

التَّفْصِيلُ
شَرْحُ نَظْمِ التَّسْمِيلِ
فِي عَدَائِ التَّنْزِيلِ

The Verse-Terminals

A Commentary & Diagrammatic Representation
of the Tas-hīl by Īhāb Fikrī



Muhammad Riyaadh Obaray

التَّفْصِيلُ

شَرْحُ نَظْمِ التَّسْهِيلِ

فِي عَدِّ آيِ التَّنْزِيلِ

محمد رياض بن أمّرشاد أبا مري

First Print 2023

By al-Tanzil Institute of Quranic Sciences

Cape Town

Western Cape

South Africa

info@al-tanzil.co.za

Copyright © 2023 Muhammad Riyaadh Obaray

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the author.

Permission is granted to share the PDF version of this publication for educational purposes, provided that it is not altered or modified in any way and that the copyright notice remains intact.

Any use of this publication in short courses or workshops requires the express written authorisation and permission of the author.

For permissions requests or any other inquiries, please contact: riyaadh786@gmail.com

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



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.”¹

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

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

¹ *Al-Bayān*: pg. 62.

² *Al-Bayān*: pg. 63.

Contents

Preface	1
Foreword	4
Introduction to Verse Enumeration	6
Genesis of 'Add al-Fawāşil	9
The 11 eponymous scholars of verse enumeration according to their geographical location:.....	13
Notable works written on 'Add al-Fawāşil	16
The Asānīd of Abū 'Amr al-Dānī to the Ahl al-'Adad	18
The Sanad of al-Ja'barī to Abū 'Amr al-Dānī.....	21
My link to Ibrāhīm ibn 'Umar al-Ja'barī.....	22
Īhāb Fikrī	23
Naḥ al-Tas-hīl.....	26
My link to the author	33
Introduction to the poem.....	34
The Sigla system.....	36
The Basmalah & Sūrat al-Fātiḥah	38
Sūrat al-Baqarah	39
Sūrah Āl 'Imrān & al-Nisā'	44
Sūrat al-Mā'idah and Sūrat al-An'ām.....	47
Sūrat al-A'rāf	49
Sūrat al-Anfāl.....	50
Sūrat al-Tawbah and Sūrah Yūnus	51
Sūrah Hūd	53
Sūrat al-Ra'd	56
Sūrah Ibrāhīm	58
Sūrat al-Isrā' & Sūrat al-Kahf.....	60
Sūrah Maryam.....	63
Sūrah Ṭāhā	64
Sūrat al-Anbiyā', Sūrat al-Ḥajj & Sūrat al-Mu'minūn	70
Sūrat al-Nūr.....	72
Sūrat al-Shu'arā', Sūrat al-Naml and Sūrat al-Qaşaş	73
Sūrat al-'Ankabūt.....	76
Sūrat al-Rūm	77
Sūrah Luqmān, Sūrat al-Sajdah & Sūrah Saba'	78
Sūrah Fāṭir, Sūrat al-Şāffāt & Sūrah Şād	79
Sūrat al-Zumar	85
Sūrah Ghāfir	88
Sūrah Fuşşilat, Sūrat al-Shūrā & Sūrat al-Zukhruf	91
Sūrat al-Dukhān	92
Sūrah Muḥammad	93
Sūrat al-Ṭūr, Sūrat al-Najm & Sūrat al-Raḥmān	95
Sūrat al-Wāqī'ah.....	99
Sūrat al-Ḥadīd, Sūrat al-Mujādalah, Sūrat al-Ṭalāq & Sūrat al-Taḥrīm	104
Sūrat al-Mulk, al-Ḥāqqah, al-Ma'ārij, Nuḥ & al-Jinn	106
Sūrat al-Muzzammil, Sūrat al-Muddaththir & Sūrat al-Qiyāmah	110
Sūrat al-Naba' until Sūrat al-Nās	114

Diagrammatic Representation of the Tas-hil.....	125
Sūrat al-Fātiḥah.....	125
Sūrat al-Baqarah.....	125
Sūrah Āl ‘Imrān.....	126
Sūrat al-Nisā’.....	126
Sūrat al-Mā’idah.....	127
Sūrat al-An‘ām.....	127
Sūrat al-‘Arāf.....	128
Sūrat al-Anfāl.....	128
Surat al-Tawbah.....	129
Surah Yūnus.....	129
Sūrah Hūd.....	130
Sūrat Ra’d.....	130
Sūrah Ibrāhīm.....	131
Sūrat al-Isrā’.....	131
Sūrat al-Kahf.....	132
Sūrah Maryam.....	133
Sūrah Ṭāhā.....	133
Sūrat al-Ambiyā’.....	134
Sūrat al-Ḥajj.....	135
Sūrat al-Mu’minūn.....	135
Sūrat al-Nūr.....	135
Sūrat al-Shu‘arā’.....	136
Sūrat al-Naml.....	136
Sūrat al-Qaṣaṣ.....	136
Sūrat al-‘Ankabūt.....	137
Sūrat al-Rūm.....	137
Sūrah Luqmān.....	137
Sūrat al-Sajdah.....	137
Sūrah Saba’.....	138
Sūrah Fāṭir.....	138
Sūrat Şāffāt.....	138
Sūrah Şād.....	139
Sūrat al-Zumar.....	139
Sūrah Ghāfir.....	140
Sūrah Fuṣṣilat.....	140
Sūrat al-Shūrā.....	140
Sūrat al-Zukhruf.....	141
Sūrat al-Dukhān.....	141
Sūrat al-Qitāl [Muḥammad].....	141
Sūrat al-Ṭūr.....	142
Sūrat al-Najm.....	142
Sūrat al-Raḥmān.....	142
Sūrat al-Wāqī‘ah.....	143
Sūrat al-Ḥadīd.....	143
Sūrat al-Mujādalah.....	144
Sūrat al- Ṭalāq.....	144
Sūrat al-Mulk.....	144

Sūrat al-Ḥāqqah	145
Sūrat al-Ma‘ārij	145
Sūrah Nūḥ	145
Sūrat al-Jinn	146
Sūrat al-Muzzammil	146
Sūrat al-Muddaththir	146
Sūrat al-Qiyāmah	146
Sūrat al-Naba’	147
Sūrat al-Nāzi‘āt	147
Sūrah ‘Abasa	147
Sūrat al-Takwīr	147
Sūrat al-Inshaqāq	148
Sūrat al-Ṭāriq	148
Sūrat al-Fajr	148
Sūrat al-Shams	149
Sūrat al-‘Alaq	149
Sūrat al-Qadr	149
Sūrat al-Bayyinah	149
Sūrat al-Zalzalah [al-Zilzāl]	149
Sūrat al-Qāri‘ah	150
Sūrat al-‘Aṣr	150
Sūrat al-Quraysh	150
Sūrat al-Mā‘ūn	150
Sūrat al-Ikhlāṣ	150
Sūrat al-Nās	151
Analysis of the Verse-Terminals in the Tas-hīl	152
Bibliography	161
أسانيدى إلى أهل العدد	164

إِلَيْهِمْ سِرًّا جَمِيلاً شَامِلاً
مُصَلِّياً عَلَى الَّذِي هَدَانَا
وَأَلَيْهِ وَصَّحْبِهِ الْأَعْيَانِ
بِعَزْوِنِ رَبَّنَا مُفِيضِ التَّعَمُّنَةِ
نَاطِمَهُ وَاعْفِ زُلَّةَ الْقَبَائِحِ
وَأَلَيْهِ وَصَّحْبِهِ الْأَمَاجِدِ

قَالَ مُحَمَّدٌ رِيَّاضُ سَائِلًا
حَمْدًا لِمَنْ يَفْضُلُهُ وَالْآنَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَا تَمَامُ التَّحْفَةِ
فَأَقْبَلُهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدٍ

وقال محمد رياض بن أرشاد:

عَلَيَّ أَنَّهُ تَبَقَى وَتَفَنَى أَنَا مِلِّي
لِكَاتِبَتِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَتَبَقَى خُطُوطِي مُدَّةَ بَعْدِ مَوْتِي
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً

Acknowledgements

Allah, the Magnanimous, the Most Gracious, the All-Knowing, and the Wisest, deserves all praise and thanks. May His choicest salutations be upon His final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad ﷺ, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the late Imām Sirāj Willenberg [May Allah bestow His mercy upon him], who introduced me to the study of the Holy Qur'ān, as well as Ḥāfiṭh 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. In the same breath, I convey my sincere gratitude and admiration to my life's inspiration, my revered mentor, Qāri' Muḥammad Salīm Gaibie, for the knowledge and wisdom he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of Qirā'āt, a work of this nature would not have been possible.

In addition, I thank my parents, Arshād and Sakīnah, for their love, guidance, encouragement, and continuous support. My profound gratitude goes to my cherished wife, Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring and imparting knowledge.

Thank you to all my instructors at both; Dār al-'Ulūm Newcastle and Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah, Strand, as well as the staff at al-Tanzil.

Special thanks to Ḥudhayfah Ishāq (JHB) and Muḥammad Ibrāhīm ibn Ḥanīf al-Līstārī (Leicester City, UK) for proofreading the text as well as for their invaluable input; and to Faḥmī Londt for the beautiful cover design. Lastly, I express my profound appreciation to my devoted, loyal students, Munīb Dāwūd, Mubīn Parker, Āminah and Sājidah De Wet, for their active engagement, diligent efforts, unwavering support, and continuous prayers.

System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	'	17	ظ	ṭh
2	ب	b	18	ع	'
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أ	ā
14	ص	ṣ	30	ي	ī
15	ض	ḍ	31	و	ū
16	ط	ṭ	32	أَي	ay
			33	أَو	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-ta‘rīf is occasionally omitted to maintain the flow in English.

Preface

The discipline of *Qirā'āt* [variant Readings] is complemented not only by the subject of *Tajwīd* but encompasses several other related subjects, including *Rasm* [orthography], *'Add al-Fawāṣil* [verse enumeration], *ʿIlm al-Rijāl* [the study of the scholars in the *asānīd*] among others.

This study focuses on the science of *'Add al-Fawāṣil*, which encompasses the perspectives of Qur'anic verse enumeration scholars. It is a commentary on the *al-Tashīl fi 'Add Āyi al-Tanzīl*, a didactic poem penned by Īhāb Fikrī al-Sakandarī.

Despite the existence of several Arabic works on the subject, the lack of accessible English literature prompted me to translate and write a brief commentary on the *Tashīl*, considering the following reasons:

- Due to its relevance as a contemporary text and its concise nature, consisting of only 90 distichs, which can be categorised as follows:
 - 1) The first four distichs serve as an introduction.
 - 2) Distichs 5 through 89, or a total of 85 distichs, summarise all the differences among scholars of verse enumeration.
 - 3) The final distich serves as the poem's conclusion.
- The author included the verse-terminals of ahl al-Ḥimṣ.
- The author has also limited the discussion to only the contentious verse-terminals, which are the core focus of this science.
- The text provides a comprehensive understanding of the science for students.

Īhāb Fikrī employed two sigla systems throughout the poem:

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

For ease of identification, these sigla were highlighted in red.

Furthermore, the poem presents several challenging features, including:

- Mentioning at times which scholars consider a particular word as a verse-terminal and at other times which scholars disregard it, leaving it to the reader to determine who the remaining scholars of verse enumeration are. This has been clarified in the commentary
- If no instruction is given about a particular word's count status, it follows the previous instruction, requiring the reader to keep in mind the previous command. This is also clarified in the commentary.
- The non-sequential order of verse-terminals in the poem poses a challenge, as the sequence of the verse-terminals in the poem do not always correspond to the order in which they appear in the Qur'an. For instance, a particular verse-terminal in a given *sūrah* may be explained while the following verse-terminal that is discussed appears before it in the same *sūrah*.

At the outset of the book, the science of *'Add al-Fawāṣil* was introduced, emphasising its significance and importance. The names of the Eponymous Eleven Scholars of Qur'anic verse enumeration were enumerated, and the various chains of transmission for each geographical region were mentioned. While none of the classical or contemporary works has linked the *qurrā'* to their respective verse-terminal, an attempt was made to associate all Eponymous Fourteen Readers with their respective verse-terminal. Moreover, an explanation was provided as to why the scholars of verse enumeration had divergent views on the verse-terminals.

Towards the end of the book, the entire text was encapsulated, and differences concerning the verse-terminals were presented via diagrammatic representations, with one table per *sūrah*. These tables cite the verse containing a difference alongside those scholars of verse enumeration who consider the verse-terminal of a particular verse. These diagrams serve as a convenient and expeditious reference to the discussions of the *Tas-hīl*.

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 النَّوْمَ رَبِّي فِي الْيَاكِي
فَوَقَّفَنِي إِلَى تَخْصِيلِ عِلْمِ
لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي
وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

Foreword

الحمد لله ربّ العالمين، والصلاة والسلام على سيّدنا ونبينا محمد وعلى آله وصحبه أجمعين وبعد:

كنتُ فرحانًا لما رأيتُ جهودَ الشيخ محمد رياض أباري من كيب تاؤن، جنوب أفريقيا، حينما ألف شرحًا بالإنجليزية على كتابي المُسمّى: التسهيل في عدّ آي التنزيل.

فَجَزَاهُ اللهُ خَيْرًا عَلَى ذَلِكَ، وَأَشْكُرُهُ عَلَى هَذَا الْعَمَلِ، وَأَسْأَلُ اللهُ تَعَالَى أَنْ يُوقِّقَهُ مِنْ نَشْرِ الْكُتُبِ وَإِفَادَةِ الْمُسْلِمِينَ غَيْرِ الْمُتَكَلِّمِينَ بِاللُّغَةِ الْعَرَبِيَّةِ بِهَا، بَارَكَ اللهُ فِيهَا، وَنَفَعَهُ بِهَا، وَجَعَلَهُ دُخْرًا لِلْإِسْلَامِ وَأَهْلِهِ.³

مدرس القرآن الكريم والقراءات بالمسجد النبوي:

إيهاب بن أحمد فكري حيدر المصري

³ The above-mentioned foreword of the book is a verbatim transcript of an audio message conveyed to me by Īhāb Fikrī on Monday, 1 September 2019. Testimony to the fact that they heard the foreword being read by Īhāb Fikrī is given by ‘Abd Allah Petersen and Ibrāhīm Darries.

بسم الله الرحمن الرحيم

إجازة بكتاب:

التسهيل في عد آي التنزيل

الحمد لله رب العالمين، والصلاة والسلام على سيدنا ونبينا محمد وعلى آله وصحبه أجمعين؛
وبعد: فقد رغب إلي الأخ الفاضل:

محمد رياض بن أرشاد أبازي - (من مدينة كيب تاؤن ، جنوب أفريقيا)

أن أجزئه بكتابي: **التسهيل في عد آي التنزيل**، فأجبت له لذلك، وأجزته برواية هذا الكتاب
عني خاصة، بالشرط المعتبر عند أهل الحديث والأثر.
**هذا وأوصي نفسي وإياه بتقوى الله في السر والعلن، والتحلي بالأخلاق الشرعية والآداب
المرعية، وصلى الله على سيدنا ونبينا محمد وعلى آله وصحبه وسلّم.**

صع ذلك وثبت في: **التسهيل** ، بتاريخ: ١٤ / ١٤ / ١٤٤٠ هـ

المجيز

خادم القرآن الكريم

الشيخ المقرئ / إيهاب بن أحمد فكري حيدر المصري

مدرس القرآن الكريم والقراءات بالمسجد النبوي

١٤٤٠
١٤



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...”⁴

2. An admonition or a lesson, as in:

قَدْ كَانَ لَكُمْ آيَةٌ فِي مِيقَاتِنَا

“Indeed there was a lesson for you regarding the meeting of the two groups.”⁵

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

“We made the son of Maryam, including his mother, a miracle.”⁶

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”⁷

The technical definition of the term *āyah* denotes a segment of the Qur’ān comprised of sequential sentences that possess a distinct beginning and end, thus forming a constituent part of a *sūrah*.⁸ The subject matter known as *‘Add al-Āyi* or *‘Add al-Fawāsil*, which pertains to verse enumeration, centres on the number of verses contained in each *sūrah* of the Qur’ān. This includes, firstly, identifying the beginning and end of a *sūrah*, and secondly, determining the beginning of a verse, along with

⁴ *al-Baqarah*: 248.

⁵ *Āl ‘Imrān*: 13.

⁶ *al-Mu‘minūn*: 50.

⁷ *al-Baqarah*: 106.

⁸ *Husn al-Madad*: 18. *Mu‘jam al-Muṣṭalahāt*: 256.

the precise location of the verse-terminal⁹, which refers to the final word of an *āyah*¹⁰, also known as *ra's al-āyah* or *fāsil*, with the plural being *fawāšil*.¹¹

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-Fawāšil* 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*.¹²
- 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,

⁹ *al-Qawl al-Wajīz*: 90.

¹⁰ *al-Asānīd fī 'Ilm 'Add al-Āyī*: 18.

¹¹ *Mu'jam al-Muṣṭalahāt*: 256; *Mukhtaṣar al-'Ibārāt* 85. Abū 'Amr al-Dānī distinguishes between the categorization of terms, *ra's al-āyah* and *fawāšil*. *Ra's al-āyah* is deemed as a categorization for a verse-terminal, whereas *fawāšil* are classified as separations in speech that can occur either at or between verse-terminals. Hence, every *ra's al-āyah* is a *fāsil*, but not every *fāsil* is a *ra's al-āyah*. *al-Bayān*: 126.

¹² 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.¹³

- 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*¹⁴, a sound stop, the reciter must be familiar with the verse-terminals to determine whether they may continue their recitation or need to retrace. If the stop is made at the end of a verse, the reciter may continue without retracing. However, if the stop is not made at a verse-terminal, the reciter must retrace a few words to resume their recitation. This obviously only applies to an individual applying *waqf* in the middle of a verse.
- Preserving accuracy in the recitation of the Qur'ān requires individuals to follow specific norms of *Tajwīd* and *Waqf*, particularly at a verse-terminal. For instance, applying *waqf bi al-iskān* to a *fathah*, *kasrah*, *ḍammah*, *kasratayn* and *ḍammatayn*, or *madd al-īwaḍ* in the case of a *fathatayn*, and *madd* when stopping on a *dhawāt al-yā'*, and other such rules.
- Determining the acceptability of the Friday sermon [*Khuṭbat al-Jumu'ah*], some scholars maintain that a complete verse is necessary, while others opine that a part of a verse is sufficient.
- Familiarity with *'Add al-Fawāṣil* also facilitates the ease concerning the location of specific verses within the Qur'ān.
- Refuting the popular misconception that there are precisely 6 666 verses in the Qur'ān.¹⁵

¹³ *Laṭā'if al-Ishārāt*: 2/520.

¹⁴ The reader concludes their recitation at a point in which the verse or sentence conveys a self-contained idea, while remaining semantically and grammatically linked to the subsequent verse. *Murshid al-Qārī'*: 52. *Mu'jam al-Muṣṭalahāt*: 343. *Mukhtaṣar al-'Ibārāt*: 134.

¹⁵ 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:¹⁶

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - الْحَمْدُ لِلَّهِ - سَبْعُ آيَاتٍ، إِحْدَاهُنَّ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -¹⁷

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

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

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

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

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

¹⁶ I have refrained from evaluating the authenticity of the afore-mentioned *ahādīth* due to the presence of a multitude of traditions that not only discuss the enumeration of verses, but also the placement and arrangement of verses, as well as the practice of counting through finger gestures, such as using one’s fingers for *tasbīḥ*, or indicating the total number of verses within a given *sūrah*. It will become evident in the conclusion of this chapter that verse enumeration, in fact, constitutes *Tawātur* [mass transmission], a canonical principle which dictates that if a matter has been established as *Tawātur*, then the issue of *ḍa’f* [weakness] in a *ḥadīth* need not be considered or investigated. Furthermore, even the *riwāyat al-kāfir* [transmission of a *ḥadīth* by a non-believer] is deemed acceptable in the case of *Mutawātir* reports. *Tawjīh al-Naṭḥr*. 49.

¹⁷ I have abstained from providing a *takhrīj* [a detailed documentation of the chains of transmission] pertaining to the previously mentioned *ahādīth*, as al-Dānī presents his *asānid* [chains of narration] for them. See: *al-Bayān*.

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الصَّلَاةِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَعَدَّ آيَةً - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - آيَتَيْنِ - الرَّحْمَنِ الرَّحِيمِ - ثَلَاثَ آيَاتٍ - مَالِكِ يَوْمَ الدِّينِ - أَرْبَعُ آيَاتٍ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - وَجَمَعَ خَمْسَ أَصَابِعِهِ ...¹⁸

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

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

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

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

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

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

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

From amongst the Companions who counted the verse ends were:¹⁹

- 1) ‘Ā’ishah
- 2) Umm Salamah

¹⁸ The majority of the *ḥadīth* that discuss verse enumeration via the transmission of Umm Salamah are considered weak due to the disparagement of one of its transmitters, Abd Allah ibn Abū Mulaikah. Certain *muḥaddithūn* have pointed out that there is a missing link, Ya’lā’ ibn Mamlak, which creates *inqiṭā’* in the *sanad* between Ibn Abū Mulaikah and Umm Salamah. Nonetheless, al-Tirmidhī favored the transmission of Ibn Mulaikah from Umm Salamah. And Allah knows best.

¹⁹ 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 Ṭālib²⁰
- 4) ‘Abd Allah ibn ‘Abbās²¹
- 5) Ubayy ibn Ka‘b²²
- 6) ‘Abd Allah ibn ‘Umar
- 7) Anas ibn Mālik
- 8) Abū Hurayrah
- 9) Abū al-Dardā²³
- 10) Zayd ibn Thābit²⁴

From amongst the Successors who counted the verse-terminals were:²⁵

- 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

²⁰ ‘Ali رضي الله عنه opined that the Qur’ān contained 6 236 verses. *Husn al-Madad*: 30.

²¹ Ibn ‘Abbās رضي الله عنه opined that the Qur’ān contained 6 216 verses. *Husn al-Madad*: 30.

²² Ubayy رضي الله عنه opined that the Qur’ān contained 6 210 verses. *Husn al-Madad*: 30. The views expressed by ‘Ali, Ubayy and Ibn ‘Abbās رضي الله عنه are all indicative that they counted the verse-terminals of the Qur’ān in order to reach their conclusions.

²³ 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.

²⁴ Zayd ibn Thābit رضي الله عنه witnessed the Prophet ﷺ 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.

²⁵ I have limited my discussion to a select number of Successors, but according to Abū ‘Amr al-Dānī, there are 24 Successors listed, consisting of 4 from Madīnah, 4 from Makkah, 9 from Kūfah, 6 from Baṣrah, and 1 from Shām. *al-Bayān*: 41-46.

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

The 11 eponymous scholars of verse enumeration according to their geographical location:²⁶

- 1) **Makkah** – Abū Ma‘bad ‘Abd Allah ibn Kathīr²⁷ and Mujāhid ibn Jabr al-Makhzūmī.²⁸
- 2) **Madīnah** – Abū Ja‘far Yazīd ibn al-Qa‘qā‘²⁹, Abū Niṣāḥ Shaybah ibn Niṣāḥ, Abū ‘Abd al-Raḥmān Nāfi‘ ibn ‘Abd al-Raḥmān³⁰ and Ismā‘īl ibn Ja‘far.
- 3) **Kūfah** – Abū ‘Abd al-Raḥmān ‘Abd Allah ibn Ḥabīb al-Sulamī.
- 4) **Baṣrah** - ‘Āṣim ibn al-‘Ajjāj al-Jaḥdarī.
- 5) **Shām** – Abū ‘Imrān ‘Abd Allah ibn ‘Āmir al-Dimashqī³¹, Shurayḥ ibn Yazīd al-Ḥaḍramī al-Ḥimṣī³², 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:

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

²⁶ al-Ja‘barī lists them as being 10 while he actually listed 11 names. *Husn al-Madad*: 27-28.

²⁷ He is the second Imām of *qirā’āt* who is famously known as Ibn Kathīr.

²⁸ Some scholars would substitute ‘Abd Allah ibn Kathīr with Abū Ṣafwān Ḥumayd ibn Qays al-A‘raj al-Makkī who was a student of Mujāhid ibn Jabr. *Husn al-Madad*: 27.

²⁹ He is the eighth Imām of *qirā’āt* who is famously known as Abū Ja‘far.

³⁰ He is the first Imām of *qirā’āt* who is famously known as Nāfi‘.

³¹ He is the fourth Imām of *qirā’āt* who is famously known as Ibn ‘Āmir.

³² 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-Dānī³³, al-Shāṭibī³⁴, al-Sakhāwī³⁵, al-Zamakhsharī³⁶, al-Wāḥidī³⁷, al-Suyūṭī³⁸, Riḍwān al-Mukhallalātī³⁹, Muḥammad ‘Abd al-‘Aṭḥīm al-Zurqānī⁴⁰, Muḥammad Abū Shuhbah⁴¹ and ‘Abd al-Rāziq ‘Ali Mūsā.⁴²

- 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

³³ *al-Bayān*: pg. 70.

³⁴ *al-Qawl al-Wajīz*: pg. 105.

³⁵ *Jamāl al-Qurrā'*: vol. 2; pg. 562-565.

³⁶ *al-Itqān*: vol. 1; pg. 181.

³⁷ *al-Itqān*: vol. 1; pg. 181.

³⁸ *al-Itqān*: vol. 1; pg. 181.

³⁹ *al-Qawl al-Wajīz*: pg. 146.

⁴⁰ *Manāhil al-‘Irfān*: vol. 1; pg. 339.

⁴¹ *al-Madkhal li Dirāsah al-Qur‘ān al-Karīm*: pg. 281.

⁴² 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.⁴³

- 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'barī⁴⁴ and most contemporary scholars, including 'Abd al-Fattāh al-Qāḍī⁴⁵ and 'Abd al-Rāziq 'Ali Mūsā.⁴⁶

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.

⁴³ *al-Intiṣār li al-Qur'an*: 226. I did not come across any other scholars who held this view except for al-Bāqillānī.

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

⁴⁵ *Bashīr al-Yusr Sharḥ Nāṭḥimah al-Zuhr*: 25, 73 and 79.

⁴⁶ *Murshid al-Khullān*: 21.

Notable works written on 'Add al-Fawāsil⁴⁷

- 1) *'Adad Āyi al-Qur'ān* – Abū Zakariyyā al-Farrā'.
- 2) *Suwar al-Qur'ān wa Āyātuhū wa Ḥurūfuhū wa Nuzūlūhū* – 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) *Nāṭhimah al-Zuhr* – al-Qāsim ibn Firruh al-Shāṭibī.⁴⁸
- 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.

⁴⁷ 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-Fawāsil*, which are exclusively concerned with recording the count of verses within their respective geographical locations. *al-Bayān*: 5.

⁴⁸ There exists neither an early historical documentation nor any circumstantial proof to suggest that al-Shāṭibī was indeed the actual compiler of the *Nāṭhimah al-Zuhr*, but rather it was assumed and subsequently attributed to him as one of his compilations.

- 14) *Ḥusn al-Madad fī Maʿrifah Fann al-ʿAdad* – Ibrāhīm ibn ʿUmar al-Jaʿbarī.
- 15) *Kitāb fī ʿAdd Āyi al-Qurʿān* – Ibn ʿUlwān al-Dimashqī.
- 16) *Al-Wajīz fī ʿAdad Āyi al-Qurʿān al-ʿAzīz* – Ibn ʿAyyāsh.
- 17) *Ray al-Ṭhamʿān fī ʿAdad Āyi al-Qurʿān* – Muḥammad ibn ʿAbd al-Malik al-Mintūrī.
- 18) *Naḥm al-Jawāhir fī Ikhtilāf al-Āyāt bayna ʿUlamāʾ al-ʿAdad* – Ṭāhir ibn ʿArab al-Aṣbahānī.
- 19) *Urjūzah fī ʿIlm al-Fawāṣil* – Muḥammad ibn Aḥmad al-Mutawallī
- 20) *Saʿādat al-Dārayn Bayān wa ʿAdd Muʿjiz al-Thaqalayn* – Muḥammad ibn ʿAli ibn Khalaf al-Ḥaddād.
- 21) *Farāʿid al-Ḥisān fī ʿAdd Āyi al-Qurʿān* – ʿAbd al-Fattāḥ al-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*⁴⁹ of Abū 'Amr al-Dānī to the Ahl al-'Adad⁵⁰

1. **al-Madanī al-Awwal** – **Abū al-Faḥ** informed us, who said: **Aḥmad ibn Muḥammad** informed us, who said: **Aḥmad ibn 'Uthmān** informed us, who said: **al-Faḍl ibn Shādhān** informed us, who said: **Muḥammad ibn 'Īsā** informed us on the authority of **Khalaf ibn Hishām**, on the authority of **Ahl al-Kūfah**, on the authority of **Ahl al-Madīnah**. The verse-terminal of al-Madanī al-Awwal is **6 217**⁵¹ and is linked to Abū Ja'far and Nāfi'.⁵²

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**⁵³, 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**⁵⁴ and is linked to Qālūn and Warsh.⁵⁵

⁴⁹ 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.

⁵⁰ Based on my observation, there appears to be a lack of linkage between the verse count of different geographical locations and the respective *qāri'* among the 14 *qurrā'* in both classical and contemporary books on verse enumeration. However, Munowar Harneker and I have endeavored to do so. Although this endeavor has proven to be arduous and highly intricate, I recommend that interested readers consult Munowar Harneker's comprehensive work, "*Aysar al-Taṣīl 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.

⁵¹ *al-Bayān*: 79.

⁵² 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.

⁵³ 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.

⁵⁴ *al-Bayān*: 79.

⁵⁵ 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 210⁵⁶ and is linked to Ibn Kathīr and Ibn Muḥayṣin.⁵⁷

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.⁵⁸ The verse-terminal of al-Shāmī is 6 226⁵⁹ and is linked to Ibn ‘Āmir.

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

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

⁵⁶ 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.

⁵⁷ Ibn Muḥayṣin is one of the Imām’s for the Four *Shādhdh Qirā’āt*.

⁵⁸ 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.

⁵⁹ al-Suyūṭī lists the transmission of the verse-terminals of al-Shāmī from Ibn ‘Āmir via Abū Dardā’ رضي الله عنه. *al-Itqān*: 438. Both the transmitters for Ibn ‘Āmir, namely, Hishām ibn ‘Ammār and Ibn Dhakwān link their transmission to Yaḥyā al-Dhimārī. However, Hishām transmits the verse count as being 6 226 whereas Ibn Dhakwān transmits the verse count as being 6 225. Ibn Dhakwān thus stated that perhaps Yaḥyā did not consider the *basmalah* as being a verse. *al-Bayān*: 81-82.

Khaḍramī, the Shaykh of *Ahl al-Ḥimṣ*.⁶⁰ The verse-terminal of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.⁶¹

6. **al-Kūfī** – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Ismāʿīl** informed us, who said: **Abū Bakr al-Razī** informed us, who said: **Abū al-ʿAbbās al-Muqriʿ** informed us on the authority of **Muḥammad ibn ʿĪsā**, who said: **Khalaf ibn Hishām** specifically mentioned the verse-terminal of *Ahl al-Kūfah* to me on the authority of **Sulaym ibn ʿĪsā** who said: **Nuṣayr ibn Yūsuf al-Naḥawī** mentioned to me the transmission of **al-Kisāʿī** on the authority of **Ḥamzah**.⁶² The verse-terminal of al-Kūfī is **6 236**⁶³ and is linked to ʿĀṣim, Ḥamzah, Kisāʿī, Khalaf and Aʿmash.⁶⁴

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: **Haysam ibn al-Shadākh** said: **ʿĀṣim al-Jahḍarī** informed us.⁶⁵ The verse-terminal of al-Baṣrī is **6 204**⁶⁶ and is linked to Abū ʿAmr, Yaʿqūb, Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī.⁶⁷

⁶⁰ 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-Qāḍī in his work, *Farāʿid al-Ḥisān*, considered the verse-terminals of ahl al-Hims despite linking their chains of transmission to al-Dānī. *Husn al-Madad*: 29.

⁶¹ 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.

⁶² al-Jaʿbarī mentions the same *sanad* except that he links the transmission of Ḥamzah to al-Sulamī from ʿAlī ibn Abī Ṭālib. *Husn al-Madad*: 29.

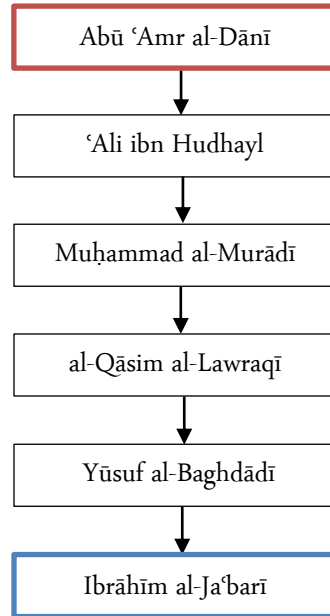
⁶³ Both Sulaym and al-Kisāʿī transmit the afore-mentioned figure via Ḥamzah. However, Sulaym mentions that Ḥamzah said: “Its transmission is via ʿAbd al-Raḥmān al-Sulamī.” Furthermore, Sulaym said: “I have no doubt except that its transmission is actually via ʿAlī for I have received *ijāzah* via this transmission.” *al-Bayān*: 80.

⁶⁴ al-Aʿmash is one of the Imām’s for the Four *Shādhidh Qirāʾāt*.

⁶⁵ 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.

⁶⁶ According to the accounts of the scholars, Ayyūb ibn al-Mutawakkil held the opinion that the verse count of the Qurʾan was 6 204, whereas, ʿĀṣim al-Jahḍarī believed it to be 6 205, differing only on one verse in *Sūrah Ṣād*,

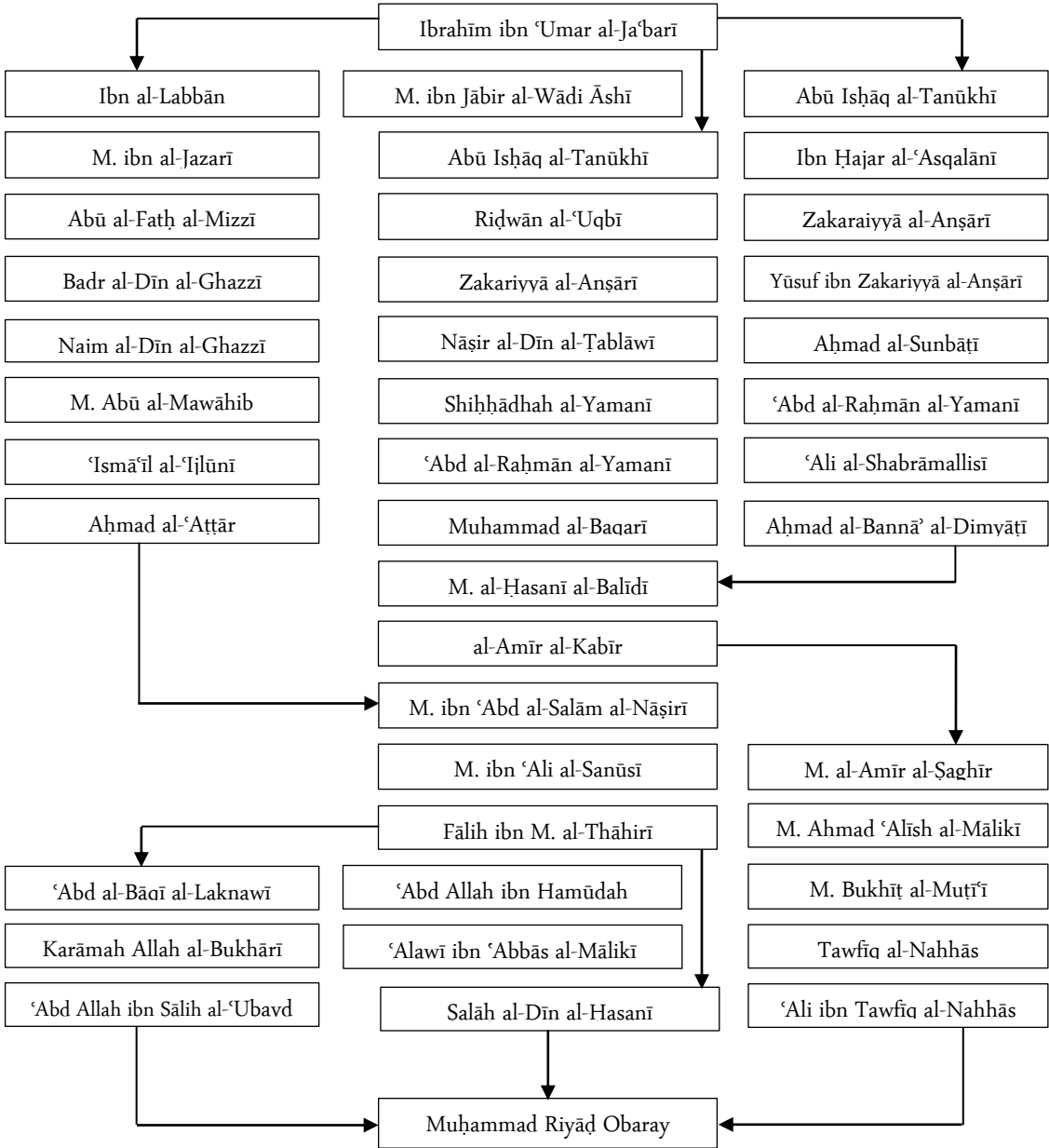
The Sanad of al-Ja‘barī to Abū ‘Amr al-Dānī



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

⁶⁷ Yahyā al-Yazīdī and al-Ḥasan al-Baṣrī are both Imāms for the Four *Shāhīdh Qirā‘āt*.

My link to Ibrāhīm ibn ‘Umar al-Ja‘barī⁶⁸



⁶⁸ 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].

Īhāb Fikrī⁶⁹

Īhāb ibn Aḥmad Fikrī Ḥaydar ibn Mūsā ibn Ismā'īl was born in Cairo in 1955. He learnt to recite the Qur'ān at the hands of 'Abd al-Majīd al-Shabrāwī and memorized the Qur'ān under the tutelage of 'Irfān Ibrāhīm. He read the narration of Ḥafṣ via the *Shāṭibiyyah* to Dr. 'Isā al-Ma'ṣarāwī and read the narration of Ḥafṣ via the *Shāṭibiyyah* and the *Miṣbāḥ* to Aḥmad 'Abd al-'Azīz al-Zayyāt. He read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to



Dr Muḥammad 'Id 'Ābidīn and Bakrī al-Ṭarābīshī. He read the 10 *Qirā'āt* via the *Ṭayyibah* to Muḥammad ibn 'Abd al-Ḥamīd al-Sikandarī, Aḥmad Muṣṭafā Abū al-Ḥasan, and Muḥammad Mutawallī Jabar.

Teachers:⁷⁰

- 1) 'Abd al-Majīd al-Shabrāwī – he learnt to recite the Qur'ān under his tutelage.
- 2) 'Irfān Ibrāhīm – he memorized the Qur'ān under his tutelage.
- 3) Dr. 'Isā al-Ma'ṣarāwī – he read the narration of Ḥafṣ via the *Shāṭibiyyah* to him.
- 4) Aḥmad 'Abd al-'Azīz al-Zayyāt – he read the narration of Ḥafṣ via the *Shāṭibiyyah* and the *Miṣbāḥ* to him.
- 5) Dr Muḥammad 'Id 'Ābidīn – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- 6) Bakrī al-Ṭarābīshī – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to him.

⁶⁹ *Imtā' al-Fuḍalā'*: 1/82-87.

⁷⁰ Īhāb Fikrī has many additional teachers in other subjects however; I have restricted myself to only mentioning those in the field of the Qur'ān and *Qirā'āt*.

- 7) Muḥammad ibn ‘Abd al-Ḥamīd al-Sikandarī – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- 8) Aḥmad Muṣṭafā Abū al-Ḥasan – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- 9) Muḥammad Mutawallī Jabar – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

Students:⁷¹

- 1) Walīd Idrīs al-Manīsī
- 2) Muṣṭafā Sha‘bān
- 3) Aḥmad Fahmī
- 4) Sulaymān al-Ṭarābulisī
- 5) Maḥmūd Muḥammad al-Shinqīṭī
- 6) Muḥammad Salīm Gaibie⁷²
- 7) Muḥammad Riyāḍ Obaray

⁷¹ Ḥāb Fikrī has numerous students who read and studied under him, for the sake of brevity, I have only mentioned a few.

⁷² Muḥammad Salīm Gaibie and Riyāḍ Obaray received *ijāzah ‘āmmah* for all the transmissions and written works of Ḥāb Fikrī.

Written works:⁷³

- 1) *Aḥsan al-Qaṣ fi Taqrīb Ṣarīḥ al-Naṣṣ*
- 2) *Al-Tas-hīl fi ‘Add Āyi al-Tanzīl*
- 3) *Al-Durar al-Zāhirah fi Taḥrīr al-Qirā’āt al-Mutawātirah*
- 4) *Taqrīb al-Shāṭibiyyah*
- 5) *Taqrīb al-Durrah*
- 6) *Taqrīb al-Ṭayyibah*
- 7) *Mufradah al-Aṣbahānī Muqāranah bi Riwayah al-Azraq*
- 8) *Mufradah al-Aṣbahānī Muqāranah bi Riwayah Ḥafṣ*
- 9) *Al-Mufradāt al-‘Ashr min al-Shāṭibiyyah*
- 10) *Ajwibah al-Qurrā’ al-Fuḍalā’*
- 11) *Laṭā’if fi al-Tajwīd*
- 12) *Naqd Manhaj al-Imāmayn al-Izmīrī wa al-Mutawallī fi Taḥrīrātihima ‘alā al-Ṭayyibah*
- 13) *Man ‘al-Sakt li Khalaf min al-Durrah*
- 14) *Al-Taysīr fīmā al-Shāṭibiyyah min Taḥrīr*

Īhāb Fikrī currently resides in Madīnah and teaches at Masjid al-Nabawī.

⁷³ Īhāb Fikrī has written numerous works, however, I have restricted myself to only mentioning those written in the field of the Qur’ān and *Qirā’āt*.

مُقِرُّ بِالَّذِي قَدْ كَانَ مِنِّي
وَعَفْوِكَ إِن عَفَوْتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي
عَضَضْتُ أَنَامِلِي وَقَرَعْتُ سِنِّي
لَشَرِّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلَهِي لَا تُعَذِّبِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

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

Naḥ al-Tas-hīl

عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا	أَحْمَدُ رَبِّي وَأَصْلِي أَبَدًا	1
خِلَافَ أَهْلِ الْعَدِ رَمَزًا يَرِدُ	وَالِهِ وَصَصَّ حَيْهَ وَأَسْرُدُ	2
لِلثَّانِ بَا يَزِيدُ حَيْمٌ قَدْ أَلِفَ	كِرْمَزِ حِرْزِ غَيْرِ أَوَّلِ أَلِفَ	3
لِلْحَمِصِ مَيْمٌ حِرْمِ الْحِجَازِ أُمَّ	وَشَيْبَةُ شَدَى دِمَشْقِ السَّلَامِ ثُمَّ	4
أَوَّلَى عَلَيْهِمْ غَيْرُهُمْ وَأَعْدُدُ ثَرَا	فَأَوَّلُ الْبِسْمَلَةِ اعْدُدُ ظَافِرَا	5
بِرَا وَمَعَهُمْ أَوْلَا الشُّورَى مُلِمٌ	فَوَاتِحَا لَا التَّمَلِ وَثَرَا مَا حُتِمَ	6
لِحُونَ ثُمَّ الْبَصْرِ خَائِفِينَ حُصَّ	أَيْمٌ أَوْلَا كَوَى وَالْغَيْرُ مُضْ	7
لِأَبَابِ آيِ الْحُجِّ دُمٌ أَخَا وَعُدَّ	خَلَاقِ آيِ الْحُجِّ دَعُ بَرَا وَرَدَّ	8
تَتَفَكَّرُونَ كَمَ بَرَّ ثَرَا	لِـ [يَنْفُقُونَ] الْعَفْوِ دَامٍ إِذْ وَرَاهُ	9
حَقُّ بَدَا وَأَعْدُدُ إِلَى الثُّورِ أَبَدُ	مَعْرُوفًا الْبَصْرِيِّ وَالْقَيْئُومُ عَدُ	10
قَبْلَ رَسُولًا ثَبَّ لَهُ الْفُرْقَانِ رُدَّ	وَقَبْلَ مِنْ لِأَنْجِيلَ دَعُ كَفُورًا وَعُدَّ	11
مِمَّا تُحِبُّونَ شَدَى دَوْمًا لَنَا	إِلَى بَنِي إِسْرَائِيلَ اعْدُدُ حَزْمُنِي	12
لَ ذُقِ أَلِيمًا إِثْرَ يَسْتَنْكِفُ كُمِي	مَقَامِ إِبْرَاهِيمَ كَمَ جَلَا السَّيِّ	13
وَعَالِيُونَ اعْدُدُ حَلَا الثُّورِ دَنَا	وَبِالْعُقُودِ عَنْ كَثِيرٍ دَعُ نَنَا	14
لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ثَبَّ نَقَلَ	بَرُّ أَلُوفِ أَوَّلِ الْأَنْعَامِ قُلْ	15
إِلَى صِرَاطٍ مُسْتَقِيمٍ يُنْبِئِي	وَعَايِرُهُ كُنْ فَيَكُونُ رَبِّي	16

وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	17
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	18
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	19
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	20
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	21
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	22
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	23
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	24
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	25
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	26
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	27
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	28
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	29
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	30
وَالَّذِينَ كَفَرُوا تَعْبُدُونَ تِبْنَ	31

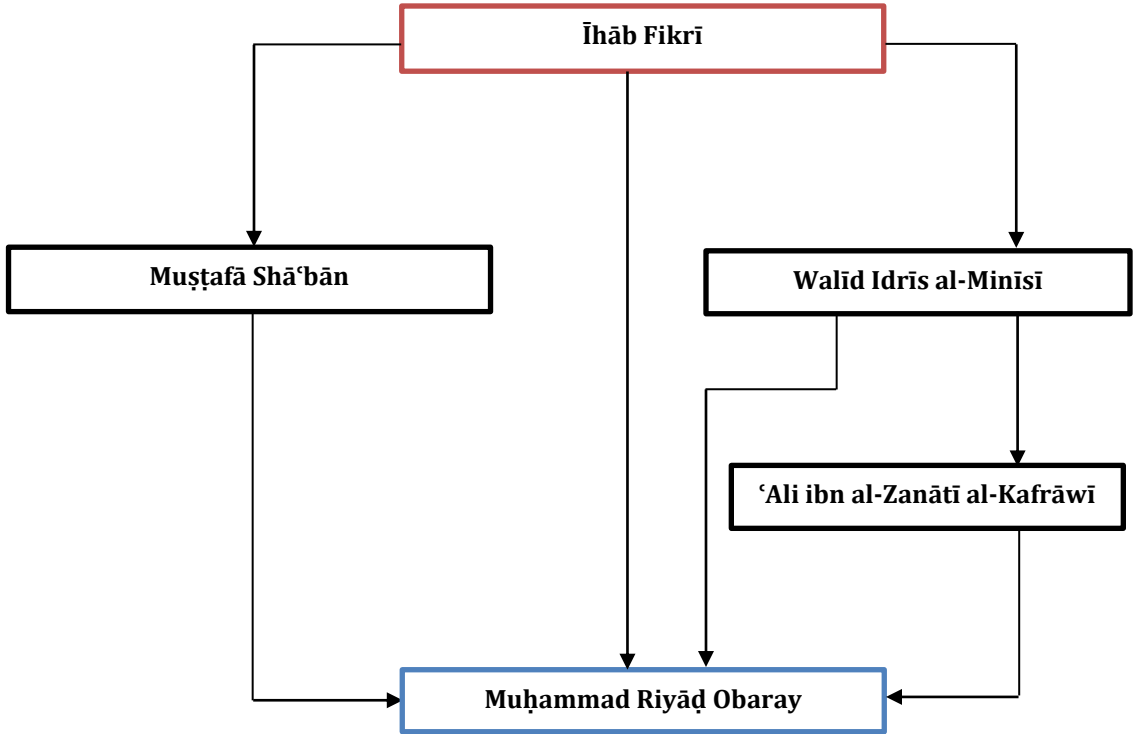
مَعَا كَثِيرًا حَزْوَ لَدُ حَرِيمٍ يَعُدُّ	32
مَدِينَ لِلشَّامِيِّ فُتُونَا كَمْ حَزَنَ	33
عُدَّ لِنَفْسِي ذَا عَ مَا عَشِيَهُمْ	34
ذُنَيْبًا بِإِثْرِ زَهْرَةٍ مِنِّي هُدَى	35
وَرَدَّ أَلْفَى السَّامِرِيُّ وَأَعْدَدَا	36
إِلَهُ مُوسَى أَقْصِدْ دُعَاةَ أَتْرُكْ لَهُمْ	37
يَضْرُكُكُمْ مَعَ الْحَمِيمِ وَالْجُلُودِ	38
لَمَّا مَرَوْا وَالْمُسْلِمِينَ الْعَدُّ دُمُ	39
وَحَرِيمِ الْأَصَالِ بِالْأَبْصَارِ رَدَّ	40
بِالشُّعْرَا لَسَوْفَ تَعْلَمُونَ نَا	41
بِهِ الشَّيَاطِينُ دَنَا بَرٌّ وَعُدَّ	42
يَسْقُونَ نُسْبَ وَيَقْتُلُونَ مِزَّ وَعُدَّ	43
مِمَّ بَعْدَ تَقْطَعُونَ وَالِدَيْنَ حُرِزُ	44
وَالْمَجْرُمُونَ بَعْدَ يُقْسِمُ الْكُودَرُ	45
وَالِدَيْنِ نِيقَ حَرِيمٍ جَدِيدٍ غِثَّ وَعُدَّ	46
حَبَبَةً مِنِّي وَفِي الْيَمِّ مَدَدُ	
نُسْبَ أَسِفًا إِذَا دَرَيْتَ أَنَّهُمْ	
فِي [حَسَنًا] [إِلَيْهِمْ وَقَوْلًا] بَدَا	
نَسِي وَحَرِيمٍ صَفْصَفًا وَأَعْدَدَا ثَكِمُ	
وَقَوْمٌ لُوْطٍ دَعَا كَوَى حَصْدُ تَمُودُ	
خُلْفًا وَهَارُونَ فَدَعَا نُسْبُ مِلْمُ	
حَمِصِ أُولِي الْأَبْصَارِ وَالْكُوفِيِّ يَرَدُّ	
وَقَبْلَ مِنْ لِبْصَرٍ تَعْبُدُونَ نَا	
حَرِيمٍ شَدِيدٍ وَقَوَارِيرَ فَرَدُّ	
الظَّيْنِ مِزَّ تَحْتَ السَّبِيلِ الْحَرِيمِ مَدَّ	
لَنَا وَبِالْبَاطِلِ يُؤْمِنُونَ مِزُّ	
الرُّومِ دُمُ بَرًّا سِنِينَ إِذْ تَمَرُّ	
شِمَالِ الشَّامِيِّ شَدِيدٌ كَمْ حَصْدُ	

إِلَّا نَدِيرٌ مِرْزَجِدِيدٍ مَازَ حُرِّ	قَبْلَ الدِّينِ تَرَكْتُ تَشْكُرُونَ مُرِّ	47
حَبْوِ البَصِيرِ حُرْ تَرُؤَلَا العَدُّ حَلِّ	وَفِي القُبُورِ لَوَعَةٌ وَالتُّورِ حَلِّ	48
جَانِبِ الحِمِصِيِّ دُحُورًا عَنهُ عَدِّ	تَبْدِيلًا اَعْدُدْكُمْ حَلَا بِرِّ وَرَدِّ	49
لَوْنَ جَنَّا ذِي الذِّكْرِ فَاَعْدُدْ تَدُقُوا	دَعِ يَعْبُدُونَ حُرْ وَكَانُوا لَيَقُؤُ	50
عَدُّ اَقُولُ حُرْ مِخْلَفِ ثِقِ مَلَا	رَدُّ عَطِيمٍ مِرْزِ وَعَوَاصِ حَلَا	51
ثَوِي اَعْدَدَنْ دِينِي لَهُ هَادٍ ثَمْرِ	يَخْتَلِفُونَ بَعْدَهُمْ دَعِ بِالزُّمْرِ	52
وَالدِّينَ بَعْدَ قُلِّ لَدَى نَبْتِ وُثْقِ	قَبْلَ وَمَنْ فَسَوْفَ تَعْلَمُونَ ثِقِ	53
إِذْ نَا يَوْمَ التَّلَاقِ فَارْدُدَا	بَشْرَ عِبَادِ دَعِ وَالْأَنهَارِ اَعْدُدَا	54
لِلْكَوْفِي كَاطِمِينَ وَالْكِتَابَ بَرِّ	لَعَوًا وَعَدُّ بَارِزُونَ لُدْ وَذَرِّ	55
وَيُسْحَبُونَ لُدْ بِبَرِّ ثِقِ بِهِ	حَبْرٌ وَعَدُّ وَالبَصِيرُ لُدْ بِهِ	56
نَ دَاعِ قَبْلَ إِذْ تَمُودَ فَاتْرُكُوا	وَفِي الحَمِيمِ أَنْ دَسُوا وَتُشْرِكُوا	57
ثَبَّتْ مَهِينٌ تَحْتَهَا حِرْمِ حَصْرُ	حَيْثُ كَبُوا وَعَدُّ الأَعْلَامِ مَهَرُ	58
مِمَّا بِهِ دَاءُ البُطُونِ إِذْ لَدَعِ	وَلَيَقُولُونَ ثَوِي الزُّفُومِ دَعِ	59
مِرْزَانِ بَالَهُمْ وَأَقْدَامُكُمْ	عَدُّ الرِّقَابِ وَالوَثَاقِ مِنْهُمُؤُ	60
لِلشَّارِبِينَ اَعْدُدْهُ حَايِرًا مُتَعِ	دَعُهُ لَهُ أَوْزَارَهَا لِلْكَوْفِي دَعِ	61

كُفَّ ثَنَا [عَنْ مَنْ تَوَلَّى] كَلْكَلَا	وَالطُّورِ دَعِ حِرْمٍ وَدَعَا فَاثْقَلَا	62
لُذِّ وَاعْدُدِ الرَّحْمَنُ ثَبَّتَا كَأَهْدَا	الْحَقِّ شَيْئًا ثَابَ وَالذُّنْيَا ارْزُدَا	63
أَنَامِ دُمِ نَارِ شُوَاطِ كَمِ حَظْلِ	لِأُنْسَانَ لِأَوْلَى دَعِ إِذَا بَدَا وَلِئِلِ	64
بِهَا وَأَوْلَى الْمَيْمَنَةِ ثَبَّتْ مَهْرُ	ثَلْمًا وَتَرَكَ الْمُجْرِمُونَ حُرْ أَثْرُ	65
كُفُّوا أَبَارِيقَ اعْدُدْنَ دَارِ بَلَا	كَالْمَشِئْمَةِ أَوْلَى وَمَوْضُونَهُ حَلَا	66
إِذَا دَنَا أَوْلَى الْيَمِينِ ثِقَى بِبِرِّ	عَيْنٍ ثَوَابِ اللَّهِ تَأْتِيْمًا فَذَرِ	67
لِ ثَبِّ سَمُومٍ وَحَمِيمِ دَمْدَمَا	إِنْشَاءً أَتَرَكَ حُرْ وَأَوَّلَ الشَّيْمَا	68
الْأَوْلُونَ مِرْزُ وَالْآخِرِينَ بَرِّ	وَاعْدُدْ يَقُولُونَ مِرَادَايسِ وَذَرِ	69
رَيْحَانُ لُذِّ قَبْلِهِ الْعَذَابُ ثِقَى	كُفُّوا لِمَجْمُوعُونَ فَاغْدُدْ كَمِ بَرِقَى	70
دِينًا وَعَدُّ مَخْرَجًا ظِلُّ بَدَا	لِأُنْجِيلِ حُرْ رُدُّ الْأَدْلَيْنِ بَدَا	71
حَمِصِ وَالْأَنْهَارُ لَهُ تَحْتِ نُقْلِ	لَاخِرِ لُذِّ لِأَلْبَابِ أَدْ قَدِيرِ أَلِ	72
يَزِيدِهِمُ وَالْحَاقِقَةُ الْأَوْلَى ثَوَى	قَدْ جَاءَنَا نَذِيرُ الْحِرْمِ سَوَى	73
دَعِ سَنَةِ لُذِّ وَسُوعًا ثِقَى مَلَا	شِمَالِهِ حِرْمِ حُسُومًا مَحَلَا	74
ثَبَّتَا كَثِيرًا إِذْ دَرَى نَارًا لَدَى	وَعَدُّ نُورًا مِرْزُ وَنَسْرًا مَنْ بَدَا	75
مُلْتَحِدًا فَاعْكِسْ جَحِيمًا دَعِ مُلِمِ	مِرْوِ سَمَا وَأَحَدُ ذُو الرِّفْعِ دُمِ	76

وَاعْدُدْ إِذَا لَاحَ ثَنَا الْمَزْمَلُ	77
بَعْدُ رَسُولًا دَعَّ دَنَا خُلْفًا وَذَرَّ	78
كَيْتَسَاءِ لُونٍ وَاعْدُدْ تَعَجَّلَا	79
بِخُلْفِهِ أَنْعَامِكُمْ مَعَا فَادَعُ	80
طَعَامِهِ وَتَذَهَّبُونَ تَحْتُ جُدْ	81
مَضَى وَكَدَحًا مِزْ مَلَا قَيْهِ اغْكِسَنْ	82
كَوَى وَكَيْدًا أَوْلَا إِذْ أَكْرَمَنْ	83
وَرِزْقَهُ حِرْمِ عِبَادِي ثِقْ وَدَعُ	84
فَعَقَرُوهَا اعْدُدْ مَتَى دَنَا الْأَشْرَ	85
لَمْ يَنْتَه فَاعْدُدْهُ حِرْمِ لَيْلَةُ الْ-	86
وَالدَّيْنِ كَمْ حَلَا وَأَشْتَاتَا كَوَى	87
كَلَا مَوَازِينُهُ حِرْمِ ثَابِرَا	88
جُوعَ لَدَى غِنَى يُرَاءُونَ احْسَبَا	89
وَعَنْهُمَا الْوَسْوَاسِ وَاحْمِدْ رَبَّنَا	90
إِلَيْكُمُورَسُولًا اعْدُدْ دَلَّلُوا	
الْمُجْرِمِينَ لَوَدَنُوا شَيْبًا بِشَرِّ	
بِهِ تَوَى مَلَا قَرِيْبًا حَزْ دَلَا	
كَمْ حُطَّ مَنْ طَغَى فَدَعُ حِرْمِ وَدَعُ	
وَالصَّاحَةَ انْتُرِكَ لُدْ وَكَادِحْ فَعُدْ	
يَمِينِهِ وَظَهْرِهِ فَادَعُ حَزَنْ	
مِزْ وَاعْدُدْ نَعْمَهُ حِرْمِ مَكَنْ	
جَهَنَّمَ الْعِرَاقِي سَوَاهَا مَنْعُ	
خُلْفُهُمَا دَعِ الَّذِي يَنْهَى لِبَرِّ	
قَدْرِ الْأَخِيْرَةَ اعْدُدْ دُرُّ كَمَلْ	
حَقُّ بَدَا الْقَارِعَةَ الْأُولَى تَوَى	
وَالْحَقُّ بَرُّ عَنْهُ وَالْعَصْرُ ذَرَا	
مِنْ غَفْلَةٍ وَاعْدُدْ يَلِدْ دِينَا كَبَا	
وَصَلِّينَ دَوْمًا عَلَى نَبِيِّنَا	

My link to the author⁷⁴



⁷⁴ Through the involvement of various individuals including Muṣṭafā Sha'ḅān, 'Alī ibn al-Zanātī, Walīd Idrīs al-Minīsī, and others, the poem was transmitted indirectly via the means of *ijāzah āmmah*. Additionally, the author was privileged to receive *ijāzah* directly from Īhāb Fikrī, which was deemed a highly favourable circumstance.

Introduction to the poem

أَحْمَدُ رَبِّي وَأَصَاتِي أَبَدًا عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

1

Translation

I praise my Lord and send recurring salutations upon the seal of Prophethood, Ahmad.

Commentary

The author praises Allah in the same manner, the opening verse of the Opening chapter of the Qur'an praises Allah, and it is per the *hadith* of the Prophet ﷺ in which he said: "Every deed which does not commence with the praise of Allah is devoid of any blessings". Thereafter, the author only sends salutations, not peace, upon the Prophet ﷺ instead of conventionally including peace. There are two reasons why the author resorted to this:

1. Allah commands us to send salutations and peace upon the Prophet as per the instructions in the Qur'an. However, the Companions once asked the Prophet ﷺ how they should send salutations upon him. The Prophet ﷺ replied, saying:

قُلْ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

"Say: O Allah, send salutations upon Muhammad."

In light of the above, the response made by the Prophet ﷺ to his Companions indicates its allowance and permissibility.

2. The author resorted to omitting the word peace due to the restriction of the poetic meter to facilitate the correct meterage.

Furthermore, he also mentions the word [حَاتَمُ الْأَنْبِيَاءِ] and [أَحْمَدُ], which is also in accordance with the Qur'an and *ḥadīth*. While the former is one of the characteristics ascribed to the Prophet ﷺ by Allah, as mentioned in the Qur'an, the latter is one of the names of the Prophet ﷺ.

خِلَافَ أَهْلِ الْعَدِّ رَمَزًا يَرْدُ وَآلِهِ وَصَاحِبِهِ وَأَسْرُدُ 2

Translation

Including his family and his Companions, I then relate the differences held amongst the *Ahl-Add* [scholars of enumeration] via sigla...

Commentary

After sending salutations upon the Prophet ﷺ, the author then sends salutations upon his family and his luminary Companions. Furthermore, the author mentions that he will now discuss the differences held amongst the *qurrā'* concerning the subject matter at hand, *'Add al-Fawāṣil*, the enumeration of the Qur'anic verse-terminals. He further states that he will employ sigla throughout the didactic poem, which consists of 90 hemistichs.

The Sigla system

كَرْمَزِ حِرْزِ غَيْرِ أَوَّلِ أَلْفٍ لِلثَّانِ بَا يَزِيدُ جِيمٌ قَدْ أَلْفٍ

3

Translation

Similar to the sigla of *Hirz*, except in the first is a [أ] while the second is a [ب], Yazīd is [ج] as I have written.

Commentary

The author mentions that the sigla system employed throughout this didactic poem is similar to the sigla employed by al-Shāṭibī in his work, *Hirz al-Amānī wa Wajh al-Tahānī*, which is better known as the *al-Shāṭibiyyah*. The sigla system employed by al-Shāṭibī was **أَبْجِ دَهْرٌ حُطِي كَلِمٌ نَصَعُ فَضُقُ رَسَتْ**. Thus, every first letter in the sigla is presented as a geographic location, including its *qārī'* [Eponymous Reader], while the following two letters represent his Canonical *rāwī's* [transmitters], e.g. **أَبْجِ**. While the siglum [أ] represented Madīnah, including the *Qirā'ah* of Nāfi', the siglum [ب] presented as his Canonical transmitter Qālūn, whereas the siglum [ج] presented his other transmitter, Warsh. However, the author mentions he made an exception concerning the siglum of the verse-terminals of Madīnah, which the author divided into two categories. Thus, the siglum [أ] represents al-Madanī al-Awwal, while the siglum [ب] represents al-Madanī al-Thānī. Despite Yazīd representing the *Ahl al-Madīnah*, whenever he has a sole opinion that differs from the general *Ahl al-Madīnah*, his siglum is presented as with a [ج].

وَشَيْبَةُ شَدَى دِمَشْقِي اللَّامُ ثُمَّ لِلْحَمِصِ مِيمٌ حَرَمِ الْحِجَازِ أُمَّ

Translation

Shaybah will be [شدى], Damascus will be [ل], Ḥimṣ will be [م], al-Ḥijāz will be [حرم].

Commentary

The author mentions that whenever Abū Niṣāḥ Shāybah ibn Niṣāḥ has a sole opinion which differs from the general *Ahl al-Madīnah*, his siglum is presented as [شدى]. The siglum for Damascus is presented as [ل]. The siglum for Ḥimṣ is presented as [م], and the siglum for al-Ḥijāz, which represents both Makkah and Madīnah whenever they agree upon a verse-terminal, is presented as [حرم]. In light of the previous two hemistichs, the author merely indicated which sigla system he employed and thereafter only makes mention of a few. However, the author employed both an individual siglum as well as collective sigla, as illustrated in the following diagram:

	Individual siglum		Collective sigla
ا	Al-Madanī al-Awwal	حرم	Al-Ḥijāzī [al-Makkī & al-Madanī]
ب	Al-Madanī al-Thānī	سما	Al-Makkī, al-Madanī & al-Baṣrī
ج	Abū Ja'far Yazīd bin al-Qa'qā'	حق	Al-Makkī & al-Baṣrī
د	Al-Makkī	ظ	Al-Makkī & al-Kūfī
ح	Al-Baṣrī	غ	Al-Baṣrī & al-Kūfī
ك	Al-Shāmī	ذ	Al-Shāmī & al-Kūfī
ل	Al-Dimashqī		
م	Al-Ḥimṣī		
ث	Al-Kūfī		
شدى	Abū Niṣāḥ Shaybah ibn Niṣāḥ		

The Basmalah & Sūrat al-Fātiḥah

فَأَوَّلُ الْبَسْمَلَةِ اَعْدُدْ ظَافِرًا 5
أُولَى عَلَيْهِمْ غَيْرُهُمْ وَأَعْدُدْ تَرَا

Translation

The first *basmalah* is counted by al-Makkī and al-Kūfī, while the first [عَلَيْهِمْ] is not counted by them, whereas al-Kūfī counts...

Commentary

In the first hemistich, the author mentions that both al-Makkī and al-Kūfī consider the *basmalah* at the beginning of *Sūrat al-Fātiḥah* as being a verse-terminal, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Madanī al-Thānī, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second hemistich, he discusses a difference held within *Sūrat al-Fātiḥah*. Thus, when stopping at the first appearance of the word [عَلَيْهِمْ] in verse 7 [صِرَاطَ الَّذِينَ أَنْعَمْتَ [عَلَيْهِمْ] ٧], it is not considered as being a verse-terminal for al-Makkī and al-Kūfī. Conversely, the remaining *qurrā'*, al-Madanī al-Awwal, al-Madanī al-Thānī, al-Shāmī and al-Baṣrī consider it as being a verse-terminal. His restriction in mentioning the first appearance of the word [عَلَيْهِمْ] is in reference to the word appearing twice in the *Sūrah* in verse 7 [عَبْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾]. However, all the *qurrā'* agree that when stopping at the verse-terminal after the second appearance of the word [عَلَيْهِمْ]: [عَبْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾], all the *qurrā'* consider it as being a verse-terminal.

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

Sūrat al-Baqarah

فَوَاتِحًا لَّا التَّمْلَ وَثَرًا مَا حُتِمَ بِرَا وَمَعَهُمْ أَوْلَا الشُّورَى مُلِمٌ 6

Translation

... the opening chapters, excluding the opening chapter of *Sūrah al-Naml*, those possessing a *rā'* and the singular lettered are counted; while al-Ḥimṣī also considers the opening of *Sūrat al-Shūrā*.

Commentary

In the afore-mentioned distich, the author discusses the differences held when stopping after the opening chapters, which is about the *al-ḥurūf al-muqatta'āt* [the cut or disjointed letters]. He mentions that al-Kūfī considers stopping after most of the *al-ḥurūf al-muqatta'āt* as being a verse-terminal, with the exclusion of stopping after [طس] in *Sūrat al-Naml*, those *al-ḥurūf al-muqatta'āt* which bear a *rā'*, such as [الر], [المر], [الر] and the single letter *al-ḥurūf al-muqatta'āt*, such as [ن], [ق] and [ص]. These are not considered as being verse-terminals. Furthermore, while both al-Ḥimṣī, as well as al-Kūfī consider [حم] [عسق] as being two verse-terminals, some *qurrā'* consider it as being one verse-terminal.⁷⁵

⁷⁵ al-Ḥasan ibn al-Faḍl opined that despite *حم عسق* being written *mafṣūlah* [disjoint], it is impermissible for a reciter to apply *waqf ikhtiyārī* between *حم* and *عسق*. He further states that it has been mentioned in the *al-Nashr* that *waqf* can only be applied at the end of the *al-ḥurūf al-muqatta'āt* because they are considered as being a single word, despite *حم عسق* being written *mafṣūlah*. 'Abd al-Raḥmān al-Khalījī too deemed it impermissible to apply *waqf* between *حم* and *عسق* and further mentions that whoever applies *waqf* between them should repeat. See: *Ḥall al-Mushkilāt*: 153-154. In conclusion, applying *waqf* between *حم* and *عسق* is considered as *waqf tām* due to it being a verse-terminal for al-Kūfī as well as al-Ḥimṣī.

أَلَيْمٌ أَوْلَا كَوَى وَالغَيْرُ مُضْ لِحُونَ ثُمَّ الْبَصْرِ خَائِفِينَ خُصَّ

Translation

The first [أَلَيْمٌ] is counted by al-Shāmī, while [مُضْ] is not counted by him, and [خَائِفِينَ] is counted by al-Baṣrī.

Commentary

In the first hemistich, the author restricts himself by mentioning that when stopping at the first appearance of the word [أَلَيْمٌ] in verse 10 [فَرَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ], it is only considered as being a verse-terminal for al-Shāmī. At the same time, the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration. His restriction in mentioning the first appearance of the word [أَلَيْمٌ] is in reference to word appearing again in verse 104 [وَ لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۗ]. However, the latter considered it a verse-terminal, whereas the former did not consider it.

When stopping at the word [مُضْ] in verse 11 [أَقَالُوا إِنَّمَا نَحْنُ مُضْ], it is not considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī, al-Baṣrī, al-Dimashqī, and al-Ḥimṣī, have not given it any consideration.

Furthermore, when stopping at the word [خَائِفِينَ] in verse 114 [أُولَئِكَ مَا كَانَ لَهُمْ أَنْ] [يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ], it is only considered as being a verse-terminal for al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have not given it any consideration.

خَلَاقِ آيِ الْحُجِّ دَعَبًا رَّأَوْرَدًا لِأَلْبَابِ آيِ الْحُجِّ دُمَّ أَحَا وَعُدَّ

Translation

Exclude counting for al-Madanī al-Thānī for the word [خَلَاقٍ] that appears in the verse of *Hajj* and also exclude counting for both al-Makkī and al-Madanī al-Awwal for the word [الأَلْبَابِ] in the verse of *Hajj*.

Commentary

In the first hemistich, the author restricts himself by mentioning the verse discussing *Hajj*. Thus, when stopping at the word [خَلَاقٍ] in verse 200 [رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي] [الأخِرَةَ مِنْ خَلَاقٍ ۝٢٠٠], it is not considered as being a verse-terminal for al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, consider it as being a verse-terminal. His restriction in mentioning the word [خَلَاقٍ] appearing in the verse discussing *Hajj* is in reference to the word [خَلَاقٍ] appearing prior to it in verse 102 [وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْأَخِرَةِ مِنْ خَلَاقٍ ۝١٠٢]. However, is not considered as being a verse-terminal by any of the *qurrā'*.

Furthermore, the author again restricts himself by mentioning the verse discussing *Hajj*, thus when stopping at the word [الأَلْبَابِ] in verse 198 [وَإِاتَقُونَ يَا أُولِي الْأَلْبَابِ ۝١٩٨], it is not considered as being a verse-terminal for al-Makkī and al-Madanī al-Awwal. In contrast, the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. His restriction in mentioning the word [الأَلْبَابِ] appearing in the verse discussing *Hajj* is in reference to word appearing prior to it in verse 179 [وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ۝١٧٩]. However, it is not considered a verse-terminal by any of the *qurrā'*.

In both of the afore-mentioned cases, the author restricted himself to mentioning the verse discussing *Hajj*, even though the verse of *Hajj* is essentially verse 196. The

reason for his restriction is in reference to clarifying the proximity of the differences that were discussed to remove any confusion.

لِـ [يُنْفِقُونَ] الْعَفْوَ دَامَ إِذْ وَرَاهُ تَتَفَكَّرُونَ كَمُ بَرِّ ثَرَا

9

Translation

The word [يُنْفِقُونَ] that appears together with [الْعَفْوَ] is counted by al-Makkī and al-Madanī al-Awwal, whereas the word [تَتَفَكَّرُونَ] is counted by al-Shāmī, al-Madanī al-Thānī, and al-Kūfī.

Commentary

In the first hemistich, the author restricts himself by mentioning that when stopping at the word [يُنْفِقُونَ], which is followed by the word [الْعَفْوَ] in verse 219 [وَ يَسْأَلُونَكَ مَاذَا [وَ يُنْفِقُونَ]], it is considered as being a verse-terminal for al-Makkī and al-Madanī al-Awwal. The remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Shāmī, and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the word [تَتَفَكَّرُونَ] in verse 219 [كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ [تَتَفَكَّرُونَ]], it is considered as being a verse-terminal for al-Shāmī, al-Madanī al-Thānī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, and al-Baṣrī, have not given it any consideration. His restriction in mentioning a difference in the first appearance of the word [تَتَفَكَّرُونَ] in verse 219 is in reference to the word [تَتَفَكَّرُونَ] appearing again in verse 266 [كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ [تَتَفَكَّرُونَ]]. However, all the *qurrā'* considered it as being a verse-terminal.

Translation

The word [مَعْرُوفًا] is only counted by al-Baṣrī, the word [الْقَيْئُومُ] is counted by al-Makkī, al-Baṣrī and al-Madanī al-Thānī; while the phrase [إِلَى التُّورِ] is only counted by al-Madanī al-Awwal.

Commentary

The author mentions that when stopping at the word [مَعْرُوفًا] in verse 235 [وَلَكِنَّ لَا] *تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا*^٤, it is only considered as being a verse-terminal for al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have not given it any consideration.

When stopping at the word [الْقَيْئُومُ] in *āyat al-Kursī*, verse 255 [اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ] *الْقَيْئُومُ*^٥, it is considered as being a verse-terminal for al-Makkī, al-Baṣrī, and al-Madanī al-Thānī. The remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Shāmī, and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the phrase [إِلَى التُّورِ] in verse 257 [يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى] *إِلَى التُّورِ*^٥, it is only considered as being a verse-terminal for al-Madanī al-Awwal, whereas the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

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

Sūrah Āl ‘Imrān & al-Nisā’

وَقَبْلَ مِنْ لَانْحِيْلَ دَعْ كُفُوًا وَعُدْ قَبْلَ رَسُوْلًا نُّبِّ لَهَ الْفُرْقَانَ رُدْ

11

Translation

The word [الْإِنْجِيْلَ] which is preceded by the phrase [مِنْ قَبْلُ] is discarded⁷⁶ by al-Shāmī, the word [الْإِنْجِيْلَ] which precedes the word [رَسُوْلًا] is only counted by al-Kūfī, whereas the word [الْفُرْقَانَ] is discarded by al-Kūfī.

Commentary

The author mentions that when stopping at the word [الْإِنْجِيْلَ] which is preceded by the phrase [مِنْ قَبْلُ] in verse 3 and 4 [وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيْلَ ﴿٣﴾ مِنْ قَبْلُ هُدًى لِلنَّاسِ] it is only considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

When stopping at the word [الْإِنْجِيْلَ], which precedes the word [رَسُوْلًا] in verse 48 and 49 [وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيْلَ ﴿٤٩﴾ وَرَسُوْلًا إِلَىٰ بَنِي إِسْرَائِيْلَ] it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [الْفُرْقَانَ] in verse 4 [مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ ﴿٤﴾ الْفُرْقَانَ] it is not considered as being a verse-terminal for al-Kūfī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal.

⁷⁶ Whilst the utilisation of this lexeme may connote the exclusion of a specific verse-terminal, it should not be erroneously construed or misconceived as an act of omitting any words from the Qur'ān.

Translation

The phrase [إِلَىٰ بَنِي إِسْرَائِيلَ] is counted by al-Baṣrī and al-Ḥimṣī, whereas the phrase [مِمَّا تُحِبُّونَ] is counted by Shaybah, al-Makkī and al-Dimashqī.

Commentary

The author mentions that when stopping at the phrase [إِلَىٰ بَنِي إِسْرَائِيلَ] in verse 49 [وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ] it is considered as being a verse-terminal for al-Baṣrī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Kūfī, have not given it any consideration. The word [إِسْرَائِيلَ], which appears in the distich without a *yā'* *sākinah*, is in reference to the manner it is read via the *Shādhdh Qirā'āt* [Extra-Canonical Readings] mainly via the *Qirā'ah* of Ḥasan al-Baṣrī. However, it is read as [إِسْرَائِلَ], as opposed reading it as [إِسْرَائِيلَ], as mentioned by the author.⁷⁷

Furthremore, when stopping at the phrase [مِمَّا تُحِبُّونَ] in verse 92 [لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا] [مِمَّا تُحِبُّونَ], it is considered as being a verse-terminal for Shaybah ibn Niṣāḥ, al-Makkī, and al-Dimashqī. The remaining *qurrā'*, namely, Abū Ja'far, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

⁷⁷ Perhaps this is some oversight on behalf of the author. *Nūr al-'Ilām*: 3. *The Four Non-Canonical Readings*. 88.

مَقَامُ إِبْرَاهِيمَ كَمَ جَلَا السَّيِّ لِنُذُقِ أَلِيمًا إِثْرَ يَسْتَنْكِفُ كُفِي

Translation

The phrase [مَقَامُ إِبْرَاهِيمَ] is counted by al-Shāmī and Abū Ja‘far, the word [السَّيِّلَ] is counted by al-Shāmī and al-Kūfī while the word [أَلِيمًا] that appears with the word [يَسْتَنْكِفُ] is only counted by al-Shāmī.

Commentary

In the first hemistich, the author discusses the last difference held within *Sūrah Āl Imrān*. Thus, when stopping at the phase [مَقَامُ إِبْرَاهِيمَ] in verse 97 [فِيهِ آيَةٌ بَيِّنَةٌ مَّقَامُ] [إِبْرَاهِيمَ], it is considered as being a verse-terminal for al-Shāmī and Abū Ja‘far, while the remaining *qurrā’*, Shaybah ibn Niṣāḥ, al-Makkī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-Nisā’*. Thus, when stopping at the word [السَّيِّلَ] in verse 44 [وَيُرِيدُونَ أَنْ تَضَلُّوا] [السَّيِّلَ], it is considered as being a verse-terminal for al-Shāmī and al-Kūfī, while the remaining *qurrā’*, namely, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [أَلِيمًا] which appears in the same verse as the word [يَسْتَنْكِفُوا] in verse 173 [وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا] [يَسْتَنْكِفُوا], it is only considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā’*, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author’s restriction in mentioning the word [أَلِيمًا] together with the word [يَسْتَنْكِفُوا] is in reference to the word [يَسْتَنْكِفُ] appearing twice in the following verse 172 [لَنْ يَسْتَنْكِفَ] [السَّيِّلَ]. However, in this verse, the word [يَسْتَنْكِفُ] is not accompanied by the word [أَلِيمًا], hence the restriction.

In conclusion, there were six places in *Sūrah Āl ‘Imrān* and two places in *Sūrat al-Nisā’* where the *qurrā’* differed regarding the verse-terminals in these *suwar*.

Sūrat al-Mā’idah and Sūrat al-An‘ām

وَعَالِيُونَ اَعْدُوْا حَلَا التُّوْرَ دَنَا وَبِالْعُقُوْدِ عَن كَثِيْرٍ دَنَا

14

Translation

The word [بِالْعُقُوْدِ] and the phrase [عَنْ كَثِيْرٍ] is not counted by al-Kūfī. The word [عَالِيُوْنَ] is only counted by al-Baṣrī; while the word [التُّوْرَ] is counted by al-Makkī...

Commentary

In the first hemistich, the author discusses the differences of opinion held within *Sūrat al-Mā’idah*. Thus, when stopping at both the word [بِالْعُقُوْدِ] in verse 1 [يَا أَيُّهَا الَّذِينَ] مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا [عَنْ كَثِيْرٍ] and the phrase [عَنْ كَثِيْرٍ] in verse 15 [أَمْنُوا أَوْ فُؤَا بِالْعُقُوْدِ] it is not considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal.

When stopping at the word [عَالِيُوْنَ] in verse 23 [فَإِذَا دَخَلْتُمُوْهُ فَإِنَّكُمْ غُلِيُوْنَ] , it is only considered as being a verse-terminal for al-Baṣrī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-An‘ām*.

بَرَأُؤُفٍ أَوَّلَ الْأَنْعَامِ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ثَبَّ نَقَلَ

Translation

... al-Madanī al-Thānī and al-Madanī al-Awwal, which appears at the beginning of the *Sūrat al-An‘ām*. The phrase [قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ] is only transmitted by al-Kūfī...

Commentary

At the end of the previous distich, the author began discussing differences of opinion held within *Sūrat al-An‘ām*. Thus, when stopping on the word [التَّوْرَ] which appears at the beginning of the *Sūrah*, in verse 1 [الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ] [وَالنُّورَ] †, it is considered as being a verse-terminal for al-Ḥijāzī. The remaining *qurrā’*, namely, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the phrase [قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ] in verse 66 [قُلْ لَسْتُ] † [عَلَيْكُمْ بِوَكِيلٍ] †, it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

وَعَايِرُهُ كُنْ فَيَكُونُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ يُنْبِئِي

Translation

... while the others count both the phrases [كُنْ فَيَكُونُ] and [رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ].

Commentary

The author mentions that when stopping at both phrases [كُنْ فَيَكُونُ] in verse 73 [وَأَنْتَ هَدَيْتَنِي رِبِّيَ إِلَى صِرَاطٍ] † [رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ] in verse 161 [يَوْمَ يَقُولُ كُنْ فَيَكُونُ] † [مُسْتَقِيمٍ] †, it is not considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal. The author’s restriction in mentioning the word [مُسْتَقِيمٍ] accompanied by the word [رَبِّي] is in reference to the word [مُسْتَقِيمٍ] appearing twice prior to this in the

sūrah: in verse 39 [وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ] and in verse 87 [وَمَنْ يَشَأْ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ]. However, both these places are considered as being a verse-terminal for all of the *qurrā'*.

In conclusion, there were three places in *Sūrat al-Mā'idah* and four places in *Sūrat al-An'ām* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrat al-A'rāf

وَالَّذِينَ كَفَرُوا تَعُوذُونَ تَبَاً وَالتَّارِ إِسْرَائِيلَ حَرَمٌ قَبْلَ بَا 17

Translation

The word [الَّذِينَ] is counted by al-Shāmī and al-Baṣrī, the word [تَعُوذُونَ] is only counted by al-Kūfī, and both the words [التَّارِ] and [إِسْرَائِيلَ], which appears before a *bā'*, are counted by al-Ḥijāzī.

Commentary

The author mentions that when stopping at the word [الَّذِينَ] in verse 29 [وَادْعُوهُ مُخْلِصِينَ] it is considered as being a verse-terminal for al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, and al-Kūfī, have not given it any consideration.

When stopping at the word [تَعُوذُونَ] in verse 29 [كَمَا بَدَأَكُمْ تَعُوذُونَ] it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the words [التَّارِ] in verse 38 [رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَانهِمْنَا عَدَابًا] and [إِسْرَائِيلَ] which appears before a *bā'* in verse 137 [وَتَمَّتْ كَلِمَتُ رَبِّكَ] [ضِعْفًا مِنَ التَّارِ] it is considered as being a verse-terminal for al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning when stopping at the word

[إِسْرَائِيلَ] which is followed by a *bā'* is in reference to the word appearing two more times in the *Sūrah*: in verse 105 [قَدْ جِئْتَكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾] and verse 134 [لَبِنُ كَشَفَتْ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾]. However, both these places are considered as being a verse-terminal by all of the *qurrā'*, and in both of them, the word [إِسْرَائِيلَ] is not followed by a *bā'*, hence the restriction.

In conclusion, there were four places where the *qurrā'* differed regarding the verse-terminals in the *Sūrah*.

Sūrat al-Anfāl

وَيُغْلَبُونَ كَمَا حَلَا بِالْمُؤْمِنِينَ لِلْبَصْرِ دَعِ أَوَّلَ مَفْعُولًا ثَمِينًا 18

Translation

The word [يُغْلَبُونَ] is counted by al-Shāmī and al-Baṣrī. The word [بِالْمُؤْمِنِينَ] is discarded by al-Baṣrī; while the first [مَفْعُولًا] is discarded by al-Kūfī.

Commentary

The author mentions that when stopping at the word [يُغْلَبُونَ] in verse 36 [فَسَيُنْفِقُونَهَا] [يُغْلَبُونَ] in verse 36 [فَسَيُنْفِقُونَهَا] it is considered as being a verse-terminal for al-Shāmī and al-Baṣrī, whereas the remaining *qurrā'*, namely, al-Ḥijāzī and al-Kūfī, have not given it any consideration.

Stopping at the word [بِالْمُؤْمِنِينَ] in verse 62 [هُوَ الَّذِي آيَدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾], it is not considered as being a verse-terminal for al-Baṣrī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, the author restricts himself by mentioning that when stopping at the first appearance of the word [مَفْعُولًا] in verse 42 [وَالْكَرْبُ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ﴿٤٢﴾], it is not considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-

Ḥijāzī, al-Shāmī, and al-Baṣrī, consider it as being a verse end. The author’s restriction in mentioning the first appearance of the word [مَفْعُولًا] is in reference to the word appearing again in verse 44 [وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا ط]. However, it is not considered a verse-terminal for any of the *qurrā’*.

In conclusion, there were three places where the *qurrā’* differed regarding the verse-terminals in the *Sūrah*.

Sūrat al-Tawbah and Sūrah Yūnus

أَلَيْمًا إِثْرَ تَنْفَرُوا فَأَعْدُدْ لَدَى آلِ قَيْمٍ مِرْزٍ وَالْمُشْرِكِينَ الثَّانِ حَلِّ

19

Translation

The word [أَلَيْمًا], which comes after the word [تَنْفَرُوا], is only counted by al-Dimashqī; the word [الْقَيْمِ] is only counted by al-Ḥimṣī, and the second [الْمُشْرِكِينَ] is only counted by al-Baṣrī.

Commentary

The author commences by discussing the differences of opinion held within *Sūrat al-Tawbah*. Thereafter, he restricts himself by mentioning that when stopping at the word [أَلَيْمًا] which is preceded by the word [تَنْفَرُوا] in verse 39 [إِلَّا تَنْفَرُوا بُعَذِّبْكُمْ عَذَابًا] [أَلَيْمًا^٤], it is only considered as being a verse-terminal for al-Dimashqī. As for the remaining *qurrā’*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

When stopping at the word [الْقَيْمِ] in verse 36 [ذَلِكَ الَّذِي الْقَيْمِ^٥], it is only considered as being a verse-terminal for al-Ḥimṣī, while the remaining *qurrā’*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the second appearance of the word [المُشْرِكِينَ] in verse 3 [إِنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ^٤], it is only considered as being a verse-terminal for al-Baṣrī. At the same time, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration. The author's restriction in mentioning the second appearance of the word [المُشْرِكِينَ] is in reference to word appearing in verse 1 [إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ^٥]. However, all the *qurrā'* considered it as being a verse-terminal.

تَمُودٌ دُسٌّ إِذْ بَانَ عَدُوُّ الدِّينِ وَالصُّدُورِ كَمِ وَالشَّاكِرِينَ دَعَا كَلَّلَ 20

Translation

The word [تَمُودًا] is counted by al-Makkī, al-Madanī al-Awwal and al-Madanī al-Thānī. The words [الدِّينِ] and [وَالصُّدُورِ] are only counted by al-Shāmī, whereas the word [الشَّاكِرِينَ] is discarded by al-Shāmī.

Commentary

In the first hemistich, the author discusses the last difference of opinion held within *Sūrat al-Tawbah*. Thus, when stopping at the word [تَمُودًا] in verse 70 [أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ [تَمُودًا] مِّن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودًا^٦], it is considered as being a verse-terminal for al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrah Yūnus*. Thus, when stopping at the words [الدِّينِ] in verse 22 [دَعُوا اللَّهَ مُخْلِصِينَ لَهُ [الدِّينِ] and [وَالصُّدُورِ] in verse 57 [قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ^٧], it is only considered as being a verse-terminal for al-Shāmī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [الشَّاكِرِينَ] in verse 22 [لَيْنَ أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ] [أَمِنَ الشَّاكِرِينَ] ٣٣, it is not considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī, and al-Basrī, considered it as being a verse-terminal.

In conclusion, there were four places in *Sūrat al-Tawbah* and three places in *Sūrah Yūnus* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrah Hūd

وَتَشْرِكُونَ لَدُنَّ سَمَاءٍ فِي قَوْمٍ لُو طِ حَلِّ مَحَقُّ ثُمَّ سَجِيلٍ بُلُوَا

21

Translation

The word [تَشْرِكُونَ] is discarded by al-Dimashqī, al-Ḥijāzī and al-Basrī; the phrase [فِي قَوْمٍ] is discarded by al-Basrī and al-Ḥimṣī; while the word [سَجِيلٍ] is counted by al-Madanī al-Thānī and...

Commentary

The ruling in the afore-mentioned distich is still connected [‘atf] to the ruling in the previous distich i.e. [دَعُ كَلِّ]. Thus, the author mentions that when stopping at the word [تَشْرِكُونَ] in verse 54 [قَالَ إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ] ٥٤, it is not considered as being a verse-terminal for al-Dimashqī, al-Ḥijāzī, and al-Basrī, while the remaining *qurrā'*, al-Ḥimṣī, and al-Kūfī, have considered it as being a verse-terminal.

When stopping at the phrase [فِي قَوْمٍ لُو] in verse 74 [وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُو] ٧٤, it is not considered as being a verse-terminal for al-Basrī and al-Ḥimṣī, while the remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [سَجِيلٍ] in verse 82 [وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ] [سَجِيلٍ], it is considered as being a verse-terminal for al-Madanī al-Thānī and al-Makkī. As for while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

دَكَآ وَمَنْضُودٍ فَارَدَّ عَنْهُمَا وَعَدُّ مُؤْمِنِينَ مِّنْ حَرَمِ هَمِي 22

Translation

...al-Makkī; the word [مَنْضُودٍ] is discarded by both of them. The word [مُؤْمِنِينَ] is counted by al-Ḥimṣī and al-Ḥijāzī.

Commentary

At the end of the previous distich, the author mentioned that the word [سَجِيلٍ] is considered a verse-terminal for al-Madanī al-Thānī and al-Makkī. However, in this distich, the he mentions that when stopping at the word [مَنْضُودٍ], which appears after the word [سَجِيلٍ] in verse 82 [وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سَجِيلٍ مَّنْضُودٍ], it is not considered as being a verse-terminal for al-Madanī al-Thānī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [مُؤْمِنِينَ] in verse 86 [بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ] [مُؤْمِنِينَ], it is considered as being a verse-terminal for al-Ḥimṣī and al-Ḥijāzī. As for the remaining *qurrā'*, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

مُخْتَلِفِينَ لَوْ عَلُوا وَعَامِلُونَ نَ إِذْ لَقُوا غَنَمًا يَرْعِدُ أَهْمِلُوا

Translation

The word [مُخْتَلِفِينَ] is counted by al-Dimashqī, al-Kūfī and al-Baṣrī; whereas the word [عَامِلُونَ] is counted by al-Madanī al-Awwal, al-Dimashqī, al-Kūfī and al-Baṣrī. In *Sūrat al-Ra'd*, count...

Commentary

The author mentions that when stopping at the word [مُخْتَلِفِينَ] in verse 118 [وَلَا يِرَ الْوُونَ] and [مُخْتَلِفِينَ] ١١٨, it is considered as being a verse-terminal for al-Dimashqī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, and al-Ḥimṣī, have not given it any consideration.

Furthermore, when stopping at the word [عَامِلُونَ] in verse 121 [اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا] ١٢١, it is considered as being a verse-terminal for al-Madanī al-Awwal, al-Dimashqī, al-Kūfī, and al-Baṣrī. The remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Makkī and al-Ḥimṣī, have not given it any consideration.

In conclusion, there were seven places where the *qurrā'* differed regarding the verse-terminals in the *Sūrah*.

جَدِيدِ التُّورِ كَفَى الْبَصِيرُ عَدَدٌ لَدَى لَهُمْ سُوءُ الْحِسَابِ كَمَ وَرَدٌ

Translation

... the words [جَدِيدِ] and [التُّورِ] for al-Shāmī. The word [الْبَصِيرُ] is counted by al-Dimashqī while the phrase [لَهُمْ سُوءُ الْحِسَابِ] is transmitted for al-Shāmī.

Commentary

The author mentions that when stopping at the words [جَدِيدِ] in verse 5 [وَإِنْ تَعَجَبْتَ فَعَجَبٌ] و [أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالتُّورُ] 16 [قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ] and [التُّورِ] in verse 16 [قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ] it is considered as being a verse-terminal for al-Ḥijāzī, al-Kūfī, and al-Baṣrī, while the remaining *qārī*, al-Shāmī, and has not given it any consideration.⁷⁸

When stopping at the word [الْبَصِيرُ] in verse 16 [أَمْ هَلْ يَسْتَوِي الْأَعْمَى وَالبَصِيرُ], it is only considered as being a verse-terminal for al-Dimashqī. As for the remaining *qurrā*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the phrase [لَهُمْ سُوءُ الْحِسَابِ] in verse 18 [أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ], it is only considered as being a verse-terminal for al-Shāmī. The remaining *qurrā*, namely, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author’s restriction in mentioning the phrase [لَهُمْ سُوءُ الْحِسَابِ] is in reference to the partial appearance of the phrase [سُوءُ الْحِسَابِ] appearing a second time in verse 21 [وَيَخَافُونَ سُوءَ الْحِسَابِ]. However, they are

⁷⁸ By comparatively studying the works of al-Ja‘barī, al-Mutawallī and al-Qāḍī, there seems to be some oversight on behalf of Ḥāb Fikrī. The latter mentioned that al-Kūfī was excluded from the verse count as opposed to al-Shāmī. See: *Ḥusn al-Madad*: 78. *Urjūzah fī ‘Ilm al-Fawāsiḥ*: 6. *Murshid al-Khullān*: 89. *al-Farā‘id al-Ḥisān*: 40. However, the preponderant view is that al-Shāmī considered it as being a verse-terminal, whereas al-Kūfī did not give it any consideration.

both considered a verse-terminal for all of the *qurrā'*. Note that, the phrase excludes the word [لَهُمْ], hence the restriction.

مِن كُلِّ بَابٍ كَمِ غَنُّوْا وَالْبَاطِلَ مَآجٍ وَإِبْرَاهِيْمُ فِيْهَا فَآنْقَلَا

25

Translation

The phrase [مِن كُلِّ بَابٍ] is counted by al-Shāmī, al-Kūfī, and al-Baṣrī, whereas the word [وَالْبَاطِلَ] is counted by al-Ḥimṣī, and differences have also been transmitted in *Sūrah Ibrāhīm*.

Commentary

The author mentions that when stopping at the phrase [مِن كُلِّ بَابٍ] in verse 23 [وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾], it is considered as being a verse-terminal for al-Shāmī, al-Kūfī, and al-Baṣrī, while al-Ḥijāzī has not given it any consideration.

Furthermore, when stopping at the word [وَالْبَاطِلَ] in verse 17 [كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ ﴿١٧﴾ وَالْبَاطِلَ ﴿١٧﴾], it is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

In the second hemistich, the author mentions that he will now discuss the differences that have been transmitted within *Sūrah Ibrāhīm*.

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

Sūrah Ibrāhīm

26 تَرَكُ كَلَا التُّورِ عَوَى تَمُودَ ذَمٍّ وَاعْدُدْ جَدِيدٍ ذَاهِبَ الْخُلُقِ فَذَمٍّ

Translation

Both appearances of the word [التُّورِ] are discarded by al-Kūfī and al-Baṣrī, while the word [تَمُودَ] is discarded by al-Kūfī and al-Shāmī. The word [جَدِيدٍ] is counted by al-Shāmī, al-Kūfī, and al-Madanī al-Awwal.

Commentary

The author mentions that when stopping at both the appearances of the word [التُّورِ], which appears in verse 1 [لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ] and in verse 5 [أَنْ أُخْرِجَ قَوْمَكَ] [وَمِنَ الظُّلُمَاتِ إِلَى النُّورِ], it is not considered as being a verse-terminal for al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Shāmī, have considered it as being a verse-terminal.

When stopping at the word [تَمُودَ] in verse 9 [أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ] [وَأَتَمُودَ], it is not considered as being a verse-terminal for al-Kūfī and al-Shāmī. The remaining *qurrā'*, namely, al-Ḥijāzī and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [جَدِيدٍ] in verse 19 [إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ] [جَدِيدٍ], it is considered as being a verse-terminal for al-Shāmī, al-Kūfī, and al-Madanī al-Awwal. As for the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī and al-Baṣrī, they have not given it any consideration.

تَرْكُ السَّمَاءِ قَبْلَ نُؤُوفِيٍّ أُمَّ وَال

نَهَارَ حَلِّ الظَّالِمُونَ الْعَدُّ كَلَّ

Translation

The word [السَّمَاءِ], which appears before the word [نُؤُوفِيٍّ], is discarded by al-Madanī al-Awwal, while the word [وَالنَّهَارَ] is discarded by al-Baṣrī. The word [الظَّالِمُونَ] is only counted by al-Shāmī.

Commentary

The author mentions that when stopping at the word [السَّمَاءِ] in verse 24, which is followed by the word [نُؤُوفِيٍّ] in the verse after that, [أَصْلُهَا نَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ ﴿٢٤﴾ نُؤُوفِيٍّ], it is not considered as being a verse-terminal for al-Madanī al-Awwal. In contrast, the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

When stopping at the word [وَالنَّهَارَ] in verse 33 [وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾], it is not considered as being a verse-terminal for al-Baṣrī. The remaining *qurrā'*, namely, al-Hijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [الظَّالِمُونَ] in verse 42 [وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا ۙ ﴿٤٢﴾ الظَّالِمُونَ], it is only considered as being a verse-terminal for al-Shāmī. As for the remaining *qurrā'*, al-Hijāzī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

In conclusion, there were seven places where the *qurrā'* differed regarding the verse-terminals in the *Sūrah*.

28

وَسُجَّدًا نَوَى هُدَى حِرْمِ عَدَا قَلِيلُ الثَّانِ لَهُ فَدَعَّ عَدَا

Translation

The word [سُجَّدًا] is only counted by al-Kūfī; the word [هُدَى] is counted by al-Ḥijāzī, al-Kūfī and al-Baṣrī; and the word [قَلِيلٌ] is only counted by al-Thānī, while he discards the word [عَدَا].

Commentary

In the first hemistich, the author discusses a difference of opinion held within *Sūrat al-Isrā'*. Thus, when stopping at the word [سُجَّدًا] in verse 107 [إِذَا يُتْلَى عَلَيْهِمْ] 107, it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-Kahf*. Thus, when stopping at the word [هُدَى] in verse 13 [إِنَّهُمْ فَتِنَةٌ أَمْنُوا بِرَبِّهِمْ] 13, it is considered as being a verse-terminal for al-Ḥijāzī, al-Kūfī, and al-Baṣrī. As for the remaining *qārī'*, namely, al-Shāmī, he has not given it any consideration.

Furthermore, when stopping at the word [قَلِيلٌ] in verse 22 [قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ مَّا بَعَلَّمُهُمْ] 22, it is only considered as being a verse-terminal for al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. However, when stopping at the word [عَدَا] in the following verse, which is verse 23 [وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا] 23, it is not considered as being

a verse-terminal for al-Madanī al-Thānī. The remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

زُرْعًا وَشَيْءٍ سَبَبًا ذُرًّا أَثَرُ ذَهْ أَبَدًا كَمَ بَرَّ قَوْمًا شِقِّ بِبَرِّ

29

Translation

The word [زُرْعًا] as well as the phrase [شَيْءٍ سَبَبًا] are discarded by al-Makkī and al-Madanī al-Awwal; while the phrase [هَذِهِ أَبَدًا] is discarded by al-Shāmī and al-Madanī al-Thānī. The word [قَوْمًا] is discarded by al-Kūfī and al-Madanī al-Thānī...

Commentary

The ruling in this distich is connected [‘*atf*’] to the ruling in the previous distich i.e. [وَحَفَقْنَاهُمَا بِنَحْلٍ وَجَمَلًا] in verse 32 [فَدَعُ عَدَا] and the phrase [شَيْءٍ سَبَبًا] in verse 84 [وَأَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا] and the phrase [بَيْنَهُمَا زُرْعًا] it is not considered as being a verse-terminal for al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, when stopping at the phrase [هَذِهِ أَبَدًا] in verse 35 [قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا] it is not considered as being a verse-terminal for al-Shāmī and al-Madanī al-Thānī, whereas the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Makkī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. The author’s restriction in mentioning the word [أَبَدًا] being preceded by the word [هَذِهِ] is in reference to the word [أَبَدًا] appearing three more times in the *Sūrah*: in verse 3 [مَا كُنِينَ فِيهِ أَبَدًا], in verse 20 [وَأَوْ يُعِيدُو كُمْ فِي مَلِينِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا] and in verse 57 [وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا] [أَبَدًا], hence the restriction.

Translation

... which is accompanied by the word [عِنْدَهَا]. The word [أَعْمَالًا] is counted by al-Shāmī, al-Kūfī and al-Baṣrī; while the fourth [سَبَبًا] is counted by al-Kūfī and al-Baṣrī.

Commentary

The beginning of this distich is connected [‘*atf*’] to the end of the previous distich, i.e. [فَوَمَّا ثِقَّ بِبِرٍّ]. Thus, the author mentions that when stopping at the word [فَوَمَّا] which is preceded by the word [عِنْدَهَا] in verse 86 [تَغْرُبُ فِي عَيْنِ حَمِيَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا^ط], it is not considered as being a verse-terminal for al-Kūfī and al-Madanī al-Thānī, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal. The author’s restriction in mentioning the word [فَوَمَّا] being preceded by the word [عِنْدَهَا] is in reference to the word [فَوَمَّا] appearing again in verse 93 [حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا^ل]. However, it is not considered a verse-terminal by any of the *qurrā’*. In the first case, the word [فَوَمَّا] is preceded by the word [عِنْدَهَا], whereas in the second case it is preceded by the word [دُونِهِمَا], hence the restriction.

When stopping at the word [أَعْمَالًا] in verse 103 [قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا^ط], it is considered as being a verse-terminal for al-Shāmī, al-Kūfī, and al-Baṣrī. The remaining *qārī’*, namely, al-Ḥijāzī, has not given it any consideration.

Furthermore, when stopping at the fourth appearance of the word [سَبَبًا], which comes in verse 92 [ثُمَّ أَتْبَعَهُ سَبَبًا^ط], it is considered as being a verse-terminal by al-Kūfī and al-Baṣrī. As for the remaining *qurrā’*, al-Ḥijāzī and al-Shāmī, they have not given it any consideration. The author’s restriction in mentioning the fourth appearance of the

word [سَبَبًا] is in reference to the word appearing thrice prior to it: in verse 84 [وَأَتَيْنَاهُ مِنْ] [ثُمَّ أَتْبَعَهُ سَبَبًا] [فَأَتْبَعَهُ سَبَبًا] [كُلُّ شَيْءٍ سَبَبًا].

In conclusion, there was one place in *Sūrat al-Isrā'* and nine places in *Sūrat al-Kahf* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrah Maryam

وَعُدَّ [فِي الْكِتَابِ إِبْرَاهِيمَ] ذِمٌّ بَرًّا لَهُ الرَّحْمَنُ مَدًّا دَغْ ثَرِيمٌ

31

Translation

The phrase [فِي الْكِتَابِ إِبْرَاهِيمَ] is counted by al-Makkī and al-Madanī al-Thānī, whereas the phrase [لَهُ الرَّحْمَنُ مَدًّا] is discarded by al-Kūfī.

Commentary

The author restricts himself by mentioning that when stopping at the phrase [فِي الْكِتَابِ] in verse 41 [وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 41 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 41 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 41, it is considered as being a verse-terminal for al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction to mentioning the phrase [فِي الْكِتَابِ إِبْرَاهِيمَ] is in reference to the word [فِي الْكِتَابِ] appearing two more times in the *Sūrah*: in verse 46 [قَالَ أَرَأَيْتُ أَنْتَ عَنْ إِلَهِي] [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 46 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 46 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 46, and in verse 58 [وَمَنْ ذُرِّيَّتَهُ إِئْتَرَاهِيمَ وَإِسْرَائِيلَ] [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 58 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 58 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 58 [فِي الْكِتَابِ إِبْرَاهِيمَ] in verse 58. However, none of the *qurrā'* considered them as being a verse-terminal.

Furthermore, when stopping at the phrase [لَهُ الرَّحْمَنُ مَدًّا] in verse 75 [فَلْيَمْدُدْ لَهُ الرَّحْمَنُ] [لَهُ الرَّحْمَنُ مَدًّا] in verse 75 [لَهُ الرَّحْمَنُ مَدًّا] in verse 75 [لَهُ الرَّحْمَنُ مَدًّا] in verse 75, it is not considered as being a verse-terminal for al-Kūfī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, they have considered it as being a verse-terminal.

In conclusion, there were two places where the *qurrā'* differed regarding the verse-terminals in this *Sūrah*.

Sūrah Ṭāhā

مَعَا كَثِيرًا حَزُولًا حَرِّمٌ يَعُدُّ مَحَبَّةً مِّنِّي وَفِي الْيَمِّ مَدَدٌ 32

Translation

Both appearances of the word [كَثِيرًا] is discarded by al-Baṣrī. The phrase [مَحَبَّةً مِّنِّي] is counted by al-Dimashqī and al-Ḥijāzī, whereas the phrase [فِي الْيَمِّ] is counted by al-Ḥimṣī.

Commentary

The ruling in this distich is connected [*atf*] to the ruling in the previous distich, i.e. [دَعًا]. Thus, the author mentions that when stopping at both appearances of the word [كَثِيرًا], which is in verse 33 [كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾] and in verse 34 [وَأَنْذُرُكَ كَثِيرًا ﴿٣٤﴾], it is not considered as being a verse-terminal for al-Baṣrī. In contrast, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

When stopping at the phrase [مَحَبَّةً مِّنِّي] in verse 39 [وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ﴿٣٩﴾], it is considered as being a verse-terminal for al-Dimashqī and al-Ḥijāzī, while the remaining *qurrā'*, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [مِّنِّي] being preceded by the word [مَحَبَّةً] is in reference to the word [مِّنِّي] appearing again in verse 123 [فَأَمَّا يَا تَائِبِينَ مِّنِّي ﴿١٢٣﴾ هُدًى ۗ], which is not considered as being a verse-terminal by any of the *qurrā'*. In this case, the word [مِّنِّي] is not preceded by the word [مَحَبَّةً], hence the restriction.

Furthermore, when stopping at the phrase [فِي الْيَمِّ] in verse 39 [فَأَقْذِفِي فِي الْيَمِّ ﴿٣٩﴾], it is only e considered as being a verse-terminal by al-Ḥimṣī. As for the remaining *qurrā'*, namely,

al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration. The author's restriction in mentioning the word [الْيَمِّ] being preceded by the word [فِي] is in reference to the word [الْيَمِّ] appearing two more times in the *Sūrah*: in verse 39 [فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ] and in verse 78 [فَنَشِيهُم مِّنَ الْيَمِّ]. However, they are not considered a verse-terminal by any of the *qurrā'*. In both of these cases, the word [الْيَمِّ] is not preceded by the word [فِي], hence the restriction.

تَحَزَنَ إِسْرَائِيلَ مُوسَى قَبْلَ أَنْ مَدِينَ لِلشَّامِيِّ فُتُونًا كَمَ حَزَنُ

33

Translation

The words [مَدِينَ] and [إِسْرَائِيلَ] which appears before [أَنْ], and [تَحَزَنَ] are only counted by al-Shāmī; whereas the word [فُتُونًا] is counted by al-Shāmī and al-Baṣrī.

Commentary

The author mentions that when stopping at the word [تَحَزَنَ] in verse 40 [فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ] فَاتَّبَعَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا [إِسْرَائِيلَ] in verse 47 [كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ] وَ لَقَدْ [أَنْ] in verse 77 [بِئْسَ إِسْرَاءَ يُدَلُّ] فَلَيْسَتْ سِنِينَ فِي أَهْلِ مَدِينٍ [مَدِينَ] in verse 40 [أَوْ حِينًا إِلَىٰ مُوسَى] أَنْ أَسْرَ بِعِبَادِي they are all considered as being verse-terminals for al-Shāmī. Conversely, the remaining *qurrā'*, namely, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given them any consideration. The author's restriction in mentioning the word [مُوسَى] appearing before the word [أَنْ] is in reference to the word [مُوسَى] appearing multiple times throughout the *Sūrah*.

Furthermore, when stopping at the word [فُتُونًا] in verse 40 [وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ] وَ قَتَلْتَكَ فَنَجَّيْنَاكَ مِنَ الْغَمِّ [وَقَتَلْتَكَ فُتُونًا], it is considered as being a verse-terminal for al-Shāmī and al-Baṣrī. As for the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, they have not given it any consideration.

عُدَّ لِنَفْسِي ذَا عَمَّ مَا عَشِيَهُمْ ثُبَّ أَسْفًا إِذَا دَرَيْتَ أَنَّهُمْ

Translation

The word [لِنَفْسِي] is counted by al-Shāmī and al-Kūfī; the phrase [مَا عَشِيَهُمْ] is only counted by al-Kūfī, and the word [أَسْفًا] is counted by al-Madanī al-Awwal and al-Makkī.

Commentary

The author mentions that when stopping at the word [لِنَفْسِي] in verse 41 [وَاصْطَنَعْتُكَ] [لِنَفْسِي], it is considered as being a verse-terminal for al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

When stopping at the phrase [مَا عَشِيَهُمْ] in verse 78 [فَعَشِيَهُمْ مِنَ الْيَمِّ مَا عَشِيَهُمْ] [مَا عَشِيَهُمْ], it is only considered as being a verse-terminal for al-Kūfī. The remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [أَسْفًا] in verse 86 [فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ] [أَسْفًا], it is considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī. As for the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

صَلُّوا ثَوَىٰ صَنْكًا مَضَىٰ دَعِثُ مَدَا

دُنْيَا بِإِثْرِ زَهْرَةٍ مِثِّي هُدَىٰ

Translation

The word [صَلُّوا] is counted by al-Kūfī, while the word [صَنْكًا] is counted by al-Ḥimṣī. The word [دُنْيَا] which comes after the word [زَهْرَةٍ] and the phrase [مِثِّي هُدَىٰ] is discarded by al-Kūfī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [صَلُّوا] in verse 92 [قَالَ يَهْرُونَ مَا [صَلُّوا] قَالَ يَهْرُونَ مَا [صَلُّوا]], it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Stopping at the word [صَنْكًا] in verse 124 [وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا] is only be considered as being a verse-terminal for al-Ḥimṣī. Conversely, the remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at word [دُنْيَا] which is preceded by the word [زَهْرَةٍ] in verse 131 [أَرْوَجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] and when stopping on the phrase [مِثِّي هُدَىٰ] in verse 123 [فَأَمَّا يَا تَيْبَنُكُمْ مِثِّي هُدَىٰ], it is not considered as being a verse-terminal for al-Kūfī and al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, they have not given it any consideration.

Translation

The phrase [أَلْفَى السَّامِرِيُّ] is discarded by al-Madanī al-Thānī; whereas the word [حَسَنًا], as well as the phrase [إِلَيْهِمْ قَوْلًا], are counted by him.

Commentary

The author mentions that when stopping at the phrase [أَلْفَى السَّامِرِيُّ] in verse 87 [فَقَدَّفْنَهَا فَكَذَلِكَ أَلْفَى السَّامِرِيُّ ﴿٥٧﴾], it is not considered as being a verse-terminal for al-Madanī al-Thānī. The remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, considered it as being a verse-terminal. The author's restriction in mentioning the word [السَّامِرِيُّ] being preceded by the word [أَلْفَى] is in reference to the word [السَّامِرِيُّ] appearing two more times in the *Sūrah*: in verse 85 [وَأَصْلَهُمُ السَّامِرِيُّ ﴿٥٥﴾] and in verse 95 [إِنَّا قَالْنَا فَصَلِّ إِنَّكَ عِنْدَ عَيْنِنَا ﴿٩٥﴾], which are both considered as being a verse-terminals by all the *qurrā'*. In both these cases, the word [السَّامِرِيُّ] is not preceded by the word [أَلْفَى], hence the restriction.

Furthermore, when stopping at the word [حَسَنًا] in verse 86 [قَالَ يَقْوِمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ ﴿٨٦﴾] and the phrase [إِلَيْهِمْ قَوْلًا] in verse 89 [أَفَلَا يَرَوْنَ إِلَّا يَبِزِجُهُ إِلَيْهِمْ قَوْلًا ﴿٨٩﴾] and the phrase [وَعَدًا حَسَنًا] and the phrase [إِلَيْهِمْ قَوْلًا] in verse 89 [أَفَلَا يَرَوْنَ إِلَّا يَبِزِجُهُ إِلَيْهِمْ قَوْلًا ﴿٨٩﴾], it is only considered as being a verse-terminal for al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

إِلَهُ مُوسَى أَقْصِدْ دُعَاهُ أَتْرُكْ لَهُمْ نَسِيٍّ وَحَرِّمِ صَفْصَفًا وَأَعْدِدَا ثَكِمٌ

Translation

The phrase [إِلَهُ مُوسَى] is counted by al-Madanī al-Awwal and al-Makkī whereas they discard the word [نَسِيٍّ]. The word [صَفْصَفًا] is discarded by al-Hijāzī; while al-Kūfī counts...

Commentary

The author mentions that when stopping at the word [إِلَهُ مُوسَى] in verse 88 [فَقَالُوا هَذَا] ° [إِلَهُكُمْ وَ إِلَهُ مُوسَى °], it is considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī. In contrast, the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [مُوسَى] being preceded by the word [إِلَهُ] is in reference to the word [مُوسَى] appearing multiple times throughout the *Sūrah*.

When stopping at the word [نَسِيٍّ] in verse 88 [فَقَالُوا هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى ° فَ نَسِيٍّ] °, it is not considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī. As for the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, they have considered it as being a verse-terminal.

Furthermore, stopping at the word [صَفْصَفًا] in verse 107 [فَيَذَرُهَا قَاعًا صَفْصَفًا] ° is not be considered as being a verse-terminal for al-Hijāzī. The remaining *qurrā'*, namely, al-Shāmī, al-Kūfī and al-Baṣrī, considered it as being a verse-terminal.

In conclusion, there were nineteen places where the *qurrā'* differed regarding the verse-terminals in the *Sūrah*.

Sūrat al-Anbiyā', Sūrat al-Ḥajj & Sūrat al-Mu'minūn

يَضْرُكُم مَعَ الْحَمِيمِ وَالْجُلُودِ وَقَوْمٌ لُوطٍ دَعَا كَوِي حَصْدًا تَمُودُ 38

Translation

...the words [يَضْرُكُم], [الْحَمِيمِ] and [وَالْجُلُودِ]. The phrase [قَوْمٌ لُوطٍ] is discarded by al-Shāmī and al-Baṣrī; while the word [تَمُودُ] is discarded by ...

Commentary

The author mentions that when stopping at the word [يَضْرُكُم] in *Sūrat al-Anbiyā'*, verse 66 [قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۗ] in *Sūrat al-Ḥajj*, verse 19 [يُصَبِّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۗ] and the word [وَالْجُلُودِ] in verse 20 [يُضْهِرُّ بِهِ ۗ] it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Stopping at the phrase [قَوْمٌ لُوطٍ] in *Sūrat al-Ḥajj*, verse 43 [وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ ۗ] is not considered as being a verse-terminal for al-Shāmī and al-Baṣrī. As for the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, they considered it as being a verse-terminal.

لَمَّا مَرَرُوا وَالْمُسْلِمِينَ الْعَدْدُ خُلِقَا وَهَارُونَ فَدَعَّ نَبَتْ مُلِمٌ

Translation

...al-Dimashqī and al-Ḥimṣī. The word [المُسْلِمِينَ] is counted by al-Makkī with *khulf*, whereas the word [هَارُونَ] is discarded by al-Kūfī and al-Ḥimṣī.

Commentary

The ruling in this distich is connected [*atf*] to the ruling in the previous distich i.e. [دَعَّ]. Thus, when stopping at the word [ثَمُودٌ] in verse 42 [وَأَنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمٌ] [نُوحٍ وَعَادٌ وَثَمُودٌ] ⁷⁹, it is not considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the word [المُسْلِمِينَ] in verse 78 [هُوَ سَمُّكُمْ الْمُسْلِمِينَ] ⁸⁰ is only considered as being a verse-terminal for al-Makkī. As for the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī, and al-Baṣrī, they have not given it any consideration. Thereafter, he mentions that there is *khulf* [a difference of opinion] concerning the transmission of the afore-mentioned verse-terminal for al-Makkī. The *khulf* that the author alludes to is in reference to a difference held by al-Shāṭibī ⁷⁹ as well as al-Qāḍī ⁸⁰, both of whom transmit *khulf* for al-Makkī, i.e. it may or may not be considered as being a verse-terminal for al-Makkī. However, Abū 'Amr al-Dānī ⁸¹ and Aḥmad al-Mutawallī ⁸² have not transmitted any *khulf* and have thus maintained the afore-mentioned verse-terminal for al-Makkī.

⁷⁹ al-Shāṭibī transmits *khulf* for the verse count of al-Makkī in his poem *Nāḥimah al-Zuhr*:

– وَمَكَ لَهُ سَمَّاكُمُ الْمُسْلِمِينَ عَن – خِلَافٍ فَسَبَّحُ كَالثَّرِيَّا لَهُ تَسْرِي –
al-Qawl al-Wajīz: 214. al-Ja'barī also transmits *khulf*. Ḥusn al-Madaḥ: 92.

⁸⁰ Farā'id al-Ḥisān: 48.

⁸¹ al-Bayān: 190.

⁸² al-Mutawallī does not transmit *khulf* in his poem:

– لُوْطٍ جِجَارِيٍّ مَعَ الْكُوْفِيِّ – وَالْمُسْلِمِينَ عَدَّ لِلْمَكِّيِّ –
Urjūzah fi 'Ilm al-Fawāṣil: 8.

In the second hemistich, the author discusses a difference of opinion held within *Sūrat al-Mu'minūn*. Thus, when stopping at the word [هُرُونَ] in verse 45 [ثُمَّ أَرْسَلْنَا [هُرُونَ] وَمُوسَىٰ وَآخَاهُ هَارُونَ] it is not considered as being a verse-terminal for al-Kūfī and al-Ḥimṣī. Conversely, the remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, have considered it as being a verse-terminal.

In conclusion, there was one place in *Sūrat al-Ambiyā'*, five places in *Sūrat al-Ḥajj* and one place in *Sūrat al-Mu'minūn* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrat al-Nūr

وَجَزْمِ الْأَصَالِ بِالْأَبْصَارِ رَدًّا حَمِصِ أُولِي الْأَبْصَارِ وَالْكُوفِيِّ يَرُدُّ 40

Translation

And al-Ḥijāzī discards the words [الْأَصَالِ] and [بِالْأَبْصَارِ]; whereas the phrase [أُولِي الْأَبْصَارِ] is discarded by al-Ḥimṣī. While al-Kūfī discards...

Commentary

When stopping at the words [الْأَصَالِ] in verse 36 [يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾] and [بِالْأَبْصَارِ] in verse 43 [يَكَادُ سَنًا بَرَقَ يَدُهُ بِالْأَبْصَارِ ﴿٤٣﴾], it is not considered as being a verse-terminal for al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the phrase [أُولِي الْأَبْصَارِ] in verse 44 [إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾], is not considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

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

بِالشُّعْرَا لَسَوْفَ تَعْلَمُونَ ۚ وَقَبْلَ مِنْ لِبَصْرِ تَعْبُدُونَ ۚ

Translation

...the phrase [لَسَوْفَ تَعْلَمُونَ] in *al-Shu‘arā’*; the word [تَعْبُدُونَ] which comes before the word [مِنْ] is discarded by al-Baṣrī.

Commentary

The author mentions stopping at the phrase [لَسَوْفَ تَعْلَمُونَ] in verse 49 of *Sūrat al-Shu‘arā’* [فَلَسَوْفَ تَعْلَمُونَ^ط] is not be considered as being a verse-terminal for al-Kūfī. The remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, he restricts himself in mentioning that when stopping at the word [تَعْبُدُونَ] in verse 92, which is followed by the word [مِنْ] in the verse after that, [وَقِيلَ لَهُمْ, وَأَيُّمَا كُنْتُمْ تَعْبُدُونَ^ط] من دُونَ اللَّهِ^ط, it is not considered as being a verse-terminal for al-Baṣrī. In contrast, the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal. The author’s restriction in mentioning the word [تَعْبُدُونَ] being followed by the word [مِنْ] is in reference to the word [تَعْبُدُونَ] appearing prior to it in verse 70 [إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ^ط] قَالُوا [قَالُوا]. However, all the *qurrā’* considered it as being a verse-terminal. In this case, the word [تَعْبُدُونَ] is not followed by the word [مِنْ], hence the restriction.

بِهِ الشَّيَاطِينُ دَنَابَرٌ وَعُودٌ

حُرْمٌ شَدِيدٌ وَقَوَارِيرٌ فَرْدٌ

Translation

The phrase [بِهِ الشَّيَاطِينُ] is discarded by al-Makkī and al-Madanī al-Thānī; while the word [شَدِيدٌ] is counted by al-Ḥijāzī. Discard the word [قَوَارِيرًا]...

Commentary

In the first hemistich, the author discusses the last difference held within *Sūrat al-Shu'arā'*. Thus, when stopping at the phrase [بِهِ الشَّيَاطِينُ] in verse 210 [وَمَا تَنْزَلَتْ بِهِ] (الشَّيَاطِينُ ٢١٠), it is not considered as being a verse-terminal for al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-Naml*. Thus, when stopping at the word [شَدِيدٌ] in verse 33 [قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَ] (أَوْلُوا بِأَيْسِ شَدِيدٍ ٣٣), it is considered as being a verse-terminal by al-Ḥijāzī. As for remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

Translation

... and the word [يَسْقُونَ] for al-Kūfī. The word [يَقْتُلُونَ] is discarded by al-Ḥimṣī, whereas as he counts the word [الطَّيْنِ]. The word [السَّبِيلِ], which comes in the *Sūrah* below, is counted by al-Ḥijāzī and al-Ḥimṣī...

Commentary

The ruling in this hemistich is connected [*atf*] to the ruling in the second half of the previous hemistich i.e. [وَقَوَارِيرَ فَرَدَّ]. Thus, when stopping at the word [قَوَارِيرًا] in *Sūrat al-Naml*, verse 44 [قَالَ إِنَّهُ صَرَّمٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ط] and the word [يَسْقُونَ] in *Sūrat al-Qaṣaṣ*, verse 23 [وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ذ] it is not considered as being a verse-terminal for al-Kūfī. Conversely, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal.

Stopping at the word [يَقْتُلُونَ] in verse 33 [قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾] is not considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

Furthermore, when stopping at the word [الطَّيْنِ] in verse 38 [فَأَوْقَذَلِيْ بِهِمَنْ عَلَى الطَّيْنِ] 38, it is only considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author begins discussing the differences of opinion in *Sūrat al-Ankabūt*, which comes after *Sūrat al-Qaṣaṣ*.

In conclusion, there were three places in *Sūrat al-Shu'arā'*, two places in *Sūrat al-Naml* and three places in *Sūrat al-Qaṣaṣ* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrat al-‘Ankabūt

مِمَّ بَعْدِ تَقَطُّعُونَ وَالَّذِينَ حُرِّزُوا لَنَا وَبِالْبَاطِلِ يُؤْمِنُونَ مِرْزُ

44

Translation

... which comes after the word [تَقَطُّعُونَ]. The word [الَّذِينَ] is counted by al-Baṣrī and al-Dimashqī; while the phrase [بِالْبَاطِلِ يُؤْمِنُونَ] is counted by al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [السَّبِيلِ] which comes after the word [تَقَطُّعُونَ] in verse 29 [أَيِّنُّكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقَطُّعُونَ السَّبِيلَ^٤], it is considered as being a verse-terminal for al-Ḥijāzī and al-Ḥimṣī. As for the remaining *qurrā'*, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

When stopping at the word [الَّذِينَ] in verse 65 [فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ^٥], it is considered as being a verse-terminal for al-Baṣrī and al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī and al-Kūfī, have not given it any consideration.

Furthermore, stopping at the phrase [بِالْبَاطِلِ يُؤْمِنُونَ] in verse 67 [أَفَبِالْبَاطِلِ يُؤْمِنُونَ] is only considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

وَالْمُجْرِمُونَ بَعْدَ يُقْسِمُ الْكُوْدِرُ الرُّومُ دَمٌ بَرًّا سِنِينَ إِذْ نَمَرُ

Translation

The word [الْمُجْرِمُونَ] which appears after the word [يُقْسِمُ] is counted by al-Madanī al-Awwal. The word [الرُّومُ] is discarded for al-Makkī and al-Madanī al-Thānī; while the word [سِنِينَ] is discarded by al-Madanī al-Awwal and al-Kūfī.

Commentary

The author restricts himself in mentioning that when stopping at the word [الْمُجْرِمُونَ], preceded by the word [يُقْسِمُ] in verse 55 [وَ يَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ۗ], it is only considered as being a verse-terminal for al-Madanī al-Awwal. In contrast, the remaining *qurrāʾ*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [الْمُجْرِمُونَ] being preceded by the word [يُقْسِمُ] is in reference to the word [الْمُجْرِمُونَ] appearing prior to it in verse 12 [وَ يَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾], which is considered as being a verse-terminal by all the *qurrāʾ*. In this case, the word [الْمُجْرِمُونَ] is preceded by the word [يُبْلِسُ] as opposed to being preceded by the word [يُقْسِمُ], hence the restriction.

When stopping at the word [الرُّومُ] in verse 2 [عَلَيْتِ الرُّومُ ﴿٢﴾] it is not considered as being a verse-terminal for al-Makkī and al-Madanī al-Thānī, while the remaining *qurrāʾ*, namely, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the word [سِنِينَ] in verse 4 [فِي بَضْعِ سِنِينَ ۗ] is not be considered as being a verse-terminal for al-Madanī al-Awwal and al-Kūfī. As for the remaining *qurrāʾ*, al-Madanī al-Thānī, al-Shāmī, and al-Baṣrī, they have considered it as being a verse-terminal.

In conclusion, there were three places where the *qurrā'* differed regarding the verse-terminal in the *Sūrah*.⁸³

Sūrah Luqmān, Sūrat al-Sajdah & Sūrah Saba'

وَالَّذِينَ ثَبُوحًا جَدِيدًا غَثًا وَعُدَّ شِمَالِ الشَّامِيِّ شَدِيدًا كَمَّ حَصْدًا

46

Translation

The word [الَّذِينَ] is discarded by al-Kūfī and al-Ḥijāzī; the word [جَدِيدًا] is discarded by al-Kūfī and al-Baṣrī; whereas the word [شِمَالًا] is counted by al-Shāmī. The word [شَدِيدًا] is counted by al-Shāmī and al-Baṣrī...

Commentary

The ruling in this distich is connected [*atf*] to the ruling in the previous distich i.e. [وَأَذَا عَشِيَهُمْ] 32 in *Sūrah Luqmān*, verse 32 [وَأَذَا عَشِيَهُمْ] 32, it is not considered as being a verse-terminal for al-Kūfī and al-Ḥijāzī. The remaining *qurrā'*, namely, al-Shāmī and al-Baṣrī, have considered it as being a verse-terminal.

Stopping at the word [جَدِيدًا] in *Sūrat al-Sajdah*, verse 10 [وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي] 10, it is not considered as being a verse-terminal for al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Shāmī, have considered it as being a verse-terminal.

⁸³ Some scholars are of the opinion that the when stopping at the word [سَيَعْلَبُونَ] in verse 3 – [وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ] – it will only be considered as being a verse count by al-Makkī, thus excluding the remaining *qurrā'*. However, the most accepted view is that all the *qurrā'* consider it as being a verse count, therefore, the author did not mention it in the poem.

Furthermore, stopping at the word [شِمَالٍ] in *Sūrah Saba*, verse 15 [جَنَّتٍ عَنْ يَمِينٍ وَ] is only considered as being a verse-terminal for al-Shāmī, while the remaining *qurrā*, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

In conclusion, there was one place each in *Sūrah al-Luqmān*, *Sūrat al-Sajdah*, and *Sūrah Saba* where the *qurrā* differed regarding the verse-terminals in these *suwar*.

In the second hemistich, the author discusses a difference of opinion held within *Sūrah Fāṭir*, which is discussed in the following chapter.

Sūrah Fāṭir, Sūrat al-Ṣāffāt & Sūrah Ṣād

قَبْلَ الَّذِينَ تَرَكُ تَشْكُرُونَ مُرَّ إِلَّا نَذِيرٌ مُرٌّ جَدِيدٌ مَا زَحْرٌ

47

Translation

... which appears before the word [الَّذِينَ]. The word [تَشْكُرُونَ] and the phrase [إِلَّا نَذِيرٌ] are discarded by al-Ḥimṣī; while the word [جَدِيدٌ] is discarded by al-Ḥimṣī and al-Baṣrī.

Commentary

At the end of the previous distich, the author started discussing the differences of opinion held within *Sūrah Fāṭir*. Thus, the ruling in this distich is connected [‘atf] to the ruling in the previous distich, i.e. [وَعَدَّ]. Therefore, when stopping at the word [شَدِيدٌ] which comes before the word [الَّذِينَ] in verse 7 [الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ] [أَمَنُوا], it is considered as being a verse-terminal for al-Shāmī and al-Baṣrī. As for the remaining *qurrā*, namely, al-Ḥijāzī and al-Kūfī, they have not given it any consideration. The author’s restriction in mentioning the word [شَدِيدٌ] coming before the word [الَّذِينَ] is in reference to the word [شَدِيدٌ] appearing again in verse 10 [وَالَّذِينَ] [يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَ مَكْرٌ], which is not considered as being a verse-

terminal by any of the *qurrā'*. In this case, the word [شَدِيدٌ] comes before the word [وَمَكْرٌ] as opposed to preceding the word [الَّذِينَ], hence the restriction.

When stopping at the word [تَشْكُرُونَ] in verse 12 [الَّتَبَتُّغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾] and the phrase [إِلَّا نَذِيرٌ] in verse 23 [إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾], it is not considered as being a verse-terminal for al-Ḥimṣī, whereas the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. The author's restriction in mentioning the word [نَذِيرٌ] being preceded by the word [إِلَّا] is in reference to the word [نَذِيرٌ] appearing again in verse 37 [أَوَلَمْ نَعْمَرِكُمْ مَا يَنْتَدِكُرُ فِيهِ مَنْ تَذَكَّرَ [وَجَاءَكُمْ النَّذِيرُ ط]. However, none of the *qurrā'* considered it as being a verse-terminal. In this case, the word [نَذِيرٌ] is preceded by the word [جَاءَكُمْ] as opposed to being preceded by the word [إِلَّا], hence the restriction.

Furthermore, when stopping at the word [جَدِيدٌ] in verse 16 [إِنْ يَشَأْ يُدْهِبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾], it is not considered as being a verse-terminal for al-Ḥimṣī and al-Baṣrī. However, the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Kūfī, have considered it as being a verse-terminal.

وَفِي الْقُبُورِ نَوْعَةٌ وَالتُّورُ حَلَّ حَبَوَ الْبَصِيرُ حَزَّ تَزُولَا الْعَدُّ حَلَّ

Translation

The phrase [فِي الْقُبُورِ] is discarded by al-Dimashqī. The words [التُّورُ], and [الْبَصِيرُ] are discarded by al-Baṣrī whereas the word [تَزُولَا] is counted by him.

Commentary

The ruling in this distich is connected [ʿatf] to the ruling in the previous distich, i.e. [تَرَكَ]. Thus, stopping at the phrase [فِي الْقُبُورِ] in verse 22 [وَمَا أَنْتَ بِمُسْمِعٍ مَنَ فِي الْقُبُورِ ﴿٢٢﴾] is not considered as being a verse-terminal for al-Dimashqī, while the remaining *qurrā'*, namely, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal.

Stopping at the word [التُّورُ] in verse 20 [وَلَا الظُّلْمُتُّ وَلَا التُّورُ ﴿٢٠﴾] and the word [الْبَصِيرُ] in verse 19 [وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١٩﴾] is not considered as being a verse-terminal for al-Baṣrī. The remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [تَزُولَا] in verse 41 [إِنَّ اللَّهَ يُمَسِكُ السَّمَوَاتِ وَالْأَرْضَ] [أَنْ تَزُولَا^٥], it is only considered as being a verse-terminal for al-Baṣrī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, they have not given it any consideration.

تَبْدِيلًا اَعْدُدْكُمْ حَلًا بِرُّوْرَدَّ جَانِبِ الْحِمِيّ دُحُوْرًا عَنْهُ عُدَّ

Translation

The word [تَبْدِيْلًا] is counted by al-Shāmī, al-Baṣrī and al-Madanī al-Thānī. The word [جَانِبِ] is discarded by al-Ḥimṣī, whereas the word [دُحُوْرًا] is counted by him.

Commentary

In the first hemistich, the author discusses the last difference held within *Sūrah Fāṭir*. Thus, when stopping at the word [تَبْدِيْلًا] in verse 43 [فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۝٤٣], it is considered as being a verse-terminal for al-Shāmī, al-Baṣrī, and al-Madanī al-Thānī. In contrast, the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-Kūfī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-Ṣāffāt*. Thus, when stopping at the word [جَانِبِ] in verse 8 [لَا يَسْمَعُوْنَ اِلَى الْمَلَاِ ۝٨ جَانِبِ] [اَلَاَعْلٰى وَ يُقَدِّفُوْنَ مِنْ كُلِّ جَانِبٍ ۝٨], it is not considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the word [دُحُوْرًا] in verse 9 [و يُقَدِّفُوْنَ مِنْ كُلِّ جَانِبٍ ۝٩ دُحُوْرًا] is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

دَعَّ يَعْبُدُونَ حَزَّ وَكَانُوا لَيَقُولُوا لُونِ جَنَا ذِي الدَّكْرِ فَاعْدُدْ ثَدَقُوا

Translation

The word [يَعْبُدُونَ] is discarded by al-Baṣrī whereas the phrase [وَكَانُوا لَيَقُولُونَ] is discarded by Abū Ja'far. The phrase [ذِي الدَّكْرِ] is counted by al-Kūfī.

Commentary

In the first hemistich, the author discusses the last differences held within *Sūrat al-Ṣāffāt*. Thus, when stopping at the word [يَعْبُدُونَ] in verse 22 [أَحْشُرُوا الَّذِينَ ظَلَمُوا وَ [وَكَانُوا لَيَقُولُونَ] in verse 22 [أَزَوَّاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ] ٢٢), it is not considered as being a verse-terminal for al-Baṣrī. The remaining *qurrā'*, namely, al-Hijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse-terminal.

Thereafter, he restricts himself in mentioning that when stopping at the phrase [وَكَانُوا لَيَقُولُونَ] in verse 167 [وَإِنْ كَانُوا لَيَقُولُونَ] ١٦٧), it is not considered as being a verse-terminal for Abū Ja'far. Conversely, the remaining *qurrā'*, al-Madanī al-Awwal, Shaybah ibn al-Niṣāḥ, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal. His restriction in mentioning the word [لَيَقُولُونَ] as being preceded by the word [وَكَانُوا] is in reference to the word [لَيَقُولُونَ] appearing prior to it in verse 151 [الَّا [لَيَقُولُونَ] ١٥١), which is considered as being a verse-terminal by all the *qurrā'*.

In the second hemistich, the author discusses the differences of opinion held within *Sūrah Ṣād*. Thus, stopping at the phrase [ذِي الدَّكْرِ] in verse 1 [ص وَالْقُرْآنِ ذِي الدَّكْرِ] ١) is only be considered as being a verse-terminal for al-Kūfī. As for the remaining *qurrā'*, al-Hijāzī, al-Shāmī, and al-Baṣrī, they have not given it any consideration.

رَدُّ عَظِيمٍ مَزَّوَعَوَاصٍ حَلَا عَدُّ أَقْوُلٍ حُرِّمُخْلَفٍ ثِقُ مَلَا

Translation

The word [عَظِيمٌ] is discarded by al-Ḥimṣī, while the word [عَوَاصٍ] is discarded by al-Baṣrī. The word [أَقْوُلٌ] is counted by al-Baṣrī with *khulf*, and for al-Kūfī, as well as for al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [عَظِيمٌ] in verse 67 [قُلْ هُوَ نَبْوًا] ⑥, it is not considered as being a verse-terminal for al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Stopping at the word [عَوَاصٍ] in verse 37 [وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَعَوَاصٍ] ⑦ is not considered as being a verse-terminal for al-Baṣrī. However, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [أَقْوُلٌ] in verse 84 [قَالَ فَالْحَقُّ وَالْحَقَّ أَقْوُلٌ] ⑧, it is considered as being a verse-terminal for al-Baṣrī, al-Kūfī, and al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī and al-Dimashqī, they have not given it any consideration. Additionally, the author mentions that there is *khulf* [a difference of opinion] concerning the verse-terminal of al-Baṣrī. The *khulf* that the author alludes to is in reference to a difference of opinion between 'Āṣim al-Jaḥdarī and Ayyūb ibn al-Mutawakkil. While the former considered it a verse-terminal, the latter has not given it any consideration.⁸⁴

⁸⁴ Abū 'Amr al-Dānī mentions that Ayyūb considered it as being a verse count whereas 'Āṣim did not give it any consideration. However, he also transmits the opposite i.e. the former not taking it into consideration while the latter has given it consideration. *al-Bayān*: 14. al-Shāṭibi and 'Abd al-Rāziq 'Alī listed Ayyūb and Ya'qūb as those who have given it consideration. *Nāṭhimah al-Zuhr*: 274 and *Murshid al-Khullān*: 146. al-Ja'barī listed Ayyūb as

case, the word [يُخْتَلِفُونَ] is preceded by the word [فِيهِ] as opposed to being preceded by the word [هُم], hence the restriction.

Stopping at the word [دِينِي] in verse 14 [قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي] is only be considered as being a verse-terminal for al-Kūfī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, they have not given it any consideration.

Furthermore, when stopping at the word [هَادٍ], which is followed by the word [وَمَنْ] in verse 36 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ] and [وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ], it is only considered as being a verse-terminal for al-Kūfī. The remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [هَادٍ] being followed by the word [وَمَنْ] is due to two similar verses ending with the word [هَادٍ] in the *Sūrah*, the first being, verse 23 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ] and the second being, verse 36, as mentioned above. However, in verse 23 the word [هَادٍ] is followed by the word [أَقْمَنُ] as opposed to being followed by the word [وَمَنْ], hence the restriction. Secondly, the author's restriction is also in reference to the case whereby the word [هَادٍ] appears in the form of a verb [يَهْدِي] which is also preceded by the word [وَمَنْ] in verse 37 – [وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ] – which is not considered a verse-terminal by any of the *qurrā'*.

When stopping at the phrase [فَسَوْفَ تَعْلَمُونَ] in verse 39 [إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ], it is only considered as being a verse-terminal for al-Kūfī, whereas the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Lastly, stopping at the word [الدِّينِ] which is preceded by the word [قُلْ] in verse 11 [قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ] is considered as being a verse-terminal for al-Dimashqī and al-Kūfī. However, the remaining *qurrā'*, namely, al-Ḥijāzī, al-Ḥimṣī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [الدِّينِ] being preceded by the word [قُلْ] is in reference to the

لُكُوفِي كَاطِمِينَ وَالْكِتَابَ بَرَّ 55
لَغَوًّا وَعَدُّ بَارِزُونَ لُدَّ وَدَّرَ

Translation

... by al-Dimashqī, whereas he counts the word [بَارِزُونَ]. The word [كَاطِمِينَ] is discarded by al-Kūfī, whereas the word [الْكِتَابَ] is discarded by al-Madanī al-Thānī...

Commentary

At the end of the previous distich, the author mentions that stopping at the phrase [يَوْمَ] يُلْقَى الرَّؤُوسَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ in verse 15 is not considered as being a verse-terminal for al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. However, when stopping at the word [بَارِزُونَ] in verse 16 [يَوْمَ هُمْ بَارِزُونَ^{١٦}], it is only considered as being a verse-terminal for al-Dimashqī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [كَاطِمِينَ] in verse 18 [وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ [الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ^{١٨}], it is not considered as being a verse-terminal for al-Kūfī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, they have considered it as being a verse-terminal.

حَبْرٌ وَعَدُّ وَالْبَصِيرُ لُدْبِهِ

وَيُسْحَبُونَ لُدْبِ بَرِّ ثِقِي بِهِ

Translation

...and al-Başrī. The word (الْبَصِيرُ) is counted by al-Dimashqī and al-Madanī al-Thānī, whereas the word (يُسْحَبُونَ) is counted by al-Dimashqī, al-Madanī al-Thānī and al-Kūfī.

Commentary

The author mentions that when stopping at the word (الْكِتَابَ) in verse 53 [وَأَوْرَثْنَا بَنِيَّ] (إِسْرَاءِ يَلِ الْكِتَابِ), it is not considered as being a verse-terminal for al-Madanī al-Thānī and al-Başrī. The remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

Conversely, stopping at the word (الْبَصِيرُ) in verse 58 [وَ مَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ] is considered as being a verse-terminal for al-Dimashqī and al-Madanī al-Thānī, while the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Makkī, al-Ḥimṣī, al-Kūfī and al-Başrī, have not given it any consideration.

Furthermore, when stopping at the word (يُسْحَبُونَ) in verse 71 [وَالسَّلْسِلُ يُسْحَبُونَ], it is considered as being a verse-terminal for al-Dimashqī, al-Madanī al-Thānī, and al-Kūfī. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Ḥimṣī, and al-Başrī, they have not given it any consideration.

وَفِي الْحَمِيمِ أَنْ دَسَّوْا وَتُشْرِكُو ۖ
 نَ ذَاعَ قَبْلَ إِذْ تَمُودَ فَانْرُكُوا

Translation

The phrase [فِي الْحَمِيمِ] is counted by al-Madanī al-Awwal and al-Makkī, whereas the word [تُشْرِكُونَ] is counted by al-Shāmī and al-Kūfī. The word [تَمُودَ], which comes before the word [إِذْ] is discarded...

Commentary

The ruling in this distich is connected [‘atf] to the ruling in the previous distich, i.e. [وَعَدُّ]. Thus, when stopping at the phrase [فِي الْحَمِيمِ] in verse 72 [وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾ فِي [فِي الْحَمِيمِ] it is considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī, whereas the remaining *qurrā’*, namely, al-Madanī al-Thānī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, stopping at the word [تُشْرِكُونَ] in verse 73 [أَمْ قَبِلَ لَهُمُ آيَنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾] is considered as being a verse-terminal for al-Shāmī and al-Kūfī. The remaining *qurrā’*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In conclusion, there were eight places where the *qurrā’* differed regarding the verse-terminals in the *Sūrah*.

In the second hemistich, the author begins discussing the difference of opinion in *Sūrah Fuṣṣilat*.

The author's restriction in mentioning the word 'beneath' is in reference to the word appearing in the same *Sūrah* as the previous difference that was discussed i.e. [الْأَعْلَام]. Thus, the difference is when stopping on the word [مَهِينٌ] in *Sūrat al-Zukhruf*, which comes beneath, i.e. after *Sūrat al-Shūrā*, and not within *Sūrat al-Shūrā* itself.

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

Sūrat al-Dukhān

وَلَيَقُولُونَ نَوَى الرَّقُومِ دَعً مِمَّا بِهِ دَاءُ الْبُطُونِ إِذْ لَدَعً 59

Translation

The word [لَيَقُولُونَ] is counted by al-Kūfī. The word [الرَّقُومِ] is discarded by al-Ḥimṣī, al-Madanī al-Awwal and al-Makkī; while the word [الْبُطُونِ] is discarded by al-Madanī al-Awwal and al-Dimashqī.

Commentary

The author mentions that when stopping at the word [لَيَقُولُونَ] in verse 34 [إِنَّ هَؤُلَاءِ] [لَيَقُولُونَ] it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Stopping at the word [الرَّقُومِ] in verse 43 [إِنَّ شَجَرَتِ الرَّقُومِ] [الرَّقُومِ], is not be considered as being a verse-terminal for al- Ḥimṣī, al-Madanī al-Thānī and al-Makkī. As for the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have considered it as being a verse-terminal.

Furthermore, when stopping at the word [الْبُطُونِ] in verse 45 [كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ] [الْبُطُونِ], it is not considered as being a verse-terminal for al-Madanī al-Awwal and al-

Dimashqī. The remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, considered it as being a verse-terminal.

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

Sūrah Muḥammad

عَدُّ الرَّقَابِ وَالْوَتَاقِ مِنْهُمْ ۖ مِزْثَانِ بَالِهِمْ وَأَقْدَامِكُمْ 60

Translation

The words [الرَّقَابِ], [الْوَتَاقِ] and [مِنْهُمْ] are counted by al-Ḥimṣī; whereas the second [بَالِهِمْ] and the word [أَقْدَامِكُمْ] is ...

Commentary

The author mentions that when stopping at the following words in verse 4, namely, [الرَّقَابِ] in [فَإِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرَّقَابِ ۗ] حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ [الْوَتَاقِ] in [وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ] and the word [مِنْهُمْ] in [فَشُدُّوا الوَتَاقَ ۗ], it is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given these cases any consideration.

دَعَاهُ لَهُ أُوزَارَهَا لِلْكُوفِيِّ دَعٍ لِلشَّارِبِيِّنَ اعْدُدْهُ حَائِزًا مُتَعٍ

Translation

... discarded by him. The word [أُوزَارَهَا] is discarded by al-Kūfī; whereas the word [لِلشَّارِبِيِّنَ] is counted by al-Baṣrī and al-Ḥimṣī.

Commentary

The author mentions that stopping at the second appearance of the word [بَالَهُمْ], which comes in verse 5 [سَيَهْدِيهِمْ وَيُضِلُّهُم بِالْعَمِّ] ⑤, and the word [أَقْدَامَكُمْ] in verse 7 [إِنْ تَنْصُرُوا] ⑦ is not be considered as being a verse-terminal for al-Ḥimṣī. In contrast, the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. The author's restriction in mentioning the second appearance of the word [بَالَهُمْ] is in reference to the first appearance of the word in verse 2 [كَفَرْنَا عَنْهُمْ سَيَاتِهِمْ وَأَصْلَحْنَا بِالْعَمِّ] ②, which is considered as being a verse-terminal by all the *qurrā'*.

When stopping at the word [أُوزَارَهَا] in verse 4 [فَأَمَّا مَنَّا بَعْدُ وَإِنَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ] ④, it is not considered as being a verse-terminal for al-Kūfī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [لِلشَّارِبِيِّنَ] in verse 15 [وَأَنْهَرُوا مَنَ حَمْرٍ لَدَّةٍ] ⑮, it is considered as being a verse-terminal for al-Baṣrī and al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Kūfī, they have not given it any consideration.

In conclusion, there were seven places where the *qurrā'* differed regarding the verse-terminals in the *Sūrah*.

وَالطُّورِ دَعَجْرِمٌ وَدَعَا فَاَنْفَلَا كُفْنَا [عَنْ مَنْ تَوَلَّى] كَلْغَلَا

Translation

The word [وَالطُّورِ] is discarded by al-Ḥijāzī. The word [دَعَا] is transmitted for al-Shāmī and al-Kūfī, while the phrase [عَنْ مَنْ تَوَلَّى] is for al-Shāmī.

Commentary

In the first hemistich, the author discusses the differences of opinion held within *Sūrat al-Ṭūr*. Thus, when stopping at the word [وَالطُّورِ] in verse 1 [وَالطُّورِ ۝١], it is not considered as being a verse-terminal for al-Ḥijāzī. The remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

When stopping at the word [دَعَا] in verse 13 [يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ۝١٣], it is considered as being a verse-terminal for al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author discusses a difference of opinion held within *Sūrat al-Najm*. Thus, stopping at the phrase [عَنْ مَنْ تَوَلَّى] in verse 29 [فَاعْرِضْ عَنْ مَنْ [عَنْ مَنْ تَوَلَّى] ۝٢٩] is only considered as being as verse-terminal for al-Shāmī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Kūfī, and al-Baṣrī, they have not given it any consideration. The author's restriction in mentioning the entire phrase [عَنْ مَنْ تَوَلَّى] is in reference to the word [تَوَلَّى] appearing again in verse 33 [أَفْرَأَيْتَ الَّذِي تَوَلَّى ۝٣٣], which is considered as being a verse-terminal by all the *qurrā'*. However, in this case, the word [تَوَلَّى] is not preceded by the word [مَنْ], hence the restriction.

لِإِنْسَانَ لَأُولَى دَعِ إِذَا بَدَا وَلِلسَّ
 أَنَامِ دُمِّ نَارِ شُؤَاطٍ كَمِ حَظْلٍ

Translation

The first [الْإِنْسَانَ] is discarded by al-Madanī al-Awwal and al-Madanī al-Thānī; the word [لِلسَّ] is discarded by al-Makkī; and the word [نَارٍ] that appears with the word [شُؤَاطٍ] is discarded by al-Shāmī, al-Baṣrī ...

Commentary

The author mentions that stopping at the first appearance of the word [الْإِنْسَانَ] in verse 3 [خَلَقَ الْإِنْسَانَ ﴿٣﴾] is not considered as being a verse-terminal for al-Madanī al-Awwal and al-Madanī al-Thānī. As for the remaining *qurrā'*, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, they have considered it as being verse-terminal. The author's restriction in mentioning the first appearance of the word [الْإِنْسَانَ] is in reference to the word appearing again in verse 14 [خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾]. However, stopping at the word in this place is not considered a verse-terminal by any of the *qurrā'* because it appears in the middle of the verse.

Furthermore, when stopping at the word [لِلسَّ] in verse 10 [وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾], it is not considered as being a verse-terminal for al-Makkī, while the remaining *qurrā'*, namely, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal.

ثَلَمَّا وَتَرَكَ الْمَجْرِمُونَ حَزْأً نَزَرَ بِهَا وَأُولَى الْمَيْمَنَةِ ثَبَّتْ مَهْرًا

Translation

... and al-Kūfī. The word [الْمَجْرِمُونَ] which appears after the word [بِهَا] is discarded by al-Baṣrī. The first [الْمَيْمَنَةِ] is discarded by al-Kūfī and al-Ḥimṣī ...

Commentary

The author mentions that stopping at the word [نَارٍ], which is preceded by the word [شَوَاطِئَ] in verse 35 [يُرْسَلُ عَلَيْكُمَا شَوَاطِئٌ مِّنْ نَّارٍ ۗ], is not considered as being a verse-terminal for al-Shāmī, al-Baṣrī, and al-Kūfī. The remaining *qārī*, al-Ḥijāzī, considered it as being a verse-terminal. The author's restriction in mentioning the word [نَارٍ] being preceded by the word [شَوَاطِئَ] is in reference to the word [نَارٍ] appearing again in verse 15 [وَ خَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۗ], which is considered as being a verse-terminal by all the *qurrā*'. However, in this case, the word [نَارٍ] is not preceded by the word [شَوَاطِئَ], hence the restriction.

When stopping at the word [الْمَجْرِمُونَ] which is preceded by the word [بِهَا] in verse 43 [هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرِمُونَ ۗ], it is not considered as being a verse-terminal for al-Baṣrī. Conversely, the remaining *qurrā*', namely, al-Ḥijāzī, al-Shāmī, and al-Kūfī, they have considered it as being a verse-terminal. The author's restriction in mentioning the word [الْمَجْرِمُونَ] being preceded by the word [بِهَا] is in reference to the word [الْمَجْرِمُونَ] appearing again in verse 41 [يُعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ فَيُوْحَدُّ بِالنَّوَاصِي وَ] [الْأَقْدَامِ]. However, in this case, the word is not preceded by the word [بِهَا], and neither have any of the *qurrā*' considered it as being a verse-terminal because the word appears in the middle of the verse.

In conclusion, there were two places in *Sūrat al-Ṭūr*, three places in *Sūrat al-Najm*, and five places in *Sūrat al-Raḥmān* where the *qurrā*' differed regarding the verse-terminals in these *suwar*.

كَلْمَشْتَمَةٍ أُولَى وَمَوْضُونَةٍ حَلَا كُفُوَ أَبَارِيقٍ اَعْدَدَنْ دَارِ بَلَا

Translation

... as well as the first [المَشْتَمَةِ]. The word [مَوْضُونَةٍ] is discarded by al-Baṣrī and al-Shāmī, whereas the word [أَبَارِيقٍ] is counted by al-Makkī and al-Madanī al-Thānī.

Commentary

The author mentions that when stopping at the first appearance of the word [المِيمَنَةِ] in verse 8 [فَأَصْحَابُ المِيمَنَةِ] as well as the first appearance of the word [المَشْتَمَةِ] in verse 9 [وَأَصْحَابُ المَشْتَمَةِ], they are not considered as being verse-terminals for al-Kūfī and al-Ḥimṣī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, have considered it as being a verse-terminal. The author's restriction in mentioning the first appearance of both the words [المِيمَنَةِ] and [المَشْتَمَةِ] is in reference to both these words appearing for a second time in their respective verses [فَأَصْحَابُ المِيمَنَةِ مَا أَصْحَابُ] [المِيمَنَةِ] and [وَأَصْحَابُ المَشْتَمَةِ مَا أَصْحَابُ المَشْتَمَةِ]. However, they are considered as being verse-terminals by all the *qurrā'*.

Stopping at the word [مَوْضُونَةٍ] in verse 15 [عَلَى سُرُرٍ مَوْضُونَةٍ] is not considered as being a verse-terminal for al-Baṣrī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse-terminal.

Furthermore, when stopping at the word [أَبَارِيقٍ] in verse 18 [بِأَكْوَابٍ وَأَبَارِيقٍ], it is considered as being a verse-terminal for al-Makkī and al-Madanī al-Thānī. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

عَيْنٌ ثَوَابُ اللَّهِ تَأْتِيْمًا فَذَرُ إِذَا دَنَا أَوْلَى الْيَمِيْنِ ثِقَى بِبِرِّ

Translation

The word [عَيْنٌ] is counted by al-Kūfi and al-Madanī al-Awwal. The word [تَأْتِيْمًا] is discarded by al-Madanī al-Awwal and al-Makkī, while the first [الْيَمِيْنِ] is discarded by al-Kūfi and al-Madanī al-Thānī.

Commentary

The author mentions that stopping at the word [عَيْنٌ] in verse 22 [وَاخُوْرُ عَيْنٌ ﴿٢٢﴾] is considered as being a verse-terminal for al-Kūfi and al-Madanī al-Awwal. However, the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

When stopping at the word [تَأْتِيْمًا] in verse 25 [لَا يَسْمَعُوْنَ فِيْهَا لَفُوًا وَلَا تَأْتِيْمًا ﴿٢٥﴾], it is not considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Kūfi, al-Shāmī and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, when stopping at the first appearance of the word [الْيَمِيْنِ] in verse 27 [وَاَصْحٰبُ الْيَمِيْنِ ﴿٢٧﴾], it is not considered as being a verse-terminal for al-Kūfi and al-Madanī al-Thānī. 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. The author's restriction in mentioning the first appearance of the word [الْيَمِيْنِ] is in reference to the word appearing for a second time in the same verse [وَاَصْحٰبُ الْيَمِيْنِ ﴿٢٧﴾], as well as in verse 38 [لَاَصْحٰبِ الْيَمِيْنِ ﴿٣٨﴾], and in verse 91 [فَسَلِّمْ لَكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾], which are considered as being verse-terminals by all the *qurrā'*.

لِ تَسْبِ سَمُومٍ وَحَمِيمٍ دَمَدَمَا اِنْشَاءً اَثْرُكَ حُرْزٍ وَاوَّلَ الشَّمَا

Translation

The word [اِنْشَاءً] is discarded by al-Baṣrī; the first [الشَّمَالِ] is discarded by al-Kūfī; whereas the phrase [سَمُومٍ وَحَمِيمٍ] is discarded by al-Makkī.

Commentary

The author mentions that when stopping at the word [اِنْشَاءً] in verse 35 [إِنَّا أَنْشَأْنَاهُنَّ] 35 [اِنْشَاءً], it is not considered as being a verse-terminal for al-Baṣrī, while the remaining *qurrā'*, namely, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have considered it as being a verse-terminal.

When stopping at the first appearance of the word [الشَّمَالِ] in verse 41 [وَ أَصْحَبُ] 41 [الشَّمَالِ], it is not considered as being a verse-terminal for al-Kūfī. The remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have considered it as being a verse-terminal. The author's restriction in mentioning the first appearance of the word [الشَّمَالِ] is in reference to the word appearing for the second time in the same verse [وَ أَصْحَبُ الشَّمَالِ] 41 [مَا أَصْحَبُ الشَّمَالِ], which is considered as being a verse-terminal by all the *qurrā'*.

Furthermore, stopping at the phrase [سَمُومٍ وَحَمِيمٍ] in verse 42 [فِي سَمُومٍ وَحَمِيمٍ] 42 [سَمُومٍ وَحَمِيمٍ] is not considered as being a verse-terminal for al-Makkī. As for the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal. The author's restriction in mentioning the word [حَمِيمٍ] being preceded by the word [سَمُومٍ] is in reference to the word [حَمِيمٍ] appearing two more times: in verse 54 [فَشَرِبُونَا] 54 [عَلَيْهِ مِنَ الْحَمِيمِ] and verse 93 [فَتَنْزِلُ مِنْ حَمِيمٍ] 93 [عَلَيْهِ مِنَ الْحَمِيمِ], which are both considered as being verse-terminals by all the *qurrā'*. However, in both these cases, the word [حَمِيمٍ] is not preceded by the word [سَمُومٍ], hence the restriction.

وَأَعْدُدْ يَقُولُونَ مِرًا دَائِسٍ وَذُرُّ الْأَوْلُونَ مِرًا زُ وَالْآخِرِينَ بَرًّا

Translation

The word [يَقُولُونَ] is counted by al-Ḥimṣī and al-Makkī whereas the word [الْأَوْلُونَ] is discarded by al-Ḥimṣī. The word [الْآخِرِينَ] is discarded by al-Madanī al-Thānī ...

Commentary

The author mentions that stopping at the word [يَقُولُونَ] in verse 47 [وَكَاؤُوا يَقُولُونَ^{٤٧}] is considered as being a verse-terminal for al-Ḥimṣī and al-Makkī. As for the remaining *qurrā'*, al-Madanī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

Furthermore, when stopping at the word [الْأَوْلُونَ] in verse 48 [أَوْ أَبَاؤُنَا الْأَوْلُونَ^{٤٨}], it is not considered as being a verse-terminal for al-Ḥimṣī, while the remaining *qurrā'*, al-Hijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal.

كُفُّوْ لِمَجْمُوعُونَ فَاَعْدُدْ كَمَ بَرِّقْ رِيْحَانٌ لُدُّ قَبْلِهِ الْعَدَابُ نِقْ

Translation

... and al-Shāmī. The word [لِمَجْمُوعُونَ] is counted by al-Shāmī and al-Madanī al-Thānī. The word [رِيْحَانٌ] is counted by al-Dimashqī, and the phrase [قَبْلِهِ الْعَدَابُ] is counted by al-Kūfī.

Commentary

In the second half of the previous hemistich and the beginning of this distich, the author mentions that when stopping at the word [الْآخِرِينَ] in verse 49 [قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ^{٤٩}], it is not be considered as being a verse-terminal for al-Madanī al-Thānī and al-Shāmī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. The author's restriction in

mentioning the word [الْآخِرِينَ] being preceded by a وَ [wāw al-‘atf] is in reference to the word [الْآخِرِينَ] appearing two more times in the *Sūrah*, in verse 14 [وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾] and in verse 40 [وَأْتَلَّ مِنِّي الْآخِرِينَ ﴿٤٠﴾], which are both considered as being verse-terminals by all the *qurrā’*. However, in both these cases, the word [الْآخِرِينَ] is preceded by the particle [مِّن] as opposed to a *wāw al-‘atf*.

Stopping at the word [لَمَجْمُوعُونَ] in verse 50 [لَمَجْمُوعُونَ ﴿٥٠﴾] is considered as being a verse-terminal for al-Shāmī and al-Madanī al-Thānī. The remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word [رَبِحَانٌ] in verse 89 [فَرَوْحٌ وَرَبِحَانٌ ﴿٨٩﴾], it is only considered as being a verse-terminal by al-Dimashqī. However, the remaining *qurrā’*, namely, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Towards the end of the distich, the author discusses a difference of opinion held within *Sūrat al-Ḥadīd*, which is discussed in the following chapter.

In conclusion, there were fifteen places where the *qurrā’* differed regarding the verse-terminals in the *Sūrah*.

Sūrat al-Ḥadīd, Sūrat al-Mujādalah, Sūrat al-Ṭalāq & Sūrat al-Taḥrīm

لَا نُجِئِلَ حُرْزَ رَدِّ الْأَدْلَيْنِ بَدَا دِينًا وَعَدُّ مَخْرَجًا ظِلُّ بَدَا

71

Translation

The word [الْإِنْجِيلَ] word is counted by al-Baṣrī. The word [الْأَدْلَيْنِ] is discarded by al-Madanī al-Thānī and al-Makkī, whereas the word [مَخْرَجًا] is counted by al-Makkī, al-Kūfī and al-Madanī al-Thānī.

Commentary

At the end of the previous distich and the beginning of this distich, the author discusses the differences of opinion held within *Sūrat al-Ḥadīd*. Thus, when stopping at the phrase [قَبْلِهِ الْعَذَابُ] in verse 13 [بِاطْنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ] ١٣, it is only considered as being a verse-terminal for al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

When stopping at the word [الْإِنْجِيلَ] in verse 27 [وَ قَفَيْنَا بِعَيْسَى ابْنِ مَرْيَمَ وَ آتَيْنَاهُ الْإِنْجِيلَ] ٢٧, it is only considered as being a verse-terminal for al-Baṣrī. However, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Kūfī, have not given it any consideration.

In the second hemistich, the author discusses the differences of opinion held within *Sūrat al-Mujādalah*. Thus, stopping at the word [الْأَدْلَيْنِ] in verse 20 [إِنَّ الدِّينَ يُحَادُّونَ اللَّهَ وَ] ٢٠ [رَسُولَهُ أَوْلَيْكَ فِي الْأَدْلَيْنِ] ٢٠ is not considered as being a verse-terminal for al-Madanī al-Thānī and al-Makkī. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

Furthermore, the author discusses a difference of opinion held within *Sūrat al-Ṭalāq*. Thus, when stopping at the word [مَخْرَجًا] in verse 2 [وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا] ٢, it is considered as being a verse-terminal for al-Makkī, al-Kūfī and al-Madanī al-Thānī,

while the remaining *qurrā'*, namely, al-Madanī al-Awwal, al-Shāmī, and al-Baṣrī, have not given it any consideration.

لَاخِرٍ لِّذَٰلِكَ لِأَلْبَابِ أَدَقْدِيرٍ أَلِ
حَمِصٍ وَالْأَنْهَارُ لَهُ تَحْتُ نُقِلْ

72

Translation

The word [الْآخِرِ] is counted by al-Dimashqī; al-Madanī al-Awwal counts the word [الْأَلْبَابِ], the word [قَدِيرٌ] is counted by al-Ḥimṣī, and the word [الْأَنْهَارُ] appearing beneath it is for al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [الْآخِرِ] in verse 2 [ذَلِكُمْ يُوعَظُ بِهِ مَنْ] 2, it is only considered as being a verse-terminal for al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

When stopping at the word [الْأَلْبَابِ] in verse 10 [فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ] 10, it is only considered as being a verse-terminal for al-Madanī al-Awwal, whereas the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, stopping at the word [قَدِيرٌ] in verse 12 [يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوَا أَنَّ اللَّهَ عَلَى] 12, it is only considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

In the second hemistich, the author discusses a difference of opinion held within *Sūrat al-Taḥrīm*. Thus, when stopping at the word [الْأَنْهَارُ] in verse 8 [وَيُدْخِلْكُمْ جَنَّاتٍ] 8, it is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not

given it any consideration. The author's restriction in mentioning the word [الأنهار] appearing 'beneath it' is in reference to the difference being discussed in the following *Sūrah* i.e. in *Sūrat al-Taḥrīm* as opposed to discussing the word [الأنهار] which also appears in *Sūrat al-Ṭalāq*, verse 11 [وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا] [الأنهار]. However, in this case, none of the *qurrā'* considered it as being a verse-terminal.

In conclusion, there were two places in *Sūrat al-Ḥadīd*, one place in *Sūrat al-Mujādalah*, four places in *Sūrat al-Ṭalāq*, and one place in *Sūrat al-Taḥrīm* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrat al-Mulk, al-Ḥāqqah, al-Ma'ārij, Nūḥ & al-Jinn

73 قَدْ جَاءَنَا نَذِيرٌ الْحَرَمِ سِوَى يَزِيدِهِمُ وَالْحَاقَّةُ الْأُولَى نَسْوَى

Translation

The phrase [قَدْ جَاءَنَا نَذِيرٌ] is counted by al-Ḥijāzī excluding Yazīd; while the first [الْحَاقَّةُ] is counted by al-Kūfī.

Commentary

In the first hemistich, the author discusses a difference of opinion held within *Sūrah al-Mulk*. Thus, when stopping at the phrase [قَدْ جَاءَنَا نَذِيرٌ] in verse 9 [قَالُوا بَلَى قَدْ جَاءَنَا] [نَذِيرٌ], it is considered as being a verse-terminal for al-Ḥijāzī, including Shaybah ibn al-Niṣāḥ, but excluding Yazīd ibn al-Qa'qā' i.e. Abū Ja'far. Therefore, the remaining *qurrā'*, namely, Abū Ja'far, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction to mentioning the phrase [قَدْ جَاءَنَا نَذِيرٌ] is in reference to word [نَذِيرٌ] appearing two more times in the *Sūrah*: in verse 8 [كُلَّمَا أُلْقِيَ] [نَذِيرٌ] and in verse 17 [فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ] [نَذِيرٌ], which are

considered as being verse-terminals by all the *qurrā'*. However, in both these cases, the word [نَذِيرٌ] is not preceded by the phrase [قَدْ جَاءَنَا], hence the restriction.

In the second hemistich, the author discusses a difference held within *Sūrat al-Hāqqah*. Thus, stopping at the first appearance of the word [الْحَاقَّةُ] in verse 1 [الْحَاقَّةُ] is only considered as being a verse-terminal for al-Kūfī. However, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the first appearance of the word [الْحَاقَّةُ] is in reference to the word [الْحَاقَّةُ] appearing two more times in the following two verses [مَا [الْحَاقَّةُ] and [وَمَا أَذْرَبُكَ مَا الْحَاقَّةُ], which are considered as being verse-terminals by all the *qurrā'*.

دَعِ سَنَةَ لُدٍّ وَسُوعًا ثِقًّا مَلَا شِمَالِهِ حِرْمٍ حُسُومًا مَحَلَا

74

Translation

The word [بِشِمَالِهِ] is counted by al-Ḥijāzī, while the word [حُسُومًا] is counted by al-Ḥimṣī. The word [سَنَةَ] is discarded by al-Dimashqī, whereas the word [سُوعًا] is discarded by al-Kūfī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [بِشِمَالِهِ] in verse 25 [وَأَمَّا مَنْ أُوْنِي] [كِتَبَهُ بِشِمَالِهِ], it is only considered as being a verse-terminal for al-Ḥijāzī. The remaining *qurrā'*, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Stopping at the word [حُسُومًا] in verse 7 [سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا] is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

The author mentions that when stopping at the word [سَنَةٍ] in *Sūrat al-Ma‘ārij*, verse 4 [فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾], it is not considered as being a verse-terminal for al-Dimashqī, while the remaining *qurrā’*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the word [سُوَاعًا] in *Sūrah Nūh*, verse 23 [وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ ﴿٢٣﴾ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ؕ] is not considered as being a verse-terminal for al-Kūfī and al-Ḥimṣī, whereas the remaining *qurrā’*, namely, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, have considered it as being a verse-terminal.

وَعَدُّ نُورًا مِزٌّ وَنَسْرًا مَن بَدَا ثَبَّتًا كَثِيرًا إِذْ دَرَى نَارًا لَدَى 75

Translation

The word [نُورًا] is counted by al-Ḥimṣī; the word [نَسْرًا] is counted by al-Ḥimṣī, al-Madanī al-Thānī and al-Kūfī, whereas the word [كَثِيرًا] is counted by al-Madanī al-Awwal and al-Makkī. The word [نَارًا] is counted by al-Dimashqī ...

Commentary

The author mentions that when stopping at the word [نُورًا] in verse 16 [وَجَعَلَ الْقَمَرَ فِيهِنَّ ﴿١٦﴾ نُورًا], it is only considered as being a verse-terminal for al-Ḥimṣī, while the remaining *qurrā’*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

When stopping at the word [نَسْرًا] in verse 23 [وَأَلَّا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾], it is considered as being a verse-terminal for al-Ḥimṣī, al-Madanī al-Thānī, and al-Kūfī. As for the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Dimashqī, and al-Baṣrī, they have not given it any consideration.

Furthermore, stopping at the word [كُنِيرًا] in verse 24 [وَقَدْ أَضَلُّوا كُنِيرًا], is considered as being a verse-terminal for al-Madanī al-Awwal and al-Makkī, whereas the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Kūfī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

مُلْتَحِدًا فَاعْكِسْ جَجِيمًا دَعِ مُلِمٌ

مُرُوسَمًا وَأَحَدٌ ذُو الرَّفْعِ دُمٌ

76

Translation

... al-Ḥimṣī, al-Ḥijāzī and al-Baṣrī. The word [أَحَدٌ], which is *marfū'* is counted by al-Makkī, whereas he discards the word [مُلْتَحِدًا]. The word [جَجِيمًا] is discarded by al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [نَارًا] in *Sūrah Nūh*, verse 25 [مِمَّا [حَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا], it is considered as being a verse-terminal for al-Shāmī, al-Ḥijāzī, and al-Baṣrī. However, the remaining *qārī'*, al-Kūfī, has not given it any consideration.

When stopping at the word [أَحَدٌ] which is *marfū'* [], in *Sūrat al-Jinn*, verse 22 [قُلْ إِنِّي لَنْ [يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ], it is only considered as being a verse-terminal for al-Makkī, whereas the remaining *qurrā'*, namely, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [أَحَدٌ] as being *marfū'* [nominative case] is in reference to this word appearing multiple times in the *Sūrah* as being *manṣūb* [accusative case], as in [أَحَدًا]. However, in all the cases where the word is *manṣūb*, they are considered as being verse-terminals by all of the *qurrā'*.

Stopping at the word [مُلْتَحَدًا] in verse 22 [وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا] is not considered as being a verse-terminal for al-Makkī. As for the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

The author discusses a difference of opinion held within *Sūrat al-Muzzammil* towards the end of the distich, which is discussed in the following chapter.

In conclusion, there was one place in *Sūrat al-Mulk*, three places in *Sūrat al-Ḥāqqah*, one place in *Sūrat al-Ma'ārij*, five places in *Sūrah Nūh*, and two places in *Sūrat al-Jinn* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Sūrat al-Muzzammil, Sūrat al-Muddaththir & Sūrat al-Qiyāmah

وَاعْتَدُوا إِذَا لَاحَ ثَنَا الْمَرْمَلُ إِلَيْكُمْ رَسُولًا اعْتَدُوا دَلَّلُوا

77

Translation

The word [الْمَرْمَلُ] is counted by al-Madanī al-Awwal, al-Dimashqī and al-Kūfī, whereas the phrase [إِلَيْكُمْ رَسُولًا] is counted by al-Makkī.

Commentary

At the end of the previous distich, the author mentioned that stopping at the word [جَجِيمًا] in *Sūrat al-Muzzammil*, verse 12 [إِنَّ لَدَيْنَا أَنْكَالًا وَجَجِيمًا] is not considered as being a verse-terminal for al-Ḥimṣī. The remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

When stopping at the word [الْمَرْمَلُ] in verse 1 [يَا أَيُّهَا الْمَرْمَلُ], it is considered as being a verse-terminal for al-Madanī al-Awwal, al-Dimashqī, and al-Kūfī. As for the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Makkī, al-Ḥimṣī, and al-Baṣrī, they have not given it any consideration.

Furthermore, when stopping at the phrase [إِلَيْكُمْ رَسُولًا] in verse 15 [إِنَّا أَرْسَلْنَا إِلَيْكُمْ] [رَسُولًا], it is only considered as being a verse-terminal for al-Makkī, whereas the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [رَسُولًا] being preceded by the word [إِلَيْكُمْ] is in reference to the word [رَسُولًا] appearing again at the end of the verse, which is considered as being a verse-terminal by all the *qurrā'*. However, in this case, the word [رَسُولًا] is preceded by the word [فِرْعَوْنَ] and not [إِلَيْكُمْ], hence the restriction.

بَعْدُ رَسُولًا دَعَا دَنَا خُلْفًا وَذَرَّ
 الْمُجْرِمِينَ لَوَدَدْنَا شَيْبًا بِشَرِّ

78

Translation

The word [رَسُولًا] that appears thereafter is discarded by al-Makkī with *khulf*, the word [الْمُجْرِمِينَ] is discarded by al-Dimashqī and al-Makkī, whereas the word [شَيْبًا] is discarded by al-Madanī al-Thānī.

Commentary

In the first hemistich, the author discusses the last difference of opinion held within *Sūrat al-Muzzammil*. Thus, stopping at the word [رَسُولًا] in verse 15 [شَاهِدًا عَلَيْكُمْ كَمَا] [رَسُولًا] in al-Makkī, with *khulf*, does not consider it as being a verse-terminal. As for the remaining *qurrā'*, namely, al-Madanī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal. The author specifies the occurrence of the word [رَسُولًا] here as coming after its previous occurrence in the same verse [إِنَّا] [رَسُولًا], which is considered as being a verse-terminal for al-Makkī. Therefore, while the first occurrence of the word [رَسُولًا] is considered for him, the second is not given any consideration.

In the second hemistich, the author discusses a difference of opinion held within *Sūrat al-Muddaththir*. Thus, when stopping at the word [الْمُجْرِمِينَ] in verse 41 [عَنِ الْمُجْرِمِينَ], it is not considered as being a verse-terminal for al-Dimashqī and al-Makkī, whereas the remaining *qurrā'*, al-Madanī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the word [شَيْبًا] in *Sūrat al-Muzzammil*, verse 17 [يَوْمًا يَجْعَلُ شَيْبًا], is not considered as being a verse-terminal for al-Madanī al-Thānī. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

كِتَسَاءُ لُونٍ وَاغْدُذُ تَعَجَلًا بِهِ ثَوَى مَلَا قَرِيًّا حُرْزَ دَلَا

79

Translation

Similarly, the word [يَتَسَاءَلُونَ] is discarded by al-Madanī al-Thānī. The phrase [تَعْجَلُ بِهِ] is counted by al-Kūfī and al-Ḥimṣī, while the word [قَرِيًّا] is counted by al-Baṣrī and al-Makkī ...

Commentary

The author mentions that when stopping at the word [يَتَسَاءَلُونَ] in *Sūrat al-Muddaththir*, verse 40 [فِي جَدَّتِ اللَّهُ يَتَسَاءَلُونَ], it is not considered as being a verse-terminal for al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, have considered it as being a verse-terminal.

Furthermore, stopping at the phrase [تَعْجَلُ بِهِ] in *Sūrat al-Qiyāmah*, verse 16 [لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ] is considered as being a verse-terminal by al-Kūfī and al-Ḥimṣī. The remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word [به] being preceded by the word [تَعْجَلُ] is in reference to the word [به] appearing before it in the verse, which

is not considered as being a verse-terminal by any of the *qurrā'*. However, in this case, the word [بِهِ] is preceded by the word [مُحَرِّكٌ] and not [تَعَجَّلَ], hence the restriction.

The author discusses a difference of opinion held within *Sūrat al-Naba'* towards the end of the distich, which is discussed in the following chapter.

In conclusion, there were five places in *Sūrat al-Muzzammil*, two places in *Sūrat al-Muddaththir*, and one place in *Sūrat al-Qiyāmah* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

being a verse-terminal by all the *qurrā'*. However, in this case, the word [طغى] is not preceded by the word [من], hence the restriction.

طَعَامِهِ وَتَذْهَبُونَ تَحْتَ جُدِّ وَالصَّاحَّةُ أَتْرُكُ لُدِّ وَكَادِحٌ فَعُدِّ

81

Translation

... the word [طَعَامِهِ], as well as the word [تَذْهَبُونَ] that comes in the *Sūrah* below it, for Yazīd. The word [الصَّاحَّةُ] is discarded by al-Dimashqī. The word [كَادِحٌ] is counted...

Commentary

The author mentions that when stopping at the word [طَعَامِهِ] in *Sūrah 'Abasa*, verse 24 [فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ] as well as the word [تَذْهَبُونَ] in *Sūrat al-Takwīr*, verse 26 [فَأَيْنَ تَذْهَبُونَ], it is not considered as being a verse-terminal for Yazīd i.e. Abū Ja'far. However, the remaining *qurrā'*, al-Madanī al-Awwal, Shaybah ibn al-Niṣāḥ, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, considered it as being a verse-terminal.

Furthermore, stopping at the word [الصَّاحَّةُ] in *Sūrah 'Abasa*, verse 33 [فَإِذَا جَاءَتِ الصَّاحَّةُ] it is not discarded by al-Dimashqī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, considered it as being a verse-terminal.

مَضَى وَ كَذَحًا مِرْزُ مُلَاقِيهِ اَعْكِسَنُ يَمِينِهِ وَظَهْرِهِ فَدَعَّ حَزَنُ

Translation

...for al-Ḥimṣī as well as the word [كَذَحًا], whereas the word [مُلَاقِيهِ] is discarded by him. The words [يَمِينِهِ] and [ظَهْرِهِ] are discarded by al-Baṣrī...

Commentary

The author mentions that stopping at the word [كَذَحًا] as well as the word [كَذَحًا] in *Sūrat al-Inshiqāq*, verse 6 [يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَذَحًا] is only considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

Furthermore, when stopping at the word [مُلَاقِيهِ] in verse 6 [يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ] [كَذَحًا فَمُلَاقِيهِ], it is not considered as being a verse-terminal for al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, considered it as being a verse-terminal.

كَوَى وَكَيْدًا أَوْلَا إِذْ أَكْرَمَنُ مِرْزُ وَاعْدُدْنَ نَعْمَهُ حَرِيمُ مَكَّنُ

Translation

... and al-Shāmī. The first [كَيْدًا] is discarded by al-Madanī al-Awwal, while the word [أَكْرَمَنُ] is discarded by al-Ḥimṣī. The word [نَعْمَهُ] is counted by al-Ḥijāzī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [يَمِينِهِ] in *Sūrat al-Inshiqāq*, verse 7 [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَى ظَهْرَهُ] and the word [ظَهْرَهُ] in verse 10 [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَى ظَهْرَهُ] [يَمِينِهِ], it is not considered as being a verse-terminal for al-Baṣrī and al-Shāmī. The remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, considered it as being a verse-terminal.

When stopping at the first appearance of the word [كَيْدًا] in *Sūrat al-Ṭāriq*, verse 15 [إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾], it is not considered as being a verse-terminal for al-Madanī al-Awwal, whereas the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, considered it as being a verse-terminal. The author's restriction in mentioning the first appearance of the word [كَيْدًا] is in reference to the word appearing again in the *Sūrah*, in verse 16 [وَأَكِيدُ كَيْدًا ﴿١٦﴾], which is considered as being a verse-terminal by all the *qurrā'*.

Likewise, stopping at the word [أَكْرَمِينَ] in *Sūrat al-Fajr*, verse 15 [فَيَقُولُ رَبِّي أَكْرَمِينَ ﴿١٥﴾] is not considered as being a verse-terminal for al-Ḥimṣī. As for the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

Furthermore, when stopping at the word [نَعْمَهُ] in *Sūrat al-Fajr*, verse 15 [فَأَكْرَمَهُ وَ نَعْمَهُ] , it is considered as being a verse-terminal for al-Ḥijāzī and al-Ḥimṣī, while the remaining *qurrā'*, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

وَرِزْقَهُ حِرْمَ عِبَادِي ثِقَى وَدَعَّ جَهَنَّمَ الْعِِرَاقِي سَوَّاهَا مَنَعُ

Translation

The word [وَرِزْقَهُ] is counted by al-Ḥijāzī, whereas the word [عِبَادِي] is counted by al-Kūfī. The word [جَهَنَّمَ] is discarded by al-‘Irāqī, whereas the word [سَوَّاهَا] is discarded by al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word [وَرِزْقَهُ] in *Sūrat al-Fajr*, verse 16 [وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ⁸⁶], it is considered as being a verse-terminal for al-Ḥijāzī while the remaining *qurrā’*, namely, al-Shāmī, al-Kūfī, and al-Baṣrī have not given it any consideration.

When stopping at the word [عِبَادِي] in *Sūrat al-Fajr*, verse 29 [فَادْخُلِي فِي عِبَادِي^{٢٩}], it is only considered as being a verse-terminal for al-Kūfī, whereas the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī, and al-Baṣrī, have not given it any consideration.

Conversely, stopping at the word [جَهَنَّمَ] in *Sūrat al-Fajr*, verse 23 [وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ^{٢٣}], is not considered as being a verse-terminal for al-Baṣrī, Kūfī⁸⁶ i.e. al-Kūfī and al-Baṣrī. As for the remaining *qurrā’*, al-Ḥijāzī and al-Shāmī, they considered it as being a verse-terminal.

Furthermore, when stopping at the word [سَوَّاهَا] in *Sūrat al-Shams*, verse 14 [فَدَمْدَمَ^{١٤}], it is not considered as being a verse-terminal for al-Ḥimṣī. However, the remaining *qurrā’*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, considered it as being a verse-terminal.

⁸⁶ This is the first time the author actually refers to al-Kūfī and al-Baṣrī as being al-‘Irāqī. In the chapter discussing the sigla, page 36, he attaches the siglum [ع] to al-Kūfī and al-Baṣrī as opposed to referring to them as al-‘Irāqī.

فَعَقَرُوهَا اَعْدُدْ مَتَى دَنَا الْاَشْرَّ خُلْفُهُمَا دَع الَّذِي يَنْهَى لِـبَرِّ

Translation

The word [فَعَقَرُوهَا] is counted by al-Ḥimṣī, al-Makkī and for al-Madanī al-Awwal with *khulf*. The phrase [الَّذِي يَنْهَى] is discarded by al-Dimashqī.

Commentary

The author mentions that when stopping at the word [فَعَقَرُوهَا] in *Sūrat al-Shams*, verse 14 [فَكَذَّبُوهُ فَعَقَرُوهَا^{١٤}], it is considered as being a verse-terminal for al-Ḥimṣī, and by al-Makkī and al-Madanī al-Awwal with *khulf*, whereas the remaining *qurrā'*, namely, al-Madanī al-Thānī, al-Dimashqī, al-Kūfī, and al-Baṣrī, have not given it any consideration.⁸⁷

Furthermore, stopping at the phrase [الَّذِي يَنْهَى] in *Sūrat al-ʿAlaq*, verse 9 [أَرءَيْتَ الَّذِي [الَّذِي يَنْهَى] ۝] is not considered as being a verse-terminal for al-Dimashqī. As for the remaining *qurrā'*, namely, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī, and al-Baṣrī, considered it as being a verse-terminal.

⁸⁷ Ḥāb Fikrī, al-Shāṭibī, and al-Qāḍī transmit *khulf* for both al-Makkī as well as for al-Madanī al-Awwal. Conversely, al-Dānī only transmits *khulf* for al-Makkī. *al-Bayān*: 285. *Nāṭhimah al-Zuhr*: 347. *al-Farā'id al-Ḥisān*: 73 and *Murshid al-Khullān*: 209. Al-Ja'barī considered it as being a verse-terminal for al-Madanī al-Awwal and al-Ḥimṣī and therefore does not transmit any *khulf*. *Ḥusn al-Madad*: 150. al-Mutawallī does not transmit any *khulf* for al-Makkī, neither for al-Madanī al-Awwal. *Urjūzah*: 14.

لَمْ يَنْتَه فَاعْدُدْهُ حَرِّمَ لَيْلَةَ الْقَدْرِ الْأَخْيَرَةَ اعْدُدْ دُرَّ كَمُلْ

Translation

The phrase [لَمْ يَنْتَه] is counted by al-Ḥijāzī whereas the last [لَيْلَةَ الْقَدْرِ] is counted by al-Makkī and al-Shāmī.

Commentary

The author mentions that when stopping at the phrase [لَمْ يَنْتَه] in *Sūrat al-ʿAlaq*, verse 15 [كَلَّا لَئِنْ لَمْ يَنْتَه] it is considered as being a verse-terminal for al-Ḥijāzī. However, the remaining *qurrāʾ*, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, stopping at the last appearance of the phrase [لَيْلَةَ الْقَدْرِ] in *Sūrat al-Qadr*, verse 3 [لَيْلَةَ الْقَدْرِ] is considered as being a verse-terminal for al-Makkī and al-Shāmī, whereas the remaining *qurrāʾ*, al-Madanī, al-Kūfī, and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the last appearance of the phrase [لَيْلَةَ الْقَدْرِ] is in reference to the phrase appearing two times prior to it in the *Sūrah*: in verse 1 [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ] and verse 2 [وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ] which are considered as being verse-terminals by all the *qurrāʾ*.

Translation

The word [الَّذِينَ] is counted by al-Shāmī and al-Baṣrī; the word [أَشْتَاتًا] is counted by al-Shāmī, al-Makkī, al-Baṣrī and al-Madanī al-Thānī; whereas the first [الْقَارِعَةُ] is counted by al-Kūfī.

Commentary

The author mentions that when stopping at the word [الَّذِينَ] in *Sūrat al-Bayyinah*, verse 5 [وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ] 5, it is considered as being a verse-terminal for al-Shāmī and al-Baṣrī. As for the remaining *qurrā'*, namely, al-Ḥijāzī and al-Kūfī, they have not given it any consideration.

Likewise, stopping at the word [أَشْتَاتًا] in *Sūrat al-Zalzalah*, verse 6 [يَوْمَ إِذْ يَعْبُدُ النَّاسُ] 6 [أَشْتَاتًا] is considered as being a verse-terminal for al-Shāmī, al-Makkī, al-Baṣrī, and al-Madanī al-Thānī, while 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] 1, it is only considered as being a verse-terminal for al-Kūfī. However, the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the first appearance of the word [الْقَارِعَةُ] is in reference to the word appearing two more times in the *Sūrah*, in verse 2 [مَا الْقَارِعَةُ] 2 and verse 3 [وَمَا أَدْرَاكَ مَا الْقَارِعَةُ] 3, which are considered as being verse-terminals by all the *qurrā'*.

كَلَا مَوَازِينُهُ → رُمَّ ثَابِرًا وَالْحَقُّ بَرَّ عَنْهُ وَالْعَصْرُ ذَرَا

Translation

Both occurrences of the word [مَوَازِينُهُ] are counted by al-Ḥijāzī and al-Kūfī. The word [الْحَقُّ] is counted by al-Madanī al-Thānī whereas he discards the phrase [وَالْعَصْرُ].

Commentary

The author mentions that when stopping at both appearances of the word [مَوَازِينُهُ] in *Sūrat al-Qāri'ah*: in verse 6 [فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾] and in verse 8 [وَأَمَّا مَنْ خَفَّتْ [مَوَازِينُهُ ﴿٨﴾], they are considered as being verse-terminals for al-Ḥijāzī and al-Kūfī. The remaining *qurrā'*, namely, al-Shāmī and al-Baṣrī, have not given it any consideration.

Stopping at the word [الْحَقُّ] in *Sūrat al-ʿAṣr*, verse 3 [وَتَوَاصَوْا بِالْحَقِّ ﴿٣﴾] is only considered as being a verse-terminal for al-Madanī al-Thānī, whereas the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, have not given it any consideration.

Furthermore, stopping at the phrase [وَالْعَصْرُ ﴿١﴾] in *Sūrat al-ʿAṣr*, verse 1 [وَالْعَصْرُ ﴿١﴾] is not considered as being a verse-terminal for al-Madanī al-Thānī. As for the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī, and al-Baṣrī, they considered it as being a verse-terminal.

Translation

The word [جُوعٌ] is discarded by al-Dimashqī, al-Kūfī and al-Baṣrī. The word [يُرَاءُونَ] is counted by al-Ḥimṣī, al-Kūfī and al-Baṣrī, whereas the word [يَلِدُ] is counted by al-Makkī and al-Shāmī.

Commentary

The author mentions that stopping at the word [جُوعٌ] in *Sūrah Quraysh*, verse 4 [الَّذِي] ^٤ is not considered as being a verse-terminal for al-Dimashqī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Ḥimṣī, considered it as being a verse-terminal.

When stopping at the word [يُرَاءُونَ] in *Sūrat al-Mā'ūn*, verse 6 [الَّذِينَ هُمْ يُرَاءُونَ] ^٦, it is considered as being a verse-terminal for al-Ḥimṣī, al-Kūfī and al-Baṣrī, whereas the remaining *qurrā'*, namely, al-Ḥijāzī and al-Dimashqī, have not given it any consideration.

Furthermore, stopping at the word [يَلِدُ] in *Sūrat al-Ikhlāṣ*, verse 3 [لَمْ يَلِدْ] ^٣ it is considered as being a verse-terminal for al-Makkī and al-Shāmī. As for the remaining *qurrā'*, al-Madanī, al-Kūfī and al-Baṣrī, they have not given it any consideration.

وَعَنْهُمَا الْوَسْوَاسِ وَاحْمَدُ رَبَّنَا

وَصَلِّينَ دَوْمًا عَلَى نَبِيِّنَا

Translation

The word [الْوَسْوَاسِ] is counted by both of them. Praise our Lord and send continuous salutations upon our Prophet ﷺ.

Commentary

The author mentions that when stopping at the word [الْوَسْوَاسِ] in *Sūrat al-Nās*, verse 4 [مِنْ شَرِّ الْوَسْوَاسِ الْكَافِرِ], it is considered as being a verse-terminal for al-Makkī and al-Shāmī. As for the remaining *qurrā'*, namely, al-Madanī, al-Kūfī, and al-Baṣrī, they have not given it any consideration.

In conclusion, there was one place in *Sūrat al-Naba'*, two places in *Sūrat al-Nāzi'āt*, three places in *Sūrah 'Abasa*, one place in *Sūrat al-Takwīr*, four places in *Sūrat al-Inshiqāq*, one place in *Sūrat al-Ṭāriq*, five places in *Sūrat al-Fajr*, two places in *Sūrat al-Shams*, two places in *Sūrat al-'Alaq*, one place in *Sūrat al-Qadr*, one place in *Sūrat al-Bayyinah*, one place in *Sūrat al-Zalzalah*, three places in *Sūrat al-Qāri'ah*, two places in *Sūrat al-'Aṣr*, one place in *Sūrah Quraysh*, one place in *Sūrat al-Mā'ūn*, one place in *Sūrat al-Ikhlāṣ* and one place in *Sūrat al-Nās* where the *qurrā'* differed regarding the verse-terminals in these *suwar*.

Thereafter, the author concludes his poem by instructing the reader to praise Allah ﷻ and to send continuous salutations upon the Prophet ﷺ.

Diagrammatic Representation of the Tas-hīl

Sūrat al-Fātiḥah

Verse No.	Verse	Counted By
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝	Makki, Kūfi
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ	Madanī, Baṣrī, Shāmī

Sūrat al-Baqarah

Verse No.	Verse	Counted By
1	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيْكَ الْقُرْآنَ مِنْ بَيْنِ أَيْدِي السَّمَاءِ ۝	Kūfi
10	فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝	Shāmī
11	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾	Hijāzī, Baṣrī, Kūfi
114	وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾	Baṣrī
197	الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۖ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِمَّن رَزَقَكُمْ ۗ	Madanī al-Thānī, Baṣrī, Kūfi, Shāmī
200	فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً	Madanī al-Awwal, Makki, Baṣrī, Kūfi, Shāmī
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۖ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ أَعْمَقُ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾	Madanī al-Awwal, Makki
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۖ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ أَعْمَقُ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١٩﴾	Madanī al-Thānī, Kūfi, Shāmī
235	عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِن لَّا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا	Baṣrī

	قَوْلًا مَّعْرُوفًا ۗ وَلَا تَعْرِمُوا عُقْدَةَ النَّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ ۗ	
255	اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ	Madanī al-Thānī, Makkī, Baṣrī
257	اللَّهُ وَرِى الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوَّلِيَهُمُ 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 وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۗ مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ	Ḥijāzī, Baṣrī, Kūfī
4	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ	Ḥijāzī, Baṣrī, Shāmī
48	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَرَسُولًا إِلَىٰ بَيْتِ إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقْتُ لَكُمْ مِّنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ	Kūfī
49	وَرَسُولًا إِلَىٰ بَيْتِ إِسْرَائِيلَ ۗ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۗ أَنِّي أَخْلَقْتُ لَكُمْ مِّنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفَخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ	Baṣrī, Ḥimṣī
92	لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۗ	Shaybah ibn Niṣāh, Makkī, Dimashqī
97	فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ	Abū Ja'far, Shāmī

Sūrat al-Nisā'

Verse No.	Verse	Counted By
44	الَّذِينَ آمَنُوا أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ ۗ يَشْرُونَ الصَّلَاةَ وَيُرِيدُونَ أَنْ تَضَلُّوا السَّبِيلَ ۗ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۗ	Kūfī, Shāmī
173	وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۗ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۗ	Shāmī

Sūrat al-Mā'idah

Verse No.	Verse	Counted By
1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْمُقَدَّاتِ ۗ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُبْتَلَىٰ عَلَيْكُمْ غَيْرَ مُحِبِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ	Hijāzī, Baṣrī, Shāmī
15	يَا هَلْ الْكَيْبِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكَيْبِ وَيَعْفُوا عَنْ كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾	Hijāzī, Baṣrī, Shāmī
23	قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۖ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۗ وَعَلَى اللَّهِ فِتْوَاكُمْ لَئِنْ 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﴾	Hijāzī
66	وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَنْسَأَلَ عَنكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾	Kūfī
73	وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ ط	Hijāzī, Baṣrī, Shāmī
161	قُلْ إِنِّي هَدَيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦١﴾ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ	Hijāzī, 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 ۗ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ	Başri, Shāmī
29	كَمَا بَدَأَكُمْ تَعُودُونَ ۗ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ	Kūfi
38	حَتَّىٰ إِذَا آذَرَكُمَا فِيهَا جَمِيمًا ۗ قَالَتْ أَخْرِجْنَاهُمْ لَأُولِنَهُمْ رَبَّنَا هَؤُلَاءِ أَصْلُونَا فَاذْبَاهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ ۗ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ۗ	Hijāzī
137	وَأُورِثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا ۗ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۗ بِمَا صَدَّوْا ۗ	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 ۗ	Başri, Shāmī
42	إِذْ أَنْتُمْ بِالْمُدَّةِ الدُّنْيَا وَهُمْ بِالْمُدَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ لِاحْتِلَافْتُمْ فِي الْمِيْعَادِ ۗ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحْيَىٰ مَنْ حَيَّ عَن بَيْتِنَا ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۗ	Hijāzī, Başri, Shāmī
62	وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِخَبْرِهِ وَبِالْمُؤْمِنِينَ ۗ وَاللَّهُ بَيْنَ قُلُوبِهِمْ ۗ	Hijāzī, Kūfi, Shāmī

Surat al-Tawbah

Verse No.	Verse	Counted By
3	وَ أَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۚ وَرَسُولُهُ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ	Baṣrī
36	إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَلِكَ الدِّينُ الْقَدِيمُ ۚ فَلَا تَغْلِبُوا فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾	Ḥimṣī
39	إِلَّا تَتُوبُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۚ وَ يُسْتَبَدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾	Dimashqī
70	الَّذِينَ يَأْتِيهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَنُوحًا ۚ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ	Ḥijāzī

Surah Yūnus

Verse No.	Verse	Counted By
22	هُوَ الَّذِي يُسَوِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۚ وَجَرَينَ بِهِمْ يَرْجِعُ طَيْبَةً وَفَرِحُوا بِهَا جَاءَتْهَا رَيْحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۚ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ لَئِن أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾	Shāmi
22	هُوَ الَّذِي يُسَوِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ ۗ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ ۚ وَجَرَينَ بِهِمْ يَرْجِعُ طَيْبَةً وَفَرِحُوا بِهَا جَاءَتْهَا رَيْحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۚ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ لَئِن أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْتَغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ	Ḥijāzī, Baṣrī, Kūfī
57	يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ ۚ وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٥٧﴾	Shāmi

Sūrah Hūd

Verse No.	Verse	Counted By
54	إِنَّ تَقْوُلُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ	Kūfi, Ḥimṣī
74	فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾	Ḥijāzī, Kūfi, Dimashqī
82	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ ۗ لَّمْ نُنْضُودِ ﴿٨٢﴾ مُسَوِّمَةً عِنْدَ رَبِّكَ ۗ	Madanī al-Thānī, Makkī
82	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ ۗ لَّمْ نُنْضُودِ ﴿٨٢﴾ مُسَوِّمَةً عِنْدَ رَبِّكَ ۗ	Madanī al-Awwal, Baṣrī, Kūfi, Shāmī,
86	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾	Ḥijāzī, Ḥimṣī
118	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَنْ رَّحِمَ رَبُّكَ ۗ	Baṣrī, Kūfi, Dimashqī
121	وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۗ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانتظروا ۗ إِنَّا منتظرون ﴿١٢٢﴾	Madanī al-Awwal, Baṣrī, Kūfi, Dimashqī

Sūrat Ra'd

Verse No.	Verse	Counted By
5	وَإِن تَعَجَبَ فَعَجِبْ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا ؕ إِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۗ	Ḥijāzī, Basrī, Shāmī
16	قُلْ أَفَاتَخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تُسْتَوَىٰ الظُّلُمَةُ وَالنُّورُ ۗ	Dimashqī
16	قُلْ أَفَاتَخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَمْ هَلْ تُسْتَوَىٰ الظُّلُمَةُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقَ عَلَيْهِمْ ۗ	Ḥijāzī, Basrī, Shāmī
17	كَذَٰلِكَ يَصْرِبُ اللَّهُ الْحَقُّ وَالْبَاطِلُ ۗ فَاَمَّا الرَّبُّ فَيَذَرُهَا حُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمُكِّتُ فِي الْأَرْضِ ۗ كَذَٰلِكَ يَصْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾	Ḥimṣī
18	لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا	Shāmī

	فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَا فِتْنَدُوا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۗ وَمَا أُولَٰئِكَ بِمُعَذِّبِينَ ۗ	
23	جَنَّتٍ عَرْضُهَا مِثْلُ سَعْدِ بْنِ مَسْعُودٍ وَمِنْ أَسْفَلِهَا جَهَنَّمُ الَّتِي يُسْفَلُونَ فِيهَا الَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ فِيهَا مُنَادُونَ ۗ وَأُولَٰئِكَ فِيهَا مُنَادُونَ ۗ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۗ سَلَامٌ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۗ	Başrî, Kūfi, Shāmî

Sūrah Ibrāhīm

Verse No.	Verse	Counted By
1	الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُحَرِّمَ عَلَى النَّاسِ مِنَ الظَّالِمَاتِ إِلَى النَّوْرِ ۗ يَا ذَا النُّورِ ۗ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ۗ	Hijāzī, Shāmī
5	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظَّالِمَاتِ إِلَى النَّوْرِ ۗ وَذَكِّرْهُمْ بِآيَاتِنَا ۗ	Hijāzī, Shāmī
9	أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۗ وَالَّذِينَ مِنْ بَعْدِهِمْ ۗ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۗ	Hijāzī, Başrî
19	أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ إِنَّ يَشَاءُ يَهْدِيكُمْ إِلَى بِحَلْقِ جَدِيدٍ ۗ وَمَا ذَلِكُمْ عَلَى اللَّهِ بِعَزِيزٍ ۗ	Madanī al-Awwal, Kūfi, Shāmī
24	أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۗ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ يَا ذَا النُّورِ ۗ	Madanī al-Thānī, Makkī, Başrî, Kūfi, Shāmī
33	وَسَحَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۗ وَسَحَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ۗ وَأَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۗ	Hijāzī, Shāmī, Kūfi
42	وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيُوزِعَهُمْ فِيهِ الْأَبْصَارَ ۗ	Shāmī

Sūrat al-Isrā'

Verse No.	Verse	Counted by
107	قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ <u>يَخِرُّونَ لِلْآذَانِ سُجَّدًا</u> ۗ وَ يَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ	Kūfi

Sūrat al-Kahf

Verse No.	Verse	Counted By
13	نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ	Hijāzī, Baṣrī, Kūfī
22	وَيُقُولُونَ سَبْعَهُ وَتَامِنُكُمْ كُلُّبِعْمٌ ۗ قُلْ رَبِّيَ أَعْلَمُ بِعِبَادِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴿٢٢﴾ فَلَا تَمَارٍ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۖ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٣﴾	Madanī al-Thānī
23	وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيْتَ	Madanī al-Awwal, Makkī, Baṣrī, Kūfī, Shāmī
32	وَاصْرَبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۖ	Madanī al-Thānī, Baṣrī, Kūfī, Shāmī
35	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ	Madanī al-Awwal, Makkī, Baṣrī, Kūfī
84	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَاتَّبَعَ سَبَبًا ﴿٨٥﴾	Madanī al-Thānī, Baṣrī, Kūfī, Shāmī
85	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٥﴾ فَاتَّبَعَ سَبَبًا ﴿٨٦﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ	Baṣrī, Kūfī
86	حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا الْقَوْمِ إِنَّمَا أَنْتُمْ مُعَذِّبُونَ وَإِنَّمَا أَنْتُمْ مُخَذَّبُونَ فِيهِمْ حُسْنًا ﴿٨٦﴾	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
89	ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾	Baṣrī, Kūfī
92	وَقَدْ أَحْطَيْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٢﴾ ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٣﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٤﴾	Baṣrī, Kūfī
103	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ صَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾	Baṣrī, Kūfī, Shāmī

Sūrah Maryam

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

Sūrah Tāhā

Verse No.	Verse	Counted By
33	وَأَشْرِكُهُ فِي آمْرِی ۖ كُنِی مُسَبِّحًا كَثِيرًا ۖ وَنَذْكَرًا كَثِيرًا ۖ	Hijāzī, Kūfī, Shāmī
34	وَأَشْرِكُهُ فِي آمْرِی ۖ كُنِی مُسَبِّحًا كَثِيرًا ۖ وَنَذْكَرًا كَثِيرًا ۖ	Hijāzī, Kūfī, Shāmī
34	أَنْ أَقْدِفِيهِ فِي النَّابُوتِ فَأَقْدِفِيهِ فِي النِّبَمِ فَلْيُلْقِهِ اليمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۖ وَاللَّقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ۖ وَلِئُصْنَعَ عَلَيَّ عَيْبِي ۖ	Himṣī
39	أَنْ أَقْدِفِيهِ فِي النَّابُوتِ فَأَقْدِفِيهِ فِي النِّبَمِ فَلْيُلْقِهِ اليمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۖ وَاللَّقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ۖ وَلِئُصْنَعَ عَلَيَّ عَيْبِي ۖ	Hijāzī, Dimashqī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْتُ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْعَمَىٰ فَتُنَكَّنُهَا فُتُونًا ۖ	Shāmī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْتُ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْعَمَىٰ فَتُنَكَّنُهَا فُتُونًا ۖ	Baṣrī, Shāmī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْتُ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ ۖ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْعَمَىٰ فَتُنَكَّنُهَا فُتُونًا ۖ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۖ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يُمْسِي ۖ	Shāmī
41	وَاصْطَنَعْتُكَ لِنَفْسِي ۖ إِذْ هَبْتَ أَنْتَ وَأَخُوكَ بِالْبَيْتِ وَلَا تَبْيَأُ فِي ذِكْرِی ۖ	Kūfī, Shāmī
47	فَأَتَيْتُهُ فَقَوْلًا إِنَّا رَسُولٌ رَّبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ۖ وَلَا تَعْدِبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ ۖ	Shāmī
77	وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسًا ۖ لَا تَخَفْ دَرَكًا وَلَا تَخْشَىٰ ۖ	Shāmī
78	فَأَنْتَبَهُمْ فَرَعُونُ بِجُنُودِهِ فَمَشِيَهُمْ مِّنَ النِّبَمِ مَا عَشِيَهُمْ ۖ وَاصْلَ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَىٰ ۖ	Kūfī

86	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسْفًا ۖ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۗ	Madanī al-Awwal, Makkī
86	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسْفًا ۖ قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۗ أَفَطَالَ عَلَيْكُمُ الْمَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ۗ	Madanī al-Thānī
87	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَ لَكِنَّا حُمِلْنَا أَوْرَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۗ	Madanī al-Awwal, Makkī, Baṣrī, Kūfī, Shāmī
88	فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۗ فَتَنَسَىٰ ۗ	Madanī al-Awwal, Makkī
88	فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۗ فَتَنَسَىٰ ۗ	Madanī al-Thānī, Baṣrī, Kūfī, Shāmī
89	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۗ وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۗ	Madanī al-Thānī
92	قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ صَلُّوا ۗ إِلَّا تَتَّبِعَنِ ۗ أَفَعَصَيْتَ أَمْرِي ۗ	Kūfī
106	فَيَذَرُهَا قَاعًا صَفْصَفًا ۗ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۗ	Baṣrī, Kūfī, Shāmī
123	قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى ۗ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۗ	Hijāzī, Baṣrī, Dimashqī
124	وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ۗ وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۗ	Himṣī
131	وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا ۗ لِنَفْتِنَهُمْ فِيهِ ۗ وَ رِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۗ	Hijāzī, Baṣrī, Dimashqī

Sūrat al-Ambiyā'

Verse No.	Verse	Counted By
66	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۗ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۗ	Kūfī

Sūrat al-Ḥajj

Verse No.	Verse	Counted By
19	هَلْذِينَ حَصَمْنَ اِحْتَصَمُوا فِي رِيْبِهِمْ ۗ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهِمْ شِيَابٌ مِّنْ نَّارٍ ۗ ط يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾	Kūfi
20	يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ مَقَامِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾	Kūfi
42	وَ اِنْ يُكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ ثَمُودُ ﴿٤٢﴾ وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوطٍ ﴿٤٣﴾	Ḥijāzī, Baṣrī, Kūfi
43	وَ اِنْ يُكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَ ثَمُودُ ﴿٤٣﴾ وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوطٍ ﴿٤٤﴾	Ḥijāzī, Kūfi
78	هُوَ سَمُّكُمُ الْمُسْلِمِينَ ۗ لَمِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ ؕ	Makki

Sūrat al-Mu'minūn

Verse No.	Verse	Counted By
45	ثُمَّ اَرْسَلْنَا مُوسٰى وَ اٰخَاهُ هٰرُونَ ۗ لٰ يٰاٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ﴿٤٥﴾	Ḥijāzī, Baṣrī, Dimashqī

Sūrat al-Nūr

Verse No.	Verse	Counted By
36	فِي بُيُوتٍ اٰذِنَ اللّٰهُ اَنْ تُرْفَعَ وَ يُذَكَرَ فِيْهَا اسْمُهُ ۗ يُسَبِّحُ لَهُ فِيْهَا بِالْعُدُوِّ وَ الْاٰصَالِ ﴿٣٦﴾	Baṣrī, Kūfi, Shāmī
43	يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْاَبْصَارِ ﴿٤٣﴾ يُعَلِّبُ اللّٰهُ الْاَيْلَ وَ النَّهَارَ ۗ ط اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿٤٤﴾	Baṣrī, Kūfi, Shāmī
	يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْاَبْصَارِ ﴿٤٤﴾ يُعَلِّبُ اللّٰهُ الْاَيْلَ وَ النَّهَارَ ۗ ط اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿٤٥﴾	Ḥijāzī, Baṣrī, Kūfi, Dimashqī

Sūrat al-Shu‘arā’

Verse No.	Verse	Counted By
1	طَسَمَ ﴿١﴾ تِلْكَ آيَةُ الْكِتَابِ الْمُنِينِ ﴿٢﴾	Kūfī
49	فَلَسَوْفَ تَعْلَمُونَ ﴿٤٩﴾ لَا تَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا وَصَلِبَتْكُمْ أَعْمَعِينَ ﴿٥٠﴾	Hijāzī, Baṣrī, Shāmī
92	وَقِيلَ لَهُمْ آيِنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِنْ دُونِ اللَّهِ ۗ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾	Hijāzī, Kūfī, Shāmī
210	وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾ وَمَا يَتَّبِعُونَ لَهُمْ وَمَا يَسْتَفْتِعُونَ ﴿٢١١﴾	Madanī al-Awwal, Baṣrī, Kūfī, Shāmī

Sūrat al-Naml

Verse No.	Verse	Counted By
33	قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَ أَوْلُوا بِأَسْ شَدِيدِ ﴿٣٣﴾ وَ الْأَمْرِ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٤﴾	Hijāzī
44	قَالَ إِنَّهُ صَرَخٌ مُمَرَّدٌ 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 مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْفُهُونَ ﴿٢٣﴾ وَ وَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودِينَ ﴿٢٤﴾ قَالَ مَا خَطْبُكُمَا ﴿٢٥﴾	Hijāzī, Baṣrī, Shāmī
33	قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾	Hijāzī, Baṣrī, Dimashqī
38	وَ قَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي ﴿٣٨﴾ فَأَوْقَدْنِي يَهَامُنُ عَلَى الطَّيْرِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَخْلَجُ إِلَى آلِهِ مُوسَى ﴿٣٩﴾ وَ إِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٤٠﴾	Himṣī

Sūrat al-'Ankabūt

Verse No.	Verse	Counted By
29	أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّيْلَ ۗ وَ تَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ ط	Ḥijāzī, Ḥimṣī
65	فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾	Baṣrī, Dimashqī
67	أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَ يَتَخَفَتِ النَّاسُ مِنْ حَوْلِهِمْ ط أَقْبَابًا طَائِلِ يُؤْمِنُونَ وَ بِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾	Ḥimṣī

Sūrat al-Rūm

Verse No.	Verse	Counted By
2	الَّذِينَ غَلِبَتِ الرُّومَ ﴿٢﴾ فِي آذَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ غَلِيهِمْ سَافِلُونَ ﴿٢﴾	Madanī al-Awwal, Baṣrī, Kūfī, Shāmī
4	فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ ط وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾	Madanī al-Thānī, Makkī, Baṣrī, Shāmī
55	وَ يَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ۗ مَا لِينُوا عِندَ سَاعَةٍ ط	Madanī al-Awwal

Sūrah Luqmān

Verse No.	Verse	Counted By
32	وَ إِذَا عَشَيْتُمْ مَوجِبَ كَالظَّلِيلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ط	Baṣrī, Shāmī

Sūrat al-Sajdah

Verse No.	Verse	Counted By
10	وَ قَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ فَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَائِي رَبِّهِمْ كَفِرُونَ ﴿١٠﴾	Ḥijāzī, Shāmī

Sūrah Saba'

Verse No.	Verse	Counted By
15	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِهِمْ آيَةٌ ۚ جَنَّتٍ عَنْ يَمِينٍ وَ شِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَ اشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ وَ رَبُّ غَفُورٌ ﴿١٥﴾	Shāmī

Sūrah Fāṭir

Verse No.	Verse	Counted By
7	الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ ﴿٧﴾	Shāmī, Baṣrī
12	وَ تَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾	Hijāzī, Kūfi, Dimashqī
16	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾	Hijāzī, Kūfi, Dimashqī
19	وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ ﴿١٩﴾	Hijāzī, Kūfi, Shāmī
20	وَ لَا الظُّلُمْتُ وَ لَا النُّورُ ﴿٢٠﴾	Hijāzī, Kūfi, Shāmī
22	وَ مَا يَسْتَوِي الْأَحْيَاءُ وَ لَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۚ وَ مَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾	Hijāzī, Baṣrī, Kūfi, Hīmṣī
41	إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا ۚ وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾	Baṣrī
43	فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۚ وَ لَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾	Madanī al-Thānī, Baṣrī, Shāmī

Sūrat Ṣāffāt

Verse No.	Verse	Counted By
8	لَا يَسْمَعُونَ إِلَى الْمَلَا الْأَعْلَى وَ يُعَذِّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾	Hijāzī, Baṣrī, Kūfi, Dimashqī
9	لَا يَسْمَعُونَ إِلَى الْمَلَا الْأَعْلَى وَ يُعَذِّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٩﴾ دُخُورًا ۚ وَ لَهُمْ عَذَابٌ وَ أَصِيبُ ﴿٩﴾	Hīmṣī
22	أَحْشَرُوا الَّذِينَ ظَلَمُوا ۚ وَ أَزَاجَهُمْ وَ مَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾	Hijāzī, Kūfi, Shāmī
167	وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٧﴾ وَ إِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾	Shaybah ibn Niṣāh, Makkī, Baṣrī, Kūfi, Shāmī

Sūrah Ṣād

Verse No.	Verse	Counted By
1	صَوِّفِ الْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾	Kūfi
37	فَسَحَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٧﴾ وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٨﴾	Hijāzī, Kūfi, Shāmī
67	قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾	Hijāzī, Baṣrī, Kūfi, Dimashqī
84	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ ﴿٨٤﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٥﴾	Kūfi, Ayyūb ibn al-Mutawakkil, Ḥimṣī

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, Dimashqī
14	قُلِ اللَّهُ أَعْبُدْهُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾	Kūfi
17	وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ﴿١٧﴾ فَبَشِّرْ عِبَادِ ﴿١٨﴾	Madanī al-Thānī, Baṣrī, Kūfi, Shāmī
20	لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرْفٌ مِّنْ فَوْقِهَا عُرْفٌ مَّبِينَةٌ ﴿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 مَكَاتِبِكُمْ 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, Baṣrī, Kūfi, Ḥimṣī
16	يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾	Dimashqī
18	وَأَنْذِرْهُمْ 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, Kūfi, Shāmī
58	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾	Madanī al-Thānī, Dimashqī
71	إِذِ الْأَعْلَى فِيْ أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾	Madanī al-Thānī, Kūfi, Dimashqī
72	إِذِ الْأَعْلَى فِيْ أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾ فِي الْحَمِيمِ ۗ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾	Madanī al-Awwal, Makkī
73	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ ۗ	Kūfi, Shāmī

Sūrah Fuṣṣilat

Verse No.	Verse	Counted By
13	فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ ضِعْفَهُ مِثْلَ ضِعْفِهِ عَادٍ وَنَمُودٍ ﴿١٣﴾	Hijāzī, Kūfi

Sūrat al-Shūrā

Verse No.	Verse	Counted By
1	حَمِّ ۗ عَسَقٍ ﴿١﴾	Ḥimṣī, Kūfi
2	حَمِّ ۗ عَسَقٍ ﴿٢﴾	Ḥimṣī, Kūfi
32	وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَامِ ﴿٣٢﴾	Ḥimṣī, Kūfi

Sūrat al-Zukhruf

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

Sūrat al-Dukhān

Verse No.	Verse	Counted By
34	إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾	Kūfī
43	إِنَّ شَجَرَتِ الرَّقُومِ ﴿٤٣﴾	Madanī al-Awwal, Baṣrī, Kūfī, Dimashqī
45	كَالْمُهْلِ ۗ يَعْلَىٰ فِي الْبُطُونِ ﴿٤٥﴾	Madanī al-Thānī, Makkī, Baṣrī, Kūfī, Ḥimṣī

Sūrat al-Qitāl [Muḥammad]

Verse No.	Verse	Counted By
4	فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ ۗ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الوثَاقَ ۗ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أُوزَارَهَا ۗ ذَٰلِكَ ۗ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بَبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾	Ḥimṣī
4	فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ ۗ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الوثَاقَ ۗ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أُوزَارَهَا ۗ ذَٰلِكَ ۗ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بَبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾	Ḥimṣī
4	فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ ۗ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الوثَاقَ ۗ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً ۗ حَتَّىٰ تَضَعَ الْحَرْبُ أُوزَارَهَا ۗ ذَٰلِكَ ۗ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بَبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾	Hijāzī, Baṣrī, Shāmī
5	سَيَهْدِيهِمْ وَيُضِلُّهُم بِالْهَمِّ ﴿٥﴾	Hijāzī, Baṣrī, Kūfī, Dimashqī
7	يَأَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُخْرِجْ أَعْدَاءَكُمْ ﴿٧﴾	Hijāzī, Baṣrī, Kūfī, Dimashqī
15	وَأَنهَرُوا مِمَّنْ خَمِرًا لِّلشُّرْبِ ۗ وَأَنهَرُوا مِمَّنْ عَسَلٍ مُّصَفًّى ۗ وَلَهُمْ	Baṣrī

	فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿٧٠﴾	
--	---	--

Sūrat al-Ṭūr

Verse No.	Verse	Counted By
1	وَالطُّورِ ﴿١﴾	Başrī, Kūfī, 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 يَتَّبِعُونَ إِلَّا الظَّنَّ ۗ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾	Kūfī
29	فَاعْرِضْ عَنْ مَن تَوَلَّى ۗ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾	Shāmī
29	فَاعْرِضْ عَنْ مَن تَوَلَّى ۗ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾	Ḥijāzī, Başrī, Kūfī, Ḥimṣī

Sūrat al-Raḥmān

Verse No.	Verse	Counted By
1	الرَّحْمٰنِ ﴿١﴾	Kūfī, Shāmī
3	خَلَقَ الْاِنْسَانَ ﴿٣﴾	Makkī, Başrī, Kūfī, Shāmī
10	وَالْاَرْضَ وَضَعَهَا لِلْاِنَامِ ﴿١٠﴾	Madanī al-Awwal, Madanī al-Thānī, Başrī, Kūfī, Shāmī
35	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ لَّا تَوْنُحٰسُ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾	Ḥijāzī
43	هٰذِهِ جَهَنَّمُ الَّتِي يُكٰذِبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾	Ḥijāzī, Kūfī, Shāmī

Sūrat al-Wāqī'ah

Verse No.	Verse	Counted By
8	فَأَصْحَبُ الْمِئْمَنَةِ ۗ مَا أَصْحَبُ الْمِئْمَنَةِ ۗ	Ḥijāzī, Baṣrī, Dimashqī
9	وَ أَصْحَبُ الْمَشْأَمَةِ ۗ مَا أَصْحَبُ الْمَشْأَمَةِ ۗ	Ḥijāzī, Baṣrī, Dimashqī
15	عَلَى سُرُرٍ مَّوْضُونَةٍ ۗ	Ḥijāzī, Kūfī
18	بِأَكْوَابٍ وَأَبَارِيقٍ ۗ وَكَأْسٍ مِنْ مَعِينٍ ۗ	Madanī al-Thānī, Makkī
22	وَ حُورٍ عِينٍ ۗ	Madanī al-Awwal, Kūfī
25	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ۗ	Madanī al-Thānī, Baṣrī, Kūfī, Shāmī
27	وَ أَصْحَبُ الْيَمِينِ ۗ مَا أَصْحَبُ الْيَمِينِ ۗ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
35	إِنَّا أَنْشَأْنَاهُمْ ۗ	Ḥijāzī, Kūfī, Shāmī
41	وَ أَصْحَبُ الشِّمَالِ ۗ مَا أَصْحَبُ الشِّمَالِ ۗ	Ḥijāzī, Baṣrī, Shāmī
42	فِي سَمُورٍ وَ حَمِيمٍ ۗ	Madanī al-Awwal, Madanī al-Thānī, Baṣrī, Kūfī, Shāmī
47	وَ كَانُوا يَقُولُونَ ۗ أَيُّذًا مِثْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا ۗ إِنَّا لَمَبْعُوثُونَ ۗ	Makkī, Ḥimṣī
48	أَوْ آبَاءُؤُنَا الْأَوَّلُونَ ۗ	Ḥijāzī, Baṣrī, Kūfī, Dimashqī
49	قُلْ إِنَّ الْأَوَّلِينَ وَ الْآخِرِينَ ۗ	Madanī al-Awwal, Makkī, Baṣrī, Kūfī
50	لَمَجْمُوعُونَ ۗ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ ۗ	Madanī al-Thānī, Shāmī
89	فَرَوْحٌ وَ رِيحَانٌ ۗ وَ جَنَّاتُ نَعِيمٍ ۗ	Dimashqī

Sūrat al-Ḥadīd

Verse No.	Verse	Counted By
13	فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ ۗ بَابٌ ۗ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ ۗ الْعَدَابُ ۗ	Kūfī
27	ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَ قَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَ آتَيْنَاهُ الْإِنجِيلَ ۗ وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً ۗ	Baṣrī

Sūrat al-Mujādalah

Verse No.	Verse	Counted By
20	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾	Madanī al-Awwal, Baṣrī, Kūfī, 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﴾	Dimashqī
2	ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾	Madanī al-Thānī, Makkī, Kūfī
10	أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ ۗ الَّذِينَ آمَنُوا ۗ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾	Madanī al-Awwal
12	اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ وَأَنَّ اللَّهَ قَدَّاحٌ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾	Ḥimṣī

Sūrat al-Taḥrīm

Verse No.	Verse	Counted By
8	عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ يَوْمَ لَا يُخْرَىٰ اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۗ	Ḥimṣī

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-Thānī, Shaybah ibn Niṣāḥ, Makkī

Sūrat al-Ḥāqqah

Verse No.	Verse	Counted By
1	الْحَاقَّةُ ۗ مَا الْحَاقَّةُ ۗ	Kūfī
7	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ ۖ حُسُومًا ۖ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى ۙ كَأَنَّهُمْ أُعْجَازٌ نَّخَلٍ حَارِبَةٍ ۗ	Ḥimṣī
25	وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ ۗ	Ḥijāzī

Sūrat al-Ma‘ārij

Verse No.	Verse	Counted By
4	تَعْرُجُ الْمَلَائِكَةُ وَالرُّؤُومُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۗ	Ḥijāzī, Baṣrī, Kūfī, Ḥimṣī

Sūrah Nūḥ

Verse No.	Verse	Counted By
16	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا ۗ وَجَعَلَ الشَّمْسُ سِرَاجًا ۗ	Ḥimṣī
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۗ وَلَا يَمُوتَ وَلَا يُعُوقَ وَتَسْرًا ۗ	Ḥijāzī, Baṣrī, Dimashqī
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۗ وَلَا يَمُوتَ وَلَا يُعُوقَ وَتَسْرًا ۗ	Madanī al-Thānī, Kūfī, Ḥimṣī
24	وَقَدْ أَضَلُّوا كُنُفًا ۗ وَلَا تَرِدُ الظُّلُمِينَ إِلَّا ضِلَالًا ۗ	Madanī al-Awwal, Makkī
25	مِمَّا خَطَّبْتِهِمْ أَعْرِضُوا فَأَدْخَلُوا نَارًا ۗ فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۗ	Ḥijāzī, Baṣrī, Shāmī

Sūrat al-Jinn

Verse No.	Verse	Counted By
22	قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾	Makkī
22	قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾	Madanī al-Awwal, Madanī, Thānī, Baṣrī, Kūfī, Shāmī

Sūrat al-Muzzammil

Verse No.	Verse	Counted By
1	يَا أَيُّهَا الْمَرْءُ الْمَلَمَلُ ﴿١﴾	Madanī al-Awwal, Kūfī, Dimashqī
12	إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾	Madanī al-Awwal, Baṣrī, Kūfī, Dimashqī
15	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾	Makkī
15	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾	Hijāzī, Baṣrī, Kūfī, Shāmī
17	فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾	Madanī al-Awwal, Makkī, Baṣrī, Kūfī, Shāmī

Sūrat al-Muddaththir

Verse No.	Verse	Counted By
40	فِي جَنَّتٍ تَنْتَسَاءُونَ ﴿٤٠﴾	Madanī al-Awwal, Makkī, Baṣrī, Kūfī, Shāmī
41	عَنِ الْمُجْرِمِينَ ﴿٤١﴾	Madanī al-Awwal, Madanī al-Thānī, Baṣrī, Kūfī, Hīmṣī

Sūrat al-Qiyāmah

Verse No.	Verse	Counted By
16	لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَمْجُلَ بِهِ ﴿١٦﴾	Kūfī, Hīmṣī

Sūrat al-Naba'

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

Sūrat al-Nāzi'āt

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

Sūrah 'Abasa

Verse No.	Verse	Counted By
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾	Shaybah ibn Niṣāḥ, Makkī, Başrī, Kūfī, Shāmī
32	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾	Ḥijāzī, Kūfī
33	فَإِذَا جَاءَتْ الصَّاعِقَةُ ﴿٣٣﴾	Ḥijāzī, Başrī, Kūfī

Sūrat al-Takwīr

Verse No.	Verse	Counted By
26	فَإِنَّ تَذَهُبُونَ ﴿٢٦﴾	Shaybah ibn Niṣāḥ, Makkī, Başrī, Kūfī, Shāmī

Sūrat al-Inshaqāq

Verse No.	Verse	Counted By
6	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِمٌ إِلَىٰ رَبِّكَ كَذْحًا فَمُلَقِيهِ	Ḥimṣī
6	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِمٌ إِلَىٰ رَبِّكَ كَذْحًا فَمُلَقِيهِ	Ḥimṣī
6	يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِمٌ إِلَىٰ رَبِّكَ كَذْحًا فَمُلَقِيهِ	Ḥijāzī, Baṣrī, Kūfī, Dimashqī
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﴾ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾	Ḥijāzī, Ḥimṣī
15	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ﴿١٥﴾ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾	Ḥijāzī, Baṣrī, Kūfī, Dimashqī
16	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ﴿١٦﴾ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾	Ḥijāzī
23	وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ﴿٢٣﴾ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾	Ḥijāzī, Shāmī
29	فَادْخُلِي فِي عِلِّيِّينَ ﴿٢٩﴾	Kūfī

Sūrat al-Shams

Verse No.	Verse	Counted By
14	فَكَذَّبُوهُ فَعَقَرُوا وُهَاهَا ۗ فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾	Madanī al-Awwal
14	فَكَذَّبُوهُ فَعَقَرُوا وُهَاهَا ۗ فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾	Ḥijāzī, Baṣrī, Kūfī, Dimashqī

Sūrat al-‘Alaq

Verse No.	Verse	Counted By
9	أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾	Ḥijāzī, Baṣrī, Kūfī, Ḥimṣī
15	كَلَّا لَئِن لَّمْ يَنْتَه ۗ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾	Ḥijāzī

Sūrat al-Qadr

Verse No.	Verse	Counted By
3	لَيْلَةُ الْقَدْرِ ۗ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾	Makkī, Shāmī

Sūrat al-Bayyinah

Verse No.	Verse	Counted By
5	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾	Baṣrī, Shāmī

Sūrat al-Zalzalah [al-Zilzāl]

Verse No.	Verse	Counted By
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ۗ لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾	Madanī al-Thānī, Makkī, Baṣrī, 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 خَفَّتْ مَوَازِينُهُ ۝	Ḥijāzī, Kūfi

Sūrat al-‘Aṣr

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

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 ۝	Baṣrī, Kūfi, Ḥimṣī

Sūrat al-Ikhlāṣ

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

Sūrat al-Nās

Verse No.	Verse	Counted By
4	مِنْ نَشْرِ الْوَسْوَائِلِ لِأَلْحَنَائِلِ ﴿٤﴾	Makkī, Shāmī

Analysis of the Verse-Terminals in the Tas-hīl

Given that the highlighted disparities are observed twice, the aggregate number of verse-terminals exhibiting dissension among the *qurrā'* amounts to **274**, comprising 251 instances, along with 3 and 20 *ḥurūf al-muqatta'āt*, respectively. This pertains to where the *qurrā'* differed regarding the verse-terminals in the Qur'an.

Number	Difference	Sigla
1	البَسْمَلَةُ	Makkī, Kūfī
2	عَلَيْهِمْ	Madanī, Baṣrī, Shāmī
3	فَوَاتِحِ السُّورِ	Kūfī
4	أَلِيمٌ	Shāmī
5	مُصْلِحُونَ	Madanī, Makkī, Baṣrī, Kūfī
6	خَائِفِينَ	Baṣrī
7	خَلَاقٍ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfī
8	الْأَبَابِ	Madanī al-Thānī, Baṣrī, Shāmī, Kūfī
9	يُنْفِقُونَ	Madanī al-Awwal, Makkī
10	تَتَفَكَّرُونَ	Madanī al-Thānī, Shāmī, Kūfī
11	مَعْرُوفًا	Baṣrī
12	الْقِيَوْمِ	Madanī al-Thānī, Makkī, Baṣrī
13	إِلَى التَّوْرِ	Madanī al-Awwal
14	الْإِنْجِيلِ [مِنْ قَبْلِ]	Madanī, Makkī, Baṣrī, Kūfī
15	الْإِنْجِيلِ وَرَسُولًا	Kūfī
16	الْفُرْقَانَ	Madanī, Makkī, Baṣrī, Shāmī
17	إِلَى بَنِي إِسْرَائِيلَ	Baṣrī, Ḥimṣī
18	مِمَّا نُحْيُونَ	Shaybah, Makkī, Dimashqī
19	مَقَامِ إِبْرَاهِيمَ	Abū Ja'far, Shāmī
20	السَّبِيلِ	Shāmī, Kūfī
21	أَلِيمًا	Shāmī
22	بِالْعَمُودِ	Madanī, Makkī, Baṣrī, Shāmī
23	عَنْ كَثِيرٍ	Madanī, Makkī, Baṣrī, Shāmī

24	وَعَالِيُونَ	Başrī
25	التَّوْرَ	Madanī, Makkī
26	قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ	Kūfī
27	كُنْ فَيَكُونُ	Madanī, Makkī, Başrī, Shāmī
28	رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ	Madanī, Makkī, Başrī, Shāmī
29	وَالَّذِينَ	Başrī, Shāmī
30	تَعُودُونَ	Kūfī
31	النَّارِ	Madanī, Makkī
32	إِسْرَائِيلَ	Madanī, Makkī
33	يُغْلِبُونَ	Başrī, Shāmī
34	بِالْمُؤْمِنِينَ	Madanī, Makkī, Shāmī, Kūfī
35	مَفْعُولًا	Madanī, Makkī, Başrī, Shāmī
36	أَلِيمًا	Dimashqī
37	الْقِيمِ	Ĥimṣī
38	المُشْرِكِينَ	Başrī
39	تَمُودَ	Madanī, Makkī
40	الَّذِينَ	Shāmī
41	الضُّدُورِ	Shāmī
42	الشَّاكِرِينَ	Madanī, Makkī, Başrī, Kūfī
43	تَشْرِكُونَ	Ĥimṣī, Kūfī
44	فِي قَوْمِ لُوطٍ	Madanī, Makkī, Dimashqī, Kūfī
45	سَجَبِلَ	Madanī al-Thānī, Makkī
46	مَنْضُودٍ	Madanī al-Awwal, Başrī, Shāmī, Kūfī
47	مُؤْمِنِينَ	Madanī, Makkī, Ĥimṣī
48	مُخْتَلِفِينَ	Başrī, Dimashqī, Kūfī
49	عَامِلُونَ	Madanī al-Awwal, Başrī, Dimashqī, Kūfī
50	جَدِيدٍ	Shāmī
51	النُّورِ	Shāmī
52	البَصِيرِ	Dimashqī

53	لَهُمْ سُوءُ الْحِسَابِ	Shāmī
54	مِنْ كُلِّ بَابٍ	Başrī, Shāmī, Kūfī
55	الْبَاطِلِ	Ḥimṣī
56	التَّوْرِ [موضوعين]	Shāmī
57	تَمُودَ	Madanī, Makkī, Başrī
58	جَدِيدِ	Madanī al-Awwal, Shāmī, Kūfī
59	السَّمَاءِ	Madanī al-Thānī, Makkī, Başrī, Shāmī, Kūfī
60	التَّهَارِ	Madanī, Makkī, Shāmī, Kūfī
61	الظَّالِمُونَ	Shāmī
62	سُجَّدًا	Kūfī
63	هُدًى	Madanī, Makkī, Başrī, Kūfī
64	قَلِيلٌ	Madanī al-Thānī
65	عَدَا	Madanī al-Awwal, Makkī, Başrī, Shāmī, Kūfī
67	زُرْعًا	Madanī al-Thānī, Başrī, Shāmī, Kūfī
68	شَيْءٍ سَبَبًا	Madanī al-Thānī, Başrī, Shāmī, Kūfī
69	ذِهِ أَبَدًا	Madanī al-Awwal, Makkī, Başrī, Kūfī
70	قَوْمًا	Madanī al-Awwal, Makkī, Başrī, Shāmī
71	أَعْمَالًا	Başrī, Shāmī, Kūfī
72	ثَلَاثَ [سَبَبًا] بَعْدَ	Başrī, Kūfī
73	فِي الْكِتَابِ إِبْرَاهِيمَ	Madanī al-Thānī, Makkī
74	لَهُ الرَّحْمَنُ	Madanī, Makkī, Başrī, Shāmī
75	كَثِيرًا [موضوعين]	Madanī, Makkī, Shāmī, Kūfī
76	حَبَّةٍ مِّنِّي	Madanī, Makkī, Dimashqī,
77	فِي الْيَمِّ	Ḥimṣī
78	تَحْزَنَ	Shāmī
79	إِسْرَائِيلَ	Shāmī
80	مُوسَى	Shāmī
81	مَدِينِ	Shāmī
82	فُتُونًا	Başrī, Shāmī

83	لِتَفْسِي	Shāmī, Kūfī
84	مَا عَشِيَهُمْ	Kūfī
85	أَسْفَا	Madanī al-Awwal, Makkī
86	ضَلُّوا	Kūfī
87	ضَنَّا	Ĥimsī
88	دُنْيَا	Dimashqī
89	مَعِيَ هَدَى	Madanī, Makkī, Baṣrī, Dimashqī
90	أَلْقَى السَّامِرِيُّ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī, Kūfī
91	حَسَنًا	Madanī al-Thānī
92	إِلَيْهِمْ قَوْلًا	Madanī al-Thānī
93	إِلَهُ مُوسَى	Madanī al-Awwal, Makkī
94	نَبِي	Madanī al-Thānī, Baṣrī, Shāmī, Kūfī
95	صَفْصَفًا	Baṣrī, Shāmī, Kūfī
96	يَضْرُكُمُ	Kūfī
97	الْحَمِيمِ	Kūfī
98	الْجُلُودَ	Kūfī
99	قَوْمُ لُوطٍ	Madanī, Makkī, Kūfī
100	تَمُودَ	Madanī, Makkī, Baṣrī, Kūfī
101	المُسْلِمِينَ	Makkī
102	هَارُونَ	Madanī, Makkī, Baṣrī, Dimashqī
103	الْأَصَالِ	Baṣrī, Shāmī, Kūfī
104	بِالْأَبْصَارِ	Baṣrī, Shāmī, Kūfī
105	أُولِي الْأَبْصَارِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
106	لَسَوْفَ تَعْلَمُونَ	Madanī, Makkī, Baṣrī, Shāmī
107	تَعْبُدُونَ	Madanī, Makkī, Shāmī, Kūfī
108	بِهِ الشَّيَاطِينُ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfī
109	شَدِيدِ	Madanī, Makkī
110	قَوَارِيرَ	Madanī, Makkī, Baṣrī, Shāmī
111	يَسْقُونَ	Madanī, Makkī, Baṣrī, Shāmī

112	يَقْتُلُونَ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
113	الظَّيْنِ	Ḥimṣī
113	السَّيْلِ	Madanī, Makkī, Ḥimṣī
114	الدِّينِ	Baṣrī, Dimashqī
115	بِالْبَاطِلِ يُؤْمِنُونَ	Ḥimṣī
116	المُجْرِمُونَ	Madanī al-Awwal
117	الرُّومِ	Madanī al-Thānī, Baṣrī, Shāmī, Kūfī
118	سِينِ	Madanī al-Thānī, Baṣrī, Shāmī
119	الدِّينِ	Baṣrī, Shāmī
120	جَدِيدِ	Madanī, Makkī, Shāmī
121	شِمَالِ	Shāmī
122	شَدِيدِ	Baṣrī, Shāmī
123	تَشْكُرُونَ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
124	إِلَّا نَذِيرٌ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
125	جَدِيدِ	Madanī, Makkī, Dimashqī, Kūfī
126	فِي الْقُبُورِ	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfī
127	النُّورِ	Madanī, Makkī, Shāmī, Kūfī
128	البَصِيرِ	Madanī, Makkī, Shāmī, Kūfī
129	تَزُولًا	Baṣrī
130	تَبْدِيلًا	Madanī al-Thānī, Baṣrī, Shāmī
131	جَانِبِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
132	دُحُورًا	Ḥimṣī
133	يَعْبُدُونَ	Madanī, Makkī, Shāmī, Kūfī
134	كَانُوا لَيَقُولُونَ	Shaybah, Makkī, Baṣrī, Shāmī, Kūfī
135	ذِي الدَّكْرِ	Kūfī
136	عَظِيمِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
137	غَوَاصِ	Madanī, Makkī, Shāmī, Kūfī
138	أَقُولُ	Baṣrī, Ḥimṣī, Kūfī
139	هُمْ فِيهِ يَخْتَلِفُونَ	Madanī, Makkī, Baṣrī, Shāmī

140	دِينِي	Kūfi
141	هَادٍ	Kūfi
142	فَسَوْفَ تَعْلَمُونَ	Kūfi
143	الدِّينَ	Dimashqī, Kūfi
144	بَشَرِ عِبَادِ	Madanī al-Thānī, Baṣrī, Shāmī, Kūfi
145	الْأَنْهَارِ	Madanī al-Awwal, Makkī
146	يَوْمَ التَّلَاقِ	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfi
147	بَارِزُونَ	Dimashqī
148	كَاطِمِينَ	Madanī, Makkī, Baṣrī, Shāmī
149	الْكِتَابِ	Madanī al-Awwal, Makkī, Shāmī, Kūfi
150	الْبَصِيرِ	Madanī al-Thānī, Dimashqī
151	يُسْحَبُونَ	Madanī al-Thānī, Dimashqī, Kūfi
152	فِي الْحَمِيمِ	Madanī al-Awwal, Makkī
153	تُشْرَكُونَ	Shāmī, Kūfi
154	ثَمُودَ	Madanī, Makkī, Shāmī
155	الْأَعْلَامِ	Ḥimṣī, Kūfi
156	مَهِينٌ	Madanī, Makkī, Baṣrī
157	لَيَقُولُونَ	Kūfi
158	الرَّقُومِ	Madanī al-Awwal, Baṣrī, Dimashqī, Kūfi
159	الْبُطُونِ	Madanī al-Thānī, Makkī, Baṣrī, Ḥimṣī, Kūfi
160	الرِّقَابِ	Ḥimṣī
161	الْوَثَاقِ	Ḥimṣī
162	مِنْهُمْ	Ḥimṣī
163	بِأَلْهِمِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
164	أَقْدَامَكُمْ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
165	أَوْزَارَهَا	Madanī, Makkī, Baṣrī, Shāmī
166	لِلشَّارِبِينَ	Baṣrī, Ḥimṣī
167	الطُّورِ	Baṣrī, Shāmī, Kūfi
168	دَعَا	Shāmī, Kūfi

169	عَنْ مَنْ تَوَلَّى	Shāmī
170	الْحَقِّ شَيْئًا	Kūfī
171	الدُّنْيَا	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfī
172	الرَّحْمَنِ	Shāmī, Kūfī
173	الْإِنْسَانَ	Makkī, Baṣrī, Shāmī, Kūfī
174	لِلْأَنَامِ	Madanī, Baṣrī, Shāmī, Kūfī
175	نَارٍ	Madanī, Makkī
176	الْمُجْرِمُونَ	Madanī, Makkī, Shāmī, Kūfī
177	الْمَيْمَنَةِ	Madanī, Makkī, Dimashqī, Kūfī
178	الْمَشْئِمَةِ	Madanī, Makkī, Dimashqī, Kūfī
179	مَوْضُوعَةٍ	Madanī, Makkī, Kūfī
180	أَبَارِيقٍ	Madanī al-Thānī, Makkī
181	عَيْنٍ	Madanī al-Awwal, Kūfī
182	تَأْنِيْمًا	Madanī al-Thānī, Baṣrī, Shāmī, Kūfī
183	الْبَيْمِينَ [الأولى]	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
184	إِنْسَاءً	Madanī, Makkī, Shāmī, Kūfī
185	الشَّمَالِ	Madanī, Makkī, Baṣrī, Shāmī
186	سَمُومٍ وَحَمِيمٍ	Madanī, Baṣrī, Shāmī, Kūfī
187	يَقُولُونَ	Makkī, Ḥimṣī
189	الْأَوْلُونَ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
190	الْآخِرِينَ	Madanī al-Awwal, Makkī, Baṣrī, Kūfī
191	لِمَجْمُوعُونَ	Madanī al-Thānī, Shāmī
192	رَبِحَانٍ	Dimashqī
193	قِبَلَهُ الْعَذَابُ	Kūfī
194	الْإِنْجِيلَ	Baṣrī
195	الْأَدْلِيْنَ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfī
196	مُخْرَجًا	Madanī al-Thānī, Makkī, Kūfī
197	الْآخِرِ	Dimashqī
198	الْأَبَابِ	Madanī al-Awwal

199	قَدِيرٌ	Ḥimṣī
200	الْأَنْهَارُ	Ḥimṣī
201	قَدْ جَاءَنَا نَذِيرٌ	Madanī, Makkī, Shaybah
202	الْحَاقَّةُ	Kūfi
203	شِمَالِهِ	Madanī, Makkī
204	حُسُومًا	Ḥimṣī
205	سَنَةٍ	Madanī, Madanī, Baṣrī, Ḥimṣī, Kūfi
206	سُوعًا	Madanī, Makkī, Baṣrī, Dimashqī
207	نُورًا	Ḥimṣī
208	نَسْرًا	Madanī al-Thānī, Ḥimṣī, Kūfi
209	كَنْيَرًا	Madanī al-Awwal, Makkī
210	نَارًا	Madanī, Makkī, Baṣrī, Shāmī
211	أَحَدٌ	Makkī
212	مُلْتَحِدًا	Madanī, Baṣrī, Shāmī, Kūfi
213	جَحِيمًا	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
214	الْمُرْمَلُ	Madanī al-Awwal, Dimashqī, Kūfi
215	إِلَيْكُمْ رَسُولًا	Makkī
216	رَسُولًا [الثاني]	Madanī, Makkī, Baṣrī, Shāmī, Kūfi
217	الْمُجْرِمِينَ	Madanī, Baṣrī, Ḥimṣī, Kūfi
218	شِيْبًا	Madanī, al-Awwal, Makkī, Baṣrī, Shāmī, Kūfi
219	يَتَسَاءَلُونَ	Madanī, al-Awwal, Makkī, Baṣrī, Shāmī, Kūfi
220	تَعَجَّلَ بِهِ	Ḥimṣī, Kūfi
221	قَرِيبًا	Makkī, Baṣrī
222	أَنْعَامِكُمْ	Madanī, Makkī, Kūfi
223	مَنْ طَعَى	Baṣrī, Shāmī, Kūfi
224	طَعَامِهِ	Shaybah, Makkī, Baṣrī, Shāmī, Kūfi
225	تَذْهَبُونَ	Shaybah, Makkī, Baṣrī, Shāmī, Kūfi
226	الصَّاحَّةُ	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfi
227	كَادِحٌ	Ḥimṣī

228	كُدْحًا	Ḥimṣī
229	مَلَاقِيهِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
230	يَمِينِهِ	Madanī, Makkī, Kūfī
231	ظَهْرِهِ	Madanī, Makkī, Kūfī
232	كَيْدًا	Madanī al-Thānī, Makkī, Baṣrī, Shāmī, Kūfī
323	أَكْرَمَنَ	Madanī, Makkī, Dimashqī, Kūfī
234	نَعَمَهُ	Madanī, Makkī, Ḥimṣī
235	رِزْقَهُ	Madanī, Makkī
236	عِبَادِي	Kūfī
237	جَهَنَّمَ	Madanī, Makkī, Shāmī
238	سَوَاهَا	Madanī, Makkī, Baṣrī, Dimashqī, Kūfī
239	فَعَقَرُوهَا	Madanī al-Awwal, Makkī, Ḥimṣī
239	الَّذِي يَنْتَهِي	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfī
240	لَمْ يَنْتَه	Madanī, Makkī
241	لَيْلَةُ الْقَدْرِ [الثالث]	Makkī, Shāmī
242	الدِّينِ	Baṣrī, Shāmī
243	أَشْتَاتًا	Madanī al-Thānī, Makkī, Baṣrī, Shāmī
244	الْقَارِعَةَ [الأولى]	Kūfī
245	مَوَازِينُهُ [موضعين]	Madanī, Makkī, Kūfī
246	الْحَقِّ	Madanī al-Thānī
247	وَالْعَصْرِ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī, Kūfī
248	جُوعٍ	Madanī, Makkī, Ḥimṣī
249	يُرَاءُونَ	Baṣrī, Ḥimṣī, Kūfī
250	يَلِدُ	Makkī, Shāmī
251	الْوَسْوَاسِ	Makkī, Shāmī

Bibliography

- **Al-Bayān fī 'Ad Āyi al-Qur'ān:** Abū 'Amr al-Dānī, Markaz al-Makhṭūṭāt wa al-Turāth wa al-Wathā'iq, 1st print, 1994.
- **Al-Ḥall al-Mushkilāt wa Tawḍīḥ al-Taḥrīrāt fī al-Qirā'āt:** Muḥammad ibn 'Abd al-Raḥmān al-Khalījī, Aḍwā' al-Salaf, 1st print, 2007.
- **Al-Intiṣār lī al-Qur'ān:** Abū Bakr al-Bāqilānī: Dār ibn Ḥazm, 1st Print, 2001.
- **Al-Isnād fī 'Ilm 'Add al-Āyi 'Arḍan wa Dirāsatan:** Aḥmad ibn 'Ali ibn 'Abd Allah al-Sudays, Dar al-Zamān, 1st Print, 2017.
- **Al-Itqān fī 'Ulūm al-Qurān:** Abū al-Faḍl Jalāl al-Dīn 'Abd al-Raḥmān ibn Abū Bakr al-Suyūṭī, al-Mamlakah al-'Arabiyyah al-Sa'ūdiyyah.
- **Al-Madkhal lī Dirāsah al-Qur'ān al-Karīm:** Muḥammad Muḥammad Abū Shuhbah, Maktabah al-Sunnah, 1st Print, 1991.
- **Al-Muḥarrir al-Wajīz:** Ibn 'Aṭṭīyah, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st Print, 1993.
- **Al-Qawl al-Wajīz fī Fawāsil al-Kitāb al-'Azīz 'alā Nāṭḥimah al-Zuhr:** Riḍwān ibn Muḥammad ibn Sulaymān al-Mukhallalātī, 1st Print, 1992.
- **Bashīr al-Yusr Sharḥ Nāṭḥimah al-Zuhr fī 'Ilm al-Fawāsil:** 'Abd al-Fattāḥ al-Qāḍī, Maktabah al-Maḥmūdiyyah al-Tijāriyyah.
- **Farā'id al-Ḥisān fī 'Add Āyi al-Qur'ān:** 'Abd al-Fattāḥ ibn 'Abd al-Ghanī al-Qāḍī, Maktab al-Dār, 1st Print, 1983.
- **Ḥusn al-Madad fī Fann al-'Adad:** Ibrāhīm ibn 'Umar al-Ja'barī, Maktabah Awlād al-Shaykh li al-Turāth.
- **Imtā' al-Fuḍalā' bi Tarājim al-Qurrā' fīmā ba'd al-Qarn al-Thāmin al-Hijrī:** Ilyās ibn Aḥmad ibn Ḥusayn, ibn Sulaymān al-Barmāwī, Dar al-Zamān, 2nd Print, 2007.
- **Ithāf Fuḍalā' al-Bashar bi al-Qirā'āt al-Arba' 'Ashar:** Aḥmad ibn Muḥammad al-Dimyāṭī, 'Ālam al-Kutub, 1st Print, 1987.
- **Jamāl al-Qurrā' wa Kamāl al-Iqrā':** 'Alm al-Dīn al-Sakhāwī, Maktabah al-Turāth, Saudi Arabia, 1st Print, 1987.

- **Laṭā'if al-Ishārāt li Funūn al-Qirā'āt:** Abū al-'Abbās Aḥmad ibn Muḥammad ibn Abū Bakr al-Qaṣṭallānī, al-Mamlakah al-'Arabiyyah al-Sa'ūdiyyah.
- **Manāhil al-'Irfān fī 'Ulūm al-Qur'ān:** Muḥammad ibn 'Abd al-'Aṭḥīm al-Zurqānī, Dār al-Kutub al-'Ilmiyyah, Beirut, 1st Print, 1988.
- **Mukhtaṣar al-'Ibārāt li Mu'jam Muṣṭalahāt al-Qirā'āt:** Ibrāhīm ibn Sa'īd al-Dawsarī, Dār al-Ḥadārah li al-Nashr wa al-Tawzī', 1st Print, 2008.
- **Murshid al-Khullān ilā Ma'rifah 'Add Āyi al-Qur'ān:** 'Abd al-Rāziq 'Ali Ibrāhīm Mūsā, Maktabah al-'Aṣriyyah, 1st Print, 1989.
- **Mu'jam Muṣṭalahāt 'Ilm al-Qirā'āt al-Qur'āniyyah:** 'Abd al-'Aliyy al-Mas'ūl, Dar al-Salām, Cairo, 2nd Print, 2011.
- **Nafā'is al-Bayān Sharḥ Farā'id al-Ḥisān:** 'Abd al-Fattāḥ ibn 'Abd al-Ghanī al-Qāḍī, Maktabah al-Dār, 1st Print, 1983.
- **Tawjih al-Naṭḥr ilā Uṣūl al-Athar:** Ṭāhir ibn Ṣāliḥ ibn Aḥmad al-Jazā'irī al-Dimashqī, Maṭba'ah al-Jamāliyyah, 1st Print.
- **The Four Non-Canonical Readings: a commentary on Mutawallī's al-Fawā'id al-Mu'tabarah:** Muḥammad Salīm Gaibie, al-Tanzīl Institute of Qur'anic sciences, Western Cape, 1st Print, 2019.
- **Urjūzah fī 'Ilm al-Fawāṣil:** Muḥammad ibn Aḥmad al-Mutawallī, Maṭba'ah al-Istiḳāmah.

إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفوة الأنبياء والمرسلين ، سيّد القراء وإمام المجوّدين ، 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 التسهيل في عدّ آي التنزيل" للشيخ المقرئ إيهاب بن أحمد فكري حيدر المصري .
فأخبرته/فأخبرتها بأني :

أروي نظم التسهيل عن الشيخ علي الزناتي ، وهو عن الشيخ وليد إدريس المنيسي عن المؤلف .

(ح) وأعلى منه ، أرويه عن الشيخ وليد إدريس المنيسي عن المؤلف .

(ح) وأرويه عن الشيخ أبي عبد الله مصطفى شعبان عن المؤلف .

(ح) وأعلى منه ، أروي النظم عن المؤلف

أوصى الجاز/الجازة بقوى الله في السر والجمهور ، وأن لا ينساني في الدعوات ، وأن يجتهد في تحصيل العلم النافع ومجدة القرآن والحديث ، وأسأل الله أن يتقبل منا أعمالنا وأن يرزقنا الصدق والإخلاص ، إنه سميع مجيب ، والحمد لله رب العالمين .

التوقيع :

أساندي إلى أهل العدد

أروي العدد عن شيخني علي بن محمد توفيق النحاس، عن والده الشيخ محمد توفيق النحاس، عن شيخه محمد بخيت المطيعي مفتي مصر في عصره، وهو عن أبي عبد الله محمد أحمد عيش المالكي الأزهري، عن شيخه الشيخ محمد الأمير الصغير، عن والده وشيخه الإمام أبي عبد الله محمد الشهير بالأمير الكبير.

(ح) وأرويه أيضاً عن شيخني المقرئ عبد الله بن صالح بن محمد العبيد، وهو عن الشيخ محمد بن مكّي برّيش الرباطي المغربي، وهو عن والده مكّي برّيش، عن أبي عيسى محمد المهدي بن عبدالسلام بن عبدالمعطي متجنّوش، عن أبي إسحاق إبراهيم بن محمد التادلي، عن إبراهيم بن محمد بن أحمد الباجوري، عن الإمام أبي عبد الله محمد الشهير بالأمير الكبير.

(ح) وأعلى منه: يروي شيخني عبد الله بن محمد بن صالح العبيد، وهو عن الشيخ عبد القادر بن كرامة الله البخاري، عن الشيخ محمد عبد الباقي اللكنوي بسنده المذكور إلى الأمير الكبير.

(ح) وأرويه عن شيخني صلاح الدين الحسيني التجاني المصري، وهو عن الشيخ السيد علوي بن عباس المالكي، عن الشيخ المقرئ عبد الله بن حموده السناري، عن الشيخ فالح بن محمد الظاهري، عن العلامة محمد بن علي السنوسي، عن الشيخ أبي عبد الله محمد بن عبد السلام الناصري، عن الإمام أبي عبد الله محمد الشهير بالأمير الكبير، وهو عن المقرئ أبي عبد الله محمد بن محمد بن محمد الحسيني البليدي المالكي، عن الشهاب أحمد البناء، عن النور علي الشبراملسي، عن عبدالرحمن اليمني.

(ح) وأعلى منه: يروي شيخني صلاح الدين الحسيني التجاني المصري، وهو عن الشيخ فالح بن محمد الظاهري بسنده المذكور.

(ح) ويروي المقرئ أبي عبد الله محمد الحسن البليدي أيضاً عن الشمس محمد البقري، عن الشيخ عبدالرحمن اليمني.

(ح) ويروي الشيخ أبي عبد الله محمد بن عبد السلام الناصري، أيضاً عن الشيخ أحمد بن عبيد الله العطار، عن إسماعيل بن محمد العجلوني، عن الشيخ محمد أبو المواهب الحنبلي، عن والده عبد الباقي الحنبلي، عن عبد الرحمن اليمني، عن والده الشيخ شحادة اليمني، عن الشيخ ناصر الدين الطبلاوي، عن شيخ الإسلام أبي يحيى زكريا الأنصاري.

(ح) ويروي الشيخ عبدالرحمن اليمني أيضاً عن أحمد بن أحمد بن عبدالحق بن محمد السنباطي، عن الجمال يوسف بن شيخ الإسلام زكرياء الأنصاري، عن والده شيخ الإسلام زكرياء الأنصاري، وهو عن الحافظ ابن حجر العسقلاني، والشيخ أبي النعيم رضوان بن محمد العُقبي، كلاهما أي العسقلاني والعقبي عن المسند الشيخ المقرئ أبي إسحاق التنوخي، عن محمد بن جابر الواد آشي، عن أبي إسحاق إبراهيم بن عمر الجعبري.

(ح) ويروي الشيخ محمد أبو المواهب الحنبلي أيضاً عن نجم الدين الغزي، عن والده بدر الدين الغزي، عن شيخ الإسلام زكريا الأنصاري، عن الشيخ رضوان العُقبي، عن الحافظ ابن الجزري.

(ح) وأعلى منه: البدر الدين الغزي، عن أبي الفتح المزي، عن الحافظ ابن الجزري، عن أبي المعالي ابن اللبّان، عن أبي إسحاق إبراهيم بن عمر الجعبري بسنده إلى أبي عمرو الداني مع أسانيده إلى أهل العدد. وأجزته/أجزتها بأساندي إلى أهل العدد:

التوقيع: