 'Āṣim
Luqmān 20	962	وَفِي نِعْمَةٍ حَرَّكَ وَذَكَّرَ هَاوَهَا *** وَضَمَّ وَلَا تَنْوِينِ عَن حُسْنِ اعْتَلَا	Ḥafṣ, Abū 'Amr, Nāfi' نِعْمَةٌ	نِعْمَةٌ	Ibn Kathīr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
Luqmān 27	963	سِوَى ابْنِ الْعَلَا وَالْبَحْرُ أَخْفِي سُكُونُهُ *** فَسَا خَلَقَهُ التَّحْرِيكَ حِصْنٌ تَطَوَّلَا	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim Ḥamzah, Kisā'ī: وَالْبَحْرُ	وَالْبَحْرُ	Abū 'Amr
Sajdah 17			Ḥamzah: مَا أَخْفِي	مَا أَخْفِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
Sajdah 7			'Āṣim Ḥamzah, Kisā'ī, Nāfi': خَلَقَهُ	خَلَقَهُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
Sajdah 24	964	لِمَا صَبَرُوا فَكَسِرُ وَحَقَّقَفَ شَدًّا وَقُلْ ***	Ḥamzah, Kisā'ī: لِمَا	لِمَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Aḥzāb 2 & 9			Abū 'Amr: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim Ḥamzah, Kisā'ī

Aḥzāb 4	965	وَبِالْهَمَزِ كُلِّ اللَّاءِ وَالْيَاءِ بَعْدَهُ ***	‘Āṣim Ḥamzah, Kisā’ī, Ibn ‘Āmir: اللَّائِي		
		ذَكَا وَيَبَاءِ سَاكِنِ حَجَّ هَمَلًا	Abū ‘Amr, Bazzī: اللَّائِي		
			Warsh: اللَّاءِ		
	966	وَكَالْيَاءِ مَكْسُورًا لَوْرِشٍ وَعَنْهُمَا *** وَقِفْ مُسَكِّنًا وَالْهَمَزُ رَاكِيَهُ بُجَلًا	Warsh, Bazzī, Abū ‘Amr: اللَّاءِ		
			Qunbul, Qālūn: اللَّاءِ		
Aḥzāb 4	967	وَتَظَاهَرُونَ أَضْمُهُ وَأَكْسِرَ لِعَاصِمِ *** وَفِي الْهَاءِ حَفَفَ وَأَمْدِدِ الظَّاءَ دُبَلًا	‘Āṣim: تُظَاهِرُونَ	تَظَاهِرُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
			Ibn ‘Āmir تَظَاهِرُونَ		
			Ḥamzah, Kisā’ī: تَظَاهِرُونَ		
Mujādalah 2 & 3	968	وَحَفَفَهُ نَبْتٌ وَفِي قَدْ سَمِعَ كَمَا *** هُنَا وَهَنَاكَ الظَّاءُ حُفَفَ نَوْفَلًا	‘Āṣim: يُظَاهِرُونَ	يَظَاهِرُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr
				يَظَاهِرُونَ	Ibn ‘Āmir, Ḥamzah, Kisā’ī
Aḥzāb 10 66 67	969	وَحَقُّ صَحَابٍ قَصْرُ وَصَلِ الظَّنُونِ وَالرَّ *** رَسُولِ السَّبِيلَا وَهُوَ فِي الْوَقْفِ فِي حَلَا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī: الظَّنُونَا الرَّسُولَا السَّبِيلَا	الظَّنُونَا الرَّسُولَا السَّبِيلَا	Nāfi‘, Ibn ‘Āmir, Shu‘bah

			Ḥamzah, Abū ‘Amr: الظُّنُونَا الرَّسُولَا السَّيْبِلَا	الظُّنُونَا الرَّسُولَا السَّيْبِلَا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Kisā’ī
Aḥzāb 10	970	مَقَامٌ لِحَفِصٍ ضَمٌّ وَالثَّانِ عَمَّ فِي الدُّ *** دُحَانَ ¹¹⁰ وَأَتَوْهَا عَلَيَّ الْمَدِّ ذُو حَلَا	Ḥafṣ: لَا مَقَامَ	لَا مَقَامَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
Dukhān 51			Nāfi‘, Ibn ‘Āmir: مَقَامٌ	مَقَامٌ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim Ḥamzah, Kisā’ī
Aḥzāb 14			Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim Ḥamzah, Kisā’ī: لَا تَوَهَا	لَا تَوَهَا	Nāfi‘, Ibn Kathīr
Aḥzāb 21	971	وَفِي الْكَلِّ ضَمُّ الْكَسْرِ فِي أُسْوَةٍ نَدَى *** وَقَصْرٌ كَمَا حَقٌّ يُضَاعَفُ مُتَقَلًّا	‘Āṣim: أُسْوَةٌ	إِسْوَةٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
Mumtaḥinah 4 & 6			Ibn ‘Āmir, Ibn Kathīr: نُضَعَّفُ	يُضَاعَفُ	Nāfi‘, ‘Āṣim, Ḥamzah, Kisā’ī
Aḥzāb 30					

¹¹⁰ In addition to the discussion, the word (مَقَامٌ) appears twice in the *Sūrat al-Dhukhān*, in verses 26 and 51. Thus, al-Shāṭibī’s restriction to mentioning the second appearance of the word is due to it appearing prior to it in verse 26. However, all the *qurrā’* agree upon reading it as (مَقَامٌ), with *fath* of the *mīm*.

Aḥzāb 30	972	وَيَأْتِيَا وَفَتِحَ الْعَيْنِ رَفَعُ الْعَدَابِ حِصًّا ***	Nāfi‘, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī: الْعَدَابُ	الْعَدَابُ	Ibn ‘Āmir, Ibn Kathīr
Aḥzāb 31		مَنْ حُسْنٍ وَتَعْمَلُ نُوتِ بِالْيَاءِ شَمَلًا	Ḥamzah, Kisā’ī: يَعْمَلُ، يُوتِيهَا	تَعْمَلُ، نُوتِيهَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Aḥzāb 32	973	وَقِرْنَ افْتِحِ اذْ نَصُوا يَكُونُ لَهُ نَوَى *** يَحِلُّ سِوَى الْبَصْرِيِّ وَحَاتِمَ وَكَلَّا	Nāfi‘, ‘Āṣim: وَقِرْنَ	وَقِرْنَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
Aḥzāb 36			Hishām, ‘Āṣim, Ḥamzah, Kisā’ī: أَنْ يَكُونُ	أَنْ تَكُونُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān
Aḥzāb 52			Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: لَا يَحِلُّ لَكَ	يَحِلُّ سِوَى الْبَصْرِيِّ: لَا يَحِلُّ لَكَ	Abū ‘Amr
Aḥzāb 40			‘Āṣim: وَحَاتِمَ	وَحَاتِمَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī
Aḥzāb 67			974	يَفْتِحُ نَمَا سَادَاتِنَا اجْمَعُ بِكَسْرَةٍ *** كَفَى وَكثِيرًا نَقْطَةً تَحْتُ نَمْلًا	Ibn ‘Āmir: سَادَاتِنَا
Aḥzāb 68	‘Āṣim: كثِيرًا	كثِيرًا			Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥamzah, Kisā’ī

Sūrah Saba' and Sūrah Fāṭir

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
3	975	وَعَالِمِ قُلِّ عَلَامِ سَاعٍ وَرَفَعُ حَفِّ ***	Ḥamzah, Kisā'ī: عَلَامِ	عَالِمِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
5 & Jāthiyah 11		ضِهِ عَمِّ مِنْ رَجَزِ أَلِيمِ مَعًا وَلَا	Ibn Kathīr, Ḥafṣ: مِنْ رَجَزِ أَلِيمِ	مِنْ رَجَزِ أَلِيمِ	Nāfi', Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
9	976	وَتَحْسِفُ نَشَأُ نُسْقِطُ بِهَا الْبِيَاءُ شَمَلًا	Ḥamzah, Kisā'ī: يَشَأُ يُحْسِفُ يُسْقِطُ	نَشَأُ نَحْسِفُ نُسْقِطُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
12	977	وَفِي الرَّيْحِ رَفْعُ صَحَّ مِنْسَاتَهُ سَكُو ***	Shu'bah: الرَّيْحِ	الرَّيْحِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
14		نُ هَمَزَتِهِ مَاضٍ وَأَبْدَلُهُ إِذْ حَالًا	Ibn Dhakwān: مِنْسَاتَهُ Nāfi', Abū 'Amr: مِنْسَاتَهُ	مِنْسَاتَهُ	Ibn Kathīr, Hishām, 'Āṣim, Ḥamzah, Kisā'ī
15	978	مَسَاكِينِهِمْ سَكَّنَهُ وَأَفْضَرَ عَلَى شَدَا *** وَفِي الْكَافِ فَافْتَحَ عَالِمًا فَتَبَجَّلَا	Ḥafṣ, Ḥamzah: مَسْكِينِهِمْ Kisā'ī: مَسْكِينِهِمْ	مَسْكِينِهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah

17			Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah: يُجَزِّي الْكُفُورُ	نُجْزِي الْكُفُورُ	Ḥaḥṣ, Ḥamzah, Kisā'ī
	979	نُجْزِي بِيَاءٍ وَافْتَحِ الرَّيَّ وَالْكُفُورَ *** رَرَفَعُ سَمَاكُمْ صَابَ أَكُلٍ أَضِفْ حَلَا		أُكُلٍ حَمِطٍ	Nāfi'
16			Abū 'Amr: أُكُلٍ حَمِطٍ	أُكُلٍ حَمِطٍ	Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
19		وَحَقٌّ لَوْأَ بَاعِدُ بِقَصْرِ مُشَدَّدَا ***	Ibn Kathīr, Abū 'Amr, Hishām: بَعْدُ	بَعِدُ	Nāfi', Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
20	980	وَصَدَقَ لِلْكَوْفِيِّ جَاءَ مُتَقَلَّا	'Āṣim, Ḥamzah, Kisā'ī: صَدَقَ	صَدَقَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
23		وَفَرَعَ فَنَحَّ الصَّمَّ وَالْكَسْرَ كَامِلٌ ***	Ibn 'Āmir: فَرَعَ	فُرِعَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
23	981	وَمَنْ أُذِنَ اضْمُمْ حُلُوَ شَرَعَ تَسْلَسَلَا	Abū 'Amr, Ḥamzah, Kisā'ī: أُذِنَ	أُذِنَ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim
37	982	وَفِي الْعُرْفَةِ التَّوْحِيدُ فَارَ وَيَهْمَزُ التَّ ***	Ḥamzah: الْعُرْفَةُ	الْعُرْفَتِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī

52		تَتَاوَسَّ حُلُومًا صُحْبَةً وَتَوَصَّلَا	Abū 'Amr, Ḥamzah, Kisā'ī, Shu'bah: التَّتَاوَسَّ	التَّتَاوَسَّ	Nāfi', Ibn Kathīr, Ibn 'Āmir, Ḥafṣ
--	983	وَأَجْرِي عِبَادِي رَبِّي أَيَا مُصَافِيهَا ¹¹¹ ***	--	--	--
Fāṭir 3		وَقُلْ رَفِعَ عَيْرُ اللَّهِ بِالْحَفِضِ شُكْلًا	Ḥamzah, Kisā'ī: عَيْرُ اللَّهِ	عَيْرُ اللَّهِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
36	984	وَنَجْرِي بِيَاءٍ ضَمَّ مَعَهُ فَتَجَّ زَايَهُ *** وَكُلَّ بِهِ اِرْفَعُ وَهُوَ عَنَّا وَلَدِ الْعَلَا	Abū 'Amr: يُجْرِي كُلُّ	نَجْرِي كُلُّ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
43	985	وَفِي السَّيِّئِ الْمَحْفُوضِ هَمْرًا سُكُونُهُ ***	Ḥamzah: وَمَكْرَ السَّيِّئِ	وَمَكْرَ السَّيِّئِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
40		فَمَا بَيِّنَاتٍ قَصْرُ حَتَّى فَقَّى عَلَا	Ibn Kathīr, Abū 'Amr, Ḥamzah, Ḥafṣ: بَيِّنَاتٍ	بَيِّنَاتٍ	Nāfi', Ibn 'Āmir, Shu'bah, Kisā'ī

¹¹¹ In distich 983, al-Shāṭibī mentions that there are 3 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 3 words are found in the following 3 verses:

- 1) Verse 13: (وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ)
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī read the *yā' al-iḍāfah* with *fatḥ*; Ḥamzah reads with *iskān* thereof. *Al-Budūr*: 469.
- 2) Verse 47: (إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ)
 - ❖ While Nāfi', Abū 'Amr, Ibn 'Āmir and Ḥafṣ read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr*: 473.
- 3) Verse 50: (فِيمَا يُوحَىٰ إِلَيَّ رَبِّي * إِنَّهُ سَمِيعٌ قَرِيبٌ)
 - ❖ While Nāfi' and Abū 'Amr read the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr*: 474.

Sūrah Yāsīn

Verse	Distich	Abyāt al-Shatibiyyah	Read by	Opposite Reading	Read by
5	986	وَتَنْزِيلُ نَصْبِ الرَّفْعِ كَهْفُ صَحَابِهِ ***	Ibn 'Āmir, Ḥaḥṣ, Ḥamzah, Kisā'ī: تَنْزِيلٌ	تَنْزِيلٌ	Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah
14		وَحَقْفُ فَعَزَّزْنَا لِشُعْبَةِ نُحْمِلَا	Shu'bah: فَعَزَّزْنَا	فَعَزَّزْنَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥṣ, Ḥamzah, Kisā'ī
35	987	وَمَا عَمِلْتَهُ يَجْدِفُ الْهَاءُ صُحْبَةٌ ***	Ḥaḥṣ, Ḥamzah, Kisā'ī: وَمَا عَمِلْتُ	وَمَا عَمِلْتَهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
39		وَالْقَمَرَازِقْمَةُ سَمَا وَلَقَدْ حَلَا	Abū 'Amr, Shu'bah, Ḥamzah, Kisā'ī: وَالْقَمَرُ	وَالْقَمَرَ	Nāfi', Ibn Kathīr, Ibn 'Āmir, Ḥaḥṣ
49	988	وَحَا يَخْصِمُونَ افْتِخ سَمَا لُدُّ وَأَخْفِ حُدُّ *** وَبَرِّ وَسَكْنُهُ وَحَقْفُ فَتُكْمِلَا	Qālūn, Abū 'Amr: يَخْصِمُونَ Qālūn: يَخْصِمُونَ Warsh, Ibn Kathīr, Hishām: يَخْصِمُونَ Ḥamzah: يَخْصِمُونَ	يَخْصِمُونَ	Ibn Dhakwān, 'Āṣim, Kisā'ī
55	989	وَسَاكِنِ شُغْلِ ضَمِّ ذِكْرًا وَكُسْرِي فِي ***	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: شُغْلِي	شُغْلِي	Nāfi', Ibn Kathīr, Abū 'Amr
56		ظِلَالٍ بِضَمِّ وَأَقْصِرِ اللَّامُ شُلْشَلَا	Ḥamzah, Kisā'ī: ظَلَّلِي	ظِلَالِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim

62	990	<p>وَقُلْ جُبُلًا مَعَ كَسْرٍ صَمِيهٍ ثَقْلَهُ *** أَخُونُصْرَةَ وَأَضْمُ وَسَكَّنَ كَذِي حَلَا</p>	Nāfi‘, ‘Āṣim: جِبُلٌ	جُبُلًا	Ibn Kathīr, Ḥamzah, Kisā‘ī
			Abū ‘Amr, Ibn ‘Āmir: جُبُلًا		
68	991	<p>وَتَنَكُّسُهُ فَاضْمُهُ وَحَرَّكَ لِعَاصِمٍ *** وَحَمَزَةً وَأَكْسَرَ عَنْهُمَا الضَّمَّ أَثَقَلَا</p>	‘Āṣim, Ḥamzah: نُنَكِّسُهُ	نَنَكُّسُهُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Kisā‘ī
70 & Aḥqāf 12	992	<p>لِيُنْذِرَ دُمَّ غَضْنَا وَالْأَحْقَافَ هُمْ بِهَا *** يُخْلِفُ هَدَى مَالِي وَإِنِّي مَعًا حُلَا</p>	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī: لِيُنْذِرَ	لِنُنْذِرَ	Nāfi‘, Ibn ‘Āmir
			Bazzī: لِيُنْذِرَ لِنُنْذِرَ		
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Sūrat al-Şāffāt

Verse	Distich	Abyāt al-Şhāṭibiyyah	Read by	Opposite Reading	Read by
1 – 3	993	<p>وَصَفًّا وَرَجْرًا ذِكْرًا ادْعَمَ حَمْرَةً ***</p>	Ḥamzah, Sūsī : وَالصَّلَفَتِ صَفًّا فَالزَّجْرَتِ زَجْرًا فَالتَّلَلِيَّتِ ذِكْرًا	وَالصَّلَفَتِ صَفًّا فَالزَّجْرَتِ زَجْرًا فَالتَّلَلِيَّتِ ذِكْرًا	Nāfi', Ibn Kathīr, Dūrī, Ibn 'Āmir, 'Āşim, Kisā'ī
Dhāriyāt 1			Ḥamzah, Sūsī : وَالذَّرِيَّتِ ذَرَوًا	وَالذَّرِيَّتِ ذَرَوًا	
Mursalāt 1	994	<p>وَحَلَّادُهُمْ بِالْخَلْفِ فَالْمُلْقِيَاتِ قَالِ ***</p>	Khallād, Sūsī : فَالْمُلْقِيَّتِ ذِكْرًا	فَالْمُلْقِيَّتِ ذِكْرًا	Nāfi', Ibn Kathīr, Dūrī, Ibn 'Āmir, 'Āşim, Ḥamzah , Kisā'ī
'Ādiyāt 3			Khallād, Sūsī : فَالْمُعِيرَتِ صُبْحًا	فَالْمُعِيرَتِ صُبْحًا	
6	995	<p>بِرِيْنِيَّةٍ نَوْنٌ فِي نَدِ وَالْكُوَاكِبِ اَنْ *** صَبُوا صَفْوَةً يَسْمَعُونَ شَدًّا عَلَا</p>	'Āşim, Ḥamzah: بِرِيْنِيَّةٍ	بِرِيْنِيَّةٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Kisā'ī
			Shu'bah: الْكُوَاكِبِ	الْكُوَاكِبِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafş, Ḥamzah, Kisā'ī
			Ḥafş, Ḥamzah, Kisā'ī: لَا يَسْمَعُونَ	لَا يَسْمَعُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
8					
12	996	<p>يَتَقَلَّبِيهِ وَاَضْمَمَ تَا عَجِبْتِ شَدًّا وَسَا ***</p>	Ḥamzah, Kisā'ī: بَلْ عَجِبْتِ	بَلْ عَجِبْتِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āşim
17			Ibn 'Āmir, Qālūn: أَوْ أَبَاؤُنَا	أَوْ أَبَاؤُنَا	

Wāqi'ah 48		كَيْفَ بَلَّا			
47	997	وَفِي يُزْفُونَ الرَّايِ فَاكْسِرْ شَدًّا وَقُلْ *** فِي الأخرى تَوَى وَاضْمُ يَزْفُونَ فَاكْمَلَا	Ḥamzah, Kisā'ī: يُزْفُونَ	يُزْفُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Wāqi'ah 19			'Āṣim, Ḥamzah, Kisā'ī: يُزْفُونَ	يُزْفُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir,
Ṣaffāt 94			Ḥamzah: يُزْفُونَ	يَزْفُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
102	998	وَمَاذَا تُرِي بِالضَّمِّ وَالكسْرِ شَائِعٌ *** وَالْيَاسَ حَذْفُ الهمزِ بِالْخُلْفِ مَثَلًا	Ḥamzah, Kisā'ī: مَاذَا تُرِي	مَاذَا تُرِي	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
123			Ibn Dhakwān: وَأَنَّ الْيَاسَ وَأَنَّ الْيَاسَ	وَأَنَّ الْيَاسَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
126	999	وَعَبْرُ صَحَابٍ رَفَعَهُ اللَّهُ رَبِّكُمْ *** وَرَبِّ وَالْيَاسِينَ بِالْكسْرِ وَصَلَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah: اللَّهُ رَبِّكُمْ وَرَبِّ	اللَّهُ رَبِّكُمْ وَرَبِّ	Ḥafṣ, Ḥamzah, Kisā'ī
130			Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: إِلِ يَاسِينَ	إِلِ يَاسِينَ	Nāfi', Ibn 'Āmir
	1000	مَعَ الْقَصْرِ مَعَ إِسْكَانٍ كسْرِ دَنَا غِنَى *** وَأَيُّ وَذُو الثُّنْيَا وَأَيُّ أَجْمَلًا ¹¹²	--	--	--

¹¹² In distich 1000, al-Shātibī mentions that there are 3 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 3 words are found in the following verse:

1) Verse 102: **إِنِّي أَرَى فِي السَّمَاءِ أَنِّي أَذُحِّكُ**

❖ While Nāfi', Ibn Kathīr and Abū 'Amr reads the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr*: 489.

Sūrah Ṣād

Verse	Distich	Abyāt al-Shatibiyyah	Read by	Opposite Reading	Read by
15	1001	<p>وَصَمَّ فَوَاقٍ شَاعٍ خَالِصَةٍ أَضْفٍ *** لَهُ الرَّحْبُ وَحَدَّ عَبْدَنَا قَبْلَ دُخْلَانَا</p>	Ḥamzah, Kisā'ī: فَوَاقٍ	فَوَاقٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
46			Hishām, Nāfi': خَالِصَةٍ	خَالِصَةٍ	Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
45			Ibn Kathīr: عَبْدَنَا	عَبْدَنَا	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
53	1002	<p>وَفِي يُوعَدُونَ دُمٌ حُلَا وَبِقَافٍ دُمٌ *** وَتَقَلَّ عَسَاقًا مَعَا سَائِدٌ عَلَا</p>	Ibn Kathīr, Abū 'Amr: يُوعَدُونَ	تُوعَدُونَ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Qaf 32			Ibn Kathīr: يُوعَدُونَ	تُوعَدُونَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
57			Ḥaḥṣ, Ḥamzah, Kisā'ī: وَعَسَاقٌ/وَعَسَاقًا	وَعَسَاقٌ/وَعَسَاقًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah
Naba' 25					
58	1003	<p>وَأَخْرُ لِلْبَصْرِ بِصَمٍّ وَقَصْرِهِ *** وَوَصَلُ اتَّخَذْنَاهُمْ حَلَا سَرْعُهُ وَلَا</p>	Abū 'Amr: وَأَخْرُ	وَأَخْرُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
62 - 63			Abū 'Amr, Ḥamzah, Kisā'ī: الْأَشْرَارِ * اتَّخَذْنَاهُمْ الْأَشْرَارِ * اتَّخَذْنَاهُمْ	الْأَشْرَارِ * اتَّخَذْنَاهُمْ الْأَشْرَارِ * اتَّخَذْنَاهُمْ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim

2) Verse 102: اسْتَجِدْنِي إِذَا سَأَلَ اللَّهُ

❖ While Nāfi' reads the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr*: 489.

84		وَفَالْحَقُّ فِي نَضْرٍ وَحُذُ يَاءٍ لِي مَعًا ***	Ḥamzah, 'Āṣim: فَالْحَقُّ	فَالْحَقُّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Kisā'ī
--	1004	وَإِنِّي وَبَعْدِي مَسْنِي لَعْنَتِي إِلَى ¹¹³	--	--	--

¹¹³ In distich 1004, al-Shāṭibī mentions that there are 5 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 5 words are found in the following 6 verses:

- 1) Verse 22: [وَلِي نَعَجَةٌ وَجِدَةٌ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'ī reads the *yā' al-iḍāfah* with *iskān*; Ḥafṣ reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 494.
- 2) Verse 32: [فَقَالَ إِنِّي أَحْبَبْتُ]
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr, reads the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 495.
- 3) Verse 35: [مِنْ بَعْدِي * إِنَّكَ أَنْتَ الْوَهَّابُ]
 - ❖ While Nāfi' and Abū 'Amr, reads the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 495.
- 4) Verse 41: [أَنِّي مَسْنِي الشَّيْطَانُ بِضَبٍ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī reads the *yā' al-iḍāfah* with *fath*; Ḥamzah reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 495.
- 5) Verse 69: [مَا كَانَ لِي مِنْ عِلْمٍ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah and Kisā'ī reads the *yā' al-iḍāfah* with *iskān*; Ḥafṣ reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 497.
- 6) Verse 78: [لَعْنَتِي إِلَى يَوْمِ الدِّينِ]
 - ❖ While Nāfi', reads the *yā' al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 497.

Sūrat al-Zumar

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
9	1005	<p>أَمَّنْ حَفَّ جِرْمِي فَسَا مَدَّ سَالِمًا *** مَعَ الْكَسْرِ حَقَّ عَبْدُهُ اجْمَعِ سَمْرَدَلَا</p>	Nāfi', Ibn Kathīr, Ḥamzah: أَمَّنْ	أَمَّنْ	Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
29			Ibn Kathīr, Abū 'Amr: سَالِمًا	سَلَمًا	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
36			Ḥamzah, Kisā'ī: عَبْدُهُ	عَبْدَهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
38	1006	<p>وَقُلْ كَاشِفَاتُ مُمْسِكَاتٍ مُنُونًا *** وَرَحْمَتِهِ مَعَ ضُرِّهِ التَّصْبُ حُمَلَا</p>	Abū 'Amr: كَاشِفَاتُ ضُرِّهِ مُمْسِكَاتٍ رَحْمَتِهِ	كَاشِفَاتُ ضُرِّهِ مُمْسِكَاتٍ رَحْمَتِهِ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
42	1007	<p>وَضَمَّ قَضَى وَأَكْسِرَ وَحَرَّكَ وَبَعْدَ رَفْدٍ *** حُ شَافٍ مَفَارَاتٍ اجْمَعُوا شَاعَ صَنْدَلَا</p>	Ḥamzah, Kisā'ī: قَضَى عَلَيْهَا الْمَوْتُ	قَضَى عَلَيْهَا الْمَوْتُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
61			Ḥamzah, Kisā'ī, Shu'bah: بِمَفْرَتِهِمْ	بِمَفْرَتِهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ
64	1008	<p>وَزِدْ تَأْمُرُونِي التُّونَ كَهْفًا وَعَمَّ حَيْفَ *** فُهُ فُتَّحَتْ حَقْفَ وَفِي النَّبَا الْعُلَا</p>	Ibn 'Āmir: تَأْمُرُونِي	تَأْمُرُونِي	Ibn Kathīr
71 & 73			Qālūn: تَأْمُرُونِي	تَأْمُرُونِي	Dūrī, 'Āṣim, Ḥamzah, Kisā'ī
			Warsh: تَأْمُرُونِي	تَأْمُرُونِي	Sūsī
			'Āṣim, Ḥamzah, Kisā'ī:	فُتَّحَتْ وَفُتَّحَتْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn

Naba' 19		يَكُوفِ وَخُذْ يَا تَأْمُرُونِي أَرَادَنِي	فُتِيحَتْ وَفُتِيحَتْ		'Āmir
--	1009	*** وَإِنِّي مَعًا مَعَ يَا عِبَادِي فَحَصَلًا ¹¹⁴	--	--	--

¹¹⁴ In distich 1009, al-Shāṭibī mentions that there are 4 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 4 words are found in the following 5 verses:

- 1) Verse 11: [قُلْ إِنِّي أُمِرْتُ]
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 500.
- 2) Verse 13: [قُلْ إِنِّي أَخَافُ]
 - ❖ While Nāfi', Ibn Kathīr and Abū 'Amr, reads the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 500.
- 3) Verse 38: [إِنْ أَرَادَنِي اللَّهُ]
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, and Kisā'ī reads the *yā' al-iḍāfah* with *fatḥ*; Ḥamzah reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 502.
- 4) Verse 53: [قُلْ يَعْجَبَادِي الَّذِينَ أَسْرَفُوا]
 - ❖ While Nāfi', Ibn Kathīr, Ibn 'Āmir and 'Āṣim reads the *yā' al-iḍāfah* with *fatḥ*; Abū 'Amr, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 504.
- 5) Verse 64: [تَأْمُرُونِي أَعْبُدُ]
 - ❖ While Nāfi' and Ibn Kathīr, reads the *yā' al-iḍāfah* with *fatḥ*; Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 505.

Sūrat al-Mu'min

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
20			Nāfi', Hishām: تَدْعُونَ	يَدْعُونَ	Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
21	1010	وَيَدْعُونَ خَاطِبًا إِذْ لَوَى هَاءٌ مِنْهُمْ *** بِكَافٍ كَفَى ¹¹⁵ أَوْ أَنْ زِدِ الْهَمْزَ نَمَلًا	Ibn 'Āmir: أَشَدَّ مِنْكُمْ	أَشَدَّ مِنْهُمْ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
26			'Āṣim, Ḥamzah, Kisā'ī: أَوْ أَنْ	وَأَنَّ	Ibn Kathīr
26	1011	وَسَكَّنَ لَهُمْ وَاضْمًا بِيظْهَرَ وَكَسْرًا *** وَرَفَعَ الْفَسَادَ أَنْصَبَ إِلَى عَاقِلٍ حَلَا	Nāfi', Ḥaḥṣ, Abū 'Amr: يُظْهَرُ الْفَسَادَ	يُظْهَرُ الْفَسَادُ	Ibn Kathīr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
37			Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī: فَاطَّلِعَ	فَاطَّلِعَ	Ḥaḥṣ
35	1012	وَنُؤًا مِنْ حَمِيدٍ أَدْخَلُوا نَفْرًا صِلَا	Ibn Dhakwān, Abū 'Amr: قَلْبٍ	قَلْبٍ	Nāfi', Ibn Kathīr, Hishām, 'Āṣim, Ḥamzah, Kisā'ī

¹¹⁵ In addition to the discussion, al-Safāqūsī mentions that the *rasm* [orthography] of the word was recorded as أَشَدَّ مِنْكُمْ in the *muṣḥaf* [codice] of *al-Shām*. *Ghayth al-Nafā'*: 511.

47			Abū ‘Amr, Ibn ‘Āmir, Shu‘bah: السَّاعَةُ ادْخُلُوا ادْخُلُوا	السَّاعَةُ ادْخُلُوا ادْخُلُوا	Nāfi‘, Ibn Kathīr, Ḥafṣ, Ḥamzah, Kisā‘ī
	1013	عَلَى الوَصْلِ وَاضْمُمُ كَسْرَهُ يَتَدَكَّرُونَ *** نَ كَهْفُ سَمَاً وَا حَقَطُ مُضَافَاتِهَا الْعَلَا	Ibn ‘Āmir, Nāfi‘, Ibn Kathīr, Abū ‘Amr: يَتَدَكَّرُونَ	تَتَدَكَّرُونَ	‘Āṣim, Ḥamzah, Kisā‘ī
--	1014	دَرُونِي وَا دُعُونِي وَإِنِّي ثَلَاثَةٌ *** لَعَلِّي وَفِي مَالِي وَأَمْرِي مَعَ إِلَى ¹¹⁶	--	--	--

¹¹⁶ In distich 1014, al-Shāṭibī mentions that there are 6 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurra’* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 6 words are found in the following 8 verses:

- 1) Verse 26: [وَقَالَ فِرْعَوْنُ دَرُونِي أَقْتُلْ مُوسَى]
 - ❖ While Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī reads the *yā’ al-iḍāfah* with *iskān*; Ibn Kathīr reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 510.
- 2) Verse 26: [إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ]
 - ❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr reads the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 510.
- 3) Verse 30: [إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ]
 - ❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr reads the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 510.
- 4) Verse 32: [إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ]
 - ❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr reads the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 510.
- 5) Verse 36: [لَعَلِّي أَبْلُغُ الْأَسْبَابِ]
 - ❖ While Nāfi‘, ‘Āṣim, Ḥamzah and Kisā‘ī reads the *yā’ al-iḍāfah* with *iskān*; Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 511.
- 6) Verse 41: [مَا لِي أَدْعُوكُمْ]
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr and Hishām reads the *yā’ al-iḍāfah* with *fath*; Ibn Dhakwān, ‘Āṣim, Ḥamzah and Kisā‘ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 512.
- 7) Verse 44: [وَأُفْوِضْ أَمْرِي إِلَى اللَّهِ]

Sūrah Fuṣṣilat

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
16	1015	وَإِسْكَانُ نَحْسَاتٍ بِهِ كَسْرُهُ ذَكَ *** وَقَوْلُ مُبِيبِ السَّيْنِ لَلَيْثِ أُخْمِلًا ¹¹⁷	Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: نَحْسَاتٍ	نَحْسَاتٍ	Nāfi’, Ibn Kathīr, Abū ‘Amr
19	1016	وَنَحْشُرُ يَاءٍ ضَمَّ مَعَ فَتْحِ صَمِّهِ *** وَأَعْدَاءُ خُذٍ وَالْجَمْعُ عَمَّ عَقْنَاقًا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: يُحْشِرُ أَعْدَاءَ اللَّهِ	نَحْشُرُ أَعْدَاءَ اللَّهِ	Nāfi’
47		Nāfi’, Ibn ‘Āmir, Ḥafṣ: تَمَرَّتِ	تَمَرَّةٌ	Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā’ī	
--	1017	لَدَى تَمَرَاتٍ ثُمَّ يَا شُرَكَائِيَ أَلْ *** مُضَافٌ وَيَا رَبِّي بِهِ الْخُلْفُ بُجَلًا	--	--	--

❖ While Nāfi’ and Abū ‘Amr reads the *yā’ al-iqāfah* with *fath*; Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 512.

8) Verse 60: رَبُّكُمْ اذْعُونِي أَسْتَجِبْ لَكُمْ؛

❖ While Nāfi’, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads the *yā’ al-iqāfah* with *iskān*; Ibn Kathīr reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 514.

¹¹⁷ In addition to the discussion, al-Shāṭibī refutes the view of reading the word (نَحْسَاتٍ) with *imālah* of the *sīn*. Furthermore, al-Dānī transmits this reading via al-Fārisī, from Abū Ṭāhir, via individuals who transmit from Abū al-Ḥārith. However, he further mentions that he did not read this particular reading. Thus, al-Ṣafāqūsī as well al-Mukhallālātī suggest that al-Dānī only mentioned this reading as *ḥikāyah* [narrative] as opposed to mentioning it as an actual *riwāyah* [transmission] because he emphatically stated that he did not read it. Moreover, they mention that this reading is not found in any of the *ṭuruq* of the *Nashr*; thus its reading is not practiced. *Al-Taysīr*: 148. *Ghayth al-Nafa’*: 517. *Shifā al-Ṣudūr*: 736.

Sūrat al-Shūrā, Sūrat al-Zukhruf and Sūrat al-Dukhān

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
3	1018	<p>وَيُوحَىٰ يَفْتَحِ الْحِجَابَ دَانَ وَيَفْعَلُونَ *** نَ عَيْرِ صِحَابٍ يَعْلَمَ ازْفَعُ كَمَا اعْتَلَا</p>	Ibn Kathīr: يُوحَىٰ	يُوحَىٰ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
25			Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah: يَفْعَلُونَ	تَفْعَلُونَ	Ḥaḥṣ, Ḥamzah, Kisā‘ī
35			Ibn ‘Āmir, Nāfi‘: يَعْلَمَ	يَعْلَمَ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
30	1019	<p>بِمَا كَسَبَتْ لَأَفَاءَ عَمَّ كَيْبَرٍ فِي *** كَبَائِرَ فِيهَا ثُمَّ فِي النَّجْمِ سَمَلًا</p>	Nāfi‘, Ibn ‘Āmir: بِمَا كَسَبَتْ	فِيمَا كَسَبَتْ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
37			Ḥamzah, Kisā‘ī: كَيْبَرٍ	كَبَيْرٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Najm 32					
51	1020	<p>وَيُرْسِلَ فَارْفَعِ مَعِ فَيُوحَىٰ مُسَكَّنًا *** أَتَانَا وَأَنْ كُنْتُمْ بِكُسْرٍ شَدَا الْعُلَا</p>	Nāfi‘: يُرْسِلُ فَيُوحَىٰ	يُرْسِلُ فَيُوحَىٰ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
Zukhruf 5			Ḥamzah, Kisā‘ī, Nāfi‘: إِنْ كُنْتُمْ	أَنْ كُنْتُمْ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim

¹¹⁸ In addition to the discussion, al-Ṣafāqūsī mentions that while the *rasm* [orthography] of the phrase appeared in the *maṣāḥif* [codices] of *ahl al-Madīnah* and *ahl al-Shām*, without a *fā*’, as in |بِمَا كَسَبَتْ|; the *rasm* of the phrase in the *maṣāḥif* of *ahl al-Makkah*, Baṣrah and Kūfah, included the *fā*’, as in |فِيمَا كَسَبَتْ|. *Ghayth al-Nafa*‘: 527.

18	1021	وَيُنشَأُ فِي صَمٍّ وَثِقَلٍ صَحَابُهُ	Ḥaḥṣ, Ḥamzah, Kisāʾī: يُنشَأُ	يُنشَأُ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah
19		*** عِبَادُ بَرَفِجِ الدَّالِ فِي عِنْدَ غَلْغَلَا	Abū ʿAmr, ʿĀṣim, Ḥamzah, Kisāʾī: عِبْدُ الرَّحْمَنِ	عِنْدَ الرَّحْمَنِ	Nāfiʿ, Ibn Kathīr, Ibn ʿĀmir
19	1022	وَسَكَّنَ وَرِذِّ هَمْرًا كَوَاوِ أَوْ شَهْدُوا *** أَمِينًا وَفِيهِ الْمَدُّ بِالْحُلْفِ بِلَلَا	Nāfiʿ: أَشْهَدُوا Qālūn: ءَأَشْهَدُوا	أَشْهَدُوا	Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī
24	1023	وَقُلْ قَالَ عَن كُفْمِ وَسَقْفًا بِضَمِّهِ	Ibn ʿĀmir, Ḥaḥṣ: قَالَ	قُلْ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Shuʿbah, Ḥamzah, Kisāʾī
33		*** وَتَحْرِجِكِهِ بِالضَّمِّ ذَكَرَ أَنْبَلَا	Nāfiʿ, Ibn ʿĀmir, ʿĀṣim, Ḥamzah, Kisāʾī: سُقْفَا	سُقْفَا	Ibn Kathīr, Abū ʿAmr
38	1024	وَحُكْمُ صِحَابِ قَصْرِ هَمْرَةَ جَاءَنَا	Abū ʿAmr, Ḥaḥṣ, Kisāʾī: جَاءَنَا	جَاءَنَا جَاءَنَا	Qālūn, Ibn Kathīr, Hishām, Shuʿbah Warsh
53		*** وَأَسُورَةَ سَكَّنَ وَبِالْقَصْرِ عَدَلَا	Ḥamzah: جَاءَنَا	جَاءَنَا	Ibn Dhakwān
53			Ḥaḥṣ: أَسُورَةَ	أَسُورَةَ	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, Shuʿbah, Ḥamzah, Kisāʾī
56	1025	وَفِي سَلَفًا صَمًّا شَرِيفٍ وَصَادُهُ	Ḥamzah, Kisāʾī: سُلْفَا	سَلْفَا	Nāfiʿ, Ibn Kathīr, Abū ʿAmr, Ibn ʿĀmir, ʿĀṣim

57		*** يَصُدُّونَ كَسْرَ الضَّمِّ فِي حَقِّ نَهْشَلَا	Ḥamzah, Ibn Kathīr, Abū ‘Amr, ‘Āṣim: يَصِدُّونَ	يَصُدُّونَ	Nāfi‘, Ibn ‘Āmir, Kisā‘ī
58	1026	ءَالِهَةٌ كُوفٍ يُحْمَقُّ نَائِيَا *** وَقُلْ أَيْفَا لِلذِّكْرِ تَالِيَا أُذِيدَا	‘Āṣim, Ḥamzah, Kisā‘ī: Taḥqīq of the second hamzah & ibdāl of the third	Tas-hīl of the second hamzah & ibdāl of the third	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
71	1027	وَفِي تَشْتِهِيهِ تَشْتِهِي حَقِّ صُحْبَةٍ ***	Ibn Kathīr, Abū ‘Amr, Shu‘bah, Ḥamzah, Kisā‘ī: تَشْتِهِي	تَشْتِهِيهِ	Nāfi‘, Ibn ‘Āmir, Ḥafṣ
85		وَفِي تَرْجَعُونَ الْغَيْبِ شَايِعٍ دُخْلَا	Ḥamzah, Kisā‘ī: يُرْجَعُونَ	تُرْجَعُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
88	1028	وَفِي قَيْلَهُ أَكْسِرُ وَأَكْسِرُ الضَّمَّ بَعْدُ فِي ***	Ḥamzah, ‘Āṣim: قَيْلَهُ	قَيْلَهُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Kisā‘ī
89		نَصِيرٍ وَخَاطِبٍ تَعْلَمُونَ كَمَا انْجَلَا	Ibn ‘Āmir, Nāfi‘: تَعْلَمُونَ	يَعْلَمُونَ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
--	1029	بِتَحْتِي عِبَادِي الْيَا ¹¹⁹ وَيَعْلِي دَنَا عُلَا	--	--	--

¹¹⁹ In distich 1029, al-Shātibī mentions that there are 2 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurrā’* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 2 words are found in the following 2 verses:

- 1) Verse 51: |تَجْرِي مِنْ تَحْتِي * أَفَلَا تُبْصِرُونَ|
❖ While Nāfi‘, Bazzī, Abū ‘Amr, reads the *yā’ al-iḍāfah* with *fath*; Qunbul, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 533.
- 2) Verse 68: |يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ|
❖ While Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, reads the word with *ithbāt* of the *yā’ al-iḍāfah* and *iskān* thereof during *waṣl* and *waqf*; Ibn Kathīr, Ḥafṣ, Ḥamzah and Kisā‘ī reads it with *hadhf* thereof during *waṣl* and *waqf*; and Shu‘bah reads it with *ithbāt* of the *yā’ al-iḍāfah* and *fath* thereof during *waṣl* and *waqf*. *Al-Budūr al-Zāhirah*: 534.

Dukhān 45		*** وَرَبَّ السَّمَوَاتِ اخْفِضُوا الرَّفْعَ نَمَلًا	Ibn Kathīr, Ḥafṣ: يَغِي	تَغِي	Nāfi', Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
7			'Āṣim, Ḥamzah, Kisā'ī: رَبِّ	رَبُّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
47		وَصَمَّ اعْتَلُوهُ أَكْبَرُ غِنَىٰ إِنَّكَ أَفْتَحُوا	Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī: فَاعْتَلُوهُ	فَاعْتَلُوهُ	Nāfi', Ibn Kathīr, Ibn 'Āmir
49	1030	*** رَبِّعًا وَقُلْ إِنِّي وَلِيٌّ النِّبَاءِ حُمَّلًا ¹²⁰	Kisā'ī: أَنَّكَ	إِنَّكَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
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¹²⁰ In distich 1030, al-Shāṭibī mentions that there are 2 words which have a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 2 words are found in the following 2 verses:

- 1) Verse 19: (إِنِّي أَنبِئُكُمْ بِسُلْطَانٍ)
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, reads the *yā'* *al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 537.
- 2) Verse 21: (وَأِنَّ لَكُمْ لَعَلًّا خُلَفَاءًا مِّنْ دُونِكُمْ لَا يَأْتِيَنَّكُم بِشَيْءٍ مِّنْ سُلْطَانٍ)
 - ❖ While Qālūn, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'ī reads the *yā'* *al-iḍāfah* with *iskān*; Warsh reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 537.

Sūrat al-Sharī‘ah and Sūrat al-Aḥqāf

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
Shari‘ah 4 & 5	1031	<p>مَعَا رَفَعُ آيَاتٍ عَلَى كُسْرِهِ شَمَا *** وَإِنَّ فِي أَضْمِرٍ بِتَوْكِيدٍ أَوْلَا</p>	<p>Ḥamzah, Kisā‘ī: آيَةٍ</p>	آيَةٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
12	1032	<p>لِتَجْزِي يَا نَصَّ سَمَا وَغَشَاوَةٌ ***</p>	<p>‘Āṣim, Nāfi‘, Ibn Kathīr, Abū ‘Amr: لِيَجْزِي</p>	لِتَجْزِي	Ibn ‘Āmir, Ḥamzah, Kisā‘ī
23		<p>بِهِ الْفَتْحُ وَالْإِسْكَانُ وَالْقَصْرُ شَمَلًا</p>	<p>Ḥamzah, Kisā‘ī: غَشَاوَةٌ</p>	غَشَاوَةٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
32	1033	<p>وَوَالسَّاعَةَ اِرْفَعُ غَيْرَ حَمْرَةَ حُسْنًا أَلْ ***</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā‘ī: وَالسَّاعَةَ</p>	وَالسَّاعَةَ	Ḥamzah
Aḥqāf 15		<p>مُحَسِّنٌ إِحْسَانًا لِكُوفٍ تَحْوَلًا</p>	<p>‘Āṣim, Ḥamzah, Kisā‘ī: إِحْسَانًا</p>	حُسْنًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
16	1034	<p>وَعَيْرُ صِحَابٍ أَحْسَنَ ارْفَعُ وَقَبْلَهُ *** وَبَعْدُ بِيَاءٍ ضَمَّ فِعْلَانِ وَصَلَا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah: يُتَقَبَّلُ، أَحْسَنُ، وَيُتَجَاوَرُ</p>	<p>تَتَقَبَّلُ، أَحْسَنَ، وَتَتَجَاوَرُ</p>	Ḥafṣ, Ḥamzah, Kisā‘ī
17	1035	<p>وَقُلْ عَن هِسَامِ أَدْعُمُوا تَعْدَانِي ***</p>	<p>Hishām: أَتَعْدَانِي</p>	أَتَعْدَانِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, ‘Āṣim, Ḥamzah, Kisā‘ī
19		<p>نُوقِيَهُمْ بِأَلْيَا لَهُ حَقٌّ نَهَشَلَا</p>	<p>Hishām, Ibn Kathīr, Abū ‘Amr, ‘Āṣim: لِيُوقِيَهُمْ</p>	لِيُوقِيَهُمْ	Nāfi‘, Ibn Dhakwān, Ḥamzah, Kisā‘ī

25	1036	<p>وَقُلْ لَا تَرَى بِالْغَيْبِ وَاضْمُمْ وَبَعْدَهُ *** مَسَاكِنَهُمْ بِالرَّفْعِ فَأَشْبِهِهٗ نُوَلَا</p>	Ḥamzah: لَا يَرَى إِلَّا مَسَكِنَهُمْ	لَا يَرَى إِلَّا مَسَكِنَهُمْ	Qālūn, Ibn Kathīr, Ibn ‘Āmir
			‘Āṣim: لَا يَرَى إِلَّا مَسَكِنَهُمْ	لَا يَرَى إِلَّا مَسَكِنَهُمْ	Warsh
				لَا يَرَى إِلَّا مَسَكِنَهُمْ	Abū ‘Amr, Kisā’ī
--	1037	<p>وَيَاءٌ وَلِكِنِّي وَيَا تَعْدَانِي *** وَإِنِّي وَأَوْزِعَنِي بِهَا خُلْفٌ مَنْ بَلَا¹²¹</p>	--	--	--

¹²¹ In distich 1037, al-Shāṭibī mentions that there are 4 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurrā’* differ as to how they are read. While some read them with *fath*; others read them with *iskān*. These 4 words are found in the following 4 verses:

- 1) Verse 15: [رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ]
 - ❖ While Qālūn, Qunbul, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads the *yā’ al-iḍāfah* with *iskān*; Warsh and Bazzi reads it with *fath* thereof. *Al-Budūr al-Zāhirah*: 544.
- 2) Verse 17: [تَعْدَانِي أَنْ أَخْرَجَ]
 - ❖ While Nāfi’ and Ibn Kathīr reads the *yā’ al-iḍāfah* with *fath*; Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 544.
- 3) Verse 21: [إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ]
 - ❖ While Nāfi’, Ibn Kathīr, Abū ‘Amr, reads the *yā’ al-iḍāfah* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 545.
- 4) Verse 23: [وَلِكِنِّي أَرْنَبُكُمْ قَوْمًا يَجْهَلُونَ]
 - ❖ While Nāfi’, Bazzi, Abū ‘Amr, reads the *yā’ al-iḍāfah* with *fath*; Qunbul, Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī reads it with *iskān* thereof. *Al-Budūr al-Zāhirah*: 545.

Sūrah Muḥammad until Sūrat al-Raḥmān

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
4	1038	<p>وَبِالضَّمِّ وَأَفْضُرٍ وَأَكْسِيرِ التَّاءِ قَاتِلُوا *** عَلَى حُجَّةٍ وَالْقَصْرِ فِي آسِينٍ دَلَا</p>	Ḥafṣ, Abū ‘Amr: قَاتِلُوا	قَاتِلُوا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā‘ī
15			Ibn Kathīr: آسِينٍ	آسِينٍ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
16	1039	<p>وَفِي آنِفًا خُلْفٌ هَدَى وَيَضَمُّهُمْ *** وَكَسْرٍ وَتَحْرِيكِ وَأُمْلِي حُصَلَا</p>	Bazzī: آنِفًا آنِفًا	آنِفًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
25			Abū ‘Amr: وَأُمْلِي لَهُمْ	وَأُمْلِي لَهُمْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim
				وَأُمْلِي لَهُمْ	Warsh
26	1040	<p>وَأَسْرَارُهُمْ فَأكْسِيرِ صَحَابًا وَتَبْلُوذُ *** نَعْلَمُ نَعْلَمُ النَّبَا صِفٌ وَتَبْلُو وَأَقْبَلَا</p>	Ḥafṣ, Ḥamzah, Kisā‘ī: إِسْرَارُهُمْ	أَسْرَارُهُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah
31			Shu‘bah: وَلَيَبْلُونَكُمْ، يَعْلَمُ، وَيَبْلُوا	وَلَيَبْلُونَكُمْ، نَعْلَمُ، وَيَبْلُوا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā‘ī

Fath 9	1041	<p>وَفِي يُؤْمِنُوا حَقًّا وَبَعْدُ ثَلَاثَةٌ *** وَفِي يَاءٍ يُؤْتِيهِ عَدِيرٌ تَسْلَسِلَا</p>	<p>Ibn Kathīr, لِيُؤْمِنُوا، وَيُعَزَّرُوهُ، وَيُوقِّرُوهُ، وَيُسَبِّحُوهُ</p>	<p>لِيُؤْمِنُوا، وَنُعَزِّرُوهُ، وَنُوقِّرُوهُ، وَنُسَبِّحُوهُ</p>	<p>Qālūn, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī</p>
			<p>Dūrī: لِيُؤْمِنُوا، وَيُعَزِّرُوهُ، وَيُوقِّرُوهُ، وَنُسَبِّحُوهُ</p>	<p>لِيُؤْمِنُوا، وَنُعَزِّرُوهُ، وَنُوقِّرُوهُ، وَنُسَبِّحُوهُ</p>	<p>Warsh</p>
			<p>Sūsī: لِيُؤْمِنُوا، وَيُعَزِّرُوهُ، وَيُوقِّرُوهُ، وَنُسَبِّحُوهُ</p>		
10			<p>Dūrī, ‘Āṣim, Ḥamzah, Kisā’ī: فَسَيُؤْتِيهِ</p>	<p>فَسَنُؤْتِيهِ</p>	<p>Qālūn, Ibn ‘Āmir</p>
			<p>Sūsī: فَسَيُؤْتِيهِ</p>	<p>فَسَنُؤْتِيهِ</p>	<p>Warsh</p>
11	1042	<p>وَبِالضَّمِّ ضُرًّا شَاعَ وَالْكَسْرُ عَنْهُمَا *** بِلَامٍ كَلَامَ اللَّهِ وَالْقَصْرُ وَكَلَا</p>	<p>Ḥamzah, Kisā’ī: ضُرًّا</p>	<p>ضُرًّا</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim</p>
15			<p>Kisā’ī: كَلِمَ اللَّهِ</p>	<p>كَلَامَ اللَّهِ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah</p>
24	1043	<p>بِمَا يَعْمَلُونَ حَجَّ حَرَكَةً شَطَأُهُ *** دُعَا مَا جِدِ وَأَقْصُرْ فَأَزَرَهُ مُلَا</p>	<p>Abū ‘Amr: يَعْمَلُونَ</p>	<p>تَعْمَلُونَ</p>	<p>Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī</p>
29			<p>Ibn Kathīr, Ibn Dhakwān: شَطَأُهُ</p>	<p>شَطَأُهُ</p>	<p>Nāfi‘, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā’ī</p>
			<p>Ibn Dhakwān: فَأَزَرَهُ</p>	<p>فَأَزَرَهُ</p>	<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā’ī</p>

Hujurāt 18	1044	وَفِي يَعْْمَلُونَ دُمٌ يَقُولُ بِيَاءٍ إِذْ *** صَفَاً وَاكْسِرُوا أَذْبَارَ إِذْ فَارَ دُخْلًا	Ibn Kathīr: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Qāf 30			Nāfi', Shu'bah: تَقُولُ	يَقُولُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'ī
40			Nāfi', Ḥamzah, Ibn Kathīr: إِدْبَرَ	أَدْبَرَ	Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
41	1045	وَبِالْيَا يُنَادِي قِفَ دَلِيلًا مِخْلَفِهِ *** وَقُلْ مِثْلَ مَا بِالرَّفْعِ شَمَّ صَنْدَلًا	Ibn Kathīr: يُنَادِي يُنَادُ	يُنَادُ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Dhāriyat 23			Ḥamzah, Kisā'ī, Shu'bah: مِثْلُ	مِثْلُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ
44	1046	وَفِي الصَّعِقَةِ أَقْضَرَ مُسْكِنَ الْعَيْنِ رَاوِيًا *** وَقَوْمَ يَخْفَضُ الْمِيمَ شَرَفَ حَمَلًا	Kisā'ī: الصَّعِقَةُ	الصَّعِقَةُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
46			Ḥamzah, Kisā'ī: قَوْمَ	قَوْمَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
Ṭur 21	1047	وَبَصْرٍ وَأَتْبَعْنَا بِوَاتَّبَعْتَ وَمَا *** أَلْتَنَا اكْسِرُوا دِينَنَا وَإِنَّا فَتَحُوا الْجَلَا	Abū 'Amr: وَأَتْبَعْنَهُمْ	وَأَتَّبَعْتَهُمْ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
21			Ibn Kathīr: أَلْتَنَنْهُمْ	أَلْتَنَنْهُمْ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
23			Nāfi', Kisā'ī: أَنَّهُ	إِنَّهُ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
45	1048	رِضًا يَصْعَقُونَ اضْمُمَهُ كَمَ نَصَّ وَالْمُسَيْبِ ***	Ibn 'Āmir, 'Āṣim: يُصْعَقُونَ	يَصْعَقُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī

37		طُرُونٌ لِسَانُ عَابٍ بِالْخُلْفِ زُمَلَا	Hishām, Qunbul, Ḥaḥḥ: الْمُصَيِّرُونَ	الْمُصَيِّرُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, Shu'bah, Khallād, Kisā'ī
			Ḥaḥḥ: الْمُصَيِّرُونَ	الْمُصَيِّرُونَ	Ḥamzah
Najm 11	1049	وَصَادٌ كَرَايِ قَامٌ بِالْخُلْفِ صَبْعُهُ *** وَكَذَّبَ يَرُوِيهِ هِسَامٌ مُتَقَلَا	Ḥamzah: الْمُصَيِّرُونَ	--	--
			Khallād: الْمُصَيِّرُونَ		
			Hishām: مَا كَذَّبَ	مَا كَذَّبَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, 'Āṣim, Ḥamzah, Kisā'ī
12	1050	تُمَارُونَهُ تَمْرُونَهُ وَأَفْتَحُوا شَدَاً ***	Ḥamzah, Kisā'ī: أَفْتَمْرُونَهُ	أَفْتَمْرُونَهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
20		مَنَاءَةٌ لِلْمَيِّ زِدِ الْهَمَزَ وَإِخْفَلَا	Ibn Kathīr: مَنْوَةٌ	مَنْوَةٌ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
22	1051	وَيَهْمَزُ ضَيْرِي حُشَعَا حَاشِعَا شَفَا *** حَمِيدًا وَحَاطِبَ تَعْلَمُونَ فُطِبَ كَلَا	Ibn Kathīr: ضَيْرِي	ضَيْرِي	Qālūn, Ibn 'Āmir, 'Āṣim
		ضَيْرِي		Warsh	
		ضَيْرِي		Abū 'Amr, Ḥamzah, Kisā'ī	

Qamar 2			Abū ‘Amr, Ḥamzah, Kisā’i: حَشِيْعًا	حُشَعًا	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim
26			Ḥamzah, Ibn ‘Āmir: سَتَعْلَمُونَ	سَيَعْلَمُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Kisā’i

Sūrat al-Raḥmān

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
12	1052	وَالْحَبُّ ذُو الرِّجْحَانِ رَفَعُ ثَلَاثَهَا ***	Ibn ‘Āmir: وَالْحَبُّ ذَا الْعَصْفِ وَالرِّجْحَانُ	وَالْحَبُّ ذُو الْعَصْفِ وَالرِّجْحَانُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Kisā’ī
		يَنْصَبُ كَفَى وَالثُّونُ بِالْحَمْضِ سُكَّلا	Ḥamzah: وَالْحَبُّ ذُو الْعَصْفِ وَالرِّجْحَانُ		
22	1053	وَيَخْرُجُ فَاصْمُ وَأَفْتَحِ الصَّمَّ إِذْ حَمَى ***	Nāfi‘, Abū ‘Amr: يُخْرَجُ	يَخْرُجُ	Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
24		وَفِي الْمُنَشَّاتِ السَّيْنِ ¹²² بِالْكَسْرِ فَاحْمِلَا	Ḥamzah, Shu‘bah: الْمُنَشَّاتِ		
31	1054	صَحِيحًا يَخْلِفُ تَفْرُغُ الْبَاءِ سَاعٍ ***	Shu‘bah: الْمُنَشَّاتِ	سَتَفْرُغُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
35	شَوَاطِ بِكَسْرِ الصَّمِّ مَكِّيهِمْ جَلَا	Ḥamzah, Kisā’ī: سَيَفْرُغُ	شَوَاطِ		
	1055	وَرَفَعَ نُحَاسٌ جَرَ حَقِّ وَكَسَرَ مِي ***		Ibn Kathīr, Abū ‘Amr: نُحَاسِ	نُحَاسٌ
		سِمَ يَطْمِئُ فِي الْأُولَى صَمَّ نُهْدَى وَتُقْبَلَا ¹²³	Kisā’ī: لَمْ يَطْمِئُنَّ / لَمْ يَطْمِئُنَّ لَمْ يَطْمِئُنَّ / لَمْ يَطْمِئُنَّ	لَمْ يَطْمِئُنَّ	

¹²² The word may be read as (السَّيْنِ) or as (السَّيْنِ).

¹²³ In distichs 1055 – 1056, al-Shāṭibī does not list; neither does he transmit *khulf* for Kisā’ī. Instead it is the sequence as well as the manner of presentation that is being deliberated due to the word (يَطْمِئُنَّ) appearing twice in the *Sūrah*. These deliberations range from reading the *Qirā’ah jam’an* [for both transmitters simultaneously in one sitting] or *ifrādan* [reading for them individually in separate sittings for either transmitter].

	1056	<p>وَقَالَ بِهِ اللَّيْثُ فِي الْقَانِ وَحَدَهُ *** سُبُوْحٌ وَنَصُّ اللَّيْثِ بِالضَّمِّ الْأَوَّلَا</p>	Kisā'ī:	لَمْ يَطْمِئِنَّ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
	1057	<p>وَقَوْلُ الْكِسَائِيِّ ضَمَّ أَيُّهُمَا تَشَا *** وَجِيهٌ وَبَعْضُ الْمُقَرَّرَيْنِ بِهِ تَلَا</p>		لَمْ يَطْمِئِنَّ / لَمْ يَطْمِئِنَّ لَمْ يَطْمِئِنَّ / لَمْ يَطْمِئِنَّ	
78	1058	<p>وَأَخْرَجَهَا يَا ذِي الْجَلَالِ ابْنُ عَامِرٍ *** يَبَاوِي وَرَسُمُ الشَّامِ فِيهِ تَمَثَّلًا¹²⁴</p>	Ibn 'Āmir: ذُو الْجَلَالِ	ذِي الْجَلَالِ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī

¹²⁴ In distich 1058, al-Shāṭibī mentions that the *rasm* [orthography] of the phrase in the *muṣḥaf* [codice] of *ahl al-Shām* appeared as (ذُو الْجَلَالِ), in a nominative state [*raf*]. This is corroborated by al-Safāqūsī who further relates that while the *rasm* of the phrase in the *muṣḥaf* of *ahl al-Shām* appeared as (ذُو الْجَلَالِ); the *rasm* of the phrase in the *muṣḥaf* of *ahl al-Madinah*, Makkah, Kūfah and Baṣrah appeared as (ذِي الْجَلَالِ), in a genitive state [*jarr*]. *Ghayth al-Nafa'*: 569 – 570.

Sūrat al-Wāqī‘ah and Sūrat al-Ḥadīd

Verse	Distich	Abyāt al-Shātibiyah	Read by	Opposite Reading	Read by
22	1059	وَحُورٌ وَعَيْنٌ حَفْضُ رَفْعِهَا شَفَا	Ḥamzah, Kisā‘ī: وَحُورٍ عَيْنٍ	وَحُورٌ عَيْنٌ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
37		*** وَعَرَبًا سُكُونُ الصَّمِّ صَحَّحَ فَاعْتَلَى	Shu‘bah, Ḥamzah: عَرَبًا	عَرَبًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Kisā‘ī
60	1060	وَحَيْفٌ قَدَرْنَا دَارَ	Ibn Kathīr: قَدَرْنَا	قَدَرْنَا	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
55		*** وَأَنْصَمَ شُرْبَ فِي نَدَى الصَّفْوِ وَاسْتَفْهَمَ	Ḥamzah, ‘Āṣim, Nāfi‘: شُرْبَ	شُرْبَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Kisā‘ī
66		إِنَّا صَفَا وَلَا	Shu‘bah: أِنَّا	إِنَّا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā‘ī
75	1061	بِمَوْعٍ بِالْإِسْكَانِ وَالْقَصْرِ شَائِعٌ	Ḥamzah, Kisā‘ī: بِمَوْعٍ	بِمَوْعٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
Ḥadīd 8		*** وَقَدْ أَخَذَ اضْمَمُ وَأَكْسِرِ الْحَاءِ حَوْلًا	Abū ‘Amr: وَقَدْ أَخَذَ	وَقَدْ أَخَذَ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
10	1062	وَمِيثَاقُكُمْ عَنْهُ وَكُلُّ كَمَى وَأَنْ	Abū ‘Amr: مِيثَاقُكُمْ	مِيثَاقُكُمْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
13		*** ظَرُّونَا بِقَطْعِ وَأَكْسِرِ الصَّمِّ فَيَصَلَا	Ibn ‘Āmir: كُلُّ	كُلُّ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī
			Ḥamzah: آمَنُوا أَنْظَرُونَا	آمَنُوا أَنْظَرُونَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Kisā‘ī

15	1063	<p>وَيُؤَخِّدُ عَزْرَ الشَّامِ مَا نَزَلَ الْحَقِيبِ ***</p>	Qālūn, Ibn Kathīr, Dūrī, ‘Āṣim, Ḥamzah, Kisā’ī: لَا يُؤَخِّدُ	لَا تُؤَخِّدُ	Ibn ‘Āmir
			Warsh, Sūsī: لَا يُؤَخِّدُ		
16			Nāfi‘, Ḥafṣ: نَزَلَ	نَزَلَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
18		Ibn Kathīr, Shu‘bah: الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ	الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ	Nāfi‘, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ, Ḥamzah, Kisā’ī	
23	1064	<p>وَأَتَاكُمْ فَاقْصُرْ حَفِيظًا وَقُلْ هُوَ الْ ***</p>	Abū ‘Amr: أَتَاكُمْ	أَتَاكُمْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
24			Nāfi‘, Ibn ‘Āmir: فَإِنَّ اللَّهَ الْعَنِيُّ	فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā’ī

¹²⁵ In distich 1064, the phrase (وَصَلًّا مُوَصَّلًا) alludes to the transmission of their reading being *tawātur* during *wasl* and *waqf*, as opposed to its application only being applied during *wasl*. Furthermore, al-Ṣafāqūsī mentions that while the *rasm* [orthography] of the phrase appeared as (فَإِنَّ اللَّهَ الْعَنِيُّ), with *ḥadhf* in the of the word (هُوَ) in the *maṣāḥif* [codices] of *ahl-Madīnah* and *ahl-Shām*; the *rasm* of the remaining geographical locations i.e. Makkah, Kūfah and Baṣrah had *ithbāt* thereof. *Ghayth al-Nafā’*: 575. As for its occurrence in *Sūrat al-Mumtaḥinah*, verse 6, the *qurrā’* agree upon reading the phrase with *ithbāt* of the word (هُوَ). *Shi‘ā’ al-Ṣudūr*: 808.

Sūrat al-Mujādalah until Sūrat al-Qalam

Verse	Distich	Abyāt al-Shāṭibiyah	Read by	Opposite Reading	Read by
8	1065	<p style="color: blue;">وَفِي يَتَنَاجُونَ أَقْصِرِ</p> <p style="color: blue;">الثُّونَ سَاكِنًا</p> <p style="text-align: center;">***</p> <p style="color: blue;">وَقَدَّمَهُ وَأَضْمَمَ حِيَمَهُ</p> <p style="color: red;">فَتَكَمَّلَا</p>	<p>Ḥamzah:</p> <p>وَيَتَنَاجُونَ</p>	<p>وَيَتَنَاجُونَ</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī</p>
11	1066	<p style="color: blue;">وَكَسَرَ اذْشَرُوا فَاضْمَمَ</p> <p style="color: blue;">مَعًا صَفْوَ خُلْفِيهِ</p> <p style="text-align: center;">***</p> <p style="color: red;">عَلَا عَمَّ وَأَمْدَدَ فِي</p> <p style="color: blue;">الْمَجْلِسِ نَوْفَلَا</p>	<p>Ḥafṣ, Nāfi', Ibn 'Āmir, Shu'bah:</p> <p>قَيْلَ اذْشَرُوا فَانْشَرُوا</p>	<p>قَيْلَ اذْشَرُوا فَانْشَرُوا</p>	<p>Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī</p>
11			<p>Shu'bah:</p> <p>قَيْلَ اذْشَرُوا فَانْشَرُوا</p>		
--			<p>'Āṣim:</p> <p>الْمَجْلِسِ</p>		
--	1067	<p style="color: blue;">وَفِي رُسُلِي أَيَا¹²⁶</p> <p style="color: blue;">يُخْرِبُونَ التَّقِيلَ حُرْ</p> <p style="text-align: center;">***</p> <p style="color: blue;">وَمَعَ دَوْلَةَ أَنْتَ</p> <p style="color: red;">يَكُونُ مِخْلِفَ لَا</p>	<p>--</p>	<p>--</p>	<p>--</p>
Ḥashr 2			<p>Abū 'Amr:</p> <p>يُخْرِبُونَ</p>	<p>يُخْرِبُونَ</p>	<p>Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī</p>
7			<p>Hishām:</p> <p>لَا تَكُونُ دَوْلَةً</p> <p>لَا يَكُونُ دَوْلَةً</p>	<p>لَا يَكُونُ دَوْلَةً</p>	<p>Nāfi', Ibn Kathīr, Abū 'Amr, Ibn Dhakwām, 'Āṣim, Ḥamzah, Kisā'ī</p>

¹²⁶ In distich 1067, al-Shāṭibī mentions that there is 1 word which has a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

1) Verse 21: أَنَا وَرُسُلِي * إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

❖ While Nāfi' and Ibn 'Āmir read the *yā'* *al-iḍāfah* with *fath*; Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 585.

12	1068	وَكَسَرَ جِدَارِ ضَمًّا وَالْفَتْحَ وَأَقْصَرُوا ***	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i: جُدْرٍ	جِدَارٍ	Ibn Kathīr, Abū 'Amr
--		ذَوِي أُسْوَةٍ إِنِّي بَيَاءٌ تَوَصَّلًا ¹²⁷	--	--	--
Mumtahinah 3	1069	وَيُفْصَلُ فَتْحُ الضَّمِّ نَصٌّ وَصَادَةٌ *** بِكَسْرِ نَوَى وَالشَّقْلِ شَافِيهِ كَمَلًا	'Āṣim: يُفْصَلُ Ḥamzah, Kisā'i: يُفْصَلُ Ibn 'Āmir: يُفْصَلُ	يُفْصَلُ	Nāfi', Ibn Kathīr, Abū 'Amr
10	1070	وَفِي تُمْسِكُوا ثِقْلًا حَلَا وَمُتِمُّ لَا *** تَنْوَنُهُ وَأَخْفِضُ نُورَهُ عَنْ شَدَا دَلَا	Abū 'Amr: لَا تُمْسِكُوا Ḥaḥṣ, Ḥamzah, Kisā'i, Ibn Kathīr: مُتِمُّ نُورِهِ	لَا تُمْسِكُوا مُتِمُّ نُورَهُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i Nāfi', Abū 'Amr, Ibn 'Āmir, Shu'bah
14	1071	وَلِلَّهِ زِدْ لَأَمَّا وَأَنْصَارَ تَوَّنَا *** سَمًا وَتَنْجِيكُمْ عَنِ النَّامِ ثَقَلًا	Nāfi', Ibn Kathīr, Abū 'Amr: أَنْصَارًا لِلَّهِ Ibn 'Āmir: تَنْجِيكُمْ	أَنْصَارَ اللَّهِ تَنْجِيكُمْ	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'i

¹²⁷ In distich 1068, al-Shāṭibī mentions that there is 1 word which has a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

1) Verse 16: [إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ]

❖ While Nāfi', Ibn Kathīr and Abū 'Amr read the *yā' al-iḍāfah* with *fath*; Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 588.

--		وَبَعْدِي وَأَنْصَارِي بِيَاءٌ إِضَافَةٌ ¹²⁸ ***	--	--	--
Munāfiqūn 4	1072	وَحُشْبٌ سَكُونُ الضَّمِّ رَادٍ رِضًا حَلًّا	Qunbul, Kisā'i, Abū 'Amr: حُشْبٌ	حُشْبٌ	Nāfi', Bazzī, Ibn 'Āmir, 'Āṣim, Ḥamzah
5		وَحَفَّ لَوُوا لِفَا يَمَا	Nāfi': لَوُو	لَوُو	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
11	1073	يَعْمَلُونَ صِف *** أَكُونُ يَوَاوٍ وَأَنْصِبُوا الْحِزْمَ حَفَلًا	Shu'bah: يَعْمَلُونَ	تَعْمَلُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Ḥamzah, Kisā'i
10			Abū 'Amr: وَأَكُونُ	وَأَكُونُ	Nāfi', Ibn Kathīr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
Talāq 3		وَبَالِغٌ لَا تَنْوِينُ مَعَ حَفْضِ أَمْرِهِ	Ḥafṣ: بَالِغٌ أَمْرِهِ	بَالِغٌ أَمْرُهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'i
Tahrīm 3	1074	لِحَفْصٍ وَبِالتَّخْفِيفِ عَرَفَ رُقَلًا	Kisā'i: عَرَفَ	عَرَفَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah

¹²⁸ In distich 1068, al-Shāṭibī mentions that there are 2 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 2 words are found in the following 2 verses:

- 1) Verse 6: (مَنْ بَعْدِي اسْمُهُ أَحْمَدُ)
 - ❖ While Nāfi', Ibn Kathīr, Abū 'Amr and Shu'bah read the *yā' al-iḍāfah* with *fatḥ*; Ibn 'Āmir, Ḥafṣ, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 593.
- 2) Verse 14: (مَنْ أَنْصَارِي إِلَى اللَّهِ)
 - ❖ While Nāfi' reads the *yā' al-iḍāfah* with *fatḥ*; Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah and Kisā'i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 593.

8	1075	وَصَمَّ نَصُوحًا شُعْبَةً مِنْ تَقَوَّتِ ***	Shu'bah: نُصُوحًا	نُصُوحًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥḥ, Ḥamzah, Kisā'ī
Mulk 3		عَلَى الْقَصْرِ وَالْتَّشْدِيدِ سَقَّ تَهْلَلًا	Ḥamzah, Kisā'ī: تَقَوَّتِ	تَقَوَّتِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
15 - 16	1076	وَأَمْتُمُو فِي الْهَمَزَيْنِ أُصُولُهُ *** وَفِي الْوَصْلِ الْأُولَى فُنْبَلٌ وَأَوَّأَ ابْدَلًا	Qunbul: النُّشُورُ * وَأَمْتُمْ أَأَمْتُمْ	–	–
11	1077	فَسَحَقًا سَكُونًا صَمَّ مَعَ عَيْبٍ يَعْلَمُو ***	Kisā'ī: فَسَحَقًا	فَسَحَقًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
29		نَ مَنْ رُضٌ ¹²⁹ مَعِي بِالْيَا وَأَهْلَكَنِي ¹³⁰ انْجَلَا	Kisā'ī: فَسَيَعْلَمُونَ	فَسَتَعْلَمُونَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
–		–	–	–	–

¹²⁹ The word (فَسَتَعْلَمُونَ) appears twice in the *sūrah*, thus the discussion in the distich alludes to its occurrence in verse 29. As for the first occurrence of the word in verse 17, the *qurrā'* agree upon reading it as (فَسَتَعْلَمُونَ), with a *ṭā' al-khiṭāb*.

¹³⁰ In distich 1068, al-Shāṭibī mentions that there are 2 words which have a *yā' al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 2 words are found in the following verse:

1) Verse 6: (إِنَّ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا)

- ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim and Kisā'ī read the *yā' al-iḍāfah* in word (أَهْلَكَنِي) with *fatḥ*; Ḥamzah reads with *iskān* thereof. *Al-Budūr al-Zāhirah*: 605.
- ❖ While Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥaḥḥ read the *yā' al-iḍāfah* in word (مَعِي) with *fatḥ*; Shu'bah, Ḥamzah and Kisā'ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 605.

Sūrat al-Qalam until Sūrat al-Qiyāmah

Verse	Distich	Abyāt al-Shātibiyah	Read by	Opposite Reading	Read by
51	1078	<p>وَصَمُّهُمْ فِي يَزْلِقُونَكَ خَالِدٌ ***</p>	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: لَيْرْلِقُونَكَ	لَيْرْلِقُونَكَ	Nāfi‘
Hāqqah 9			Abū ‘Amr, Kisā’ī: مَن قَبْلَهُ	مَن قَبْلَهُ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
18	1079	<p>وَيَخْفَى شِفَاءً مَالِيَهُ مَاهِيَهُ فَصِلُ ***</p>	Ḥamzah, Kisā’ī: لَا يَخْفَى	لَا تَخْفَى	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
28 - 29			Ḥamzah: مَالِي سُلْطَانِي	مَالِيَهُ سُلْطَانِيَهُ	Warsh
Qari’ah 10			Ḥamzah: مَاهِي	مَاهِيَهُ	
41 & 42	1080	<p>وَيَدَّكَّرُونَ يُؤْمِنُونَ مَقَالُهُ ***</p> <p>يُخْلِيفُ لَهُ دَاعٍ وَيَعْرُجُ رَتَّلَا</p>	Ibn ‘Āmir, Ibn Kathīr, Ibn Dhakwān: يَدَّكَّرُونَ يُؤْمِنُونَ	تَدَّكَّرُونَ تُؤْمِنُونَ	Qālūn, Dūrī, Shu‘bah
			Ibn Dhakwān: تَدَّكَّرُونَ تُؤْمِنُونَ	تَدَّكَّرُونَ تُؤْمِنُونَ	Wasrh, Sūsī
				تَدَّكَّرُونَ تُؤْمِنُونَ	Ḥafṣ, Ḥamzah, Kisā’ī

Ma'ārij 4			Kisā'ī: يَعْرِجُ	تَعْرِجُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
	1081	وَسَأَلَ بِهَمْزٍ غُصْنُ دَانٍ وَعَبْرُهُمْ *** مِنَ الهمزِ أَوْ مِنْ وَاوٍ أَوْ يَاءٍ اِبْدَلًا	'Āṣim, Ḥamzah, Kisā'ī, Ibn Kathīr, Abū 'Amr: سَأَلَ	وَعَبْرُهُمْ مِنَ الهمزِ أَوْ مِنْ وَاوٍ أَوْ يَاءٍ اِبْدَلًا: سَأَلَ	Nāfi', Ibn 'Āmir
16	1082	وَنَزَاعَةً فَارْفَعِ سِوَى حَفْصِهِمْ: نَزَاعَةً *** شَهَادَاتِهِمْ بِالْجَمْعِ حَفْصٌ تَقَبَّلَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī: نَزَاعَةً	وَنَزَاعَةً فَارْفَعِ سِوَى حَفْصِهِمْ: نَزَاعَةً	Ḥafṣ
33			Ḥafṣ: شَهَدَاتِهِمْ	شَهَدَاتِهِمْ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
43	1083	إِلَى نُصْبٍ فَاصْنُمُ وَحَرِّكَ بِهِ عَلَا *** كِرَامٍ وَقُلْ وَدًّا بِهِ الضَّمُّ أَعْمِلَا	Ḥafṣ, Ibn 'Āmir: نُصْبٍ	نُصْبٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Shu'bah, Ḥamzah, Kisā'ī
Nuḥ 23			Nāfi': وَدًّا	وَدًّا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī

--	1084	دُعَائِي وَإِنِّي ثُمَّ بَيْنِي مُضَافُهَا ¹³¹ ***	--	--	--
--		مَعَ الْوَاوِ فَانْفَتْحَ إِنَّ كَمْ شَرْفًا عَلَا	Ibn ‘Āmir, Ḥaḥḥ, Ḥamzah, Kisā’i: وَإِنَّهُ وَإِنَّا وَإِنَّهُمْ	وَإِنَّهُ وَإِنَّا وَإِنَّهُمْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Shu‘bah
18	1085	وَعَنْ كَلِمِهِمْ أَنَّ الْمَسَاجِدَ فَتَحَهُ ¹³² ***	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’i: وَإِنَّ الْمَسْجِدَ لِلَّهِ		
19		وَفِي أَنَّهُ لَمَّا يَكْسِرُ صَوِي الْعَلَا	Shu‘bah, Nāfi‘: إِنَّهُ لَمَّا	أَنَّهُ لَمَّا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥaḥḥ, Ḥamzah, Kisā’i
17	1086	وَدَسَلُكُهُ يَا كُوفٍ وَفِي قَالَ إِنَّمَا ***	‘Āṣim, Ḥamzah, Kisā’i: يَسْلُكُهُ	نَسْلُكُهُ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir
20		هِنَا قُلْ فَتَنَا نَصًّا وَوَطَبَ تَقْبَلًا	Ḥamzah, ‘Āṣim: قُلْ إِنَّمَا	قَالَ إِنَّمَا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Kisā’i

¹³¹ In distich 1084, al-Shāṭibī mentions that there are 3 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurrā’* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 3 words are found in the following 3 verses:

- 1) Verse 6: **دُعَائِي إِلَّا فِرَارًا**
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr and Ibn ‘Āmir read the *yā’ al-iḍāfah* with *fatḥ*; ‘Āṣim, Ḥamzah and Kisā’i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 611.
- 2) Verse 9: **إِنِّي أَعْلَنْتُ**
 - ❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’i read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 611.
- 3) Verse 28: **وَلَمَنْ دَخَلَ بَيْنِي مُؤْمِنًا**
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, Shu‘bah, Ḥamzah and Kisā’i read the *yā’ al-iḍāfah* with *iskān*; Hishām and Ḥaḥḥ read with *fatḥ* thereof. *Al-Budūr al-Zāhirah*: 612.

¹³² As for the phrases **وَإِنَّهُ أَسْمَعَ** and **وَإِنَّ الْمَسْجِدَ لِلَّهِ** in verses 1 and 18, there is *ijmā’* [consensus] that the *hamzah* is read with *fatḥ*. *Ghayth al-Nafā’*: 605. *Shifā’ al-Ṣudūr*: 847. *Al-Budūr al-Zāhirah*: 614.

19	1087	وَقُلْ لِيَدًا فِي كَسْرِه الضَّمُّ لَا رِمٌ ***	Hishām: لِيَدًا لِيَدًا	لِيَدًا	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
--		يُخْلِيفُ وَيَا رَبِّي مُضَافٌ تَجَمَّلًا ¹³³	--	--	--
Muzammil 6	1088	وَوَطَّنًا وَطَاءً فَكَسِرُوهُ كَمَا حَكَّوْا ***	Ibn ‘Āmir, Abū ‘Amr: وَطَاءً	وَطَّنًا	Nāfi‘, Ibn Kathīr, ‘Āṣim, Ḥamzah, Kisā’ī
9		وَرَبُّ بِيخْفِصِ الرَّفْعِ صَحْبَتُهُ كَلَّا	Shu‘bah, Ḥamzah, Kisā’ī, Ibn ‘Āmir: رَبِّ الْمَشْرِقِ	رَبِّ الْمَشْرِقِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ḥafṣ
20	1089	وَتَا ثُلُثُهُ فَاَنْصِبْ وَفَا نِصْفِهِ طَبِي ***	‘Āṣim, Ḥamzah, Kisā’ī, Ibn Kathīr: وَنِصْفَهُ وَثُلُثُهُ	وَنِصْفِهِ وَثُلُثِهِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, , Ibn ‘Āmir
		وَتُلُثِي سَكُونُ الضَّمِّ لَا حَ وَجَمَلًا	Hishām: تُلُثِي	تُلُثِي	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn Dhakwān, ‘Āṣim, Ḥamzah, Kisā’ī
5	1090	وَوَالرَّجَزَ ضَمَّ الْكَسْرَ حَفْصٌ إِذَا قُلِ إِذْ ***	Ḥafṣ: وَالرَّجَزَ	وَالرَّجَزَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Ḥamzah, Kisā’ī
33		وَأَدْبَرَ فَاهْمِرَةٌ وَسَكَّنَ عَنِ اجْتِلَا	Ḥafṣ, Nāfi‘, Ḥamzah: إِذَا أَدْبَرَ	إِذَا دَبَّرَ	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah, Kisā’ī

¹³³ In distich 1087, al-Shāṭibī mentions that there is 1 word which has a *yā’ al-idaḥāh* in this *sūrah*. However, the *qurrā’* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

1) Verse 25: (أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا)

❖ While Nāfi‘, Ibn Kathīr and Abū ‘Amr read the *yā’ al-idaḥāh* with *fath*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā’ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 614.

50	1091	فَبَادِرُ وَفَا مُسْتَنْفِرَةٌ عَمَّ فَتَحَهُ ***	Nāfi', Ibn 'Āmir: مُسْتَنْفِرَةٌ	مُسْتَنْفِرَةٌ	Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
56		وَمَا يَذْكُرُونَ الْعَيْبُ خَصَّ وَخَلَّلَا	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: مَا يَذْكُرُونَ	مَا تَذْكُرُونَ	Nāfi'

Sūrat al-Qiyāmah until Sūrat al-Naba'

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
7			Nāfi': بَرَقَ	بَرِقَ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī, Ḥamzah
20-21			Ibn Kathīr, Abū 'Amr, Ibn 'Āmir: يُجِبُونَ يَذُرُونَ	تُجِبُونَ تَذُرُونَ	Nāfi', 'Āṣim, Ḥamzah, Kisā'ī
	1092	وَرَأَى بَرَقَ افْتَحَ آمِنًا يَذُرُونَ مَع *** يُجِبُونَ حَقًّا كَفَّ يُمْنَى عَلَّا عَلَا		تُمْنَى	Qālūn, Ibn Kathīr, Ibn 'Āmir, Shu'bah
37			Ḥafṣ: يُمْنَى	تُمْنَى	Warsh, Abū 'Amr
				تُمْنَى	Ḥamzah, Kisā'ī
4	1093	سَلَسِلَ تَوْنٌ إِذْ رَوُوا صَرْفَهُ لَنَا *** وَبِالْقَصْرِ قِفَ مِنْ عَن هُدَى خُلْفَهُمْ فَلَا	Nāfi', Kisā'ī, Shu'bah, Hishām: سَلَسِلَا سَلَسِلَا Ibn Dhakwān, Ḥafṣ, Bazzī: سَلَسِلَا سَلَسِلِ	سَلَسِلَا	Abū 'Amr

			Ḥamzah, Qunbul: سَلَّسِلْ		
15	1094	رَكَ وَقَوَّارِيْرًا فَنَوَّنَهُ إِذْ دَنَا *** رِضًا صَرَفَهُ وَأَقْصَرَهُ فِي الْوَقْفِ فَيَصَلَا	Nāfi', Ibn Kathīr, Kisā'ī, Shu'bah: قَوَّارِيْرًا قَوَّارِيْرًا Ḥamzah: قَوَّارِيْرٌ	قَوَّارِيْرًا	Abū 'Amr, Ibn 'Āmir, Ḥafṣ
15	1095	وَفِي اللَّانِ نَوَّنَ إِذْ رَوَّأَا صَرَفَهُ وَقَلَّ *** يَمُدُّ هِشَامٌ وَقِيْنَا مَعَهُمْ وَلَا	Nāfi', Kisā'ī, Shu'bah: قَوَّارِيْرًا قَوَّارِيْرًا Hishām: قَوَّارِيْرًا	قَوَّارِيْرٌ	Ibn Kathīr, Abū 'Amr, Ibn Dhakwān, Ḥafṣ, Ḥamzah
21	1096	وَعَالِيَهُمْ اسْكُنْ وَأَكْسِرُ الضَّمَّ إِذْ فَشَا *** وَحُضِرُ يَرْفَعُ الْحُقُفُضُ عَمَّ حُلًّا غَلَا	Nāfi', Ḥamzah: عَلِيَهُمْ Nāfi', Ibn 'Āmir, Abū 'Amr, Ḥafṣ: حُضِرُ	عَلِيَهُمْ حُضِرٌ	Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī Ibn Kathīr, Shu'bah, Ḥamzah, Kisā'ī
	1097	وَإِسْتَبْرَقُ حِرِّي نَصْرٍ وَحَاطَبُوا *** تَشَاءُونَ حِصْنٌ وَقَتَّتْ وَأَوْهَ حَلَا	Nāfi', Ibn Kathīr, 'Āṣim: وَإِسْتَبْرَقُ Nāfi', 'Āṣim, Ḥamzah, Kisā'ī: يَشَاءُونَ	وَإِسْتَبْرَقُ تَشَاءُونَ	Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'ī Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
30					

Mursalāt 11	1098	وَيَالْهَمَزِ بَاقِيهِمْ قَدَرْنَا تَقِيلاً إِذْ *** رَسَا وَجَمَالَاتٌ فَوَحَّدَ شَدًّا عَلَا ¹³⁴	Abū ‘Amr: وَفَتَّتْ	أُقْتَتَتْ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā‘ī
33			Ḥaḥṣ, Ḥamzah, Kisā‘ī: جَمَلَّتْ	جَمَلَّتْ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Shu‘bah

¹³⁴ Despite there being *ittifāq* [agreement] that the *rasm* [orthography] of the word is with a *tā*’, al-Ṣafāqūsī makes a general statement by stating that those *qurrā*’ who read the word in a plural form apply *waqf* with a *tā*’; and those *qurrā*’ who read the word in a singular form apply *waqf* with a *hā*’. However, this is not the case; and perhaps this is some oversight on behalf of al-Ṣafāqūsī. Conversely, *qurrā*’ such as al-Khalijī, al-Mukhallalātī as well as al-Qāḍī, all mention that while Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir ‘Āṣim and Ḥamzah apply *waqf* with a *tā*’; only Kisā‘ī applies *waqf* with a *hā*’. *Shifā’ al-Ṣudūr*: 860. *Ḥall al-Mushkilāt*: 167 – 168. *Al-Budūr al-Zāhirah*: 622.

Sūrat al-Naba' until Sūrat al-'Alaq

Verse	Distich	Abyāt al-Shatibiyyah	Read by	Opposite Reading	Read by	
23	1099	وَقُلْ لَا يَبِثِينَ الْقَصْرُ فَإِشْ وَقُلْ وَلَا ***	Ḥamzah: لَيْبِثِينَ	لَيْبِثِينَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī	
35		كِدَابًا بِتَخْفِيفٍ الْكَسَائِي أَقْبَلًا	Kisā'ī: كِدَابًا	كِدَابًا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah	
37	1100	وَفِي رَفْعٍ بَا رَبُّ السَّمَوَاتِ حَفْضُهُ ***	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī: رَبِّ	رَبُّ	Nāfi', Ibn Kathīr, Abū 'Amr	
		ذُلُولٌ وَفِي الرَّحْمَنِ نَامِيهِ كَمَلًا	'Āṣim, Ibn 'Āmir: الرَّحْمَنِ	الرَّحْمَنِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī	
Nāzi'āt 11	1101	وَنَاحِرَةً بِالْمَدِّ صُحْبَتُهُمْ وَفِي *** تَزَكَّى تَصَدَّى الثَّانِي حَرْمِي انْقِلَابًا	Shu'bah, Ḥamzah, Kisā'ī: نَخْرَةً	نَخْرَةً	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ	
18 & 'Abas 6			Qālūn, Ibn Kathīr: تَزَكَّى تَصَدَّى	تَزَكَّى تَصَدَّى	تَصَدَّى	Ibn 'Āmir, 'Āṣim
			Warsh: تَزَكَّى تَصَدَّى	تَزَكَّى تَصَدَّى	تَصَدَّى	Abū 'Amr
				Warsh: تَزَكَّى تَصَدَّى	تَزَكَّى تَصَدَّى	تَصَدَّى
4	1102	فَتَنْفَعُهُ فِي رَفْعِهِ نَصْبُ عَاصِمٍ ***	'Āṣim: فَتَنْفَعُهُ	فَتَنْفَعُهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'ī	
25		وَإِنَّا صَبَبْنَا فَتَحَهُ نَبْتُهُ تَلَا	'Āṣim, Ḥamzah, Kisā'ī: أَنَا صَبَبْنَا	إِنَّا صَبَبْنَا	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir	

Takwīr 6	1103	<p>وَحَقَّفَ حَقِّي سَجْرَتِ ثُمَّ لُتُّنْتُ *** شَرِيْعُهُ حَقِّي سَعْرَتِ عَنْ أُولِي مَلَأَ</p>	Ibn Kathīr, Abū 'Amr: سُجْرَتِ	سُجْرَتِ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
10			Ibn Kathīr, Abū 'Amr, Ḥamzah, Kisā'ī: لُتُّنْتُ	لُتُّنْتُ	Nāfi', Ibn 'Āmir, 'Āṣim
12			Ḥafṣ, Nāfi', Ibn Dhakwān: سَعْرَتِ	سَعْرَتِ	Ibn Kathīr, Abū 'Amr, Hishām, 'Āṣim, Ḥamzah, Kisā'ī
24	1104	<p>وَلَطَّا بِضَنَيْنِ حَقِّي رَاوِ وَحَقَّفَ فِي *** فَعَدَّلَكَ الْكُوْفِي وَحَقَّقَكَ يَوْمَ لَا</p>	Ibn Kathīr, Abū 'Amr, Kisā'ī: بِضَنَيْنِ	بِضَنَيْنِ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah
Infiṭār 7			'Āṣim, Ḥamzah, Kisā'ī: فَعَدَّلَكَ	فَعَدَّلَكَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir
19			Ibn Kathīr, Abū 'Amr: يَوْمَ لَا تَمْلِكُ	يَوْمَ لَا تَمْلِكُ	Nāfi', Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
Muṭaffifin 31	1105	<p>وَفِي فَاكِهَيْنِ أَقْصُرُ عَلَّا وَخْتَامُهُ *** بِقَتِّجٍ وَقَدَّمَ مَدَّهُ رَاشِدًا وَلَا</p>	Ḥafṣ: فَكِهَيْنِ	فَكِهَيْنِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Shu'bah, Ḥamzah, Kisā'ī
26			Kisā'ī: خَاتَمُهُ	خِتَامُهُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah
Inshiqāq 12	1106	<p>يُصَلِّي ثِقْبًا لَمْ يَصُمْ عَمَّ رَضًا دَنَا *** وَبَا تَرَكَبْنَ اِضْمَمَ حَيًّا عَمَّ نَهَلَا</p>	Nāfi', Ibn 'Āmir, Kisā'ī, Ibn Kathīr: وَيُصَلِّي	وَيُصَلِّي	Abū 'Amr, 'Āṣim
			Warsh: وَيُصَلِّي	وَيُصَلِّي	Ḥamzah
			Kisā'ī: وَيُصَلِّي		

19			Abū ‘Amr, Nāfi‘, Ibn ‘Āmir, ‘Āṣim: لَتَرْكَبَنَّ لَتَرْكَبَنَّ	لَتَرْكَبَنَّ	Ibn Kathīr, Ḥamzah, Kisā’ī
Burūj 22	1107	وَمَحْفُوظٌ أَحْفِضُ رُفْعَهُ خُصَّ وَهُوَ فِي الْ- *** مَجِيدٍ شَقَا وَالْحَيْفُ قَدَّرَ رُتَلَا	Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī: مَحْفُوظٌ مَحْفُوظٌ	مَحْفُوظٌ	Nāfi‘
15			Ḥamzah, Kisā’ī: الْمَجِيدِ	الْمَجِيدِ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim
A‘lā’ 3			Kisā’ī: قَدَّرَ	قَدَّرَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
16	1108	وَبَلَّ يُؤْتِرُونَ حَزْ وَتَصَلَّى يَضْمُ حَزْ *** صَفَا تُسْمَعُ التَّذَكِيرُ حَقِّي وَذُو جِلَا	Dūri: يُؤْتِرُونَ	تُؤْتِرُونَ	Qālūn, Ibn Kathīr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah, Kisā’ī
			Sūsī: يُؤْتِرُونَ	تُؤْتِرُونَ	Warsh
4			Abū ‘Amr, Shu‘bah: تُصَلَّى	تَصَلَّى	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Ḥafṣ
				تَصَلَّى	Warsh
			تَصَلَّى	Ḥamzah, Kisā’ī	
Ghāshiyah 11			Ibn Kathīr, Abū ‘Amr: لَا تُسْمَعُ	لَا تُسْمَعُ	Nāfi‘

			لَا يُسْمَعُ	لَا تَسْمَعُ	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
			Nāfi', Ibn Kathīr, Abū 'Amr: لَا غِيَةَ	لَا غِيَةَ	Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'ī
	1109	وَضَمَّ أَوْلُوا حَقًّا وَلَا غِيَةَ لَهُمْ *** مُصَيَّبِرٍ اشِيمُ ضَاعَ وَالْخَلْفُ فُلًّا	Ḥamzah: بِمُصَيَّبِرٍ	بِمُصَيَّبِرٍ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Kisā'ī
22		Khallād: بِمُصَيَّبِرٍ			
		Hishām: بِمُسَيَّبِرٍ			
Fajr 3	1110	وَبِالسَّيْنِ لُدٌّ وَالْوَتْرِ بِالْكَسْرِ شَائِعٌ *** فَقَدَّرَ يَرْوِي الْبِخْصِيَّ مُتَقَلًّا	Ḥamzah, Kisā'ī: وَالْوَتْرِ	وَالْوَتْرِ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim
16			Ibn 'Āmir: فَقَدَّرَ	فَقَدَّرَ	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥamzah, Kisā'ī
17-18	1111	وَأَرْبَعٌ غَيْبٍ بَعْدَ بَلٍّ لَا حُضُولَهَا *** يَحْضُونَ فَتَنْحِ الضَّمَّ بِالْمَدِّ ثَمَلًا	Dūrī: يُكْرِمُونَ، يَحْضُونَ، يَأْكُلُونَ، يُجْبُونَ	تُكْرِمُونَ، تَحْضُونَ، تَأْكُلُونَ، تُجْبُونَ	Qālūn, Ibn Kathīr, Ibn 'Āmir
			Sūsī: يُكْرِمُونَ، يَحْضُونَ، يَأْكُلُونَ، يُجْبُونَ	تُكْرِمُونَ، تَحْضُونَ، تَأْكُلُونَ، تُجْبُونَ	Warsh
			'Āṣim, Ḥamzah, Kisā'ī: تُكْرِمُونَ، تَحْضُونَ، تَأْكُلُونَ، تُجْبُونَ		
25-26	1112	يُعَدَّبُ فَافْتَحْهُ وَيُوثِقُ رَاوِيًا	Kisā'ī: لَا يُعَدَّبُ لَا يُوثِقُ	لَا يُعَدَّبُ لَا يُوثِقُ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah

--		*** وَيَاءَانِ فِي رَيْي وَفَكَ ارْزَعْنُ وَلَا ¹³⁵	--	--	--
Balad 13-14	1113	وَبَعْدُ اخْفِضْنُ وَأكْسِرْ وَمَدَّ مَنُونًا *** مَعَ الرَّفْعِ إِطْعَامٌ نَدَى عَمَّ فَانْهَلَا	‘Āṣim, Nāfi‘, Ibn ‘Āmir, Ḥamzah: فَكَ رَقَبَةً أَوْ إِطْعَمُ	فَكَ رَقَبَةً أَوْ أَطْعَمَ	Ibn Kathīr, Abū ‘Amr, Kisā‘ī
20 & Humazah 8	1114	وَمُؤَصَّدَةٌ فَاهْمِرْ مَعَا عَنْ فَتَى حِي ***	Ḥafṣ, Ḥamzah, Abū ‘Amr: مُؤَصَّدَةٌ	مُؤَصَّدَةٌ	Nāfi‘, Ibn Kathīr, Ibn ‘Āmir, Shu‘bah, Kisā‘ī
Shams 15		وَلَا عَمَّ فِي وَالشَّمْسِ بِالْفَاءِ وَأَنْجَلَا ¹³⁶	Nāfi‘, Ibn ‘Āmir: فَلَا يَخَافُ	وَلَا يَخَافُ	Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī

¹³⁵ In distich 1112, al-Shāṭibī mentions that there are 2 words which have a *yā’ al-iḍāfah* in this *sūrah*. However, the *qurrā’* differ as to how they are read. While some read them with *fatḥ*; others read them with *iskān*. These 2 words are found in the following 2 verses:

- 1) Verse 15: [فَيَقُولُ رَبِّي أَكْرَمَنِ]
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 634.
- 2) Verse 16: [فَيَقُولُ رَبِّي أَهْلَنَنِ]
 - ❖ While Nāfi‘, Ibn Kathīr, Abū ‘Amr read the *yā’ al-iḍāfah* with *fatḥ*; Ibn ‘Āmir, ‘Āṣim, Ḥamzah and Kisā‘ī read with *iskān* thereof. *Al-Budūr al-Zāhirah*: 634.

¹³⁶ In addition to the discussion, al-Ṣafāqūsī mentions that while the *rasm* [orthography] of the phrase appeared as [فَلَا يَخَافُ], with a *fā’* in the *maṣāḥif* [codices] of *ahl al-Madīnah* and *ahl al-Shām*; the *rasm* of the phrase appeared as [وَلَا يَخَافُ], with a *wāw* in the *maṣāḥif* of *ahl al-Kūfah*, Baṣrah and Makkah. *Ghayth al-Nafā’*: 626.

Sūrat al-‘Alaq until Sūrat al-Nās

Verse	Distich	Abyāt al-Shāṭibiyyah	Read by	Opposite Reading	Read by
7	1115	<p>وَعَنْ قُنْبُلٍ قَصْرًا رَوَى ابْنُ مُجَاهِدٍ *** رَأَهُ وَلَمْ يَأْخُذْ بِهِ مُتَعَمَّلًا</p>	<p>Qunbul: أَنَّ رَأَيْتَهُ أَنَّ رَأَاهُ</p>	أَنَّ رَأَاهُ	Qālūn, Bazzī, Ibn ‘Āmir, Ḥafṣ
				أَنَّ رَأَاهُ	Warsh
				أَنَّ رَأَاهُ	Abū ‘Amr
				أَنَّ رَأَاهُ	Ibn Dhakwān, Shu‘bah, Ḥamzah, Kisā‘ī
Qadr 5	1116	<p>وَمَطَّلَجَ كَسْرُ اللَّامِ رَحْبٌ وَحَرَفِي الْ *** سَبْرِيَّةٌ فَاهْمِزٌ آهْلًا مُتَاهَلًا</p>	<p>Kisā‘ī: مَطَّلَجَ</p>	مَطَّلَجَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, Ḥamzah
<p>Nāfi‘, Ibn Dhakwān: الْبَرْيَةِ</p>			الْبَرْيَةِ	Ibn Kathīr, Abū ‘Amr, Hishām, ‘Āṣim, Ḥamzah, Kisā‘ī	
Takāthur 6	1117	<p>وَتَا تَرُونَ أَضْمَمٌ فِي الْأُولَى كَمَا رَسَا *** وَجَمَعَ بِالنَّسْدِيدِ سَافِيهِ كَمَلَا</p>	<p>Ibn ‘Āmir, Kisā‘ī: لَتَرُونَ</p>	لَتَرُونَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah
Humazah 2			<p>Ḥamzah, Kisā‘ī, Ibn ‘Āmir: جَمَعَ</p>	جَمَعَ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim
9	1118	<p>وَصُحْبَةُ الصَّمْنِ فِي عَمَدٍ وَعَوَا *** لِإِيلَافٍ بِالنِّبَا عَيْرٌ سَامِيهِمْ تَلَا لِإِيلَافٍ</p>	<p>Shu‘bah, Ḥamzah, Kisā‘ī: عُمُدٍ</p>	عَمَدٍ	Nāfi‘, Ibn Kathīr, Abū ‘Amr, Ibn ‘Āmir, Ḥafṣ
Quraysh 1			<p>Nāfi‘, Ibn Kathīr, Abū ‘Amr, ‘Āṣim, Ḥamzah, Kisā‘ī: لِإِيلَافٍ</p>	<p>لِإِيلَافٍ بِالنِّبَا عَيْرٌ سَامِيهِمْ تَلَا: لِإِيلَافٍ</p>	Ibn ‘Āmir

2		وَإِيْلَافٍ كُلِّ وَهُوَ فِي الْحَطِّ سَاقِطٌ ¹³⁷ ***	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i: إِيْلَافِيهِمْ		
--	1119	وَلِي دِينِ قُلِّ فِي الْكَافِرِينَ تَحْصَلًا ¹³⁸	--	--	--
Lahab 1		وَهَا أَيُّ لَهَبٍ بِالسَّكَنِ دَوْنُوا ¹³⁹ ***	Ibn Kathīr: لَهَبٍ	لَهَبٍ	Nāfi', Abū 'Amr, Ibn 'Āmir, 'Āṣim, Ḥamzah, Kisā'i
4	1120	وَحَمَّالَةَ الْمَرْفُوعِ بِالتَّصْبِ نَزْلًا	'Āṣim: حَمَّالَةَ	حَمَّالَةَ	Nāfi', Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥamzah, Kisā'i

¹³⁷ In distich 1119, al-Shāṭibī explains that all the *qurrā'* agree that the *yā'* is read even though the *rasm* [orthography] of the word appears with the omission of the *yā'*. Furthermore, al-Safāqusi mentions that while the *qurrā'* differ in their reading of the first occurrence of the word, despite there being *ittifāq* [agreement] that the *rasm* of the word includes *ithbāt* of the *yā'*; the *qurrā'*, however, do not differ in their reading of the second occurrence of the word despite there being *ittifāq* on the omission of the *yā'*. He concludes this discussion by mentioning that this is a clear indication that the *qurrā'* followed *riwāyah* [transmission] instead of that which was merely documented. *Ghayth al-Nafā'*: 651.

¹³⁸ In distich 1119, al-Shāṭibī mentions that there is 1 word which has a *yā'* *al-iḍāfah* in this *sūrah*. However, the *qurrā'* differ as to how it is read. While some read it with *fath*; others read it with *iskān*. This 1 word is found in the following verse:

1) Verse 6: لَكُمْ دِينُكُمْ وَلِي دِينِ

❖ While Nāfi', Qunbul, Abū 'Amr, Ibn Dhakwān, Shu'bah, Ḥamzah and Kisā'i read the *yā'* *al-iḍāfah* with *iskān*; Bazzī – with *khulf* – Hishām and Ḥafṣ read with *fath* thereof. *Al-Budūr al-Zāhirah*: 644. Since Bazzī has *khulf* i.e. by either reading the *yā'* *al-iḍāfah* with *fath* or *iskān*; *fath* is *muqaddam fī al-adā'* [preferred manner of presentation] followed by reading it with *iskān*. *Ghayth al-Nafā'*: 658. *Shifā' al-Ṣudūr*: 916. *Al-Budūr al-Zāhirah*: 644.

¹³⁹ The word (لَهَبٍ) appears twice in the *sūrah*, in verses 1 and 3. Despite the *qurrā'* differing in their reading of the first occurrence of the word; they agree that the second occurrence is read with *fath* of the *hā'*, as in (ذَاتَ لَهَبٍ). *Ghayth al-Nafā'*: 660. *Shifā' al-Ṣudūr*: 918.

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