

# The Verse-Terminals

A Commentary & Diagrammatic Representation of the  
Kāmil by Maḥmūd al-Sharqāwī



Muhammad Riyaadh Obaray

# الحِصْرُ الشَّامِلُ

شَرْحُ نَظْمِ الْكَامِلِ

فِي عِلْمِ الْفَوَاصِلِ

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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 - أَرْبَعُ 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.”<sup>1</sup>

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.”<sup>2</sup>

<sup>1</sup> *Al-Bayān*: pg. 62.

<sup>2</sup> *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	يِ	ī
15	ض	ḍ	31	وُ	ū
16	ط	ṭ	32	أَيِّ	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 flow of the English.

## Preface

The discipline of *Qirā'āt* encompasses a broad range of subjects beyond *Tajwīd*, including *Rasm* [orthography], *'Add al-Fawāṣil* [verse enumeration], and *ʿIlm al-Rijāl* [the study of scholars in the *asānīd*].

The present work specifically addresses the science of *'Add al-Fawāṣil*, which examines the perspectives of scholars regarding Qur'anic verse enumeration. It serves as a commentary on the didactic poem titled *Nathm al-Kāmil fī ʿIlm al-Fawāṣil*, composed by Maḥmūd ibn 'Alī ibn Shu'ayb al-Sharqāwī, which itself is based on an earlier work *al-Bayān fī 'Add Āyī al-Qur'ān* by the erudite scholar Abū 'Amr al-Dānī.

Due to the lack of accessible English literature on the subject, despite the existence of several Arabic works, the necessity arose to translate and provide a brief commentary on the *Kāmil*, considering the following reasons:

- The *Kāmil* is a contemporary text.
- It is one of the shortest poems on the subject, comprising only 82 hemistichs, which can be categorized as follows:
  - 1) The first five hemistichs serve as an introduction.
  - 2) Hemistichs 6 through 81, totalling 76 hemistichs, summarise all the differences held by scholars of verse enumeration and encapsulate the essence of al-Dānī's text.
  - 3) The last hemistich serves as the poem's conclusion.
- The author excluded the verse-terminal for Ḥimṣ.
- The author focused solely on discussing the contentious verse-terminals, which form the core aspect of the subject.
- The text is straightforward, avoiding intricate discussions and complex issues.
- The text enables students to fully comprehend the concepts and solidly understand the science.
- I had the privilege of studying the text with the author.

To draw the reader's attention to the significance of studying this subject, I included an introduction to the science of *'Add al-Fawāṣil* at the beginning of the book. I listed the names of the Eleven Eponymous Scholars of Qur'anic verse enumeration and provided information about the various chains of transmission for each geographical location. While classical and contemporary works do not link the *qurrā'* [Eponymous Readers] to their respective verse-terminals, an attempt is made in this work to establish connections between the Fourteen Eponymous Readers and their respective verse-terminals. Additionally, I discussed the reasons behind the differences among scholars regarding the verse-terminals.

al-Sharqāwī employed two sigla systems throughout the poem:

- 1) **Individual sigla** – refers to individuals from specific geographical locations.
- 2) **Collective sigla** – refers to a group of individuals from the same or different geographical locations who share the same viewpoint.

To facilitate ease of identification, these sigla are highlighted in red. At the end of the book, I provided a comprehensive summary of the entire text, presenting the differences concerning verse-terminals through diagrammatic representations, with one table for each sūrah. The tables include the verses with variations and indicate which scholars of verse enumeration hold specific verse-terminals. These diagrams serve as quick references to the discussions presented in the Kāmil.

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

تَرَكْتُ التَّوَمَ رِيَّ فِي الْيَّالِي      لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوْلِي  
فَوَفَّقَنِي إِلَى تَحْصِيلِ عِلْمِ      وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

## 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...”<sup>3</sup>

2. An admonition or a lesson, as in:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا<sup>ط</sup>

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

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

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

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”<sup>6</sup>

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

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<sup>3</sup> *al-Baqarah*: 248.

<sup>4</sup> *Āl ʿImrān*: 13.

<sup>5</sup> *al-Muʾminūn*: 50.

<sup>6</sup> *al-Baqarah*: 106.

<sup>7</sup> *Husn al-Madad*: 18. *Muʾjam al-Muṣṭalahāt*: 256.

the precise location of the verse-terminal<sup>8</sup>, which refers to the final word of an *āyah*<sup>9</sup>, also known as *ra's al-āyah* or *fāṣil*, with the plural being *fawāṣil*.<sup>10</sup>

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*.<sup>11</sup>
- 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 Ṭāhā*, *al-Najm*, *al-Shams*, where *taqlīl* is mandatory at the end of the verse for those reciting these *Qirā'āt*. The *rāwī* or *qārī'* 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,

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<sup>8</sup> *al-Qawl al-Wajīz*: 90.

<sup>9</sup> *al-Asānid fi 'Ilm 'Add al-Āyī*: 18.

<sup>10</sup> *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 *fāṣil*, but not every *fāṣil* is a *ra's al-āyah*. *al-Bayān*: 126.

<sup>11</sup> 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.<sup>12</sup>

- 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*<sup>13</sup>, 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 *ʿAdd 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.<sup>14</sup>

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<sup>12</sup> *Laṭā'if al-Ishārāt*: 2/520.

<sup>13</sup> 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-Tbārāt*: 134.

<sup>14</sup> 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-Fawāṣil

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:<sup>15</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - أَلْحَمْدُ لِلَّهِ - سَبْعُ آيَاتٍ، إِحْدَاهُنَّ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -<sup>16</sup>

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] - أَلْحَمْدُ لِلَّهِ - are seven verses [of which] one of them is - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

عَنْ أَبِي دَرْدَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْعَشْرَ الْأَوَّخِرَ مِنَ الْكُفْهِ 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 حَتَّىٰ 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*.”

<sup>15</sup> 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 *da‘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-Naṭh*: 49.

<sup>16</sup> I have abstained from providing a *takhrij* [a detailed documentation of the chains of transmission] pertaining to the previously mentioned *ahādīth*, as al-Dānī presents his *asānīd* [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 يَوْمِ الدِّينِ - أَرْبَعُ آيَاتٍ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - وَجَمَعَ خَمْسَ أَصَابِعِهِ ...<sup>17</sup>

“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 يَوْمِ 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 مَلِكٍ رضي الله عنه 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:

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

From amongst the Companions who counted the verse ends were:<sup>18</sup>

- 1) ‘Ā’ishah
- 2) Umm Salamah

<sup>17</sup> 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 Mulykah. Certain *muḥaddithūn* have pointed out that there is a missing link, Ya’lā’ ibn Mamlak, which creates *inqiṭā’* in the *sanad* between Ibn Abū Mulykah and Umm Salamah. Nonetheless, al-Tirmidhī favored the transmission of Ibn Mulykah from Umm Salamah. And Allah knows best.

<sup>18</sup> 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 Ṭālib<sup>19</sup>
- 4) ‘Abd Allah ibn ‘Abbās<sup>20</sup>
- 5) Ubayy ibn Ka‘b<sup>21</sup>
- 6) ‘Abd Allah ibn ‘Umar
- 7) Anas ibn Mālik
- 8) Abū Hurayrah
- 9) Abū al-Dardā<sup>22</sup>
- 10) Zayd ibn Thābit<sup>23</sup>

From amongst the Successors who counted the verse-terminals were:<sup>24</sup>

- 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

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<sup>19</sup> ‘Ali رضي الله عنه opined that the Qur’ān contained 6 236 verses. *Ḥusn al-Madad*: 30.

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

<sup>21</sup> Ubayy رضي الله عنه opined that the Qur’ān contained 6 210 verses. *Ḥusn 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.

<sup>22</sup> 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.

<sup>23</sup> 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.

<sup>24</sup> 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-Nakhaʿī
- 11) ʿĀmir ibn Shuraḥbīl al-Shāʿbī
- 12) ʿĀṣim ibn Bahdalah
- 13) Muḥammad ibn Sīrīn
- 14) al-Ḥasan al-Baṣrī

## The 11 eponymous scholars of verse enumeration according to their geographical location:<sup>25</sup>

- **Makkah** – Abū Ma‘bad ‘Abd Allah ibn Kathīr<sup>26</sup> and Mujāhid ibn Jabr al-Makhzūmī.<sup>27</sup>
- **Madīnah** – Abū Ja‘far Yazīd ibn al-Qa‘qā‘<sup>28</sup>, Abū Niṣāḥ Shaybah ibn Niṣāḥ, Abū ‘Abd al-Raḥmān Nāfi‘ ibn ‘Abd al-Raḥmān<sup>29</sup> and Ismā‘īl ibn Ja‘far.
- **Kūfah** – Abū ‘Abd al-Raḥmān ‘Abd Allah ibn Ḥabīb al-Sulamī.
- **Baṣrah** – ‘Āṣim ibn al-‘Ajjāj al-Jaḥdarī.
- **Shām** – Abū ‘Imrān ‘Abd Allah ibn ‘Āmir al-Dimashqī<sup>30</sup>, Shurayḥ ibn Yazīd al-Ḥaḍramī al-Ḥimṣī<sup>31</sup>, 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 *Mutawātir* [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

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<sup>25</sup> al-Ja‘barī lists them as being 10 while he actually listed 11 names. *Ḥusn al-Madad*: 27-28.

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

<sup>27</sup> 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. *Ḥusn al-Madad*: 27.

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

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

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

<sup>31</sup> 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-Dānī<sup>32</sup>, al-Shāṭibī<sup>33</sup>, al-Sakhāwī<sup>34</sup>, al-Zamakhsharī<sup>35</sup>, al-Wāḥidī<sup>36</sup>, al-Suyūṭī<sup>37</sup>, Riḍwān al-Mukhallalātī<sup>38</sup>, Muḥammad ‘Abd al-‘Aṭḥīm al-Zurqānī<sup>39</sup>, Muḥammad Abū Shuhbah<sup>40</sup> and ‘Abd al-Rāziq ‘Ali Mūsā.<sup>41</sup>

- 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

<sup>32</sup> *al-Bayān*: pg. 70.

<sup>33</sup> *al-Qawl al-Wajīz*: pg. 105.

<sup>34</sup> *Jamāl al-Qurrā'*: vol. 2; pg. 562-565.

<sup>35</sup> *al-Itqān*: vol. 1; pg. 181.

<sup>36</sup> *al-Itqān*: vol. 1; pg. 181.

<sup>37</sup> *al-Itqān*: vol. 1; pg. 181.

<sup>38</sup> *al-Qawl al-Wajīz*: pg. 146.

<sup>39</sup> *Manāhil al-'Irfān*: vol. 1; pg. 339.

<sup>40</sup> *al-Madkhal li Dirāsah al-Qur'ān al-Karīm*: pg. 281.

<sup>41</sup> 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.<sup>42</sup>

- 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'barī<sup>43</sup> and most contemporary scholars, including 'Abd al-Fattāh al-Qāḍī<sup>44</sup> and 'Abd al-Rāziq 'Ali Mūsā.<sup>45</sup>

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.

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

<sup>43</sup> 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.

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

<sup>45</sup> *Murshid al-Khullān*: 21.

## Notable works written on 'Add al-Fawāṣil<sup>46</sup>

- 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-Kūfī 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) *Nāḥimāh al-Zuhr* – al-Qāsim ibn Firruh al-Shāṭibī.<sup>47</sup>
- 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.

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<sup>46</sup> 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.

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

- 14) *Husn 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) *Naṭḥm 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) *Farāʾid al-Ḥisān fī ʿAdd Āyi al-Qurʿān* – ʿAbd al-Fattāḥ al-Qāḍī.
- 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*<sup>48</sup> of Abū 'Amr al-Dānī to the Ahl al-'Adad<sup>49</sup>

1. **al-Madanī al-Awwal** – **Abū al-Faṭḥ** 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**<sup>50</sup> and is linked to Abū Ja'far and Nāfi'.<sup>51</sup>

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**<sup>52</sup>, 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**<sup>53</sup> and is linked to Qālūn and Warsh.<sup>54</sup>

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<sup>48</sup> 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-mūṣīlah 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.

<sup>49</sup> Based on my observation, there appears to be a lack of linkage between the verse count of different geographical locations and the respective *qārī'* 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.

<sup>50</sup> *al-Bayān*: 79.

<sup>51</sup> 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.

<sup>52</sup> 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.

<sup>53</sup> *al-Bayān*: 79.

<sup>54</sup> 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 6 210<sup>55</sup> and is linked to Ibn Kathīr and Ibn Muḥayṣin.<sup>56</sup>

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.<sup>57</sup> The verse-terminal of al-Shāmī is 6 226<sup>58</sup> and is linked to Ibn ‘Āmir.

5. al-Ḥimsī – 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-

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*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.

<sup>55</sup> 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.

<sup>56</sup> Ibn Muḥayṣin is one of the Imām’s for the Four *Shādhdh Qirā‘āt*.

<sup>57</sup> 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.

<sup>58</sup> 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-Hims*.<sup>59</sup> The verse-terminal of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.<sup>60</sup>

6. **al-Kūfī** – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Ismāʿīl** informed us, who said: **Abū Bakr al-Rāzī** 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**.<sup>61</sup> The verse-terminal of al-Kūfī is **6 236**<sup>62</sup> and is linked to ʿĀṣim, Ḥamzah, Kisāʿī, Khalaf and Aʿmash.<sup>63</sup>

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.<sup>64</sup> The verse-terminal of al-Baṣrī is **6 204**<sup>65</sup> and is linked to Abū ʿAmr, Yaʿqūb, Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī.<sup>66</sup>

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<sup>59</sup> 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, *Ithāf al-Fuḍalāʾ al-Bashar*, Muḥammad ibn Aḥmad al-Mutawallī in his work, *Urjūzah*; and ʿAbd al-Fattāḥ al-Qaḍī in his work, *Farāʾid al-Ḥisān*, considered the verse-terminals of ahl al-Hims despite linking their chains of transmission to al-Danī. *Husn al-Madad*: 29.

<sup>60</sup> 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.

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

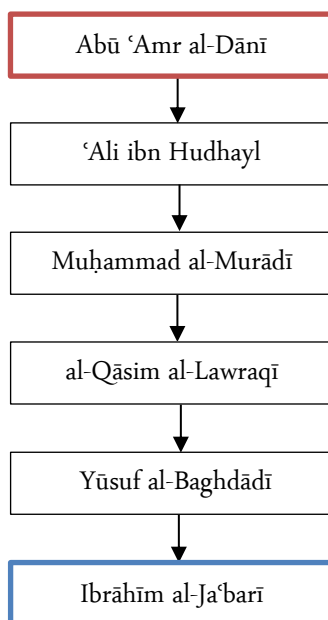
<sup>62</sup> Both Sulaym and al-Kisāʿī transmit the afore-mentioned figure via Ḥamzah. However, Sulaym mentions that Ḥamzah said: “Its transmission is via ʿAbd al-Raḥmān al-Sulamī.” Furthermore, Sulaym said: “I have no doubt except that its transmission is actually via ʿAli for I have received *ijāzah*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

<sup>63</sup> al-Aʿmash is one of the Imām’s for the Four *Shāhdh Qirāʾāt*.

<sup>64</sup> 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.

<sup>65</sup> 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

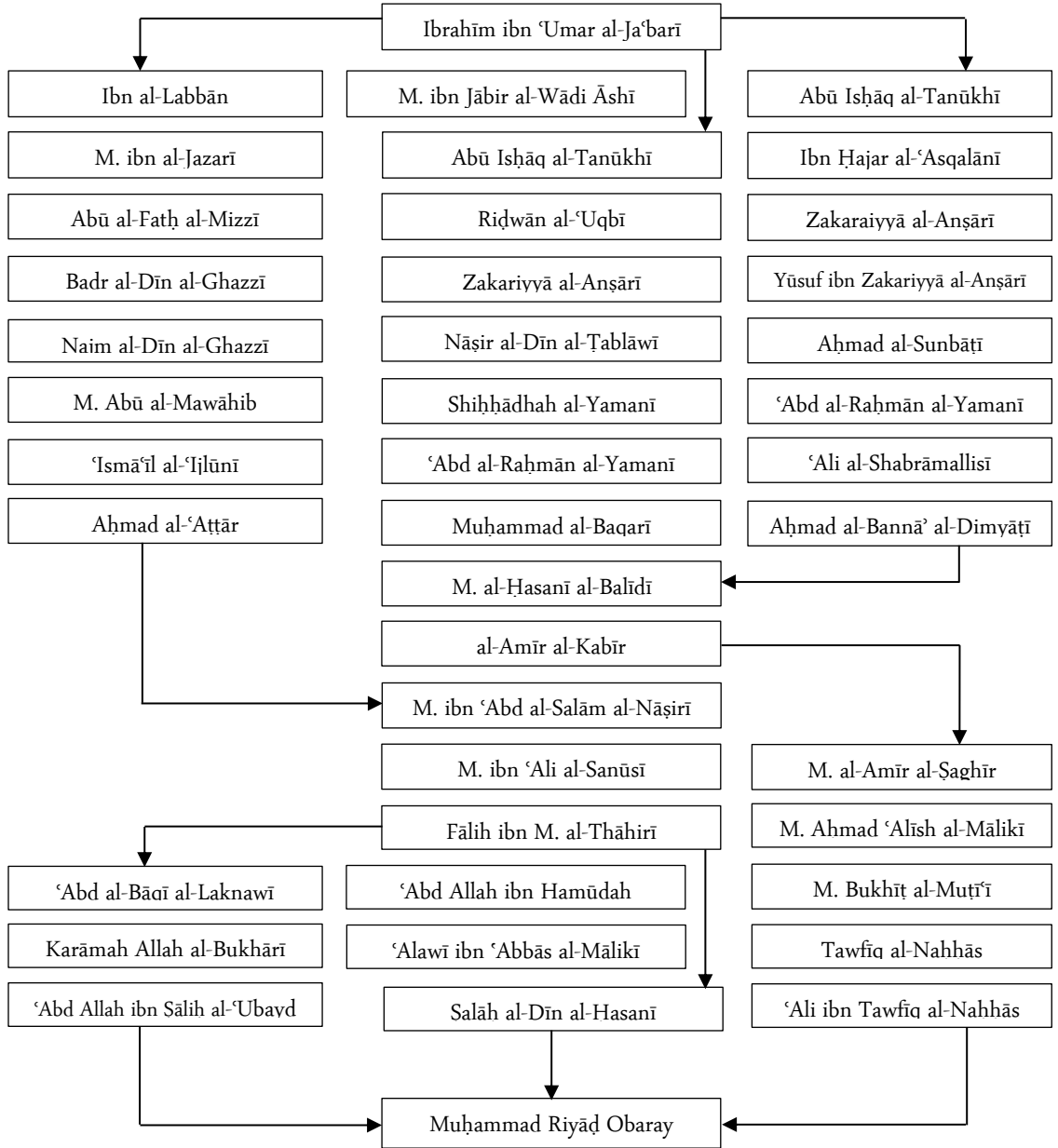


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namely, verse 84. Additionally, al-Mu‘allā transmitted via ‘Āsim al-Jaḥdarī that the verse count was 6 216, which was also the opinion held by Ibn Sīrīn. *al-Bayān*: 81.

<sup>66</sup> 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‘barī<sup>67</sup>



<sup>67</sup> Academically, it can be stated that all of the *asānīd* [chains of transmission] for the different verse counts that can be traced back to the *Ahl al-‘Adad*, are only transmitted through *ijāzāh ‘āmmah* [a general *ijāzah*], regardless of whether they were transmitted by *muḥaddithūn* [experts in Hadith] or *qurrā’* [reciters of the Qur’an]. This implies that none of the verse counts are actually transmitted in conjunction with their *qirā’āt* [respective Readings].

## Shaykh Maḥmūd ibn ‘Ali al-Sharqāwī



He is Shaykh Maḥmūd ibn ‘Ali ibn Muḥammad ibn Aḥmad ibn Shu‘ayb al-Qumḥāwī al-Sharqāwī al-Azhārī. He was born in a village known as Minyā al-Milḥ, situated in the district of Sharqīyyah, Upper Egypt, on 24 June 1979. He memorized the Qur’ān under the tutelage of both Shaykh ‘Īsā ibn Shaykh ‘Uthmān ibn ‘Ali al-A‘raj and Shaykh Sa‘d ‘Abd Allah al-Naqīṭī. He studied *Tajwīd* and read four renditions in the *Riwāyah* of *Ḥafṣ* via the *Shāṭibiyyah*, which focused on the practical aspects of perfecting his *Adā’* [elocution] under the tutelage of Shaykh Ṣalāḥ al-Dīn al-Hādī Muḥammad Badawī. Thereafter, Shaykh Maḥmūd enrolled at the al-Azhar University. He attained both a Bachelor of Arts as well as a Master’s degree in the Arabic language. At the same time, while studying Arabic, he enrolled into the faculty of *Qirā’āt* whereby he read and subsequently attained *sanad* and *ijāzah* for the *10 Qirā’āt* via the *Ṭayyibah* as well as the Four *Shādhdh Qirā’āt* [Extra-Cananical Readings] from numerous teachers.

### His teachers:

- 1) Shaykh ‘Īsā ibn Shaykh ‘Uthmān ibn ‘Ali al-‘Arāj – he memorized the Qur’ān under his tutelage.
- 2) Shaykh Sa‘d ‘Abd Allah al-Naqīṭī – he memorized the Qur’ān under his tutelage.
- 3) Shaykh ‘Abd al-Raḥmān ibn Shaykh Muḥammad ibn Aḥmad Ballaḥ al-Judaydī – he memorized the text of the *Shāṭibiyyah* under his tutelage.
- 4) Shaykh ‘Abd al-Ḥamīd Balāsī Ibrāhīm – he read the *10 Qirā’āt* via the *Shāṭibiyyah* and *Durrah* to him.
- 5) Shaykh Muṣṭafā ibn Shaykh ‘Abd al-Salām al-Būhī – he read the *10 Qirā’āt* via the *Ṭayyibah* to him.
- 6) Shaykh Zakariyyā ibn ‘Abd al-Salām al-Jamājmūnī – he read the *10 Qirā’āt* via the *Ṭayyibah* to him.

- 7) Shaykh Ibrāhīm al-Samannūdī - he read a portion of the Qur'ān to him for the 10 *Qirā'āt* via the *Ṭayyibah* as well as the *Four Shādhdh Qirā'āt* to him. He also received an *ijāzah 'āmmah* from Shaykh al-Samannūdī.
- 8) Shaykh 'Abd al-Fattāḥ Madkūr al-Bayyūmī al-Namrasī – he read a portion of the Qur'ān in the *Riyāwah* of *Ḥafṣ* and *Warsh* to him. He also received an *ijāzah 'āmmah* from Shaykh 'Abd al-Fattāḥ.
- 9) Shaykh Ibrāhīm al-Ṭawwāb – He read a portion of the Qur'ān to him in the *Riwāyah* of *Ḥafṣ* and *Warsh*. He also read *Fawā'id al-Mu'tabarah* and subsequently received *ijāzah 'āmmah* from Shaykh al-Ṭawwāb.
- 10) Shaykh 'Ali Sa'd al-Ghāmidī – he heard [*sāmā'an*] the *Four Shādhdh Qirā'āt* from Shaykh al-Ghāmidī.

### **His students:**

- 1) 'Alā Rajab 'Abd Allah – he read the *Seven Qirā'āt* via the *Shātibiyah* to him.
- 2) 'Imād 'Abd al-Raḥmān Ḥāfiḥ Qasṭah – he read the *Three Qirā'āt* via the *Durrah* to him.
- 3) Ḥasan ibn Fathī 'Abd al-Mun'im As'ad – he read the 10 *Qirā'āt* via the *Shātibiyah* and the *Durrah* to him.
- 4) Ḥijāzī Muḥammad 'Abd al-'Aṭḥīm Aḥmad – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- 5) Maḥmūd ibn Muḥammad Sa'd Sukkar – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- 6) Muhammad Jismānī ibn Yūsuf ibn Sanīk ibn Ṣamid – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- 7) Fāṭimah bint Ṣaghīr Aḥmad Shaykh al-Makkiyah - she read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- 8) Munīr 'Ali Abū al-Qāsim al-Būsifī - he read the *Four Shādhdh Qirā'āt* to him.
- 9) Muṣṭafā Sha'bān al-Warrāqī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

- 10) Muḥammad Salīm Gaibie – he read *Sūrah al-Fātiḥah* and the start of *Sūrah al-Baqarah* incorporating the 10 *Qirā'āt* via the *Ṭayyibah* to him and received *ijāzah* specifically for *Qirā'āt*, as well as *ijāzah 'āmmah*.
- 11) Muḥammad Riyāḍ Obaray – he read the 10 *Qirā'āt* via the *Shātibiyah* and *Durrah*, the *Qirā'ah* of *'Āsim* via the *Ṭayyibah* and the *Four Shādhah Qirā'āt*, subsequent to receiving *ijāzah 'āmmah* from him.<sup>68</sup>

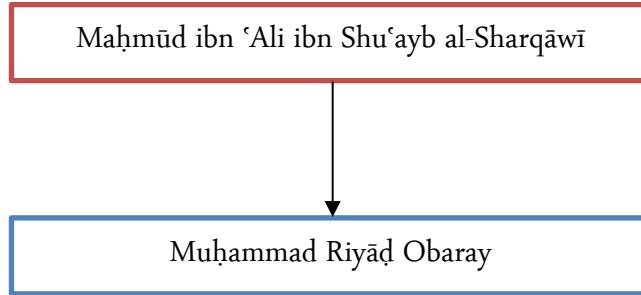
### Literary works:

- 1) *Al-Kāmil fī 'Ilm al-Fawāṣil*.
- 2) *Tahqīq Naḥm Fawā'id al-Mu'tabarah*.
- 3) *Qurrat al-'Uyūn fī Kalimāt al-Mukhtalif fihā 'an Qālūn*.
- 4) *Al-Mukhtaṣar al-Mufīd fī 'Ilm al-Tajwīd*.
- 5) *Al-Raudat al-Nadiyyah fī Riwāyat Shu'bah min Ṭarīq al-Shātibiyah*.
- 6) *Al-Īdāḥ fī Qaṣr al-Mafṣūl wa mā Yatarattabu 'alayhi li Ḥafṣ min al-Miṣbāḥ*.

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<sup>68</sup> I also had the privilege of studying many texts under the tutelage of Shaykh Maḥmūd and subsequently received *ijāzah 'āmmah* for all his transmissions.

## My link to the author<sup>69</sup>



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<sup>69</sup> Having thoroughly studied the complete text directly under the author’s guidance, I have transmitted the poem through the method of *talaqqī*. Shaykh Maḥmūd al-Sharqāwī, in turn, read and elucidated the text to me, establishing a reciprocal relationship where I presented the text to him. This exchange of knowledge demonstrates the interconnected processes of *‘ard* (recitation) and *samā’* (listening), leading to the acquisition of *talaqqī*. For a more comprehensive exploration of the diverse approaches involved in obtaining an *ijāzah* and its various levels, please refer to my previous work, titled “The Qurra’ of Desouk: 43-44”.

مُقِرٌّ بِالَّذِي قَد كَانَ مِنِّي  
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي  
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي  
عَضَضْتُ أَنَامِلِي وَقَرَعْتُ سِيِّي  
لَشَرِّ النَّاسِ إِن لَمْ تَعْفُ عَنِّي

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

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

## Naḥ al-Kāmil

عَلَى نَبِيِّنَا وَمَنْ تَلَاهُ	الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ	1
ثَانٍ وَمَكِّي شَامِ كُوفِ الْبَصْرِيِّ	فَهَاكَ عَدَّ الْمَدِينِي الْأَوَّلِ ثُمَّ	2
أَبْجِ دَهْرُ زُرْمُزُهُمْ يَا ذَا التُّهَى	كَمَا رَوَى الدَّانِي مُصَحَّحًا، وَهَذَا	3
ثُمَّ الْعِرَاقِيُّ بِيَاءٍ فَاضْطَبَا	وَالْمَدِينِي بِالْحَاءِ، حِجَازِيٌّ بِطَاءِ	4
لَامٍ، وَشَامِ كُوفِ الْمِيمِ سَلَكَ	بَصْرِيٌّ وَشَامِ كَافٍ، الشَّامِي وَمَكَ	5
أُولَى عَلَيْهِمْ عَنِ سِوَاهُمَا اَعْدَادَا	بِسْمَلَةٍ فِي الْحَمْدِ جُودُهُ هَدَى	6
طَاسِينَ مَعَ ذِي رَامِعِ الْفَرْدِ عَالَا	وَاحْرُفِ الْهَجَا هِدَايَةَ خَالَا	7
لِعَيْرِهِ، وَالْبَصْرِيَّ خَائِفِينَا	أُولَى أَلِيمِ دِنٍ، وَمُضْطَلِحُونَا	8
ثَانِي خَالِقِ غَيْرِ ثَانِي الْمَدِينِي	ثَانِي أُولِي الْأَبَابِ بِنِ دُمِ يَجْتَنِي	9
قُلْ تَتَفَكَّرُونَ مَعْنَى بُجَلَا	فِي الْخَمْرِ يُنْفِقُونَ إِذْ جُدَّ، وَتَلَا	10
بَرِيْقُ زُهْرٍ، وَإِلَى الثُّورِ اِكْتَمَلْ	مَعْرُوفًا الْبَصْرِيَّ، وَالْقَيْوَمُ جَلْ	11
وَأَنْزَلَ الْفُرْقَانَ غَيْرِ الْكُوفِي	أَوَّلُ وَالْإِنْجِيلَ طَيْبُ يُوْفِي	12
وَبَعْدُ لِلْبَصْرِيِّ إِسْرَائِيلَا	وَعَدَّ عَنْهُ ثَانِي الْإِنْجِيلَا	13
مَقَامُ إِبْرَاهِيمَ شَامِ مَعَ يَزِيدَ	مِمَّا تُحِبُّونَ دَرَى طِبُّ لَا يَزِيدَ	14

15	وَفِي السَّبِيلِ الْكُوفِ وَالشَّامِي ، وَفِي	أَلَيْمًا الْأَخِيرَ عَنْهُ فَاقْتَنِي
16	وَبِالْعُقُودِ عَنْ كَثِيرٍ ذُرِّي	زَكَ طَوْى، وَغَالِيُونَ الْبَصْرِي
17	وَالثُّورَ طَبَّ، وَبَوَكَيْلٍ أَوْلَا	هَدَايَهُ، كُنْ فَيَكُونُ وَصَّالَا
18	إِلَى صِرَاطٍ مُسْتَقِيمٍ كَمْ طَوْى	وَالدَّيْنَ كَهْفُ، وَتَعُودُونَ هَوْى
19	ضِعْفًا مِنَ النَّارِ الْحِجَازِي عَنَّا	وَعَنْهُ إِسْرَائِيلَ تَلَوَا الْحُسْنَى
20	وَيُغْلَبُونَ كَمْ، وَمَفْعُولًا طَلَا	كِسْ أَوْلَا، وَبِالْمُؤْمِنِينَ طَبَّ مَلَا
21	وَالْمُشْرِكِينَ الثَّانِ زَنْ، أَلَيْمًا أَل	أَوَّلَ دَامَ، وَتَمُودَ حَبْرَ جَل
22	وَقُلْ لَهُ الدَّيْنِ وَفِي الصُّدُورِ دِن	وَالشَّاكِرِينَ عَنْ سِوَاهُ يَافِطِنُ
23	وَالْكُوفِ مِمَّا تُشْرِكُونَ عَيْنَا	فِي قَوْمِ لُوطٍ هَدِي طَيْبٍ دُونَا
24	وَعَدُّ سَجِيلٍ بَدَا حَيْدٌ وَرَدُّ	مَنْصُودٍ أَنَا عَامِلُونَ الْغَيْرِ عَدُّ
25	وَمُؤْمِنِينَ لِلْحِجَازِيِّينَ	مُخْتَلِفِينَ دَانَهُ يَمِينَنَا
26	جَدِيدِ الثُّورِ طَيْبٍ كَثْرَا	سُوءِ الْحِسَابِ وَالْبَصِيرِ دَبْرَا
27	بَابِ يَبِي دُمَ، وَإِلَى الثُّورِ مَعَا	طَلَا دُعَاءِ، وَتَمُودَ طَبَّ زَعَا
28	جَدِيدٍ إِذْ مَازَ، وَأَوْلَى فِي السَّمَا	غَيْرَ آتَى، التَّهَارَ لَا الْبَصْرِي نَمَا
29	وَ الظَّالِمُونَ دَرَاهِمَ، وَ سَجَدَا	يَعُدُّهُ الْكُوفِي، فَافْهَمَ تَرَشَدَا

لِعَٰلَمِيهِ، زَرَعًا دَنَّا يُسْرَبَدَا	هُدَىٰ طَوَى يَدٌ، قَلِيلٌ بِنَ، غَدَا	30
الْأُولَى كَزَرَعًا، وَسِوَاهَا يُجْتَبَىٰ	وَأَبَدًا أَبُ جُدِيْفِي، وَسَبِيَا	31
وَعَدَّ أَعْمَالًا دَلِيلٌ يُجْتَلَىٰ	وَعِنْدَهَا قَوْمًا، زَكَ لُبُّ أَلَا	32
وَقُلْ لَهُ الرَّحْمَنُ مَدًّا كَمَ طَلَا	كِتَابِ إِبْرَاهِيمَ بَدْرُ جُمَّلَا	33
مِنِّي طَوَى دَهْرٌ، وَلَا تَخْزَنَ دَنَا	مَعًا كَثِيرًا طَاهِرًا مُبَيَّنَا	34
مُؤَسَى دَوَاءً، وَفُتُونَا كَمَلَا	مَدِينِ إِسْرَائِيلَ أَوْحَيْنَا إِلَىٰ	35
فِي الثَّانِ مَعَ صَلُّوا لِكُوفِي عِلْمٌ	وَقُلْ لِنَفْسِي مَا جِدَّا، غَشِيَهُمْ	36
وَحَسَنًا إِلَيْهِمْ قَوْلًا بَرَا	وَأَسْفًا إِلَهَ مُوسَى جُدْ أَرَىٰ	37
بِنَ دُمِّي، وَصَفَصَفَا دِنَ يَأْتَسِي	وَالْعَٰلَمِيَّ أَلْفَى السَّامِرِيَّ، فَنَسِي	38
يَضْرُكُمُ حَمِيمٌ وَالْجُلُودُ هَلْ	مِنِّي هُدَىٰ دُنِيَا تَلْتَهُ كَوْنُ طَلْ	39
وَالْمُسْلِمِينَ جَادَ فَاقْفُ مَا قَفُوا	تَمُودُ طَبَّ يَدًا، وَلُوطٍ هَبَّ طَوُوا	40
يَذْهَبُ بِالْأَبْصَارِ زُرْمُ وَاوَالِي	هَارُونَ عَٰلَمِيَّ الْكُوفِ، وَالْأَصَالِ	41
ثَالِثُ نَعْبُدُونَ طَهْرٌ مُجْتَلَىٰ	لَسَوْفَ تَعْلَمُونَ طَيْبٌ كَمَلَا	42
بَأْسٍ شَدِيدٍ طَلْ، قَوَارِيرَ مَعَا	بِهِ الشَّيَاطِينُ إِلَىٰ يُمْنِ دَعَا	43
وَقُلْ لَهُ الدِّينَ كَلَّمَانَ كَشَفْ	يَسْفُونَ عَٰلَمِيَّ الْكُوفِ، وَالسَّبِيلَ طَلْفِ	44

كُفَاءً، وَثَانِي الْمَجْرُمُونَ أَعْمَالًا	وَالرُّومُ أَبُو يَادِينَ، سَيْنِينَ بِي جَلَا	45
فِي فَاطِرٍ شَدِيدِ الْأُولَى كَمُل	خَلَقِي جَدِيدِ طَل دَوَى، شِمَالِ دَل	46
مَوْلَى، وَفِي الْقُبُورِ طَمْرُهُ يُرَى	جَدِيدِ الْبَصِيرِ وَالثُّورِ طَرَا	47
بَرَا، وَكَانُوا يَعْبُدُونَ مِنْ طَلَب	وَأَنْ تَرُؤَلَا زِن، وَتَبْدِيلًا كَسَب	48
ذِي الذِّكْرِ هَب، عَوَاصِ الْأَلْبَصِرِ تَم	ثَانِي يُقُولُونَ سِوَى يَزِيدِهِمْ	49
فَاعْدُدْ لِأَيُّوبَ وَدَعْ لِلْجَحْدَرِي	أَقُولُ هَابَ زُهْدَهُ الْخُلْفُ قُرِي	50
ثَانِي لَهُ الدِّينَ هِدَايَتُهُ دَوَا	يَخْتَلِفُونَ أَوْلًا كَبْرُ طَوَى	51
كُوفٍ، وَيَمْنُ بَرْدُمَ بَشَّرَ عِبَادَ	وَسَوْفَ تَعْلَمُونَ دِينِي ثَانِ هَادَ	52
يَنْمُوا، وَبَارِزُونَ لِلشَّامِي وَصِف	الْآنَهَارِ إِذْ جَادَ، وَفِي التَّلَاقِ طِف	53
إِكْمَالِ جُودِ، وَالْبَصِيرِ دُمَ بَرَزُ	وَكَاطِمِينَ كَمَ طَوَى، الْكِتَابَ مِرْ	54
أَبَ وَكُنْتُمْ تُشْرِكُونَ مُكْتَمِل	وَيُسْحَبُونَ بِنَ مَدَا، الْحَمِيمِ جَل	55
أَعْلَامِ هَل، وَهُوَ مَهِينٌ زُرَ طَلَل	قُلْ وَتَمُودَ طَابَ هَدِيَهُ، وَكَأَل	56
إِذِينَ، وَفِي الْبُطُونِ بِنَ جُودًا يَوْمُ	وَلَيَقُولُونَ هَوَى، الرَّقُومِ يَم	57
وَالظُّورِ دِنَ يَتَلَوُ، وَدَعَا مُعْتَبِرَ	أَوْزَارَهَا كَمَ طِبَ، وَشَارِبِينَ زُرَ	58
الشَّامِ، وَالدُّنْيَا سِوَاهُ تُتَلَى	الْحَقِّ شَيْئًا هَبَ، وَمَنْ تَوَلَّى	59

أَوَّلُ يَجِي لُدْ، لِلأَنَامِ غَيْرِ جَلْ	وَمَازَهُ الرَّحْمَنُ، وَالإِنْسَانَ فِي أَلْ	60
المُجْرِمُونَ غَيْرُ بَصْرِ عَدَّهَا	مِنْ نَارِ الثَّانِي طَيِّبٌ، وَبِهَا	61
مَعَ الشَّمَالِ غَيْرُ كُوفٍ أَثْبِتِ	وَأَوَّلُ المَيْمَنَةِ المَشَامَةِ	62
بَدَا، وَعَيْنٌ إِذْ هَوَى، فَلْتَفْهَمَنَّ	مَوْضُوعَةَ طَبِّ هُدْ، أَبَارِيقَ جَنَنَ	63
بِئْسَ هُدًى فِي الأُولَى، وَيَقُولُونَ جَلَا	تَأْثِيمًا الأَلَا جُدَاتِي، الِئْمِينِ لَا	64
لَا المَلِكِ، الأَخِيرِينَ جُرُؤِمْنَا أَلَا	إِنشَاءً الأَزْدِ، حَمِيمٍ أَوَّلَا	65
وَفِي العَدَابِ هَابٌ، الإِنْخِيلَ زَوَى	العَظِيمِ جَمْعُونَ، رِيحَانَ دَوَى	66
الأَخِيرِينَ، وَمَخْرَجًا جُدْ هَلْ بَلَى	وَفِي الأَذَلِّينَ دَفَا إِذْ يُعْتَلَى	67
بَدْرٌ جَلَى وَشَيْبَةُ التَّحْرِيرُ	الأَبَابِ أُبٌ، وَجَاءَنَا نَذِيرُ	68
وَبِشْمَالِهِ طَبٌّ، وَطَلَّ يَعْطُونَ سَنَهُ	الحَاقَةَ الأَوَّلُ كُوفٍ بَيْنَهُ	69
كَثِيرًا اعْلَمْ جُدْ، وَنَارًا طُفْ كَدَا	سُوعًا أَلَا الكُوفِ، نَسْرًا هَلْ بَدَا	70
يَا أَيُّهَا المُرَّمَلُ انلُ مُسْنِدَا	وَأَحَدٌ جُدْ، غَيْرُهُ مُلْتَحَدَا	71
شَيْبًا وَيَتَسَاءَلُونَ غَيْرُ بَدْ	إِلَيْكُمْ رَسُولًا المَكِّيَّ عَدْ	72
هَوَاهُ، وَالأَبْصُرِي قَرِيبًا فَاثْبِتَهُ	المُجْرِمِينَ يَا حَلَا، تَعَجَّلْ بِهِ	73

وَمَنْ طَعَى يَتِي دَنَا، وَفِي عَبَسَ	مَعًا لِأَنْعَامِكُمْ جُدْ هَبْ حَرَسَ	74
كَتَنَ ذَهَبُونَ لَا يَزِيدُ فَآذِرِهِ	مَا بَعْدَ جَاءَتْ طِبْ يَدًا، طَعَامِهِ	75
أَوَّلَ كَيْدًا عَدَّ غَيْرُ الْأَوَّلِ	وَيَمِينِهِ وَظَهْرَهُ هُدْ طَلِي	76
طِبْ دِن، عِبَادِي هَبْ، وَعَقَرُوهَا أَمَا	وَنَعَمَهُ رِزْقَهُ طَوَى، جَهَنَّمَا	77
وَلَيْلَةُ الْقَدْرِ الْأَخِيرُ جُدْ دَقَا	يَنْهَى طَفَا يَدُ، وَلَمْ يَنْتَهُ طَفَا	78
زِنَ لَامَ، وَالْقَارِعَةُ الْأُولَى هَدَى	الَّذِينَ زَاهِرُ، وَأَشْتَاتًا بَدَا	79
وَالْعَصْرِ لَا الْأَخِيرُ بِالْحَقِّ لَهُ	كَلَا مَوَازِينُهُ طَيِّبُ هَدِيَهُ	80
يَلِدُ مَعَ الْوَسْوَاسِ دَرَّةُ جَلِي	جُوعَ طَوَاهُ، وَيُرَاوُونَ يَلِي	81
مُحَمَّدٍ وَإِلَيْهِ وَمَنْ تَلَا	وَالْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَى	82

### Translation

All praise belongs to Allah ﷻ and may His salutations be upon our Prophet ﷺ as well as those who recite it [the Qur'an].

### Commentary

In adherence to the Qur'an and Sunnah, the author begins his poem with the *basmalah* and *hamdalah*. This act entails praising Allah ﷻ as the Magnanimous, the Most Gracious, the All-Knowing, and the All-Wise, followed by sending salutations upon the Prophet ﷺ. Additionally, the word [تَلَا], which appears as the last word in both the first and final hemistich of the poem, holds two potential meanings. It can signify 'to follow,' referring to those who follow the Prophet ﷺ and his illustrious Companions, or 'to recite,' pertaining to the Qur'an. Consequently, I inquired with the author about his intended meaning while composing the poem. He informed me that he intended 'to recite' in the first hemistich while intending 'to follow' in the last hemistich. Furthermore, he clarified that the word [تَلَا] referred to all those who recited the Qur'an along with its laws and injunctions. Subsequently, he cited the following ḥadīth:

حَيْرُكُمْ مَنْ قَرَأَ الْقُرْآنَ وَ أَفَرَّاهُ

*“The best amongst you is he who recites the Qur'an and teaches its recitation to others.”*

## Introduction

ثَانٍ وَمَكِّيٍّ شَامٍ كُوفٍ الْبَصْرِيِّ

فَهَاكَ عَدَّ الْمَدِينِي الْأَوَّلِ ثُمَّ

2

### Translation

So grasp the verse-terminals of al-Madanī al-Awwal, followed by al-Thānī, and thereafter al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī. This is the complete overview of the verse-terminals.

### Commentary

The author emphasises the significance of comprehending the information encapsulated in this poem, which encompasses and summarises the various differences found in the verse-terminals of the Qur'ān. Subsequently, the author enumerates the five geographical locations to which the six 'Uthmanic *maṣāḥif* (codices) were dispatched. These locations are as follows:

1. Madīnah
2. Makkah
3. Shām
4. Kūfah
5. Baṣrah

Despite dispatching six 'Uthmanic *maṣāḥif* to these five geographic locations, a question arises regarding the fate of the sixth *muṣḥaf*, given that only five locations were listed. It is important to note that two of this *māṣāḥif* were retained in Madīnah. Moreover, the verse-terminal of Madīnah exhibits variations and is categorised into two distinct types: al-Madanī al-Awwal and al-Madanī al-Akhīr, or al-Madanī al-Thānī. The verse-terminal of Makkah is referred to as al-Makkī, Shām as al-Shāmī, Kūfah as al-Kūfī, and Baṣrah as al-Baṣrī.

## The Sigla system

أَبْجُ دَهْرُ رُمُزُهُمْ يَا ذَا التُّهَى

كَمَا رَوَى الدَّانِي مُصَحِّحًا، وَهَهَا

3

### Translation

As correctly transmitted by al-Dānī. Their sigla are أَبْجُ دَهْرُ O' possessor of intellect.

### Commentary

The author draws attention to two significant aspects in this hemistich: the transmission of the verse-terminals through *asānīd* (chains of transmission) and the utilisation of sigla (abbreviations) in the poem. Firstly, the author refers to the transmission of all verse-terminals through *asānīd*, specifically from Abū 'Amr al-Dānī, as documented in his book titled "*al-Bayān fī 'Add Āyi al-Qur'ān.*" The discussions regarding the transmission of *asānīd* and verse-terminals have already been covered and have been linked to one of the Fourteen *Qurrā'* (The Fourteen Eponymous Readers).

Furthermore, the author mentions the use of the sigla [أَبْجُ دَهْرُ] throughout the poem to represent the various verse-terminals. The sigla system employed in the poem is similar to the sigla utilised by al-Shāṭibī in his work "*Hirz al-Amānī*".<sup>70</sup>

أ – al-Madanī al-Awwal.

<sup>70</sup> Abū 'Amr al-Dānī compiled his work, titled "*al-Bayān fī 'Add Āyi al-Qur'ān,*" in prose format without utilising any sigla. In contrast, al-Shāṭibī composed his 'assumed' work, "*Nāḥimāh al-Zuhr,*" in verse form and employed three distinct sigla systems. These systems include individual sigla, which denote individuals from specific geographical locations; collective sigla, which represent a group of individuals sharing the same viewpoint, regardless of their geographical origins; and numerical sigla, which indicate the number of verses in a particular *sūrah*. Notably, al-Shāṭibī's numerical sigla system is commonly known as "*al-ḥurūf al-abjadiyyah*" [أَبْجَد هَوْرًا], wherein each letter of the Arabic alphabet is assigned a numerical value. However, in his work "*al-Shāṭibiyyah,*" he employed a different sigla system known as [أَبْجُ دَهْرُ]. Consequently, his siglum for al-Baṣrī would be represented by [ج] in relation to the verse-count, rather than [ح] in *Qirā'āt*. Despite the employment of different sigla systems, both systems ultimately lead to the same result. For further details, please refer to *al-Qawl al-Wajīz*: 156-157.

ب – al-Madanī al-Akhīr.

ج – al-Makkī.

د – al-Shāmī.

ه – al-Kūfī.

ز – al-Baṣrī.

وَالْمَدَنِي بِالْحَا، حِجَازِيٌّ بِطَا      ثُمَّ الْعِرَاقِيُّ بِبَاءٍ فَاضْبِطَا

4

### Translation

The siglum for al-Madanī is [ح], Hijāzī is [ط], and al-‘Irāqī is [ي], so be accurate.

بَصْرٌ وَشَامٌ كَأَفٍّ، الشَّامِيُّ وَمَكَ      لَأَمْ، وَشَامٌ كُوفٍ الْمِيمُ سَلَكْ

5

### Translation

al-Baṣrī and al-Shāmī are [ك], al-Shāmī and al-Makkī are [ل], while al-Shāmī and al-Kūfī are [م].

### Commentary

The author employs two types of sigla systems throughout the poem in reference to the verse-terminals that being the minor and major sigla. While the minor sigla [individual sigla] are linked to an individual, the major sigla [collective sigla] are linked to a group. Hence, in hemistich 3, the author mentioned the minor sigla, and in the two following hemistichs, i.e. hemistichs 4 and 5, the author notes the major sigla, that being [حُطِّي كَلْمٌ].

ح – al-Madanī al-Awwal and al-Madanī al-Akhīr.

ط – al-Ḥijāzī: al-Madanī and al-Makkī.

ي – al-‘Irāqī: al-Kūfī and al-Baṣrī.

ك – al-Shāmī and al-Baṣrī.

ل – al-Shāmī and al-Makkī.

م – al-Shāmī and al-Kūfī.

Sigla system of the author					
Collective Siglum			Individual Siglum		
al-Madanī: al-Awwal & al-Akhīr	ح	حطي	al-Madanī al-Awwal	أ	أبج
al-Ḥijāzī: al-Madanī & al-Makkī	ط		al-Madanī al-Akhīr	ب	
al-‘Irāqī: al-Kūfī & al-Baṣrī	ي		al-Makkī	ج	
al-Shāmī & al-Baṣrī	ك	كلم	al-Shāmī	د	دهز
al-Shāmī & al-Makkī	ل		al-Kūfī	ه	
al-Shāmī al-Kūfī	م		al-Baṣrī	ز	

## The Basmalah & Sūrat al-Fātiḥah

أُولَى عَلَيْهِمْ عَن سِوَاهُمَا اَعْدَادًا

بِسْمَلَةٍ فِي الْحَمْدِ جُودُهُ هَدَى

6

### Translation

The *basmalah* in اَلْحَمْدُ is counted for al-Makkī and al-Kūfī, while the first عَلَيْهِمْ is counted for all besides the two of them.

### Commentary

*Sūrat al-Fātiḥah* is also known as *al-Sab‘ al-Mathānī* and is universally recognised by the *qurrā’* as comprising seven verses. However, there are differences among them regarding two specific aspects. Firstly, the author references the *basmalah*, which does not appear in the middle of *Sūrat al-Fātiḥah* but rather at its inception. Consequently, al-Makkī and al-Kūfī regard it as a verse-terminal, whereas al-Madanī, al-Shāmī, and al-Baṣrī did not give it any consideration.

Secondly, the word عَلَيْهِمْ appears twice in the *sūrah*, leading the author to specify that the *qurrā’* only diverge in their views regarding its first occurrence in verse 7 [صِرَاطٌ] [الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ] . They unanimously agree that when stopping at the second occurrence [غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ] it should not be regarded as a verse-terminal. However, while al-Madanī, al-Shāmī, and al-Baṣrī consider pausing at the first occurrence [أَنْعَمْتَ عَلَيْهِمْ] to constitute a verse-terminal, al-Makkī and al-Kūfī do not assign it any special consideration.

In conclusion, there are two instances in which the *qurrā’* exhibit differences regarding the verse-terminals in the *sūrah*.

## Sūrat al-Baqarah

طَاسِيْنَ مَعَ ذِي رَا مَعَ الْفَرْدِ عَلا

وَآحُرْفُ الْهَجَا هِدَايَةً خَلا

7

### Translation

al-Kūfī considers stopping after all the *ḥurūf al-hijā*, besides طس, those which possess a *ra*, as well as stopping after an isolated letter.

### Commentary

The author refers to the *ḥurūf al-hijā* or, more specifically, *the al-ḥurūf al-hijā'iyah*, which pertains to the *al-ḥurūf al-muqatta'āt* (the cut or disjoint letters). In the Qur'an, fourteen distinct Arabic letters constitute thirteen different sets of Qur'anic initials appearing at the beginning of twenty-nine *suwar*. Some of the *al-ḥurūf al-muqatta'āt* may consist of one, two, or three letters, while others may comprise four or even five letters. According to the author, al-Kūfī holds the view that stopping after most of the *al-ḥurūf al-muqatta'āt* should be regarded as a verse-terminal, except in the case of stopping after [طس], and those *al-ḥurūf al-muqatta'āt* that bear a *rā*, such as [الرّ، الّمْ، الرّ]; as well as the single letter *al-ḥurūf al-muqatta'āt* such as [نّ] and [قّ، صّ]. Consequently, al-Kūfī does not consider these last three types as verse-terminals. Moreover, al-Kūfī regards [حّمّ عَسَقّ] as two verse-terminals, whereas the remaining *qurrā'* do not regard either of them as verse-terminals.<sup>71</sup>

<sup>71</sup> al-Ḥasan ibn al-Faḍl opined that despite the disjointed nature the writing حّمّ عَسَقّ being written *mafsūlah* [disjoint], it is impermissible for a reciter to apply *waqf ikhtiyārī* between حّمّ and عَسَقّ. He further refers to the *al-Nashr*, which mentions that *waqf* should only be applied at the end of the *al-ḥurūf al-muqatta'āt* since they are considered a single word, despite the disjointed writing of حّمّ عَسَقّ. Silarly, 'Abd al-Raḥmān al-Khalījī also deems it impermissible to *waqf* between حّمّ and عَسَقّ, emphasising that anyone who does so should repeat their recitation. This perspective can be found in *Hall al-Mushkilāt*: 153-154. In conclusion, applying *waqf* between حّمّ and عَسَقّ is considered *waqf tam* due to its function as a verse-terminal for al-Kūfī as well as al-Ḥimṣī.

The application of this principle extends to the entire Qurʾān, and the author refrains from reiterating these differences within the respective *suwar*.

أُولَىٰ أَلِيمٍ دِينَ، وَمُضِلِحُونَ ۖ وَالسَّبْصِرِ خَائِفِينَ ۖ

8

### Translation

al-Shāmī considers the first أَلِيمٍ; while the remaining *qurrāʾ* consider مُضِلِحُونَ; while al-Baṣrī considers خَائِفِينَ.

### Commentary

The author examines three instances where the *qurrāʾ* differ in their views on verse-terminals. Firstly, the author specifies that al-Shāmī alone considers stopping at the first occurrence of the word أَلِيمٍ in verse 10 [فَرَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ] as a verse-terminal, while the remaining *qurrāʾ*, namely al-Ḥijāzī and al-ʿIrāqī, do not assign it any special consideration. This restriction is due to the word أَلِيمٍ appearing again in verse 104 [وَاللَّكْفَرِيِّنَ عَذَابٌ أَلِيمٌ]. However, all the *qurrāʾ* consider it as a verse-terminal.

Secondly, when stopping at the word مُضِلِحُونَ in verse 11 [قَالُوا إِنَّمَا نَحْنُ مُضِلِحُونَ], al-Shāmī does not regard it as a verse-terminal, whereas al-Ḥijāzī and al-ʿIrāqī consider it as such.

Furthermore, when stopping at the word خَائِفِينَ in verse 114 [أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا]، only al-Baṣrī considers it a verse-terminal, while al-Ḥijāzī, al-Shāmī, and al-Kūfī do not attribute any special status to it.

In conclusion, there are three instances where the *qurrāʾ* differ in their perspectives on verse-terminals within the mentioned verses.

**Translation**

The second أُولِي الْأَلْبَابِ is counted for al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī; and the second خَلَاقٍ is for other than the second al-Madanī ie. al-Madanī al-Akhīr.

**Commentary**

The first distich addresses the matter of stopping at the second occurrence of the phrase أُولِي الْأَلْبَابِ in verse 197 of the *sūrah* [وَإِذْ تَقُولُ يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾]. al-Madanī al-Akhīr, al-Shāmī, and al-ʿIrāqī consider it as a verse-terminal, whereas the remaining *qurrāʾ*, namely al-Madanī al-Awwal and al-Makkī, do not give it such consideration.

Similarly, when stopping at the second occurrence of the word خَلَاقٍ that appears in verse 200 of the *sūrah* [فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾], it is regarded as a verse-terminal by al-Madanī al-Awwal, al-Makkī, al-Shāmī, and al-ʿIrāqī, while al-Madanī al-Akhīr does not consider it as such.

**Translation**

The word يُنْفِقُونَ in the verse of *khamar* [wine] is for al-Madanī al-Awwal and al-Makkī; and تَتَفَكَّرُونَ is for al-Madanī al-Akhīr, al-Makkī and al-Shāmī.

**Commentary**

The author alludes to the word يُنْفِقُونَ that appears in the *sūrah*, specifically in relation to the verse addressing wine, verse 219 [يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ ] [مَنَافِعُ لِلنَّاسِ ۗ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ط وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

terminal by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrāʾ*, namely al-Madanī al-Akhīr, al-ʿIrāqī and al-Shāmī, do not give it any consideration.

Furthermore, the word **قُلْ** in conjunction with the word **تَتَفَكَّرُونَ** in the distich, s in reference to the continuation of the same verse 219 [ **قُلِ الْعَفْوَ ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ** ] **لَعَلَّكُمْ تَتَفَكَّرُونَ** ﴿٢١٩﴾. al-Shāmī, al-Kūfī, and al-Madanī al-Akhīr consider it as a verse-terminal, whereas the remaining *qurrāʾ*, namely al-Madanī al-Awwal, al-Makkī, and al-Baṣrī, do not give it any consideration.

مَعْرُوفًا **الْبَصْرِيُّ** ، وَالْقَيُْومُ **جَل**      **بَرِيْقُ زُهْرٍ** ، وَإِلَى **النُّورِ** **اَكْتَمَل**

11

### Translation

The word **مَعْرُوفًا** is counted for al-Baṣrī; **القَيُْومُ** for al-Madanī al-Akhīr, al-Makkī and al-Baṣrī; while **إِلَى *النُّورِ*** is counted for al-Madanī al-Awwal.

### Commentary

The first distich explores the verse 235, specifically when stopping at the word **مَعْرُوفًا** [ **وَلَكِنْ لَا تُوعِدُوهُمْ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا** ]. Only al-Baṣrī considers it as a verse-terminal, while the remaining *qurrāʾ*, namely al-Madanī, al-Makkī, al-ʿIrāqī, and al-Shāmī, do not give it any consideration.

Similarly, when stopping at the word **القَيُْومُ** in *āyat al-Kursī*, verse 255 [ **اللَّهُ لَا إِلَهَ إِلَّا هُوَ ط** ] **الْحَيُّ الْقَيُْومُ** it is considered a verse-terminal by al-Madanī al-Akhīr, al-Makkī, and al-Baṣrī. On the other hand, al-Madanī al-Awwal, al-Shāmī, and al-Kūfī do not give it any consideration.

Lastly, when stopping at the word **إِلَى *النُّورِ*** in verse 257 [ **يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى *النُّورِ* ط** ] it is only considered as a verse-terminal by al-Madanī al-Awwal. The remaining *qurrāʾ*, al-Madanī al-Akhīr, al-Makkī, al-ʿIrāqī, and al-Shāmī, do not give it any consideration.

In conclusion, there were eleven instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

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## Sūrah Āl 'Imrān

وَأَنْزَلَ الْفُرْقَانَ غَيْرَ الْكُوفِيِّ

أَوَّلُ وَالْإِنْجِيلَ طَيْبٌ يُوفِي

12

### Translation

The first **الْإِنْجِيلَ** is for al-Ḥijāzī and al-'Irāqī; while **وَأَنْزَلَ الْفُرْقَانَ** is for all besides al-Kūfī.

### Commentary

The author narrows down the discussion by specifying that when stopping at the first occurrence of the word **الْإِنْجِيلَ** in verse 3 [وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾], it is considered as a verse-terminal by al-Ḥijāzī and al-'Irāqī, while al-Shāmī, the remaining *qārī*, does not give it any consideration. The author's restriction to the first appearance of the word is in reference to its multiple occurrences in the *sūrah*.

Furthermore, when stopping at the phrase **وَأَنْزَلَ الْفُرْقَانَ** in verse 4 [هُدًى لِلنَّاسِ وَأَنْزَلَ ﴿٤﴾] it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

وَبَعْدَ **لِلْبَصْرِيِّ** إِسْرَائِيلًا

وَعَدَّ عَنْهُ ثَانِي الْإِنْجِيلًا

13

### Translation

The second **الْإِنْجِيلَ** is counted for al-Kūfī; while **إِسْرَائِيلَ** following it is counted for al-Baṣrī.

### Commentary

In the first distich, the author acknowledges that when stopping on the second occurrence of the word **الْإِنْجِيلَ** in verse 48 [وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾], it is only considered a verse-terminal by al-Kūfī, while the remaining *qurrā*, namely al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second distich, the author limits the discussion to the word إِسْرَائِيلَ that follows the word الْإِنْجِيلَ in the previous verse, verse 49 [ وَرَسُولًا إِلَىٰ بَيْتِ ] (إِسْرَائِيلَ). It is considered a verse-terminal by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration. The author's restriction to mentioning the word إِسْرَائِيلَ that follows the word الْإِنْجِيلَ is in reference to its reappearance in verse 93 [ كُلُّ الطَّامِرِ كَانَ جَلًّا لِّبَيْتِ إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ ] which is not considered a verse-terminal by any of the *qurrā'*.

مَقَامُ إِبْرَاهِيمَ شَامٍ مَعَ يَزِيدٍ

مِمَّا تُحِبُّونَ دَرَى طَبِّ لَا يَزِيدُ

14

### Translation

The word مِمَّا تُحِبُّونَ is for al-Shāmī and al-Ḥijāzī but not for Yazīd; and مَقَامُ إِبْرَاهِيمَ is for al-Shāmī as well as Yazīd.

### Commentary

The author mentions that when stopping at the phrase مِمَّا تُحِبُّونَ in verse 92 [ لَنْ تَنَالُوا ] (الَّذِينَ حَتَّى تَنْفَقُوا مِمَّا تُحِبُّونَ) it is considered a verse-terminal for al-Shāmī and al-Ḥijāzī. However, among the transmitters of al-Madīnah al-Akhīr, there is disagreement. While Shaybah ibn Niṣāḥ agrees with al-Shāmī by considering it a verse-terminal, Yazīd (Abū Ja'far) agrees with al-'Irāqī by not considering it a verse-terminal.

Furthermore, when stopping at the word مَقَامُ إِبْرَاهِيمَ in verse 97 [ فِيهِ آيَةٌ بَيِّنَةٌ مَّقَامُ ] (إِبْرَاهِيمَ) it is considered as being a verse-terminal by al-Shāmī and Yazīd (Abū Ja'far), while the remaining *qurrā'*, namely al-Madanī al-Awwal, Shaybah ibn Niṣāḥ, al-Makkī and al-'Irāqī, have not given it any consideration.

In conclusion, there were six instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

أَلَيْمًا الْأَخِيرَ عَنْهُ فَاقْتَنِي

وَفِي السَّبِيلِ الْكُوفِ وَالشَّامِي ، وَفِي

### Translation

In السَّبِيلِ, the word is for al-Kūfī and al-Shāmī; and the last أَلَيْمًا is for al-Shāmī, so follow this.

### Commentary

The opinions on verse-terminals in *Sūrat al-Nisā'* are discussed in the first distich. The author states that when stopping at the word السَّبِيلِ in verse 44 [يَشْتَرُونَ الصَّلَاةَ وَيُرِيدُونَ | السَّبِيلِ], it is considered a verse-terminal by al-Kūfī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

The author limits the discussion to the last appearance of the word أَلَيْمًا in verse 173 [وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا<sup>١٧٣</sup>]. It is only considered a verse-terminal by al-Shāmī, while the remaining *qurrā'*, namely al-Ḥijāzī and al-'Irāqī, have not given it any consideration. The author's restriction to mentioning the last appearance of the word أَلَيْمًا is due to its previous occurrence thrice in the *sūrah.sūrah*.

In conclusion, there were two instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

## Sūrat al-Mā'idah

زَكَطَوٰى، وَعَالِبُونَ السَّبْرِي

وَبِالْعُقُودِ عَن كَثِيرٍ دَرِي

16

### Translation

The words بِالْعُقُودِ and عَن كَثِيرٍ is for al-Shāmī, al-Baṣrī and al-Ḥijāzī; while عَالِبُونَ is for al-Baṣrī.

### Commentary

The author mentions that when stopping at the following words: بِالْعُقُودِ in verse 1 [تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُونَ عَن كَثِيرٍ<sup>١٥</sup>] and عَن كَثِيرٍ in verse 15 [يَأَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ<sup>١٥</sup>], it is considered as being a verse-terminal by al-Ḥijāzī, al-Shāmī, and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

Furthermore, only al-Baṣrī considers stopping at the word عَالِبُونَ in verse 23 [فَإِذَا [ دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ<sup>٢٣</sup>] as a verse-terminal, whereas the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

In conclusion, there were three instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

## Sūrat al-An'ām & Sūrat al-A'rāf

وَالنُّورَ طِبْ، وَبِوَكِيلٍ أَوْلَا هِدَايَةً، كُنْ فَيَكُونُ وَصَلَا

17

### Translation

The word النُّورَ is for al-Ḥijāzī; the first بِوَكِيلٍ is for al-Kūfī; كُنْ فَيَكُونُ as well as ...

إِلَى صِرَاطٍ مُسْتَقِيمٍ كَمْ طَوَى وَالَّذِينَ كَهَفُ، وَتَعُوذُونَ هَوَى

18

### Translation

The word صِرَاطٍ مُسْتَقِيمٍ is for al-Shāmī, al-Baṣrī and al-Ḥijāzī. The word الَّذِينَ is for al-Shāmī and al-Baṣrī; while the word تَعُوذُونَ is for al-Kūfī.

### Commentary

The author highlights that stopping at the word النُّورَ in verse 1 [ اَلْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ ] is only considered a verse-terminal by al-Ḥijāzī, while the remaining *qurrā'*, namely al-Shāmī and al-'Irāqī, have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the first appearance of the word بِوَكِيلٍ in verse 66 [ اَقُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ]، it will only be considered a verse-terminal by al-Kūfī, whereas the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. His restriction by mentioning the first appearance of the word بِوَكِيلٍ is in reference to the word appearing again in verse 107 [ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيلٍ ]، which is considered a verse-terminal by all the *qurrā'*.

When stopping at the following words: كُنْ فَيَكُونُ in verse 73 [ اَوْ يَوْمَ يَقُولُ كُنْ فَيَكُونُ ] and إِلَى صِرَاطٍ مُسْتَقِيمٍ in verse 161 [ قُلْ اِنِّي هَدَيْتُ رَبِّيَ اِلَى صِرَاطٍ مُسْتَقِيمٍ ] it is considered a verse-



In conclusion, there were four instances where the *qurrā'* differed regarding the verse-terminals in the *Sūrat al-Anʿām* and *Sūrat al-Aʿrāf*.

## Sūrat al-Anfāl

وَيُغْلَبُونَكُمْ، وَمَفْعُولًا طَلَا كَسْ أَوْلَا، وَبِالْمُؤْمِنِينَ طَب مَلَا

20

### Translation

The word يُغْلَبُونَ is for al-Shāmī and al-Baṣrī; the first مَفْعُولًا is for al-Ḥijāzī, al-Shāmī and al-Baṣrī; and the word بِالْمُؤْمِنِينَ is for al-Ḥijāzī, al-Shāmī and al-Kūfī.

### Commentary

The author acknowledges the differences among the *qurrā'* regarding the verse-terminals in the mentioned *sūrah*. Firstly, when stopping at the word يُغْلَبُونَ in verse 36 [ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ] only al-Shāmī and al-Baṣrī consider it a verse-terminal, whereas the remaining *qurrā'*, namely al-Ḥijāzī and al-Kūfī, have not given it any consideration.

Similarly, when stopping at the word مَفْعُولًا in verse 42 [وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ], it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Kūfī, has not given it any consideration.

Furthermore, all the *qurrā'* besides al-Baṣrī, consider stopping at the phrase وَبِالْمُؤْمِنِينَ in verse 62 [هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ۗ] as a verse-terminal.

In conclusion, there were three instances where the *qurrā'* differed regarding the verse-terminals in the mentioned *sūrah*.

## Sūrat al-Tawbah

أَوَّلُ دَامَ، وَتَمُودَ حَبْرَ جَل

وَالْمُشْرِكِينَ الثَّانِ زِنٌ، أَلَيْمًا أَل

21

### Translation

The second *المُشْرِكِينَ* is for al-Baṣrī, the first *أَلَيْمًا* is for al-Shāmī; while the word *وَتَمُودَ* is for al-Madanī and al-Makkī.

### Commentary

The author's discussion is limited to specific instances in the *sūrah*. Firstly, when stopping at the second occurrence of the word *المُشْرِكِينَ* in verse 3 [ *أَنَّ اللَّهَ بَرِيءٌ مِّنَ [* *المُشْرِكِينَ* ], only al-Baṣrī considers it a verse-terminal. As for while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, they have not given it any consideration. This restriction is due to the reappearance of the word *المُشْرِكِينَ* in verse 1 [ *إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ [* *المُشْرِكِينَ* ], which is considered a verse-terminal by all the *qurrā'*.

Additionally, the author further restricts the discussion to the first occurrence of the word *أَلَيْمًا* in verse 39 [ *إِلَّا تَنْفَرُوا يُعَذِّبَكُمُ عَذَابًا أَلِيمًا* ]. Thus, it is only considered a verse-terminal by al-Shāmī, whereas the remaining *qurrā'*, namely al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration. This limitation is due to the multiple appearances of the word *أَلَيْمًا* in the *sūrah*.

Furthermore, when stopping at the word *وَتَمُودَ* in verse 70 [ *أَلَمْ يَأْتِهِمُ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ [* *نُوحٍ وَعَادٍ وَتَمُودَ* ], it is only considered a verse-terminal by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

In conclusion, there were instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

## Sūrah Yūnus

وَالشَّاكِرِينَ عَنِ سِوَاهُ يَا فَطِنُ

وَقُلْ لَهُ الدِّينَ وَفِي الصُّدُورِ دِينٌ

22

### Translation

Say: the phrases لَهُ الدِّينَ and فِي الصُّدُورِ is for al-Shāmī, while the word الشَّاكِرِينَ is for all those other than him, O' intelligent one.

### Commentary

The author specifically notes that al-Shāmī considers stopping at both the phrases لَهُ الدِّينَ in verse 22 [دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ] and فِي الصُّدُورِ in verse 57 [قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ] as verse-terminals. However, al-Hijāzī and al-'Irāqī, have not considered them as such.

Additionally, when stopping at the word الشَّاكِرِينَ in verse 22 [لَيْنَ أَنْجَبَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ] [مِنَ الشَّاكِرِينَ ۗ], it is considered a verse-terminal by al-Hijāzī and al-'Irāqī, whereas the remaining *qārī*, al-Shāmī, has not given it any consideration.

In conclusion, there were instances where the *qurrā*' differed regarding the verse-terminals in the mentioned *sūrah*.

## Sūrah Hūd

وَالْكُوفِ مِمَّا تُشْرِكُونَ عَيْنَا      فِي قَوْمِ لُوطٍ هَدِي طَيْبٍ دُونََا

23

### Translation

For al-Kūfī is the phrase مِمَّا تُشْرِكُونَ; and the phrase فِي قَوْمِ لُوطٍ is for al-Kūfī, al-Ḥijāzī and al-Shāmī.

### Commentary

The author specifically highlights that al-Kūfī considers stopping at the phrase مِمَّا تُشْرِكُونَ in verse 54 [قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوكَ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ] as a verse-terminal. However, remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī have not given it any consideration.

Furthermore, when stopping at the phrase فِي قَوْمِ لُوطٍ in verse 74 [وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي] [قَوْمِ لُوطٍ] it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Kūfī, whereas the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

وَعَدُّ سَجِيلٍ بَدَا جِيدٌ وَرَدُّ      مَنْضُودٍ أَنَا عَامِلُونَ الْغَيْرِ عَدُّ

24

### Translation

The word سَجِيلٍ is for al-Madanī al-Akhīr and al-Makkī; while مَنْضُودٍ and أَنَا عَامِلُونَ is counted by those other than them.

### Commentary

The author notes that al-Madanī al-Akhīr and al-Makkī consider stopping at the word سَجِيلٍ in verse 82 [وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ] as being a verse-terminal. As for the remaining *qurrā'*, namely al-Madanī al-Awwal, al-Shāmī and al-'Irāqī, they have not given it any consideration.

Furthermore, when stopping at the word **مَنْضُودٍ** which appears in the same verse 82 [ وَ ]  
 [أَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ <sup>لَّ</sup> مَنْضُودٍ ﴿٨٢﴾] and stopping at the phrase **إِنَّا عَامِلُونَ** in verse 121  
 [إِنَّا عَامِلُونَ ﴿١٢١﴾] <sup>ط</sup>, it is considered a verse-terminal by al-Madanī al-Awwal, al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

مُخْتَلِفِينَ دَانَهُ يَمِينًا

وَمُؤْمِنِينَ لِلْحِجَازِيِّينَ

25

### Translation

The word **المُؤْمِنِينَ** is for al-Hijāzī; whereas the word **مُخْتَلِفِينَ** is for al-Shāmī and al-‘Irāqī.

### Commentary

The author acknowledges that al-Hijāzī considers stopping at the word **المُؤْمِنِينَ** in verse 86 [بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾] as a verse-terminal. However, the remaining *qurrā’*, al-Shāmī and al-‘Irāqī, have not given it any consideration.

Additionally, when stopping at the word the **مُخْتَلِفِينَ** in verse 118 [لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ﴿١١٨﴾] <sup>وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾</sup>, it is considered a verse-terminal by al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, al-Hijāzī, have not given it any consideration.

In conclusion, there were seven instances where the *qurrā’* differed regarding the verse-terminals in the *sūrah*.

## Sūrat al-Ra'd, Ibrāhīm and al-Isrā'

سُوءُ الْحِسَابِ وَالْبَصِيرُ دَبْرًا

جَدِيدِ الثُّورِ طَيْبٌ كَثْرًا

26

### Translation

The words جَدِيدِ and الثُّورِ are for al-Ḥijāzī, al-Shāmī and al-Baṣrī; while the phrases سُوءُ الْحِسَابِ and وَالْبَصِيرُ are for al-Shāmī.

### Commentary

The author begins by discussing the differences found in *Sūrat al-Ra'd* and highlights that al-Ḥijāzī, al-Shāmī, and al-Baṣrī consider stopping at the words جَدِيدِ and الثُّورِ in verse 5 [إِذَا كُنَّا تُرَابًا إنا لَفِي خَلْقٍ جَدِيدٍ<sup>٥</sup>] and verse 16 [أَمْ هَلْ نَسْتَوِي الظُّلُمْتُ وَالثُّورُ<sup>١٦</sup>] as verse-terminals. As for the remaining *qārī'*, al-Kūfī, he has not given them any consideration.

Furthermore, al-Shāmī alone considers stopping at the phrases سُوءُ الْحِسَابِ in verses 18 [أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ<sup>١٨</sup>] and وَالْبَصِيرُ in verse 16 [أَقُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ<sup>١٦</sup>] as verse-terminals, whereas, the remaining *qurrā'*, al-Ḥijāzī and al-'Irāqī have not given them any consideration.

طَلَا دُعَاءٍ، وَثَمُودَ طِيبَ رَعَا

بَابٍ يَبِي دُمٌ، وَإِلَى الثُّورِ مَعَا

27

### Translation

The word بَابٍ is for al-'Irāqī and al-Shāmī; while both occurrences of إِلَى الثُّورِ is for al-Ḥijāzī and al-Shāmī. The word وَثَمُودَ is for al-Ḥijāzī and al-Baṣrī.

### Commentary

The author highlights the final difference found in *Sūrat al-Ra'd*. Consequently, al-'Irāqī and al-Shāmī consider stopping at the word بَابٍ in verse 23 [وَالْمَلِكَةُ يَدْخُلُونَ<sup>٢٣</sup>]

﴿عَلَيْهِمْ مِنْ كُلِّ بَابٍ﴾ as a verse-terminal, while al-Ḥijāzī, has not given it any consideration.

In the following part of the verse, the author proceeds to discuss the differences found in *Sūrah Ibrāhīm*. Thus, al-Ḥijāzī and al-Shāmī consider stopping at both instances of the phrase *إِلَى التُّورِ* in verse 1 [لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ] and verse 5 [أَنْ أُخْرِجَ قَوْمَكَ] [مِنَ الظُّلُمَاتِ إِلَى النُّورِ] as verse-terminals, whereas the remaining *qurrā'*, al-'Irāqī has not given them any consideration.

Furthermore, when stopping at the phrase *وَتَمُودَ* in verse 9 [نَبُؤِ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ] [وَعَادٍ وَثَمُودَ], it is considered a verse-terminal by al-Ḥijāzī and al-Baṣrī. As for the remaining *qurrā'*, al-Shāmī and al-Kūfī, they have not given it any consideration.

جَدِيدٍ اذْمَازَ، وَأُولَى فِي السَّمَاءِ  
غَيْرَ أُنَى، التَّهَارَ لَا اَلْبَصْرِي نَمَا

28

### Translation

The word *جَدِيدٍ* is for al-Madanī al-Awwal, al-Shāmī and al-Kūfī; while the first *فِي السَّمَاءِ* is not for al-Madanī al-Awwal. The word *التَّهَارَ* is not for al-Baṣrī either.

### Commentary

The author asserts that in *Surah Ibrāhīm*, verse 19 [إِنْ يَشَأْ يُدْهِبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ] stopping at the word *جَدِيدٍ* is considered a verse-terminal by al-Madanī al-Awwal, al-Shāmī, and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, and al-Baṣrī have not given it any consideration.

Furthermore, he specifies that when stopping at the first occurrence of the phrase *فِي السَّمَاءِ* in verse 24 [كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ], it is considered a verse-terminal by al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-'Irāqī, whereas the remaining *qārī'*, al-Madanī al-Awwal, has not given it any consideration. His

restriction refers to the recurrence of the phrase **فِي السَّمَاءِ** in verse 38 **وَمَا يَخْفَى عَلَى اللَّهِ مِنْ** [ ٣٨ ] **أَشْيَاءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ** ﴿٣٨﴾, which is considered as being a verse-terminal by all the *qurrā'*.

Regarding the word **التَّهَار** in verse 33 **وَ سَحَّرَ لَكُمْ اللَّيْلَ وَالتَّهَارَ** ﴿٣٣﴾, only al-Baṣrī does not consider it a verse-terminal. As for the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī, and al-Kūfī, they consider it a verse-terminal.

وَالظَّالِمُونَ ذُرَاهِمًا، وَسُجَّدًا  
يَعُدُّهُ الْكُوفِيُّ، فَافْهَمُ تَرْتُشْدًا

29

### Translation

The word **الظَّالِمُونَ** is for al-Shāmī, while the word **سُجَّدًا** is counted for al-Kūfī – understand this, and you will be guided.

### Commentary

The author highlights the final discrepancy among the *qurrā'* concerning the verse-terminal in *Sūrah Ibrāhīm*. Consequently, when stopping at the word **الظَّالِمُونَ** in verse 42 **وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ** ﴿٤٢﴾ it is only considered a verse-terminal by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-‘Irāqī, have not given it any consideration.

In the second distich, he explores a difference found in *Sūrat al-Isrā'*. Thus, when stopping at the word **سُجَّدًا** in verse 107 **إِذَا يُنْقَلُ عَلَيْهِمْ يُخَرُّوْنَ لِلْأَذْقَانِ سُجَّدًا** ﴿١٠٧﴾, only al-Kūfī considers it a verse-terminal, whereas, the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

In conclusion, there were five instances in *Sūrat al-Ra‘d*, six instances in *Sūrah Ibrāhīm* and one instance in *Sūrat al-Isrā'* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

## Sūrat al-Kahf

لِغَيْرِهِ، زَرْعًا ذَنَابًا يُسْرَبَدَا

هُدَى طَوَى يَدٌ، قَلِيلٌ بِنِ، عَدَا

30

### Translation

The word هُدَى is for al-Ḥijāzī and al-‘Irāqī, the word قَلِيلٌ is for al-Madanī al-Akhīr; while he does not consider the word عَدَا. The word زَرْعًا is for al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr.

### Commentary

The author mentions that when stopping at the word هُدَى in verse 13 [إِنَّهُمْ فَتَنِيَّةٌ أَمْنُوا] [إِيرِيهِمْ وَزِدْنَهُمْ هُدَى] is be considered a verse-terminal by al-Ḥijāzī and al-‘Irāqī, whereas al-Shāmī, while the remaining *qārī*, has not given it any consideration.

When stopping at the word قَلِيلٌ in verse 22 [أَقْلَرِيَّ أَعْلَمُ بَعْدَتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ] [فَاعِلٌ ذَلِكَ عَدَا] the latter, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, considered it a verse-terminal. As for the former, al-Madanī al-Akhīr, he has not given it any consideration.

Furthermore, when stopping at the word زَرْعًا in verse 32 [وَحَقَّقْنَهُمَا بِنَحْلِ وَجَعَلْنَا بَيْنَهُمَا] [زَرْعًا] it is considered a verse-terminal by al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr, while the remaining *qurrā*, namely al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

وَأَبْدًا أَبْ جُدَيْفِي، وَسَبَبًا

الْأُولَى كَزُرْعًا، وَسَوَاهَا يُجْتَبَى

### Translation

The word **أَبْدًا** is for al-Madanī al-Awwal, al-Makkī and al-‘Irāqī. The first **سَبَبًا** is similar to the case of the word **زُرْعًا**; while the others are for al-‘Irāqī.

### Commentary

The author asserts that al-Madanī al-Awwal, al-Makkī and al-‘Irāqī consider stopping at the word **أَبْدًا** in verse 35 [قَالَ مَا أَظُنُّ أَنْ تَتَّيِدَ هَذِهِ أَبْدًا ﴿٣٥﴾] as a verse-terminal, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Shāmī, have not given it any consideration.

Furthermore, he limits the discussion to the initial occurrence of the word **سَبَبًا** in verse 84 [وَأَتَيْنَهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾], it is considered a verse-terminal by al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr, whereas the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration. He draws a parallel to the previous hemistich, where the word **زُرْعًا** was deemed a verse-terminal by al-Shāmī, al-‘Irāqī, and al-Madanī al-Akhīr but was not considered as such by al-Madanī al-Awwal and al-Makkī. Furthermore, his restriction to the first occurrence of the word **سَبَبًا** is due to its subsequent appearances in the *sūrah*: in verse 85 [فَأَتْبَعَ سَبَبًا ﴿٨٥﴾], verse 89 [ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾] and verse 92 [ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾]. In all three instances, only al-‘Irāqī considered it a verse-terminal, whereas the remaining *qurrā’*, al-Ḥijāzī and al-Shāmī, have not given it any consideration.

### Translation

The phrase *عِنْدَهَا قَوْمًا* is for al-Baṣrī, al-Shāmī, al-Makkī and al-Madanī al-Awwal; while the word *أَعْمَالًا* is counted by al-Shāmī and al-‘Irāqī.

### Commentary

The author notes that when stopping at the phrase *عِنْدَهَا قَوْمًا* in verse 86 [ *وَوَجَدَهَا تَعْرُبُ* ] ( *فِي عَيْنِ حِمْتَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا* ), it is considered a verse-terminal by al-Baṣrī, al-Makkī, al-Shāmī and al-Madanī al-Awwal, while the remaining *qurrā'*, namely al-Madanī al-Akhīr and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the word *أَعْمَالًا* in verse 103 [ *قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ* ] ( *أَعْمَالًا* ), only al-Shāmī and al-‘Irāqī, considered it a verse-terminal, whereas the remaining *qurrā'*, al-Ḥijāzī, have not given it any consideration.

In conclusion, there were eleven instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.

## Sūrah Maryam

وَقُلْ لَهُ الرَّحْمَنُ مَدًّا كَمْ طَلَا

كِتَابِ إِبْرَاهِيمَ بِدَرْجَمًّا

33

### Translation

The phrase *كِتَابِ إِبْرَاهِيمَ* is for al-Madanī al-Akhīr and al-Makkī; and say that the phrase *وَقُلْ لَهُ الرَّحْمَنُ مَدًّا* is for al-Shāmī, al-Baṣrī and al-Ḥijāzī.

### Commentary

The author highlights that when stopping at the phrase *كِتَابِ إِبْرَاهِيمَ* in verse 41 [ *وَأَذْكُرُ* ] *وَقُلْ لَهُ الرَّحْمَنُ مَدًّا* in verse 75 [ *فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا* ], it is considered as being a verse-terminal by al-Madanī al-Akhīr and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the phrase *وَقُلْ لَهُ الرَّحْمَنُ مَدًّا* in verse 75 [ *فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا* ] al-Ḥijāzī, al-Shāmī, and al-Baṣrī, consider it a verse-terminal, whereas al-Kūfī, has not given it any consideration.

In conclusion, there were two instances where the *qurrā'* differed regarding the verse-terminals in the mentioned *sūrah*.

## Sūrah Ṭāhā, al-Ambiyā' & al-Ḥajj

مِئِّي طَوَى دَهْرٌ، وَلَا تَحْزَنُ دَنَا

مَعَا كَثِيرًا طَاهِرًا مُبَيَّنًا

34

### Translation

Both occurrences of كَثِيرًا are for al-Ḥijāzī, al-Shāmī and al-Kūfī. The word مِئِّي is for al-Ḥijāzī and al-Shāmī; while the phrase وَلَا تَحْزَنُ is only for al-Shāmī.

### Commentary

The author asserts that when stopping at both occurrences of the word كَثِيرًا in *sūrah Ṭāhā*, verse 33 [كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾] and verse 34 [وَأَنْذُرُكَ كَثِيرًا ﴿٣٤﴾], it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Kūfī, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

Similarly, when stopping at the word مِئِّي in verse 39 [وَالْقَيْثُ عَلَيْكَ مَحَبَّةً مِئِّي ﴿٣٩﴾], al-Ḥijāzī and al-Shāmī consider it a verse-terminal, whereas the remaining *qurrā'*, al-'Irāqī, have not given it any consideration.

Furthermore, when stopping at the phrase وَلَا تَحْزَنُ in verse 40 [كَيْ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنُ ﴿٤٠﴾], it is only considered a verse-terminal by al-Shāmī, while the remaining *qurrā'*, namely al-Ḥijāzī and al-'Irāqī, have not given it any consideration.

مُوسَى دَوَاءً، وَفُتُونًا كُمَّلًا

مَدِينِ إِسْرَائِيلَ أَوْحَيْنَا إِلَى

35

### Translation

The words مَدِينِ and إِسْرَائِيلَ as well as the phrase إِلَى مُوسَى are for al-Shāmī; whereas the word فُتُونًا is for both al-Shāmī and al-Baṣrī.

## Commentary

The author highlights that when stopping at the following two words مَدِين in verse 40 [إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ] and [فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدِينٍ] and the phrase [وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى] in verse 77, they are considered verse-terminals exclusively by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-'Irāqī, have not given it any consideration.

Furthermore, when stopping at the word فُتُونًا in verse 40 [فَنَجِّنِكَ مِنَ الْعَمِّ وَفَتْنِكَ فُتُونًا], it is considered a verse-terminal by al-Shāmī and al-Baṣrī, whereas the remaining *qurrā'*, namely al-Ḥijāzī and al-Kūfī, have not given it any consideration.

وَقُلْ لِنَفْسِي مَا جِدًّا، عَشِيَهُمْ      فِي الثَّانِ مَعَ ضَلُّوا لِكُوفِيٍّ عِلْمٌ

36

## Translation

And say: the word لِنَفْسِي is for al-Shāmī and al-Kūfī. The second عَشِيَهُمْ as well as the word ضَلُّوا is known for al-Kūfī.

## Commentary

The author mentions that when stopping at the word لِنَفْسِي in verse 41 [وَاصْطَلَعْتَكَ] [وَالنَّفْسِي] (النَّفْسِي), it is considered a verse-terminal by al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

Furthermore, he specifically mentions that when stopping at the second appearance of the word عَشِيَهُمْ in verse 78 [فَأَنْتَبَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيَهُمْ مِنَ اللَّيْلِ مَا عَشِيَهُمْ] (عَشِيَهُمْ), only al-Kūfī considered a verse-terminal. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration. His emphasis on the second occurrence of the word عَشِيَهُمْ is in reference to the word عَشِيَهُمْ appearing twice in the verse.

Similarly, when stopping at the word صَلُّوا in verse 92 [ قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ] (٩٢), it is will only considered a verse-terminal by al-Kūfī, whereas the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

وَأَسِيفًا إِلَهُ مُوسَى جُذْأَرَى      وَحَسَنًا إِلَيْهِمْ قَوْلًا بَرَا

37

### Translation

Both *أَسِيفًا* and *إِلَهُ مُوسَى* are for al-Makkī and al-Madanī al-Awwal; while both *حَسَنًا* and *قَوْلًا* are for al-Madanī al-Akhīr.

### Commentary

The author asserts that when stopping at both the word *أَسِيفًا* in verse 86 [ فَرَجَعَ مُوسَى إِلَى ] *فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ۖ فَانْسَى* [ ٨٨ ] and the phrase *إِلَهُ مُوسَى* in verse 88 [ قَوْمِهِ غَضَبَانَ ۖ أَسِيفًا ] (٨٨), they are considered verse-terminals by al-Makkī and al-Madanī al-Awwal. However, the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, he highlights that when stopping at both the word *حَسَنًا* in verse 86 [ أَلَمْ ] *أَفَلَا يَرُونَ ۚ أَلَا يَرْجِعُ إِلَيْهِمْ* [ ٨٩ ] and the phrase *إِلَيْهِمْ قَوْلًا* in verse 89 [ بَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ] (٨٩), they are considered verse-terminals by al-Madanī al-Akhīr, while the remaining *qurrā'*, namely al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

### Translation

The phrase أَلْفَى السَّامِرِيُّ is not for al-Madanī al-Akhīr. The word فَنَسِي is for al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī; whereas the word صَفَصَفَا is for al-Shāmī and al-‘Irāqī.

### Commentary

The author mentions that when stopping at the phrase أَلْفَى السَّامِرِيُّ in verse 87 [فَقَدَفْنَهَا] أَفَكَذَلِكَ أَلْفَى السَّامِرِيُّ ٥٤, it is not considered a verse-terminal by al-Madanī al-Akhīr. As for the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, they considered it as being a verse-terminal.

Furthermore, when stopping at the word فَنَسِي in verse 88 [فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ٥] أَفَنَسَى ٥٤, al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī, consider it a verse-terminal, whereas the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

Similarly, when stopping at the word صَفَصَفَا in verse 106 [فَيَذَرُهَا قَاعًا صَفْصَفًا ٥٥] أَفَصَفَصَا ٥٥, it is considered a verse-terminal by al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, namely al-Ḥijāzī, have not given it any consideration.

**Translation**

The phrase **مِنِّي هُدَىٰ** and the word **دُنْيَا** are for al-Shāmī, al-Baṣrī and al-Ḥijāzī; while the words **يَضْرُكُمُ حَمِيمٌ** and **الْجُلُودُ** are for al-Kūfī.

**Commentary**

In the first distich, the author focuses on the final differences found in *Sūrah Ṭāhā*. Consequently, when stopping at the phrase **مِنِّي هُدَىٰ** in verse 123 [فَأَمَّا يَا تَبِئَتِكُمْ مِّنِّي هُدَىٰ ۗ] and the word **دُنْيَا** in verse 131 [أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا ۗ], they are considered verse-terminals by al-Shāmī, al-Baṣrī and al-Ḥijāzī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

However, when stopping at the word **يَضْرُكُمُ** in *Sūrat al-Anbiyā'*, verse 66 [مَا لَا يَنْفَعُكُمْ] **يَضْرُكُمُ** in *Sūrat al-Ḥajj*, verse 19 [يُصَبُّ مِنْ فَوْقِ] **يَضْرُكُمُ** and **الْجُلُودُ** in *Sūrat al-Ḥajj*, verse 19 [وَلَا يَضْرُكُمُ] and verse 20 [رُءُوسِهِمُ الْحَمِيمُ] **يَضْرُكُمُ** and **الْجُلُودُ**, they are only considered verse-terminals by al-Kūfī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

**Translation**

The word **تَمُودُ** is for al-Ḥijāzī and al-ʿIrāqī. The word **لُوطٌ** is for al-Kūfī and al-Ḥijāzī; whereas the word **الْمُسْلِمِينَ** is only for al-Makkī. So follow that which they followed.

**Commentary**

In the afore-mentioned hemistich, the author addresses the remaining differences found in *Sūrat al-Ḥajj*. Hence, al-Ḥijāzī and al-ʿIrāqī consider it a verse-terminal when

stopping at the word **نَمُودٌ** in verse 42 [فَقَدْ كَذَبْتَ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَنَمُودٌ ﴿٤٢﴾], whereas the remaining *qārī*’, al-Shāmī, has not given it any consideration.

Similarly, when stopping at the word **لُوطٍ** in verse 43 [وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ ﴿٤٣﴾], it is considered a verse-terminal by al-Kūfī and al-Hijāzī, while the remaining *qurrā*’, namely al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word **الْمُسْلِمِينَ** in verse 78 [هُوَ سَمُّكُمْ الْمُسْلِمِينَ ﴿٧٨﴾] only al-Makkī considered it a verse-terminal. As for the remaining *qurrā*’, al-Madanī al-Awwal, al-Shāmī and al-‘Irāqī, they have not given it any consideration.<sup>72</sup>

In conclusion, there were twenty instances in *Sūrah Ṭāhā*, one instance in *Sūrat al-Anbiyā*’, and five instances in *Sūrat al-Ḥajj* where the *qurrā*’ differed regarding the verse-terminals in these *suwar*.

<sup>72</sup> While al-Sharqāwī doesn’t transmit any *khulf* for al-Makkī; al-Shāṭibī does transmit the concept of *khulf* for the verse-count of al-Makkī in his poem *Nāṭhimah al-Zuhr*.

– وَمَلِكٌ لَهُ سَمَاءُ الْمُسْلِمِينَ عَنْ – خِلَافٍ فَسَبْعٌ كَالثُّرَيَّا لَهُ تَسْرِي –

*al-Qawl al-Wajīz*: pg. 214.

In addition, al-Ja’barī, al-Qāḍī, and Ḥāb Fikrī convey the notion of *khulf* for al-Makkī in their respective works, as referenced in *Ḥusn al-Madaḥ*: pg. 92. *Farā’id al-Ḥisān*: pg. 48. However, al-Dānī does not *transmit* any mention of *khulf*. *Al-Bayān*: pg. 190. Similarly, Aḥmad al-Mutawallī does not transmit the concept of *khulf* in his poem:

– لُوطٍ حِجَارِيٌّ مَعَ الْكُوْفِيِّ – وَالْمُسْلِمِينَ عَدَدٌ لِلْمَكِّيِّ –

*Urjūzah fi ‘Ilm al-Fawāsiḥ*: pg. 8.

يَذْهَبُ بِالْأَبْصَارِ زُرُّ مَوْلِي

هَارُونَ غَيْرُ الْكُوفِ، وَالْأَصَالِ

### Translation

The word هَارُونَ is not for al-Kūfī, while الْأَصَالِ and يَذْهَبُ بِالْأَبْصَارِ is for al-Baṣrī; al-Shāmī and al-Kūfī.

### Commentary

In the first distich, the author discusses a difference found in *Sūrat al-Mu'minūn*. Thus, when stopping at the word هَارُونَ in verse 45 [ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ لَدُنَّا] it is only considered a verse-terminal by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse-terminal.

In the second distich, he highlights the differences found in *Sūrat al-Nūr*. Consequently, when stopping at the word وَالْأَصَالِ in verse 36 [يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ] and the phrase يَذْهَبُ بِالْأَبْصَارِ in verse 43 [يَكَادُ سَنَآ بَرَقَهُ يَذْهَبُ بِالْأَبْصَارِ], al-Baṣrī, al-Shāmī and al-Kūfī, considered it a verse-terminal, whereas the remaining *qurrā'*, namely al-Ḥijāzī, have not given it any consideration.

In conclusion, there was one instance in *Sūrat al-Mu'minūn* and two instances in *Sūrat al-Nūr* where the *qurrā'* differed regarding the verse-terminals in these two *suwar*.

## Sūrat al-Shu'arā' until Sūrah al-Rūm

ثَالِثُ تَعْبُدُونَ طَهْرٌ مُجْتَلَى

لَسَوْفَ تَعْلَمُونَ طَيْبٌ كَمَلًا

42

### Translation

The phrase لَسَوْفَ تَعْلَمُونَ is for al-Ḥijāzī, al-Shāmī and al-Baṣrī; while the third تَعْبُدُونَ is for al-Ḥijāzī, al-Shāmī and al-Kūfī.

### Commentary

The author notes that in *Sūrat al-Shu'arā'*, verse 49 [فَلَسَوْفَ تَعْلَمُونَ<sup>٤٩</sup>], when stopping at the phrase لَسَوْفَ تَعْلَمُونَ, al-Ḥijāzī, al-Shāmī and al-Baṣrī considered it a verse-terminal, whereas the remaining *qārī'*, al-Kūfī, has not given it any consideration.

In the second distich, the author limits the discussion to the third occurrence of the word تَعْبُدُونَ, which comes in verse 92 [أَيْنَمَا كُنْتُمْ تَعْبُدُونَ<sup>٩٢</sup>]. It is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Kūfī, whereas the remaining *qārī'*, namely al-Baṣrī, has not given it any consideration. His focus on the third appearance of the word تَعْبُدُونَ is due to its occurrence twice before it in the *sūrah*.

### Translation

The phrase *بِهِ الشَّيَاطِينُ* is for al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī. The phrase *بَأْسٍ شَدِيدٍ* is only for al-Hijāzī; while the word *قَوَارِيرَ* together with ...

### Translation

... the word *يَسْقُونَ* are not for al-Kūfī. The word *السَّبِيلَ* is for al-Hijāzī. And say: the phrase *لَهُ الدِّينَ*, as well as its occurrence in *Sūrah Luqmān*, is for al-Shāmī and al-Baṣrī.

### Commentary

In the first half of distich 43, the author addresses the final difference found in *Sūrat al-Shu‘arā’*. Consequently, when stopping at the phrase *بِهِ الشَّيَاطِينُ* in verse 210 [ وَمَا [ اتَنَزَّلَتْ بِهِ الشَّيَاطِينُ ] (210)], it is considered a verse-terminal by al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

In the second distich, he examines the differences in *Sūrat al-Naml*. Therefore, when stopping at the phrase *بَأْسٍ شَدِيدٍ* in verse 33 [ أُولُوا قُوَّةً وَ أُولُوا بِأْسٍ شَدِيدٍ ] (33)], al-Hijāzī considers it a verse-terminal, whereas al-Shāmī and al-‘Irāqī, have not given it any consideration.

Furthermore, in *Sūrat al-Naml*, when stopping at the word *قَوَارِيرَ*, verse 44 [ قَالَ إِنَّهُ صَرْحٌ [ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ [ يَسْقُونَ ] (44)], it is considered a verse-terminal by al-Hijāzī, al-Shāmī and al-Baṣrī. As for the remaining *qārī’*, al-Kūfī, he has not given it any consideration.

In the first half of the second distich, he discusses the differences in *Sūrat al-ʿAnkabūt*. Hence, when stopping at the word السَّبِيل in verse 29 [ اِيَّاكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقَاطِعُونَ ] [السَّبِيلَ], al-Ḥijāzī considers it a verse-terminal, whereas the remaining *qurrāʾ*, namely al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Similarly, when stopping at the phrase لَهُ الدِّينَ that appears in both *Sūrat al-ʿAnkabūt*, verse 65 [ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ]<sup>٥</sup> as well as in *Sūrah Luqmān*, verse 32 [ كَالظَّلِيلِ دَعُوا اللَّهَ ] [مُخْلِصِينَ لَهُ الدِّينَ]<sup>٥</sup>, they are both considered as verse-terminals by al-Shāmī and al-Baṣrī. As for the remaining *qurrāʾ*, al-Ḥijāzī and al-Kūfī, have not given it any consideration.

In conclusion, there were instances in *Sūrat al-Shuʿarāʾ*, two instances in *Sūrat al-Naml*, one instance in *Sūrat al-Qaṣaṣ*, two instances in *Sūrat al-ʿAnkabūt* and one instance in *Sūrah Luqmān* where the *qurrāʾ* differed regarding the verse-terminals in these mentioned *suwar*.

كُفَّاءٌ، وَثَانِي الْمُجْرِمُونَ أَعْمَلًا

وَالرُّومُ أَبُ يَادِنٌ، سِنِينَ فِي جَلَا

### Translation

The word **الرُّومُ** is for al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī. The word **سِنِينَ** is for al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī; whereas the second **الْمُجْرِمُونَ** is for al-Madanī al-Awwal.

### Commentary

The author notes that when stopping at the word **الرُّومُ** in verse 2 [عُلِمَتِ الرُّومُ ﴿٢﴾], it is considered a verse-terminal by al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

Similarly, when stopping at the word **سِنِينَ**, in verse 4 [فِي يَضَعِ سِنِينَ ﴿٤﴾], al-Madanī al-Akhīr, al-Makkī, al-Shāmī, and al-Baṣrī consider it a verse-terminal. As for the remaining *qurrā’*, al-Madanī al-Awwal and al-Kūfī, they have not given it any consideration.

Furthermore, he specifically mentions that when stopping at the second appearance of the word **الْمُجْرِمُونَ** in verse 55 [وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ﴿٥٥﴾], it is exclusively considered a verse-terminal by al-Madanī al-Awwal, while the remaining *qurrā’*, namely al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-‘Irāqī, have not given it any consideration. This restriction is based on the word **الْمُجْرِمُونَ** appearing prior to it in verse 12 [وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾], which is universally considered a verse-terminal by all the *qurrā’*.

In conclusion, there were three instances where the *qurrā'* differed regarding the verse-terminals in the *sūrah*.<sup>73</sup>

## Sūrat al-Sajdah until Sūrat al-Zumar

فِي فَاطِرٍ شَدِيدٍ الْأُولَى كَمُلْ

خَلْقٍ جَدِيدٍ طُلْ دَوَى، شِمَالٍ دَلْ

46

### Translation

The phrase خَلْقٍ جَدِيدٍ will be for al-Ḥijāzī, al-Makkī and al-Shāmī, the word شِمَالٍ will only be for al-Shāmī; while the first شَدِيدٌ in *Fāṭir* will be for al-Shāmī and al-Baṣrī.

### Commentary

In the afore-mentioned hemistich, the author examines three differences in verse-terminals found in three distinct *suwar*. The first difference pertains to stopping at the phrase خَلْقٍ جَدِيدٍ in *Sūrat al-Sajdah*, verse 10 [ءِذَا ضَلَلْنَا فِي الْأَرْضِ ءِإِنَّا لَفَى خَلْقٍ جَدِيدٍ<sup>ط</sup>]. Here, al-Ḥijāzī and al-Shāmī consider it a verse-terminal, while al-‘Irāqī does not give it any consideration.

The second difference arises when stopping at the word شِمَالٍ in *Sūrah Saba'*, verse 15 [جَتَّتِنِ عَنْ يَمِينٍ وَ شِمَالٍ<sup>ط</sup>]. Only al-Shāmī considers it a verse-terminal, while the remaining *qurrā'*, al-Ḥijāzī and al-‘Irāqī do not give it any consideration.

The third difference emerges when stopping at the first occurrence of the word شَدِيدٌ in *Sūrah Fāṭir*, verse 7 [الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ<sup>ط</sup>]. It is considered a verse-terminal by al-Shāmī and al-Baṣrī, whereas the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have not

<sup>73</sup> Some scholars are of the opinion that the when stopping at the word سَيَعْلَبُونَ in verse 3 – وَ هُمْ مِنْ بَعْدِ عَلَيْهِمْ – سَيَعْلَبُونَ – it is only considered a verse-terminal for al-Makkī, thus excluding the remaining *qurrā'*. However, the prevailing and widely accepted viewpoint is that all the *qurrā'* consider it as a verse-ending. Therefore, the author excluded it in the poem to accommodate this consensus.

given it any consideration. The author's restriction to mentioning the first appearance of the word **جَدِيدٌ** is based on its reappearance in verse 10 [ **وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ** [ **عَذَابٌ شَدِيدٌ** <sup>ط</sup> ], which is not considered as being a verse-terminal by any of the *qurrā'*.

جَدِيدِ الْبَصِيرِ وَالتُّورِ **طَرَا** مَوْلَى، وَفِي الْقُبُورِ **طَمْرَهُ يَرَى**

47

### Translation

The words **جَدِيدِ**, **الْبَصِيرِ** and **التُّورِ** are for al-Ḥijāzī, al-Shāmī and al-Kūfī; while the word **الْقُبُورِ** is for al-Ḥijāzī and al-ʿIrāqī.

### Commentary

The author asserts that in *Sūrah Fāṭir*, certain words serve as verse-terminals. Specifically, when stopping at the word **جَدِيدِ** in verse 16 [ **إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ** [ **وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ** <sup>ص</sup> ]], the word **الْبَصِيرِ** in verse 19 [ **وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ** <sup>ص</sup> ]], and the word **التُّورِ** in verse 20 [ **وَلَا الظُّلُمْتُ وَلَا النُّورُ** <sup>ط</sup> ]], they are all considered verse-terminals by al-Ḥijāzī, al-Shāmī and al-Kūfī, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

Furthermore, when stopping at the word **الْقُبُورِ** in verse 22 [ **وَمَا أَنْتَ بِمُسْمِعٍ مَنَ فِي الْقُبُورِ** [ **بَرَاءٌ، وَكَانُوا يَعْبُدُونَ** **مِنْ** **طَلَبٌ** ]], al-Ḥijāzī and al-ʿIrāqī consider it a verse-terminal, whereas the remaining *qārī'*, al-Shāmī, has not given it any consideration.

وَأَنْ تَرْوَلَا **زَنَ، وَتَبْدِيلًا كَسَبَ** **بَرَاءٌ، وَكَانُوا يَعْبُدُونَ** **مِنْ** **طَلَبٌ**

48

### Translation

The phrase **أَنْ تَرْوَلَا** is only for al-Baṣrī; the word **تَبْدِيلًا** is for al-Shāmī, al-Baṣrī and al-Madanī al-Akhīr; and the phrase **كَانُوا يَعْبُدُونَ** is for al-Shāmī, al-Kūfī and al-Ḥijāzī.

## Commentary

In the first distich, the author examines the final two differences found in *Sūrah Fāṭir*. Consequently, when stopping at the phrase **إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَ [ أَنْ تَرُؤُلَا** in verse 41 [ **الْأَرْضِ أَنْ تَرُؤُلَا** <sup>٤١</sup>, it is only considered a verse-terminal by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

Likewise, when stopping at the word **فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا** <sup>٤٢</sup> in verse 43 [ **تَبْدِيلًا**, al-Shāmī, al-Baṣrī, and al-Madanī al-Akhīr consider it a verse-terminal. As for the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Makkī and al-Kūfī, they have not given it any consideration.

In the second distich, the author begins to discuss the variations present in *Sūrat al-Ṣāffāt*. Hence, when stopping at the phrase **أَحْشُرُوا الَّذِينَ ظَلَمُوا وَ [ كَانُوا يَعْبُدُونَ** in verse 22 [ **أَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ** <sup>٢٢</sup>, it is considered a verse-terminal by al-Shāmī, al-Kūfī and al-Ḥijāzī, whereas the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

ثَانِي يُقُولُونَ سِوَى يَزِيدِهِمْ      ذِي الذِّكْرِ هَبْ، غَوَاصِ الْآبِصْرِ تَمَّ

49

## Translation

The second **يُقُولُونَ** is for all except Abū Ja'far. The phrase **ذِي الذِّكْرِ** is for al-Kūfī; whereas the word **غَوَاصِ** is completed by all except al-Baṣrī.

## Commentary

In the first distich, the author examines the final difference found in *Sūrat al-Ṣāffāt*. Therefore, when stopping at the second appearance of the word **يُقُولُونَ** in verse 167 [ **وَ [ كَانُوا لَيَقُولُونَ** <sup>١٦٧</sup>, al-Madanī al-Akhīr (Shaybah ibn Niṣāḥ), al-Makkī, al-Shāmī, and al-'Irāqī consider it a verse-terminal, while the remaining *qārī'*, Abū Ja'far, has not given it any consideration. He specifically mentions the second occurrence of the

word **لَيَقُولُونَ** in reference to its prior appearance in verse 151 [ **لَا إِلَهَ إِلَّا أَنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ** ] (١٥١), which all the *qurrā'* consider a verse-terminal.

In the second distich, he discusses the differences in *Sūrah Ṣād*. Hence, when stopping at the phrase **ذِي الذِّكْرِ** in verse 1 [ **أَصْرَ وَالْقُرْآنِ ذِي الذِّكْرِ** ] (١), it is only be considered a verse-terminal by al-Kūfi, whereas the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word **عَوَاصٍ** in verse 37 [ **وَالشَّيْطِينِ كُلِّ بَنَاءٍ وَوَعَوَاصٍ** ] (٣٧) it is not be considered a verse-terminal by al-Baṣrī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfi, they have given it consideration.

أَقُولُ هَابَ زُهْدَهُ الْخُلْفُ قُرِي      فَاغْدُ لِأَيُّوبَ وَدَعِ لِلْجَحْدَرِي

50

### Translation

The word **أَقُولُ** will be for al-Kūfi and al-Baṣrī with a difference in opinion; count it for Ayyūb while discarding it for al-Jahḍarī.

### Commentary

The author acknowledges that stopping at the word **أَقُولُ** in verse 84 [ **قَالَ فَالْحَقُّ وَالْحَقُّ** ] (٨٤) is considered a verse-terminal by al-Kūfi, and by al-Baṣrī with *khulf*, indicating a difference of opinion among the scholars of Baṣrah. While Ayyūb ibn al-Mutawakkil and Ya'qūb al-Ḥaḍramī recognise it as a verse-terminal, 'Āṣim al-Jahḍarī does not give it any consideration.<sup>74</sup>

<sup>74</sup> al-Dānī reports that Ayyūb regarded it as a matter of verse-terminal, while 'Āṣim 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-Shāṭibī and 'Abd al-Rāziq 'Alī identify Ayyūb and Ya'qūb as individuals who have given it consideration. This reference can be found in *Nāṭhimah al-Zuhr*: 274 and *Murshid al-Khullān*: 146. al-Ja'barī lists Ayyūb as someone who has considered it, as

In conclusion, there was one instance in *Sūrat al-Sajdah*, one instance in *Sūrah Saba*, seven instances in *Sūrah Fāṭir*, two instances in *Sūrat al-Ṣāffāt* and three instances in *Sūrah Ṣād* where the *qurrā*' differed regarding the verse-terminals in these *suwar*.

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mentioned in *Ḥusn al-Madad*: 114. Moreover, al-Qādī transmits the notion of *khulf* for al-Baṣrī in *Farā'id al-Ḥisān*: 55. However, there is no mention of *khulf* in relation to it in *al-Mutawallī's* poem, *Urjūzah*: 10.

ثَانِي لَهٗ الدِّينَ هِدَايَةً دَوَا

يَخْتَلِفُونَ أَوْلَا كَبْرًا طَوَى

### Translation

The first *يَخْتَلِفُونَ* is for al-Shāmī, al-Baṣrī and al-Ḥijāzī; while the second *لَهُ الدِّينَ* is for al-Kūfī and al-Shāmī.

### Commentary

In the afore-mentioned hemistich, the author alludes to two restrictions. The first pertains to the cessation when stopping at the first appearance of the word *يَخْتَلِفُونَ* in verse 3 [إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ] 3, which is considered a verse-terminal by al-Shāmī, al-Baṣrī and al-Ḥijāzī. As for the remaining *qārī*’, al-Kūfī, he has not given it any consideration. The author’s applies to the reappearance word *يَخْتَلِفُونَ* verse 46 [أَنْتَ ۚ ۖ] 46 [تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ۗ] 46, which is unanimously considered a verse-terminal by all the *qurrā*’.

The second restriction alluded to in the afore-mentioned hemistich is associated with stopping at the second appearance of the phrase *لَهُ الدِّينَ*, which is in verse 11 [قُلْ إِنَّ ۚ ۖ] 11 [أَمَرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ] 11. It is considered a verse-terminal by al-Kūfī and al-Shāmī, whereas the remaining *qurrā*’, al-Ḥijāzī and al-Baṣrī, have not given it any consideration. The author’s restriction applies to the occurrence of the word *لَهُ الدِّينَ* in verse 2 – [فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ] 2 – [فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ] 2, which is universally considered a verse-terminal by all the *qurrā*’.

وَسَوْفَ تَعْلَمُونَ دِينِي ثَانِ هَادٍ

كُوفِي، وَيُؤْمِنُ بِرَدْمٍ بَشَرٌ عِبَادٌ

### Translation

The words *وَسَوْفَ تَعْلَمُونَ* and *دِينِي* and the second *هَادٍ* is only for al-Kūfi; while *بَشَرٌ عِبَادٍ* is for al-‘Irāqī, al-Madanī al-Akhīr and al-Shāmī.

### Commentary

In the first distich, the author examines three distinctions that are exclusively acknowledged as verse-terminals by al-Kūfi. Consequently, when stopping at the phrase *سَوْفَ تَعْلَمُونَ* in verse 39 [فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾], the word *دِينِي* in verse 14 [قُلِ اللَّهُ أَعْبُدُ ﴿١٤﴾], and when stopping at the second appearance of the word *هَادٍ*, in verse 36 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾], they are exclusively considered as verse-terminals by al-Kūfi, while the remaining *qurrā’*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. His concerning the second appearance of the word *هَادٍ* pertains to its prior occurrence in verse 23 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾] which is unanimously considered a verse-terminal by all the *qurrā’*.

Similarly, when stopping at the phrase *بَشَرٌ عِبَادٍ* in verse 17 [فَبَشَرٌ عِبَادٍ ﴿١٧﴾], it is considered a verse-terminal by al-Kūfi, al-Baṣrī, al-Madanī al-Akhīr and al-Shāmī, while the remaining *qurrā’*, namely al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

الْأَنْهَارُ إِذْ جَادَ، وَفِي التَّلَاقِ طِفْ

يَنْمُو، وَبَارِزُونَ لِلشَّامِيِّ وَصَفْ

### Translation

The word *الْأَنْهَارُ* is for al-Madanī al-Awwal and al-Makkī. The word *التَّلَاقِ* is for al-Hijāzī and al-‘Irāqī; whereas the word *بَارِزُونَ* is only for al-Shāmī.

## Commentary

In the first hemistich, the author addresses the final difference presented in *Sūrat al-Zumar*. Consequently, when stopping at the word **الْأَنْهَارُ** in verse 20 [ **تَجْرِي مِنْ تَحْتِهَا** ] [ **الْأَنْهَارُ** ], al-Madanī al-Awwal and al-Makkī considered it a verse-terminal. As for the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-'Irāqī, they have not given it any consideration.

In the second distich, the author begins the discussion on differences found in *Sūrah Ghāfir*, also known as *Sūrat al-Mu'min*. Accordingly, when stopping at the word **التَّلَاقِ** in verse 15 [ **عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ** ] [ **التَّلَاقِ** ], it is considered a verse-terminal by al-Hijāzī and al-'Irāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration.

Likewise, when stopping at the word **بَارِزُونَ** in verse 16 [ **يَوْمَ هُمْ بَارِزُونَ** ], it is exclusively considered a verse-terminal by al-Shāmī, whereas the remaining *qurrā'*, namely al-Hijāzī and al-'Irāqī, have not given it any consideration.

وَكَاظِمِينَ كَمْ طَوَى ، الْكِتَابَ مِرْزُ  
إِكْمَالَ جُودٍ ، وَالْبَصِيرُ دُمَ بَرَزُ

54

## Translation

The word **كَاطِمِينَ** is for al-Shāmī, al-Baṣrī and al-Hijāzī; the word **الْكِتَابَ** is for al-Shāmī, al-Kūfī, al-Madanī al-Awwal and al-Makkī; while the word **وَالْبَصِيرُ** is for al-Shāmī and al-Madanī al-Akhīr.

## Commentary

The author highlights that when stopping at the word **كَاطِمِينَ** in verse 18 [ **إِذْ الْقُلُوبُ لَدَى** ] [ **كَاطِمِينَ** ], it is considered a verse-terminal by al-Shāmī, al-Baṣrī and al-Hijāzī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

Similarly, when stopping at the word **الْكِتَابَ** in verse 53 [ **أَوْ أَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ** ], al-Shāmī, al-Kūfī, al-Madanī al-Awwal and al-Makkī considered it a verse-terminal. As for while remaining *qurrā'*, al-Madanī al-Akhīr and al-Baṣrī, they have not given it any consideration.

Furthermore, when stopping at the word **وَالْبَصِيرُ** in verse 58 [ **وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ** ] it is considered a verse-terminal by al-Shāmī and al-Madanī al-Akhīr, whereas the remaining *qurrā'*, namely al-Madanī al-Awwal, al-Makkī and al-'Irāqī, have not given it any consideration.

وَيُسْحَبُونَ **بِنِ** مَدَا، الْحَمِيمِ **جَل**      **آبَ** وَكُنْتُمْ تُشْرِكُونَ **مُكْتَمِل**

55

### Translation

The word **يُسْحَبُونَ** is for al-Madanī al-Akhīr, al-Shāmī and al-Kūfī. The word **الْحَمِيمِ** is for al-Makkī and al-Madanī al-Awwal; whereas the phrase **كُنْتُمْ تُشْرِكُونَ** is for al-Shāmī and al-Kūfī.

### Commentary

The author acknowledges that when stopping at the word **يُسْحَبُونَ** in verse 71 [ **فِي** ] **أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ**, it is considered a verse-terminal by al-Madanī al-Akhīr, al-Shāmī and al-Kūfī, while the remaining *qurrā'*, namely al-Madanī al-Awwal, al-Makkī and al-Baṣrī, have not given it any consideration.

Similarly, when stopping at the word **الْحَمِيمِ** in verse 72 [ **فِي الْحَمِيمِ** ], it is exclusively considered a verse-terminal by al-Makkī and al-Madanī al-Awwal. As for the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-'Irāqī, they have not given it any consideration.

Furthermore, stopping at the phrase *كُنْتُمْ تُشْرِكُونَ* in verse 73 [ *ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ* ] is considered a verse-terminal by al-Shāmī and al-Kūfī, whereas the remaining *qurrā'*, al-Hijāzī and al-Baṣrī, have not given it any consideration.

In conclusion, there were seven instances in *Sūrat al-Zumar* and eight instances in *Sūrah Ghāfir* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

أَعْلَامَ هَلْ، وَهُوَ مَهِينٌ زُرَّ طَلَلْ

قُلْ وَتَمُودَ طَابَ هَدْيُهُ، وَكَأَلْ

### Translation

Say: that the word وَتَمُودَ is for al-Ḥijāzī and al-Kūfī; the word كَالْأَعْلَامِ is only for al-Kūfī; while the phrase هُوَ مَهِينٌ is for al-Baṣrī and al-Ḥijāzī.

### Commentary

In the mentioned hemistich, the author explores three verse-terminals found in three distinct *suwar*. Firstly, in *Sūrah Fuṣṣilat*, also known as *Ḥā Mīm Sajdah*, verse 13 [أَنْذَرْتُكُمْ طَبِيعَةً مِثْلَ طَبِيعَةِ عَادٍ وَتَمُودَ ﴿١٣﴾], stopping at the word وَتَمُودَ is considered a verse-terminal by al-Ḥijāzī and al-Kūfī. As for the remaining *qurrā'*, al-Shāmī and al-Baṣrī, they have not given it any consideration.

The second difference arises when stopping on the word كَالْأَعْلَامِ in *Sūrat al-Shūrā*, verse 32 [وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾]. It is only considered a verse-terminal by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

The third difference is when stopping at the phrase هُوَ مَهِينٌ in *Sūrat al-Zukhruf*, verse 52 [أَمْرًا أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ ﴿٥٢﴾], al-Baṣrī and al-Ḥijāzī considered it a verse-terminal, whereas the remaining *qurrā'*, al-Shāmī and al-Kūfī, have not given it any consideration.

In conclusion, there was one instance in *Sūrah Fuṣṣilat*, one instance in *Sūrat al-Shūrā* and one instance in *Sūrat al-Zukhruf* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

## Sūrat al-Dukhān

وَلَيَقُولُونَ هَوَىٰ الرِّقُومِ يَمِّ إِذِ دُنِّ، وَفِي الْبُطُونِ بِنِ جُودًا يَوْمٌ

57

### Translation

The word *لَيَقُولُونَ* is only for al-Kūfī. The word *الرِّقُومِ* is for al-‘Irāqī, al-Madanī al-Awwal and al-Shāmī; whereas the phrase *فِي الْبُطُونِ* is for al-Madanī al-Akhīr, al-Makkī and al-‘Irāqī.

### Commentary

The author asserts that stopping at the word *لَيَقُولُونَ* in verse 34 [إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾] is exclusively considered a verse-terminal by al-Kūfī. As for the remaining *qurrā’*, al-Hijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

Likewise, when stopping at the word *الرِّقُومِ* in verse 43 [إِنَّ شَجَرَتِ الرِّقُومِ ﴿٤٣﴾], al-‘Irāqī, al-Madanī al-Awwal, and al-Shāmī consider it a verse-terminal, whereas the remaining *qurrā’*, namely al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

Furthermore, when stopping at the phrase *فِي الْبُطُونِ* in verse 45 [يَعْلَىٰ فِي الْبُطُونِ ﴿٤٥﴾], it is considered a verse-terminal by al-Madanī al-Akhīr, al-Makkī and al-‘Irāqī, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Shāmī, have not given it any consideration.

In conclusion, there were three instances where the *qurrā’* differed regarding the verse-terminals in the mentioned *sūrah*.

## Sūrat al-Qitāl and al-Ṭūr

وَالظُّورِ دِنٌ يَتْلُو، وَدَعَا مُعْتَبِرٌ

أَوْزَارَهَا كَمِ طَبِّ، وَشَارِيَيْنَ زُرُّ

58

### Translation

The word *أَوْزَارَهَا* is for al-Shāmī, al-Baṣrī and al-Ḥijāzī; the word *شَارِيَيْنَ* is for al-Baṣrī; the word *وَالظُّورِ* is for al-Shāmī and al-‘Irāqī; and the word *دَعَا* is for al-Shāmī and al-Kūfī.

### Commentary

In the first distich, the author examines the differences found in *Sūrat al-Qitāl*, also known as *Sūrah Muḥammad*. Consequently, when stopping at the word *أَوْزَارَهَا* in verse 4 [حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ٤], it is considered a verse-terminal by al-Shāmī, al-Baṣrī and al-Ḥijāzī, while the remaining *qārī*, namely al-Kūfī, has not given it any consideration.

Similarly, when stopping at the word *شَارِيَيْنَ* in verse 15 [وَ أَنهْرٍ مِّنْ حَمْرٍ لَّدَّةٍ لِلشَّرِيَيْنَ ١٥] it is exclusively considered a verse-terminal by al-Baṣrī. As for the remaining *qurrā*, al-Ḥijāzī, al-Shāmī and al-Kūfī, they have not given it any consideration.

In the second distich, the author begins discussing the differences observed in *Sūrat al-Ṭūr*. Hence, when stopping at the word *وَالظُّورِ* in verse 1 [وَالظُّورِ ١], al-Shāmī and al-‘Irāqī considered it a verse-terminal, whereas the remaining *qurrā*, al-Ḥijāzī, have not given it any consideration.

Furthermore, when stopping at the word *دَعَا* in verse 13 [أَيُّومَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَا ١٣], it is considered a verse-terminal by al-Shāmī and al-Kūfī, while the remaining *qurrā*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In conclusion, there were two instances in *Sūrat al-Qitāl* and two instances in *Sūrat al-Tūr* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

## Sūrat al-Najm

الشَّامِ، وَالدُّنْيَا سِوَاهُ تُثَلِّي

الْحَقِّ شَيْئًا هَبْ، وَمَنْ تَوَلَّى

59

### Translation

The phrase الْحَقِّ شَيْئًا is only for al-Kūfī. The phrase مَنْ تَوَلَّى is only for al-Shāmī; whereas the word الدُّنْيَا is read for all besides him.

### Commentary

The author acknowledges that in verse 28 [وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾], when stopping at the phrase الْحَقِّ شَيْئًا, it is exclusively considered a verse-terminal by al-Kūfī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

Likewise, when stopping at the phrase مَنْ تَوَلَّى in verse 29 [فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۗ ﴿٢٩﴾], only al-Shāmī considered it a verse-terminal, whereas the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word الدُّنْيَا in verse 29 [عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ ۗ ﴿٢٩﴾ الدُّنْيَا ﴿٣٠﴾], it is not considered a verse-terminal by al-Shāmī, while the remaining *qurrā'*, namely al-Ḥijāzī and al-ʿIrāqī, have considered it as being a verse-terminal.

In conclusion, there were three instances where the *qurrā'* differed regarding the verse-terminals in the mentioned *sūrah*.

أَوَّلَ يَجِي لُدْ، لِأَنَّامَ غَيْرِ جَلْ

وَمَازَةَ الرَّحْمَنُ، وَالْإِنْسَانَ فِي آل

### Translation

The word الرَّحْمَنُ is for al-Shāmī and al-Kūfī; the first الْإِنْسَانَ is for al-‘Irāqī, al-Makkī and al-Shāmī; while the word لِأَنَّامَ is for all besides al-Makkī.

### Commentary

The author asserts that in verse 1 [الرَّحْمَنُ ﴿١﴾] when stopping at the word الرَّحْمَنُ, al-Shāmī and al-Kūfī considered it a verse-terminal, while the remaining *qurrā’*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

Similarly, when stopping at the word الْإِنْسَانَ in verse 3 [خَلَقَ الْإِنْسَانَ ﴿٣﴾], it is considered a verse-terminal by al-‘Irāqī, al-Makkī and al-Shāmī. As for the remaining *qurrā’*, namely al-Madanī al-Awwal and al-Madanī al-Akhīr, they have not given it any consideration. The author’s restriction in mentioning the first appearance of the word الْإِنْسَانَ is due to its reappearance in verse 14 [خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾], which is unanimously not considered a verse-terminal by any of the *qurrā’*.

Furthermore, when stopping at the word لِأَنَّامَ in verse 10 [وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾], only al-Makkī did not consider it as being a verse-terminal, whereas the remaining *qurrā’*, al-Madanī, al-Shāmī and al-‘Irāqī, considered it as being a verse-terminal.

### Translation

The second مِنْ نَارٍ is for al-Hijāzī; while the phrase بِهَا الْمُجْرِمُونَ is counted by all besides al-Baṣrī.

### Commentary

In the first distich, In the first distich, the author imposes a restriction by specifying that in verse 35 [يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۗ] . Hence, when stopping at the second appearance of the phrase مِنْ نَارٍ, it is exclusively considered a verse-terminal by al-Hijāzī, whereas the remaining *qurrā'*, namely al-Shāmī and 'Irāqī, have not given it any consideration. His restriction in mentioning the second appearance of the phrase مِنْ نَارٍ refers to its repetition in verse 15 [وَأَوْ خَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۗ] , which is universally considered a verse-terminal by all the *qurrā'*.

Furthermore, when stopping at the phrase بِهَا الْمُجْرِمُونَ in verse 43 [هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ] , it is not considered a verse-terminal by al-Baṣrī. As for the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse-terminal.

In conclusion, there were five instances where the *qurrā'* differed regarding the verse-terminal in the *sūrah*.

## Sūrat al-Wāqi'ah and Sūrat al-Hadīd

مَعَ الشَّمَالِ غَيْرُ كُوفٍ أَثْبِتِ

وَأَوَّلَ الْمَيْمَنَةِ الْمَشَامَةِ

62

### Translation

The first الْمَيْمَنَةِ and the first الْمَشَامَةِ, as well as the first الشَّمَالِ, have been affirmed for all besides al-Kūfi.

### Commentary

In this hemistich, imposes a restriction by explicitly stating that when stopping at all of the first appearances of the following words الْمَيْمَنَةِ, in verse 8 [فَأَصْحَبُ الْمَيْمَنَةِ لَ], الْمَشَامَةِ, in verse 9 [وَ أَصْحَبُ الْمَشَامَةِ لَ], and الشَّمَالِ, in verse 41 [وَ أَصْحَبُ الشَّمَالِ لَ], they are not considered as verse-terminals by al-Kūfi. As for the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī and al-Baṣrī, they considered it as being verse-terminals. His restriction in mentioning the first appearance of these words refers to their repetition in the *sūrah*. However, all the *qurrā'* unanimously agree that the second appearances of these words are considered as verse-terminals.

بَدَا، وَعَيْنٌ إِذْ هَوَى، فَلْتَفْهَمَنَّ

مَوْضُوعِيَّةٍ طَبِ هُدًى، أَبَارِيقَ جَنَّ

63

### Translation

The word مَوْضُوعِيَّةٍ is for al-Ḥijāzī and al-Kūfi; the word أَبَارِيقَ is for al-Makkī and al-Madanī al-Akhīr; and the word عَيْنٌ is for al-Madanī al-Awwal, so understand this.

## Commentary

The author explicitly states that when stopping at the word *مَوْضُوتَةٍ* in verse 15 [ عَلَى سُرُرٍ ] *مَوْضُوتَةٍ* (مَوْضُوتَةٍ), it is considered a verse-terminal by al-Hijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

Similarly, when stopping at the word *أَبَارِيْقٍ* in verse 18 [ بِأَكْوَابٍ وَأَبَارِيْقٍ ] *أَبَارِيْقٍ*, al-Makkī and al-Madanī al-Akhīr considered it a verse-terminal, whereas the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-'Irāqī, have not given it any consideration.

Additionally, when stopping at the word *عَيْنٌ* in verse 22 [ وَحُورٌ عَيْنٌ ] *عَيْنٌ*, it is considered a verse-terminal by al-Madanī al-Awwal and al-Kūfī. As for the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

تَأْتِيْمًا إِلَّا جُدْ أُنَى، الْيَمِيْنِ لَا 64  
بِنْ هُدًى فِي الْأُولَى، وَيَقُولُوْنَ جَلَا

## Translation

The word *تَأْتِيْمًا* is for all except al-Makkī and al-Madanī al-Awwal; the first *الْيَمِيْنِ* is not for al-Madanī al-Akhīr and al-Kūfī; and the word *يَقُولُوْنَ* is only for al-Makkī.

## Commentary

The author highlights that when stopping at the word *تَأْتِيْمًا* in verse 25 [ لَا يَسْمَعُوْنَ فِيْهَا ] *تَأْتِيْمًا* (تَأْتِيْمًا), it is not considered a verse-terminal by al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-'Irāqī, have considered it as being a verse-terminal.

Similarly, when stopping at the first appearance of the word *الْيَمِيْنِ* in verse 27 [ وَاصْحَبُ ] *الْيَمِيْنِ* (الْيَمِيْنِ), al-Madanī al-Akhīr and al-Kūfī did not consider it as being a verse-terminal. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī,

they have considered it as being a verse-terminal. His restriction pertains to the word **الْيَمِينِ** appearing twice in the same verse.

Furthermore, when stopping at the word **يَقُولُونَ** in verse 47 [ **أَوْ كَانُوا يَقُولُونَ** ], al-Makkī exclusively considered it a verse-terminal, whereas the remaining *qurrā'*, namely al-Madanī, al-Shāmī and al-'Irāqī, have not given it any consideration.

إِنشَاءً إِلَّا زِدْ حَمِيمٍ أَوْلَا

لَا الْمَلِكُ، الْآخِرِينَ جُزْ يُمْنًا إِلَّا

**Translation**

The word **إِنشَاءً** is for all except al-Baṣrī, while the first **حَمِيمٍ** is not for al-Makkī. The word **الْآخِرِينَ** is counted by al-Makkī, al-'Irāqī and al-Madanī al-Awwal ...

**Commentary**

The author asserts that when stopping at the word **إِنشَاءً** in verse 35 [ **إِنَّا أَنْشَأْنَاهُنَّ إِنشَاءً** ], it is not considered a verse-terminal by al-Baṣrī, whereas the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, considered it as being a verse-terminal.

Likewise, when stopping at the first appearance of the word **حَمِيمٍ**, which appears in verse 42 [ **فِي سَمُورٍ وَحَمِيمٍ** ], al-Makkī does not consider it a verse-terminal. However, the remaining *qurrā'*, including al-Madanī, al-Shāmī, and al-'Irāqī, consider it as being a verse-terminal. The author's specific restriction pertains to the initial appearance of the word **حَمِيمٍ** taking into account its subsequent occurrence in verse 54 [ **فَشْرَبُونَ عَلَيْهِ** ], **مِنَ الْحَمِيمِ**, which is unanimously considered a verse-terminal by all the *qurrā'*.

Furthermore, when stopping at the word **الْآخِرِينَ** in verse 49 [ **أَقُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ** ], it is considered a verse-terminal by al-Makkī, al-'Irāqī and al-Madanī al-Awwal, while the remaining *qurrā'*, namely al-Madanī al-Akhīr and al-Shāmī, have not given it any consideration.

### Translation

... while the others count the word مَجْمُوعُونَ. The word رَيْحَانٌ is only for al-Shāmī; the word الْعَذَابُ is only for al-Kūfī; whereas the word الْإِنْجِيلَ is only for al-Baṣrī.

### Commentary

The author highlights that the first difference in the hemistich concerns those who considered the previous difference a verse-terminal. Consequently, when stopping at the word مَجْمُوعُونَ in verse 50 [لَمَجْمُوعُونَ<sup>٥</sup>], al-Madanī al-Akhīr and al-Shāmī considered it a verse-terminal. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-ʿIrāqī, who deemed the former difference a verse-terminal, they have not given the latter one any consideration.

Similarly, he notes the final difference found in *Sūrat al-Wāqī'ah* occurs when stopping at the word رَيْحَانٌ in verse 89 [فَرَوْحٌ وَرَيْحَانٌ<sup>٩</sup>]. It is exclusively considered as being a verse-terminal by al-Shāmī, while the remaining *qurrā'*, namely al-Hijāzī and al-ʿIrāqī, have not given it any consideration.

In the second distich, he discusses the differences found in *Sūrat al-Ḥadīd*. Henceforth, stopping at the word الْعَذَابُ in verse 13 [وَمِنْ قَبْلِهِ الْعَذَابُ<sup>١٣</sup>], is only considered a verse-terminal by al-Kūfī, whereas the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word الْإِنْجِيلَ in verse 27 [وَفَقِينًا بِعِيسَى ابْنِ مَرْيَمَ وَ [ الْإِنْجِيلَ وَ [ أَتَيْنَهُ الْإِنْجِيلَ<sup>٢٧</sup>], al-Baṣrī alone considers it a verse-terminal, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī, and al-Kūfī, have not given it any consideration.

In conclusion, there were fourteen instances in *Sūrat al-Wāqī'ah* and two instances in *Sūrat al-Ḥadīd* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

### Translation

The phrase *وَفِي الْأَدْلَيْنِ* is for al-Shāmī, al-Madanī al-Awwal and al-‘Irāqī. The word *الْآخِرِ* is only for al-Shāmī; whereas the word *مُخْرَجًا* is for al-Makkī, al-Kūfī and al-Madanī al-Akhīr.

### Commentary

In the following two hemistichs, the author examines differences found within three *suwar*, with the first being *Sūrat al-Mujādalah*. Consequently, when stopping at the phrase *وَفِي الْأَدْلَيْنِ* in verse 20 ﴿إِنَّ الدِّينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أَوْلَيْكَ فِي الْأَدْلَيْنِ﴾, it is considered a verse-terminal by al-Shāmī, al-Madanī al-Awwal and al-‘Irāqī, while the remaining *qurrā’*, namely al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

In the second distich, he commences the discussion of the differences found in *Sūrat al-Ṭalāq*. Thus, when stopping at the word *الْآخِرِ* in verse 2 ﴿ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ﴾ [ *الْآخِرِ* ], only al-Shāmī considered it a verse-terminal. As for the remaining *qurrā’*, al-Hijāzī and al-‘Irāqī, they have not given it any consideration.

Furthermore, when stopping at the word *مُخْرَجًا* in verse ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾, it is considered a verse-terminal by al-Makkī, al-Kūfī and al-Madanī al-Akhīr, whereas the remaining *qurrā’*, al-Madanī al-Awwal, al-Shāmī and al-Baṣrī, have not given it any consideration.

### Translation

The word الْأَلْبَابِ is for al-Madanī al-Awwal; while the phrase جَاءَنَا نَذِيرٌ is for al-Madanī al-Akhīr, al-Makkī and Shaybah.

### Commentary

In the first distich, the author addresses the last difference found in *Sūrat al-Ṭalāq*. Hence, when stopping at the word الْأَلْبَابِ in verse 10 [فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ] it is exclusively considered as being a verse-terminal by al-Madanī al-Awwal, whereas the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-ʿIrāqī, have not considered it as being a verse-terminal.

In the second distich, he discusses a difference found in *Sūrat al-Mulk*. Henceforth, stopping at the phrase جَاءَنَا نَذِيرٌ in verse 9 [قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ] is considered a verse-terminal by al-Madanī al-Akhīr, al-Makkī and Shaybah ibn Niṣāḥ. As for the remaining *qurrā'*, Abū Jaʿfar, al-Shāmī, and al-ʿIrāqī, they have not given it any consideration.

In conclusion, there was one instance in *Sūrat al-Mujādalah*, three instances in *Sūrat al-Ṭalāq*, and one instance in *Sūrat al-Mulk* where the *qurrā'* differed regarding the verse-terminals in these mentioned *suwar*.

## Sūrat al-Ḥāqqah and Sūrat al-Ma'ārij

وَدِشِمَالِهِ طِبُّ، وَطَلَّ يَعْطُو سَنَّهُ

الْحَاقَّةُ الْأَوَّلُ كُوفٍ بَيْنَهُ

69

### Translation

The first الْحَاقَّةُ is only for al-Kūfi. The word دِشِمَالِهِ is for al-Ḥijāzī; whereas the word سَنَّهُ is for al-Ḥijāzī and al-'Irāqī.

### Commentary

In the first distich, the author examines two differences held within *Sūrat al-Ḥāqqah*. Therefore, when stopping at the first appearance of the word الْحَاقَّةُ in verse 1 [الْحَاقَّةُ ۝], al-Kūfi alone considered it a verse-terminal, while the remaining *qurrā'*, al-Ḥijāzī, namely al-Shāmī and al-Baṣrī, have not given it any consideration. His restriction in mentioning the first appearance of the word الْحَاقَّةُ refers to its subsequent occurrence in the following two verses, which are unanimously regarded as verse-terminals by all the *qurrā'*.

Likewise, when stopping at the word دِشِمَالِهِ in verse 25 [وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ دِشِمَالِهِ ۝], it is exclusively considered as being a verse-terminal by al-Ḥijāzī. As for the remaining *qurrā'*, al-Shāmī and al-'Irāqī, they have not given it any consideration.

In the second distich, the author discusses a difference found in *Sūrat al-Ma'ārij*. Thus, when stopping at the word سَنَّهُ in verse 4 [كَانَ مَقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝], it is considered a verse-terminal by al-Ḥijāzī and al-'Irāqī, whereas the remaining *qurrā'*, al-Shāmī, has not given it any consideration.

In conclusion, there were two instances in *Sūrat al-Ḥāqqah* and one instance in *Sūrat al-Ma'ārij* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

## Sūrah Nūḥ

كَثِيرًا اَعْلَمَ جُدًّا، وَنَارًا طُفَّ كَدًا

سُوَاعًا اِلَّا الْكُوفِ، نَسْرًا هَلْ بَدَا

70

### Translation

The word سُوَاعًا is for all except al-Kūfī; the word نَسْرًا is for al-Kūfī and al-Madanī al-Akhīr; the word كَثِيرًا is for al-Madanī al-Awwal and al-Makkī; and the word نَارًا is for al-Ḥijāzī, al-Shāmī and al-Baṣrī.

### Commentary

The author indicates that, in verse 23 [وَلَا تَذُرُّنَّ وَدًّا وَلَا سُوَاعًا<sup>١</sup>], when stopping at the word سُوَاعًا, it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Baṣrī. As for the remaining *qārī*?, al-Kūfī, he has not given it any consideration.

Additionally, when stopping at the word نَسْرًا in verse 23 [وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا<sup>٢</sup>], al-Kūfī and al-Madanī al-Akhīr considered it a verse-terminal, whereas the remaining *qurrā*?, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word كَثِيرًا in verse 24 [وَقَدْ اَضَلُّوا كَثِيرًا<sup>٣</sup>], it is considered a verse-terminal by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā*?, namely al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī, have not given it any consideration.

Lastly, in verse 25 [اِمَّا حَطَبًا اِيْتِيهِمْ اُغْرِقُوا فَاَدْخَلُوا نَارًا<sup>٤</sup>], when stopping at the word نَارًا, it is considered a verse-terminal by al-Ḥijāzī, al-Shāmī and al-Baṣrī. However, the remaining *qārī*?, al-Kūfī, has not given it any consideration.

In conclusion, there were four instances where the *qurrā*’ differed regarding the verse-terminals in the mentioned *sūrah*.

## Sūrat al-Jinn until Sūrat al-Nāzi'āt

يَا أَيُّهَا الْمُرْمَلُ أَتْلُ مُسْنِدًا

وَأَحَدٌ جُدٌ، غَيْرُهُ مُلْتَحَدًا

71

### Translation

The word أَحَدٌ is for al-Makkī whereas the word مُلْتَحَدًا is for all besides him. The phrase يَا أَيُّهَا الْمُرْمَلُ is for al-Madanī al-Awwal, al-Shāmī and al-Kūfī.

### Commentary

In the first distich, the author examines the differences found in *Sūrat al-Jinn*. Consequently, when stopping at the word أَحَدٌ in verse 22 [أَقُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ], only al-Makkī considered it a verse-terminal, whereas the remaining *qurrā'*, namely al-Madanī, al-Shāmī, and al-'Irāqī, have not given it any consideration..

Conversely, when stopping at the word مُلْتَحَدًا in verse 22 [وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا], it is considered a verse-terminal by al-Madanī al-Awwal, al-Madanī al-Akhīr, al-Shāmī and al-'Irāqī, while the remaining *qārī'*, al-Makkī, has not given it any consideration.

In the second distich, the author explores a difference held within *Sūrat al-Muzzammil*. Henceforth, stopping at the phrase يَا أَيُّهَا الْمُرْمَلُ in verse 1 [يَا أَيُّهَا الْمُرْمَلُ] is considered as being a verse-terminal by al-Madanī al-Awwal, al-Shāmī and al-Kūfī. As for the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī and al-Baṣrī, they have not given it any consideration.

### Translation

The phrase **إِلَيْكُمْ رَسُولًا** is counted for al-Makkī; while the words **شَيْبًا** and **يَتَسَاءَلُونَ** are not counted for al-Madanī al-Akhīr.

### Commentary

In the first distich, the author examines the differences held within *Sūrat al-Muzzammil*. Thus, when stopping at the phrase **إِلَيْكُمْ رَسُولًا** in verse 15 **إِنَّا أَرْسَلْنَا إِلَيْكُمْ** [ **إِلَيْكُمْ رَسُولًا** ], it is exclusively considered as being a verse-terminal by al-Makkī, while the remaining *qurrā'*, namely al-Madanī, al-Shāmī and al-'Irāqī, have not considered it as being a verse-terminal.

In the second distich, the author explores the differences found in both *Sūrat al-Muzzammil* and *Sūrat al-Muddaththir*. Henceforth, stopping at the word **شَيْبًا** in *Sūrat al-Muzzammil*, verse 17 **يَوْمًا يَجْعَلُ الْوِلْدَانَ شَيْبًا** [ **شَيْبًا** ], and at the word **يَتَسَاءَلُونَ** in *Sūrat al-Muddaththir*, verse 40 **يَتَسَاءَلُونَ** [ **يَتَسَاءَلُونَ** ], is not considered as being a verse-terminal by al-Madanī al-Akhīr. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-'Irāqī, have considered it as being a verse-terminal.

### Translation

The word **الْمُجْرِمِينَ** will be for al-'Irāqī and al-Madanī. The phrase **تَعْجَلْ بِهِ** will only be for al-Kūfī; while the word **قَرِيْبًا** will only be for al-Baṣrī, so take precaution.

## Commentary

In the first distich, the author examines the final difference found within *Sūrat al-Muddaththir*. Consequently, when stopping at the word **الْمُجْرِمِينَ** in verse 41 [عَنْ **الْمُجْرِمِينَ**], it is considered a verse-terminal by al-‘Irāqī, al-Madanī al-Awwal and al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Makkī and al-Shāmī, have not given it any consideration.

Furthermore, he discusses a difference held within *Sūrat al-Qiyāmah*. Hence, when stopping at the phrase **تَعْجَلْ بِهِ** in verse 16 [لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ], al-Kūfī alone considered it as being a verse-terminal. As for the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration.

Lastly, he examines a difference found within *Sūrat al-Naba’*. Thus, when stopping at the word **قَرِيْبًا** in verse 40 [إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيْبًا], it is only considered a verse-terminal by al-Baṣrī, whereas the remaining *qurrā’*, namely al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.<sup>75</sup>

In conclusion, there were two instances in *Sūrat al-Jinn*, three instances in *Sūrat al-Muzzammil*, two instances in *Sūrat al-Muddaththir*, one instance in *Sūrat al-Qiyāmah* and one instance in *sūrat al-Naba’* where the *qurrā’* differed regarding the verse-terminals in these mentioned *suwar*.

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<sup>75</sup> al-Dānī exclusively regards it as a verse count for al-Baṣrī, disregarding the verse count for al-Makkī. Moreover, he does not transmit any indication of *khulf* for al-Makkī, as stated in *al-Bayān*: 262. Conversely, al-Shāṭibi, al-Ja’barī and al-Qāḍī transmit *khulf* for al-Makkī, in their respective works, as referenced in *Nāṭhimah al-Zuhr*: 335, *Ḥusn al-Madad*: 145, *al-Farā’id al-Ḥisān*: 70, and *Murshid al-Khullān*: 198. al-Mutawallī considers it as a verse count for both al-Baṣrī and al-Makkī. However, he does not transmit the concept of *khulf* for al-Makkī, as mentioned in *Urjūzah*: 14.

## Sūrat al-Nāzi'āt until Sūrat al-Inshiqāq

وَمَنْ طَعَى يَتِي دَنَا، وَفِي عَبَسَ

مَعًا لِأَنْعَامِكُمْ جُدْ هَبْ حَرَسَ

74

### Translation

Both occurrences of the word لِأَنْعَامِكُمْ is for al-Makkī, al-Kūfī and al-Madanī. The phrase مَنْ طَعَى is for al-'Irāqī and al-Shāmī; while in *Sūrah 'Abas*...

### Commentary

In the first distich, the author discusses a difference held within both *Sūrat al-Nāzi'āt* and *Sūrah 'Abas*. Consequently, stopping at the word لِأَنْعَامِكُمْ in *Sūrah al-Nāzi'āt*, verse 33 [مَتَاعًا لَكُمْ وَلَا أَنْعَامِكُمْ ﴿٣٣﴾] and *Sūrah 'Abas*, verse 32 [مَتَاعًا لَكُمْ وَلَا أَنْعَامِكُمْ ﴿٣٢﴾], is considered a verse by al-Ḥijāzī and al-Kūfī. As for the remaining *qurrā'*, al-Shāmī and al-Baṣrī, they have not given it any consideration.

Likewise, when stopping at the phrase مَنْ طَعَى in *Sūrat al-Nāzi'āt*, verse 37 [فَأَمَّا مَنْ طَعَى | ﴿٣٧﴾], it is will be considered a verse-terminal by al-'Irāqī and al-Shāmī, whereas the remaining *qurrā'*, namely al-Ḥijāzī, have not given it any consideration.

كَتَذْهَبُونَ لَا يَزِيدُ فَادْرِهِ

مَا بَعْدَ جَاءَتْ طِبْ يَدًا، طَعَامِهِ

75

### Translation

... the word that comes after جَاءَتْ is for al-Ḥijāzī and al-'Irāqī. The word طَعَامِهِ, and similarly the word تَذْهَبُونَ, are not for Yazīd, so know this.

### Commentary

At the end of the previous hemistich, the author's previous restriction pertained to the occurrence of a difference when stopping at the word that comes after جَاءَتْ in *Sūrah*

'*Abas*, verse 33 [فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾]. Henceforth, stopping at the word الصَّاخَّةُ, is considered a verse-terminal by al-Hijāzī and al-'Irāqī. As for the remaining *qārī'*, al-Shāmī, he has not given it any consideration. The author's restriction in mentioning its occurrence in *Sūrah 'Abas* is in reference to the word جَاءَتْ also appearing in *Sūrah al-Nāzi'āt*, verse 34 [فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٣٤﴾]. However, stopping on the word after جَاءَتْ in this verse, i.e. stopping on the word الطَّامَّةُ, is unanimously not considered a verse-terminal by any of the *qurrā'*.

Furthermore, when stopping at the word طَعَامِهِ in *Sūrah 'Abas*, verse 24 [فَلْيَنْظُرِ الْإِنْسَانُ ﴿٢٤﴾] and the word تَذْهَبُونَ in *Sūrah al-Takwīr*, verse 26 [فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾] (إلى طَعَامِهِ ﴿٢٤﴾) it is not considered a verse-terminal by Abū Ja'far, while the remaining *qurrā'*, namely Shaybah ibn Niṣāḥ, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-'Irāqī, have considered it as being a verse-terminal.

In conclusion, there were two instances in *Sūrat al-Nāzi'āt*, three instances in *Sūrah 'Abas* and one instance in *Sūrat al-Takwīr* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

## Sūrat al-Inshiqāq and Sūrat al-Ṭāriq

أَوَّلَ كَيْدًا عَدَّ غَيْرُ الْأَوَّلِ

وَيَمِينِهِ وَظَهْرَهُ هُنْدٌ طَلِي

76

### Translation

Both *بِئَمِينِهِ* and *ظَهْرَهُ* are for al-Kūfī and al-Ḥijāzī, whereas the first *كَيْدًا* is counted for all besides al-Madanī al-Awwal.

### Commentary

In the first distich, the author examines the differences found in *Sūrat al-Inshiqāq*. Consequently, stopping at the word *بِئَمِينِهِ* in verse 7 ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِئَمِينِهِ﴾ and the word *ظَهْرَهُ* in verse 10 ﴿وَ أَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ﴾, is considered a verse-terminal by al-Kūfī and al-Ḥijāzī. As for the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second distich, the author discusses a difference held within *Sūrat al-Ṭāriq*. Thus when stopping at the first appearance of the word *كَيْدًا*, which comes in verse 15 ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾, it is not considered a verse-terminal by al-Madanī al-Awwal, while the remaining *qurrā'*, namely al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-‘Irāqī, have considered it as being a verse-terminal. The author’s restriction in mentioning the first appearance of the word *كَيْدًا* is in reference to its subsequent appearance in the following verse, verse 16 ﴿وَ أَكِيدُ كَيْدًا﴾, which is unanimously considered as being a verse-terminal by all the *qurrā'*.

In conclusion, there were two instances in *Sūrat al-Inshiqāq* and one instance in *Sūrat al-Ṭāriq* where the *qurrā'* differed regarding the verse-terminals in these mentioned *suwar*.

## Sūrat al-Fajr and Sūrat al-Shams

وَنَعَّمَهُ رِزْقَهُ طَوَى، جَهَنَّمَ      طَبْ دِنٌ، عِبَادِي هَبْ، وَعَقَرُوهَا أَمَا

77

### Translation

Both the words *وَنَعَّمَهُ* and *رِزْقَهُ* are for al-Ḥijāzī; the word *جَهَنَّمَ* is for al-Ḥijāzī and al-Shāmī; the word *عِبَادِي* is only be for al-Kūfī; whereas the word *عَقَرُوهَا* is only be for al-Madanī al-Awwal.

### Commentary

In this hemistich, the author dicusses the differences held within *Sūrat al-Fajr*. Thus, when stopping at both the words *وَنَعَّمَهُ* in verse 15 [فَاكْرَمَهُ وَنَعَّمَهُ<sup>ل</sup>] and the word *رِزْقَهُ* in verse 16 [وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ<sup>ل</sup>], al-Ḥijāzī considers it a verse-terminal, while the remaining *qurrā'*, namely al-Shāmī and al-ʿIrāqī, have not given it any consideration.<sup>76</sup>

Similarly, when stopping at the word *جَهَنَّمَ* in verse 23 [وَجِئَاءَ يَوْمَيْهِ بِجَهَنَّمَ<sup>ل</sup>], it is considered a verse-terminal by al-Ḥijāzī and al-Shāmī, whereas the remaining *qurrā'*, al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word *عِبَادِي* in verse 29 [فَادْخُلِي فِي عِبَادِي<sup>ل</sup>], only al-Kūfī considered as being a verse-terminal. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī have not given it any consideration.

<sup>76</sup> While al-Sharqāwī abstains from transmitting any *khulf* for al-Makkī, Īhāb Fikrī, al-Shāṭibi, and al-Qāḍī do transmit *khulf* for both al-Makkī and al-Madanī al-Awwal. Conversely, al-Dānī solely transmits *khulf* for al-Makkī. This information is documented in *al-Bayān*: 285, *Nāṭhimah al-Zuhr*: 347, *al-Farāʿid al-Ḥisān*: 73, and *Murshid al-Khullān*: 209. As for al-Jaʿbarī, he considers it as a verse-count for al-Madanī al-Awwal and al-Ḥimṣī; however, he does not transmit any *khulf* as mentioned in *Ḥusn al-Madad*: 150. Additionally, al-Mutawallī does not transmit any *khulf* for both al-Makkī and al-Madanī al-Awwal, as indicated in *Urjūzah*: 14.

In the second distich, the author examines a difference found in *Sūrat al-Shams*. Henceforth, stopping at the word **فَعَقَّرُوهَا** in verse 14 [فَكَذَّبُوهُ فَعَقَّرُوهَا<sup>١٤</sup>] is exclusively considered as being a verse-terminal by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-‘Irāqī, have not given it any consideration.

In conclusion, there were four instances in *Sūrat al-Fajr* and one instance in *Sūrat al-Shams* where the *qurrā'* differed regarding the verse-terminals in these mentioned *suwar*.

### Sūrat al-‘Alaq and Sūrat al-Qadr

وَلَيْلَةَ الْقَدْرِ الْأَخِيرِ **جُذِّدَا**

يَنْهَى **طَفَايِدًا**، وَلَمْ يَنْتَهُ **طَفَا**

78

#### Translation

The word **يَنْهَى** will be for al-Ḥijāzī and al-‘Irāqī. The phrase **لَمْ يَنْتَهُ** will be for al-Ḥijāzī while the last occurrence of the phrase **لَيْلَةَ الْقَدْرِ** will be for al-Makkī and al-Shāmī.

#### Commentary

In the first distich, the author discusses the differences found in *Sūrat al-‘Alaq*. Consequently, stopping at the word **يَنْهَى** in verse 9 [أَرَأَيْتَ الَّذِي يَنْهَى<sup>٩</sup>] is considered as being a verse-terminal by al-Ḥijāzī and al-‘Irāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration.

Likewise, when stopping at the phrase **لَمْ يَنْتَهُ** in verse 15 [كَلَّا لَئِنْ لَمْ يَنْتَهُ<sup>١٥</sup>], it is considered a verse-terminal by al-Ḥijāzī, whereas the remaining *qurrā'*, al-Shāmī and al-‘Irāqī, have not given it any consideration.

In the second distich, the author examines a difference held in *Sūrat al-Qadr*. Henceforth, stopping at the last appearance of the phrase لَيْلَةُ الْقَدْرِ, which appears in verse 3 [لَيْلَةُ الْقَدْرِ<sup>ل</sup>], al-Makkī and al-Shāmī considered it as being a verse-terminal whereas the remaining *qurrā'*, namely al-Madanī and al-'Irāqī, have not given it any consideration. The author's restriction in mentioning the last appearance of the phrase لَيْلَةُ الْقَدْرِ refers to its two previous occurrences in the *sūrah*.

In conclusion, there were two instances in *Sūrat al-'Alaq* and one instance in *Sūrat al-Qadr* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

### Sūrat al-Bayyinah until Sūrat al-Nās

الدِّينَ زَاهِرًا، وَأَشْتَاتًا بَدَا      زِنْ لَامَ، وَالْقَارِعَةَ الْأُولَى هَدَى

79

#### Translation

The word الدِّينَ is for al-Baṣrī, the word أَشْتَاتًا is for al-Madanī al-Akhīr, al-Baṣrī, al-Makkī and al-Shāmī; while the first الْقَارِعَةَ is only for al-Kūfī.

#### Commentary

In the afore-mentioned hemistich, the author explores the differences found within three *suwar*, beginning with the first difference in *Sūrat al-Bayyinah*. Consequently, when stopping at the word الدِّينَ in verse 5 [أَوْ مَا أَمْرًا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ<sup>ل</sup>] it is exclusively considered as being a verse-terminal by al-Baṣrī, while the remaining *qurrā'*, namely al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.<sup>77</sup>

<sup>77</sup> While the author's mention is limited to al-Baṣrī considering it as a verse-terminal, al-Shātibī, al-Ja'barī, al-Qāḍī, and Ḥāb Fikrī all explicitly state that both al-Baṣrī and al-Shāmī considered it as a verse-terminal. These references can be found in *al-Qawl al-Wajīz*: 353, *Ḥusn al-Madad*: 526, *Nafā'is al-Bayān*: 73, and *al-Tas-hīl*: 80. Additionally, al-Dānī acknowledges that they both held the same view, but he transmits *khulf* specifically for al-Shāmī. *al-Bayān*: 282.

Concerning a difference in *Sūrat al-Zilzāl*, he notes that when stopping at the word *أَشْتَاتَا* in verse 6 [يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّ], it is considered a verse-terminal by al-Madanī al-Akhīr, al-Baṣrī, al-Makkī and al-Shāmī, whereas the remaining *qurrā'*, al-Madanī al-Awwal and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the first appearance of the word *الْقَارِعَةُ* in *Sūrat al-Qāri'ah*, verse 1 [الْقَارِعَةُ ۝], al-Kūfī alone considered it as being a verse-terminal. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, they have not given it any consideration. His restriction in mentioning the first appearance of the word *الْقَارِعَةُ* refers to its subsequent occurrences in the following two verses, [مَا الْقَارِعَةُ ۝] and [وَمَا ۝] [أَذْرَكَ مَا الْقَارِعَةُ ۝], which are both unanimously considered as being a verse-terminals by all the *qurrā'*.

كَلَّا مَوَازِينُهُ طَيِّبٌ هَدِيئُهُ وَالْعَصْرِ لَا الْأَخِيرُ بِالْحَقِّ لَهُ

80

### Translation

Both occurrences of *مَوَازِينُهُ* is for al-Ḥijāzī and al-Kūfī. The phrase *وَالْعَصْرِ* is not for al-Madanī al-Akhīr; while *بِالْحَقِّ* is for him.

### Commentary

In the first distich, the author examines the final difference found within *Sūrat al-Qāri'ah*. Hence, when stopping at both occurrences of the word *مَوَازِينُهُ* in verse 6 [فَأَمَّا ۝] and verse 8 [وَأَمَّا مَنْ حَقَّتْ مَوَازِينُهُ ۝], it is considered a verse-terminal by al-Ḥijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second distich, he highlights two differences in *Sūrat al-ʿAṣr*. Therefore, when stopping at the phrase *وَالْعَصْرِ* in verse 1 [وَالْعَصْرِ ۝], it is not considered a verse-

terminal by al-Madanī al-Akhīr, whereas the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-'Irāqī, have considered it as being a verse-terminal.

Furthermore, stopping at the the word بِالْحَقِّ in verse 3 [وَتَوَاصَوْا بِالْحَقِّ] is only considered as being a verse-terminal by al-Madanī al-Akhīr. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-'Irāqī, they have not given it any consideration.

يَلِدُ مَعَ الْوَسْوَاسِ ذُرَّةً جَبَلِي

جُوعَ طَوَاهُ، وَيُرَاوُونَ يَلِي

81

### Translation

The word جُوع is for al-Hijāzī; the word يُرَاوُونَ is for al-'Irāqī; and both words يَلِدُ and الْوَسْوَاسِ are for al-Shāmī and al-Makkī.

### Commentary

In the afore-mentioned hemistich, the author explores the differences found within four *suwar*, with the first distinction observed in *Sūrat al-Quraysh*. Henceforth, stopping at the word جُوع in verse 4 [الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ], is considered a verse-terminal by al-Hijāzī, whereas the remaining *qurrā'*, al-Shāmī and al-'Irāqī, have not given it any consideration.

Regarding a difference in *Sūrat al-Mā'un*, he notes that when stopping at the word يُرَاءُونَ in verse 6 [الَّذِينَ هُمْ يُرَاءُونَ], al-'Irāqī considered it as being a verse-terminal. As for the remaining *qurrā'*, namely al-Hijāzī and al-Shāmī, they have not given it any consideration.

Similarly, in *Sūrat al-Ikhlāṣ*, he mentions that when stopping at the word يَلِدُ in verse 3 [لَمْ يَلِدْ], it is considered a verse-terminal by al-Shāmī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Madanī al-Akhīr and al-'Irāqī, have not given it any consideration.

Lastly, he discusses a difference held within *Sūrah al-Nās*. Consequently, stopping at the word *الْوَسْوَاسِ* in verse 4 [مِنْ شَرِّ الْوَسْوَاسِ الْخَاسِ] is considered as being a verse-terminal by al-Shāmī and al-Makkī, whereas the remaining *qurrā'*, al-Madanī and al-‘Irāqī, have not given it any consideration.

In conclusion, there was one instance in *Sūrat al-Bayyinah*, one instance in *Sūrat al-Zizāl*, three instances in *Sūrat al-Qāri‘ah*, two instances in *Sūrat al-‘Aṣr*, and one instance each in *Sūrat al-Quraysh*, *Sūrat al-Mā‘ūn*, *Sūrat al-Ikhlāṣ* and *Sūrat al-Nās* where the *qurrā'* differed regarding the verse-terminals in those mentioned *suwar*.

مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا

وَالْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَيَّ

82

### Translation

All praise be to Allah ﷻ and salutations be upon Muḥammad ﷺ, his family and all those who follow.

### Commentary

The author concludes his poem by praising Allah ﷻ and sending salutations upon the Prophet Muḥammad ﷺ, along with his family and all those who follow his example.

إِلَيْهِمْ سِرًّا جَمِيلًا شَامِلًا  
مُصَلِّيًا عَلَى الَّذِي هَدَانَا  
وَالِهِ وَصَحْبِهِ الْأَعْيَانِ  
بِعَوْنِ رَبِّنَا مُفِيضِ التَّعْمَةِ  
نَاظِمَهُ وَأَغْفِرْ لَهُ الْقَبَائِحَ  
وَالِهِ وَصَحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدٌ رِيَّاضُ سَائِلًا  
حَمْدًا لِمَنْ بَفَضْلِهِ وَالْآنَا  
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ  
أَلَا هُنَا تَمَامُ التَّحْقِيقِ  
فَأَقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ  
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ

□

وقال محمد رياض بن أمشاد:

عَلَيَّ أَنَّهُ تَبَّقَى وَتَفَنَّى أَنَا مِلِّي  
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَبَّقَى خُطُوطِي مُدَّةً بَعْدَ مَوْتِي  
فَيَانَا ظِرًّا فِيهَا سَلَّ اللَّهُ رَحْمَةً

## Diagrammatic Representation of the Kāmil

### Sūrat al-Fātiḥah

Verse No.	Verse	Counted By
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾	Makkī, Kūfī
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٧﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ	Madanī, Baṣrī, Shāmī

### Sūrat al-Baqarah

Verse No.	Verse	Counted By
1	الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١﴾	Kūfī
10	فِي قُلُوبِهِمْ مَرَضٌ ﴿١٠﴾ فَزَادَهُمُ اللَّهُ مَرَضًا ﴿١١﴾ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾ يَمَّا كَانُوا يَكْذِبُونَ ﴿١٣﴾	Shāmī
11	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾	Hijāzī, 'Irāqī
114	وَمَنْ أَظْلَمُ مِمَّن مَنَّ اللَّهُ أَنْ يُدَكَّرَ بِهَا اسْمُهُ وَسُئِلَ فِي خَرَابِهَا ﴿١١٤﴾ أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ﴿١١٥﴾ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٦﴾	Baṣrī
197	الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ ﴿١٩٧﴾ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴿١٩٨﴾ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ﴿١٩٩﴾ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴿٢٠٠﴾ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿٢٠١﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِمَّن رَزَقَكُمْ ﴿٢٠٢﴾	Madanī al-Akḥīr 'Irāqī, Shāmī
200	فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ﴿٢١٩﴾ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَتَاعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴿٢٢٠﴾ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ﴿٢٢١﴾ قُلِ الْغَقْوُ ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٢﴾	Madanī al-Awwal, Makkī
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ﴿٢١٩﴾ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَتَاعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴿٢٢٠﴾ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ﴿٢٢١﴾ قُلِ الْغَقْوُ ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٢﴾	Madanī al-Akḥīr, Kūfī, Shāmī
235	عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا	Baṣrī

	قَوْلًا مُعْرُوفًا ۗ وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ ۗ	
255	اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ	Madanī al-Akhīr, Makkī, Baṣrī
257	اللَّهُ وَكَالَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا ۗ أُولَئِكَمُ الطَّاغُوتُ ۗ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ	Madanī al-Awwal

### Sūrah Āl ‘Imrān

Verse No.	Verse	Counted By
3	نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ ۗ وَالْإِنْجِيلَ ۗ مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ	Hijāzī, ‘Irāqī
4	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ	Hijāzī, Baṣrī, Shāmī
48	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ	Kūfi
49	وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ	Baṣrī
92	لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۗ	Shaybah ibn Niṣāh, Makkī, Shāmī
97	فِيهِ آيَةٌ بَيِّنَةٌ مِّمَّا يُبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ	Abū Ja'far, Shāmī

### Sūrat al-Nisā'

Verse No.	Verse	Counted By
44	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ بَشَرُونَ الضَّالَّةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۗ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ	Kūfi, Shāmī
173	وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۗ وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۗ	Shāmī

## Sūrat al-Mā'idah

Verse No.	Verse	Counted By
1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۗ أُحْلِلْتُ لَكُمْ بِهِمَّةَ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ	Ḥijāzī, Baṣrī, Shāmī
15	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾	Ḥijāzī, Baṣrī, Shāmī
23	قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غُلَبُونَ ۗ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾	Baṣrī

## Sūrat al-An'ām

Verse No.	Verse	Counted By
1	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۗ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾	Ḥijāzī
66	وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾	Kūfī
73	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ	Ḥijāzī, Baṣrī, Shāmī
161	قُلْ إِنِّي هَدِيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۗ دِينًا قِيمًا مِثْلَ ابْتِرَاهِيمَ حَنِيفًا ۖ	Ḥijāzī, Baṣrī, Shāmī

## Sūrat al-'Arāf

Verse No.	Verse	Counted By
29	قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۗ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ	Başrı, Shāmī
29	كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ	Kūfi
38	حَتَّىٰ إِذَا آذَرْتُمُوهَا فِيهَا جَمِيمًا ۖ قَالَتْ أَخْرِجْنِي وَلَا تُخَبِّرْنِي بِلِقَاءِ رَبِّي ۚ أَخْلَعْنَا لَهَا فَوْجِيهَا سَمْكًا وَمَقَابِلَهَا ۚ الْأَكْمَامُ الْمَخْمُومَةُ ۖ تَتْلَمُّونَ ﴿٣٨﴾	Hijāzī
137	وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا ۗ الَّذِينَ بَرَكْنَا فِيهَا ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَبَرُوا ۗ	Hijāzī

## Sūrat al-Anfāl

Verse No.	Verse	Counted By
36	إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۗ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾	Başrı, Shāmī
42	إِذْ أَنْتُمْ بِالْعُدَّةِ الدُّنْيَا وَهُمْ بِالْعُدَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ لِأَخْتِلَافْتُمْ فِي الْمِيْعَادِ ۗ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ <b>مَفْعُولًا</b> ۗ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْنَتِهِ وَيَخْلَىٰ مَنْ حَىٰ عَن بَيْنَتِهِ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾	Hijāzī, Başrı, Shāmī
62	وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِنَضْرِهِ <b>وَبِالْمُؤْمِنِينَ</b> ﴿٦٢﴾ وَاللَّفَّ بَيْنَ قُلُوبِهِمْ ۗ	Hijāzī, Kūfi, Shāmī

## Surat al-Tawbah

Verse No.	Verse	Counted By
3	وَ إِذْ قَالَ مِنَ اللّٰهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللّٰهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۗ وَرَسُولُهُ ۗ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ	Başrı
39	إِلَّا تَتَّقُوا وَيُعَذِّبُكُمْ عَذَابًا أَلِيمًا ۗ وَ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾	Shāmī
70	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ ۗ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَةَ ۗ	Hijāzī

## Surah Yūnus

Verse No.	Verse	Counted By
22	هُوَ الَّذِي يُسِرُّكُمْ فِي اللَّيْلِ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۖ وَجَرَّتِ بِهَيْمَ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوْا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوْا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَئِن أَنجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾	Shāmī
22	هُوَ الَّذِي يُسِرُّكُمْ فِي اللَّيْلِ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۖ وَجَرَّتِ بِهَيْمَ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوْا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوْا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَئِن أَنجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْتَغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ	Hijāzī, 'Irāqī
57	يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِقَاقٌ لِّمَا فِي الصُّدُورِ ۗ وَهَدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾	Shāmī

## Sūrah Hūd

Verse No.	Verse	Counted By
54	<p>إِن تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدْوَآ  أَنِّي بَرِيءٌ ۚ وَمِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ</p>	Kūfi
74	<p>فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ  ﴿٥٥﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٥٦﴾</p>	Hijāzī, Kūfi, Shāmī
82	<p>فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ آمَطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ  سِجِّيلٍ ۗ مَّنضُودٍ ﴿٥٧﴾ مُسَوِّمَةٌ عِنْدَ رَبِّكَ ۗ</p>	Madanī al-Akhir, Makkī
82	<p>فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ آمَطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ  سِجِّيلٍ ۗ مَّنضُودٍ ﴿٥٧﴾ مُسَوِّمَةٌ عِنْدَ رَبِّكَ ۗ</p>	Madanī al-Awwal, 'Irāqī, Shāmī,
86	<p>بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٥٨﴾</p>	Hijāzī
118	<p>وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿٥٩﴾ إِلَّا  مَنْ رَّحِمَ رَبُّكَ ۗ</p>	'Irāqī, Shāmī
121	<p>وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿٦٠﴾  وَانتظروا ۗ إِنَّا مُنتظرون ﴿٦١﴾</p>	Madanī al-Awwal, 'Irāqī, Shāmī

## Sūrat Ra'd

Verse No.	Verse	Counted By
5	<p>وَإِن تَعَجَبْتَ فَعَجَبٌ قَوْلُهُمْ إِذْ آتَيْنَاهُمْ آيَاتِنَا لَقِيَ خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ  الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۗ</p>	Hijāzī, Basrī, Shāmī
16	<p>قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ  هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تَسْتَوِي الظُّلُمْتُ وَالنُّورُ ۗ</p>	Shāmī
16	<p>قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ  هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تَسْتَوِي الظُّلُمْتُ وَالنُّورُ ۗ أَمْ  جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۗ</p>	Hijāzī, Basrī, Shāmī
18	<p>لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا  فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۗ  وَمَا لَهُمْ بِهِمْ جَهَنَّمَ ۗ</p>	Shāmī

23	جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَّمَ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَنِعَمَ عُقْبَى الدَّارِ ﴿٢٤﴾	'Irāqī, Shāmī
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### Sūrah Ibrāhīm

Verse No.	Verse	Counted By
1	الرَّحْمَٰنُ كُنُفٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾	Hijāzī, Shāmī
5	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ۙ	Hijāzī, Shāmī
9	أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۙ وَالَّذِينَ مِنْ بَعْدِهِمْ ۗ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۙ	Hijāzī, Baṣrī
19	أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّ إِيَّانَا يُدْهَبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾	Madanī al-Awwal, Kūfī, Shāmī
24	أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۙ	Madanī al-Akhir, Makki, 'Irāqī, Shāmī
33	وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۗ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَأَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۙ	Hijāzī, Shāmī, Kūfī
42	وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾	Shāmī

### Sūrat al-Isrā'

Verse No.	Verse	Counted by
107	قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ﴿١٠٧﴾ وَ يَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾	Kūfī

## Sūrat al-Kahf

Verse No.	Verse	Counted By
13	<p>نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَرَدَّاهُمْ  <b>هُدًى</b> ۗ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ</p>	Hijāzī, 'Irāqī
22	<p>وَيَقُولُونَ سَمِعْنَا وَعَدَّاهُمْ كَلْبُهُمْ ۗ قُل رَّبِّيعِ أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ  <b>إِلَّا قَلِيلٌ</b> ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۗ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۗ</p>	Madanī al-Akhīr
23	<p>وَلَا تَقُولَنَّ لِشَائِيءٍ إِنِّي فَاعِلٌ ذَلِكِ <b>عَدَا</b> ۗ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ</p>	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
32	<p>وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَوَحَفَقْنَهُمَا بِنَجْلٍ ۗ وَجَعَلْنَا بَيْنَهُمَا <b>رِوْعًا</b> ۗ كِلْتَا الْجَنَّتَيْنِ آتَتْهُمَا وَلَمَّا نَضَبَتِ الرِّيَاحُ بِغَنَابَتٍ أُظْلِمْنَا لِوَجْهِهَا لَيْلًا ۗ فَعَالَمَ الْإِنسَانِ لَكَاذِبًا ۗ</p>	Madanī al-Akhīr, Baṣrī, Kūfī, Shāmī
35	<p>وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ <b>أَبَدًا</b> ۗ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۗ</p>	Madanī al-Awwal, Makkī, 'Irāqī
84	<p>إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ <b>سَبَبًا</b> ۗ فَاتَّبَعَ سَبَبًا ۗ</p>	Madanī al-Akhīr, 'Irāqī, Shāmī
85	<p>إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ <b>سَبَبًا</b> ۗ فَاتَّبَعَ سَبَبًا ۗ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۗ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ</p>	'Irāqī
86	<p>حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۗ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا الْقَارِئِينَ إِنَّمَا أَنْتُمْ تُعَذِّبُونَ وَإِنَّمَا أَنْتُمْ تُتَخَذُونَ فِيهِمْ <b>حُسْنًا</b> ۗ</p>	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
89	<p>ثُمَّ اتَّبَعَ <b>سَبَبًا</b> ۗ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِرًّا ۗ</p>	'Irāqī
92	<p>وَقَدْ أَحْطَيْنَا بِمَا لَدَيْهِ خُبْرًا ۗ ثُمَّ اتَّبَعَ <b>سَبَبًا</b> ۗ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۗ</p>	'Irāqī
103	<p>قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ <b>أَعْمَالًا</b> ۗ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۗ</p>	'Irāqī, Shāmī

## Sūrah Maryam

Verse No.	Verse	Counted By
41	وَادْكُرْ فِي الْكِتَابِ <b>إِبْرَاهِيمَ</b> ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾	Madanī al-Akhīr, Makkī
75	قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِنَّمَا الْعَذَابُ وَإِنَّمَا السَّاعَةُ ۖ	Hijāzī, Baṣrī, Shāmī

## Sūrah Ṭahā

Verse No.	Verse	Counted By
33	وَاشْرِكْهُ فِي أَمْرِي ۖ كُنِيَ نُسَيْبَكَ <b>كَثِيرًا</b> ۖ وَنَذَّكَرَكَ <b>كَثِيرًا</b> ۖ ﴿٣٣﴾	Hijāzī, Kūfī, Shāmī
34	وَاشْرِكْهُ فِي أَمْرِي ۖ كُنِيَ نُسَيْبَكَ <b>كَثِيرًا</b> ۖ وَنَذَّكَرَكَ <b>كَثِيرًا</b> ۖ ﴿٣٤﴾	Hijāzī, Kūfī, Shāmī
39	أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَالْقَيْثُ عَلَيْكَ <b>مَحَبَّةً مِنِّي</b> ۗ وَلْتُنْضَعْ عَلَيَّ عَيْنِي ۖ ﴿٣٩﴾	Hijāzī, Shāmī
40	إِذْ تَمْشِي أُنْحُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ كَتَىٰ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۗ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ	Shāmī
40	إِذْ تَمْشِي أُنْحُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ كَتَىٰ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۗ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ	Baṣrī, Shāmī
40	إِذْ تَمْشِي أُنْحُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ كَتَىٰ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۗ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ <b>مَدْيَنَ</b> ۗ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ <b>يُمُوسَىٰ</b> ۖ ﴿٤٠﴾	Shāmī
41	وَاصْطَنَعْتُكَ <b>لِنَفْسِي</b> ۖ اذْهَبْ أَنْتَ وَآخُوكَ بِالْبَيْتِ وَلَا تَنبَأْ فِي ذِكْرِي ۖ ﴿٤١﴾	Kūfī, Shāmī
47	فَاتَّبِعْهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا <b>بَنِي إِسْرَائِيلَ</b> ۗ وَلَا تُعَذِّبْهُمْ ۗ قَدْ جِئْنَاكَ بِالْبَيِّنَاتِ مِنْ رَبِّكَ ۗ	Shāmī
77	وَلَقَدْ أَوْحَيْنَا إِلَىٰ <b>مُوسَىٰ</b> ۗ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسًا ۖ لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ ۖ ﴿٧٧﴾	Shāmī
78	فَاتَّبَعَهُمْ فَوَعَوْهُم بِجُودِهِ فَعَشِيَهُمْ مِنَ الْيَمِّ مَا <b>عَشِيَهُمْ</b> ۖ ۖ وَأَصَلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۖ ﴿٧٨﴾	Kūfī
86	فَرَجَعَ <b>مُوسَىٰ</b> إِلَىٰ قَوْمِهِ غَضْبَانَ <b>أَسْفًا</b> ۗ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۗ	Madanī al-Awwal, Makkī

86	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا <b>حَسَنًا</b> ۗ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوعِدِي ﴿٣٦﴾	Madanī al-Akhir
87	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَدَرْنَا فَنَدَىٰ الْفَى السَّامِرِيُّ ﴿٣٧﴾	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
88	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۖ فَتَنَسَىٰ ﴿٣٨﴾	Madanī al-Awwal, Makkī
88	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۖ فَتَنَسَىٰ ﴿٣٨﴾	Madanī al-Akhir, 'Irāqī, Shāmī
89	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۚ وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٣٩﴾	Madanī al-Akhir
92	قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٤٠﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ﴿٤١﴾	Kūfi
106	فَيَذُرُهَا قَاعًا <b>صَفْصَفًا</b> ﴿٤٢﴾ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٤٣﴾	'Irāqī, Shāmī
123	قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَمَا يَا تَيْنَكُمْ مَتَى هُدًى ۚ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿٤٤﴾	Ḥijāzī, Baṣrī, Shāmī
131	وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا ۗ لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿٤٥﴾	Ḥijāzī, Baṣrī, Shāmī

### Sūrat al-Ambiyā'

Verse No.	Verse	Counted By
66	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَلَيْسَ لَكُم وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۗ	Kūfi

## Sūrat al-Ḥajj

Verse No.	Verse	Counted By
19	هٰذِهِ حَصْمِنِ احْتَصَمُوا فِي رَيْبِهِمْ ۗ قَالِ الَّذِينَ كَفَرُوا اَقَطَعْتَ لَهُمْ فَيْأَبًا مِّنْ نَّارٍ ۗ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾	Kūfi
20	يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾	Kūfi
42	وَ اِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ نَمُودٌ ﴿٤٢﴾ وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوطٍ ﴿٤٣﴾	Ḥijāzī, ‘Irāqī
43	وَ اِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ نَمُودٌ ﴿٤٣﴾ وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوطٍ ﴿٤٤﴾	Ḥijāzī, Kūfi
78	هُوَ سَمُّكُمْ الْمُسْلِمِينَ ۗ لَمِن قَبْلُ وَفِي هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيدًا عَلٰيكُمْ وَ تَكُوْنُوْا شُهَدَاءَ عَلٰى النَّاسِ ۗ	Makkī

## Sūrat al-Mu'minūn

Verse No.	Verse	Counted By
45	ثُمَّ اَرْسَلْنَا مُوسٰى وَ اَخَاهُ هٰرُونَ ۗ بِالْبَيِّنٰتِ وَ سُلْطٰنٍ مُّبِيْنٍ ﴿٤٥﴾	Ḥijāzī, Basrī, Shāmī

## Sūrat al-Nūr

Verse No.	Verse	Counted By
36	فِي بُيُوتٍ اٰذِنَ اللّٰهُ اَنْ تُرْفَعَ وَ يُدْكَرَ فِيْهَا اَسْمُهُ ۗ يَسْبِيْحُ لَهٗ فِيْهَا بِالْعُدُوِّ وَ الْاَصٰلِ ﴿٣٦﴾	‘Irāqī, Shāmī
43	يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصَارِ ﴿٤٣﴾ يُقَلِّبُ اللّٰهُ اَلْيَدَ وَ النَّهَارَ ۗ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿٤٤﴾	‘Irāqī, Shāmī

## Sūrat al-Shu‘arā’

Verse No.	Verse	Counted By
1	طَسَمَ ﴿١﴾ تِلْكَ آيَةُ الْكِتَابِ الْمُبِينِ ﴿٢﴾	Kūfī
49	فَلَسَوْفَ تَعْلَمُونَ ﴿٤٩﴾ لَا قَطْعَانَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا وُضْعَانَكُمْ أَجْمَعِينَ ﴿٥٠﴾	Hijāzī, Baṣrī, Shāmī
92	وَقِيلَ لَهُمْ أَيُّنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾	Hijāzī, Kūfī, Shāmī
210	وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ ﴿٢١٠﴾ وَ مَا يَتَّبِعُنِي لَهُمْ وَ مَا يَسْتَبِيحُونَ ﴿٢١١﴾	Madanī al-Awwal ‘Irāqī, Shāmī

## Sūrat al-Naml

Verse No.	Verse	Counted By
33	قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَ أَوْلُوا بِأَسْ شَدِيدٍ ﴿٣٣﴾ وَ الْأَمْرِ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٤﴾	Hijāzī
44	قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ﴿٤٤﴾ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَ أَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾	Hijāzī, Baṣrī, Shāmī

## Sūrat al-Qaṣaṣ

Verse No.	Verse	Counted By
23	وَلَمَّا وَرَدَ مَاءٌ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْفُونَ ﴿٢٣﴾ وَ وَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ ﴿٢٤﴾ قَالَ مَا خَطْبُكُمَا ﴿٢٥﴾	Hijāzī, Baṣrī, Shāmī

## Sūrat al-‘Ankabūt

Verse No.	Verse	Counted By
29	أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّيْلَ <sup>٤</sup> وَ تَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ <sup>ط</sup>	Ḥijāzī
65	فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ <sup>٥</sup> فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾	Baṣrī, Shāmī

## Sūrat al-Rūm

Verse No.	Verse	Counted By
2	الَّذِينَ غَلِبَتِ الرُّؤْمُ <sup>٦</sup> فِي أَدْنَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَعْلَبُونَ ﴿٢﴾	Madanī al-Awwal ‘Irāqī, Shāmī
4	فِي بَضْعِ سِنِينَ <sup>٧</sup> لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾	Madanī al-Akhīr, Makkī, Baṣrī, Shāmī
55	وَ يَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ <sup>٨</sup> مَا لَبِثُوا غَيْرَ سَاعَةٍ <sup>ط</sup>	Madanī al-Awwal

## Sūrah Luqmān

Verse No.	Verse	Counted By
32	وَ إِذَا عَشَيْهِمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ <sup>٩</sup> فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ <sup>ط</sup>	Baṣrī, Shāmī

## Sūrat al-Sajdah

Verse No.	Verse	Counted By
10	وَ قَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ عَرَانًا لَفِي حَلْيٍ جَدِيدٍ <sup>١٠</sup> بَلْ هُمْ بِلِقَائِي رَبِّهِمْ كَفُرُونَ ﴿١٠﴾	Ḥijāzī, Shāmī

## Sūrah Saba'

Verse No.	Verse	Counted By
15	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَبِهِمْ آيَةٌ ۚ جَنَّتٍ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾	Shāmī

## Sūrah Fāṭir

Verse No.	Verse	Counted By
7	الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾	Shāmī, Baṣrī
16	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾	Ḥijāzī, Kūfī, Shāmī
19	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾	Ḥijāzī, Kūfī, Shāmī
20	وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾	Ḥijāzī, Kūfī, Shāmī
22	وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾	Ḥijāzī, 'Irāqī
41	إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ عِنْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾	Baṣrī
43	فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾	Madanī al-Akhīr, Baṣrī, Shāmī

## Sūrat Ṣāffāt

Verse No.	Verse	Counted By
22	أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾	Ḥijāzī, Kūfī, Shāmī
167	وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٧﴾ وَإِنْ كَانُوا لَيَقُولُنَّ ﴿١٦٧﴾	Shaybah ibn Niṣāḥ, Makkī, 'Irāqī, Shāmī

## Sūrah Ṣād

Verse No.	Verse	Counted By
1	ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾	Kūfi
37	فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٧﴾ وَالشَّيْطَانَ كُلًّا بِنَاءٍ وَعَوَاصٍ ﴿٣٨﴾	Hijāzī, Kūfi, Shāmī
67	قُلْ هُوَ نَبُؤٌ عَظِيمٌ ﴿٦٧﴾	Hijāzī, Baṣrī, Kūfi, Shāmī
84	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴿٨٤﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقْوَلُ ﴿٨٥﴾	Kūfi, Baṣrī with <i>khulf</i> - Ya'qūb al-Ḥaḍramī, Ayyūb ibn al- Mutawakkil

## Sūrat al-Zumar

Verse No.	Verse	Counted By
3	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴿٣﴾ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٤﴾	Hijāzī, Baṣrī, Shāmī
11	قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾	Kūfi, Shāmī
14	قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾	Kūfi
17	وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ﴿١٧﴾ فَبَشِّرْ عِبَادِ ﴿١٨﴾	Madanī al-Akhīr, 'Irāqī, Shāmī
20	لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرْفٌ مِّنْ فَوْقِهَا عُرْفٌ مَّبْنِيَةٌ ﴿٢٠﴾ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿٢١﴾ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيثَاقَ ﴿٢٢﴾	Madanī al-Awwal, Makkī
36	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴿٣٦﴾ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ﴿٣٧﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٨﴾	Kūfi
39	قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ﴿٣٩﴾ فَسَوْفَ تَعْلَمُونَ ﴿٤٠﴾	Kūfi

## Sūrah Ghāfir

Verse No.	Verse	Counted By
15	رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾	Hijāzī, 'Irāqī
16	يَوْمَ هُمْ كَبِيرُونَ ۚ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾	Shāmī
18	وَ أَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾	Hijāzī, Baṣrī, Shāmī
53	وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾	Madanī al-Awwal, Makkī, Kūfī, Shāmī
58	وَمَا يَسْتَوِي الْأَعْمَى وَ النَّبِصِيُّ ۗ وَالَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾	Madanī al-Akhīr, Shāmī
71	إِذِ الْأَعْلَى فِي أَعْنَاقِهِمْ وَ السَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾	Madanī al-Akhīr, Kūfī, Shāmī
72	إِذِ الْأَعْلَى فِي أَعْنَاقِهِمْ وَ السَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾ فِي الْحَمِيمِ ۗ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾	Madanī al-Awwal, Makkī
73	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ ۗ	Kūfī, Shāmī

## Sūrah Fuṣṣilat

Verse No.	Verse	Counted By
13	فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ طَبِيعَةً مِثْلَ طَبِيعَةِ عَادٍ وَ نَمُودٍ ﴿١٣﴾	Hijāzī, Kūfī

## Sūrat al-Shūrā

Verse No.	Verse	Counted By
1	حَمِّ ۖ عَسَقَ ﴿١﴾	Kūfī
2	حَمِّ ۖ عَسَقَ ﴿٢﴾	Kūfī
32	وَ مِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾	Kūfī

## Sūrat al-Zukhruf

Verse No.	Verse	Counted By
52	أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۗ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾	Ḥijāzī, Baṣrī

## Sūrat al-Dukhān

Verse No.	Verse	Counted By
34	إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾	Kūfī
43	إِنَّ شَجَرَتَ الرَّقُومِ ﴿٤٣﴾	Madanī al-Awwal, 'Irāqī, Shāmī
45	كَأَلْمُهَلِّ ۗ يَعْلَىٰ فِي الْبُطُونِ ﴿٤٥﴾	Madanī al-Akhīr, Makkī, 'Irāqī

## Sūrat al-Qitāl [Muḥammad]

Verse No.	Verse	Counted By
4	فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۗ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الرِّبَاطَ ۗ فَأَمَّا مَنَّا بَعْدُ ۖ وَإِنَّا فِدَاءٌ ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أُورَاقَهَا ۗ ذَٰلِكَ ۗ وَلَوْ يَشَاءُ اللَّهُ لَآتَيْنَصَّرَ مِنْهُمْ ۗ وَكَانَ لَيَبْتَلُوا بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾	Ḥijāzī, Baṣrī, Shāmī
15	وَأَنهَرُوا مِنْ حَمْرٍ لَّدَٰئِهِ لِّلشَّرِيبِ ۗ وَأَنهَرُوا مِنْ عَسَلٍ مُّصَفًّى ۗ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۗ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۗ كَمَن هُوَ خَالِدٌ فِي النَّارِ ۗ سُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾	Baṣrī

## Sūrat al-Ṭūr

Verse No.	Verse	Counted By
1	وَالطُّورِ ﴿١﴾	'Irāqī, Shāmī
13	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾	Kūfī, Shāmī

## Sūrat al-Najm

Verse No.	Verse	Counted By
28	وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّعِبُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾	Kūfi
29	فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۖ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾	Shāmī
29	فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۖ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾	Ḥijāzī, 'Irāqī

## Sūrat al-Raḥmān

Verse No.	Verse	Counted By
1	الرَّحْمَنُ ﴿١﴾	Kūfi, Shāmī
3	خَلَقَ الْإِنْسَانَ ﴿٣﴾	Makkī, 'Irāqī, Shāmī
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾	Madanī al-Awwal, Madanī al-Akḥīr, 'Irāqī, Shāmī
35	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۖ وَنُحَاسٌ فَلَا تَنْتَصِرِينَ ﴿٣٥﴾	Ḥijāzī
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾	Ḥijāzī, Kūfi, Shāmī

## Sūrat al-Wāqī‘ah

Verse No.	Verse	Counted By
8	فَأَصْحَبُ <b>الْمَيْمَنَةِ</b> ۗ مَا أَصْحَبُ <b>الْمَيْمَنَةِ</b> ۗ ﴿٨﴾	Hijāzī, Baṣrī, Shāmī
9	وَ أَصْحَبُ <b>الْمَشْأَمَةِ</b> ۗ مَا أَصْحَبُ <b>الْمَشْأَمَةِ</b> ۗ ﴿٩﴾	Hijāzī, Baṣrī, Shāmī
15	عَلَى سُرُرٍ <b>مَوْضُونَةٍ</b> ۗ ﴿١٥﴾	Hijāzī, Kūfī
18	يَا كُؤَابٍ <b>وَ أَبَارِيْقٍ</b> ۗ وَ كَأَيْسٍ <b>مِّن مَّعِينٍ</b> ۗ ﴿١٨﴾	Madanī al- Akhīr, Makkī
22	وَ حُوْرٍ <b>عِينٍ</b> ۗ ﴿٢٢﴾	Madanī al-Awwal, Kūfī
25	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَ لَا تَأْتِيهِمُ <b>الْأَنْبَاءُ</b> ۗ ﴿٢٥﴾	Madanī al- Akhīr, ‘Irāqī, Shāmī
27	وَ أَصْحَبُ <b>الْبَيْمِينِ</b> ۗ مَا أَصْحَبُ <b>الْبَيْمِينِ</b> ۗ ﴿٢٧﴾	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
35	إِنَّا أَنْشَأْنَهُنَّ <b>إِنشَاءً</b> ۗ ﴿٣٥﴾	Hijāzī, Kūfī, Shāmī
41	وَ أَصْحَبُ <b>الشِّمَالِ</b> ۗ مَا أَصْحَبُ <b>الشِّمَالِ</b> ۗ ﴿٤١﴾	Hijāzī, Baṣrī, Shāmī
42	فِي سَمُوْرٍ <b>وَ حَمِيمٍ</b> ۗ ﴿٤٢﴾	Madanī al-Awwal, Madanī al- Akhīr, ‘Irāqī, Shāmī
47	وَ كَانُوا <b>يَقُولُونَ</b> ۗ لَا أَيَّدَا مِثْنًا وَ كُنَّا تُرَابًا وَ عِظَامًا ۗ إِنَّا لَمَبْعُوثُونَ ۗ ﴿٤٧﴾	Makkī
49	قُلْ إِنَّ <b>الْأَوَّلِينَ وَ الْآخِرِينَ</b> ۗ ﴿٤٩﴾	Madanī al-Awwal, Makkī, ‘Irāqī
50	<b>لَمَجْمُوعُونَ</b> ۗ إِلَىٰ مِيْقَاتٍ يَوْمٍ مَّعْلُومٍ ۗ ﴿٥٠﴾	Madanī al- Akhīr, Shāmī
89	فَرَوْحٌ <b>وَ رِيْحَانٌ</b> ۗ وَ جَنَّتْ <b>نَعِيمٍ</b> ۗ ﴿٨٩﴾	Shāmī

## Sūrat al-Ḥadīd

Verse No.	Verse	Counted By
13	فَضْرِبْ <b>بَيْنَهُمْ</b> بِسُوْرٍ لَهُ <b>بَابٌ</b> ۗ بَاطِنُهُ فِيهِ <b>الرَّحْمَةُ</b> وَ ظَاهِرُهُ مِنْ قِبَلِهِ <b>الْعَذَابُ</b> ۗ ﴿١٣﴾	Kūfī
27	ثُمَّ <b>قَفَّيْنَا</b> عَلَىٰ <b>أَنَارِهِم</b> بِرُسُلِنَا وَ قَفَّيْنَا <b>بِعِيسَى ابْنِ مَرْيَمَ</b> وَ أَتَيْنَاهُ <b>الْإِنجِيلَ</b> ۗ وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ <b>رَأْفَةً وَ رَحْمَةً</b> ۗ ﴿٢٧﴾	Baṣrī

## Sūrat al-Mujādalah

Verse No.	Verse	Counted By
20	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾	Madanī al-Awwal, ‘Irāqī, Shāmī

## Sūrat al- Ṭalāq

Verse No.	Verse	Counted By
2	ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾	Shāmī
2	ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾	Madanī al- Akhīr, Makkī, Kūfī
10	أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ ۗ الَّذِينَ آمَنُوا ۗ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾	Madanī al-Awwal

## Sūrat al-Mulk

Verse No.	Verse	Counted By
9	قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ ۗ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۗ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾	Madanī al- Akhīr, Shaybah ibn Niṣāḥ, Makkī

## Sūrat al-Ḥāqqah

Verse No.	Verse	Counted By
1	الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿١﴾	Kūfī
25	وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ﴿٢٥﴾	Ḥijāzī

## Sūrat al-Ma‘ārij

Verse No.	Verse	Counted By
4	تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾	Ḥijāzī, ‘Irāqī

## Sūrah Nūḥ

Verse No.	Verse	Counted By
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۗ وَلَا يَعْثُونَ وَيَعْثُونَ ﴿٢٣﴾	Ḥijāzī, Baṣrī, Shāmī
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۗ وَلَا يَعْثُونَ وَيَعْثُونَ ﴿٢٣﴾	Madanī al-Akhīr, Kūfī
24	وَقَدْ أَضَلُّوا كَثِيرًا ۗ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾	Madanī al-Awwal, Makkī
25	مِمَّا خَطَبْتَهُمْ أُعْرِقُوا فَأَدْخَلُوا نَارًا ۗ فَلَمَّ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾	Ḥijāzī, Baṣrī, Shāmī

## Sūrat al-Jinn

Verse No.	Verse	Counted By
22	قُلْ إِنِّي لَنْ يُجِيبَنِي مِنَ اللَّهِ أَحَدٌ ۗ وَلَنْ أجدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾	Makkī
22	قُلْ إِنِّي لَنْ يُجِيبَنِي مِنَ اللَّهِ أَحَدٌ ۗ وَلَنْ أجدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾	Madanī al-Awwal, Madanī, Akhīr, ‘Irāqī, Shāmī

## Sūrat al-Muzzammil

Verse No.	Verse	Counted By
1	يَا أَيُّهَا الْمَرْءُ ﴿١﴾	Madanī al-Awwal, Kūfī, Shāmī
15	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۗ شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾	Makkī
17	فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾	Madanī al-Awwal, Makkī, ‘Irāqī, Shāmī

## Sūrat al-Muddaththir

Verse No.	Verse	Counted By
40	فِي جَنَّتٍ تَنْتَسَاءُونَ ﴿٤٠﴾	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
41	عَنِ الْمُجْرِمِينَ ﴿٤١﴾	Madanī al-Awwal, Madanī al-Akhīr, 'Irāqī

## Sūrat al-Qiyāmah

Verse No.	Verse	Counted By
16	لَا تُحَوِّرْكَ يَهْلِسَانِكَ لِتَعْجَلَ بِهِ ﴿١٦﴾	Kūfī

## Sūrat al-Naba'

Verse No.	Verse	Counted By
40	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ﴿٤٠﴾ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُهُ وَيَقُولُ الْكُفْرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤١﴾	Başrī

## Sūrat al-Nāzi'āt

Verse No.	Verse	Counted By
33	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾	Hijāzī, Kūfī
37	فَأَمَّا مَنْ طَغَى ﴿٣٧﴾	'Irāqī, Shāmī

## Sūrah 'Abasa

Verse No.	Verse	Counted By
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾	Shaybah ibn Nişāh, Makkī 'Irāqī, Shāmī
32	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾	Hijāzī, Kūfī
33	فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾	Hijāzī, Başrī, Kūfī

### Sūrat al-Takwīr

Verse No.	Verse	Counted By
26	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾	Shaybah ibn Niṣāḥ, Makkī, 'Irāqī, Shāmī

### Sūrat al-Inshaqāq

Verse No.	Verse	Counted By
7	فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾	Ḥijāzī, Kūfī
10	وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾	Ḥijāzī, Kūfī

### Sūrat al-Ṭāriq

Verse No.	Verse	Counted By
15	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾	Madanī al-Thānī, Makkī, Baṣrī, Kūfī, Shāmī

### Sūrat al-Fajr

Verse No.	Verse	Counted By
15	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ﴿١٥﴾	Ḥijāzī
16	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ﴿١٦﴾	Ḥijāzī
23	وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ﴿٢٣﴾	Ḥijāzī, Shāmī
29	فَادْخُلِي فِي عِلِّيِّينَ ﴿٢٩﴾	Kūfī

### Sūrat al-Shams

Verse No.	Verse	Counted By
14	فَكَذَّبُوهُ فَعَقَرُوا هَامًا ۗ فَذَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسِبْنَاهَا ۖ	Madanī al-Awwal

### Sūrat al-'Alaq

Verse No.	Verse	Counted By
9	أَرَأَيْتَ الَّذِي يَنْهَى ۖ	Hijāzī, 'Irāqī
15	كَلَّا لَئِن لَّمْ يَنْتَه ۖ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ	Hijāzī

### Sūrat al-Qadr

Verse No.	Verse	Counted By
3	لَيْلَةُ الْقَدْرِ ۖ حَمْرٌ مِّنْ أَلْفِ شَهْرٍ ۖ	Makkī, Shāmī

### Sūrat al-Bayyinah

Verse No.	Verse	Counted By
5	وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۖ	Başrī

### Sūrat al-Zalzalah [al-Zilzāl]

Verse No.	Verse	Counted By
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۖ لِيُرَوْا أَعْمَالَهُمْ ۖ	Madanī al-Akhīr, Makkī, Başrī, Shāmī

### Sūrat al-Qāri‘ah

Verse No.	Verse	Counted By
1	الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝	Kūfi
6	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝	Ḥijāzī, Kūfi
8	وَأَمَّا مَنْ حَقَّتْ مَوَازِينُهُ ۝	Ḥijāzī, Kūfi

### Sūrat al-‘Aṣr

Verse No.	Verse	Counted By
1	وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝	Madanī al-Awwal, Makkī, ‘Irāqī, Shāmī
3	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝	Madanī al-Akhīr

### Sūrat al-Quraysh

Verse No.	Verse	Counted By
4	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۝ وَآمَنَهُمْ مِنْ خَوْفٍ ۝	Ḥijāzī, Ḥimṣī

### Sūrat al-Mā‘ūn

Verse No.	Verse	Counted By
6	الَّذِينَ هُمْ يُرْءَاؤُنَ ۝	‘Irāqī

### Sūrat al-Ikhlāṣ

Verse No.	Verse	Counted By
3	لَمْ يَلِدْ ۝ وَ لَمْ يُولَدْ ۝	Makkī, Shāmī

## Sūrat al-Nās

Verse No.	Verse	Counted By
4	مِنْ شَرِّ الْوَسْوَائِْلِ الْخَنَّاسِ ۝	Makkī, Shāmī

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## إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفوة الأنبياء والمرسلين ، سيّد القراء وإمام المجودين ، 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:

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

---

وسمع/سمعت/قرأ/قرأت عليّ "نظم الكامل في علم الفواصل" للشيخ المقرئ محمود بن

شعيب الشرقاوي المصري الأزهري . فأخبرته/فأخبرتها بأني :

❖ تلتيتُ نظمَ الكامل في علم الفواصل عن المؤلف .

وأوصى الحجاز/الحجازة بقوى الله في السر والجهر ، وأن لا ينساني في الدعوات ، وأن يجتهد في تحصيل العلم النافع ومجدة القرآن و

الحديث ، وأسأل الله أن يقبل منا أعمالنا وأن يرزقنا الصدق والإخلاص ، إنه سميع مجيب ، والحمد لله رب العالمين ،

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التوقيع :

□

## أساندي إلى أهل العدد

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التوقيع: