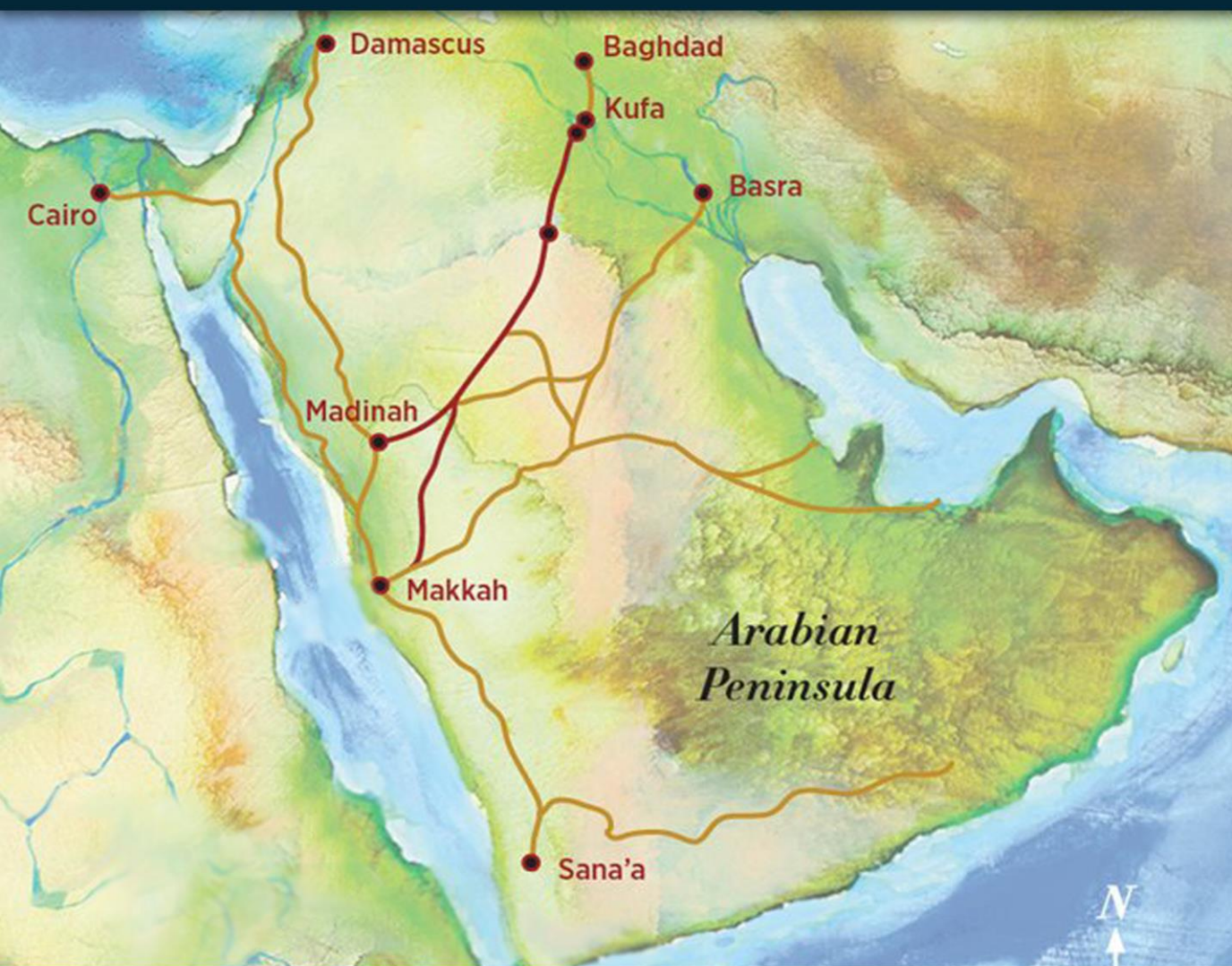


The Verse-Terminals

A Simplified Study of the
Nāḥimat al-Zuhr



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رَفْعُ الْعُسْرِ

بِالتَّيْسِيرِ عَلَى

نَاطِمَةِ الزُّهْرِ

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الصَّلَاةِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَعَدَّ آيَةً - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -
 آيَتَيْنِ - الرَّحْمَنِ الرَّحِيمِ - ثَلَاثَ آيَاتٍ - مَالِكِ يَوْمِ الدِّينِ - أَرْبَعَ آيَاتٍ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - وَجَمَعَ
 خَمْسَ أَصَابِعِهِ ...

“It has been reported on the authority of the Umm Salamah that the Prophet ﷺ recited in *ṣalāh* - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - he counted it as being the first verse - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - he counted it as being the second verse - الرَّحْمَنِ الرَّحِيمِ - as being the third verse - مَالِكِ يَوْمِ الدِّينِ - as being the fourth verse - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - as being the fifth verse while he gathered his five fingers.”¹

وَعَنْهَا أَيْضًا : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ ، يُعَدُّهَا بِيَدِهِ سَبْعًا بِالْعَرَبِيَّةِ ، يُعَدُّ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - آيَةً بِيَدِهِ ...

“It has been reported on the authority of Umm Salamah that I heard the Prophet ﷺ reciting *Sūrat al-Fātiḥah*, he would count seven verses in Arabic. He ﷺ would count the *basmalah* on his hand as being a verse.”²

¹ *Al-Bayān*: pg. 62.

² *Al-Bayān*: pg. 63.

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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	أَ	ā
14	ص	ṣ	30	يَ	ī
15	ض	ḍ	31	مُ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوَّ	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

After having written commentaries on the didactic poems of *Īhāb Fikrī* and *Maḥmūd ‘Alī al-Sharqāwī*, I commenced the dissemination of my commentaries of these poems through various social platforms and groups on *‘Add al-Fawāṣil* due to prevalent misconceptions and misunderstandings regarding the subject matter. Consequently, I frequently received inquiries from students struggling to comprehend or study the text of the *Nāṭḥimat al-Zuhr*, finding it tedious and laborious. Following extensive discussions and deliberations, I later learned that the *Nāṭḥimat al-Zuhr* served as a primary text for teaching *‘Add al-Fawāṣil* in both eastern and western regions. Upon this realisation in mid-June 2020, I decided to compile a work that extracted the gist of the text and simplified its study rather than producing an English commentary.

The *Nāṭḥimat al-Zuhr* possesses some distinctive and challenging features, including the following:

1. The poem is titled *Nāṭḥimat al-Zuhr*.
2. It is a didactic poem, specifically a versification of the subject known as *‘Add al-Fawāṣil*, which examines and outlines the varying opinions of scholars regarding the verse-terminals of the Qur’ān.
3. The poem is based on an earlier prose text called *al-Bayān fī ‘Add Āyi al-Qur’ān*, authored by the erudite scholar Abū ‘Amr al-Dānī.
4. It consists of 297 hemistichs.
5. The author employs three sigla systems throughout the poem.
6. The author discusses two types of verse-terminals:
 - **Contentious verse-terminals:** Those that generate differences of opinion among scholars of verse enumeration.
 - **Non-contentious verse-terminals:** Those that are unanimously accepted or disregarded by all scholars of verse enumeration.

7. The author sometimes presents the views of all scholars of verse enumeration regarding the total verse count of a particular *sūrah*, while in other instances; he only mentions some views, leaving out the opinions of other scholars. It is then left to the reader to:

- Determine the remaining scholars of verse enumeration.
- Determine the total verse count of those scholars whose views were omitted.
- Note that the sequence of specific verse-terminals mentioned in the poem may not always align with their placement in the Qur’ān.

Furthermore, I have omitted several inconsequential discussions held by commentators of the *Nāṭḥimat al-Zuhr*, such as debates concerning whether a *sūrah* was revealed in Makkah or Madīnah (Makkī or Madanī revelation), variations in the names of certain *suwar*, opinions regarding the number of words or letters in a *sūrah*.

Considering the afore-mentioned points, the current work aims to address these challenges by simplifying and breaking down the text. Hence, its title is “*Raf’ al-‘Ushr bī al-Taysīr ‘alā Nāṭḥimat al-Zuhr*” (Alleviating difficulty by simplifying the *Nāṭḥimat al-Zuhr*).

In this work, I focus solely on discussing the contentious verse-terminals, as they constitute the core subject matter. By doing so, readers will understand that verse-terminals not discussed are unanimously accepted or disregarded by scholars of verse enumeration. This work serves as a complementary text and should not replace the study of the *Nāṭḥimat al-Zuhr*; instead, it should be utilised as a supplementary aid.

To ensure brevity and simplicity, I extracted the textual evidences (*shawāhid*) from the poem that discusses the total verse count of each *sūrah* and the viewpoints held by scholars of verse enumeration regarding these counts. I deduced and explained all the total verse counts of the *suwar*, whether explicitly mentioned by the author in the

hemistichs or intentionally left unmentioned. While individual and collective sigla are highlighted in red, numbers and numerical sigla are highlighted in blue.

The differences in verse-terminals are also presented via diagrammatic representations, with a separate table for each *sūrah*. Each differing verse-terminal is quoted, accompanied by an indication of the scholars of verse enumeration who either accept or disregard the verse count, as well as the relevant textual evidence supporting the difference. For the sake of practicality, I selectively extracted partial *shawāhid*, quoting them in a manner that maintains relevance, as quoting them in their entirety would render this work excessively cumbersome.

It is important to note that despite the *Nāḥimat al-Zuhr* being an exceptional work, no historical record or circumstantial evidence suggests that al-Shāṭibī was the actual composer of the *Nāḥimat al-Zuhr*. Instead, it was assumed and subsequently attributed to him as one of his compilations.

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.

لَأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي تَرَكْتُ التَّوَمَّ رَبِّي فِي الْيَائِي
وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي فَوَقَّفَنِي إِلَى تَحْصِيلِ عِلْمِ

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Introduction to Verse Enumeration

The word *āyah*, together with its plural *āyāt* and *āy*, bears a number of linguistic meanings, including:

1. A sign or an indication, as in:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ

“Their prophet said to them [the children of Israel], ‘The *āyah* [sign] of his Kingdom...”³

2. An admonition or a lesson, as in:

قَدْ كَانَ لَكُمْ آيَةٌ فِي مِيقَاتِنَا

“Indeed there was a lesson for you regarding the meeting of the two groups.”⁴

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

“We made the son of Maryam, including his mother, a miracle.”⁵

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”⁶

The technical definition of the term *āyah* denotes a segment of the Qur’ān comprised of sequential sentences that possess a distinct beginning and end, thus forming a constituent part of a *sūrah*.⁷ The subject matter known as *‘Add al-Āyi* or *‘Add al-Fawāsil*, which pertains to verse enumeration, centres on the number of verses contained in each *sūrah* of the Qur’ān. This includes, firstly, identifying the beginning and end of a *sūrah*, and secondly, determining the beginning of a verse, along with

³ *al-Baqarah*: 248.

⁴ *Āl ‘Imrān*: 13.

⁵ *al-Mu‘minūn*: 50.

⁶ *al-Baqarah*: 106.

⁷ *Husn al-Madad*: 18. *Mu‘jam al-Muṣṭalahāt*: 256.

the precise location of the verse-terminal⁸, which refers to the final word of an *āyah*⁹, also known as *ra's al-āyah* or *fāsil*, with the plural being *fawāṣil*.¹⁰

In contemporary times, the majority, if not all, of the printed *maṣāḥif* contain numerically denoted verse-terminals. Nonetheless, understanding the verse-terminals remains an essential component for several reasons:

- The acceptability of *ṣalāh*, some scholars stipulate that if an individual is unable to recite *Sūrat al-Fātiḥah* from memory, they may recite any given seven verses that they have committed to memory. Furthermore, some scholars maintain that for the *ṣalāh* to be considered valid, at least one complete verse must be recited after *Sūrat al-Fātiḥah*. Consequently, individuals lacking a basic comprehension of *'Add al-Fawāṣil* would struggle to identify even a single verse, let alone seven.
- Recognising the *masnūn* stops, since stopping at a *ra's al-āyah* or verse-terminal is considered a *Sunnah*.¹¹
- Determining the correct application of the pronounciative techniques such as *imālah*, *taqlīl*, and *tarqīq* of certain *lāmāt* in different *Qirā'āt* such as Kisā'ī, Warsh, and Abū 'Amr. For instance, Kisā'ī uses *imālah* when stopping on a *tā' marbūṭah*, while Warsh and Abū 'Amr apply *imālah* and *taqlīl*, particularly when reciting *suwar* such as *Surah Tāhā*, *al-Najm*, *al-Shams*, where *taqlīl* is mandatory at the end of the verse for those reciting these *Qirā'āt*. The *rāwī* or *qāri'* cannot apply the pronounciative techniques of *imālah* or *taqlīl* despite stopping on a *dhawāt al-yā'* if the stop is not made at a verse-terminal. Furthermore, Ya'qūb adds sixty additional *yā's* to the orthography of the Qur'ān at specific verse-terminals, while the *riwāyah* of Warsh, as transmitted via the *ṭarīq* of Azraq,

⁸ *al-Qawl al-Wajīz*: 90.

⁹ *al-Asānīd fī 'Ilm 'Add al-Āyī*: 18.

¹⁰ *Mu'jam al-Muṣṭalahāt*: 256; *Mukhtaṣar al-'Ibārāt* 85. Abū 'Amr al-Dānī distinguishes between the categorization of terms, *ra's al-āyah* and *fawāṣil*. *Ra's al-āyah* is deemed as a categorization for a verse-terminal, whereas *fawāṣil* are classified as separations in speech that can occur either at or between verse-terminals. Hence, every *ra's al-āyah* is a *fāsil*, but not every *fāsil* is a *ra's al-āyah*. *al-Bayān*: 126.

¹¹ al-Ja'barī's viewpoint regarding the verse-terminals is that their study is not necessarily for the purpose of following a recommended practice, as he does not consider stopping at verse-terminals to be a *Sunnah*. Instead, the focus of this study is to identify and clarify the verse-terminals themselves. *Laṭā'if al-Ishārāt*: 2/501.

applies *tarqīq* [depharyngealization] to certain *lām*'s read with *taghlīḥ* [pharyngealization of the *lām*] when stopping at a verse-terminal.¹²

- Adhering to the proper etiquette of reciting the Qur'ān. Beginning or ending a recitation in the middle of a verse is considered inappropriate. In the event of a *waqf ḥasan*¹³, a sound stop, the reciter must be familiar with the verse-terminals to determine whether they may continue their recitation or need to retrace. The reciter may continue without retracing if the stop is made at the end of a verse. However, if the stop is not made at a verse-terminal, the reciter must retrace a few words to resume their recitation. This obviously only applies to an individual applying *waqf* in the middle of a verse.
- Preserving accuracy in the recitation of the Qur'ān requires individuals to follow specific norms of *Tajwīd* and *Waqf*, particularly at a verse-terminal. For instance, applying *waqf bi al-iskān* to a *fathah*, *kasrah*, *ḍammah*, *kasratayn* and *ḍammatayn*, or *madd al-īwaḍ* in the case of a *fathatayn*, and *madd* when stopping on a *dhawāt al-yā'*, and other such rules.
- Determining the acceptability of the Friday sermon [*Khuṭbat al-Jumu'ah*], some scholars maintain that a complete verse is necessary, while others opine that a part of a verse is sufficient.
- Familiarity with *'Add al-Fawāṣil* also facilitates the ease concerning the location of specific verses within the Qur'ān.
- Refuting the popular misconception that there are precisely 6 666 verses in the Qur'ān.¹⁴

¹² *Laṭā'if al-Ishārāt*: 2/520.

¹³ The reader concludes their recitation at a point in which the verse or sentence conveys a self-contained idea, while remaining semantically and grammatically linked to the subsequent verse. *Murshid al-Qārī'*: 52. *Mu'jam al-Muṣṭalahāt*: 343. *Mukhtaṣar al-'Ibārāt*: 134.

¹⁴ The reason for my inclusion of this explanation stems from its frequent citation by individuals, including both common people and learned scholars. In addition, the proliferation of this erroneous and misguided notion on the Internet also played a role in my decision to address it.

Genesis of ‘Add al-Fawāsil

Numerous *ahādīth* attest that the enumeration of the verse-terminals, as well as the act of counting via the fingers, both stemmed from and was practiced upon by the Prophet ﷺ and his Companions:¹⁵

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - الْحَمْدُ لِلَّهِ - سَبْعُ آيَاتٍ، إِحْدَاهُنَّ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -¹⁶

It has been reported on the authority of Abū Hurayrah رضي الله عنه who said: the Prophet ﷺ said: “[*Sūrat al-Fātiḥah* which commences with] - الْحَمْدُ لِلَّهِ - are seven verses [of which] one of them is - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

عَنْ أَبِي دَرْدَاءَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْعَشَرَ الْأَوَاخِرَ مِنَ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ ...

It has been reported on the authority of Abū Dardā’ رضي الله عنه who said: the Prophet ﷺ said: “Whoever recites the last ten verses of *sūrat al-Kahf* will be safeguarded from the trials of the *Dajjāl*.”

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ - تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ -

It has been reported on the authority of Abū Hurayrah رضي الله عنه who said: the Prophet ﷺ said: “Verily, there is a *sūrah* in the Qur’ān that consists of thirty verses; it will intercede for a person until he is forgiven. It is the *sūrah* - تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ - ie. *sūrat al-Mulk*.”

¹⁵ I have refrained from evaluating the authenticity of the afore-mentioned *ahādīth* due to the presence of a multitude of traditions that not only discuss the enumeration of verses, but also the placement and arrangement of verses, as well as the practice of counting through finger gestures, such as using one’s fingers for *tasbīḥ*, or indicating the total number of verses within a given *sūrah*. It will become evident in the conclusion of this chapter that verse enumeration, in fact, constitutes *Tawātur* [mass transmission], a canonical principle which dictates that if a matter has been established as *Tawātur*, then the issue of *ḍa’f* [weakness] in a *ḥadīth* need not be considered or investigated. Furthermore, even the *riwāyat al-kāfir* [transmission of a *ḥadīth* by a non-believer] is deemed acceptable in the case of *Mutawātir* reports. *Tawjīh al-Naḥr*: 49.

¹⁶ I have abstained from providing a *takhrīj* [a detailed documentation of the chains of transmission] pertaining to the previously mentioned *ahādīth*, as al-Dānī presents his *asānid* [chains of narration] for them. See: *al-Bayān*.

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الصَّلَاةِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَعَدَّ آيَةً - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آيَتَيْنِ - الرَّحْمَنِ الرَّحِيمِ - ثَلَاثَ آيَاتٍ - مَالِكِ يَوْمَ الدِّينِ - أَرْبَعُ آيَاتٍ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - وَجَمَعَ خَمْسَ أَصَابِعِهِ ...¹⁷

“It has been reported on the authority of Umm Salamah that the Prophet ﷺ recited in *ṣalāh* - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - he counted it as being the first verse - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - he counted it as being the second verse - الرَّحْمَنِ الرَّحِيمِ - as being the third verse - مَالِكِ يَوْمَ الدِّينِ - as being the fourth verse - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - as being the fifth verse while he gathered his five fingers.”

عَنِ الْقَاسِمِ أَنَّ عَائِشَةَ كَانَتْ تَعُدُّ الْآيَةَ فِي الصَّلَاةِ ...

“It is reported on the authority of al-Qāsim that ‘Ā’ishah used to count the verse - terminals during *ṣalāh*.”

عَنْ ثَابِتٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يَعُدُّ الْآيَةَ فِي الصَّلَاةِ ...

“It has been reported on the authority of Thābit who said: I saw Anas ibn Mālik counting the verse-terminals during *ṣalāh*.”

In light of the afore-mentioned *aḥadīth*, the following two things may be deduced:

- 1) The verse-terminals stemmed from the Prophet ﷺ.
- 2) The act of counting was done or indicated via the fingers.

From amongst the Companions who counted the verse ends were:¹⁸

- 1) ‘Ā’ishah
- 2) Umm Salamah

¹⁷ The majority of the *ḥadīth* that discuss verse enumeration via the transmission of Umm Salamah are considered weak due to the disparagement of one of its transmitters, Abd Allah ibn Abū Mulaikah. Certain *muḥaddithūn* have pointed out that there is a missing link, Ya’lā’ ibn Mamlak, which creates *inqiṭā’* in the *sanad* between Ibn Abū Mulaikah and Umm Salamah. Nonetheless, al-Tirmidhī favored the transmission of Ibn Mulaikah from Umm Salamah. And Allah knows best.

¹⁸ The inclusion of certain Companions in the category of those knowledgeable about verse-terminals does not imply that other Companions lacked such knowledge.

- 3) ‘Ali ibn Abū Ṭālib¹⁹
- 4) ‘Abd Allah ibn ‘Abbās²⁰
- 5) Ubayy ibn Ka‘b²¹
- 6) ‘Abd Allah ibn ‘Umar
- 7) Anas ibn Mālik
- 8) Abū Hurayrah
- 9) Abū al-Dardā²²
- 10) Zayd ibn Thābit²³

From amongst the Successors who counted the verse-terminals were:²⁴

- 1) ‘Aṭā’ ibn Yasār
- 2) Ṭāwūs ibn Kaysān
- 3) al-Mughīrah ibn Ḥakīm al-Yamānī
- 4) Ibn Abī Mulaykah
- 5) ‘Umar ibn ‘Abd al-‘Azīz
- 6) Nāfi‘ ibn Jubayr
- 7) Yazīd ibn Marwān
- 8) Zirr ibn Ḥubaysh

¹⁹ ‘Ali رضي الله عنه opined that the Qur’ān contained 6 236 verses. *Husn al-Madad*: 30.

²⁰ Ibn ‘Abbās رضي الله عنه opined that the Qur’ān contained 6 216 verses. *Husn al-Madad*: 30.

²¹ Ubayy رضي الله عنه opined that the Qur’ān contained 6 210 verses. *Husn al-Madad*: 30. The views expressed by ‘Ali, Ubayy and Ibn ‘Abbās رضي الله عنه are all indicative that they counted the verse-terminals of the Qur’ān in order to reach their conclusions.

²² Abū al-Dardā’ رضي الله عنه was dispatched to Shām during the caliphate of رضي الله عنه and delivered *ḥalaqāt* to an audience of 1600 students. Subsequently, al-Mughīrah was also sent to Shām together with an *‘Uthmanic muṣḥaf* during the caliphate of ‘Uthmān ibn ‘Affān رضي الله عنه. *The Four Non-Canonical Readings*: 16. It is apparent from the information provided that the Readings transmitted through Abū al-Dardā’ رضي الله عنه as well as al-Mughīrah رضي الله عنه incorporated knowledge of the verse-terminals. Consequently, all the *asānīd* of the *qurrā’* of Shām passed through Abū Dardā’ رضي الله عنه and al-Mughīrah رضي الله عنه, as ‘Abd Allah ibn ‘Āmir, the *qārī*’ and the representative for the Readings of Shām, recited to both of them.

²³ Zayd ibn Thābit رضي الله عنه witnessed the Prophet صلى الله عليه وسلم final presentation of the Qur’ān to Jibrīl. It is evident that he was meticulous in paying attention to both the precise wording of the Qur’ān and its verse-terminals.

²⁴ I have limited my discussion to a select number of Successors, but according to Abū ‘Amr al-Dānī, there are 24 Successors listed, consisting of 4 from Madīnah, 4 from Makkah, 9 from Kūfah, 6 from Baṣrah, and 1 from Shām. *al-Bayān*: 41-46.

- 9) Ibn Jubayr
- 10) Ibrāhīm al-Nakha'ī
- 11) 'Āmir ibn Shuraḥbīl al-Shā'bī
- 12) 'Āṣim ibn Bahdalah
- 13) Muḥammad ibn Sīrīn
- 14) al-Ḥasan al-Baṣrī

The 11 eponymous scholars of verse enumeration according to their geographical location:²⁵

- 1) **Makkah** – Abū Ma‘bad ‘Abd Allah ibn Kathīr²⁶ and Mujāhid ibn Jabr al-Makhzūmī.²⁷
- 2) **Madīnah** – Abū Ja‘far Yazīd ibn al-Qa‘qā‘²⁸, Abū Niṣāḥ Shaybah ibn Niṣāḥ, Abū ‘Abd al-Raḥmān Nāfi‘ ibn ‘Abd al-Raḥmān²⁹ and Ismā‘īl ibn Ja‘far.
- 3) **Kūfah** – Abū ‘Abd al-Raḥmān ‘Abd Allah ibn Ḥabīb al-Sulamī.
- 4) **Baṣrah** - ‘Āṣim ibn al-‘Ajjāj al-Jaḥdarī.
- 5) **Shām** – Abū ‘Imrān ‘Abd Allah ibn ‘Āmir al-Dimashqī³⁰, Shurayḥ ibn Yazīd al-Ḥaḍramī al-Ḥimṣī³¹, Yaḥyā ibn al-Ḥārith al-Dhimārī.

Considering the above, the usage and understanding of verse-terminals expanded significantly due to the growing number of individuals studying the Qur’ān during the third generation. These individuals memorized the Qur’ān and gained knowledge of its proper recitation, variant readings, meanings, and orthography while simultaneously learning the verse-terminals associated with their respective geographic regions. Consequently, the multiple verse-terminals are considered *Mutawātīr* [mass transmission], as they meet the criterion of being ubiquitous across the first three generations.

Three viewpoints regarding the origin of *‘Add al-Fawāṣil* exist, namely *tawqīfī*, *ijtihādī*, and a combination of both:

- 1) Those who hold the *tawqīfī* belief assert that the knowledge regarding the various verse-terminals all stem from the Prophet ﷺ, indicating that the

²⁵ al-Ja‘barī lists them as being 10 while he actually listed 11 names. *Husn al-Madad*: 27-28.

²⁶ He is the second Imām of *qirā’āt* who is famously known as Ibn Kathīr.

²⁷ Some scholars would substitute ‘Abd Allah ibn Kathīr with Abū Ṣafwān Ḥumayd ibn Qays al-A‘raj al-Makkī who was a student of Mujāhid ibn Jabr. *Husn al-Madad*: 27.

²⁸ He is the eighth Imām of *qirā’āt* who is famously known as Abū Ja‘far.

²⁹ He is the first Imām of *qirā’āt* who is famously known as Nāfi‘.

³⁰ He is the fourth Imām of *qirā’āt* who is famously known as Ibn ‘Āmir.

³¹ Shurayḥ ibn Yazīd represented the verse count of *ahl al-Ḥimṣ*.

Prophet ﷺ imparted every *ra's al-āyah* to the Companions. Numerous *aḥādīth* in which the Prophet ﷺ references specific passages from a particular *sūrah* or *suwar* are cited by adherents of this view in support of their position. Clear examples of such *aḥādīth* would include:

1. The Prophet ﷺ specifically mentioned that *sūrat al-Fātiḥah* consists of seven verses.
2. The Prophet ﷺ specifically mentioned that *sūrat al-Mulk* consists of thirty verses.
3. The Prophet ﷺ said that whoever recites the last two verses of *sūrat al-Baqarah* at night, its recitation would suffice.
4. The Prophet ﷺ said that whoever memorizes the last ten verses of *sūrat al-Kahf* will be saved from the trials and tribulations of *Dajjāl* [anti-Christ].

This view is supported by scholars such as al-Dānī³², al-Shāṭibī³³, al-Sakhāwī³⁴, al-Zamakhsharī³⁵, al-Wāḥidī³⁶, al-Suyūṭī³⁷, Riḍwān al-Mukhallalātī³⁸, Muḥammad ‘Abd al-‘Aṭḥīm al-Zurqānī³⁹, Muḥammad Abū Shuhbah⁴⁰ and ‘Abd al-Rāziq ‘Ali Mūsā.⁴¹

- 2) The *ijtihādī* [scholarly endeavour] belief maintains that the knowledge of the verse-terminals is limited to scholarly endeavour. The adherents of this view assert that the various opinions amongst the *qurrā'* concerning the verse-terminals are perceived similarly to the differences in the *awjuh* [options in recitation] in the *qirā'āt*. Nonetheless, this viewpoint is classified and deemed

³² *al-Bayān*: pg. 70.

³³ *al-Qawl al-Wajīz*: pg. 105.

³⁴ *Jamāl al-Qurrā'*: vol. 2; pg. 562-565.

³⁵ *al-Itqān*: vol. 1; pg. 181.

³⁶ *al-Itqān*: vol. 1; pg. 181.

³⁷ *al-Itqān*: vol. 1; pg. 181.

³⁸ *al-Qawl al-Wajīz*: pg. 146.

³⁹ *Manāhil al-‘Irfān*: vol. 1; pg. 339.

⁴⁰ *al-Madkhal li Dirāsah al-Qur‘ān al-Karīm*: pg. 281.

⁴¹ This was an earlier view held by ‘Abd al-Rāziq ‘Ali Mūsā. *al-Muḥarrir al-Wajīz*: pg. 21.

weak because a Divine concession was made for the *qirā'āt* to facilitate ease in the recitation of the Qur'an. Abū Bakr al-Bāqillānī held this view.⁴²

- 3) The third and most preponderant belief holds that the verse-terminals are both *tawqīfī* [Divine] and *ijtihādī* [scholarly endeavour], with most of its knowledge originating from the Prophet ﷺ while the rest is based on *ijtihād* rooted in a text. Meaning, this form of *ijtihād* is based upon a text rather than independent, autonomous thought. The adherents of this view argue that differences of opinion amongst the *qurrā'* do exist in certain verse-terminals, which disproves the notion that it is limited either to being *tawqīfī* or *ijtihādī*. This viewpoint is supported by al-Ja'barī⁴³ and most contemporary scholars, including 'Abd al-Fattāḥ al-Qāḍī⁴⁴ and 'Abd al-Rāziq 'Ali Mūsā.⁴⁵

The reason behind the *ikhtilāf al-'Add* [difference of opinion regarding the verse-terminals] is that the Companions attentively listened to the recitation of the Prophet ﷺ, and wherever the Prophet ﷺ frequently stopped, they counted it as being a verse-terminal. These differences emerged after the Companions heard the Prophet ﷺ reading through a particularly well-known verse-terminal, meaning that some of the Companions considered it a verse-terminal while others did not. Overall, this strengthens the view that the verse-terminals are both *tawqīfī* and *ijtihādī*, and that the restricted *ijtihād* concerning the verse-terminals is still text-based. In this case, it is based upon the actions stemming from the Prophet ﷺ rather than an unrestricted *ijtihād* that is not text-based.

⁴² *al-Intiṣār lī al-Qur'ān*: 226. I did not come across any other scholars who held this view except for al-Bāqillānī.

⁴³ al-Ja'barī doesn't emphatically state that he adopted this view but it is understood from his written work. *Ḥusn al-Madad*: 44-47.

⁴⁴ *Bashīr al-Yusr Sharḥ Nāṭḥimah al-Zuhr*: 25, 73 and 79.

⁴⁵ *Murshid al-Khullān*: 21.

Notable works written on 'Add al-Fawāṣil⁴⁶

- 1) *'Adad Āyi al-Qur'ān* – Abū Zakariyyā al-Farrā'.
- 2) *Suwar al-Qur'ān wa Āyātuhū wa Ḥurūfuhū wa Nuzūluhū* – al-Faḍl ibn Shādhān.
- 3) *Kitāb 'Adad Āyi al-Qur'ān 'alā Madh-hab Ahl al-Baṣrah* – Abū al-'Abbās al-Mu'addil.
- 4) *Kitāb 'Adad Āyi al-Qur'ān li al-Makkī wa al-Madaniyyayn wa al-Kūfi wa al-Baṣrī wa al-Shāmī al-Muttafaq 'alayh wa al-Mukhtalif fih* – Abū al-Ḥasan al-Anṭākī.
- 5) *Kitāb 'Adad Āyi al-Qur'ān* – Abū Ḥafṣ al-Ṭabarī.
- 6) *'Adad Suwar al-Qur'ān wa Āyātihī wa Kalimātihī wa Ḥurūfihī wa Talkhīṣ Makkihī min Madanihī* – Abū al-Qāsim ibn 'Abd al-Kāfi.
- 7) *Al-Tibyān fī Ma'rifah Tanzīl al-Qur'ān wa Ikhtilāf 'Adad Āyāt al-Qur'ān 'alā Aqwāl al-Qurrā' Ahl al-Buldān* – Abū Ḥafṣ al-'Aṭṭār.
- 8) *Al-Bayān fī 'Add Āy al-Qur'ān* – Abū 'Amr al-Dānī.
- 9) *Nāṭhimah al-Zuhr* – al-Qāsim ibn Firruh al-Shāṭibī.⁴⁷
- 10) *'Adad Āyi al-Qur'ān 'inda Ahl al-Amṣār wamā Ishtahara min Ikhtilāfihim fih* – Abū al-Baqā' al-'Ukbarī.
- 11) *Jamāl al-Qurrā' wa Kamāl al-Iqrā'* - 'Alam al-Dīn al-Sakhāwī.
- 12) *Mubhij al-Asrār fī Ma'rifat Ikhtilāf al-'Adad wa al-Akhmās wa al-A'shār 'alā Nihāyat al-Ījāz wa al-Ikhtiṣār* – Abū al-'Alā' al-Ḥasan ibn Aḥmad al-Hamadānī.
- 13) *Dhāt al-Rushd fī al-Khilāf bayna Ahl al-'Adad* – Shu'lah al-Mūṣilī.

⁴⁶ In his introduction to *al-Bayān* by Abū 'Amr al-Dānī, Dr. Ghānim al-Ḥamd considers *Kitāb al-'Adad* by 'Aṭā' ibn Yasār al-Makkī [103/721] and *Kitāb fī al-'Adad* by Khālid ibn Ma'dān al-Ḥimṣī [103/721] as the initial works in the genre of *'Add al-Fawāṣil*, which are exclusively concerned with recording the count of verses within their respective geographical locations. *al-Bayān*: 5.

⁴⁷ There exists neither an early historical documentation nor any circumstantial proof to suggest that al-Shāṭibī was indeed the actual compiler of the *Nāṭhimah al-Zuhr*, but rather it was assumed and subsequently attributed to him as one of his compilations.

- 14) *Ḥusn al-Madad fī Maʿrifah Fann al-ʿAdad* – Ibrāhīm ibn ʿUmar al-Jaʿbarī.
- 15) *Kitāb fī ʿAdd Āyi al-Qurʿān* – Ibn ʿUlwān al-Dimashqī.
- 16) *Al-Wajīz fī ʿAdad Āyi al-Qurʿān al-ʿAzīz* – Ibn ʿAyyāsh.
- 17) *Ray al-Ṭhamʿān fī ʿAdad Āyi al-Qurʿān* – Muḥammad ibn ʿAbd al-Malik al-Mintūrī.
- 18) *Naḥm al-Jawāhir fī Ikhtilāf al-Āyāt bayna ʿUlamāʾ al-ʿAdad* – Ṭāhir ibn ʿArab al-Aṣbahānī.
- 19) *Urjūzah fī ʿIlm al-Fawāṣil* – Muḥammad ibn Aḥmad al-Mutawallī
- 20) *Saʿādat al-Dārayn Bayān wa ʿAdd Muʿjiz al-Thaqalayn* – Muḥammad ibn ʿAli ibn Khalaf al-Ḥaddād.
- 21) *Farāʿid al-Ḥisān fī ʿAdd Āyi al-Qurʿān* – ʿAbd al-Fattāḥ al-Qaḍī.
- 22) *Murshid al-Khullān ilā Maʿrifah ʿAdd Āyi al-Qurʿān* – ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā.
- 23) *Muḥarrir al-Wajīz fī ʿAdd Āyi al-Kitāb al-ʿAzīz* – ʿAbd al-Rāziq ʿAli Ibrāhīm Mūsā.

The *Asānīd*⁴⁸ of Abū 'Amr al-Dānī to the Ahl al-'Adad⁴⁹

1. **al-Madanī al-Awwal** – **Abū al-Faḥ** informed us, who said: **Aḥmad ibn Muḥammad** informed us, who said: **Aḥmad ibn 'Uthmān** informed us, who said: **al-Faḍl ibn Shādhān** informed us, who said: **Muḥammad ibn 'Īsā** informed us on the authority of **Khalaf ibn Hishām**, on the authority of **Ahl al-Kūfah**, on the authority of **Ahl al-Madīnah**. The verse-terminal of al-Madanī al-Awwal is **6 217**⁵⁰ and is linked to Abū Ja'far and Nāfi'.⁵¹

2. **al-Madanī al-Thānī / al-Madanī al-Thānī** – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Ismā'īl** informed us, who said: **Abū Bakr al-Rāzī** informed us, who said: **al-Faḍl** informed us, who said: **Muḥammad ibn 'Īsā** informed us on the authority of **Khalaf ibn Hishām**, on the authority of **Ismā'īl ibn Jafar**⁵², on the authority of **Sulaymān ibn Muslim ibn Jammāz**, on the authority of both **Abū Ja'far ibn Qa'qā'** and **Shaybah ibn al-Niṣāḥ**. The verse-terminal of al-Madanī al-Thānī is **6 214**⁵³ and is linked to Qālūn and Warsh.⁵⁴

⁴⁸ The term *asānīd* is the plural form of the word *sanad* [scholarly lineage]. However, in the discipline of *Qirā'āt*, the term is defined by Aḥmad ibn Muḥammad al-Qaṣṭallānī as being: *al-ṭariq al-mūṣilah ilā al-Qur'ān* [a path towards reaching the Qur'ān] i.e. it is a chain of transmitters who transmit the *qirā'āt*, *riwāyāt* and *ṭuruq* inclusive of its *awjuh* [options in recitation] to its original source. *Laṭā'if al-Ishārāt*: vol. 1/3

⁴⁹ Based on my observation, there appears to be a lack of linkage between the verse count of different geographical locations and the respective *qāri'* among the 14 *qurrā'* in both classical and contemporary books on verse enumeration. However, Munowar Harneker and I have endeavored to do so. Although this endeavor has proven to be arduous and highly intricate, I recommend that interested readers consult Munowar Harneker's comprehensive work, "*Aysar al-Taḥṣīl fī 'Add Āyī al-Tanzīl*," which examines the intricacies and complexities associated with linking the *qurrā'* to their respective verse-terminals. Nonetheless, the primary objective of our work is to introduce and provide an overview of the subject matter, rather than focusing on technical details.

⁵⁰ *al-Bayān*: 79.

⁵¹ Abū 'Amr al-Dānī mentions that Nāfi' studied the *qirā'āt* as well as the verse-terminals under the tutelage of Abū Ja'far. *al-Bayān*: 68.

⁵² In an alternate link, al-Dānī clearly mentions under the verse count of al-Madanī al-Akhīr, that Ismā'īl ibn Ja'far also transmits the verse-terminals via both Shaybah ibn Niṣāḥ and Abū Ja'far. *al-Bayān*: 79.

⁵³ *al-Bayān*: 79.

⁵⁴ According to one viewpoint, the Baṣrī scholars are believed to have transmitted the verse-terminals via Warsh and, as such, are grouped under the verse count of al-Madanī al-Awwal. However, this notion is a result of a mistake that emerged due to discrepancies in various *makhṭūṭāt* [holographic manuscripts]. Some of these *makhṭūṭāt* indicate that the count of Warsh's verse-terminals was transmitted by "*rawāhu 'āmmat al-Baṣriyyīn 'an 'Uthmān ibn Sa'īd* [Warsh], the general public of the *Baṣriyyīn* transmit via 'Uthmān ibn Sa'īd," while others state that it was transmitted by "*rawāhu 'āmmat al-Miṣriyyīn 'an 'Uthmān ibn Sa'īd* [Warsh], the general public of the

[Alternate link] ‘Abd al-Raḥmān ibn ‘Uthmān informed us, who said: al-Qāsim ibn Aṣbagh informed us, who said: Aḥmad ibn Zuhayr informed us, who said: Muṣ‘ab informed me, who said: Shaybah ibn Niṣāḥ and Abū Ja‘far transmitted on the authority of Nāfi‘.

3. al-Makkī – Fāris ibn Aḥmad informed us, who said: Aḥmad ibn Muḥammad informed us, who said: Aḥmad ibn ‘Uthmān informed us, who said: al-Faḍl ibn Shādhān who said: I transmit on the authority of Ibn Abī Bazzah whilst he wrote to me in his handwriting, transmitting on the authority of ‘Ikrimah ibn Sulaymān, on the authority of Shibl ibn ‘Abbād and Ismā‘īl ibn ‘Abd Allah, on the authority of ‘Abd Allah ibn Kathīr, on the authority of Mujāhid, on the authority of ‘Abd Allah ibn ‘Abbās. The verse-terminal of al-Makkī is 6 210⁵⁵ and is linked to Ibn Kathīr and Ibn Muḥayṣin.⁵⁶

4. al-Shāmī – Fāris ibn Aḥmad informed us, who said: Aḥmad ibn Muḥammad informed us, who said: Aḥmad ibn ‘Uthmān informed us, who said: al-Faḍl informed us, who said: Aḥmad ibn al-Ṣaffār informed us, who said: ‘Abd Allah ibn Dhakwān who said: Ayyūb ibn Tamīm informed us on the authority of Yaḥyā ibn al-Ḥārith al-Dhimārī.⁵⁷ The verse-terminal of al-Shāmī is 6 226⁵⁸ and is linked to Ibn ‘Āmir.

5. al-Ḥimṣī – on the authority of Ibn Shanabūdh, who said: Aḥmad ibn ‘Abd Allah ibn Ziyād al-Iyādī informed me, who said: Mūsā ibn Muḥammad al-Sakūnī informed me, who said: I read the verse-terminal of each *sūrah* to Shurayḥ ibn Yazīd al-

Miṣriyyīn transmit via ‘Uthmān ibn Sa‘īd." The latter account is deemed to be more reliable than the former, as outlined in *al-Bayān*: 67. Based on the afore-mentioned factors, it is unnecessary to consider the palaeography or codicology of this disparate holograph, as it contradicts multiple other holographs.

⁵⁵ This figure is via the transmission of Ubayy ibn Ka‘b رضي الله عنه. However, al-Faḍl transmits the verse count as being 6 219 for al-Makkī. *al-Bayān*: 80. Ibn Kathīr and Mujāhid transmit from ‘Abd Allah ibn ‘Abbās رضي الله عنه from Ubayy ibn Ka‘b رضي الله عنه. *al-Itqān*: 437.

⁵⁶ Ibn Muḥayṣin is one of the Imām’s for the Four *Shādhdh Qirā’āt*.

⁵⁷ al-Ja‘barī mentions the same *sanad* except that he links the transmission of ‘Abd Allah ibn ‘Āmir to ‘Uthmān ibn ‘Affān. *Husn al-Madad*: 29.

⁵⁸ al-Suyūṭī lists the transmission of the verse-terminals of al-Shāmī from Ibn ‘Āmir via Abū Dardā’ رضي الله عنه. *al-Itqān*: 438. Both the transmitters for Ibn ‘Āmir, namely, Hishām ibn ‘Ammār and Ibn Dhakwān link their transmission to Yaḥyā al-Dhimārī. However, Hishām transmits the verse count as being 6 226 whereas Ibn Dhakwān transmits the verse count as being 6 225. Ibn Dhakwān thus stated that perhaps Yaḥyā did not consider the *basmalah* as being a verse. *al-Bayān*: 81-82.

Khaḍramī, the Shaykh of *Ahl al-Ḥimṣ*.⁵⁹ The verse-terminal of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.⁶⁰

6. **al-Kūfī** – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Ismāʿīl** informed us, who said: **Abū Bakr al-Razī** informed us, who said: **Abū al-ʿAbbās al-Muqriʿ** informed us on the authority of **Muḥammad ibn ʿĪsā**, who said: **Khalaf ibn Hishām** specifically mentioned the verse-terminal of *Ahl al-Kūfah* to me on the authority of **Sulaym ibn ʿĪsā** who said: **Nuṣayr ibn Yūsuf al-Naḥawī** mentioned to me the transmission of **al-Kisāʿī** on the authority of **Ḥamzah**.⁶¹ The verse-terminal of al-Kūfī is **6 236**⁶² and is linked to ʿĀṣim, Ḥamzah, Kisāʿī, Khalaf and Aʿmash.⁶³

7. **al-Baṣrī** – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Muḥammad** informed us, who said: **Aḥmad ibn ʿUthmān** informed us, who said: **al-Faḍl** informed us, who said: **Abū al-Ḥasan al-Muqriʿ** informed us, who said: **ʿUqbah ibn Makram** informed us, who said: **Hayṣam ibn al-Shadākh** said: **ʿĀṣim al-Jahḍarī** informed us.⁶⁴ The verse-terminal of al-Baṣrī is **6 204**⁶⁵ and is linked to Abū ʿAmr, Yaʿqūb, Yahyā al-Yazīdī and al-Ḥasan al-Baṣrī.⁶⁶

⁵⁹ Abū ʿAmr al-Dānī, along with al-Shaṭībī and al-Faḍl ibn Shādhān, transmitted the afore-mentioned *sanad* [chain of transmission] via Ibn Shanabūdh, but excluded the verse-terminal of ahl al-Ḥimṣ as it was neither well-known nor considered in any of the *qirāʾāt*. Instead, they relied on the verse-terminal of al-Dimashqī as the representative of the verse-terminal for al-Shāmī, and thus did not create any sub-division for al-Shāmī. However, other scholars, such as Ibrāhīm ibn ʿUmar al-Jaʿbarī, Aḥmad al-Bannā al-Dimyāṭī in his work, *Iṭḥāf al-Fuḍalāʾ al-Bashar*, Muḥammad ibn Aḥmad al-Mutawallī in his work, *Urjūzah*; and ʿAbd al-Fattāḥ al-Qāḍī in his work, *Farāʿid al-Ḥisān*, considered the verse-terminals of ahl al-Hims despite linking their chains of transmission to al-Dānī. *Husn al-Madad*: 29.

⁶⁰ As previously mentioned, none of the 14 Eponymous Readers relied upon the verse-terminals of al-Ḥimṣī, hence it is not linked to any of them.

⁶¹ al-Jaʿbarī mentions the same *sanad* except that he links the transmission of Ḥamzah to al-Sulamī from ʿAlī ibn Abī Ṭālib. *Husn al-Madad*: 29.

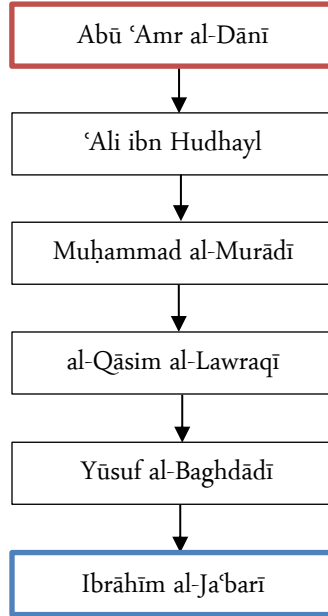
⁶² Both Sulaym and al-Kisāʿī transmit the afore-mentioned figure via Ḥamzah. However, Sulaym mentions that Ḥamzah said: “Its transmission is via ʿAbd al-Raḥmān al-Sulamī.” Furthermore, Sulaym said: “I have no doubt except that its transmission is actually via ʿAlī for I have received *ijāzah* via this transmission.” *al-Bayān*: 80.

⁶³ al-Aʿmash is one of the Imām’s for the Four *Shādhidh Qirāʾāt*.

⁶⁴ Abū ʿAmr al-Dānī notes that both Ayyūb ibn al-Mutawakkil and Yaʿqūb ibn Iṣḥāq considered a particular verse count as their own. However, Ayyūb disagreed with ʿĀṣim al-Jahḍarī regarding *Sūrah Ṣād*, specifically verse 84, as Ayyūb viewed it as a verse-terminal while ʿĀṣim did not assign any special significance to it. *al-Bayān*: 69.

⁶⁵ According to the accounts of the scholars, Ayyūb ibn al-Mutawakkil held the opinion that the verse count of the Qurʾan was 6 204, whereas, ʿĀṣim al-Jahḍarī believed it to be 6 205, differing only on one verse in *Sūrah Ṣād*,

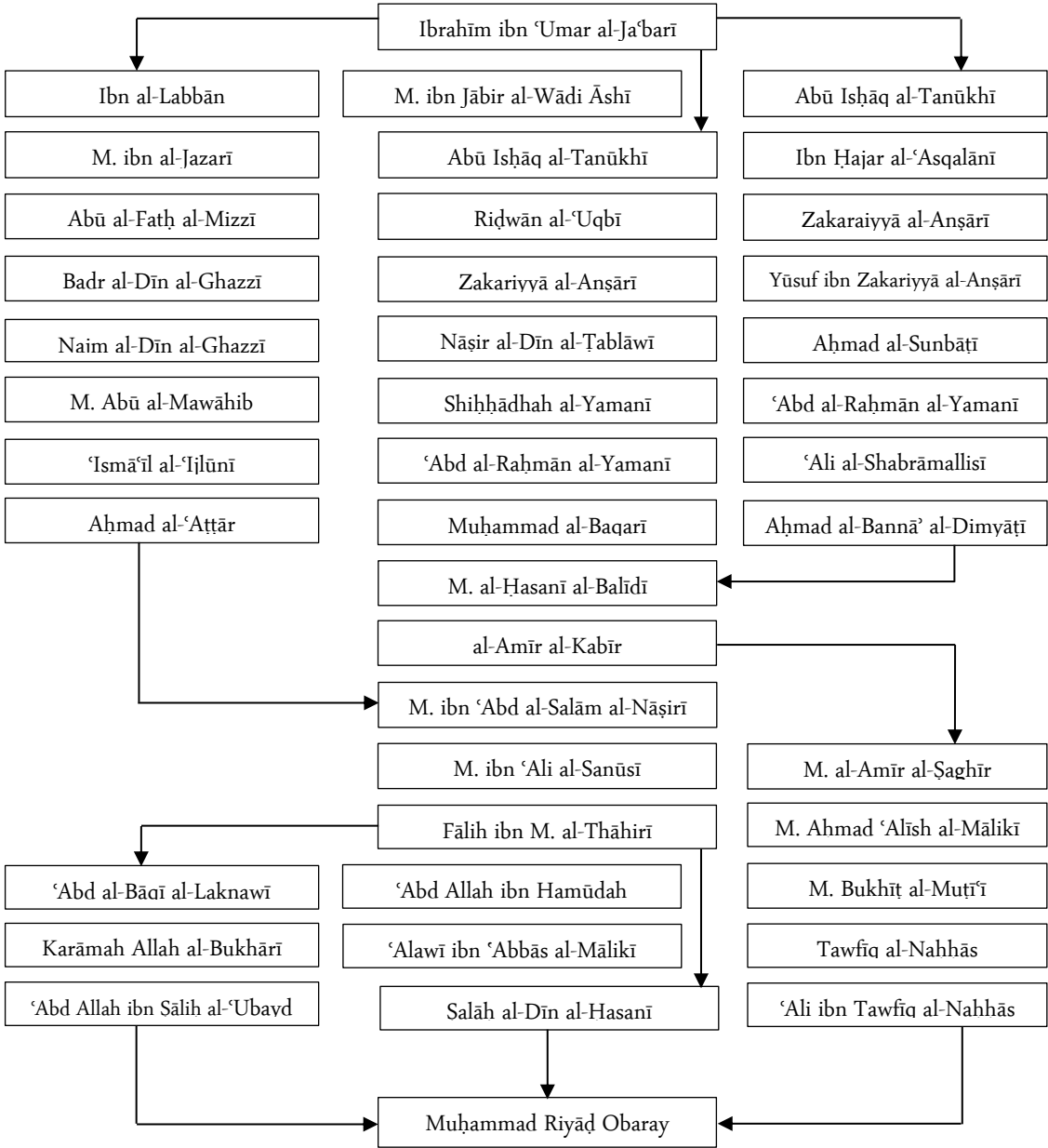
The Sanad of al-Ja‘barī to Abū ‘Amr al-Dānī



namely, verse 84. Additionally, al-Mu‘allā transmitted via ‘Āšim al-Jahdārī that the verse count was 6 216, which was also the opinion held by Ibn Sīrīn. *al-Bayān*: 81.

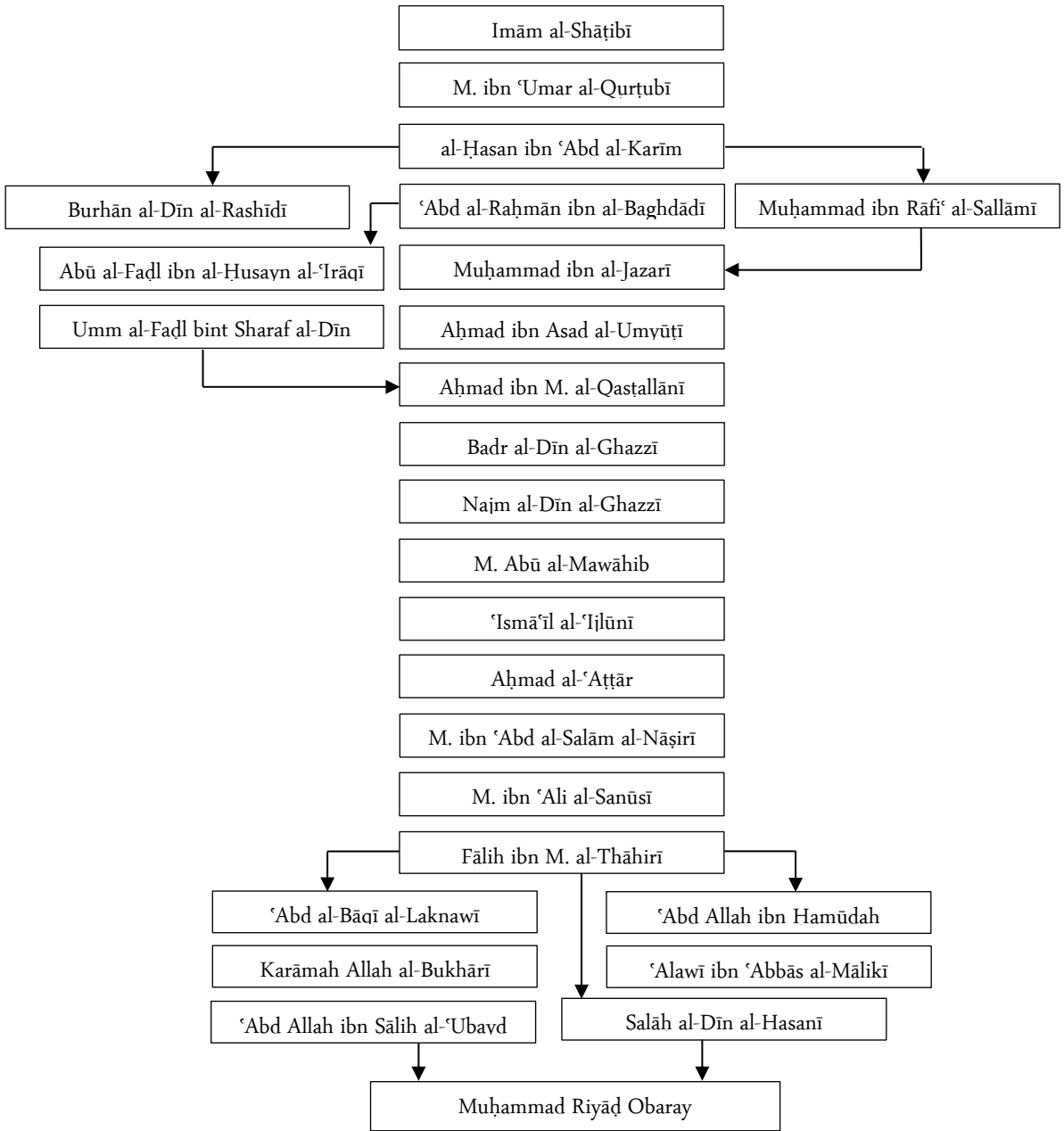
⁶⁶ Yahyā al-Yazīdī and al-Ḥasan al-Baṣrī are both Imāms for the Four *Shādhah Qirā‘āt*.

My link to Ibrāhīm ibn ‘Umar al-Ja‘barī⁶⁷



⁶⁷ From an academic perspective, it can be asserted that the *asānīd* (chains of transmission) concerning the various verse counts, which can be traced back to the *Ahl al-‘Adad*, are solely transmitted through *ijāzāh ‘ammah* (a general authorization). This holds true regardless of whether the transmission occurred through *muhaddithūn* (experts in Hadith) or *qurrā’* (reciters of the Qur’an). Consequently, it can be inferred that none of the verse counts are transmitted in conjunction with their corresponding *qirā’āt* (respective Readings).

My link to the author⁶⁸



⁶⁸ Al-Ḥasan ibn 'Abd al-Karīm is also known as Sibṭ Ziyādah. Furthermore, the *muḥaqqiq* of *al-Faṭḥ al-Mawāhibī fi Tarjamat al-Imām al-Shātibī*, Ibrāhīm ibn Muḥammad al-Jarmī, includes a mention of Aḥmad ibn Muḥammad al-Qastallānī reading to Aḥmad ibn Asad al-Usyūṭī. However, it appears that this could be an oversight on the part of the *muḥaqqiq*, as the correct version should be al-Umyūṭī instead of al-Usyūṭī. It is worth noting that Umyūṭ is located in Upper Egypt, while Usyūṭ is situated in Lower Egypt. For further details on this matter, please refer to *al-Faṭḥ al-Mawāhibī fi Tarjamat al-Imām al-Shātibī*, pg. 83.

The Sigla Systems

In the realm of comparative study regarding verse enumeration, encompassing both classical and contemporary works, it becomes evident that most authors adopt one or two sigla systems within their treatises. These treatises often feature either individual sigla or collective sigla, while some may incorporate both individual and collective sigla. However, it is intriguing to observe that the author of the *Nāṭḥimat al-Zuhr* chose to employ three distinct sigla systems in his work. These systems are outlined as follows:

- **Individual sigla:** This sigla system pertains to individuals associated with specific geographic locations.
- **Collective sigla:** Under this system, sigla are assigned to groups of individuals, whether they hail from the same or different geographic regions, provided that they share a common viewpoint.
- **Numerical sigla:** This system revolves around the number of verses present in a given *sūrah*. The numerical sigla system employed by the author is commonly referred to as *al-ḥurūf al-abjadiyyah*, although it was previously known as *ḥisāb al-jummal*. This particular sigla system assigns a numerical value to each letter of the Arabic alphabet. Its origins can be traced back to the late second or early third century.⁶⁹

⁶⁹ Notwithstanding the utilisation of this sigla system by esteemed scholars of the past, such as al-Bukhārī in his work, *al-Tārīkh al-Kabīr*, and Muslim al-Nisābūrī in his work, *al-Asmā' wa al-Kunā*, a difference emerges between scholars from the Middle East (Hijāz) and their counterparts in the western regions (Maghreb) concerning certain terms. Middle Eastern scholars advocate for the following sequence: [أَجْدُ هَوَزُ حُطَي كَلْمُن سَعْفَضُ قَرَسَتْ تَحْدُ صَطْعُ], whereas their Moroccan counterparts propose the following sequence: [أَجْدُ هَوَزُ حُطَي كَلْمُن سَعْفَضُ قَرَسَتْ تَحْدُ]. For a more comprehensive exploration of this matter, one may refer to the treatise *al-Muḥkam fi 'Ilm Naṭṭ al-Maṣāḥif* authored by Abū 'Amr al-Dānī.

The different sigla systems are as follows:

Individual Siglum		Textual evidence
Madanī Awwal	أ	وَعَدُّ [أَبِي جَادٍ] بِهِ بَعْدَ الْإِسْمِ مِنْ - أَوَائِلِ خُذْ وَالْوَاوُ تُفْصَلُ فِي الْأَثَرِ وَسَمَّيْتُ أَهْلَ الْعَدِّ فِي آيِ خُلْفِهِمْ - بِسِتِّهَا الْأُولَى وَرَتَّبْتُ مَا أُجْرِي جَعَلْتُ الْمَدَنِيَّ أَوْلَا ثُمَّ آخِرًا - وَمَكَ إِلَى شَامٍ وَكُوفٍ إِلَى بَصْرِي
Madanī Akhīr	ب	
Makkī	ج	
Shāmī	د	
Kūfi	هـ	
Başrī	و	هَوَّ

Collective Sigla		Textual evidence
Makkī	حُجْرٍ	لِمَكِّ [بِحُجْرٍ]
Madanī	قُطْرٍ	وَالْمَدِينِيَّ [بِالْقَطْرِ]
Makkī, Madanī	صَدْرٍ	وَقُلَّ فِيهِمَا [صَدْرٌ]
Başrī, Shāmī, Kūfi	نَحْرٍ	وَو [نَحْرٌ] سِوَاهُمَا
Makkī, Madanī, Shāmī	كُثْرٍ	وَأَخَذَ فِيهِمَا مَعَ صُحْبَةِ الشَّامِيِّ [بِالْكُثْرِ]
Makkī, Kūfi	مُثْرٍ	وَمَكَ مَعَ الْكُوفِيِّ [مُثْرٌ] وَكَيْفَمَا

Numerical Sigla					
60	س	سَعْفَضُ	1	أ	أَجْدُ
70	ع		2	ب	
80	ف		3	ج	
90	ص		4	د	
100	ق	قَرَشَتْ	5	ه	هَوَزُ
200	ر		6	و	
300	ش		7	ز	
400	ت		8	ح	
500	ث	تَحَدُّ	9	ط	حُطِّي
600	خ		10	ي	
700	ذ		20	ك	
800	ض	صَظَعُ	30	ل	كَمَّنُ
900	ظ		40	م	
1000	غ		50	ن	

Sūrat al-Fātiḥah

In hemistich 69, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Fātiḥah* consists of 7 verses:

وَأَمُّ الْقُرْآنِ الْكُلُّ سَبْعًا يَعُدُّهَا (69)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The word *سَبْعًا* in the Arabic language means 7, thus bringing the total verse count for the *ahl al-ʿadad* to 7.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 69, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Makkī, Kūfi	Madanī, Shāmī, Baṣrī	وَيَعْتَاضُ بِسْمِ اللَّهِ
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ	Madanī, Shāmī, Baṣrī	Makkī, Kūfi	وَلَكِنْ عَلَيْهِمْ أَوَّلًا يُسْقِطُ الْمَثْرَ

Sūrat al-Baqarah

In hemistich 71, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, the verse count is 287, according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 285; while according to al-Kūfī, the verse count is 286:

(71) **وَفِي الْبَقْرَةِ فِي الْعَدِّ بَصْرِيَّةٌ رَضِيَ** **زَكَ فِيهِ وَصَفًا وَهِيَ خَمْسٌ عَنِ الْكُفْرِ**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *rāʾ* in the word رَضِيَ amounts to 200, the siglum of the *zāy* in the word زَكَ amounts to 7, and the siglum of the *fāʾ* in the word فِيهِ amounts to 80, thus bringing the total verse count for al-Baṣrī to 287.
- ❖ In the Arabic language, the word خَمْسٌ means 5, thereafter adding it to 280, bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 285.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī remained silent regarding one opinion: the view of al-Kūfī. Thus, 5 plus 1 would equal 6, thereafter adding it to 280, bringing the total verse count for al-Kūfī to 286.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 71 – 76, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم ﴿١﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
10	وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾	Shāmī	Madanī, Makkī, Kūfī, Baṣrī	أَلِيمٌ دَنَا
11	قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾	Madanī, Makkī, Kūfī,	Shāmī	وَمُصْلِحُونَ فَدَعَّ لَهُ

		Baṣrī		
197	وَاتَّقُونَ يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾	Madanī Thānī, Shāmī, Kūfī, Baṣrī	Makkī, al- Madanī Awwal	وَتَأْتِي أُولِي الْأَلْبَابِ دَعْوَةُ جَانِبِ الْوَفْرِ
200	رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾	Madanī Awwal, Makkī, Shāmī, Kūfī, Baṣrī	Madanī Thānī	وَتَأْتِي خَلْقٍ دَعْوَةُ بَانَ
219	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ﴿٢١٩﴾	Makkī, Madanī Awwal	Madanī Thānī, Shāmī, Kūfī, Baṣrī	وَيُنْفِقُونَ - نَ فِي الثَّانِي جَاءَ الْأَمْرُ وَهُوَ مِنَ الْأَمْرِ
257	اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٢٥٧﴾	Madanī Awwal	Madanī Thānī, Makkī, Shāmī, Kūfī, Baṣrī	إِلَى النُّورِ أَنْوَارٌ
219	كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ ﴿٢١٩﴾	Madanī Akhīr, Kūfī, Shāmī	Madanī Awwal, Makkī, Baṣrī	وَقُلْ تَتَفَكَّرُونَ - نَ الْأُولَى بِهَا هَادٍ دَلِيلٌ وَدُو أَرْبِ
235	وَلَكِن لَّا تُوَاعِدُوهُمْ سِرًّا إِلَّا أَن تَقُولُوا قَوْلًا مَّعْرُوفًا ﴿٢٣٥﴾	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَمَعْرُوفًا الْبَصْرِيُّ مَعَ خَائِفِينَ قُلْ
114	أُولَئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّا خَائِفِينَ ﴿١١٤﴾			
255	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٥٥﴾	Baṣrī, Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Kūfī	وَفِي الْعَدَدِ الْقَيُّومُ وَافٍ بِلَا جَزْرِ
282	وَلَا يُضَارُّكَ كَاتِبٌ وَلَا شَهِيدٌ ﴿٢٨٢﴾	Madanī, Shāmī, Baṣrī, Kūfī	Makkī with <i>khulf</i> ⁷⁰	وَبَعْضُ شَهِيدٍ جَاءَهُ وَكَمَا مَضَى - فَعُدَّ وَبِالْإِبْهَامِ تَفْسِيرُهُ يَجْرِي

⁷⁰ Despite the author's mention of *khulf* for al-Makkī regarding this particular verse-terminal, the prevailing preponderant view maintains that al-Makkī did not take the verse-count into consideration. This conclusion is drawn from the author's assertion that al-Makkī, al-Madanī, and al-Shāmī share the same total verse-count, which would not be the case if al-Makkī had considered this verse-terminal. Moreover, the term "وَبَعْضُ" (and some) indicates a weak basis for this viewpoint, as affirmed by al-Mukhallalāti. This analysis is presented in *al-Qawl al-Wajīz*: 168.

Sūrat Āl ‘Imrān

In hemistich 82, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrah Āl ‘Imrān* consists of 200 verses:

(82) وَفِي آلِ عِمْرَانَ فَعُدَّ رَعَائِبًا

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *rā’* in the word رَعَائِبًا amounts to 200.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 82 – 85, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم ﴿١﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفَ التَّهَجِّي فَآيَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِينَ وَالْوُتْرِ
3	وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾	Madanī, Makkī, Baṣrī, Kūfi	Shāmī	وَالْإِنْجِيلَ لِلشَّامِيِّ دَعَاهُ يَلَا وَقَرِ
4	هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ﴿٤﴾	Madanī, Makkī, Shāmī, Baṣrī	Kūfi	وَأَسْقَطَ وَالْفُرْقَانَ كُوفٍ، وَعَدَّ ثَا - نِي الْإِنْجِيلِ
48	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	
49	وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ ﴿٤٩﴾	Baṣrī	Madanī, Makkī, Shāmī, Kūfi	إِسْرَائِيلَ عُدَّ عَنِ الْبَصْرِيِّ
92	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ﴿٩٢﴾	Shaybah, Makkī, Shāmī	Baṣrī, Kūfi, Abū Ja‘far	تُحِبُّونَ الْأُولَى دَعَّ وَفِي هُدًى وَعَنْ - يَزِيدَ
97	فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ﴿٩٧﴾	Shāmī, Abū Ja‘far	Shaybah, Makkī, Baṣrī, Kūfi	وَأِبْرَاهِيمَ عُدَّ دَعَا وَفَرِ - وَمَعَهُ يَزِيدَ

Sūrat al-Nisā'

In hemistich 92, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Shāmī, the verse count is 177, according to al-Kūfī, the verse count is 176; while according to al-Madanī, al-Makkī and al-Baṣrī, the verse count is 175:

(92) وَعَدَّ النَّسَاءُ شَامٍ عَلَى قَصْدِ زُلْفَةٍ وَسِتٌّ عَنِ الْكُوفِيِّ وَكُلٌّ عَلَى طَهْرٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ʿayn* in the word عَلَى amounts to 70, the siglum of the *qāf* in the word قَصْدٍ amounts to 100, and the siglum of the *zāy* in the word زُلْفَةٍ amounts to 7, thus bringing the total verse count for al-Shāmī to 177.
- ❖ The word سِتٌّ in the Arabic language means 6, thereafter adding it to 170, bringing the total verse count for al-Kūfī to 176.
- ❖ Since the last number mentioned in the hemistich is 6, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Baṣrī. Thus, 6 minus 1 would equal 5, thereafter adding it to 170, bringing the total verse count for al-Madanī, al-Makkī and al-Baṣrī to 175.

The differences between the *ahl al-'adad* are deliberated in hemistichs 92 – 93, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
44	يَشْتَرُونَ الضَّلَلَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٤﴾	Shāmī, Kūfī	Madanī, Makkī, Baṣrī	وَسَامٍ وَكُوفٍ أَنْ تَضِلُّوا السَّبِيلَ
173	وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ﴿١٧٣﴾	Shāmī	Madanī, Makkī, Kūfī, Baṣrī	وَأَل - أَحْيَرَ أَلِيمًا عَدَّ شَامٍ وَلَمْ يُكْرَ

Sūrat al-Mā'idah

In hemistichs 98 – 99, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 120, according to al-Baṣrī, the verse count is 123; while according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 122:

وَعَدَّ الْعُقُودَ الْكُوفِي كَيْفَ قَفَا... (98)

وَبَصْرِي ثَلَاثَ... (99)

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word كَيْفَ amounts to 20 and the siglum of the *qāf* in the word قَفَا amounts to 100, thus bringing the total verse count for al-Kūfī to 120.
- ❖ The word ثَلَاثُ in the Arabic language means 3, thereafter adding it to 120, bringing the total verse count for al-Baṣrī to 123.
- ❖ Since the last number mentioned in the hemistich is 3, al-Shātibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Shāmī. Thus, 3 minus 1 would equal 2, thereafter adding it to 120, bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 122.

The differences between the *ahl al-'adad* are deliberated in hemistichs 98 – 99, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۗ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَبِالْ – عُقُودِ فَدَعِ مَعِ عَنْ كَثِيرٍ لَهُ يُثْرِي
15	كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ ۗ			
23	فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِ ۗ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَبَصْرِي... غَالِيُونَ لَهُ

Sūrat al-An‘ām

In hemistich 102, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Kūfī, the verse count is 165, according to al-Madanī and al-Makkī, the verse count is 167; while according to al-Shāmī and al-Baṣrī, the verse count is 166:

(102) وَالْأَنْعَامُ فِي الْكُوفِيِّ سَنًا هَدْيِي قَصْدِهِ وَصَ _____ نَدْرُ زَكَآ...

The author alludes to their disagreement in the following manner:

- ❖ The siglum of the *sīn* in the word سَنَا amounts to 60, the siglum of the *hā’* in the word هَدْيِي amounts to 5, and the siglum of the *qāf* in the word قَصْدِهِ amounts to 100, thus bringing the total verse count for al-Kūfī to 165.
- ❖ The siglum of the *zāy* in the word زَكَآ amounts to 7, thereafter adding it to 160, bringing the total verse count for al-Madanī and al-Makkī to 167.
- ❖ Since the last number mentioned in the hemistich is 7, al-Shāṭibī remained silent regarding one opinion: the view of al-Shāmī and al-Baṣrī. Thus, 7 minus 1 would equal 6, thereafter adding it to 160, bringing the total verse count for al-Shāmī and al-Baṣrī to 166.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 102 – 103, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	وَجَعَلَ الظُّلُمَاتِ وَالتُّورَ ۞	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَالتُّورَ فَاعْدُدْ عَنِ الصِّدْرِ
66	قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ۞	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَكَيْلٍ لِكُوفٍ أَوْلَا
73	وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۞	Madanī,	Kūfī	فَيَكُونُ مُسْ – تَقِيمِ أَخِيرًا دَعَهُمَا عَنْهُ فِي الْحَشْرِ
161	قُلْ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۞	Makkī, Shāmī, Baṣrī		

Sūrat al-A'rāf

In hemistich 106, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Madanī, al-Makkī and al-Kūfī, the verse count is 206; while according to al-Shāmī and al-Baṣrī, the verse count is 205:

(106) وَالْأَعْرَافُ عَنِ كُوفٍ وَصَدْرٍ وَفِي رِضًا

The author alludes to their disagreement in the following manner:

- ❖ The siglum of the *wāw* in the word *وَفِي* amounts to 6 and the siglum of the *rā'* in the word *رِضًا* amounts to 200, thus bringing the total verse count for al-Kūfī, al-Madanī and al-Makkī to 206.
- ❖ Since the last number mentioned in the hemistich is 200, al-Shātibī remained silent regarding one opinion: the view of al-Shāmī and al-Baṣrī. Thus, 200 minus 1 would equal 199, thereafter adding it to adding it to 6, bringing the total verse count for al-Shāmī and al-Baṣrī to 205.

The differences between the *ahl al-'adad* are deliberated in hemistichs 106 – 107, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمَصِّ ۝	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَّوْهُ حَرْفُ التَّهَجِّي فَأَيَّةُ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
29	كَمَا بَدَأَكُمْ تَعُودُونَ ۝	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	تَعُودُونَ لِلْكُوفِيِّ
29	وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۝	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	لَهُ الدِّينَ لِلْبَصْرِيِّ - وَشَامٍ

38	رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَانهِمْنَا عَدَابًا ضِعْفًا مِنَ النَّارِ ۗ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَقُلْ ضِعْفًا مِنَ النَّارِ عَذَابُهُ - وَتَالِثِ إِسْرَائِيلَ صَدْرٌ وَعَى صَدْرِي
137	وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ			

Sūrat al-Anfāl

In hemistich 110, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Shāmī, the verse count is 77, according to al-Kūfī, the verse count is 75; while according to al-Madanī, al-Makkī and al-Baṣrī, the verse count is 76:

(110) وَالْأَنْفَالُ شَامٍ عَمَّ زُهْرًا ، وَخَمْسُهَا تَعَدُّ لِكُوفٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ʿayn* in the word *عَمَّ* amounts to 70 and the siglum of the *zāy* in the word *زُهْرًا* amounts to 7, thus bringing the total verse count for al-Shāmī to 77.
- ❖ The word *خَمْسُهَا* in the Arabic language indicates to 5, thereafter adding it to 70, bringing the total verse count for al-Kūfī to 75.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Baṣrī. Thus, 5 plus 1 would equal 6, thereafter adding it to 70, bringing the total verse count for al-Madanī, al-Makkī and al-Baṣrī to 76.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 110 – 111, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
36	ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ	Baṣrī, Shāmī	Madanī, Makkī, Kūfī	يُغْلَبُونَ وَلَا دَرَّ
42	وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَوَّلَ مَفْعُولًا فَاسْقِطْهُ هَادِيًا
62	هُوَ الَّذِي آيَدُكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿١١﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَبِالْمُؤْمِنِينَ اسْقِطْ وَفِيَّا وَرَا نَصْرٍ

Sūrat al-Tawbah

In hemistich 115, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 129; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī; the verse count is 130:

(115) وَعَدَّ سَوَى الْكُوفِيِّ بَرَاءَةً قَدْ لَوَى

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100 and the siglum of the *lām* in the word لَوَى amounts to 30, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 130.
- ❖ Since the last number mentioned in the hemistich is 30, al-Shāṭibī remained silent regarding one opinion: the view of al-Kūfī. Thus, 30 minus 1 would equal 29, thereafter adding it to 100, bringing the total verse count for al-Kūfī to 129.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 115 – 116, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
3	أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ لَا	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	مِنَ الْمُشْرِكِينَ الثَّانِي فَاعَدُّهُ لِلْبَصْرِيِّ
39	إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَسَامٍ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا أَوْ - وَلَا
70	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَتَمُودَ اَعَدُّهُ لِلْبَصْرِيِّ ذَا قَصْرِ

Sūrah Yūnus

In hemistich 119, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī, the verse count is 109; and according to al-Shāmī the verse count is 110:

(119) وَيُونُسُ غَيْرُ الشَّامِ قَدْ طَالَ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word *قَدْ* amounts to 100 and the siglum of the *ṭā* in the word *طَالَ* amounts to 9, thus bringing the total verse count for al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī to 109.
- ❖ Since the last number mentioned in the hemistich is 9, al-Shāṭibī remained silent regarding the one opinion: the view of al-Shāmī. Thus, 9 plus 1 would equal 10, thereafter adding it to 100, bringing the total verse count for al-Shāmī to 110.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 119, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
57	قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِقَاءٌ لِمَا فِي الصُّدُورِ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَالصُّدُورِ - وَالذِّينِ دِنْ
22	دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ			
22	لَيْنَ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشُّكْرِينَ ﴿١١٩﴾	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	وَالشَّاكِرِينَ فَدَعُ دَهْرِي

Sūrah Hūd

In hemistich 120, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 123; according to al-Madanī al-Awwal and al-Shāmī, the verse count is 122; and according to al-Madanī al-Akhīr, al-Makkī and al-Baṣrī, the verse count is 121:


(120) وَهُودٌ عَنِ الْكُوفِيِّ كَمَا قَدْ جَمَعْتُهَا وَتَيْنَانٍ دَامَا أَصْلٌ وَصَلٍ بِلَا هَجْرٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word *كَمَا* amounts to 20, the siglum of the *qāf* in the word *قَدْ* amounts to 100, and the siglum of the *jīm* in the word *جَمَعْتُهَا* amounts to 3, thus bringing the total verse count for al-Kūfī to 123.
- ❖ The word *تَيْنَانٍ* in the Arabic language indicates to 2, thereafter adding it to 120, bringing the total verse count for al-Madanī al-Awwal and al-Shāmī to 122.
- ❖ Since the last number mentioned in the hemistich is 2, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī al-Akhīr, al-Makkī and al-Baṣrī. Thus, 2 minus 1 would equal 1, thereafter adding it to 120, bringing the total verse count for al-Madanī al-Akhīr, al-Makkī and al-Baṣrī to 121.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 120 – 123, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
54	وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَكُوفٍ لَهُ مَا تُشْرِكُونَ
74	وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَلُوطٍ أَوْ - وَلَا كُلُّهُمْ، وَالثَّانِ دَعٌ وَافِيًا وَاقِرٍ

82	وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ ۗ ^{٤٥}	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Kūfi, Başrī	وَسِجِّيلٍ اَعْدَدُ بَعْدَ جَدِّ
121	اعْمَلُوا عَلَىٰ مَكَاتِكُمْ ۗ اِنَّا عَمِلُوْنَا 	Madanī Awwal, Shāmī, Kūfi, Başrī	Madanī Akhīr, Makkī	وَعَامِلُوْا - نَ دَعُ مَعَ مَنْضُوْدٍ وَّكُنْ حَاصِرَ الْحَظْرِ
82	وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ ۗ ^{٤٥} مَنْضُوْدٍ ۗ ^{٤٦}			
86	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ اِن كُنْتُمْ مُؤْمِنِيْنَ ۗ	Madanī, Makkī	Shāmī, Başrī, Kūfi	وَلِلصَّدْرِ كُنْتُمْ مُؤْمِنِيْنَ فَعَدَّهَا
118	لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ۗ ^{١١٣}	Shāmī, Başrī, Kūfi	Madanī, Makkī	وَمُخْتَلِفِيْنَ اَعْدَدُ وَّصَالًا دَوَا هَجْرِ

Sūrah Yūsuf

In hemistich 126, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrah Yūsuf* consists of 111 verses:

وَيُوسُفُ يُمْنُ الْيُسْرِ قُلْ (126)

Furthermore, the author alludes to their verse count in the following manner:

- ❖ The siglum of the *yāʾ* in the word *يُمْنُ* amounts to 10; the siglum of the *alif* in the word *الْيُسْرِ* amounts to 1; and the siglum of the *qāf* in the word *قُلْ* amounts to 100, thus bringing the total verse count for the *ahl al-ʿadad* to 111.

There are no differences between the *ahl al-ʿadad*, as mentioned in hemistichs 126 – 127.

Sūrat al-Raʿd

In hemistich 128, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Shāmī, the verse count is 47, according to al-Kūfī, the verse count is 43, according to al-Madanī and al-Makkī, the verse count is 44, and according to al-Baṣrī, the verse count is 45:

وَفِي الرَّعْدِ لِلشَّامِيِّ زُهْرٌ مِدَادُهُ ثَلَاثٌ عَنِ الْكُوفِيِّ ، وَالْأَرْبَعُ لِلصَّادِرِ (128)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *zāy* in the word *زُهْرٌ* amounts to 7 and the siglum of the *mīm* in the word *مِدَادُهُ* amounts to 40, thus bringing the total verse count for al-Shāmī to 47.
- ❖ The word *ثَلَاثٌ* in the Arabic language means 3, thereafter adding it to 40, bringing the total verse count for al-Kūfī to 43.

- ❖ The word **الْأَرْبَعُ** in the Arabic language means 4, thereafter adding it to 40, bringing the total verse count for al-Madanī and al-Makkī to 44.
- ❖ Since the last number mentioned in the hemistich is 4, al-Shāṭibī remained silent regarding one opinion: the view of al-Baṣrī. Thus, 4 plus 1 would equal 5, thereafter adding it to 40, bringing the total verse count for al-Baṣrī to 45.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 128 – 130, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
16	أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ	Madanī, Makkī,	Kūfi	مَعَ النَّورِ فِي خَلْقِ جَدِيدٍ فَدَعَّ هُدًى
5	إِذَا كُنَّا تُرَابًا إِنْآ لَفَى خَلْقِ جَدِيدٍ ۗ	Shāmī, Baṣrī		
23	وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۗ	Shāmī, Baṣrī, Kūfi	Madanī, Makkī	وَاللَّصَّادِرِ دَعَّ مِنْ كُلِّ بَابٍ لَدَى الْبِشْرِ
18	أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ ۗ	Shāmī	Madanī, Makkī, Baṣrī,	وَسَامٍ لَهُمْ سُوءُ الْحِسَابِ الْبَصِيرُ قُلْ
16	قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۗ		Kūfi	

Sūrah Ibrāhīm

In hemistich 132, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfi, the verse count is 52; according to al-Baṣrī, the verse count is 51, according to al-Shāmī, the verse count is 55, and according to al-Madanī and al-Makkī, the verse count is 54:

(132) وَكُوفٍ بِإِبْرَاهِيمَ بَاحٍ نَسِيمُهُ وَآيَةً الْبَصْرِي، وَخَمْسٌ دَنَا وَقُرِي

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *bā'* in the word *بَاحٍ* amounts to 2, and the siglum of the *nūn* in the word *نَسِيمُهُ* amounts to 50, thus bringing the total verse count for al-Kūfi to 52.
- ❖ The siglum of the *nūn* in the word *نَسِيمُهُ* amounts to 50, and the siglum of the *alif* in the word *آيَةً* amounts to 1, thus bringing the total verse count for al-Baṣrī to 51.
- ❖ The siglum of the *nūn* in the word *نَسِيمُهُ* amounts to 50, and the word *خَمْسٌ* in the Arabic language means 5, thus bringing the total verse count for al-Shamī to 55.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī and al-Makkī. Thus, 5 minus 1 would equal 4, thereafter adding it to 50, bringing the total verse count for al-Madanī and al-Makkī to 54.

The differences between the *ahl al-'adad* are deliberated in hemistichs 132 – 135, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ	Madanī, Makkī, Shāmī	Başrı, Kūfi	وَتَسْقُطُ يُنْتِنَا الثُّورِ وَافٍ هُدَاهُمَا
5	أَنْ أُخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ			
9	مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ ۗ	Madanī, Makkī, Başrı	Shāmī, Kūfi	تَمُودَ عَنِ الْبَصْرِيِّ وَصَدْرِي وَعَى صَدْرِي
19	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾	Madanī Awwal, Shāmī, Kūfi	Madanī Akhīr, Makkī, Başrı	جَدِيدٍ إِلَى دَاعٍ هُدَى
24	أَصْلُهَا ثَابِتٌ وَقَرَعَهَا فِي السَّمَاءِ ﴿٢٤﴾	Madanī Akhīr, Makkī, Shāmī, Başrı, Kūfi	Madanī Awwal	أَوَّلَ السَّمَاءِ - دَعِ الدَّهْرَ وَأْفْهَمُ
33	وَسَخَّرَ لَكُمْ الَّيْلَ وَالتَّهَارَ ﴿٣٣﴾	Madanī, Makkī, Shāmī, Kūfi	Başrı	وَالْتَهَارَ فَدَعِ بَصْرِي
42	وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ	Shāmī	Madanī, Makkī, Başrı, Kūfi	وَشَامٍ يَعُدُّ الظَّالِمُونَ

Sūrat al-Ḥijr

In hemistich 137, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Ḥijr* consists of 99 verses:

وَفِي الْحِجْرِ طِينٌ بِصَاصِغٍ (137)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ṭā’* in the word *طِينٌ* amounts to 9 and the siglum of the *ṣā’* in the word *صَاصِغٍ* amounts to 90, thus bringing the total verse count for *ahl al-‘adad* to 109.

There are no differences between the *ahl al-‘adad*, as mentioned in hemistich 137.

Sūrat al-Naḥl

In hemistich 138, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Naḥl* consists of 128 verses:

وَفِي النَّحْلِ حُنُوقًا ذَكَفَى (138)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ḥā’* in the word *حُنُوقًا* amounts to 8, the siglum *qā’* in the word *ذَكَفَى* amounts to 100, and the siglum *kā’* in the word *ذَكَفَى* amounts to 20, thus bringing the total verse count for *ahl al-‘adad* to 128.

There are no differences between the *ahl al-‘adad*, as mentioned in hemistich 137.

Sūrat al-Isrā'

In hemistich 140, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 111; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 110:

وَالْإِسْرَاءِ لِكُوفٍ قَدْ يَلِي الْيَمْنِ (140)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100, the siglum of the *yā'* in the word يَلِي amounts to 10, and the siglum *alif* in the word الْيَمْنِ amounts to 1, thus bringing the total verse count for al-Kūfī to 111.
- ❖ Since the last number mentioned in the hemistich is 1, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī, Shāmī and al-Baṣrī. Thus, 1 minus 1 would equal 0, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 110.

The differences between the *ahl al-'adad* are deliberated in hemistich 140, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
107	<p>إِذَا يُنْقَلِ عَلَيْهِمْ</p> <hr/> <p>يَخْرُجُونَ لِلْذَّقَانِ سُجَّدًا</p>	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	سُجَّدًا - لَهُ عَدَدٌ

Sūrat al-Kahf

In hemistich 142, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, the verse count is 111, according to al-Kūfī, the verse count is 110, according to al-Shāmī, the verse count is 106; while according to al-Madanī and al-Makkī, the verse count is 105:

(142) **وَفِي الْكَهْفِ بَصْرِيٌّ أَتَى يُسْرُ- قَصْدِهِ** **وَكُوفِيَّهُ يَسْمُو، وَشَامٍ وَعَى وَقْرِي**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *hamzah* in the word **أَتَى** amounts to 1, the siglum of the *yāʾ* in the word **يُسْرُ** amounts to 10, and the siglum of the *qāf* in the word **قَصْدِهِ** amounts to 100, thus bringing the total verse count for al-Baṣrī to 111.
- ❖ The siglum of the *yāʾ* in the word **يَسْمُو** amounts to 10, thereafter adding it to 100, bringing the total verse count for al-Kūfī to 110.
- ❖ The siglum of the *wāw* in the word **وَعَى** amounts to 6, thereafter adding it to 100, bringing the total verse count for al-Shāmī to 106.
- ❖ Since the last number mentioned in the hemistich is 6, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī and al-Makkī. Thus, 6 minus 1 would equal 5, thereafter adding it to 100, bringing the total verse count for al-Madanī and al-Makkī to 105.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 142 – 146, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
13	إِنَّهُمْ فَتِيَّةٌ آمَنُوا بِرَبِّهِمْ وَرَدُّنْهُمْ هُدًى ۝	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	هُدًى غَيْرُ شَامِيٍّ
22	قُلْ رَبِّيَ أَعْلَمُ بِعِبْدَتِهِمْ مَا يَعْلَمُهُمْ إِلَّا	Madanī Akhīr	Madanī Awwal,	قَلِيلٌ بَدَا

	فَلَيْلٌ		Makkī, Shāmī, Baṣrī, Kūfī	
23	وَلَا تَقُولَنَّ لِشَايٍ اِنِّي فَاعِلٌ ذَلِكَ عَدَا ﴿٢٣﴾	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	عَدَا - فَدَعُ بَارِقًا
32	وَ حَفَقْنُهُمَا بِنَحْلِ وَ جَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Makkī	زَرْعًا دَعْوًا حَيِّدَ الْبُدْرِ - كَذَا سَبَبًا
84	وَ اتَّبِعْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾			
85	فَاتَّبَعِ سَبَبًا ﴿٨٥﴾			
89	ثُمَّ اتَّبِعِ سَبَبًا ﴿٨٩﴾	Baṣrī, Kūfī	Madanī, Makkī, Shāmī	ثُمَّ الثَّلَاثَةَ دَعِ لِكُفٍّ - رِهْمٌ
92	ثُمَّ اتَّبِعِ سَبَبًا ﴿٩٢﴾			
86	وَ جَدَّهَا تَعْرُبٌ فِي عَيْنِ حَمِيَّةٍ وَ وَجَدَ عِنْدَهَا قَوْمًا ﴿٨٦﴾	Madanī Awwal, Makkī, Shāmī, Baṣrī	Madanī Akhīr, Kūfī	قَوْمًا أَوْ لِي دَعِ بِلَا هَدَفٍ وَ عَرِ
35	قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾	Madanī Awwal, Makkī, Baṣrī, Kūfī	Madanī Akhīr, Shāmī	وَ دَعِ أَبَدًا بَدْرًا دَنَا بَعْدَ هَذِهِ
103	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	وَلِلصَّادِرِ أَعْمَالًا فَدَعُهُ لَدَى الْخُسْرِ

Sūrah Maryam

In hemistich 147, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī al-Akhīr and al-Makkī, the verse count is 99; while according to al-Madanī al-Awwal, al-Shāmī, al-Baṣrī and al-Kūfī, the verse count is 98:

(147) **وَفِي مَرِّمٍ تِسْعٌ وَتِسْعُونَ حِيًّا بِهَا**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The phrase **تِسْعٌ وَتِسْعُونَ** in the Arabic language means 99, thus bringing the total verse count for al-Madanī al-Akhīr and al-Makkī to 99.
- ❖ Since the last number mentioned in the hemistich is 99, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī al-Awwal, al-Shāmī, al-Baṣrī and al-Kūfī. Thus, 99 minus 1 would equal 98, bringing the total verse count for al-Madanī al-Awwal, al-Shāmī, al-Baṣrī and al-Kūfī to 98.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 147 – 148, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	كَلِمَاتٍ ۖ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفُ التَّهَجِّي فَآيَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
41	وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Baṣrī Kūfī	وَأَوَّلَ إِبْرَاهِيمَ عَدَّ بِلَا جَسْرٍ
75	قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَدَعَّ مَدًّا الْأُولَى هَنِئِنَّا

Sūrah Ṭāhā

In hemistich 149, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, the verse count is 132, according to al-Shāmī, the verse count is 140, according to al-Kūfī, the verse count is 135, and according to al-Madanī and al-Makkī, the verse count is 134:

(149) وَظَةَ لِبَصْرٍ قَدْ بَدَا لَمَعَانُهَا وَشَامِيَةَ يَسْمُو، وَخَمْسٌ هُدَى وَقِرٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100, the siglum of the *bā'* in the word بَدَا amounts to 2; and the siglum *lām* in the word لَمَعَانُهَا amounts to 30, thus bringing the total verse count for al-Baṣrī to 132.
- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100, the siglum *lām* in the word لَمَعَانُهَا amounts to 30, and the siglum *yā'* in the word يَسْمُو amounts to 10, thus bringing the total verse count for al-Shāmī to 140.
- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100, the siglum *lām* in the word لَمَعَانُهَا amounts to 30, and the word خَمْسٌ in the Arabic language means 5, thus bringing the total verse count for al-Kūfī to 135.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī and al-Makkī. Thus, 5 minus 1 would equal 4, thereafter adding it to 130, bringing the total verse count for al-Madanī and al-Makkī to 134.

The differences between the *ahl al-'adad* are deliberated in hemistichs 149 – 154, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طه ﴿١﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأَهُ حَرْفُ التَّهَجِّي فَآيَةٌ لِكُوفٍ سَوَى ذِي رَا وَطَاسِيْنَ وَالْوَيْثِرِ
40	فَلَيْتُتْ سِنِينَ فِي أَهْلِ مَدِينٍ ﴿٤٠﴾	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	وَمَدِينِ إِسْرَاءِ يَلِ تَحْرَنْ لِشَامِيْمٍ
47	إِنَّا رُسُولًا رَبِّكَ فَآرْسِلْ مَعَنَا بَيِّ إِسْرَاءِ يَلِ ﴿٤٧﴾			
40	كَيْ تَقَرَّرَ عَيْنُهَا وَلَا تَحْرَنْ ﴿٤٠﴾			
77	وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى ﴿٧٧﴾	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	وَعَنَّهُ إِلَى مُوسَى
39	وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ﴿٣٩﴾	Madanī, Makkī, Shāmī	Baṣrī, Kūfi	وَمِنِّي عَنِ الْكُثْرِ
40	وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ﴿٤٠﴾	Baṣrī, Shāmī	Madanī, Makkī, Kūfi	فُتُونًا وَفِي دُرَّا
41	وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾	Shāmī, Kūfi	Madanī, Makkī, Baṣrī	لِنَفْسِي دَنَا هُدَى
33	كَيْ تُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	كَثِيرًا مَعًا مِنْ قَبْلِ عَدَّ سَوَى الْبَصْرِيِّ
34	وَنَذَّكَّرَكَ كَثِيرًا ﴿٣٤﴾			
92	مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	رَأَيْتَهُمْ ضَلُّوا لِكُوفٍ وَمَا يَلِي - مِنْ أَلِيمٍ مَا حَرْفُ عَزِيْزٍ عَلَى الشَّعْرِ
78	فَعَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾			
86	قَالَ يُقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ﴿٨٦﴾	Madanī Akhīr	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfi	وَمَعَ حَسَنًا قَوْلًا بَدَا
89	أَفَلَا يَرَوْنَ إِلَّا يَبْرِجًا إِلَيْهِمْ قَوْلًا ﴿٨٩﴾			

87	<p>مِنْ زَيْنَةِ الْقَوْمِ فَقَدَفْنَهَا فَكَذَلِكَ الْقَى السَّامِرِيُّ ۝</p>	<p>Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfi</p>	<p>Madanī Akhīr</p>	<p>السَّامِرِيُّ دَعَّ - لَهُ</p>
86	<p>فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا ۝</p>	<p>Madanī Awwal, Makkī</p>	<p>Madanī Akhīr, Shāmī, Baṣrī, Kūfi</p>	<p>أَسِفًا وَبَعْدُ مُوسَى جَنَى الْحُضْرِ</p>
88	<p>فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ۝</p>			

Sūrat al-Ambiyā'

In hemistich 158, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 112; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 111:

(158) وَفِي الْأَنْبِيَاءِ قُلْ أَصْلُ يُسْرِ، وَآيَةٌ يَضْرُكُمُ الْكُوفِيُّ زَادَ بِلَا ضَرَّ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word قُلْ amounts to 100, the siglum of the *hamzah* in the word أَصْلُ amounts to 1, and the siglum *yā'* in the word يُسْرِ amounts to 10, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 111.
- ❖ The siglum of the *qāf* in the word قُلْ amounts to 100, the siglum of the *hamzah* in the word أَصْلُ amounts to 1, the siglum *yā'* in the word يُسْرِ amounts to 10, and the phrase وَآيَةٌ يَضْرُكُمُ الْكُوفِيُّ زَادَ means 'to increase by an *āyah*', thus 111 plus 1, bringing the total verse count for al-Kūfī to 112.

The differences between the *ahl al-'adad* are deliberated in hemistich 158, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
66	قَالَ أَفْتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۗ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	يَضْرُكُمُ الْكُوفِيُّ زَادَ بِلَا ضَرَّ

Sūrat al-Ḥajj

In hemistich 160, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 78, according to al-Shāmī, the verse count is 74, according to al-Baṣrī, the verse count is 75; according to al-Madanī, the verse count is 76; while according to al-Makkī, the verse count is 77:

<p>وَحَمْسٌ عَنِ الْبَصْرِيِّ ، وَسِتٌّ عَنِ الْقَطْرِ فَسَبْعٌ كَالثَّرِيَا لَهُ تَسْرِي</p>	<p>وَفِي الْحَجِّ كُوفٍ عَنِ كُوفِيِّ ، شَامٍ اَرْبَعٌ وَمَمٌ اَرْبَعٌ لَهُ (161)</p>	<p>(160)</p>
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Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70 and the siglum of the *ḥā’* in the word *حَبِي* amounts to 8, thus bringing the total verse count for al-Kūfī to 78.
- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70 and the word *اَرْبَعٌ* in the Arabic language means 4, thus bringing the total verse count for al-Shāmī to 74.
- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70 and the word *حَمْسٌ* in the Arabic language means 5, thus bringing the total verse count for al-Baṣrī to 75.
- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70 and the word *سِتٌّ* in the Arabic language means 6, thus bringing the total verse count for al-Madanī to 76.
- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70 and the word *سَبْعٌ* in the Arabic language means 7, thus bringing the total verse count for al-Makkī to 77.

The differences between the *ahl al-'adad* are deliberated in hemistichs 160 – 162, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
78	هُوَ سَمَكُمُ الْمُسْلِمِينَ ۝	Makkī with <i>khulf</i>	Madanī, Shāmī, Baṣrī, Kūfi	وَمَلِكٍ لَهُ سَمَاكُمُ الْمُسْلِمِينَ عَن - خِلَافٍ
42	فَقَدْ كَذَبْتَ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ نَمُودٌ ۝	Madanī, Makkī, Baṣrī, Kūfi	Shāmī	نَمُودٌ سِوَى الشَّامِيِّ
19	يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	الْحَمِيمُ الْجُلُودُ قُلْ - لِكُوفٍ
20	يُبْصَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝			
43	وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۝	Madanī, Makkī, Kūfi	Shāmī, Baṣrī	وَلُوطٍ دَعَاهُ لِلشَّامِ وَالْبَصْرِيِّ

Sūrat al-Mu'minūn

In hemistich 165, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 118; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 119:

(165) قَدْ أَفْلَحَ لِلْكَوْفِيِّ وَمَعَ مِائَةٍ لِلْعَيْرِ تِسْعٌ إِلَى عَشْرِ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The word مِائَةٍ in the Arabic language means 100, the word تِسْعٌ in the Arabic language means 9; and the word عَشْرٍ in the Arabic language means 10, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 119.
- ❖ Since the last number mentioned in the hemistich is 10, al-Shāṭibī remained silent regarding one opinion: the view of al-Kūfī. Thus, 10 minus 1 would equal 9, thereafter adding it to 109, bringing the total verse count for al-Kūfī to 118.

The differences between the *ahl al-'adad* are deliberated in hemistich 165, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
45	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ لَٰهٖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	لِلْكَوْفِيِّ هَارُونَ دَعِيَ بِهَا

Sūrat al-Nūr

In hemistich 167, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī and al-Makkī, the verse count is 62; while according to al-Shāmī, al-Baṣrī and al-Kūfī, the verse count is 64:

(167) وَفِي الثُّورِ دُمٌّ سَمْحًا، وَثِنْتَانِ صَدْرُهُ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *dāl* in the word دُمٌّ amounts to 4 and the siglum of the *sīn* in the word سَمْحًا amounts to 60, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī al-Kūfī to 64.
- ❖ The siglum of the *sīn* in the word سَمْحًا amounts to 60, and the word ثِنْتَانِ in the Arabic language indicates to 2, thereafter adding it to 60, bringing the total verse count for al-Madanī and al-Makkī to 62.

The differences between the *ahl al-‘adad* are deliberated in hemistich 167, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
43	يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾	Shāmī, Baṣrī,	Madanī,	بِالْأَبْصَارِ أَسْقَطَهَا وَالْأَصَالِ
36	يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾	Kūfī	Makkī	لِلصَّدرِ

Sūrat al-Fuqān

In hemistich 170, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Furqān* consists of 77 verses:

وَفِي الْعَدَدِ الْفُرْقَانُ عَمَّ زَعِيمُهُ (170)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *‘ayn* in the word عَمَّ amounts to 70, and the siglum *zāy* in the word زَعِيمُهُ amounts to 7, thus bringing the total verse count for *ahl al-‘adad* to 77.

There are no differences between the *ahl al-‘adad*, as mentioned in hemistich 170.

Sūrat al-Shu‘arā’

In hemistich 172, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Kūfī, al-Shāmī and al-Madanī al-Awwal, the verse count is 227; while according to al-Madanī al-Akhīr, al-Makkī and al-Baṣrī, the verse count is 226:

وَفِي الشُّعْرَا كُوفٍ وَشَامٍ وَأَوَّلُ زَوَوَا كُلُّ رَاوٍ وَارْتَوَوَا كُلُّ ذِي عَمْرِ (172)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *zāy* in the word زَوَوَا amounts to 7, the siglum of the *kāf* in the word كُلُّ amounts to 20, and the siglum of the *rā’* in the word رَاوٍ amounts to 200, thus bringing the total verse count for al-Kūfī, al-Shāmī and al-Madanī al-Awwal to 227.

- ❖ Since the last number mentioned in the hemistich is 200, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī al-Akhīr, al-Makkī and al-Baṣrī. Thus, 200 minus 1 would equal 199, thereafter adding it to 27, bringing the total verse count for al-Madanī al-Akhīr, al-Makkī and al-Baṣrī to 226.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 172 – 174, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طَسَمَ ﴿١﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأَهُ حَرْفُ التَّهَجِّي فَايَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
49	عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ﴿٤٩﴾	Madanī, Makkī, Shāmī, Baṣrī	Kūfi	وَفِي السِّحْرِ كُوفٍ مُسْقِطٌ تَعْلَمُونَ قُلْ
92	وَقِيلَ لَهُمْ أَيِنَّمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	وَتَالِئَا اسْقِطَ تَعْبُدُونَ وَرَا وَزُرٍ
210	وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ ﴿٢١٠﴾	Madanī Awwal Shāmī, Baṣrī, Kūfi	Makkī, Madanī Akhīr	وَأَوْلَا اسْقَاطُ الشَّيَاطِينُ جِيَّ بِهَا

Sūrat al-Naml

In hemistich 175, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī and al-Makkī the verse count is 95, according to al-Kūfī, the verse count is 93; while according to al-Shāmī and al-Baṣrī the verse count is 94:

(175) ... وَصَّ دُرَّهُمْ لَدَى التَّمَلِّ هَدْيًا صُنْ ، وَكُوفٍ جَنَى وَقْرِي

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *hāʾ* in the word هَدْيًا amounts to 5 and the siglum of the *ṣād* in the word صُنْ amounts to 90, thus bringing the total verse count for al-Madanī and al-Makkī to 95.
- ❖ The siglum of the *ṣād* in the word صُنْ amounts to 90 and the siglum *jīm* in the word جَنَى amounts to 3, thus bringing the total verse count for al-Kūfī to 93.
- ❖ Since the last number mentioned in the hemistich is 3, al-Shāṭibī remained silent regarding one opinion: the view of al-Shāmī and al-Baṣrī. Thus, 3 plus 1 would equal 4, thereafter adding it to 90, bringing the total verse count for al-Shāmī and al-Baṣrī to 94.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 175 – 176, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
33	قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسِّ شَدِيدٍ	Madanī, Makkī	Baṣrī, Shāmī, Kūfī	شَدِيدٍ لِنَحْرِ دَعْ
44	قَالَ إِنَّهُ صَرَّحَ مُمَرَّدٌ مِّنْ قَوَارِيرِ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	قَوَارِيرَ دَعْ هَوَى

Sūrat al-Qaṣaṣ

In hemistich 176, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Qaṣaṣ* consists of 88 verses:

.... وَمِنْ تَحْتِهَا ، وَالْعَدُّ فِي حَضْرٍ (176)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *fāʾ* in the word *في* amounts to 80 and the siglum of the *hāʾ* in the word *حَضْرٍ* amounts to 8, thus bringing the total verse count for *ahl al-ʿadad* to 88.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 176, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طَسَمَ ①	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
23	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ۚ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	دَعَّ هَوَى - وَمِنْ تَحْتِهَا يَسْقُونَ

Sūrat al-‘Ankabūt

In hemistich 178, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-‘Ankabūt* consists of 69 verses:

(178) وَفِي الْعَنْكَبُوتِ طِبُّ سُرَى

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ṭā*’ in the word *طِبُّ* amounts to 9 and the siglum of the *sīn* in the word *سُرَى* amounts to 60, thus bringing the total verse count for *ahl al-‘adad* to 69.

The differences between the *ahl al-‘adad* are deliberated in hemistich 178, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوُثْرِ
29	أَيْنَكُم لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّبِيلَ	Madanī, Makkī	Shāmī, Baṣrī, Kūfi	وَالسَّبِيلَ صَد - ر
65	فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ	Shāmī, Baṣrī	Madanī, Makkī, Kūfi	الدِّينَ مَعَ لُقْمَانَ لِلشَّامِ وَالْبَصْرِيِّ

Sūrat al-Rūm

In hemistich 179, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, al-Kūfī, al-Shāmī and al-Madanī al-Awwal, the verse count is 60; while according to al-Madanī al-Akhīr and al-Makkī, the verse count is 59:

(179) **وَفِي الرُّومِ عَن نَّحْسِرِ وَالْأَوَّلِ سِبِّب**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *sīn* in the word **سِبِّب** amounts to 60, thus bringing the total verse count for al-Baṣrī, al-Kūfī, al-Shāmī and al-Madanī al-Awwal to 60.
- ❖ Since the last number mentioned in the hemistich is 60, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī al-Akhīr and al-Makkī. Thus, 60 minus 1 would equal 59, bringing the total verse count for al-Madanī al-Akhīr and al-Makkī to 59.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 179 – 180, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمَّ ۞	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأُوهُ حَرْفَ التَّهَجِّي فَآيَةً لِكُفْرِ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَنْرِ
2	عُلِبَتِ الرُّومُ ۞	Baṣrī, Kūfī, Shāmī, Madanī Awwal	Madanī Akhīr, Makkī	وَعَنُ - هُمَا الرُّومُ
4	فِي يَضَعِ سِنِينَ ۞	Madanī Akhīr Makkī, Shāmī, Baṣrī	Madanī Awwal, Kūfī	وَلَتَتْرُكْ سِنِينَ هُدَى الْهَجْرِ

55	<p>وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ لَا</p>	<p>Madanī Awwal</p>	<p>Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī</p>	<p>لِأَوَّلِ مِثْلِهَا يُقْسِمُ الْمُجْرِمُونَ قُلْ</p>
3	<p>وَهُمْ مِّنْ بَعْدِ عَلَيْهِمْ سَيِّغِلُّونَ ﴿٣﴾</p>	<p>Makkī with <i>khulʿ</i>, Madanī, Shāmī, Baṣrī, Kūfī</p>		<p>وَفِي يَغْلِبُونَ الْخُلُفَ جَاءَ وَلَمْ يَسِرْ</p>

Sūrah Luqmān

In hemistich 180, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Baṣrī, al-Kūfī and al-Shāmī the verse count is 34; and according to al-Madanī and al-Makkī, the verse count is 33:

وَلُقْمَانَ نَحْرًا لَيْسَ دَعْوَى (180)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word لَيْسَ amounts to 30 and the siglum of the *dāl* in the word دَعْوَى amounts to 4, thus bringing the total verse count for al-Baṣrī, al-Kūfī and al-Shāmī to 34.
- ❖ Since the last number mentioned in the hemistich is 4, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī and al-Makkī. Thus, 4 minus 1 would equal 3, thereafter adding it to 30, bringing the total verse count for al-Madanī and al-Makkī to 33.

The differences between the *ahl al-'adad* were deliberated in the *al-ḥurūf al-muqatta'āt* as well as in *sūrat al-'Ankabūt*, the differences are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةً لِكُوفٍ سِوَى ذِي رَا وَطَابِئِينَ وَالْوَثْرِ
32	وَإِذَا غَشِيَهُمْ مَوَاجِحٌ كَالظُّلُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	الدِّينَ مَعَ لُقْمَانَ لِلشَّامِ وَالْبَصْرِيِّ

Sūrat al-Sajdah

In hemistich 181, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, the verse count is 29; while according to al-Madanī, al-Makkī, al-Shāmī and al-Kūfī, the verse count is 30:

وَتَحْتُ غَيْرَ بَصْرِ لِسَانٌ (181)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word لِسَانٌ amounts to 30, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Kūfī to 30.
- ❖ Since the last number mentioned in the hemistich is 30, al-Shāṭibī remained silent regarding one opinion: the view of al-Baṣrī. Thus, 30 minus 1 would equal 29, bringing the total verse count for al-Baṣrī to 29.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 181, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةٌ يَكُوفِ سِوَى ذِي رَا وَطَاسِبِينَ وَالْوَتْرِ
10	وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۝	Madanī, Makkī, Shāmī	Baṣrī, Kūfī	دَعُ جَدِيدًا وَرَا هَصْرٍ

Sūrat al-Aḥzāb

In hemistich 182, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Aḥzāb* consists of 73 verses:

الْأَحْزَابُ عَنْ جَنْجَنِي (182)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *‘ayn* in the word *عَنْ* amounts to 70, and the siglum of the *jīm* in the word *جَنْجَنِي* amounts to 3, thus bringing the total verse count for *ahl al-‘adad* to 73.

Sūrah Saba’

In hemistich 183, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī, the verse count is 55; while according to al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī, the verse count is 54:

لِسَابِ نَمَتْ هَدِيًّا سَابَا (183)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *nūn* in the word *نَمَتْ* amounts to 50 and the siglum of the *hā’* in the word *هَدِيًّا* amounts to 5, thus bringing the total verse count for al-Shāmī to 55.
- ❖ Since the last number mentioned in the hemistich is 5, the author remained silent regarding one opinion: the view of al-Madanī and al-Makkī, al-Baṣrī and al-Kūfī. Thus, 5 minus 1 would equal 4, thereafter adding it to 50, bringing the total verse count for al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī to 54.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 183, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	جَنَّتِنَ عَنِ يَمِينٍ وَشِمَالٍ ۚ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	شَامٍ ، شِمَالٍ لَهُ فَادِرٍ

Sūrah Fāṭir

In hemistich 185, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī al-Akhīr and al-Shāmī, the verse count is 46; while according to al-Madanī al-Awwal, al-Makkī, al-Baṣrī and al-Kūfī, the verse count is 45:

(185) وَالْآخِرُ وَالشَّامِيُّ بِفَاطِرٍ مُّذْ وَوَيْ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word مُّذْ amounts to 40 and the siglum of the *wāw* in the word وَوَيْ amounts to 6, thus bringing the total verse count for al-Madanī al-Akhīr and al-Shāmī to 46.
- ❖ Since the last number mentioned in the hemistich is 6, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī al-Awwal, al-Makkī, al-Baṣrī and al-Kūfī. Thus, 6 minus 1 would equal 5, thereafter adding it to 40, bringing the total verse count for al-Madanī al-Awwal, al-Makkī, al-Baṣrī and al-Kūfī to 45.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 185 – 187, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
7	الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۝	Başrī, Shāmī	Madanī, Makkī, Kūfī	وَشَدِيدٌ أَوْلَا وَصْفُهُ دَهْرِي
16	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ	Madanī, Makkī, Shāmī, Kūfī	Başrī	جَدِيدٍ وَلَا التَّوْرُ الْبَصِيرُ فَدَعُ وَنَلْ - وَكَمْ بَعَزِيْزٍ يُبَدَلُ فِي النَّشْرِ
20	وَلَا الظُّلُمَاتُ وَلَا النُّورُ			
19	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ			
41	إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا	Başrī	Madanī, Makkī, Shāmī, Kūfī	تَزُولَا وَجِيْهَهُ
22	وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ	Madanī, Makkī, Başrī	Shāmī	فِي الْقُبُورِ فَدَعُ دُجِي
43	فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا	Başrī, Shāmī, Madanī Akhīr	Madanī Awwal, Makkī, Kūfī	وَفِي عَدِّ تَبْدِيلًا وَلَا دَارِجٍ بَرِّ

Sūrah Yāsīn

In hemistich 189, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Kūfī, the verse count is 83; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 82:

وَيَاسِينَ كُوفٍ جَدَّ فِيهَا (189)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *jīm* in the word *جَدَّ* amounts to 3 and the siglum of the *fā’* in the word *فِيهَا* amounts to 80, thus bringing the total verse count for al-Kūfī to 83.
- ❖ Since the last number mentioned in the hemistich is 3, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī. Thus, 3 minus 1 would equal 2, thereafter adding it to 80, bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 82.

The differences between the *ahl al-‘adad* were deliberated in the *al-ḥurūf al-muqatta‘āt*, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	يَسَ ١	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِينَ وَالْوَتْرِ

Sūrat al-Ṣāffāt

In hemistich 190, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to Abū Ja'far and al-Baṣrī, the verse count is 181; while according to Shaybah, al-Makkī, al-Shāmī and al-Kūfī, the verse count is 182:

(190) وَمِنْ تَحْتِهَا قَدْ بَانَ فَجْرٌ لِمَنْ سَوَى
 يَزِيدٌ — دَ وَبَ — ضِرٌّ ...

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *qāf* in the word قَدْ amounts to 100, the siglum of the *bā'* in the word بَانَ amounts to 2; and the siglum of the *fā'* in the word فَجْرٌ amounts to 80, thus bringing the total verse count for Shaybah, al-Makkī, al-Shāmī and al-Kūfī to 182.
- ❖ Since the last number mentioned in the hemistich is 80, al-Shāṭibī remained silent regarding one opinion: the view of Abū Ja'far and al-Baṣrī. Thus, 80 minus 1 would equal 79, thereafter adding it to 102, bringing the total verse count for Abū Ja'far and al-Baṣrī to 181.

The differences between the *ahl al-'adad* are deliberated in hemistichs 190 – 191, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
22	أُحْشِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	يَعْبُدُونَ فَدَعِ بَصْرِي
167	وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾	Shaybah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Ja'far	وَفِي لَيْقُولُونَ الْأَخْبِرِ السُّقُوطِ عَنْ – أَبِي جَعْفَرٍ فِيَمَا حَكَاهُ أَبُو عَمْرٍو

Sūrah Ṣād

In hemistich 193, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 88; according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 86; and according to Baṣrī [with *khulf*]⁷¹, the verse count is 85:

(193) وَصَادُ لِكُوفٍ فِي حِسَابٍ، وَسِتُّهَا لِكُتْرٍ، وَخَمْسٌ بِالْخِتْلَافِ عَنِ الْبَصْرِيِّ

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *fā'* in the word *فِي* amounts to 80 and the siglum of the *hā'* in the word *حِسَابٍ* amounts to 8, thus bringing the total verse count for al-Kūfī to 88.
- ❖ The siglum of the *fā'* in the word *فِي* amounts to 80 and the word *وَسِتُّهَا* in the Arabic language indicates to 6, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 86.
- ❖ The siglum of the *fā'* in the word *فِي* amounts to 80, and the word *خَمْسٌ* in the Arabic language means 5, thus bringing the total verse count for al-Baṣrī to 85. However, al-Shātibī mentions that *khulf* is transmitted for al-Baṣrī. Thus the verse-count for him could also be 86, taking into account this *khulf*.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 193 – 196, and are as follows:

⁷¹ al-Dānī reports that Ayyūb regarded it as a matter of verse-terminal, while ʿĀṣim did not take it into consideration. However, he also conveys the opposite viewpoint, stating that the former did not consider it while the latter did. This information can be found in *al-Bayān*: 214. Additionally, al-Shātibī and ʿAbd al-Rāziq ʿAlī identify Ayyūb and Yaʿqūb as individuals who have given it consideration. This reference can be found in *Nāṭhimah al-Zuhr*: 274 and *Murshid al-Khullān*: 146. al-Jaʿbarī lists Ayyūb as someone who has considered it, as mentioned in *Ḥusn al-Madad*: 114. Moreover, al-Qādī transmits the notion of *khulf* for al-Baṣrī in *Farāʿid al-Ḥisān*: 55. However, there is no mention of *khulf* in relation to it in *al-Mutawallī's* poem, *Urjūzah*: 10.

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	فَ: ذِي الذِّكْرِ كُوفٍ مَعَ أَقُولُ أَخْبِرَهَا
37	وَالشَّيْطِينَ كُلِّ بَنَّاءٍ وَغَوَّاصٍ ۝	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	وَعَوَّاصٍ اسْقِطٍ وَافِيًّا وَاصِلَ النَّشْرِ
84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ۝	Ya'qūb al- Haḍramī	'Āṣim al- Jaḥdarī	وَعَدَّ عَنِ البَصْرِ أَقُولُ بِحُلْفِهِ بِهِ الحَضْرَمِيُّ يَعْقُوبُ عَدَّ هُوَ الْمُقْرِي
84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ۝	Kūfi	Madanī, Makkī, Shāmī	فَ: ذِي الذِّكْرِ كُوفٍ مَعَ أَقُولُ أَخْبِرَهَا

Sūrat al-Zumar

In hemistich 197, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfi, the verse count is 75, according to al-Shāmī, the verse count is 73; while according to al-Madanī, al-Makkī and al-Baṣrī, the verse count is 72:

(197) وَتَنْزِيلُ كُوفٍ عَنِ هُدَى، وَثَلَاثُهَا دَلِيلٌ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ayn* in the word *عَنْ* amounts to 70 and the siglum of the *hā'* in the word *هُدَى* amounts to 5, thus bringing the total verse count for al-Kūfi to 75.
- ❖ The siglum of the *ayn* in the word *عَنْ* amounts to 70 and the word *وَثَلَاثُهَا* in the Arabic language indicates to 3, thus bringing the total verse count for al-Shāmī to 73.

- ❖ Since the last number mentioned in the hemistich is 3, the author remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Baṣrī. Thus, 3 minus 1 would equal 2, thereafter adding it to 70, bringing the total verse count for al-Madanī, al-Makkī and al-Baṣrī to 72.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 197 – 200, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
11	أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾	Kūfi, Shāmī	Madanī, Makkī, Baṣrī	وَفِي تَانِي لَهُ الدِّينَ هَا ذُرِّي
3	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ	Madanī, Makkī, Shāmī, Baṣrī	Kūfi	وَيَخْتَلِفُونَ الْكُوفِ أَسْقَطَ أَوْلَا
14	قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾	Kufi	Madanī, Makkī, Shāmī, Baṣr	وَدِينِي وَهَادِ النَّانِ عَدَّ هُدَى وَفِرِّ
36	وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾			
39	إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمِنْ بَعْدُ عَنْهُ تَعْلَمُونَ بِقُرْبِهِ
17	لَهُمُ الْبُشْرَىٰ ۖ فَبَشِّرْ عِبَادِ ﴿١٧﴾	Madanī Akhīr, Shāmī, Baṣrī, Kūfi	Madanī Awwal, Makkī	فَبَشِّرْ عِبَادِ دَعِ جَنِّي الصَّيْبِ وَالشَّجْرِ
20	عُرْفٌ مِّنْ فَوْقِهَا عُرْفٌ مَّبْنِيَّةٌ ۚ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ	Madanī Awwal, Makkī	Madanī Akhīr, Shāmī, Baṣrī, Kūfi	وَالْأَنْهَارُ عَدَّاهُ

Sūrah Ghāfir

In hemistich 202, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Baṣrī, the verse count is 82; according to al-Shāmī, the verse count is 86; according to and al-Madanī and al-Makkī, the verse count is 84; and al-Kūfī, the verse count is 85:

وَالسَّبْرِيُّ فِي الظَّوْلِ فِي بِنَى وَسِتُّ عَنِ الشَّامِيِّ وَالْأَرْبَعُ لِلصَّدْرِ (202)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *fā'* in the word *بِنَى* amounts to 80 and the siglum of the *bā'* in the word *بِنَى* amounts to 2, thus bringing the total verse count for al-Baṣrī to 82.
- ❖ The siglum of the *fā'* in the word *بِنَى* amounts to 80 and the word *سِتُّ* in the Arabic language means 6, thus bringing the total verse count for al-Shāmī to 86.
- ❖ The siglum of the *fā'* in the word *بِنَى* amounts to 80 and the word *الْأَرْبَعُ* in the Arabic language means 4, thus bringing the total verse count for al-Madanī and al-Makkī to 84.
- ❖ Since the last number mentioned in the hemistich is 4, al-Shāṭibī remained silent regarding one opinion: the view of al-Kūfī. Thus, 4 plus 1 would equal 5, thereafter adding it to 80, bringing the total verse count for al-Kūfī to 85.

The differences between the *ahl al-'adad* are deliberated in hemistichs 203 – 206, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ ۞	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَأَيَّةٌ لِكُوفٍ سَوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ
15	مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ۞	Madanī, Makkī, Baṣrī, Kūfi	Shāmī	التَّلَاقِ دَعْدٌ دَلِيلًا ، وَأُثْبِت بَارِزُونَ لَهُ وَاشْرٍ
16	يَوْمَ هُمْ بَارِزُونَ ۞	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	
18	إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ ۞	Madanī, Makkī, Shāmī, Baṣrī	Kūfi	وَأَسَقَطَ كُوفٍ كَاطِمِينَ، وَتَشْرِكُو - نَ أَنْبَتَ، وَالشَّامِي بِهِ خُلْفُهُ أُجْرِي
73	أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ۞	Kūfi, Shāmī with <i>khulf</i>	Madanī, Makkī, Baṣrī	
53	وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ۞	Madanī Awwal, Makkī, Shāmī, Kūfi	Baṣrī, Madanī Akhīr	وَدَعْدٌ قَبْلَ اللَّبَابِ الْكِتَابِ وَدِنٌ بِهِ
58	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۞	Madanī Akhīr, Shāmī	Madanī Awwal, Makkī, Baṣrī, Kūfi	وَتَوَزَّرَ بِإِتْبَاتِ الْبَصِيرِ دَجِي بَدْرٍ
71	فِي أَعْنَاقِهِمُ وَالسَّلْسِلُ يُسْحَبُونَ ۞	Madanī Akhīr, Shāmī, Kūfi	Baṣrī, Makkī, Madanī Awwal	وَدَعْدٌ يُسْحَبُونَ وَأَيْنَ حَبِيدٍ اعْتَسَافِهِ
72	يُسْحَبُونَ ۞ فِي الْحَمِيمِ ۞	Makkī, Madanī Awwal	Madanī Akhīr, Shāmī, Baṣrī, Kūfi	وَمِنْ بَعْدُ فَاعْدُدْ فِي الْحَمِيمِ جَدَا الْبَدْرِ

Sūrah Fuṣṣilat

In hemistich 207, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 54, according to al-Madanī and al-Makkī, the verse count is 53; while according to al-Shāmī and al-Baṣrī, the verse count is 52:

ثَلَاثٌ.....
وَفِي فُصِّلَتْ كُوفٍ نَمَا دُمْ ، وَصَدْرُهُمْ
(207)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *nūn* in the word *نَمَا* amounts to 50 and the siglum of the *dāl* in the word *دُمْ* amounts to 4, thus bringing the total verse count for al-Kūfī to 54.
- ❖ The siglum of the *nūn* in the word *نَمَا* amounts to 50 and the word *ثَلَاثٌ* in the Arabic language means 3, thus bringing the total verse count for al-Madanī and al-Makkī to 53.
- ❖ Since the last number mentioned in the hemistich is 3, al-Shāṭibī remained silent regarding one opinion: the view of al-Shāmī and al-Baṣrī. Thus, 3 minus 1 would equal 2, thereafter adding it to 50, bringing the total verse count for al-Shāmī and al-Baṣrī to 52.

The differences between the *ahl al-'adad* are deliberated in hemistich 207, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَرِي
13	فَقُلْ أَنْذَرْتُكُمْ صَبْعَةً مِّثْلَ صَبْعَةٍ عَادٍ وَتَمُودَ	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	تَمُودَ اَعْدُدُ سِوَى الشَّامِ وَالْبَصْرِي

Sūrat al-Shūrā

In hemistich 208, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 53; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 50:

وَمَحْسُونٌ فِي السُّورَى وَكُوفٍ يَزِيدُهَا إِلَى قَافٍ
كَأَلْعَلَامِ فِي آيَةِ الْبَحْرِ
(208)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The word وَمَحْسُونٌ in the Arabic language means 50, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 50.
- ❖ Thereafter, al-Shāṭibī mentions that al-Kūfī increases by counting another two verse-terminals in this sūrah. Taking into account as well that he counts the *hurūf al-muqattaʿāt* as verse-terminals, thus counting [حَم], the total verse count for al-Kūfī becomes 3 added to 50, thus bringing the total verse count for al-Kūfī to 53.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 208, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَم	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأَهُ حَرْفُ التَّهَجِّي فَايَةٌ لِكُوفٍ سِوَى ذِي رَا وَكَاسِيَيْنَ وَالْوَتْرِ
2	عَسَق	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَكُوفٍ يَزِيدُهَا إِلَى قَافٍ كَأَلْعَلَامِ فِي آيَةِ الْبَحْرِ
32	وَمِنْ آيَتِهِ الْجَوَارِ فِي الْبَحْرِ كَالآ عَلَامِ			

Sūrat al-Zukhruf

In hemistich 210, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī, the verse count is 88; while according to al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī the verse count is 89:

(210) **وَفِي الرَّحْرِفِ اعْدُدْ غَيْرَ شَامٍ فَجِي طَوِي**

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *fā’* in the word **فَجِي** amounts to 80 and the siglum of the *ṭā’* in the word **طَوِي** amounts to 9, thus bringing the total verse count for al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī, to 89.
- ❖ Since the last number mentioned in the hemistich is 9, al-Shātibī remained silent regarding one opinion: the view of al-Shāmī. Thus, 9 minus 1 would equal 8, thereafter adding it to 80, bringing the total verse count for al-Shāmī to 88.

The differences between the *ahl al-‘adad* are deliberated in hemistich 210, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمِّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةً لِكُوفِ سَوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
52	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ	Madanī, Makkī, Baṣrī	Shāmī, Kūfī	مَهِينٌ فَاسْقِطْ دُونَ هَؤُلٍ وَلَا دُعْرِ

Sūrat al-Dukhān

In hemistich 212, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Kūfī, the verse count is 59; according to al-Baṣrī, the verse count is 57; while according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 56:



(212) **وَكُوفٍ لَهُ عَدُّ الدُّخَانِ نَدَى طَوَى** **وَسَبْعٌ عَنِ الْبَصْرِيِّ ، وَسِتٌّ عَنِ الْكُتُبِ**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *nūn* in the word نَدَى amounts to 50 and the siglum of the *ṭā'* in the word طَوَى amounts to 9, thus bringing the total verse count for al-Kūfī to 59.
- ❖ The siglum of the *nūn* in the word نَدَى amounts to 50 and the word سَبْعٌ in the Arabic language means 7, thus bringing the total verse count for al-Baṣrī to 57.
- ❖ The siglum of the *nūn* in the word نَدَى amounts to 50 and the word سِتٌّ in the Arabic language means 6, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 56.

The differences between the *ahl al-'adad* are deliberated in hemistichs 212 – 213, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمِّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةٌ لِكُوفٍ سَوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
34	إِنَّ هَؤُلَاءِ لَيَقُولُونَ	Kūfī	Madanī, Makkī,	يَقُولُونَ عَنْ كُوفِيهِمْ

			Shāmī, Baṣrī	
45	يَعْلَى فِي الْبُطُونِ 	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Shāmī	فِي الْبُطُونِ دَعَّ - دَوَا الدَّاءِ
43	إِنَّ شَجَرَتَ الرَّقُومِ 	Madanī Awwal, Shāmī, Baṣrī, Kūfī	Madanī Akhīr, Makkī,	وَالرَّقُومِ دَعَّ بِالذَّكَاءِ جَمْرٍ

Sūrat al-Jāthiyah

In hemistich 214, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Kūfī the verse count is 37; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 36:

وَكُوفِيهِمْ عَدُّ الشَّرِيعَةِ لَقَّهٗ زُهَيْرًا..... (214)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word لَقَّهٗ amounts to 30 and the siglum of the *zāy* in the word زُهَيْرًا amounts to 7, thus bringing the total verse count for al-Kūfī, to 37.
- ❖ Since the last number mentioned in the hemistich is 7, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī. Thus, 7 minus 1 would equal 6, thereafter adding it to 30, bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 36.

The differences between the *ahl al-‘adad* are deliberated as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَايَةً لِكُوفِ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَنْرِ

Sūrat al-Aḥqāf


In hemistich 214, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī the verse count is 35; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 34:

(214) **وَفِي الْأَحْقَافِ عَنَّا لُحَىٰ هَبْرٍ**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word **لُحَىٰ** amounts to 30 and the siglum of the *hā'* in the word **هَبْرٍ** amounts to 5, thus bringing the total verse count for al-Kūfī, to 35.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī. Thus, 5 minus 1 would equal 4, thereafter adding it to 30, bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 34.

The differences between the *ahl al-ʿadad* are deliberated as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1		Kūfī	Madanī, Makkī, Shāmī, Baṣrī	<p>وَمَا بَدَأُوهٗ حَرْفُ التَّهَجِّي فَايَةٌ لِكُوفٍ سِوَى ذِي رَا وَطَاسِبِينَ وَالْوَثْرِ</p>

Sūrah Muḥammad

In hemistich 216, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, the verse count is 40, according to al-Kūfī, the verse count is 38; while according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 39:

(216) وَتَحْتُ لِبَصْرٍ مَدٍّ، كُوفٍ ثَمَانِيًّا

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word مَدٍّ amounts to 40, thus bringing the total verse count for al-Baṣrī to 40.
- ❖ The siglum of the *mīm* in the word مَدٍّ amounts to 40 and the word ثَمَانِيًّا in the Arabic language means 8, thus bringing the total verse count for al-Kūfī to 38.
- ❖ Since the last number mentioned in the hemistich is 8, al-Shāṭibī remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Shāmī. Therefore, 8 plus 1 would equal 9, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 39.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 216 – 217, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	وَ أَنَّهُمْ مِنْ حَمْرٍ لَدَّةٍ لِلشَّرِيبِينَ ؕ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَبَصْرٍ لَهُ لِلشَّرِيبِينَ لَدَى الْحَمْرِ
4	فَأَمَّا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَوْزَارَهَا دَعَّ هَادِيًّا

Sūrat al-Faḥ

In hemistich 220, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Faḥ* consists of 29 verses:

وَفَـتْحِ كَلَامِ طِبِّ (220)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *kāf* in the word *كَلَامِ* amounts to 20 and the siglum of the *ṭā’* in the word *طِبِّ* amounts to 9, thus bringing the total verse count for *ahl al-‘adad* to 29.

Sūrat al-Ḥujurāt

In hemistich 221, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Ḥujurāt* consists of 18 verses:

... وَيَتْلُو حُرُوفَ (221)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ḥā’* in the word *حُرُوفَ* amounts to 8 and the siglum of the *yā’* in the word *يَتْلُو* amounts to 10, thus bringing the total verse count for *ahl al-‘adad* to 18.

Sūrah Qāf

In hemistich 221, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrah Qāf* consists of 45 verses:

قَافٌ مِزْهَابٌ (221)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *mīm* in the word *مِزْ* amounts to 40 and the siglum of the *hāʾ* in the word *هَابٌ* amounts to 5, thus bringing the total verse count for *ahl al-ʿadad* to 45.

Sūrat al-Dhāriyāt

In hemistich 222, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Dhāriyāt* consists of 60 verses:

سِيمٌ وَالْوَالِدَاتُ (222)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *sīn* in the word *سِيمٌ* amounts to 60, thus bringing the total verse count for *ahl al-ʿadad* to 60.

Sūrat al-Ṭūr

In hemistichs 222 – 223, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī and al-Makkī, the verse count is 47, according to al-Baṣrī, the verse count is 48; while according to al-Shāmī and al-Kūfī, the verse count is 49:

.... وَطُورٍ مِّمِّ زَكِيًّا عَنِ الصَّوْدِرِ (222)

وَتَمِّنْ وَلَا، وَالْبَاقِ طِبْ (223)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word *مِمْ* amounts to 40 and the siglum of the *zāy* in the word *زَكِيًّا* amounts to 7, thus bringing the total verse count for al-Madanī and al-Makkī to 47.
- ❖ The siglum of the *mīm* in the word *مِمْ* amounts to 40 and the word *وَتَمِّنْ* in the Arabic language incates to 8, thus bringing the total verse count for al-Baṣrī to 48.
- ❖ The siglum of the *mīm* in the word *مِمْ* amounts to 40 and the siglum of the *ṭā'* in the word *طِبْ* amounts to 9, thus bringing the total verse count for al-Shāmī and al-Kūfī to 49.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 223, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	وَ الطُّورِ ۝	Kūfī, Shāmī, Baṣrī	Madanī, Makkī,	الطُّورِ فَأَعَدُّهُ لِلتَّحْرِيرِ
13	يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعْوًا ۝	Shāmī, Kūfī	Madanī, Makkī, Baṣrī	دَعْوًا أَعَدَدْنِ لِشَامٍ وَكُوفٍ

Sūrat al-Najm

In hemistich 225, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 62; while according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī, the verse count is 61:

(225) وَنَجْمٌ سَرَىٰ أَضْلًا، وَكُوفٍ سَنَا بَدْرٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *sīn* in the word سَرَى amounts to 60 and the siglum of the *hamzah* in the word أَضْلًا amounts to 1, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 61.
- ❖ The siglum of the *sīn* in the word سَرَى amounts to 60 and the siglum of the *bāʾ* in the word بَدْرٍ amounts to 2, thus bringing the total verse count for al-Kūfī to 62.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 226, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
28	وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	لَهُ شَيْئًا الثَّانِي
29	فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ	Madanī, Makkī, Baṣrī,	Shāmī	تَوَلَّىٰ بُعِيدَ عَنْ - لِشَامٍ لَهُ الدُّنْيَا ائْتَرَكَنَّ
29	عَنْ ذَكَرْنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾	Kūfī		

Sūrat al-Qamar

In hemistich 228, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Qamar* consists of 55 verses:

وَفِي قَمَرٍ نُّورٍ هُدًى... (228)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *nūn* in the word نُورٌ amounts to 50 and the siglum of the *hā’* in the word هُدًى amounts to 5, thus bringing the total verse count for *ahl al-‘adad* to 55.

Sūrat al-Raḥman

In hemistich 228, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Kūfī and al-Shāmī the verse count is 78, according to al-Madanī and al-Makkī, the verse count is 77; while according to al-Baṣrī, the verse count is 76:

...الثَّلَاثُونَ حُرُوفًا وَسَبْعٌ حِجَازِيٌّ، وَسِتٌّ عَنِ النَّبْضِيِّ (228)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *hā’* in the word حُرُوفٌ amounts to 8 and the siglum of the *‘ayn* in the word عَلَا amounts to 70, thus bringing the total verse count for al-Kūfī and al-Shāmī to 78.
- ❖ The word سَبْعٌ in the Arabic language means 7, thereafter adding it to 70, bringing the total verse count for al-Madanī and al-Makkī to 77.
- ❖ The word سِتٌّ in the Arabic language means 6, thereafter adding it to 70, bringing the total verse count for al-Baṣrī to 76.

The differences between the *ahl al-'adad* are deliberated in hemistichs 229 – 230, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾	Madanī, Makkī, Shāmī, Kūfī	Başrī	بِهَا الْمُجْرِمُونَ اِتْرُكْ لَهُ
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾	Madanī, Shāmī, Başrī, Kūfī	Makkī	لِلْأَنَامِ دَعُ - لِمَكِّي
3	خَلَقَ الْإِنْسَانَ ﴿٣﴾	Makkī, Shāmī, Başrī, Kūfī	Madanī	وَالْإِنْسَانَ أَوْلَا دَعُهُ لِلْقَطْرِ
35	يُرْسَلُ عَلَيْكُمَا شَوْأَطٌ مِّن نَّارٍ ﴿٣٥﴾	Madanī, Makkī	Shāmī, Başrī, Kūfī	وَمِن نَّارٍ الثَّانِي لِيَصْدُرَ فَعْدَهُ
1	الرَّحْمَنُ ﴿١﴾	Kūfī, Shāmī	Madanī, Makkī, Başrī	وَهَبْ دَائِمَ الرَّحْمَنُ عَدَّاهُ عَنْ خُبْرٍ

Sūrat al-Wāqī'ah

In hemistichs 231 – 232, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Madanī, al-Makkī and al-Shāmī, the verse count is 99; according to al-Baṣrī, the verse count is 97; and according to al-Kūfī, the verse count is 96:

...الْوَأَقِعَةُ طِبُّ صَفَا الْكُنُزِ (231)

...وَبَضْرِي زَا، وَالْكَؤُفِ وَجْهٌ (232)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *tā'* in the word طِبُّ amounts to 9 and the siglum of the *ṣād* in the word صَفَا amounts to 90, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 99.
- ❖ The siglum of the *ṣād* in the word صَفَا amounts to 90 and the siglum of the *zāy* in the word زَا amounts to 7, thus bringing the total verse count for al-Baṣrī to 97.
- ❖ The siglum of the *ṣād* in the word صَفَا amounts to 90 and the siglum of the *wāw* in the word وَجْهٌ amounts to 6, thus bringing the total verse count for al-Kūfī to 96.

The differences between the *ahl al-'adad* are deliberated in hemistichs 232 – 236, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
8	فَأَصْحَبُ الْمَيْمَنَةِ ۗ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	فَدَعُ لَهْ - كَ : مَيْمَنَةِ الْأُولَى وَمَشْتَمَةٍ وَأَقْرَبِ وَبَدَأَ الشَّمَالِ ائْتُرِكَ لَهْ
9	وَ أَصْحَبُ الْمَشْأَمَةِ ۗ			
41	وَ أَصْحَبُ الشِّمَالِ ۗ			
27	وَ أَصْحَبُ الْيَمِينِ ۗ	Madanī Awwal,	Madanī Akhīr, Kūfī	وَالْيَمِينِ أَوْ - وَلَا دَعُهُ بَيْنَ هَبِّ

		Makkī, Shāmī, Baṣrī,		
22	وَ حُوْرٌ عَيْنٌ ﴿٢٢﴾	Kūfi, Madanī Awwal	Madanī Akhīr, Makkī, Shāmī, Baṣrī	عَيْنٌ اَعْدَدْتُ هَدًى اِصْرِي
35	اِنَّا اَنْشَاْنَهُنَّ اِنْشَاءً ﴿٣٥﴾	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	وَ اِنْشَاءً اَتْرَكُهُ لِيَصْرِي
15	عَلَى سُرْرِ مَوْضُوْنَةٍ ﴿١٥﴾	Madanī, Makkī, Kūfi	Baṣrī, Shāmī	وَ عَنَّهُ وَالسَّمَا - م اَتْرَكَنَ مَوْضُوْنَةٍ
49	قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ﴿٤٩﴾	Madanī, Awwal, Makkī, Baṣrī, Kūfi	Madanī Akhīr, Shāmī	الْاٰخِرِيْنَ اَبْر - بَدَا دُم
50	لَمَجْمُوْعُوْنَ ﴿٥٠﴾	Madanī Akhīr, Shāmī	Madanī Awwal, Makkī, Baṣrī, Kūfi	لَمَجْمُوْعُوْنَ فَاَعْدَدُهُ عَنْهُمَا
89	فَرُوْحٌ وَرِيْحَانٌ ﴿٨٩﴾	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	وَ رِيْحَانٌ دُم
25	لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْتِيْمًا ﴿٢٥﴾	Madanī Akhīr, Shāmī, Baṣrī, Kūfi	Madanī Awwal, Makkī	تَاْتِيْمًا اَتْرَكُ اَبَا جَبْرِ
18	بَاْرَبِقٍ وَّ اَبَارِيْقٍ ﴿١٨﴾	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Baṣrī, Kūfi	اَبَارِيْقٍ فَاَعْدَدْتُ بِنَ جَنِّي
47	وَ كَانُوْا يَقُوْلُوْنَ ﴿٤٧﴾	Makkī	Madanī, Shāmī, Baṣrī, Kūfi	وَلَهُ اَعْدَدْتُ - يَقُوْلُوْنَ
42	فِي سَمُوْمٍ وَ حَمِيْمٍ ﴿٤٢﴾	Madanī, Shāmī, Baṣrī, Kūfi	Makkī	دَعُ اَوْلَى حَمِيْمٍ لَهُ وَاَدْرِ

Sūrat al-Ḥadīd

In hemistich 240, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī and al-Baṣrī the verse count is 29; while according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 28:

(240) حَدِيدٌ كَلَّا حِفْظًا، وَتِسْعٌ عِـرَافُهُمْ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَّا amounts to 20 and the siglum of the *hāʾ* in the word حِفْظًا amounts to 8, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 28.
- ❖ The siglum of the *kāf* in the word كَلَّا amounts to 20 and the word تِسْعٌ in the Arabic language means 9, thus bringing the total verse count for al-Kūfī and al-Baṣrī to 29.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 241 – 242, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
13	بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَعَدَّ الْعَذَابَ الْكُوفِي
27	وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ لِبَصْرِي	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	الْإِنْجِيلَ لِبَصْرِي

Sūrat al-Mujādalah

In hemistichs 241 – 242, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī al-Akhīr and al-Makkī, the verse count is 21; while according to al-Madanī al-Awwal, al-Shāmī, al-Baṣrī and al-Kūfī, the verse count is 22:

... نُجِّدْ كَلَامَ بَرٍّ (241)

... وَوَحْدَ لٍ (242)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَامَ amounts to 20 and the siglum of the *bāʾ* in the word بَرٍّ amounts to 2, thus bringing the total verse count for al-Madanī al-Awwal, al-Shāmī, al-Baṣrī and al-Kūfī to 22.
- ❖ The siglum of the *kāf* in the word كَلَامَ amounts to 20 and the word وَوَحْدَ indicates to 1, thus bringing the total verse count for al-Madanī al-Akhīr and al-Makkī to 21.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 242, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
20	أُولَئِكَ فِي الْأَدْلَيْنِ ﴿٢٠﴾	Madanī Awwal, Shāmī, Baṣrī, Kūfī	Madanī Akhīr, Makkī	دَعُ أَدْلَيْنِ عَنْهُمَا

Sūrat al-Ḥaṣhr

In hemistich 242, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Ḥaṣhr* consists of 24 verses:

...وَكَمْ دَامَ فِي الْحَشْرِ (242)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *kāf* in the word *كَمْ* amounts to 20 and the siglum of the *dāl* in the word *دَامَ* amounts to 4, thus bringing the total verse count for *ahl al-‘adad* to 24.

Sūrat al-Mumtaḥinah

In hemistichs 243 – 244, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Mumtaḥinah* consists of 13 verses:

...أَلَمْ يَأْتِ الْيَوْمَ الْغَافِقِينَ (243)

...يَا أَيُّهَا الَّذِينَ آمَنُوا (244)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *jīm* in the word *يَأْتِ* amounts to 3 and the siglum of the *yā’* in the word *يَا* amounts to 10, thus bringing the total verse count for the *ahl-‘adad* to 13.

Sūrat al-Şaf

In hemistich 244, al-Shātibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Şaf* consists of 14 verses:

....وَصَفِّ دَنَا يُرَى (244)

Furthermore, al-Shātibī alludes to their verse count in the following manner:

- ❖ The siglum of the *dāl* in the word دَنَا amounts to 4 and the siglum of the *yā’* in the word يُرَى amounts to 10, thus bringing the total verse count for the *ahl-‘adad* to 14.

Sūrat al-Jumu‘ah, al-Munāfiqūn, al-Ḍuḥā and al-Ādiyāt

In hemistichs 244 – 245, al-Shātibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Jumu‘ah*, *al-Munāfiqūn*, *al-Ḍuḥā* and *al-Ādiyāt* consists of 11 verses:

....وَالْعَادِيَّاتِ، الضُّحَىٰ أَسْرٍ (244)

....يُرَى، هَكَذَا لِلْجُمُعَةِ، التَّلْوِ (245)

Furthermore, al-Shātibī alludes to their verse count in the following manner:

- ❖ The siglum of the *hamzah* in the word أَسْرٍ amounts to 1 and the siglum of the *yā’* in the word يُرَى amounts to 10, thus bringing the total verse count for the *ahl-‘adad* to 11.

Sūrat al-Taghābun

In hemistich 245, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Taghābun* consists of 18 verses:

...التَّغَابُنُ حُزِي سُرِي (245)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *hā’* in the word *حُزِي* amounts to 8 and the siglum of the *yā’* in the word *سُرِي* amounts to 10, thus bringing the total verse count for the *ahl-‘adad* to 18.

Sūrat al-Ṭalāq

In hemistich 246, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Baṣrī the verse count is 11; while according to al-Madanī, al-Makkī, al-Shāmī and al-Kūfī, the verse count is 12:

...الطَّلَاقُ يَدَا بَأْسٍ وَبَصْرِ يَرِي أَمْرِي (246)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *yā’* in the word *يَدَا* amounts to 10 and the siglum of the *bā’* in the word *بَأْسٍ* amounts to 2, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Kūfī to 12.
- ❖ The siglum of the *yā’* in the word *يَرِي* amounts to 10 and the siglum of the *hamzah* in the word *أَمْرِي* amounts to 1, thus bringing the total verse count for al-Baṣrī to 11.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 247, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
2	ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَالْآخِرِ دُمٌ
10	فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ ۗ	Madanī Awwal	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	الْأَلْبَابِ أَبٌ
2	وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ	Madanī Akhīr, Makkī, Kūfī	Madanī Awwal, Shāmī, Baṣrī	مَخْرَجًا بَدَا - هُدَى جُدٌ

Sūrat al-Taḥrīm

In hemistich 248, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Taḥrīm* consists of 12 verses:

...التَّوَيَّابِ ن (247)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *yāʾ* in the word *yā* amounts to 10 and the siglum of the *bāʾ* in the word *bin* amounts to 2, thus bringing the total verse count for the *ahl-ʿadad* to 12.

Sūrat al-Mulk

In hemistich 249, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī and al-Makkī, the verse count is 31; while according to Abū Ja‘far, al-Shāmī, al-Baṣrī and al-Kūfī the verse count is 30:

وَمُلْكُ لَوِي وَالصَّدْرُ قَدْ جَاءَنَا نَذِي – رُزَادَ سَوَى
فَ رُزَادَ سَوَى فَيُرُوزَ (249)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word لَوِي amounts to 30, thus bringing the total verse count for Abū Ja‘far, al-Shāmī, al-Baṣrī and al-Kūfī 30.
- ❖ Since the last number mentioned in the hemistich is 30, al-Shāṭibī states that al-Madanī and al-Makkī – except for Fayrūz, i.e. Abū Ja‘far – additionally count one more verse ending. Therefore, 30 plus 1 would equal 31, thus bringing the total verse count for al-Madanī and al-Makkī to 31.

The differences between the *ahl al-‘adad* are deliberated in hemistich 249, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
9	قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ	Madanī, Makkī	Abū Ja‘far, Shāmī, Baṣrī, Kūfī	– وَالصَّدْرُ قَدْ جَاءَنَا نَذِي – رُزَادَ سَوَى فَيُرُوزَ

Sūrat al-Qalam

In hemistich 251, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Qalam* consists of 52 verses:

وَوُؤُونُ بِهَآ نُنُؤُؤُ (251)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ba*' in the word *بِهَآ* amounts to 2 and the siglum of the *nūn* in the word *نُنُؤُؤُ* amounts to 50, thus bringing the total verse count for the *ahl-ʿadad* to 52.

Sūrat al-Ḥāqqah

In hemistich 252, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Shāmī and al-Baṣrī, the verse count is 51; while according to al-Madanī, al-Makkī and al-Kūfī, the verse count is 52:

وَوَاعِيَةٌ نُنُؤُؤُ، وَأَفْرَدَ دُمُؤُؤُ (252)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *nūn* in the word *نُنُؤُؤُ* amounts to 50 and the siglum of the *bā*' in the word *بُنُؤُؤُ* amounts to 2, thus bringing the total verse count for al-Madanī, al-Makkī and al-Kūfī to 52.
- ❖ The siglum of the *nūn* in the word *نُنُؤُؤُ* amounts to 50 and the word *أَفْرَدَ* in the Arabic language indicates to 1, thus bringing the total verse count for al-Shāmī and al-Baṣrī to 51.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 252, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْحَاقَّةُ ﴿١﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَهَذَا أَوَّلُ الْحَاقَّةِ
25	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ^{٢٥}	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	شِمَالِهِ لِلصَّادِرِ

Sūrat al-Ma‘ārij

In hemistich 254, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī, the verse count is 43; while according to al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī, the verse count is 44:

(254) وَسَأَلْ مُنَى دُمٌ ، وَالشَّامُ جَلَا

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word مُنَى amounts to 40 and the siglum of the *dāl* in the word دُمٌ amounts to 4, thus bringing the total verse count for al-Madanī, al-Makkī, al-Baṣrī and al-Kūfī to 44.
- ❖ The siglum of the *mīm* in the word مُنَى amounts to 40 and the siglum of the *jīm* in the word جَلَا amounts to 3, thus bringing the total verse count for al-Shāmī to 43.

The differences between the *ahl al-‘adad* are deliberated in hemistich 254, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
4	كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	سَنَةٌ - سِوَاهُ

Sūrah Nūḥ

In hemistichs 254 – 255, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī and al-Baṣrī, the verse count is 29, according to al-Kūfī, the verse count is 28; while according to al-Madanī and al-Makkī, the verse count is 30:

... وَنُوحٌ طَبُّ كَلَا الشَّامِ وَالْبَصْرِيِّ (254)

... وَثَمَّ نُهُدَى، وَالصَّادِرُ لُذْ (255)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ṭā* in the word طَبُّ amounts to 9 and the siglum of the *kāf* in the word كَلَّى amounts to 20, thus bringing the total verse count for al-Shāmī and al-Baṣrī to 29.
- ❖ The siglum of the *kāf* in the word كَلَّى amounts to 20 and the word ثَمَّن in the Arabic language indicates to 8, thus bringing the total verse count for al-Kūfī to 28.
- ❖ The siglum of the *lām* in the word لُذْ amounts to 30, thus bringing the total verse count for al-Madanī and al-Makkī to 30.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 255 – 256, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
25	مِمَّا حَطَّيْتِهِمْ أُغْرِقُوا فَأَذِلُّوا نَارًا	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	نَارًا ائْتَرَكْنَ - سُوَاعًا كَذَا لِلْكُوفِ
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا	Kūfī, Madanī Akhīr	Madanī Awwal, Makkī,	نَسْرًا لَهُ اسْتَقْرٍ - كَالْآخِرِ

			Shāmī, Baṣrī	
24	وَقَدْ أَصَلُّوا كَثِيرًا ۝	Madanī Awwal, Makkī	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	كَثِيرًا أَبْ جَل

Sūrat al-Jinn

In hemistich 257, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Jinn* consists of 28 verses:

وَجِنِّ كَلَّمَتٌ حِفْظًا (257)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَّمَتٌ amounts to 20 and the siglum of the *ḥāʾ* in the word حِفْظًا amounts to 8, thus bringing the total verse count for *ahl al-ʿadad* to 28.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 257, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
22	وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝	Madanī, Baṣrī, Shāmī, Kūfī	Makkī	وَمُلْتَحَدًا ائْتُرَكْنَ جَنَى
22	قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ۝	Makkī	Madanī, Shāmī, Baṣrī, Kūfī	أَحَدُ الْمَرْفُوعِ عَدَنَ لِلْحَجْرِ

Sūrat al-Muzzammil

In hemistichs 258 – 259, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Makkī with *khulf*⁷², al-Kūfī, al-Madanī al-Awwal and al-Shāmī, the verse count is 20, according to al-Madanī al-Akhīr, the verse count is 18; while according to al-Baṣrī and al-Makkī with *khulf*, the verse count is 19:

وَالْآخِرُ حُزُّ يُمْنًا، وَتِسْعٌ مَعَ الْعَشْرِ	وَمُرَّمَلٌ عِشْرُونَ مُشْرًا لَا دَنَا	(258)
....	وَعَى جُدٌ بِحُلْفٍ....	(259)

The author alludes to their disagreement in the following manner:

- ❖ The word عِشْرُونَ in the Arabic language means 20, thus bringing the total verse count for al-Makkī with *khulf*, al-Kūfī, al-Madanī al-Awwal and al-Shāmī to 20.
- ❖ The siglum of the *ḥā*ʾ in the word حُزُّ amounts to 8 and the siglum of the *yā*ʾ in the word يُمْنًا amounts to 10, thus bringing the total verse count for al-Madanī al-Akhīr to 18.
- ❖ The phrase وَتِسْعٌ مَعَ الْعَشْرِ in the Arabic language indicates to 19, thus bringing the total verse count for al-Baṣrī and al-Makkī with *khulf* to 19.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 258 – 260, and are as follows:

⁷² al-Dānī, al-Qāḍī, and Īhāb Fikrī explicitly assert the transmission of *khulf* for al-Makkī. This preponderant view is documented in *al-Bayān*: 257, *Nafāʾis al-Bayān*: 69, and *al-Taḥṣīl*: 118. However, the prevailing perspective aligns with al-Makki's interpretation that *khulf* is contingent upon the verse count, as affirmed by both al-Dānī and al-Qāḍī. Conversely, al-Jaʿbarī and al-Sharqāwī make no reference to *khulf* for al-Makkī, suggesting their endorsement of the verse-count approach. These viewpoints are presented in *Ḥusn al-Madād*: 488 and *al-Ḥirṣ al-Shāmīl*: 108, respectively.

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
17	إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	شِيبًا اسْقِطَ بَدَا
15	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا	Makkī	Madanī, Shāmī, Baṣrī, Kūfī	وَعُدَّد - مَلَكٌ رَسُولٌ أَوْلَا
15	شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٥﴾	Madanī, Shāmī, Baṣrī, Kūfī	Makkī with <i>khulf</i>	وَأَتْرُكَنَّ وَأُدْرِ - لَهُ تَانِيَا بِالْخُلْفِ
1	يَا أَيُّهَا الْمَرْمِلُ ﴿١﴾	Madanī Awwal, Shāmī, Kūfī	Baṣrī, Madanī Akhīr, Makkī	مُرْمَلٌ ائْتُرْكَنَّ - وَرَى بِنِ جَلَا

Sūrat al-Muddaththir

In hemistichs 261 – 262, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Baṣrī, al-Kūfī and al-Madanī al-Awwal, the verse count is 56; while according to al-Makkī, al-Madanī al-Akhīr and al-Shāmī, the verse count is 55:

... وَتِلْوَ نَوْلٍ وَلَا ، خَمْسٌ لِّلْكَثْرِ (261)

سِي_____وَيَ أَوَّلٍ... (262)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *nūn* in the word نَوْلٍ amounts to 50 and the siglum of the *wāw* in the word وَلَا amounts to 6, thus bringing the total verse count for al-Baṣrī, al-Kūfī and al-Madanī al-Awwal to 56.
- ❖ The siglum of the *nūn* in the word نَوْلٍ amounts to 50 and the word خَمْسٌ in the Arabic language means 5, thus bringing the total verse count for al-Makkī, al-Madanī al-Akhīr and al-Shāmī to 55.

The differences between the *ahl al-ʿadad* are deliberated in hemistichs 262 – 263, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
40	فِي جَنَّتِ ٱلَّتِي تَسَاءَلُونَ ﴿٤٠﴾	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	وَأَتْرُكُ بَدَا يَتَسَاءَلُونَ - ن...
41	عَنِ الْمُجْرِمِينَ ﴿٤١﴾	Madanī, Baṣrī, Kūfī	Makkī, Shāmī	وَالْمُجْرِمِينَ اَعْدُدْ مَدِينِي مَعَ الْبَصْرِي - وَكُوفِي

Sūrat al-Qiyāmah

In hemistich 265, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī and the verse count is 40; and according to al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī the verse count is 39:

(265) لَا قِسْمَ طِبِّ لَيْنًا، وَكَوْفٍ مُنَى

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ṭā*' in the word طِبْ amounts to 9 and the siglum of the *lām* in the word لَيْنًا amounts to 30, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 39.
- ❖ The siglum of the *mīm* in the word مُنَى amounts to 40, thus bringing the total verse count for al-Kūfī to 40.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 265, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
16	لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَعَدَّدَ تَعْجَلُ بِهِ عَنْهُ

Sūrat al-Insān

In hemistich 266, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Insān* consists of 31 verses:

...وَالْإِنْسَانَ لَذَاتِي (266)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *lām* in the word لُدْ amounts to 30 and the siglum of the *hamzah* in the word أَنِّي amounts to 1, thus bringing the total verse count for the *ahl al-‘adad* to 31.

Sūrat al-Mursalāt

In hemistich 268, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Mursalāt* consists of 50 verses:

وَتَخَّرَى (268)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *nūn* in the word نَرَى amounts to 50, thus bringing the total verse count for the *ahl al-‘adad* to 50.

Sūrat al-Naba'

In hemistich 268, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Madanī, al-Makkī with *khulf*⁷³, al-Shāmī and al-Kūfī, the verse count is 40; while according to al-Baṣrī and al-Makkī with *khulf*, the verse count is 41:

...وَالْتَبَأُ مِزْ وَرِدٌ وَأَمْرٍ - قَرِيبًا وَلَا جُودٍ مِخْلَفٍ (268)

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word *مِزْ* amounts to 40, thus bringing the total verse count for al-Madanī, al-Makkī with *khulf*, al-Shāmī and al-Kūfī to 40.
- ❖ Since the last number mentioned in the hemistich is 40, al-Shātibī remained silent regarding one opinion: the view of al-Baṣrī and al-Makkī with *khulf*. Thereafter al-Shātibī states that al-Baṣrī and al-Makkī with *khulf*, additionally count another verse end, thus bringing the total verse count for them to 41.

The differences between the *ahl al-'adad* are deliberated in hemistich 269, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
40	أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۝٤٠	Baṣrī, Makkī with <i>khulf</i>	Madanī, Shāmī, Kūfī	وَرِدٌ وَأَمْرٍ - قَرِيبًا وَلَا جُودٍ مِخْلَفٍ

⁷³ al-Dānī and al-Sharqāwī omit any reference to *khulf* being granted to al-Makkī, limiting it only to al-Baṣrī, as indicated in their works, namely al-Bayān: 262 and al-Ḥirṣ al-Shāmīl: 107-109. However, al-Qāḍī and Ḫāb Fikrī counter this viewpoint by affirming that al-Makkī is indeed entitled to *khulf*. This alternative perspective is documented in *Nafā'is al-Bayān*: 70 and *al-Taṣṣīl*: 120. Furthermore, al-Ja'barī does not acknowledge any *khulf* being granted to al-Makkī, but instead includes both al-Makkī and al-Baṣrī as individuals who have taken into consideration the verse-count, as mentioned in *Ḥusn al-Madad*: 498.

Sūrat al-Nāzi‘āt

In hemistich 269, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to and al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī the verse count is 45; while according to al-Kūfī, the verse count is 46:

...وَنَزَعَا _____ (269) تِ مِزْهُنْ ، وَسِتْ هَبْ...

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word مِزْ amounts to 40 and the siglum of the *hā’* in the word هُنْ amounts to 5, thus bringing the total verse count for al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī to 45.
- ❖ The siglum of the *mīm* in the word مِزْ amounts to 40 and the word سِتْ in the Arabic language indicates to 6, thus bringing the total verse count for al-Kūfī to 46.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 269 – 270, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
33	مَتَاعًا لَكُمْ وَلَا نَعَامِكُمْ ۗ	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	لِإِنْعَامِكُمْ مُنْرٍ - وَقَطْرِ
37	فَأَمَّا مَنْ طَغَى ۗ	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	طَغَى الثَّانِي لِتَحْرِ

Sūrah ‘Abas

In hemistich 269, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to Shaybah, al-Makkī and al-Kūfī, the verse count is 42, according to Abū Ja‘far and al-Baṣrī, the verse count is 41; while according to al-Shāmī, the verse count is 40:

(269) ...عَبَسَ مُنَىٰ ...بَدَا، وَيَزِيدُ الْبَصْرَ أَبُ، شَامٍ مُسْتَقْرٍ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *mīm* in the word مُنَىٰ amounts to 40 and the siglum of the *bā’* in the word بَدَا amounts to 2, thus bringing the total verse count for Shaybah, al-Makkī and al-Kūfī to 42.
- ❖ The siglum of the *mīm* in the word مُنَىٰ amounts to 40 and the siglum of the *hamzah* in the word أَبُ amounts to 1, thus bringing the total verse count for Abū Ja‘far and al-Baṣrī to 41.
- ❖ The siglum of the *mīm* in the word مُسْتَقْرٍ amounts to 40, thus bringing the total verse count for al-Shāmī to 40.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 270 – 271, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾	Shaybah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Ja‘far	طَعَامِهِ لَا فَيُرَوَّرَ
33	فَإِذَا جَاءَتِ الصَّاحَةُ ﴿٣٣﴾	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	صَاحَةُ دَعِ لَشَامٍ
32	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	أَنْعَامِكُمْ عَيْرُ الشَّامِيِّ وَالْبَصْرِيِّ

Sūrat al-Takwīr

In hemistich 273, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to Abū Jaʿfar, the verse count is 28; while according to Shaybah, al-Makkī, al-Shāmī, al-Baṣrī and al-Kūfī, the verse count is 29:

...كَوْرَتْ طِبْ كَلَا ، يَزِي (273) دُ حُ زُ...

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ṭāʾ* in the word طِبْ amounts to 9 and the siglum of the *kāf* in the word كَلَا amounts to 20, thus bringing the total verse count for Shaybah, al-Makkī, al-Shāmī, al-Baṣrī and al-Kūfī to 29.
- ❖ The siglum of the *kāf* in the word كَلَا amounts to 20 and the siglum of the *ḥāʾ* in the word حُزُ amounts to 8, thus bringing the total verse count for Abū Jaʿfar to 28.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 273, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
26	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾	Shaybah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Jaʿfar	تَذْهَبُونَ اِثْرُكْ لَهُ

Sūrat al-Infiṭār

In hemistichs 273 – 274, al-Shātibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Infiṭār* consists of 19 verses:

.... تَحْتَهَا سَا يَجْرِي رِي (273)

ط لَاءٌ (274)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *yā'* in the word *يَجْرِي* amounts to 10, and the siglum of the *ṭā'* in the word *طَاءٌ* amounts to 9, thus bringing the total verse count for the *ahl al-ʿadad* to 19.

Sūrat al-Muṭaffifīn

In hemistich 274, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Muṭaffifīn* consists of 36 verses:

.... وَطُفَّةً ت وَلَا لُدًّا (274)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *wāw* in the word *وَلَا* amounts to 6, and the siglum of the *lām* in the word *لُدًّا* amounts to 30, thus bringing the total verse count for the *ahl al-ʿadad* to 36.

Sūrat al-Inshiqāq

In hemistichs 274 – 275, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Shāmī and al-Baṣrī, the verse count is 23, while according to al-Madanī, al-Makkī and al-Kūfī, the verse count is 25:

كُمُ ... إِذَا انشَقَّتْ كَلَّا جُذْ، وَهَبَ قُظْرٍ (274)
كُمُ ... (275)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَّا amounts to 20 and the siglum of the *jīm* in the word جُذْ amounts to 3, thus bringing the total verse count for al-Shāmī and al-Baṣrī to 23.
- ❖ The siglum of the *kāf* in the word كَلَّا amounts to 20 and the siglum of the *hā'* in the word هَبْ amounts to 5, thus bringing the total verse count for al-Madanī, al-Makkī and al-Kūfī to 25.

The differences between the *ahl al-'adad* are deliberated in hemistich 275, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
7	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	يَمِينُهُ ظَهْرُهُ – اَعْدُدْ لَهُمْ
10	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾			

Sūrat al-Burūj

In hemistich 275, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Burūj* consists of 22 verses:

.....رُؤِجٌ كَلَّا بِ——————نِ (275) وَفِي الْا——————بِ

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَّا amounts to 20 and the siglum of the *bāʾ* in the word بِنِ amounts to 2, thus bringing the total verse count for the *ahl al-‘adad* to 22.

Sūrat al-Ṭāriq

In hemistichs 275 – 276, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī al-Akhīr, al-Makkī al-Shāmī, al-Baṣrī and al-Kūfī, the verse count is 17; while according to al-Madanī al-Awwal, the verse count is 16:

.....طَارِقٌ سَبْعٌ مَعِ عَشْرٍ (275)
.....وَالْاَوَّلِ وَالِي (276)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The phrase سَبْعٌ مَعِ عَشْرٍ in the Arabic language indicates to 17, thus bringing the total verse count for al-Madanī al-Akhīr, al-Makkī al-Shāmī, al-Baṣrī and al-Kūfī to 17.
- ❖ The siglum of the *wāw* in the word وَالِي amounts to 6, thereafter adding it to 10, bringing the total verse count for al-Madanī al-Awwal to 16.

The differences between the *ahl al-'adad* are deliberated in hemistich 276, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Awwal	كَيْدًا أَوَّلَ لَعْنِهِ

Sūrat al-A'lā

In hemistich 276, al-Shāṭibī mentions that all of the *ahl al-'adad* agree that *sūrat al-A'lā* consists of 19 verses:

...وَالْأَعْلَى يَ—دٌ طَالَتْ—تُ (276)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *yā'* in the word *يَدٌ* amounts to 10 and the siglum of the *ṭā'* in the word *طَالَتْ* amounts to 9, thus bringing the total verse count for the *ahl al-'adad* to 19.

Sūrat al-Ghāshiyah

In hemistich 276, al-Shāṭibī mentions that all of the *ahl al-'adad* agree that *sūrat al-Ghāshiyah* consists of 26 verses:

...وَتَلْ—وُكَّ—تُ وَأَقْر—رِ (276)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *kāf* in the word كَلَّمَ amounts to 20 and the siglum of the *wāw* in the word وَاقِرٍ amounts to 6, thus bringing the total verse count for the *ahl al-‘adad* to 26.

Sūrat al-Fajr

In hemistich 277, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī and al-Kūfī the verse count is 30, according to al-Baṣrī, the verse count is 29; while according to al-Madanī and al-Makkī, the verse count is 32:

....الْفَجْرُ لَاحَ، وَبَضْرٍ طِبُّ (277) كَلَّا، وَوَصْدُرٍ بِنِ لَوَى

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *lām* in the word لَاحَ amounts to 30, thus bringing the total verse count for al-Shāmī and al-Kūfī to 30.
- ❖ The siglum of the *ṭā’* in the word طِبُّ amounts to 9 and the siglum of the *kāf* in the word كَلَّا amounts to 20, thus bringing the total verse count for al-Baṣrī to 29.
- ❖ The siglum of the *bā’* in the word بِنِ amounts to 2 and the siglum of the *lām* in the word لَوَى amounts to 30, thus bringing the total verse count for al-Madanī and al-Makkī to 32.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 277 – 279, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	سَأُنْ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	عَنْهُ فَاسْتَفْرٍ – وَنَعَّمَهُ مَعِ رِزْقَهُ

16	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ لَا			
23	وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ	Madanī, Makkī, Shāmī,	Başrī, Kūfī	بِجَهَنَّمَ - لِكُثْرٍ
29	فَادْخُلِي فِي عِبَادِي	Kūfī	Madanī, Makkī, Shāmī, Başrī	عِبَادِي الْكُوفِ

Sūrat al-Balad

In hemistich 279, al-Shāṭibī mentions that all of the *ahl al-'adad* agree that *sūrat al-Balad* consists of 20 verses:

...وَالْبَاءُ لَدَى كَافٍ ت (279)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *kāf* in the word كَافٍ amounts to 20, thus bringing the total verse count for the *ahl al-'adad* to 20.

Sūrat al-Shams

In hemistichs 279 – 280, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī al-Akhīr, al-Shāmī, al-Baṣrī and al-Kūfī the verse count is 15; while according to al-Madanī al-Awwal and al-Makkī with *khulf*⁷⁴ for both of them, the verse count is 16:

...وَتَشْمَسُ يُرَى هَدِيًّا، وَسِتُّ أَوْلُو جَبْرِ (279)

...بِخُلْفِهِمَ (280)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *yā’* in the word *يُرَى* amounts to 10 and the siglum of the *hā’* in the word *هَدِيًّا* amounts to 5, thus bringing the total verse count for al-Madanī al-Akhīr, al-Shāmī, al-Baṣrī and al-Kūfī to 15.
- ❖ The siglum of the *yā’* in the word *يُرَى* amounts to 10 and the word *سِتُّ* in the Arabic language indicates to 6, thus bringing the total verse count for al-Madanī al-Awwal and al-Makkī to 16.

The differences between the *ahl al-‘adad* are deliberated in hemistich 280, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
14	فَكَذَّبُوهُ فَعَقَرُوهَا	Madanī Awwal, Makkī with <i>khulf</i> for both	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	وَالْخُلْفُ فِي الْعَقْرِ عَنْهُمَا

⁷⁴ al-Danī’s assertion that *khulf* will exclusively be granted to al-Makkī is challenged by al-Qāḍī and Īhāb Fikrī, who contend that both al-Madanī al-Awwal and al-Makkī are entitled to *khulf*. This divergence of opinions is documented in *al-Bayān*: 275, *Nafā’is al-Bayān*: 73, and *al-Taḥṣīl*: 125. Notably, al-Ja’barī and al-Sharqāwī do not make any mention of *khulf* for al-Makkī in their works, *Ḥusn al-Madaḍ*: 517 and *al-Ḥirṣ al-Shāmī*: 113-114, respectively.

Sūrat al-Layl

In hemistich 280, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Layl* consists of 21 verses:

...وَلَيْسَ لِي أَنِّي كَهَفُّ (280)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *hamzah* in the word أَنِّي amounts to 1 and the siglum of the *kāf* in the word كَهَفُّ amounts to 20, thus bringing the total verse count for the *ahl al-ʿadad* to 21.

Sūrat al-Inshirāḥ, al-Tīn and al-Takāthur

In hemistich 280, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Inshirāḥ*, *al-Tīn* and *al-Takāthur* consists of 8 verses:

وَشَرَحُّ وَتَيْنُ ثُمَّ أَلْهَاكُمُ حَلَا... (281)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ḥāʾ* in the word حَلَا amounts to 8, thus bringing the total verse count for the *ahl al-ʿadad* to 8.

Sūrat al-‘Alaq

In hemistichs 281 – 282, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī the verse count is 18, according to al-Baṣrī and al-Kūfī, the verse count is 19; while according to al-Madanī and al-Makkī, the verse count is 20:

...أَقْرَأَ حَـوْتٌ يُسْرِـي (281)

وَيَا طِبَّ عِرَاقِيَّآ ، وَصَدْرُ كَفَى... (282)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ḥā’* in the word حَوْتٌ amounts to 8 and the siglum of the *yā’* in the word يُسْرِـي amounts to 10, thus bringing the total verse count for al-Shāmī to 18.
- ❖ The siglum of the *yā’* in the word وَيَا amounts to 10 and the siglum of the *ṭā’* in the word طِبُّ amounts to 9, thus bringing the total verse count for al-Baṣrī and al-Kūfī to 19.
- ❖ The siglum of the *kāf* in the word كَفَى amounts to 20, thus bringing the total verse count for al-Madanī and al-Makkī to 20.

The differences between the *ahl al-‘adad* are deliberated in hemistich 282, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	كَلَّا لَئِن لَّمْ يَنْتَهٗ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَيَنْتَهٗ اَعْدُدْ لَهُ
9	أَرَأَيْتَ الَّذِي يَنْهَى	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	يَنْهَى اَثْرَكَنْ دُم

Sūrat al-Qadr

In hemistich 283, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī, al-Baṣrī and al-Kūfī, the verse count is 5; and according to al-Shāmī and al-Makkī, the verse count is 6:

...وَالْوَلَا هَدْيِي، وَزِدْ لَيْلَةَ الْقَدْرِ (283)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *hā'* in the word هَدْيِي amounts to 5, thus bringing the total verse count for al-Madanī, al-Baṣrī and al-Kūfī to 5.
- ❖ Since the last number mentioned in the hemistich is 5, al-Shāṭibī mentions that al-Shāmī and al-Makkī additionally count another verse end (وَزِدْ), thus bringing the total verse count for them to 6.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 283 – 284, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
3	لَيْلَةُ الْقَدْرِ	Makkī, Shāmī	Madanī, Baṣrī, Kūfī	وَزِدْ لَيْلَةَ الْقَدْرِ – بِتَالِثِ ذَمْ جُودًا

Sūrat al-Bayyinah

In hemistich 284, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī, al-Makkī and al-Kūfī the verse count is 8; while according to al-Shāmī and al-Baṣrī, the verse count is 9:

...وَيَبِّئُهُ حَلَّتْ (284) ...وَتَسْعُ وَلَا ذَمُّ

Furthermore, al-Shātibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ḥāʾ* in the word *حَلَّتْ* amounts to 8, thus bringing the total verse count for al-Madanī, al-Makkī and al-Kūfī to 8.
- ❖ The word *تَسْعُ* in the Arabic language means 9, thus bringing the total verse count for al-Shāmī and al-Baṣrī to 9.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 284, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
5	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	عَنْهُمَا الدِّينَ يَا ذُخْرِي

Sūrat al-Zilzāl

In hemistich 285, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī the verse count is 9; while according to al-Madanī al-Awwal and al-Kūfī, the verse count is 8:

طَوَى، وَتَمَّانِ هَبْ أَلَا... (285) ...وَزُلْزَلَا

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ṭā'* in the word طَوَى amounts to 9, thus bringing the total verse count for al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī to 9.
- ❖ The word تَمَّانِ in the Arabic language means 8, thus bringing the total verse count for al-Madanī al-Awwal and al-Kūfī to 8.

The differences between the *ahl al-'adad* are deliberated in hemistichs 285 – 286, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا	Madanī Akhīr, Makkī, Shāmī, Baṣrī	Madanī Awwal, Kūfī	وَأَعْدَدْنَا وَقْفِرٍ - لِعَبْرِهِمَا أَشْتَاتًا

Sūrat al-Qāri‘ah

In hemistichs 286 – 287, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Shāmī and al-Baṣrī, the verse count is 8; according to al-Madanī and al-Makkī, the verse count is 10; while according to al-Kūfī, the verse count is 11:

...وَالْقَارِعَةَ حِرْزٌ، وَعَشْرٌ عَنِ الصَّدرِ (286)

وَيَا أَبَ لِكُوفٍ... (287)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *ḥā’* in the word حِرْزٌ amounts to 8, thus bringing the total verse count for al-Shāmī and al-Baṣrī to 8.
- ❖ The word عَشْرٌ in the Arabic language means 10, thus bringing the total verse count for al-Madanī and al-Madanī to 10.
- ❖ The siglum of the *yā’* in the word amounts to 10 and the siglum of the *hamzah* in the word أَبٌ amounts to 1, thus bringing the total verse count for al-Kūfī to 11.

The differences between the *ahl al-‘adad* are deliberated in hemistichs 286 – 287, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْقَارِعَةُ ﴿١﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	بَدُوْهَا عَنْهُمْ
6	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾	Madanī,	Shāmī, Baṣrī	مَعًا - مَوَازِينُهُ اُنْزَكَ لِلشَّامِيِّ وَالْبَصْرِيِّ
8	وَ أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾	Makkī, Kūfī		

Sūrat al-‘Aṣr

In hemistich 288, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-‘Aṣr* consists of 3 verses:

وَأَلْعَصْرِ ۚ ذُنُودٌ... (288)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *jīm* in the word *جُد* amounts to 3, thus bringing the total verse count for the *ahl al-‘adad* to 3.

The differences between the *ahl al-‘adad* are deliberated in hemistich 288, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	وَالْعَصْرِ ۙ	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	وَأَلْعَصْرِ ... وَأَعْدُدُهُ عَنْ عَيْرِ آخِرٍ
3	وَتَوَاصَوْا بِالْحَقِّ ۙ	Madanī Akhīr	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	وَبِالْحَقِّ عَنْهُ

Sūrat al-Humazah

In hemistich 289, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Humazah* consists of 9 verses:

وَوَيْلٌ لِّلَّذِينَ يَكْمُرُونَ
بِالْحَمِزِ (289)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *ṭā’* in the word *طَمَى* amounts to 9, thus bringing the total verse count for the *ahl al-‘adad* to 9.

Sūrat al-Fīl, al-Lahab and al-Falaq

In hemistich 289, al-Shāṭibī mentions that all of the *ahl al-‘adad* agree that *sūrat al-Fīl*, *al-Lahab* and *al-Falaq* consists of 5 verses:

وَفِيهِ لَآئِنٌ
تَبَّتْ وَعَابَتْ وَقِطْعَةٌ هَٰبَةٌ (289)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *hā’* in the word *هَبْ* amounts to 5, thus bringing the total verse count for the *ahl al-‘adad* to 5.

Sūrah Quraysh

In hemistichs 289 – 290, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Baṣrī, al-Shāmī and al-Kūfī, the verse count is 4; while according to al-Madanī and al-Makkī, the verse count is 5:

...فُرُشٌ دَنَا نَحْرٌ (289)

وَهَبٌ صَدْرُهُمْ... (290)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *dāl* in the word دَنَا amounts to 4, thus bringing the total verse count for al-Baṣrī, al-Shāmī and al-Kūfī to 4.
- ❖ The siglum of the *hā’* in the word هَبٌ amounts to 5, thus bringing the total verse count for al-Madanī and al-Makkī to 5.

The differences between the *ahl al-‘adad* are deliberated in hemistich 290, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
4	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ لَا	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	صَدْرُهُمْ جُوعٍ

Sūrat al-Mā'ūn

In hemistich 290, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Baṣrī and al-Kūfī the verse count is 7; while according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 6:

..... وَكُـ _____ شِرِّ وَلَا (290)

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *zāy* in the word *زُرُّ* amounts to 7, thus bringing the total verse count for al-Baṣrī and al-Kūfī to 7.
- ❖ The siglum of the *wāw* in the word *وَلَا* amounts to 6, thus bringing the total verse count for al-Madanī, al-Makkī and al-Shāmī to 6.

The differences between the *ahl al-'adad* are deliberated in hemistich 290, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
6	الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾	Baṣrī, Kūfī	Madanī, Makkī, Shāmī	وَأَتْرَكَ يُرَاءُونَ لِنُكْتَرِ

Sūrat al-Kawthar and al-Naṣr

In hemistich 291, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Kawthar and al-Naṣr* consists of 3 verses:

وَكَاثِرٌ نَّصْرٌ جَاءَ... (291)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *jīm* in the word *جَاءَ* amounts to 3, thus bringing the total verse count for the *ahl al-ʿadad* to 3.

Sūrat al-Kāfirūn

In hemistich 292, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Kāfirūn* consists of 6 verses:

وَفَاؤُوقٌ وَلَا... (292)

Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

- ❖ The siglum of the *wāw* in the word *وَاؤُوقٌ* amounts to 6, thus bringing the total verse count for the *ahl al-ʿadad* to 6.

Sūrat al-Ikhlāṣ

In hemistich 292, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī, al-Baṣrī and al-Kūfī, the verse count is 4; while according to al-Makkī and al-Shāmī, the verse count is 4:

...جَ..... لَا (292) ...الإِخْلَاصُ دَارِمٌ، وَخَمْسُ دُمٌ

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The siglum of the *dāl* in the word دَارِمٌ amounts to 4, thus bringing the total verse count for al-Madanī, al-Baṣrī and al-Kūfī to 4.
- ❖ The word خَمْسُ in the Arabic language indicates to 5, thus bringing the total verse count for to al-Makkī and al-Shāmī to 5.

The differences between the *ahl al-ʿadad* are deliberated in hemistich 292, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
3	لَمْ يَلِدْ ۖ	Makkī, Shāmī	Madanī, Baṣrī, Kūfī	لَمْ يَلِدْ فَأَعْدُوهُ عَنِ دِينِ وَاسْتَفْرِ

Sūrat al-Nās

In hemistich 293, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-‘adad*. According to al-Madanī, al-Baṣrī and al-Kūfī, the verse count is 6; while according to al-Makkī and al-Shāmī, the verse count is 7:

(293) **وَفِي الثَّالِثِ سِتٌّ ، وَالشَّامِيُّ وَمَكَّةُ** **زَكَا...**

Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

- ❖ The word **سِتٌّ** in the Arabic language means 6, thus bringing the total verse count for al-Madanī, al-Baṣrī and al-Kūfī to 6.
- ❖ The siglum of the *zāy* in the word **زَكَا** amounts to 7, thus bringing the total verse count for al-Makkī and al-Shāmī to 7.

The differences between the *ahl al-‘adad* are deliberated in hemistich 293, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
4	مِنْ شَرِّ الْوَسْوَاسِ الْخَسِيفِ	Makkī, Shāmī	Madanī, Baṣrī, Kūfī	لَهُمَا الْوَسْوَاسِ فَاعْدُدْ وَكُنْ مُدْرِي

مُقِرٌّ بِالَّذِي قَدْ كَانَ مِنِّي
وَعَفْوِكَ إِنَّ عَفْوَتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنْ
عَضَّضْتُ أَنَامِلِي وَقَرَعْتُ سِنِّي
لَشَرِّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلَهِي لَا تُعَذِّبْنِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا
إِذَا فَكَّزْتُ فِي نَدْمِي عَلَيْهَا
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أَرشاد: **قَوَّ اللهُ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

Disparities between the varying makḥūṭāt [holographs]⁷⁵

Verse No.	Actual Text	Disparate Text
6	وَعَتْرَتِهِ	وَأَصْحَابِهِ
11	وَتَنْظُمٌ	وَتَنْظُمٌ
11	أَهْلُ الْقُرُونِ	خَيْرُ الْقُرُونِ
14	مِنْ كَوْمًا	مِنْ كَوْمٍ
20	بِأَنَّ رَسُولَ اللَّهِ عَدَدَ عَلَيْهِمَا	بِأَنَّ رَسُولَ اللَّهِ عَدَدَ عَلَيْهِمْ
22	وَعَيْرِهِ	وَعَيْرِهِ
23	كَثِيرَةٌ	كَثِيرَةٌ
23	عُزْمَةٍ	عُزْمَةٍ
26	وَطَاسِيْنَ	وَطَسٍ ⁷⁶
28	عَلَى حَدِّهَا	عَلَى جَدِّهَا
35	ذِكِّي	زَكِّي
38	بَيْنَ الْيَاءِ وَالْوَاوِ	بَيْنَ وَالْوَاوِ الْيَاءِ
38	السَّبْرِ	السَّبْرِ ⁷⁷
45	وَأَوَّلُ	وَأَوَّلُ ⁷⁸
46	حُلُّ الْفَوَاصِلِ	جُلُّ الْفَوَاصِلِ
50	يُفْرِي	يُفْرِي ⁷⁹
51	تَجْمَعُ الْأَمْرَيْنِ	يُجْمَعُ الْأَمْرَانِ
52	يُنْبِتُ الْأَصْلَيْنِ	يَنْبِتُ الْأَصْلَانِ
54	وَأَسْتَقْرِ	وَأَسْتَمْرٍ
60	وَمَا يَمْنَعُ	وَلَا يَمْنَعُ
62	وَالْمَدِينِي	وَالْمَدِينِي

⁷⁵ I relied upon the *taḥqīqāt* [editorial edition] of Dr. Ashraf Muḥammad Fu'ād Ṭalā'at al-Barmāwī.

⁷⁶ Both ways are allowed.

⁷⁷ Some commentators have mentioned that the *yā'* is a mistake due to *taṣ-ḥīf*.

⁷⁸ Both ways are allowed.

⁷⁹ Both ways are allowed.

75	وَافٍ	وَاقٍ
76	فَعَدَّ	فَعُدَّ
77	ذَا صَبْرٍ	ذَا صَبْرٍ
78	الْمَرِّ	الْمِرِّ ⁸⁰
91	عَبْرٍ	عَبْرٍ ⁸¹
92	وَعَدُّ	وَعَدَّ
99	يُعَدُّ لَهُمْ كَلًّا	يُعَدُّ لَهُمْ كَلًّا
117	وَآخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ: أَلْ	وَآخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ وَأَلْ ⁸² / وَآخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ: هُوَ أَلْ ⁸³
120	أَصْلُ	أَصْلُ
120	هَجْرٍ	هُجْرٍ ⁸⁴
122	حَاصِرٍ	حَاصِرٍ
123	هَجْرٍ	هَجْرِي
124	أَسْقَطُوا	أَسْقَطُوا
133	وَافٍ	دَانٍ ⁸⁵
137	طِيبٌ	طِبُّ

⁸⁰ Both ways are allowed.

⁸¹ Both ways are allowed.

⁸² The meaning would be incorrect via this variation.

⁸³ It gives the impression that this variation is *ijtihādī* [a scholarly endeavor] by the commentator and is not necessarily via the scribe or the composer.

⁸⁴ Both ways are allowed.

⁸⁵ This variation is incorrect since *dāl* is the siglum for al-Shāmī while the intended siglum in this verse count is for al-Baṣrī, with their siglum being, *wāw*.

140	لَهُ عُدَّةٌ	لَهُمْ عُدَّةٌ ⁸⁶
141	تَدْرِي	تَدْرِي
151	عُدَّةٌ	عُدَّةٌ
163	تَقْرِي	تَقْرِي
169	لِلْمُؤْمِنَاتِ	لِلْمُؤْمِنِينَ ⁸⁷
170	يُعَدُّ	يُعَدُّ
171	إِلَّا الَّتِي	إِلَّا الَّتِي ⁸⁸
173	وَزَّرِ	وَزَّرِ ⁸⁹
174	جِيءَ بِهَا	جِيءَ بِهِ
175	صُنِّ	صُمِّ
175	وَقْرِي	وَقْرِي
178	سُرِّي	سَرَى
181	وَلَقَمَانٌ	وَلَقَمَانَ ⁹⁰
182	الْأَحْزَابِ	الْأَحْزَابِ ⁹¹
182	وَيُعَدُّ	يُعَدُّ
183	سَبَأٌ	سَبَا ⁹²
185	فَاطِرٍ	فَاطِرٍ / فَاطِرٍ

⁸⁶ This variation is incorrect since the singular *ḍamīr* [attached pronoun] refers to the consideration of al-Kūfī regarding the verse count while its plural form refers to the remaining scholars of verse enumeration i.e. al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī – who do not consider it as being a verse-end.

⁸⁷ This variation is incorrect since the word *لِلْمُؤْمِنَاتِ* is preceded by a *al-ḥarf al-jarr* [particle] i.e. *لِلْمُؤْمِنَاتِ* at the beginning of verse 31 of *sūrat al-Nūr* ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَارِهِنَّ﴾ whereas the word *لِلْمُؤْمِنِينَ* appears as without a *al-ḥarf al-jarr* and is in *ḥālat al-raʿ* i.e. *لِلْمُؤْمِنُونَ* in the same verse ﴿أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تَقْلِحُونَ﴾.

⁸⁸ This variation is incorrect since the femininity of the related pronoun in the hemistich *لَدَيْهَا فِي الْأَحْزَابِ إِلَّا الَّتِي تُبْرِي* is in reference to the word *الْبِرَاءَةُ*, which is feminine.

⁸⁹ Both ways are allowed.

⁹⁰ Both ways are allowed.

⁹¹ Both ways are allowed.

⁹² Both ways are permissible since *taḥqīq* [affirmation] of the *al-hamzat al-sākinah* and *ibdāl* [changing the *hamzah* to an *alif*] thereof is allowed.

185	مُدُّ	مُزُّ
186	يُبْدَلُ التُّورُ	يُبْدَلُ التُّورُ / يُبْدَلُ التُّورُ
192	تَسْرِي	تُسْرِي
197	دَّرِي	دَّرِي
198	عَدَّ	عَدَّ
198	وَقَرَّ	وَقَرِي
207	تَمُودَ اَعْدُدُ سَيَوِ الشَّامِ وَالْبَصْرِي	تَمُودَ دَعِ لَشَامٍ مَعَ الْبَصْرِي
209	مَا يَشَاءُ إِلَّا	مَا يَشَاءُ وَإِلَّا
210	طَوَى	طَوَى ⁹³
214	عَدَّ الشَّرِيعَةَ	عَدَّ الشَّرِيعَةَ
222	وَلُوْطَ	وَلُوْطَ ⁹⁴
222	وَطُوْرَ	وَطُوْرَ ⁹⁵
223	وَلَا	دَلَا ⁹⁶
232	وَمَشَمَّةٍ	كَمَشَمَّةٍ
233	إِصْرِي	إِصْرِي / أَصْرِي
246	يُرِي	يَرِي
247	تَدْرِي	تَدْرِي
249	زَادَ	وَزَادَ
252	نَدَّ	نَدَّ
252	وَدَعُ	وَعَى
252	وَهْدَ أَوَّلَ	وَهْزَ أَوَّلَ / وَهَادَ أَوَّلَ
254	مُنِّي	مِنِّي
256	يُفْرِي	يَفْرِي
257	وَجِنَّ	وَجِنَّ

⁹³ Both ways are allowed.

⁹⁴ Both ways are allowed.

⁹⁵ Both ways are allowed.

⁹⁶ This variation is incorrect since *dāl* is the siglum for al-Shāmī while the intended siglum in this verse count is for al-Baṣrī, with their siglum being, *wāw*.

258	وَتَسَعُ	وَتَسَعُ
267	قَوَارِيرًا السَّبِيلَ نَعِيمًا	قَوَارِيرًا السَّبِيلَ نَعِيمًا ⁹⁷
268	وَزِدُّ وَأْمِرٍ	وَزِدُّ وَأْمِرٍ
270	وَقُطْرِ	لِقُطْرِ / كَقُطْرِ
271	لِشَامِ أَنْعَامِكُمْ	لِشَامِ أَنْعَامِكُمْ
272	وَدَعَّ خَلْقَهُ بِالثَّانِي	وَدَعَّ خَلْقَهُ بِالثَّانِي
273	كَلَا	كَلَا
274	طِلَاءً	طِلَاءً
275	كَمَثْرٍ	كَمَثْرٍ
277	وَعُدَّنَّ جُوعٍ	وَعُدَّنَّ مِنْ جُوعٍ ⁹⁸
277	الْفَجْرِ	الْفَجْرِ ⁹⁹
278	لِكُثْرٍ	لِكُثْرٍ
283	هَدْيٍ	هَدْيٍ
284	وَلَا	وَلَا ¹⁰⁰

⁹⁷ This variation is incorrect since it does not comply with the poetic metre.

⁹⁸ This variation is incorrect since it does not comply with the poetic metre.

⁹⁹ Both ways are allowed.

¹⁰⁰ Both ways are allowed.

إِلَيْهِهِ سِتْرًا جَمِيلًا شَامِلًا
مُصَلِّيًا عَلَى الَّذِي هَدَانَا
وَالِهِ وَصَحْبِهِ الْأَعْيَانِ
بِعَوْنِ رَبَّنَا مُفِيضِ التَّعَمُّنَةِ
نَاظِمَهُ وَاعْفِرْ لَهُ الْقَبَائِحَ
وَالِهِ وَصَحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدُ رِيَّاضُ سَائِلًا
حَمْدًا لِمَنْ بَقِضَ لِيهِ وَالَانَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَا تَمَامُ التَّحْقِيقَةِ
فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدٍ

□

وقال محمد رياض بن أورشاد:

عَلَيَّ أَنَّهَا تَبَقَّتْ وَتَفَنَّتْ أَنَا مِلِّي
لِكَاتِبَيْهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَتَبَقَّتْ خُطُوطِي مُدَّةَ بَعْدِ مَوْتِي
فَيَا نَاطِرًا فِيهَا سَلِ اللَّهُ رَحْمَةً

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إجازة الكتاب

الحمد لله رب العالمين ، وأصليّ وأسلم على صفوة الأنبياء والمرسلين ، سيّد القراء وإمام الجوّدين ، محمد بن عبد الله
الصادق الأمين ، وعلى أصحابه ومن تبعهم إلى يوم الدين

أما بعد : فيقول العبد الفقير إلى الهادي ، المحتاج إلى رحمة الباري

محمد رياض بن أرشاد بن إبراهيم بن إسماعيل بن يوسف أباري :

أما بعد : فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة :

وسمع/سمعت/قرأ/قرأت عليّ الكتاب: "رفع العسر بالتييسير على ناظمة الزهر".

وأوصي المجاز/المجازة بقوى الله في السر والجهر، وأن لا ينساني في الدعوات، وأن يجتهد في تحصيل العلم النافع
وبخدمة القرآن والحديث، وأسأل الله أن يتقبل منا أعمالنا وأن يبرز قنا الصدق والإخلاص، إنه سميع مجيب،

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