

QUR'ANIC VERSE ENUMERATION: ITS STUDY AND TRANSMISSION

A commentary of the
didactic poem:

al-Kāmil

by

Maḥmūd al-Sharqāwī

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First Print 2021

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INSTITUTE OF QURANIC SCIENCES

الحِصْرُ الشَّامِلُ

شَرْحُ نَظْمِ الْكَامِلِ

فِي عِلْمِ الْفَوَاصِلِ

محمد رياض بن أَرشاد أُولَمَرِي

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 ...

“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 يَوْمَ الدِّينِ - as being the fourth verse - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - as being the fifth verse while he gathered his five fingers.”¹

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

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

¹ *Al-Bayān*: pg. 62.

² *Al-Bayān*: pg. 63.

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Acknowledgements

All praise and thanks belong to Allah alone, the Magnanimous, the Most Gracious, the All Knowing and the Most Wise. May His choicest salutations be upon the final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad, 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 person who introduced me to the study of the Holy Qur'ān, the late *Imām* Sirāj Willenberg [May Allah bestow His mercy upon him] as well as *Ḥāfiẓ* 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. With the same breath, I express my heartfelt thanks and appreciation to the inspiration in my life, an individual whom I am eternally indebted to, my esteemed teacher, *Qārī* Muḥammad Salīm Gaibie, for the knowledge 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.

Furthermore, I thank my parents, Arshād and Sakīnah, for their encouragement, and continuous support; my heartfelt thanks and appreciation to my beloved wife Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring knowledge and the imparting thereof.

Gratitude goes to all my teachers at both, *Dār al-'Ulūm* Newcastle and *Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah*, Strand, and the teaching staff at al-Tanzīl. Special thanks to Riḥāb for the beautiful cover design.

System of Transliteration

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

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

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

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

Preface

The science of *Qirā'āt* is not only complemented by the subject of *Tajwīd*, but by many other subjects as well, such as the science of *Rasm* [orthography], *'Add al-Fawāṣil* [verse enumeration], *ʿIlm al-Rijāl* [the study of the scholars in the *asānīd*] etc.

The book at hand discusses the science of *'Add al-Fawāṣil* – the science which outlines the views of the scholars of Qur'anic verse enumeration. It is a commentary on the didactic poem entitled *Naḥm al-Kāmil fī ʿIlm al-Fawāṣil* which was composed by Maḥmūd ibn ʿAlī ibn Shuʿayb al-Sharqāwī and is based on a much earlier work *al-Bayān fī 'Add Āyī al-Qur'ān*, by the erudite scholar, Abū ʿAmr al-Dānī.

Despite their being many works written in Arabic on the subject, I was unaware of any books that were written and was easily accessible to students via the English medium. To fill this void, I decided to translate and write a brief commentary on the *Kāmil* due to the following reasons:

- 1) The *Kāmil* is a contemporary text.
- 2) It is one of the shortest poems written on the subject since it only consists of 82 stanzas which may be broken down as follows:
 - The first 5 stanzas serve as an introduction.
 - Stanzas 6 – 81 viz. a total of 76 stanzas summarises all the differences held by the scholars of verse enumeration and also the encapsulates the gist of the text of al-Dānī.
 - The last stanza serves as a conclusion to the poem.
- 3) The author disregarded the verse count for Ḥimṣ.
- 4) The author resorted to only discussing the contentious verse-ends, since this is the core focus of the subject matter.
- 5) The text is simple to understand and steers away from many intricate discussions and complex issues.

- 6) The text allows the student to fully grasp the concepts in order to develop a sound understanding of the science.
- 7) I had the great fortune of studying the text with the author.

At the beginning of the book, I added an introduction to the science of *‘Add al-Fawāṣil* in order to draw the attention of the reader towards the importance of studying this subject. I have listed the names of the Eleven Eponymous Scholars of Qur’anic verse enumeration and I also mentioned the various chains of transmissions for each geographical location. While none of the classical or contemporary works link the *qurrā’* to their respective verse count, an attempt was made to linking all fourteen Eponymous Readers [the 14 *qurrā’*] to their respective verse count. Furthermore, I also mentioned the reasons as to why the scholars of verse enumeration differed regarding the verse count.

Throughout the poem, al-Sharqāwī resorted to employing two sigla systems:

- 1) Individual sigla – which are in reference to individuals of a particular geographical location.
- 2) Collective sigla – which are in reference towards a group of individuals – be they from the same or from different geographical locations – while they all share the same view.

These sigla were highlighted in red to ease identification.

At the back of the book, I encapsulated the entire text and presented the differences regarding the verse-ends in the form of a table, with one table for each *sūrah*. The verse which holds a difference is quoted together with mentioning which scholars of verse enumeration consider the verse count of a particular verse-end. These diagrams are meant to serve as a quick reference to the discussions of the *Kāmil*.

In conclusion, I sincerely ask Allah ﷻ to forgive me and to accept this humble work.
May it be a benefit to one and all – students, teachers, scholars and laymen alike.

Muhammad Riyaadh Obaray

Introduction to Verse Enumeration

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

1. A sign or an indication, as in:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ

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

2. An admonition or a lesson, as in:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا^ط

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

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

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

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”⁶

³ *Al-Baqarah*: 248.

⁴ *Āl ‘Imrān*: 13.

⁵ *Al-Mu’minūn*: 50.

⁶ *Al-Baqarah*: 106.

The technical definition of the word *āyah* is that it is a part of the Qur’ān, composed of sequential sentences, which bears a beginning and an end, thus forming part of a *sūrah*.⁷ However, in relation to the subject known as *‘Add al-Āyi* or *‘Add al-Fawāṣil* [verse enumeration], the subject discusses the amount of verses in each *sūrah* of the Qur’ān with regard to the following: firstly, where the beginning of a *sūrah* might be and where the end of a *sūrah* might be; and secondly, where the beginning of a verse might be and more specifically, where the verse-end might be.⁸ The term verse-end is in reference to the last word of an *āyah*⁹ which is also known as *ra’s al-āyah* or *fāṣil*, with its plural being *fawāṣil*.¹⁰

Today, many *maṣāḥif* that are being printed, if not all, include the verse-ends, which are indicated by numerals. However, the knowledge regarding the verse-ends remains essentially important for a number of reasons:

- ❖ The acceptability of *ṣalāh* [prayer]. Some scholars opine that if an individual has not memorized *sūrat al-Fātiḥah*, the individual should then recite any seven verses which he/she may have memorized. Furthermore, some scholars are also of the opinion that a minimum of one complete verse has to be recited after *sūrat al-Fātiḥah* for the validity of the *ṣalāh*. Thus in both cases, an individual would be unable to ascertain one, leave alone seven verses, if he/she does not bear any basic knowledge regarding *‘Add al-Fawāṣil*.

⁷ *Husn al-Madad*: pg. 18; *Muḥjam al-Muṣṭalahāt*: pg. 256.

⁸ *Al-Qawl al-Wajīz*: pg. 90.

⁹ *Al-Asānīd fī ‘Ilm ‘Add al-Āyi*: pg. 18.

¹⁰ *Muḥjam al-Muṣṭalahāt*: pg. 256; *Mukhtaṣar al-‘Ibārāt*, pg. 85. Abū ‘Amr al-Dānī differentiates between the classification of the terms; *ra’s al-āyāh* and *fawāṣil*. The former is considered as being a classification for a verse end while the latter is classified as being a separation in speech which may or may not occur at a verse-end. Thus every *ra’s al-āyāh* is a *fāṣil* while every *fāṣil* is not considered as being a *ra’s al-āyāh*. *Al-Bayān*: pg. 126.

- ❖ Ascertaining the *Masnūn* stops. Stopping at any *ra's al-āyah*, verse-end, is deemed as being a *Sunnah*.¹¹
- ❖ Ascertaining a verse-end in which there is an application of *imālah* or *taqlīl* for Warsh and Abū 'Amr, specifically when reciting *suwar* such as *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* would not apply an *imālah* or a *taqlīl* despite stopping on a *dhawāt al-yā'*, if the stop is not made at a verse end]. Similarly, Ya'qūb adds 60 additional *yā's* to the orthography of the Qur'ān at certain verse-ends, whereas the *riwāyah* of Warsh via the *ṭarīq* of Azraq will apply *tarqīq* to particular *lām's* which are usually read with *taghlīṭh* when stopping at a verse-end.¹²
- ❖ Applying the correct mannerism to the recitation of the Qur'ān. It is simply not correct for any individual to commence or to cease their recitation in the middle of a verse. Furthermore, if the reciter stops at a particular place and the stop is regarded as being a *waqf ḥasan*,¹³ [sound stop] the individual would be required to bear some knowledge regarding the verse count in order to determine whether he would need to go back in his recitation or if he may continue his recitation. Thus, if the stop was applied at a verse-end, he would not have to go back. However, if the stop was not applied at a verse-end, he would need to go back a few words in order to continue his recitation.
- ❖ Ensuring the correct recitation of the Qur'ān. The individual has to apply certain rules of *Tajwīd* and *Waqf* to a verse-end such as stopping at a verse-end by either applying *waqf bi al-iskān* to a *fathah*, *kasrah*, *ḍammah*,

¹¹ Al-Ja'barī opined that stopping at the verse-ends are not considered as being a Sunnah but rather that its study is to ascertain and clarify the verse-ends. *Laṭā'if al-Ishārāt*: vol. 2; pg. 501.

¹² *Laṭā'if al-Ishārāt*: vol. 2; pg. 520.

¹³ The reciter stops at such a place where the verse/sentence has a complete meaning, but it is connected via its meaning and grammar to what follows it. *Murshid al-Qārī*: book 1; pg. 52. *Mu'jam al-Muṣṭalahāt*: pg. 343. *Mukhtaṣar al-'Ibārāt*: pg. 134.

kasratayn and *ḍammatayn*; or by applying a *madd* in the case of a *faṭḥatayn* [which is known as *madd al-ʾiwaḍ*] or in the case of applying a *madd* when stopping on a *dhawāt al-yāʾ*.

- ❖ The acceptability of the *Khuṭbat al-Jumuʿah* [Friday sermon]. Some scholars are of the opinion that it is obligatory for the sermon to at least include a complete verse while others have opined a part of a verse.
- ❖ The ease of finding a particular verse of the Qurʾān is simplified due to bearing basic knowledge of *ʿAdd al-Fawāṣil*.
- ❖ Disproving the societal notion that there are 6 666 verses in the Qurʾān.¹⁴

¹⁴ I have included this reason on the basis that I have heard it being quoted on many occasions, be it from laymen or scholars alike. Furthermore, the Internet is filled with this false, misled notion.

The genesis of 'Add al-Fawāṣil

There are numerous *ahādīth* indicating that the enumeration of the verse counts, as well as the act of counting via the fingers, both stemmed from and was practiced upon by the Prophet ﷺ and the Companions:¹⁵

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

It has been reported on the authority of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who said: the Prophet ﷺ said: “[*sūrat al-Fātiḥah* which commences with] - أَلْحَمْدُ لِلَّهِ - are seven verses [of which] one of them is - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

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

It has been reported on the authority of Abū Dardā' رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ - تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ -

¹⁵ I have not embarked upon grading any of the afore-mentioned *ahādīth* due to the fact that there are many *ahādīth* which are not only restricted to mentioning verse enumeration. However, there are even *ahādīth* discussing verse placement, verse arrangement as well as the act of counting via the fingers, be it by illustrating the total amount of verses a particular *sūrah* may consist of or by using one's fingers when making *tasbīḥ* etc. Thus, as will be seen at the end of this chapter, verse enumeration is in fact *Tawātur* and it is a canonical precept that if something has been classified as being *Tawātur* then there is no need to take any *ḍa'f* [weakness] of a *ḥadīth* into consideration, nor will the issue of *ḍa'f* be investigated. Moreover, even the *riwāyat al-kāfir* [*ḥadīth* transmission of a non-believer] will be accepted with regard to *Mutawātir*. *Tawjīh al-Naṭḥr*: pg. 49.

¹⁶ I have restricted myself from referencing and mentioning a *takhrij* with regard to the afore-mentioned *ahādīth* since al-Dānī brings forth his *asānīd*. See *al-Bayān*.

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*.”

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 – أَرْبَعَ آيَاتٍ – إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ – وَجَمَعَ
 خَمْسَ أَصَابِعِهِ ...¹⁷

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

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

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

عَنْ ثَابِتٍ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَلِكٍ رضي الله عنه يَعُدُّ الْآيَ فِي الصَّلَاةِ ...

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

¹⁷ Most of the variations of the *ḥadīth* via the transmission of Umm Salamah which discusses verse enumeration have been deemed weak due to the disparagement of the transmission of one of its transmitters, being Abd Allah ibn Abū Mulaykah. Some *muḥaddithūn* have mentioned that there is *inqiṭā’* in the *sanad* between Ibn Abū Mulaykah and Umm Salamah, the missing link being Ya’lā’ ibn Mamlak. However, al-Tirmidhī gave preference to the transmission of Ibn Mulaykah from Umm Salamah. And Allah knows best.

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

- The verse counts 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:¹⁸

- ❖ ‘Ā’ishah
- ❖ Umm Salamah
- ❖ ‘Ali ibn Abū Ṭālib¹⁹
- ❖ ‘Abd Allah ibn ‘Abbās²⁰
- ❖ Ubayy ibn Ka’b²¹
- ❖ ‘Abd Allah ibn ‘Umar
- ❖ Anas ibn Mālīk
- ❖ Abū Hurayrah
- ❖ Abū al-Dardā’²²
- ❖ Zayd ibn Thābit²³

¹⁸ Eventhough ten Companions are listed under this category, by no means is it indicative that the rest of the Companions were not knowledgeable regarding the verse counts.

¹⁹ ‘Ali عليه السلام opined that the Qur’ān contained 6 236 verses. *Husn al-Madad*: pg. 30.

²⁰ Ibn ‘Abbās عليه السلام opined that the Qur’ān contained 6 216 verses. *Husn al-Madad*: pg. 30.

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

²² Abū al-Dardā’ عليه السلام was sent to Shām during the caliphate of ‘Umar ibn al-Khaṭṭāb عليه السلام and had *ḥalaqāt* holding 1600 students. Al-Mughīrah was later sent to al-Shām together with an ‘Uthmanic *muṣḥaf* during the caliphate of ‘Uthmān ibn ‘Affān عليه السلام. *The Four Non-Canonical Readings*: pg. 16. In light of the afore-mentioned, it is obvious that the readings via Abū al-Dardā’ as well as al-Mughīrah were taught in conjunction with the verse count. Thus, all the *asānīd* of the *qurrā’* of Shām would pass via Abū Dardā’ and al-Mughīrah, since ‘Abd Allah ibn ‘Āmir, the *qārī* and the representative for the readings of Shām, read to both of them.

From amongst the Successors who counted the verse ends were:²⁴

- ❖ ‘Aṭā’ ibn Yasār
- ❖ Ṭāwūs ibn Kaysān
- ❖ Al-Mughīrah ibn Ḥakīm al-Yamānī
- ❖ Ibn Abī Mulaykah
- ❖ ‘Umar ibn ‘Abd al-‘Azīz
- ❖ Nāfi‘ ibn Jubayr
- ❖ Yazīd ibn Marwān
- ❖ Zirr ibn Ḥubaysh
- ❖ Ibn Jubayr
- ❖ Ibrāhīm al-Nakha‘ī
- ❖ ‘Āmir ibn Shuraḥbīl al-Shā‘bī
- ❖ ‘Āsim ibn Bahdalah
- ❖ Muḥammad ibn Sīrīn
- ❖ Al-Ḥasan al-Baṣrī

²³ Zayd ibn Thābit رضي الله عنه witnessed the Prophet ﷺ final presentation of the Qur’ān to Jibrīl. It is obvious that he paid due attention to both the accuracy of the wording of the Qur’ān as well as its verse count.

²⁴ I have restricted myself to only mentioning a few of the Successors. However, Abū ‘Amr al-Dānī lists the names of 24 Successors: 4 from Madīnah, 4 from Makkah, 9 from Kūfah, 6 from Baṣrah and 1 from Shām. See *al-Bayān*: pg. 41-46.

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

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

In light of the above, the verse counts became more widespread due to the influx of people studying the Qur’ān in the third generation. They memorized the Qur’ān, learnt its correct recitation, learnt its variant readings, learnt its meaning and learnt its orthography, in conjunction to studying the verse count of their geographical location. Thus the various verse counts would be classified as being *Mutawātir*, since it meets the criteria of being widespread over the first three generations.

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

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

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

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

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

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

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

There are three opinions with regard to the genesis of *'Add al-Fawāṣil*:

❖ The first opinion is that the verse-ends are *tawqīfī* [Divine], i.e. the knowledge regarding the various verse counts all stem from the Prophet ﷺ, which indicates that the Prophet ﷺ taught every *ra's al-āyah* to the Companians. Those scholars who adhere to this opinion would bring forth numerous *aḥādīth* in which the Prophet ﷺ clearly mentions particular verses in a specific *sūrah* or *suwar*, in order to substantiate their claim. Clear examples of these *aḥādīth* would be:

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 was held by scholars such as al-Dānī³², al-Shāṭibī³³, al-Sakhāwī³⁴, al-Zamakhsharī³⁵, al-Wāḥidī³⁶, al-Suyūṭī³⁷, Riḍwān al-Mukhallalātī³⁸, Muḥammad 'Abd al-'Aṭḥīm al-Zurqānī³⁹, Muḥammad Abū Shuhbah⁴⁰ and 'Abd al-Rāziq 'Ali Mūsā.⁴¹

³² *Al-Bayān*: pg. 70.

³³ *Al-Qawl al-Wajīz*: pg. 105.

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

³⁵ *Al-Itqān*: vol. 1; pg. 181.

³⁶ *Al-Itqān*: vol. 1; pg. 181.

³⁷ *Al-Itqān*: vol. 1; pg. 181.

³⁸ *Al-Qawl al-Wajīz*: pg. 146.

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

- ❖ The second opinion is that the verse-ends are *ijtihādī* [scholarly endeavor] i.e. the knowledge regarding the various verse counts is restricted to *ijtihād*. Those scholars who adhere to this opinion would argue that the differences of opinion held amongst the *qurrā'* regarding the various verse counts will be looked upon in the same light as the differences in the various *awjuh* in the *qirā'āt*. However, this opinion has been deemed weak due to the fact that a Divine concession was made for the *qirā'āt* in order to facilitate ease in the recitation of the Qur'an. This view was held by Abū Bakr al-Bāqilānī.⁴²

- ❖ The third opinion, which is given preponderance, is that the verse-ends are both *tawqīfī* [Divine] as well as *ijtihādī* [scholarly endeavor] i.e. most of the knowledge regarding the various verse counts stem from the Prophet ﷺ while the rest is based upon *ijtihād*. However, the *ijtihād* has to be based upon a text rather than independent thinking. Those scholars who adhere to this opinion would argue that differences of opinion amongst the *qurrā'* do exist in certain verse counts, which disproves the notion that it is either restricted to being *tawqīfī* or *ijtihādī*. This view is held by al-Ja'barī⁴³ and most contemporary scholars including 'Abd al-Fattāḥ al-Qāḍī⁴⁴ and 'Abd al-Rāziq 'Ali Mūsā.⁴⁵

The reason behind the *ikhtilāf al-'Add* [difference of opinion held within the verse counts] is due to the fact that the Companions attentively listened to the recitation of

⁴⁰ *Al-Madkhal li Dirāsah al-Qur'an al-Karīm*: pg. 281.

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

⁴² *Al-Intiṣār li al-Qur'an*: pg. 226. I haven't come across any other scholars who hold this view except for al-Bāqilānī.

⁴³ Al-Ja'barī doesn't emphatically state that he adopted this view but rather it is understood from his written work. *Husn al-Madaḍ*: chapter seven; pg. 44-47.

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

⁴⁵ *Murshid al-Khullān*: pg. 21.

the Prophet ﷺ and wherever the Prophet ﷺ frequently stopped, they would thus count it as being a verse-end. However, these differences of opinion regarding the verse-ends only arose once the Companions heard the Prophet ﷺ reading through a particularly well-known verse-end, which in turn, would mean that some of the Companions opined it as being a verse count while others would not have given it any consideration. In conclusion, this substantiates the view that the various verse counts are both *tawqīfī* as well as *ijtihādī* and further strengthens the view that the restricted *ijtihād* with regard to the verse counts are still based upon text. In this case, it is based upon the actions stemming from the Prophet ﷺ rather than an unrestricted *ijtihād* that is not based upon any text.

Notable works written on 'Add al-Fawāṣil⁴⁶

- ❖ *'Adad Āyi al-Qur'ān* – Abū Zakariyyā al-Farrā'.
- ❖ *Suwar al-Qur'ān wa Āyātuhū wa Hurūfuhū wa Nuzūluhū* – al-Faḍl ibn Shādhān.
- ❖ *Kitāb 'Adad Āyi al-Qur'ān 'alā Madh-hab Ahl al-Baṣrah* – Abū al-'Abbās al-Mu'addil.
- ❖ *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.
- ❖ *Kitāb 'Adad Āyi al-Qur'ān* – Abū Ḥafṣ al-Ṭabarī.
- ❖ *'Adad Suwar al-Qur'ān wa Āyātihi wa Kalimātihi wa Hurūfihī wa Talkhiṣ Makkihi min Madanihi* – Abū al-Qāsim ibn 'Abd al-Kāfī.
- ❖ *Al-Tibyān fi Ma'rifah Tanzil al-Qur'ān wa Ikhtilāf 'Adad Āyāt al-Qur'ān 'alā Aqwāl al-Qurrā' Ahl al-Buldān* – Abū Ḥafṣ al-Aṭṭār.
- ❖ *Al-Bayān fi 'Add Āy al-Qur'ān* – Abū 'Amr al-Dānī.
- ❖ *'Adad Āyi al-Qur'ān 'inda Ahl al-Amṣār wamā Ishtahara min Ikhtilāfihim fih* – Abū al-Baqā' al-'Ukbarī.
- ❖ *Jamāl al-Qurrā' wa Kamāl al-Iqrā'* – 'Alam al-Dīn al-Sakhāwī.
- ❖ *Mubhij al-Asrār fi 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.
- ❖ *Dhāt al-Rushd fi al-Khilāf bayna Ahl al-'Adad* – Shu'lah al-Mūṣilī.
- ❖ *Ḥusn al-Madad fi Ma'rifah Fann al-'Adad* – Ibrāhīm ibn 'Umar al-Ja'barī.
- ❖ *Kitāb fi 'Add Āyi al-Qur'ān* – Ibn 'Ulwān al-Dimashqī.
- ❖ *Al-Wajīz fi 'Adad Āyi al-Qur'ān al-'Azīz* – Ibn 'Ayyāsh.

⁴⁶ Dr. Ghānim al-Ḥamd lists *Kitāb al-'Adad* by 'Atā' ibn Yasār al-Makkī [103/721] and *Kitāb fi al-'Adad* by Khālīd ibn Ma'dān al-Ḥimṣī [103/721], both works being restricted to only documenting the verse count of their respective geographic locations, as being the first compilations in the genre of *'Add al-Fawāṣil* in his introduction to *al-Bayān* by Abū 'Amr al-Danī: pg. 5.

- ❖ *Ray al-Ṭḥam'ān fī 'Adad Āyi al-Qur'ān* – Muḥammad ibn 'Abd al-Malik al-Mintūrī.
- ❖ *Naḥm al-Jawāhir fī Ikhtilāf al-Āyāt bayna 'Ulamā' al-'Adad* – Ṭāhir ibn 'Arab al-Aṣbahānī.
- ❖ *Urjūzah fī 'Ilm al-Fawāṣil* – Muḥammad ibn Aḥmad al-Mutawallī
- ❖ *Sa'adat al-Dārayn Bayān wa 'Add Mu'jiz al-Thaqalayn* – Muḥammad ibn 'Ali ibn Khalaf al-Ḥaddād.
- ❖ *Farā'id al-Ḥisān fī 'Add Āyi al-Qur'ān* – 'Abd al-Fattāḥ al-Qāḍī.
- ❖ *Murshid al-Khullān ilā Ma'rifah 'Add Āyi al-Qur'ān* – 'Abd al-Rāziq 'Ali Ibrāhīm Mūsā.
- ❖ *Muḥarrir al-Wajīz fī 'Add Āyi al-Kitāb al-'Azīz* – 'Abd al-Rāziq 'Ali Ibrāhīm Mūsā.
- ❖ *Al-Tas-hīl fī 'Add Āyi al-Tanzīl* – Īhāb Fikrī.

The Asānīd⁴⁷ of Abū 'Amr al-Dānī to the Ahl al-'Adad⁴⁸

1. al-Madanī al-Awwal – **Abū al-Faṭḥ** informed us, who said: **Aḥmad ibn Muḥammad** informed us, who said: **Aḥmad ibn 'Uthmān** informed us, who said: **al-Faḍl ibn Shādhān** informed us, who said: **Muḥammad ibn 'Īsā** informed us on the authority of **Khalaf ibn Hishām**, on the authority of **Ahl al-Kūfah**, on the authority of **Ahl al-Madīnah**. The verse count of al-Madanī al-Awwal is **6 217**⁴⁹ and is linked to Abū Ja'far and Nāfi'.⁵⁰

2. al-Madanī al-Thānī / al-Madanī al-Akhīr – **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 Ja'far**⁵¹, on the authority of **Sulaymān ibn Muslim ibn Jammāz**, on the authority of both **Abū Ja'far ibn Qa'qā'** and

⁴⁷ The term *sanad* in *qirā'āt* nomenclature has been defined by Aḥmad ibn Muḥammad al-Qaṣṭallānī as being: *al-ṭarīq 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'ah*, *riwāyah*, *ṭarīq* inclusive of its *awjuh* [multiple ways/manners of recitation] to its original source. *Laṭā'if al-Ishārāt*: vol. 1; pg. 360.

⁴⁸ From my observation, none of the books on verse enumeration – be they classical or contemporary – have linked the verse count of each geographical location to its respective *qārī* from amongst the 14 *qurrā'*. However, this is an attempt made by myself and Ḥāfiṭh Munowar Harneker. Even though this issue has proven to be tedious and extremely complex, I would refer the reader to the additional work of Ḥāfiṭh Munowar Harneker, entitled: *Aysar al-Taṣīl fī 'Add Āyī al-Tanzīl*, which discusses and investigates the complexities and intricacies surrounding the issue of linking the *qurrā'* to their respective verse count. Reason being, the core focus of the work at hand serves to introduce and gives exposure to the reader regarding the subject matter as opposed to focusing on its intricacies and technicalities.

⁴⁹ *Al-Bayān*: pg. 79.

⁵⁰ Abū 'Amr al-Dānī mentions that Nāfi' studied the *qirā'āt* as well as the verse count under the tutelage of Abū Ja'far. *Al-Bayān*: pg. 68.

⁵¹ 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 count via both Shaybah ibn Niṣāḥ and Abū Ja'far. *Al-Bayān*: pg. 79.

Shaybah ibn al-Niṣāḥ. The verse count of al-Madanī al-Thānī is **6 214**⁵² and is linked to Qālūn and Warsh.⁵³

[Alternate link] **‘Abd al-Raḥmān ibn ‘Uthmān** informed us, who said: **al-Qāsim ibn Aṣḥab** 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 the authority of **Ibn Abī Bazzah** whilst he wrote to me in his own handwriting, transmitting on the authority of **‘Ikrimah ibn Sulaymān**, on the 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 count of al-Makkī is **6 210**⁵⁴ and is linked to Ibn Kathīr and Ibn Muḥayṣin.⁵⁵

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**

⁵² *Al-Bayān*: pg. 79.

⁵³ There is an opinion that the Baṣrī’s transmit the verse count via Warsh and would thus be incorporated under the verse count of al-Madanī al-Awwal. However, this mistake is due to an error that occurred between the various *makhṭūṭāt* [holographs i.e. manuscripts]. Some of these *makhṭūṭāt* have the wording as: *rawāhu ‘āmmah al-Baṣriyyīn ‘an ‘Uthmān ibn Sa‘īd* [Warsh], whereas, others have the wording as: *rawāhu ‘āmmah al-Miṣriyyīn ‘an ‘Uthmān ibn Sa‘īd* [Warsh]. Preponderance is given to the latter and not the former. *Al-Bayān*: pg. 67. Furthermore, there is another opinion that states that Warsh will also follow the verse count of al-Madanī al-Awwal.

⁵⁴ 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*: pg. 80. Ibn Kathīr and Mujāhid transmit from ‘Abd Allah ibn ‘Abbās رضي الله عنه from Ubayy ibn Ka‘b رضي الله عنه. *Al-Itqān*: pg. 437.


⁵⁵ Ibn Muḥayṣin is one of the Imām’s for the Four *Shādhdh Qirā’āt*.

who said: **Ayyūb ibn Tamīm** informed us on the authority of **Yahyā ibn al-Ḥārith al-Dhimārī**.⁵⁶ The verse count of al-Shāmī is **6 226**⁵⁷ 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 count of each *sūrah* to **Shurayḥ ibn Yazīd al-Khaḍramī**, the Shaykh of *Ahl al-Ḥimṣ*.⁵⁸ The verse count of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.⁵⁹

6. al-Kūfī – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Ismā‘īl** informed us, who said: **Abū Bakr al-Rāzī** informed us, who said: **Abū al-‘Abbās al-Muqri’** informed us on the authority of **Muḥammad ibn ‘Īsā**, who said: **Khalaf ibn Hishām** specifically

⁵⁶ Al-Ja‘barī mentions the same *sanad* except that he links the transmission of ‘Abd Allah ibn ‘Āmir to ‘Uthmān ibn ‘Affān. *Ḥusn al-Madad*: pg. 29.

⁵⁷ Al-Suyūṭī lists the transmission of the verse count of al-Shāmī from Ibn ‘Āmir via Abū Dardā’ . *Al-Itqān*: pg. 438. Both the transmitters for Ibn ‘Āmir, being Hishām ibn ‘Ammār and Ibn Dhakwān link their transmission for the verse count to Yahyā al-Dhimārī. However, Hishām transmits the verse count as being 6 226 while Ibn Dhakwān transmits the verse count as being 6 225. Ibn Dhakwān thus stated that perhaps Yahyā did not consider/count the *basmalah* as being a verse. *Al-Bayān*: pg. 81-82.

⁵⁸ Abū ‘Amr al-Dānī excluded the verse count of *Ahl al-Ḥimṣ*. However, he transmits the aforementioned *sanad* via Ibn Shanabūdh and this was also the view of Imām al-Shāṭibī as well as al-Faḍl ibn Shādhān. The verse count of *Ahl al-Ḥimṣ* was discarded due to it not being well-known; nor was the verse count considered in any of the *qirā’āt*. Since they discarded the verse count of *Ahl al-Ḥimṣ*, they relied upon the verse count of al-Dimashqī which in essence, constituted as representing the verse count for al-Shāmī. Thus, there was no sub-division for al-Shāmī for al-Dānī nor his likeminded companions. However, the verse count of *Ahl al-Ḥimṣ* was still considered by scholars such as Ibrāhīm ibn ‘Umar al-Ja‘barī in his work, *Ḥusn al-Madad*; Aḥmad al-Bannā al-Dimyātī in his work, *Ithāf al-Fuḍalā’ al-Bashar*; Muḥammad ibn Aḥmad al-Mutawallī in his work, *Urjūzah*; and ‘Abd al-Fattāḥ al-Qāḍī in his work, *Farā’id al-Ḥisān*. Even though al-Ja‘barī gave consideration to the verse count of *Ahl al-Ḥimṣ*, he links his *sanad* to al-Dānī. *Ḥusn al-Madad*: pg. 29.

⁵⁹ As previously mentioned, none of the 14 Eponymous Readers relied upon the verse count of al-Ḥimṣī, hence it is not linked to any of them.

mentioned the verse count of *Ahl al-Kūfah* to me on the authority of **Sulaym ibn ‘Īsā** who said: **Nuṣayr ibn Yūsuf al-Naḥawī** mentioned to me the transmission of **al-Kisā’ī** on the authority of **Ḥamzah**.⁶⁰ The verse count of al-Kūfī is **6 236**⁶¹ and is linked to ‘Āṣim, Ḥamzah, al-Kisā’ī, Khalaf and al-A‘mash.⁶²

7. al-Baṣrī – **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: **Abū al-Ḥasan al-Muqri’** informed us, who said: **‘Uqbah ibn Makram** informed us, who said: **Hayṣam ibn al-Shadākh** said: **‘Āṣim al-Jahḍarī** informed us.⁶³ The verse count of al-Baṣrī is **6 204**⁶⁴ and is linked to Abū ‘Amr, Ya‘qūb, Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī.⁶⁵

⁶⁰ Al-Ja‘barī mentions the same *sanad* except that he links the transmission of Ḥamzah to al-Sulamī from ‘Alī ibn Abī Ṭālib. *Husn al-Madaḍ*: pg. 29.

⁶¹ Both Sulaym and al-Kisā’ī transmit the afore-mentioned figure via Ḥamzah. However, Sulaym mentions that Ḥamzah said: “Its transmission is via ‘Abd al-Raḥmān al-Sulamī.” Furthermore, Sulaym said: “I have no doubt except that its transmission is actually via ‘Alī for I have received *ijāzah* via this transmission.” *Al-Bayān*: pg. 80.

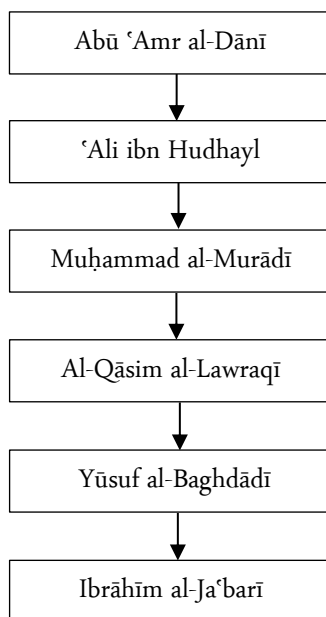
⁶² Al-A‘mash is one of the Imām’s for the Four *Shādhidh Qirā’āt*.

⁶³ Abū ‘Amr al-Dānī mentions that both Ayyūb ibn al-Mutawakkil and Ya‘qūb ibn Ishāq have considered this as being their verse count. However, Ayyūb differed from ‘Āṣim al-Jahḍarī in relation to *sūrah Ṣād*, verse 84, whereby Ayyūb considered it as being a verse count while ‘Āṣim did not give it any consideration. *al-Bayān*: pg. 69.

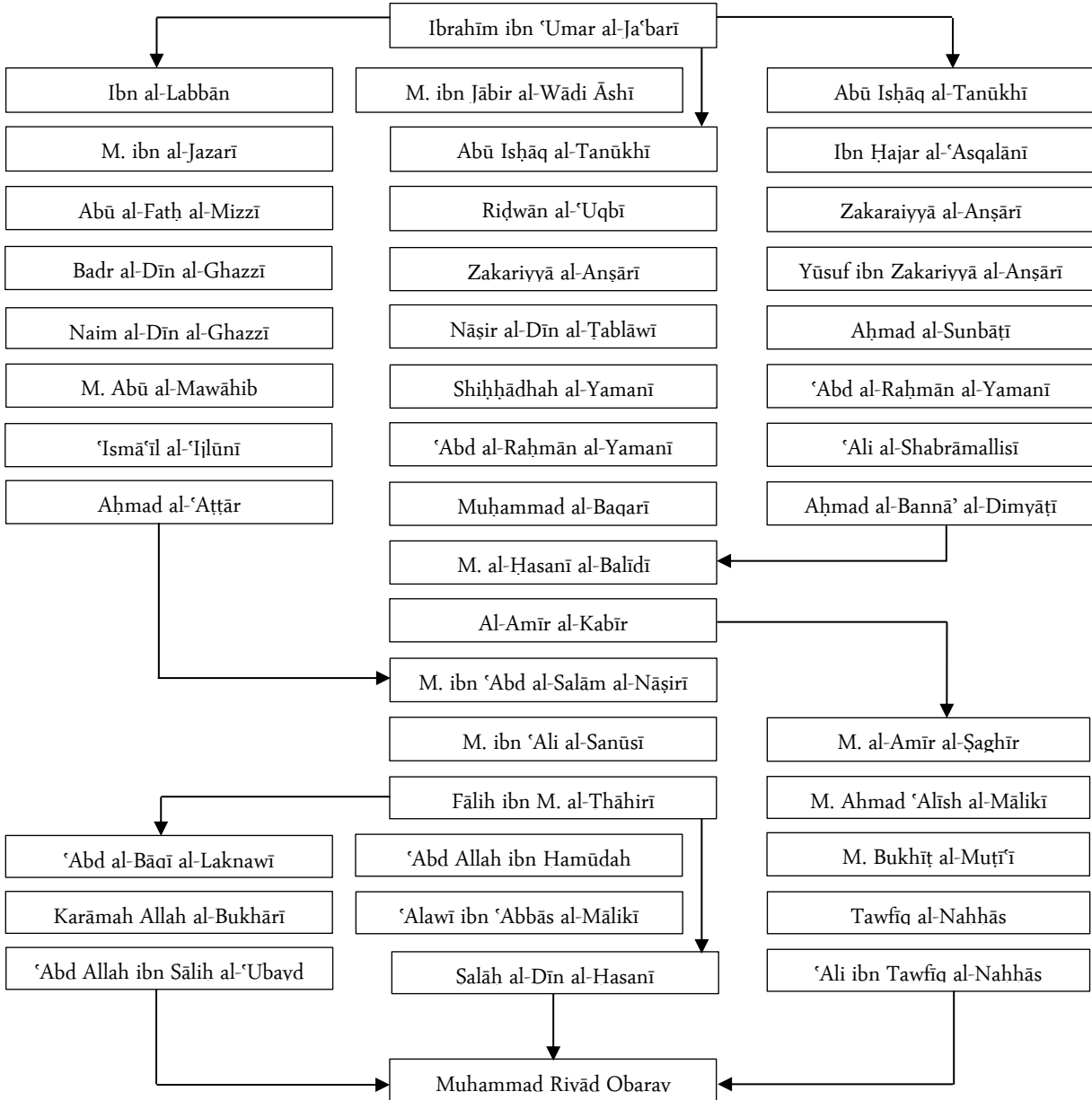
⁶⁴ This was the view of Ayyūb ibn al-Mutawakkil, while, ‘Āṣim al-Jahḍarī opined that the verse count was 6 205. They differed in one verse in *sūrah Ṣād*, verse 84. Furthermore, al-Mu‘allā transmits via ‘Āṣim al-Jahḍarī that the verse count was 6 216, with this also being the view of Ibn Sīrīn. *Al-Bayān*: pg. 81.

⁶⁵ Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī are both Imām’s for the Four *Shādhidh Qirā’āt*.

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



My link to Ibrāhīm ibn ‘Umar al-Ja‘barī⁶⁶



⁶⁶ All the *asānīd* throughout the world that can be traced back to the *Ahl al-‘Adad* with regard to the various verse counts are only transmitted via *ijzāzāh ‘āmmah*, be its transmission via *muhaddithūn* or *qurrā’*, which means that none of the verse counts are actually transmitted together with their respective *qirā’āt*.

Shaykh Maḥmūd ibn 'Ali al-Sharqāwī



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

His teachers:

- ❖ Shaykh 'Īsā ibn Shaykh 'Uthmān ibn 'Ali al-'Arāj – he memorized the Qur'ān under his tutelage.
- ❖ Shaykh Sa'd 'Abd Allah al-Naqīṭī – he memorized the Qur'ān under his tutelage.
- ❖ Shaykh 'Abd al-Raḥmān ibn Shaykh Muḥammad ibn Aḥmad Ballaḥ al-Judaydī – he memorized the text of the *Shāṭibiyyah* under his tutelage.
- ❖ Shaykh 'Abd al-Ḥamīd Balāsī Ibrāhīm – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and *Durrah* to him.
- ❖ Shaykh Muṣṭafā ibn Shaykh 'Abd al-Salām al-Būhī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

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

His students:

- ❖ ‘Alā Rajab ‘Abd Allah – he read the *Seven Qirā’āt* via the *Shāṭibiyyah* to him.
- ❖ ‘Imād ‘Abd al-Raḥmān Ḥafṭḥ Qasṭḥah – he read the *Three Qirā’āt* via the *Durrah* to him.
- ❖ Ḥasan ibn Fathī ‘Abd al-Mun‘im As‘ad – he read the 10 *Qirā’āt* via the *Shāṭibiyyah* and the *Durrah* to him.
- ❖ Ḥijāzī Muḥammad ‘Abd al-‘Aṭḥīm Aḥmad – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- ❖ Maḥmūd ibn Muḥammad Sa’d Sukkar – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.
- ❖ Muhammad Jismānī ibn Yūsuf ibn Sanīk ibn Ṣāmid – he read the 10 *Qirā’āt* via the *Ṭayyibah* to him.

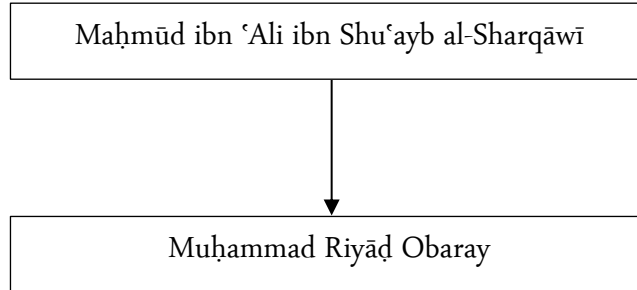
- ❖ Fāṭimah bint Ṣaghīr Aḥmad Shaykh al-Makkiyah - she read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- ❖ Munīr 'Alī Abū al-Qāsim al-Būsīfī - he read the *Four Shādhah Qirā'āt* to him.
- ❖ Muṣṭafā Sha'bān al-Warrāqī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- ❖ Muḥammad Salīm Gaibie – he read *Sūrah al-Fātiḥah* and the start of *Sūrah al-Baqarah* incorporating the 10 *Qirā'āt* via the *Ṭayyibah* to him and received *ijāzah* specifically for *Qirā'āt*, as well as *ijāzah 'āmmah*.
- ❖ Muḥammad Riyāḍ Obaray – he read the 10 *Qirā'āt* via the *Shāṭibiyyah* and *Durrah*, the *Qirā'ah* of 'Āsim via the *Ṭayyibah* and the *Four Shādhah Qirā'āt*, subsequent to receiving *ijāzah 'āmmah* from him.⁶⁷

Literary works:

- ❖ *Al-Kāmil fī 'Ilm al-Fawāṣil*.
- ❖ *Tahqīq Naḥm Fawā'id al-Mu'tabarah*.
- ❖ *Qurrat al-'Uyūn fī Kalimāt al-Mukhtalif fihā 'an Qālūn*.
- ❖ *Al-Mukhtaṣar al-Mufid fī 'Ilm al-Tajwīd*.
- ❖ *Al-Raudat al-Nadiyyah fī Riwāyat Shu'bah min Ṭarīq al-Shāṭibiyyah*.
- ❖ *Al-Īdāh fī Qaṣr al-Mafṣūl wa mā Yatarattabu 'alayhi li Ḥafṣ min al-Miṣbāḥ*.

⁶⁷ I also had the privilege of studying many texts under the tutelage of Shaykh Maḥmūd and subsequently received *ijāzah 'āmmah* for all his transmissions.

My link to the author⁶⁸



⁶⁸ I studied the entire text under the author, thus my transmission is via *talaqqī*. Shaykh Maḥmūd al-Sharqāwī read and explained the text to me, whereby in return, I presented the text to him. This is indicative of *ʿarḍ* and *samāʿ* which together yields *talaqqī*. Refer to my earlier work, *The Qurraʾ* of Desouk, pg. 43-44, which discusses the various methods employed in obtaining an *ijāzah* as well as its various degrees.

1	الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ	عَلَى نَبِيِّنَا وَمَنْ تَلَاهُ
2	فَهَاكَ عَدَّ الْمَدَنِي الْأَوَّلِ ثُمَّ	ثَانٍ وَمَكِّي شَامٍ كُوفٍ الْبَصْرِ تَمْ
3	كَمَا رَوَى الدَّانِي مُصَحَّحًا، وَهَذَا	أَبْجَ دَهْرٍ رُمُزُهُمْ يَا ذَا التُّهَى
4	وَالْمَدَنِي بِالْحَا، حِجَازِيٌّ بِطَا	ثُمَّ الْعِرَاقِيُّ بِيَاءٍ فَاضْطَبَا
5	بَصْرٍ- وَشَامٍ كَافٌ، الشَّامِي وَمَكِّي	لَامٌ، وَشَامٍ كُوفٍ الْمِيمُ سَلَكُ
6	بَسْمَلَةً فِي الْحَمْدِ جُودُهُ هَدَى	أَوَّلَى عَلَيْهِمْ عَنْ سِوَاهُمَا اُعِدَا
7	وَأَخْرُفَ الْهَجَا هِدَايَةً خَلَا	طَاسِينَ مَعَ ذِي رَا مَعَ الْفَرْدِ عَلَا
8	أَوَّلَى أَلِيمٌ دِنٌ، وَمُضْلِحُونَ	لَعْنِيهِ، وَالْبَصْرِ — خَائِفِينَ نَا
9	ثَانِي أُولَى الْأَبَابِ بِنَ دُمٍ يَجْتَنِي	ثَانِي خَلَاقٍ غَيْرُ ثَانِي الْمَدَنِي
10	فِي الْحَمْرِ يُنْفِقُونَ إِذْ جُدَّ، وَتَلَا	قُلْ تَتَفَكَّرُونَ مَعْنَى بُجَّ لَا
11	مَعْرُوفًا الْبَصْرِيَّ، وَالْقَيْلُومَ جَلَّ	بَرِيقُ زُهْرٍ، وَإِلَى الثُّورِ اكْتَمَلْ
12	أَوَّلَ وَالْإِنْجِيلَ طِيبٌ يُوفِي	وَأَنْزَلَ الْفُرْقَانَ غَيْرُ الْكُوفِي
13	وَعُدَّ عَنْهُ ثَانِي الْإِنْجِيلَا	وَبَعْدُ لِلْبَصْرِيِّ إِسْرَائِيلَا
14	مِمَّا تُحِبُّونَ دَرَى طِبِّ لَا يَزِيدُ	مَقَامُ إِبْرَاهِيمَ شَامٍ مَعَ يَزِيدُ
15	وَفِي السَّبِيلِ الْكُوفِ وَالشَّامِي، وَفِي	أَلِيمًا الْأَخِيرَ عَنْهُ فَاقْتَنِي

16	وَبِالْعُقُودِ عَنْ كَثِيرٍ دُرِّي	زَكَ طَوَى، وَغَالِبُونَ الْبَصْرِ ي
17	وَالثُّورَ طَبْ، وَبَوَكَيْلٍ أَوَّلَا	هِدَايَةً، كُنْ فَيَكُونُ وَصَّلاً
18	إِلَى صِرَاطٍ مُسْتَقِيمٍ كَمْ طَوَى	وَالَّذِينَ كَهَفُ، وَتَعُودُونَ هَوَى
19	ضِعْفًا مِنَ التَّارِ الْحِجَازِي عَنَّا	وَعَنْهُ إِسْرَائِيلَ تَلَوَ الْحُسْنَى
20	وَيُغْلَبُونَ كَمْ، وَمَفْعُولًا طَلَا	كِسْ أَوَّلًا، وَبِالْمُؤْمِنِينَ طَبْ مَلَا
21	وَالْمُشْرِكِينَ الثَّانِ زَنْ، أَلَيْمًا أَلْ	أَوَّلَ دَامَ، وَتُمُودَ حَبْرُ جَلْ
22	وَقُلْ لَهُ الَّذِينَ فِي الصُّدُورِ دِنْ	وَالشَّاكِرِينَ عَنْ سِوَاهُ يَافَ طُنْ
23	وَالْكُوفَ مِمَّا تُشْرِكُونَ عَيْنَا	فِي قَوْمٍ لُوطٍ هَدَى طَيْبٍ دُونَا
24	وَعَدُ سَجِيلٍ بَدَا جِيدُ وَرَدَ	مَنْضُودٍ أَنَا عَامِلُونَ الْغَيْرُ عَدَ
25	وَمُؤْمِنِينَ لِلْحِجَازِيِّينَ	مُخْتَلِفِينَ دَانَهُ يَمِينَنَا
26	جَدِيدِ الثُّورِ طَيْبٌ كُثْرَا	سُوءَ الْحِسَابِ وَالْبَصِيرُ دَبْرَا
27	بَابِ يَلِي دُمْ، وَإِلَى الثُّورِ مَعَا	طَلَا دُعَاءٍ، وَتُمُودَ طَبْ زَعَا
28	جَدِيدٍ اذْ مَارَ، وَأُولَى فِي السَّمَاءِ	غَيْرَ أَتَى، التَّهَارَ لَا الْبَصْرِ يَنَمَا
29	وَالظَّالِمُونَ دِرْهَمٌ، وَسُجَّدَا	يَعُدُّهُ الْكُوفِيُّ، فَافْهَمْ تَرْشُدَا
30	هُدَى طَوَى يَدَ، فَلَيْلُ بِنْ، غَدَا	لِغَيْرِهِ، زَرْعًا دَنَا يُسْرُ بَدَا

31	وَأَبَدًا أَبُ جُدَيْفِي، وَسَبَبَا	الْأُولَى كَزَرَعًا، وَسَوَاهَا يُجْتَبَى
32	وَعِنْدَهَا قَوْمًا، زَكَا لُبُّ أَلَا	وَعَدَّ أَعْمَالًا دَلِيلُ يُجْتَلَى
33	كِتَابٍ إِبْرَاهِيمَ بَذَرُ جُمَّلَا	وَقُلْ لَهُ الرَّحْمَنُ مَدًّا كَمَ طَلَا
34	مَعًا كَثِيرًا طَاهِرًا مُبَيَّنَا	مِنِّي طَوَى دَهْرُ، وَلَا تَحْزَنُ دَنَا
35	مَدِينِ إِسْرَائِيلَ أَوْحَيْنَا إِلَى	مُوسَى دَوَاءً، وَفُتُونَا كُمَلَا
36	وَقُلْ لِنَفْسِي— مَا جِدَّا، غَشِيَهُمْ	فِي الثَّانِ مَعَ صَلُّوا لِكُوفِي عِلْمُ
37	وَأَسْفًا إِلَهَ مُوسَى جُدْ أَرَى	وَحَسَنًا إِلَيْهِمْ قَوْلًا بَرَا
38	وَالْعَزِيزُ أَلْقَى السَّامِرِيُّ، فَنَسِي—	بِنَ دُمَ يَلِي، وَصَفْصَفًا دِنَ يَأْتِسِي—
39	مِنِّي هُدَى دُنْيَا تَلْتُهُ كَوْنُ طَلُ	يَضُرُّكُمْ حَمِيمُ وَالْجُلُودُ هَلُ
40	تَمُودُ طَبْ يَدَا، وَلُوطٍ هَبْ طَوُوا	وَالْمُسْلِمِينَ جَادَ فَاقِفُ مَا قَفُوا
41	هَارُونَ غَيْرُ الْكُوفِ، وَالْأَصَالِ	يَذْهَبُ بِالْأَبْصَارِ زُرُ مُوَالِي
42	لَسَوْفَ تَعْلَمُونَ طِيبُ كُمَلَا	ثَالِثُ تَعْبُدُونَ طَهْرُ مُجْتَلَى
43	بِهِ الشَّيَاطِينُ إِلَى يُمْنِ دَعَا	بَأْسٍ شَدِيدٍ طَلُ، قَوَارِيرَ مَعَا
44	يَسْقُونَ غَيْرُ الْكُوفِ، وَالسَّبِيلَ طُفْ	وَقُلْ لَهُ الدِّينَ كُفْمَانِ كَشَفْ
45	وَالرُّومُ أَبُ يَادِنَ، سِنِينَ بِي جَلَا	كُفْءُ، وَثَانِي الْمُجْرِمُونَ أَعْمَلَا

46	خَلَقِ جَدِيدِ طُل دَوَى، شِمَالِ دَلْ	فِي فَاطِرٍ شَدِيدِ الْأُولَى كُمُل
47	جَدِيدِ الْبَصِيرِ وَالْثُورِ طَرَا	مَوَلَى ، وَفِي الْقُبُورِ طَمَرُهُ يُرَى
48	وَأَنْ تَزُولَا زَنْ، وَتَبْدِيلًا كَسَبَ	بَرَا ، وَكَانُوا يَعْبُدُونَ مِنْ طَلَبَ
49	ثَانِي يَقُولُونَ سَوَى يَزِيدِهِمْ	ذِي الذِّكْرِ هَبَ ، غَوَاصِ إِلَّا الْبَصْرِ- تَمَ
50	أَقُولُ هَابَ زُهْدُهُ الْخُلْفُ قُورِي	فَاعْزُدْ لِي يُوبَ وَدَعْ لِلْجَحْدَرِي
51	يَحْتَلِفُونَ أَوَّلًا كِبَرُ طَوَى	ثَانِي لَهُ الدَّيْنِ هِدَايَةً دَوَا
52	وَسَوْفَ تَعْلَمُونَ دِينِي ثَانٍ هَادٍ	كُوفٍ ، وَيُؤْمِنُ بَرْدُ مْ بَشْرُ عِبَادٍ
53	الْأَنْهَارُ إِذْ جَادَ ، وَفِي التَّلَاقِ طُفَ	يَنْمُو، وَبَارِزُونَ لِلشَّامِي وُصِفَ
54	وَكَاظِمِينَ كَمْ طَوَى، الْكِتَابَ مِرْ	إِكْمَالِ جُودَ ، وَالْبَصِيرُ دُ مْ بَرَزَ
55	وَيُسْحَبُونَ بِنْ مَدَا، الْحَمِيمِ جَلْ	آبَ وَكُنْتُمْ تُشْرِكُونَ مُكْتَمِلَ
56	قُلْ وَتَمُودَ طَابَ هَدْيُهُ، وَكَالْ	أَعْلَامِ هَلْ ، وَهُوَ مَهِينٌ زُرْ طَلَلْ
57	وَلَيَقُولُونَ هَوَى ، الزُّقُومِ يَمَ	إِذْ دِنْ ، وَفِي الْبُطُونِ بِنْ جُودًا يَوْمَ
58	أَوْزَارَهَا كَمْ طَبَ ، وَشَارِبِينَ زُرْ	وَالْطُّورِ دِنْ يَتَلَوْ، وَدَعَا مُعْتَبِرَ
59	الْحَقِّ شَيْئًا هَبَ ، وَمَنْ تَوَلَّى	الشَّامَ ، وَالذَّنْيَا سِوَاهُ تُثَلَّى
60	وَمَازَهُ الرَّحْمَنُ، وَالْإِنْسَانَ فِي الْ	أَوَّلِ يَجِي لُنْ ، لِلْأَنَامِ غَيْرُ جَلْ

61	مِنْ نَارِ الثَّانِي طَيْبٌ، وَبِهَا	الْمُجْرِمُونَ غَيْرُ بَصْرِ عَدَّهَا
62	وَأَوَّلُ الْمُيَمَّنَةِ الْمَشْأَمَةِ	مَعَ الشَّمَالِ غَيْرُ كُوفٍ أَثْبِتِ
63	مَوْضُوعَةٍ طِبُّ هُدًى، أَبَارِيقُ جَنَنٍ	بَدَأَ، وَعَيْنٌ إِذْ هَوَى، فَلْتَفْهَمَنَّ
64	تَأْتِيَنَّ مَا إِلَّا جُدَّ أَتَى، الْيَمِينِ لَا	بِئْسَ هُدًى فِي الْأُولَى، وَيَقُولُونَ جَلَا
65	إِنْشَاءً إِلَّا زِدْ، حَرِيمٍ أَوَّلَا	لَا الْمَلَكُ، الْآخِرِينَ جُزْئُ مَنَا أَلَا
66	الْغَيْرُ مَجْمُوعُونَ، رِيحَانٌ دَوَى	وَفِي الْعَذَابِ هَابٌ، الْإِنْجِيلَ رَوَى
67	وَفِي الْأَذَلِّينَ دَفَا إِذْ يُعْتَلَى	الْآخِرِينَ، وَخَرَجَا جُدَّ هَلْ بَلَى
68	الْأَلْبَابِ أُبٌ، وَجَاءَنَا نَذِيرُ	بَدْرٌ جَلَى وَشَيْبَةُ التَّحْرِيرُ
69	الْحَاقَّةُ الْأَوَّلُ كُوفٍ بَيَّتَهُ	وَبِشْمَالِهِ طِبُّ، وَطُلَّ يَعْلُو سَنَهُ
70	سَوَاعًا إِلَّا الْكُوفُ، نَسَرَّا هَلْ بَدَا	كَثِيرًا اْعْلَمْ جُدَّ، وَنَارًا طُفَّ كَدَا
71	وَأَحَدُ جُدَّ، غَيْرُهُ مُلْتَحَدَا	يَا أَيُّهَا الْمُزَّمِّلُ اثْلُ مُسْنِدَا
72	إِلَيْكُمْ رَسُولًا الْمَكِّيُّ عَدُ	شَيْبًا وَيَتَسَاءَلُونَ غَيْرُ بَدُ
73	الْمُجْرِمِينَ يَا حَلَا، تَعَجَّلَ بِهِ	هَوَاهُ، وَالْبَصْرِي قَرِيبًا فَانْتَبِهْ
74	مَعًا لِأَنْعَامِكُمْ جُدَّ هَبْ حَرَسَ	وَمَنْ طَعَى يَبْقَى دَنَا، وَفِي عَابَسَ
75	مَا بَعْدَ جَاءَتْ طِبُّ يَدَا، طَعَامِهِ	كَتَذْهَبُونَ لَا يَزِيدُ فَادْرِهِ

أَوَّلَ كَيْدًا عَدَّ غَيْرُ الْأَوَّلِ

طَبَّ دِنْ، عِبَادِي هَبْ، وَعَقَرُوهَا أَمَا

وَلَيْلَةُ الْقَدْرِ الْأَخِيرُ جُدَّ دَقَا

زِنْ لَامٍ، وَالْقَارِعَةُ الْأُولَى هَدَى

وَالْعَصْرِ لَا الْأَخِيرُ بِالْحَقِّ لَهُ

يَلِدْ مَعَ الْوَسْوَاسِ دَرُّهُ جَلِي

مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا

وَيَمِينِهِ وَظَهْرَهُ هُدَّ طَلِي

وَنَعَمَهُ رِزْقَهُ طَوَى، جَهَنَّمَا

يَنْهَى طَفَايِدُ، وَلَمْ يَنْتَهُ طَفَا

الدَّيْنِ زَاهِرُ، وَأَشْتَاتَا بَدَا

كَلَا مَوَازِينُهُ طَيِّبٌ هَدِيَهُ

جُوعَ طَوَاهُ، وَيُرَاوُونَ يَلِي

وَالْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَى

76

77

78

79

80

81

82

Translation

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

Commentary

The author firstly commences his poem with the *basmalah* and *hamadalah* in adherence to the Qur'ān and *Sunnah*. He thus praises Allah ﷻ, the Magnanimous, the Most Gracious, the All Knowing and the All Wise, and thereafter sends salutations upon the Prophet ﷺ. Furthermore, the word تَلَا – which is the last word of both the first and final stanza of the poem – may assume one of two meanings. It may assume the meaning of ‘to follow’ i.e. all those who follow the Prophet ﷺ and his illustrious Companions; or it may have the meaning of ‘to recite’ i.e. the Qur'ān. I thus asked the author as to which meaning he intended at the time of composing the poem, in turn, he advised me that he intended the meaning of ‘to recite’ in the first stanza whilst intending ‘to follow’ in the last stanza. He further clarified that the word تَلَا was in reference to all those who recited the Qur'ān with all its laws and injunctions. Thereafter, he quoted the following *hadith*:

خَيْرُكُمْ مَنْ قَرَأَ الْقُرْآنَ وَأَقْرَأَهُ

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

Introduction

ثَانٍ وَمَكِّي شَامِ كُوفِ الْبَصْرِ- تَمْ

فَهَاكَ عَدَّ الْمَدَنِي الْأَوَّلِ ثُمَّ

2

Translation

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

Commentary

The author advises the reader to grasp the information held within this poem due it containing and summarizing the various differences on the verse counts of the Qur'ān. He then mentions the five geographic locations in accordance to the six 'Uthmanic *maṣāḥif* [codices] that were dispatched to these locations. The five locations are as follows:

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

Even though six 'Uthmanic *maṣāḥif* were dispatched to five geographic locations, the question that arises is: what happened to the sixth *muṣḥaf*, since only 5 locations were listed? It should be known that two of these *māṣāḥif* were dispatched or rather they were retained in Madīnah. Furthermore, the verse count of Madīnah will differ and will be divided into two categories, known as al-Madanī al-Awwal and al-Madanī al-Akhīr or al-Madanī al-Thānī. The verse count of Makkah will be known as al-Makkī, Shām will be known as al-Shāmī, Kūfah will be known as al-Kūfī and Baṣrah will be known as al-Baṣrī.

The Sigla system

أَبْج دَهْرُ رُمُزُهُمْ يَا ذَا النُّهَى

كَمَا رَوَى الدَّانِي مُصَحَّحًا، وَهَذَا

3

Translation

As correctly transmitted by al-Dānī. Their sigla will be أَبْج دَهْرُ O' possessor of intellect.

Commentary

The author highlights two things in this stanza: the transmission of the verse count via *asānīd*, and the sigla that will be employed throughout the poem. The author firstly mentions that all the various verse counts are transmitted via *asānīd* from Abū 'Amr al-Dānī in his book entitled: *al-Bayān fī 'Add Āyi al-Qur'ān*. The transmissions of the *asānīd* as well as the verse count have already been discussed and were also linked to one of the Fourteen *Qurra'* [The Fourteen Eponymous Readers].

Furthermore, the author mentions that the sigla [أَبْج دَهْرُ] will be employed throughout the poem for the various verse counts. The sigla system of the poem will be similar to the sigla employed by al-Shāṭibī in his *Hirz al-Amānī*.⁶⁹

أ – al-Madanī al-Awwal

⁶⁹ While Abū 'Amr al-Dānī compiled his work: *al-Bayān fī 'Ad Āy al-Qur'ān* in tract and did not resort to employing any sigla; al-Shāṭibī, compiled his work *Nāṭḥimah al-Zuhr* in verses and resorted to employing 3 sigla systems. Individual siglum which are in reference to individuals of a particular geographical location; collective sigla which are in reference towards a group of individuals – be they from the same or from different geographical locations – while they all share the same view; and numerical sigla which are in reference to the number of verses a particular sūrah may consist of. The numerical sigla system employed by al-Shāṭibī is more commonly known as *al-ḥurūf al-abjadiyyah* – أَبْجَدُ هَوَزُ – and is in reference to attaching a numerical value to each letter of the Arabic alphabet, as opposed to the system he employed in his *al-Shāṭibiyyah* – أَبْج دَهْرُ. Thus, his siglum for al-Baṣrī would be [و] in relation to the verse count as opposed to [ح] in *Qirā'āt*. However, despite al-Shāṭibī employing a different sigla system, both systems would yield the same result. See *al-Qawl al-Wajīz*, pg. 156 – 157.

ب – al-Madanī al-Akhīr

ج – al-Makkī

د – al-Shāmī

هـ – al-Kūfī

ز – al-Baṣrī

وَالْمَدَنِي بِالْحَا، حِجَازِي بِطَا
ثُمَّ الْعِرَاقِي بِيَا، فَاضِطَّا

4

Translation

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

بَصْرِيّ - وَشَامِ كَافً، الشَّامِي وَمَكْ
لَامً، وَشَامِ كُوفٍ الْمِيمُ سَلَكْ

5

Translation

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

Commentary

There are two types of sigla systems that will be employed by the author throughout the poem in reference to the verse counts, that being the minor and major sigla. While the minor sigla [individual sigla] are linked to an individual; the major sigla [collective sigla] are linked to a group. Hence, in stanza 3, the author mentioned the minor sigla and in the two following stanzas i.e. stanzas 4 and 5, the author mentions the major sigla, that being [حُطِّي كَلَمًا].

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

ط – al-Ḥijāzī: al-Madanī and al-Makkī

ي – al-‘Irāqī: al-Kūfī and al-Baṣrī

ك – al-Shāmī and al-Baṣrī

ل – al-Shāmī and al-Makkī

م – al-Shāmī and al-Kūfī

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

The Basmalah & Sūrat al-Fātiḥah

بِسْمَلَةٍ فِي الْحَمْدِ جُودُهُ هَدَى

6

أُولَى عَلَيْهِمْ عَنْ سِوَاهُمَا اَعْدَا

Translation

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

Commentary

Ṣūrat al-Fātiḥah is also known as *al-Sab‘ al-Mathānī* and all the *qurrā’* agree that it consists of seven verses. However, they do differ with regard to the following two places. Firstly, the *basmalah* that the author alludes to does not appear in the middle of *sūrat al-Fātiḥah*. Rather, the *basmalah* appears at the beginning of the *sūrah*. Thus, al-Makkī and al-Kūfī have considered it as being a verse count, whereas al-Madanī, al-Shāmī and al-Baṣrī have not given it any consideration. Secondly, the word عَلَيْهِمْ appears twice in the *sūrah*, hence the author restricted himself by mentioning that the *qurrā’* will only differ at the first occurrence of the word in verse 7 [صِرَاطَ الَّذِينَ أَنْعَمْتَ] [غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا] عَلَيْهِمْ as they all agree that when stopping at the second one [الضَّالِّينَ] it will not be considered as being a verse count. While al-Madanī, al-Shāmī and al-Baṣrī agree that when stopping at the first [أَنْعَمْتَ عَلَيْهِمْ] will be considered as being a verse count; al-Makkī and al-Kūfī have not given it any consideration.

In conclusion, there were two places where the *qurrā’* differed regarding the verse count in the *sūrah*.

Sūrat al-Baqarah

وَآخِرُ الْهِجَا هِدَايَةٌ خَلَا طَاسِيْنَ مَعَ ذِي رَا مَعَ الْفَرْدِ عَلَا

7

Translation

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

Commentary

The *ḥurūf al-hijā* or rather the *al-ḥurūf al-hijā'iyyah* that the author alludes to, are in reference to the *al-ḥurūf al-muqatta'āt* [the cut or disjoint letters]. In the Qur'ān, there are fourteen different Arabic letters which form thirteen different sets of Qur'anic initials that appear at the beginning of twenty nine *suwar*. Some of the *al-ḥurūf al-muqatta'āt* may only comprise of one, two or three letters while others may comprise of four or even five letters. The author mentions that al-Kūfī will consider stopping after most of the *al-ḥurūf al-muqatta'āt* as being a verse count, with the exclusion of stopping after طس, those *al-ḥurūf al-muqatta'āt* that bear a *rā* i.e. الر, الم, and the single letter *al-ḥurūf al-muqatta'āt* such as ق, ص and ن. Hence, these last three types will not be considered as verse counts by al-Kūfī. Furthermore, al-Kūfī will also consider [حَمَّ عَسَقَ] as being two verse counts while the remaining *qurrā'* have not considered either one as being a verse count.⁷⁰

⁷⁰ Al-Ḥasan ibn al-Faḍl opined that despite حَمَّ عَسَقَ being written *maḥṣūlah* [disjointly], it is impermissible for a reciter to apply *waqf ikhtiyārī* between حَمَّ and عَسَقَ. He further states that it has been mentioned in the *al-Nashr* that *waqf* may only be applied at the end of the *al-ḥurūf al-muqatta'āt* because they are considered as being a single word, despite حَمَّ عَسَقَ being written *maḥṣūlah*. 'Abd al-Raḥmān al-Khalījī too deemed it impermissible to apply *waqf* between حَمَّ and عَسَقَ and further mentions that whoever applies *waqf* between them should repeat. See: *Hall al-Mushkilāt*; pg. 153-154. In conclusion, applying *waqf* between حَمَّ and عَسَقَ would be considered as being *waqf tāmm* due to it being a verse count for both al-Kūfī as well as al-Ḥimṣī.

This principle will be applied throughout the Qur'an, and the author will not repeat these differences in the respective *suwar*.

لَغَيْرِهِ، وَالْبَصْرِ — خَائِفِينَ

أُولَىٰ أَلِيمٌ دِنٌ، وَمُضْلِحُونَ

8

Translation

Al-Shāmī will consider the first أَلِيمٌ; while the remaining *qurrā'* will consider مُضْلِحُونَ; and al-Baṣrī will consider خَائِفِينَ.

Commentary

The author discusses three places where the *qurrā'* differ with regard to the verse count. In the first, the author restricts himself by mentioning that when stopping at the first appearance of the word أَلِيمٌ in verse 10 [فَرَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ^{١٠}] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration. The author's restriction to mentioning the first appearance of the word أَلِيمٌ is in reference to the word appearing again in verse 104 [وَاللَّكَفْرِ يَنْ عَذَابٌ أَلِيمٌ^{١٠٤}]. However, in this place, all the *qurrā'* consider it as being a verse count.

When stopping at the word مُضْلِحُونَ in verse 11 [قَالُوا إِنَّمَا نَحْنُ مُضْلِحُونَ^{١١}] it will not be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have considered it as being a verse count.

Furthermore, when stopping at the word خَائِفِينَ in verse 114 [أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا ۚ إِلَّا خَائِفِينَ^{١١٤}] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

Translation

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

Commentary

The author mentions that when stopping at the second أُولِي الْأَلْبَابِ which appears in the *sūrah*, verse 197 [وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾] will be considered as being a verse count by al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī, while the remaining *qurrāʾ*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

Similarly, the second خَلَاقٍ that appears in the *sūrah*, verse 200 [فِي الدُّنْيَا وَمَالَهُ فِي الْآخِرَةِ مِنْ ﴿٢٠٠﴾ خَلَاقٍ] will be considered by al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-ʿIrāqī as being a verse count, while the remaining *qārīʾ*, al-Madanī al-Akhīr has not given it any consideration as being a verse count.

Translation

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

Commentary

The author alludes to the word يُنْفِقُونَ that appears in the *sūrah* in relation to the verse pertaining to wine, verse 219 [يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۚ وَ

[إِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا^ط وَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ]. It will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-'Irāqī and al-Shāmī, have not given it any consideration.

Furthermore, the author mentions the word قُلْ in conjunction to the word تَتَفَكَّرُونَ in the stanza, which is in reference to the continuation of the same verse 219 [قُلِ الْمَفْهُ^ط] it will be considered as being a verse count by al-Shāmī, al-Kūfī and al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-Baṣrī have not given it any consideration.

مَعْرُوفًا الْبَصْرِيَّ، وَالْقَيُّومُ جَلَّ بَرِيقُ زُهْرٍ، وَإِلَى التَّوْرِ اكْتَمَلَ

11

Translation

The word مَعْرُوفًا will be counted for al-Baṣrī; الْقَيُّومُ for al-Madanī al-Akhīr, al-Makkī and al-Baṣrī; while إِلَى التَّوْرِ will be counted for al-Madanī al-Awwal.

Commentary

The author mentions that when stopping at the word مَعْرُوفًا in verse 235 [وَلَكِنْ لَا] تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Madanī, al-Makkī, al-'Irāqī and al-Shāmī, have not given it any consideration.

When stopping at the word الْقَيُّومُ in *āyat al-Kursī*, verse 255 [اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Makkī and al-Baṣrī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-Kūfī, have not given it any consideration.

Lastly, when stopping at the word *إِلَى النُّورِ* in verse 257 *إِخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ* it will only be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-'Irāqī and al-Shāmī, have not given it any consideration.

In conclusion, there were eleven places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrah Āl 'Imrān

أَوَّلُ وَالْإِنجِيلِ طَيْبٌ يُوفِي وَأَنْزَلَ الْفُرْقَانَ عَيْرُ الْكُوفِي

12

Translation

The first *الْإِنجِيلِ* will be for al-Hijāzī and al-'Irāqī; while *وَأَنْزَلَ الْفُرْقَانَ* will be for all besides al-Kūfī.

Commentary

The author restricts himself by mentioning that when stopping at the the first appearance of the word *الْإِنجِيلِ* in verse 3 *وَأَنْزَلَ التَّوْرَةَ وَالْإِنجِيلَ* it will be considered as being a verse count by al-Hijāzī and al-'Irāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration. The author's restriction to mentioning the first appearance of the word is in reference to it appearing multiple times in the *sūrah*.

Furthermore, when stopping at the phrase *وَأَنْزَلَ الْفُرْقَانَ* in verse 4 *هُدًى لِّلنَّاسِ وَأَنْزَلَ* it will be considered as being a verse count by al-Hijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

Translation

The second *الْإِنْجِيلِ* will be counted for al-Kūfī; while *إِسْرَائِيلِ* following it will be counted for al-Baṣrī.

Commentary

In the first half of the stanza, the author mentions that when stopping on the second appearance for the word *الْإِنْجِيلِ* which appears in verse 48 [وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ] *وَالْإِنْجِيلِ* it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author restricts himself in mentioning that when stopping at the word *إِسْرَائِيلِ* which follows the word *الْإِنْجِيلِ* in the previous verse, verse 49 [وَالْحِكْمَةَ وَالْتَّوْرَةَ وَالْإِنْجِيلَ] *وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ* it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration. The author's restriction to mentioning the word *إِسْرَائِيلِ* which follows the word *الْإِنْجِيلِ* is in reference to the word *إِسْرَائِيلِ* appearing again in verse 93 [كُلُّ الطَّعَامِ كَانَ حَلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ] *إِسْرَائِيلَ* which is not considered as being a verse count by any of the *qurrā'*.

Translation

The word مِمَّا تُحِبُّونَ will be for al-Shāmī and al-Hijāzī but not for Yazīd; and مَقَامُ إِبْرَاهِيمَ will be for al-Shāmī as well as Yazīd.

Commentary

The author mentions that when stopping at the phrase مِمَّا تُحِبُّونَ in verse 92 [لَنْ تَنَالُوا] it will be considered as being a verse count for al-Shāmī and al-Hijāzī. However, the transmitters of al-Madīnah al-Akhīr differ amongst themselves. While Shaybah ibn Niṣāḥ agrees with al-Shāmī by considering it as being a verse count; Yazīd i.e. Abū Ja'far, agrees with al-'Irāqī by not considering it as being a verse count.

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

In conclusion, there were six places where the qurrā' differed regarding the verse count in the sūrah.

أَلَيْمًا الْأَخِيرَ عَنْهُ فَاقْتَفَى

وَفِي السَّبِيلِ الْكُوفِ وَالشَّامِي ، وَفِي

15

Translation

In السَّبِيلِ, the word will be for al-Kūfi and al-Shāmī; and in the last أَلَيْمًا will be for al-Shāmī, so follow this

Commentary

The first half of the stanza discusses the opinions held with regard to the verse count in *sūrah al-Nisā'*. The author mentions that when stopping at the word السَّبِيلِ in verse 44 [يَشْرَوْنَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٤﴾] it will be considered as being a verse count by al-Kūfi and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author restricts himself by mentioning that when stopping at the last appearance of the word أَلَيْمًا in verse 173 [وَأَمَّا الَّذِينَ اسْتَنكَفُوا [173] أَلَيْمًا] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration. The author's restriction to mentioning the last appearance of the word أَلَيْمًا is in reference to the word appearing thrice prior to it in the *sūrah*.

In conclusion, there were two places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrat al-Mā'idah

رَكَ طَوَّى، وَعَالِبُونَ الْبَصْرِ

وَبِالْعُقُودِ عَنْ كَثِيرٍ دَرِي

16

Translation

The words بِالْعُقُودِ and عَنْ كَثِيرٍ will be for al-Shāmī, al-Baṣrī and al-Ḥijāzī; while عَالِبُونَ will be for al-Baṣrī.

Commentary

The author mentions that when stopping at the following words: بِالْعُقُودِ in verse 1 [تُخَفُّونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ^٥] and عَنْ كَثِيرٍ in verse 15 [يَأَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ^٦] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī, and al-Baṣrī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

Furthermore, only al-Baṣrī will consider stopping at the word عَالِبُونَ in verse 23 [فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ^٧] as being a verse count, while the remaining *qurrā*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

In conclusion, there were three places where the *qurrā* differed regarding the verse count in the *sūrah*.

Sūrat al-An'ām & Sūrat al-A'rāf

هَدَايَةً، كُنْ فَيَكُونُ وَصَلَا

وَالْتَوَرَّ طَبْ، وَبَوَكِيلٍ أَوْلَا

17

Translation

The word التَّوَرَّ will be for al-Ḥijāzī; the first بَوَكِيلٍ will be for al-Kūfī; كُنْ فَيَكُونُ as well as ...

Translation

The word صِرَاطٍ مُسْتَقِيمٍ will be for al-Shāmī, al-Baṣrī and al-Hijāzī. The word الَّذِينَ will be for al-Shāmī and al-Baṣrī; while the word تَعُوذُونَ will be for al-Kūfī.

Commentary

The author mentions that stopping at the word التَّوْرَ in verse 1 [الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ] it will only be considered as being a verse count by al-Hijāzī, while the remaining *qurrā'*, al-Shāmī and al-'Irāqī, have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the first appearance of the word يَوَكِّلُ in verse 66 [قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. The author's restriction by mentioning the first appearance of the word يَوَكِّلُ is in reference to the word appearing again in verse 107 [وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ] which is considered as being a verse count by all the *qurrā'*.

When stopping at the following words: كُنْ فَيَكُونُ in verse 73 [وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ] and صِرَاطٍ مُسْتَقِيمٍ in verse 161 [قُلْ إِنِّي هَدَيْتُ رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ] it will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Hijāzī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

With regard to a difference held within *sūrah al-A'raf*, the author mentions that when stopping at the the word الَّذِينَ in verse 29 [وَأَقِمْ وَجْهَكَ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ] لَهُ الَّذِينَ it will be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Hijāzī and al-Kūfī, have not given it any consideration.

Furthermore, the author mentions that when stopping at the word تَعُوذُونَ in verse 29 وَإِذْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُوذُونَ ﴿٢٩﴾ it will only be considered as being a verse count by al- Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

وَعَنْهُ إِسْرَائِيلَ تَلَوَ الْحُسْنَى

19

Translation

The phrase **النَّارِ ضِعْفًا مِّنَ النَّارِ** will be for al-Hijāzī as well as **إِسْرَائِيلَ** which comes with **الْحُسْنَى**.

Commentary

The author mentions that stopping at the following two places *زَيْعُفًا مِّنَ النَّارِ* in verse 38 *وَتَمَّتْ كَلِمَتُ رَبِّكَ [إِذْ رَأَيْنَا هَؤُلَاءِ أَصْلُونَا فَاتِهِمْ عَذَابًا زَيْعُفًا مِّنَ النَّارِ] ١٣٧* and *إِسْرَائِيلَ* in verse 137 *وَتَمَّتْ كَلِمَتُ رَبِّكَ [إِذْ رَأَيْنَا هَؤُلَاءِ أَصْلُونَا فَاتِهِمْ عَذَابًا زَيْعُفًا مِّنَ النَّارِ] ١٣٧* it will only be considered as being a verse count by al-Hijāzī, while the remaining *qurrāʾ*, al-Shāmī and al-ʿIrāqī, have not given it any consideration. The author's restriction to mentioning the word *إِسْرَائِيلَ* being preceded by the word *الْحُسْنَى* in the same verse is due to it appearing again in the following verse 138 *وَجُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ] ١٣٨* which is not considered as being a verse count by any of the *qurrāʾ*.

In conclusion, there were four places where the *qurrā'* differed regarding the verse count in the *sūrat al-An'ām* and *sūrat al-A'raf*.

وَيُغْلِبُونَ كَمَ، وَمَفْعُولًا طَلَا كَسْ أَوَّلًا، وَبِالْمُؤْمِنِينَ طَبْ مَلَا

Translation

The word يُغْلِبُونَ will be for al-Shāmī and al-Baṣrī; the first مَفْعُولًا will be for al-Ḥijāzī, al-Shāmī and al-Baṣrī; and the word بِالْمُؤْمِنِينَ will be for al-Ḥijāzī, al-Shāmī and al-Kūfī.

Commentary

The author mentions that when stopping at the word يُغْلِبُونَ in verse 36 [ثُمَّ تَكُونُ عَلَيْهِمْ] حَسْرَةً ثُمَّ يُغْلِبُونَ^ط it will only be considered as being a verse count by 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 مَفْعُولًا in verse 42 [وَلَكِنْ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا^ل] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

Furthermore, all the *qurrā'* besides al-Baṣrī will consider stopping at the word وَ بِالْمُؤْمِنِينَ in verse 62 [هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ^ي] as being a verse count.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.

أَوَّلَ دَامَ، وَتَمُودَ حَبْرَ جَل

وَالْمُشْرِكِينَ الثَّانِ زَنْ، أَلِيْمًا أَل

Translation

The second الْمُشْرِكِينَ will be for al-Baṣrī, the first أَلِيْمًا will be for al-Shāmī; while the word وَتَمُودَ will be for al-Madanī and al-Makkī.

Commentary

The author restricts himself by mentioning that when stopping at the second appearance of the word الْمُشْرِكِينَ in verse 3 [أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration. The author's restriction to mentioning the second appearance of the word الْمُشْرِكِينَ is in reference to the word appearing again in verse 1 [إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ] which is considered as being a verse count by all the *qurrā'*.

The author again restricts himself by mentioning that when stopping at the first appearance of the word أَلِيْمًا in verse 39 [إِلَّا تَنْفِرُوا يُعَذِّبَكُمُ عَذَابًا أَلِيْمًا] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-'Irāqī, have not given it any consideration. The author's restriction to mentioning the first appearance of the word is in reference to the word أَلِيْمًا appearing multiple times in the *sūrah*.

Furthermore, when stopping at the word وَتَمُودَ in verse 70 [أَلَمْ يَأْتِهِمُ نَبَأُ الَّذِينَ مِّنْ قَبْلِهِمْ قَوْمٍ] it will only be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-'Irāqī, have not given it any consideration.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrah Yūnus

وَقُلْ لَهُ الدِّينَ فِي الصُّدُورِ ۚ وَالشَّاكِرِينَ عَنِ سِوَاهُ ۚ يَا فِطْنُ

22

Translation

Say: the phrases لَهُ الدِّينَ and فِي الصُّدُورِ will be for al-Shāmī; while the word الشَّارِكِينَ will be for all those other than him, O intelligent one.

Commentary

The author mentions that when stopping at both the phrases *لَهُ الدِّينَ* in verse 22 [دَعُوا] *قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي* 57 *وَاللَّهُ مُخْلِصِينَ لَهُ الدِّينَ* ⁵ *الْصُّدُورِ* and in verse 57 [دَعُوا] *قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي* 57 *وَاللَّهُ مُخْلِصِينَ لَهُ الدِّينَ* ⁵ *الْصُّدُورِ* it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrāʾ*, al-Hijāzī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word الشَّاكِرِينَ in verse 22 [لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَنُكُونَنَّ] it will be considered as being a verse count by al-Hijāzī and al-ʿIrāqī, while the remaining qārīʾ, al-Shāmī, has not given it any consideration.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrah Hūd

وَالْكَوْفُ مِمَّا تُشْرِكُونَ عَيْنَا فِي قَوْمِ لُوطٍ هَدْيٍ طَيْبٍ دُونَا 23

Translation

For al-Kūfi will be the phrase مِمَّا تُشْرِكُونَ; and the phrase فِي قَوْمِ لُوطٍ will be for al-Kūfi, al-Ḥijāzī and al-Shāmī.

Commentary

The author mentions that when stopping at the phrase مِمَّا تُشْرِكُونَ in verse 54 [قَالَ إِنَّ] اُشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ it will only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the phrase فِي قَوْمِ لُوطٍ in verse 74 [وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي] اَقْوَمِ لُوطٍ ﴿٧٤﴾ it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Kūfi, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

وَعَدُ سَجِيلٍ بَدَا جِيدُ وَرَدُ مَنْصُودٍ اَنَا عَامِلُونَ الْعَيْرُ عَدُ 24

Translation

The word سَجِيلٍ will be for al-Madanī al-Akhīr and al-Makkī; while مَنْصُودٍ and اَنَا عَامِلُونَ will be counted by those other than them.

Commentary

The author mentions that when stopping at the word سَجِيلٍ in verse 82 [وَامْطَرْنَا عَلَيْهَا] حِجَارَةً مِنْ سِجِّيلٍ ﴿٨٢﴾ it will be considered as being a verse count by al-Madanī al-Akhīr and

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

Furthermore, when stopping at the word مَنْضُودٍ which appears in the same verse 82 [وَإِنَّا عَامِلُونَ] and stopping at the phrase إِنَّا عَامِلُونَ in verse 121 [وَإِنَّا عَامِلُونَ] it will be considered as being a verse count by al-Madanī al-Awwal, al-Shāmī and al-'Irāqī, while the remaining *qurrā'*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

مُخْتَلِفِينَ ذَانَهُ يَمِينًا

وَمُؤْمِنِينَ لِلْحِجَازِيِّينَ

25

Translation

The word الْمُؤْمِنِينَ will be for al-Hijāzī; while the word مُخْتَلِفِينَ will be for al-Shāmī and al-'Irāqī.

Commentary

The author mentions that when stopping at the word الْمُؤْمِنِينَ in verse 86 [بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ] it will be considered as being a verse count by al-Hijāzī, while the remaining *qurrā'*, al-Shāmī and al-'Irāqī, have not given it any consideration.

Furthermore, when stopping at the word the مُخْتَلِفِينَ in verse 118 [لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً] it will be considered as being a verse count by al-Shāmī and al-'Irāqī, while the remaining *qurrā'*, al-Hijāzī, have not given it any consideration.

In conclusion, there were seven places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrat al-Ra'd, Ibrāhīm and al-Isrā'

سُوءُ الْحِسَابِ وَالْبَصِيرُ دَبْرًا

جَدِيدِ الثُّورِ طَيِّبٌ كَثْرًا

26

Translation

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

Commentary

The author firstly discusses the differences held within *sūrat al-Ra'd* and mentions that when stopping at the words جَدِيدِ and الثُّورِ in verse 5 [إِذَا كُنَّا تُرَابًا إِنَّا لَعَيْنٌ خَلْقٍ جَدِيدٍ^٥] and verse 16 [أَمْرٌ هَلْ تَسْتَوِي الظُّلُمُتُ وَالنُّورُ^{١٦}] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

Furthermore, when stopping at the phrases سُوءُ الْحِسَابِ in verses 18 [أُولَئِكَ لَهُمْ سُوءٌ^{١٨}] and وَالْبَصِيرُ^{١٦} in verse 16 [قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ^{١٦}] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

طَلَا دُعَاءً، وَتَمُودَ طَبَّ زَعَا

بَابِ يَلِي دُمٌ، وَإِلَى الثُّورِ مَعَا

27

Translation

The word بَابِ will be for al-ʿIrāqī and al-Shāmī; while both of the occurrences of إِلَى will be for al-Ḥijāzī and al-Shāmī. The word وَتَمُودَ will be for al-Ḥijāzī and al-Baṣrī.

Commentary

The author mentions the last difference held within *sūrat al-Ra'd*. Thus, when stopping at the word **بَابٍ** in verse 23 [وَالْمَلِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾] it will be considered as being a verse count by al-'Irāqī and al-Shāmī, while the remaining *qurrā'*, al-Hijāzī, have not given it any consideration.

In the remainder of the stanza, the author starts discussing the differences held within *sūrah Ibrāhīm*. Thus, when stopping at both appearances of the phrase **إِلَى التَّوْرِ** in verse 1 [لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿١﴾] and verse 5 [أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٥﴾] it will be considered as being a verse count by al-Hijāzī and al-Shāmī, while the remaining *qurrā'*, al-'Irāqī, have not given it any consideration.

Furthermore, when stopping at the phrase **وَتَمُودَ** in verse 9 [نَبِّئُوا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ ﴿٩﴾ وَتَمُودَ ﴿١٠﴾] it will be considered as being a verse count by al-Hijāzī and al-Baṣrī, while the remaining *qurrā'*, al-Shāmī and al-Kūfī, have not given it any consideration.

غَيْرَ آتَى، التَّهَارَ لَا الْبَصْرِيَّ نَمَا

جَدِيدٍ اذْ مَارَ، وَأُولَى فِي السَّمَاءِ

28

Translation

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

Commentary

The author mentions that when stopping at the word **جَدِيدٍ** in *sūrah Ibrāhīm*, verse 19 [إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾] it will be considered as being a verse count by al-

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

Furthermore, the author restricts himself by mentioning that when stopping at the first appearance of the phrase *فِي السَّمَاءِ* in verse 24 [كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-‘Irāqī, while the remaining *qārī'*, al-Madanī al-Awwal, has not given it any consideration. The author’s restriction is in reference to the phrase *فِي السَّمَاءِ* appearing again in verse 38 [أَوْ مَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ] which is considered as being a verse count by all the *qurrā'*.

When stopping at the word *النَّهَارِ* in verse 33 [وَ سَحَرَكُمْ لَيْلٌ وَالنَّهَارُ] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

وَالظَّالِمُونَ ذُرِّيَّتَهُمْ، وَسُجَّدًا يَعُدُّهُ الْكُوفِيُّ، فَافْهَمُ تَرْشُدًا

29

Translation

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

Commentary

The author mentions the last difference where the *qurrā'* differ regarding the verse count in *sūrah Ibrāhīm*. Thus, when stopping at the word *الظَّالِمُونَ* in verse 42 [وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Hijāzī and al-‘Irāqī, have not given it any consideration.

In the second half of the stanza, the author discusses the differences held within *sūrat al-Isrā'*. Thus, when stopping at the word سُجَّدًا in verse 107 [إِذَا يُتْلَىٰ عَلَيْهِمْ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

In conclusion, there were five places in *sūrat al-Ra'd*, six places in *sūrah Ibrāhīm* and one place in *sūrat al-Isrā'* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Kahf

هُدًى طَوًى يَدٌ، قَلِيلٌ بِنٌ، عَدَا لِعَايِرِهِ، زَرْعًا دَنَا يُسْرًا—بَدَا

30

Translation

The word هُدًى will be for al-Ḥijāzī and al-ʿIrāqī, the word قَلِيلٌ will be for al-Madanī al-Akhīr; while he will not consider the word عَدَا. The word زَرْعًا will be for al-Shāmī, al-ʿIrāqī and al-Madanī al-Akhīr.

Commentary

The author mentions that when stopping at the word هُدًى in verse 13 [إِنَّهُمْ فَتْنَةٌ أَمَنُوا] it will be considered as being a verse count by al-Ḥijāzī and al-ʿIrāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration.

When stopping at the word قَلِيلٌ in verse 22 [قُلْ رَبِّیْ أَعْلَمُ بِعِدَّتِهِمْ مَا یَعْلَمُهُمْ إِلَّا قَلِيلٌ] it will only be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-ʿIrāqī, have not given it any consideration. However, when stopping at the word عَدَا in verse 23 [وَلَا تَقُولَنَّ لِشَآئٍ إِنِّی]

﴿فَاعِلٌ ذَلِكَ غَدًا﴾ the latter, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, have considered it as being a verse count while the former, al-Madanī al-Akhīr, has not given it any consideration.

Furthermore, when stopping at the word زَرْعًا in verse 32 [وَحَقَّقْنَاهُمْ بِزَرْعٍ وَجَعَلْنَا بَيْنَهُمَا] ﴿زَرْعًا﴾ it will be considered as being a verse count by al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī have not given it any consideration.

وَأَبَدًا أَبْ جُدِي فِي ، وَسَبَّابَا
الْأُولَى كَزَرْعًا، وَسَوَاهَا يُجْتَنِي

31

Translation

The word أَبَدًا will be for al-Madanī al-Awwal, al-Makkī and al-‘Irāqī. The first سَبَّابَا will be similar to the case of the word زَرْعًا; while the others will be for al-‘Irāqī.

Commentary

The author mentions that when stopping at the word أَبَدًا in verse 35 [قَالَ مَا أَظُنُّ أَنْ تَبِيدَ] ﴿هَذِهِ أَبَدًا﴾ it will be considered as being a verse count by al-Madanī al-Awwal, al-Makkī and al-‘Irāqī while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Shāmī have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the first occurrence of word سَبَّابَا which comes in verse 84 [وَأَتَيْنَهُ مِنْ كُلِّ شَيْءٍ سَبَّابًا] ﴿سَبَّابَا﴾ it will be considered as being a verse count by al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration. The author alludes to this by stating that the case of سَبَّابَا is similar to the case of زَرْعًا in the previous stanza, which was considered as being a verse count by al-Shāmī, al-‘Irāqī and al-Madanī al-Akhīr but was not considered by al-Madanī al-

Awwal and al-Makkī as being a verse count. Furthermore, the author's restriction to mentioning the first appearance of the word سَبَّأ is in reference to the word سَبَّأ appearing three more times in the *sūrah*: in verse 85 [فَأَتْبَعَ سَبَّأًا ٥٥], verse 89 [ثُمَّ أَتْبَعَ ٨٩] and verse 92 [ثُمَّ أَتْبَعَ سَبَّأًا ٩٢]. In all three of the afore-mentioned places, it will only be considered as being a verse count by al-‘Irāqī, while the remaining *qurrā’*, al-Hijāzī and al-Shāmī, have not given it any consideration.

وَعَدَّ أَعْمَالًا دَلِيلًا يُجْتَلَى

وَعِنْدَهَا قَوْمًا، زَكَ لَبَّ أَلَا

32

Translation

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

Commentary

The author mentions that when stopping at the phrase عِنْدَهَا قَوْمًا in verse 86 [وَوَجَدَهَا ٨٦] it will be considered as being a verse count by al-Baṣrī, al-Makkī, al-Shāmī and al-Madanī al-Awwal, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the word أَعْمَالًا in verse 103 [قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ ١٠٣] it will be considered as being a verse count by al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, al-Hijāzī, have not given it any consideration.

In conclusion, there were eleven places where the *qurrā’* differed regarding the verse count in the *sūrah*.

Sūrah Maryam

وَقُلْ لَهُ الرَّحْمَنُ مَدًّا كَمْ طَلَا

كِتَابِ إِبْرَاهِيمَ بَدْرٌ جُمَلَا

33

Translation

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

Commentary

The author mentions that when stopping at the phrase كِتَابِ إِبْرَاهِيمَ in verse 41 [وَأَذْكُرْ] it will be considered as being a verse count by al-Madanī al-Akhīr and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the phrase لَهُ الرَّحْمَنُ مَدًّا in verse 75 [فَلْيَمْدُ لَهُ الرَّحْمَنُ مَدًّا] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

In conclusion, there were two places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrah Ṭāhā, al-Ambiyā' & al-Ḥajj

مِئِّي طَوَى دَهْرٌ، وَلَا تَحْزَنُ دَنَا

مَعَا كَثِيرًا طَاهِرًا مُبَيَّنًا

34

Translation

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

Commentary

The author mentions that when stopping at both appearances of the word كَثِيرًا in *sūrah Ṭāhā*, verse 33 [كُنِ نُسِيحَكَ كَثِيرًا ﴿٣٣﴾] and verse 34 [وَأَذْكُرْكَ كَثِيرًا ﴿٣٤﴾] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Kūfī, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

When stopping at the word مِئِّي in verse 39 [وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِئِّيَّةً ﴿٣٩﴾] it will be considered as being a verse count by al-Ḥijāzī and al-Shāmī, while the remaining *qurrā'*, al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the phrase وَلَا تَحْزَنُ in verse 40 [كُنِ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنُ ﴿٤٠﴾] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

مُوسَى دَوَاءً، وَفُتُونًا كَمَّلًا

مَدِينِ إِسْرَائِيلَ أَوْحَيْنَا إِلَى

35

Translation

The words مَدِينِ and إِسْرَائِيلَ as well as the phrase أَوْحَيْنَا إِلَى will be for al-Shāmī; while the word فُتُونًا will be for both al-Shāmī and al-Baṣrī.

Commentary

The author mentions that when stopping at the following two words مَدَّيْن in verse 40 [إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ] and [فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ] and the phrase أَوْحَيْنَا إِلَىٰ مُوسَىٰ in verse 77 [وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-'Irāqī, have not given it any consideration.

Furthermore, when stopping at the word فُتُونًا in verse 40 [فَنَجِّنِكَ مِنَ الْعَمِّ وَفَتْنِكَ فُتُونًا] it will be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have not given it any consideration.

وَقُلْ لِنَفْسِي - مَا جِدَّا، غَشِيَهُمْ
فِي الثَّانِ مَعَ صَلُّوا لِكُوفِيٍّ عِلْمٍ

36

Translation

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

Commentary

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

Furthermore, the author restricts himself in mentioning that when stopping at the second appearance of the word غَشِيَهُمْ in verse 78 [فَاتَّبَعُهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا] [غَشِيَهُمْ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

The author's restriction in mentioning the second appearance of the word غَشِيَهُمْ is in reference to the word غَشِيَهُمْ appearing twice in the verse.

When stopping at the word ضَلُّوا in verse 92 [قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

وَحَسَنَّا إِلَيْهِمْ قَوْلًا بَرًّا

وَأَسِفًا إِلَهُ مُوسَى جُدْ أَرَى

37

Translation

Both *أَسِفًا* and *إِلَهُ مُوسَى* will be for al-Makkī and al-Madanī al-Awwal; while both *حَسَنًا* and *إِلَيْهِمْ قَوْلًا* will be for al-Madanī al-Akhīr.

Commentary

The author mentions that when stopping at both the word *أَسِفًا* in verse 86 [فَرَجَعَ مُوسَى ۖ] *فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى ۖ* in verse 88 [إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا ۖ] and the phrase *إِلَهُ مُوسَى* it will be considered as being a verse count by al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, the author mentions that when stopping at both the word *حَسَنًا* in verse 86 [الَّذِينَ يَعِدُّكُمْ رَبُّكُمْ وَعَدَّا حَسَنًا ۖ] and the phrase *إِلَيْهِمْ قَوْلًا* in verse 89 [أَفَلَا يَرْوْنَ إِلَّا يَرْجِعُ ۖ] it will only be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Translation

The phrase أَلْقَى السَّامِرِيَّ will not be for al-Madanī al-Akhīr. The word فَنَسِي will be for al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī; while the word صَفَصَفَا will only be for al-Shāmī and al-‘Irāqī.

Commentary

The author mentions that when stopping at the phrase أَلْقَى السَّامِرِيَّ in verse 87 فَقَدَفْنَهَا [فَكَذَلِكِ أَلْقَى السَّامِرِيَّ] it will not be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, have considered it as being a verse count.

Furthermore, when stopping at the word فَنَسِي in verse 88 فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى [فَنَسِي] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

When stopping at the word صَفَصَفَا in verse 106 [فَيَذَرُهَا قَاعًا صَفْصَفًا] it will be considered as being a verse count by al-Shāmī and al-‘Irāqī, while the remaining *qurrā’*, al-Ḥijāzī, have not given it any consideration.

Translation

The phrase مِئِّي هُدَى and the word دُنْيَا will be for al-Shāmī, al-Baṣrī and al-Ḥijāzī; while the words يَضُرُّكُمْ and الْجُلُودُ will be for al-Kūfī.

Commentary

In the first half of the stanza, the author mentions the last differences held within *sūrah Ṭāhā*. Thus, when stopping at the phrase *مِثِّي هُدًى* in verse 123 [فَإِنَّمَا يَأْتِيَنَّكُمْ مِثِّي] and the word *دُنْيَا* in verse 131 [أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] it will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Ḥijāzī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

However, when stopping at the word *يَضْرُكُم* in *sūrat al-Anbiyā*, verse 66 [مَا لَا يَنْفَعُكُمْ] *يُصَبُّ مِنْ فَوْقِ* in *sūrat al-Hajj*, verse 19 [الْجُلُودِ حَمِيمٌ] *رُءُوسِهِمُ الْحَمِيمُ* in verse 20 [يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

ثَمُودٌ طَبَّ يَدًا، وَلُوطٌ هَبَّ طَوًّا وَالْمُسْلِمِينَ جَادَ فَاقْفَ مَا قَفَوْا

40

Translation

The word *ثَمُودٌ* will be for al-Ḥijāzī and al-ʿIrāqī. The word *لُوطٌ* will be for al-Kūfī and al-Ḥijāzī; while the word *الْمُسْلِمِينَ* will only be for al-Makkī. So follow that which they followed.

Commentary

In the afore-mentioned stanza, the author discusses the remaining differences held within *sūrat al-Hajj*. Thus, when stopping at the word *ثَمُودٌ* in verse 42 [فَقَدْ كَذَّبَتْ قَبْلَهُمْ] *قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ* it will be considered as being a verse count by al-Ḥijāzī and al-ʿIrāqī, while the remaining *qārī*, al-Shāmī, has not given it any consideration.

When stopping at the word لُوْطٍ in verse 43 ﴿وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوْطٍ﴾ it will be considered as being a verse count by al-Kūfī and al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word الْمُسْلِمِينَ in verse 78 ﴿هُوَ سَمُّكُمْ الْمُسْلِمِينَ﴾ it will only be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.⁷¹

In conclusion, there were twenty places in *sūrah Ṭāhā*, one place in *sūrat al-Anbiyā'* and five places in *sūrat al-Ḥajj* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Mu'minūn & al-Shu'arā'

يَذْهَبُ بِالْأَبْصَارِ زُرْمُوَالِي هَارُونَ غَيْرُ الْكُوفِ، وَالْأَصَالِ

41

Translation

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

⁷¹ While al-Sharqāwī doesn't transmit any *khulf* for al-Makkī; al-Shāṭibī does transmit *khulf* for the verse count of al-Makkī in his poem *Nāṭḥimah al-Zuhr*:

– وَمَكَ لَهُ سَمَّاكُمُ الْمُسْلِمِينَ عَنْ – خِلَافٍ فَسَبْعٌ كَالثُّرَيَّا لَهُ تَسْرِي – *al-Qawl al-Wajīz*: pg. 214.

Furthermore, al-Ja'barī, al-Qāḍī and Iḥāb Fikrī transmit *khulf* for al-Makkī in their respective works. *Husn al-Madad*: pg. 92. *Farā'id al-Ḥisān*: pg. 48. However, al-Dānī doesn't transmit *khulf*. *Al-Bayān*: pg. 190. Neither does Aḥmad al-Mutawallī transmit *khulf* in his poem:

– لُوْطٍ حِجَارِيٍّ مَعَ الْكُوفِيِّ – وَالْمُسْلِمِينَ عَدَّ لِلْمَكِّي – *Urjūzah fī 'Ilm al-Fawāṣil*: pg. 8.

Commentary

In the first half of the stanza, the author discusses a difference held within *sūrat al-Mu'minūn*. Thus, when stopping at the word هَارُونَ in verse 45 [ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ] it will not be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse count.

In the second half of the stanza, the author discusses the differences held within *sūrat al-Nūr*. Thus, when stopping at the word وَالْأَصَالِ in verse 36 [يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ] and the phrase يَذْهَبُ بِالْأَبْصَارِ in verse 43 [يَكَاذِبُنَا بَرْقَهُ يَذْهَبُ بِالْأَبْصَارِ] it will be considered as being a verse count by al-Baṣrī, al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, have not given it any consideration.

In conclusion, there was one place in *sūrat al-Mu'minūn* and two places in *sūrat al-Nūr* where the *qurrā'* differed regarding the verse count in these two *suwar*.

Sūrat al-Shu'arā' until Sūrah al-Rūm

ثَالِثُ تَعْبُدُونَ طَهْرٌ مُجْتَلًى

لَسَوْفَ تَعْلَمُونَ طَيْبٌ كَمَلًا

42

Translation

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

Commentary

The author mentions that when stopping at the phrase لَسَوْفَ تَعْلَمُونَ in *sūrat al-Shu'arā'*, verse 49 [فَلَسَوْفَ تَعْلَمُونَ] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Kūfī, has not given it any consideration.

In the second half of the stanza, the author restricts himself in mentioning that when stopping at the third appearance of the word تَعْبُدُونَ which comes in verse 92 [أَيْنَمَا] كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Kūfī, while the remaining qārī', al-Baṣrī, has not given it any consideration. The author's restriction to mentioning the third appearance of the word تَعْبُدُونَ is in reference to the word تَعْبُدُونَ appearing two more times prior to it in the *sūrah*.

بِهِ الشَّيَاطِينُ إِلَى يَمْنٍ دَعَا 43
بَأْسٍ شَدِيدٍ طُلْ، قَوَارِيرَ مَعَا

Translation

The phrase بِهِ الشَّيَاطِينُ will be for al-Madanī al-Awwal, al-'Irāqī and al-Shāmī. The phrase بَأْسٍ شَدِيدٍ will only be for al-Ḥijāzī; while the word قَوَارِيرَ together with ...

يَسْقُونَ غَيْرَ الْكُوفِ، وَالسَّيْلَ طُفْ 44
وَقُلْ لَهُ الدِّينَ كُفْمَانَ كَشَفْ

Translation

... the word يَسْقُونَ will not be for al-Kūfī. The word السَّيْلَ will be for al-Ḥijāzī. And say: the phrase لَهُ الدِّينَ, as well as its occurrence in *sūrah Luqmān*, will be for al-Shāmī and al-Baṣrī.

Commentary

In the first half of stanza 43, the author discusses the last difference held within *sūrat al-Shu'arā'*. Thus, when stopping at the phrase بِهِ الشَّيَاطِينُ in verse 210 [وَمَا تَنَزَّلَتْ بِهِ] الشَّيَاطِينُ ﴿٢١٠﴾ it will be considered as being a verse count by al-Madanī al-Awwal, al-'Irāqī and al-Shāmī, while the remaining *qurrā'*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

In the second half of the stanza, the author discusses the differences held within *sūrat al-Naml*. Thus, when stopping at the phrase *بَأْسٍ شَدِيدٍ* in verse 33 [*أُولُوا قُوَّةً وَأُولُوا بَأْسٍ شَدِيدٍ*] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word *قَوَارِيرَ* in *sūrat al-Naml*, verse 44 [*قَالَ إِنَّهُ صَرْحٌ قَوَارِيرَ*] and the word *يَسْقُونَ* in *sūrat al-Qaṣaṣ*, verse 23 [*وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ*] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī'*, al-Kūfī, has not given it any consideration.

In the first half of the second stanza, the author discusses the differences held within *sūrat al-ʿAnkabūt*. Thus, when stopping at the word *السَّيِّلِ* in verse 29 [*أَيْنَكُمْ لَتَأْتُونَ السَّيِّلِ*] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the phrase *لَهُ الدِّينَ* that appears in both *sūrat al-ʿAnkabūt*, verse 65 [*دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ*] as well as in *sūrah Luqmān*, verse 32 [*كَالظَّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ*] it will both be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have not given it any consideration.

In conclusion, there were three places in *sūrat al-Shuʿarā'*, two places in *sūrat al-Naml*, one place in *sūrat al-Qaṣaṣ*, two places in *sūrat al-ʿAnkabūt* and one place in *sūrah Luqmān* where the *qurrā'* differed regarding the verse count in these *suwar*.

وَالرُّؤْمُ أَبْ يَا دُنْ، سِنِينَ بِي جَلَا كُفَّءٌ، وَثَانِي الْمُجْرِمُونَ أَعْمَلَا

Translation

The word الرُّؤْمُ will be for al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī. The word سِنِينَ will be for al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī; while the second الْمُجْرِمُونَ will be for al-Madanī al-Awwal.

Commentary

The author mentions that when stopping at the word الرُّؤْمُ in verse 2 [عُلِبَتِ الرُّؤْمُ ﴿٢﴾] it will be considered as being a verse count by al-Madanī al-Awwal, al-‘Irāqī and al-Shāmī, while the remaining *qurrā’*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

When stopping at the word سِنِينَ in verse 4 [فِي بَضْعِ سِنِينَ ﴿٤﴾] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Kūfī, have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the second appearance of the word الْمُجْرِمُونَ in verse 55 [وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ ﴿٥٥﴾] it will only be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā’*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-‘Irāqī, have not given it any consideration. The author’s restriction in mentioning the second appearance of the word is in reference to the word الْمُجْرِمُونَ appearing prior to it in verse 12 [وَيَوْمَ ﴿١٢﴾ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٣﴾] which is considered as being a verse count by all the *qurrā’*.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.⁷²

Sūrat al-Sajdah until Sūrat al-Zumar

فِي فَاطِرٍ شَدِيدٍ الْأُولَى كَمُلْ خَلْقٍ جَدِيدٍ طَلَّ دَوَى، شِمَالِ دَلَّ

46

Translation

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

Commentary

In the afore-mentioned stanza, the author discusses three differences in the verse count that occur in three different *suwar*. The first difference is when stopping at the phrase خَلْقٍ جَدِيدٍ in *sūrat al-Sajdah*, verse 10 [إِذَا صَلَّلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ^ط] it will be considered as being a verse count by al-Ḥijāzī and al-Shāmī, while the remaining *qurrā'*, al-ʿIrāqī, have not given it any consideration.

The second difference is when stopping at the word شِمَالِ in *sūrah Saba'*, verse 15 [جَنَّتٍ عَنْ يَمِينٍ وَ شِمَالٍ^ط] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

The third difference is when stopping at the first appearance of the word شَدِيدٍ in *sūrah Fāṭir*, verse 7 [الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ^ط] it will be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have

⁷² Some scholars are of the opinion that the when stopping at the word سَيَفْلُتُونَ in verse 3 – وَهُمْ – مِنْ بَعْدِ عَلَيْهِمْ سَيَفْلُتُونَ ﴿٣﴾ – 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.

not given it any consideration. The author's restriction to mentioning the first appearance of the word شَدِيدٌ is in reference to the word شَدِيدٌ appearing again in verse 10 [وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ١٠] which is not considered as being a verse count by any of the *qurrā'*.

مَوْلَى، وَفِي الْقُبُورِ طَمْرُهُ يُرَى

جَدِيدِ الْبَصِيرِ وَالتُّورُ طَرَ

47

Translation

The words جَدِيدِ الْبَصِيرِ and التُّورُ will be for al-Ḥijāzī, al-Shāmī and al-Kūfī; while the word الْقُبُورِ will be for al-Ḥijāzī and al-ʿIrāqī.

Commentary

The author mentions that when stopping at the following words in *sūrah Fāṭir*: the word جَدِيدِ in verse 16 [إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٦], the word الْبَصِيرِ in verse 19 [وَلَا الظُّلُمْتُ وَلَا التُّورُ ١٩] and the word التُّورُ in verse 20 [وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ٢٠] they will all be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Kūfī, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

Furthermore, when stopping at the word الْقُبُورِ in verse 22 [أَوْ مَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ٢٢] it will be considered as being a verse count by al-Ḥijāzī and al-ʿIrāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration.

وَأَنْ تَرْوُلَا زَنْ، وَتَبْدِيلًا كَسَبَ

بَرَا، وَكَانُوا يَعْبُدُونَ مِنْ طَلَبَ

Translation

The phrase أَنْ تَرْوُلَا will only be for al-Baṣrī; the word تَبْدِيلًا will be for al-Shāmī, al-Baṣrī and al-Madanī al-Akhīr; and the phrase كَانَوا يَعْبُدُونَ will be for al-Shāmī, al-Kūfī and al-Ḥijāzī.

Commentary

In the first half of the stanza, the author discusses the last two differences that occur in *sūrah Fāṭir*. Thus, when stopping at the phrase أَنْ تَرْوُلَا in verse 41 [إِنَّ اللَّهَ يُمَسِّكُ] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

When stopping at the word تَبْدِيلًا in verse 43 [فَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا] it will be considered as being as verse count by al-Shāmī, al-Baṣrī and al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-Kūfī, have not given it any consideration.

In the second half of the stanza, the author begins discussing the differences held within *sūrat al-Ṣāffāt*. Thus, when stopping at the phrase كَانَوا يَعْبُدُونَ in verse 22 [أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ] it will be considered as being a verse count by al-Shāmī, al-Kūfī and al-Ḥijāzī, while the remaining *qārī'*, al-Baṣrī, has not given it any consideration.

ثَانِي يُقُولُونَ سِوَى يَزِيدِهِمْ ذِي الذِّكْرِ هَبْ، غَوَاصٍ إِلَّا الْبَصْرَ تَمْ

Translation

The second يُقُولُونَ will be for all except Abū Ja'far. The phrase ذِي الذِّكْرِ will be for al-Kūfi; while the word غَوَاصٍ will be completed by all except al-Baṣrī.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Ṣaffāt*. Thus, when stopping at the second appearance of the word يُقُولُونَ in verse 167 [وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾] it will be considered as being a verse count by al-Madanī al-Akhīr i.e. Shaybah ibn Niṣāḥ, al-Makkī, al-Shāmī and al-'Irāqī, while the remaining *qārī*, al-Abū Ja'far, has not given it any consideration. The author's restriction by mentioning the second appearance of the word لَيَقُولُونَ is in reference to the word لَيَقُولُونَ appearing prior to it in verse 151 [الْأَنَّهُمْ مِنْ أَفْكَهٍ لَيَقُولُونَ ﴿١٥١﴾] which is considered as being a verse count by all the *qurrā'*.

In the second half of the stanza, the author begins discussing the differences held within *sūrah Ṣād*. Thus, when stopping at the phrase ذِي الذِّكْرِ in verse 1 [ص وَالْقُرْآنِ ذِي ١ ذِي الذِّكْرِ] it will only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word غَوَاصٍ in verse 37 [وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَاصٍ ٣٧] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfi, have given it consideration.

Translation

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

Commentary

The author mentions that when stopping at the word أَقُولُ in verse 84 [قَالَ فَالْحَقُّ وَالْحَقُّ] it will be considered as being a verse count by al-Kūfī, and by al-Baṣrī with *khulf*, meaning that a difference of opinion exists amongst the scholars of Baṣrah. While Ayyūb ibn al-Mutawakkil and Ya'qūb al-Ḥaḍramī have considered it as being a verse count; 'Āṣim al-Jahḍarī, has not given it any consideration.⁷³

In conclusion, there was one place in *sūrat al-Sajdah*, one place in *sūrah Saba'*, seven places in *sūrah Fāṭir*, two places in *sūrat al-Ṣāffāt* and three places in *sūrah Ṣād* where the *qurrā'* differed regarding the verse count in these *suwar*.

⁷³ Abū 'Amr al-Dānī mentions that Ayyūb considered it as being a verse count while 'Āṣim has not given it any consideration. However, he also transmits the opposite ie. the former not taking it into consideration while the latter has given it consideration. *Al-Bayān*: pg. 214. Al-Shāṭibī and 'Abd al-Rāziq 'Alī have listed Ayyūb and Ya'qūb as those who have given it consideration. *Nāṭhimah al-Zuhr*: pg. 274 and *Murshid al-Khullān*: pg. 146. Al-Ja'barī has listed Ayyūb as having given it consideration. *Husn al-Madad*: pg. 114. Al-Qādī also transmits *khulf* for al-Baṣrī, *Farā'id al-Ḥisān*: pg. 55. However, al-Mutawallī does not mention anything regarding the *khulf* in his poem, *Urjūzah*: pg. 10.

يَخْتَلِفُونَ أَوَّلًا كَبْرُ طَوَى

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ثَانِي لَهُ الدِّينَ هِدَايَةً دَوَا

Translation

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

Commentary

In the afore-mentioned stanza, the author alludes to two restrictions, the first being when stopping at the first appearance of the word يَخْتَلِفُونَ in verse 3 [إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي] 3 which will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Ḥijāzī, while the remaining *qārī*, al-Kūfī, has not given it any consideration. The author's restriction is in reference to the word يَخْتَلِفُونَ appearing again in verse 46 [أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ] 46 which is considered as being a verse count by all the *qurrā*'.

The second restriction alluded to by the author in the afore-mentioned stanza is when stopping at the second appearance of the phrase لَهُ الدِّينَ, which is in verse 11 [قُلْ] 11 [إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ] 11. It will be considered as being a verse count by al-Kūfī and al-Shāmī, while the remaining *qurrā*', al-Ḥijāzī and al-Baṣrī, have not given it any consideration. The author's restriction is in reference to the word لَهُ الدِّينَ also appearing in verse 2 – فَأَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ 2 – which is considered as being a verse count by all the *qurrā*'.

Translation

The words وَسَوْفَ تَعْلَمُونَ and دِينِي and the second هَادٍ will only be for al-Kūfī; while بَشَرٍ عِبَادٍ will be for al-‘Irāqī, al-Madanī al-Akhīr and al-Shāmī.

Commentary

In the first half of the afore-mentioned stanza, the author discusses three differences that are only considered as being a verse count by al-Kūfī. Thus, when stopping at the phrase وَسَوْفَ تَعْلَمُونَ in verse 39 [فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾], the word دِينِي in verse 14 [قُلِ اللَّهُ أَعْبُدُ ﴿١٤﴾], the word هَادٍ, which comes in verse 36 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. The author’s restriction to mentioning the second appearance of the word هَادٍ is in reference to the word هَادٍ appearing prior to it in verse 23 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾] which is considered as being a verse count by all the *qurrā’*.

Furthermore, when stopping at the phrase بَشَرٍ عِبَادٍ in verse 17 [فَبَشَرٍ عِبَادٍ ﴿١٧﴾] it will be considered as being a verse count by al-Kūfī, al-Baṣrī, al-Madanī al-Akhīr and al-Shāmī, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Makkī, have not given it any consideration.

الْأَنْهَارُ إِذْ جَادَ، وَفِي التَّلَاقِ طِفْ

يَنْمُو، وَبَارِزُونَ لِلشَّامِيِّ وَصِفْ

Translation

The word الْأَنْهَارُ will be for al-Madanī al-Awwal and al-Makkī. The word التَّلَاقِ will be for al-Hijāzī and al-‘Irāqī while the word بَارِزُونَ will only be for al-Shāmī.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Zumar*. Thus, when stopping at the word الْأَنْهَارُ in verse 20 [تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ] it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā’*, al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī, have not given it any consideration.

In the second half of the stanza, the author begins discussing the differences held within *sūrah Ghāfir* which is also known as *sūrat al-Mu’min*. Thus, when stopping at the word التَّلَاقِ in verse 15 [عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ] it will be considered as being a verse count by al-Hijāzī and al-‘Irāqī, while the remaining *qārī’*, al-Shāmī, has not given it any consideration. Furthermore, when stopping at the word بَارِزُونَ in verse 16 [يَوْمَ هُمْ بَارِزُونَ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā’*, al-Hijāzī and al-‘Irāqī, have not given it any consideration.

Translation

The word كَاظِمِينَ will be for al-Shāmī, al-Baṣrī and al-Hijāzī; the word الْكِتَابَ will be for al-Shāmī, al-Kūfī, al-Madanī al-Awwal and al-Makkī; while the word وَالْبَصِيرُ will be for al-Shāmī and al-Madanī al-Akhīr.

Commentary

The author mentions that when stopping at the word كَاظِمِينَ in verse 18 [إِذْ الْقُلُوبُ لَدَى] it will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Hijāzī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

When stopping at the word الْكِتَابَ in verse 53 [وَأَوْرُثْنَا بَنِي إِسْرَآءِيلَ الْكِتَابَ] it will be considered as being a verse count by al-Shāmī, al-Kūfī, al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā*, al-Madanī al-Akhīr and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word وَالْبَصِيرُ in verse 58 [وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ] it will be considered as being a verse count by al-Shāmī and al-Madanī al-Akhīr, while the remaining *qurrā*, al-Madanī al-Awwal, al-Makkī and al-‘Irāqī, have not given it any consideration.

Translation

The word يُسْحَبُونَ will be for al-Madanī al-Akhīr, al-Shāmī and al-Kūfī. The word الْحَمِيمِ will be for al-Makkī and al-Madanī al-Awwal; while the phrase كُنْتُمْ تُشْرِكُونَ will be for al-Shāmī and al-Kūfī.

Commentary

The author mentions that when stopping at the word يُسْحَبُونَ in verse 71 [فِي أَعْنَاقِهِمْ وَ] السَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ it will be considered as being a verse count by al-Madanī al-Akhīr, al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-Baṣrī, have not given it any consideration.

When stopping at the word الْحَمِيمِ in verse 72 [فِي الْحَمِيمِ] it will be considered as being a verse count by al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the phrase كُنْتُمْ تُشْرِكُونَ in verse 73 [ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ] it will be considered as being a verse count by al-Shāmī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In conclusion, there were seven places in *sūrat al-Zumar* and eight places in *sūrah Ghāfir* where the *qurrā'* differed regarding the verse count in these *suwar*.

أَعْلَامَ هَلْ، وَهُوَ مَهِينٌ زُرْ طَلَلْ

قُلْ وَتَمُودَ طَابَ هَدْيُهُ، وَكَالْ

Translation

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

Commentary

In the afore-mentioned stanza, the author discusses three verse counts that occur in three different *suwar*. The first being when stopping at the word وَتَمُودَ in *sūrah Fuṣṣilat*, which is also known as *Ḥā Mīm Sajdah*, verse 13 [أَنْذَرْتُكُمْ صِغَةً مِّثْلَ صِغَةِ عَادٍ وَ] it will be considered as being a verse count by al-Ḥijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

The second difference is when stopping on the word كَالْأَعْلَامِ in *sūrat al-Shūrā*, verse 32 [وَ مِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

The third difference is when stopping at the phrase هُوَ مَهِينٌ in *sūrat al-Zukhruf*, verse 52 [أَمْرًا نَاخِيَةً مِنْ هَذَا الَّذِي هُوَ مَهِينٌ] it will be considered as being a verse count by al-Baṣrī and al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-Kūfī, have not given it any consideration.

In conclusion, there was one place in *sūrah Fuṣṣilat*, one place in *sūrat al-Shūrā* and one place in *sūrat al-Zukhruf* where the *qurrā'* differed regarding the verse count in these *suwar*.

إِذْ دَنَا، وَفِي الْبُطُونِ بِنِ جُودًا يَوْمَ

وَلَيَقُولُونَ هَـوَ، الرَّقُومِ يَمَ

Translation

The word لَيَقُولُونَ will only be for al-Kūfī. The word الرَّقُومِ will be for al-ʿIrāqī, al-Madanī al-Awwal and al-Shāmī; while the phrase فِي الْبُطُونِ will be for al-Madanī al-Akhīr, al-Makkī and al-ʿIrāqī.

Commentary

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

When stopping at the word الرَّقُومِ in verse 43 [إِنَّ شَجَرَتَ الرَّقُومِ] it will be considered as being a verse count by al-ʿIrāqī, al-Madanī al-Awwal and al-Shāmī, while the remaining *qurrāʾ*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

Furthermore, when stopping at the phrase فِي الْبُطُونِ in verse 45 [يَعْلَى فِي الْبُطُونِ] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Makkī and al-ʿIrāqī, while the remaining *qurrāʾ*, al-Madanī al-Awwal and al-Shāmī, have not given it any consideration.

In conclusion, there were three places where the *qurrāʾ* differed regarding the verse count in the *sūrah*.

وَالْطُّورِ دَنْ يَتْلُو، وَدَعَا مُعْتَبِرٌ

أَوْزَارَهَا كَمْ طَبْ، وَشَارِبِينَ زُرْ

Translation

The word أَوْزَارَهَا will be for al-Shāmī, al-Baṣrī and al-Ḥijāzī; the word شَارِبِينَ will be for al-Baṣrī; the word وَالْطُّورِ will be for al-Shāmī and al-ʿIrāqī; and the word دَعَا will be for al-Shāmī and al-Kūfī.

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Qitāl* which is also known as *sūrah Muḥammad*. Thus, when stopping at the word أَوْزَارَهَا in verse 4 [حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا] it will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Ḥijāzī, while the remaining *qārī*, al-Kūfī, has not given it any consideration.

When stopping at the word شَارِبِينَ in verse 15 [وَأَنهَرُوا مِنْ حَمْرٍ لِّلشَّارِبِينَ] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

In the second half of the stanza, the author begins discussing the differences held within *sūrat al-Ṭūr*. Thus, when stopping at the word وَالْطُّورِ in verse 1 [وَالْطُّورِ] it will be considered as being a verse count by al-Shāmī and al-ʿIrāqī, while the remaining *qurrā*, al-Ḥijāzī, have not given it any consideration.

Furthermore, when stopping at the word دَعَا in verse 13 [يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا] it will be considered as being a verse count by al-Shāmī and al-Kūfī, while the remaining *qurrā*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

In conclusion, there were two places in *sūrat al-Qitāl* and two places in *sūrat al-Ṭūr* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Najm

الشَّامِ، وَالْدُّنْيَا سِوَاهُ تُثَلَّى

الْحَقُّ شَيْئًا هَبْ، وَمَنْ تَوَلَّى

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Translation

The phrase الْحَقُّ شَيْئًا will only be for al-Kūfi. The phrase مَنْ تَوَلَّى will only be for al-Shāmī; while the word الدُّنْيَا will be read for all besides him.

Commentary

The author mentions that when stopping at the phrase الْحَقُّ شَيْئًا in verse 28 [وَإِنَّ الظَّنَّ لَا] وَإِنَّ الظَّنَّ لَا [الْحَقُّ شَيْئًا] it will only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

When stopping at the phrase مَنْ تَوَلَّى in verse 29 [فَاعْرِضْ عَنْ مَنْ تَوَلَّى] فَاعْرِضْ عَنْ مَنْ تَوَلَّى [د] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word الدُّنْيَا in verse 29 [عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ] عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ [د] الدُّنْيَا [ط] it will not be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have considered it as being a verse count.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.

وَمَآزَهُ الرَّحْمَنُ، وَالْإِنْسَانَ فِي آلِ
أَوَّلِ يَجِي لُذْ، لِلْأَنَامِ غَيْرُ جَلْ

Translation

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

Commentary

The author mentions that when stopping at the word الرَّحْمَنُ in verse 1 [الرَّحْمَنُ ١] it will be considered as being a verse count by al-Shāmī and al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī and al-Baṣrī, have not given it any consideration.

When stopping at the word الْإِنْسَانَ in verse 3 [خَلَقَ الْإِنْسَانَ ٣] it will be considered as being a verse count by al-‘Irāqī, al-Makkī and al-Shāmī, while the remaining *qurrā’*, al-Madanī al-Awwal and al-Madanī al-Akhīr, have not given it any consideration. The author’s restriction in mentioning the first appearance of the word الْإِنْسَانَ is in reference to the word الْإِنْسَانَ appearing again in verse 14 [خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ١٤] which is not considered as being a verse count by any of the *qurrā’*.

Furthermore, when stopping at the word لِلْأَنَامِ in verse 10 [وَ الْأَرْضَ وَ ضَعَهَا لِلْأَنَامِ ١٠] it will not be considered as being a verse count by al-Makkī, while the remaining *qurrā’*, al-Madanī, al-Shāmī and al-‘Irāqī, have considered it as being a verse count.

Translation

The second مِنْ نَّارٍ will be for al-Hijāzī; while the phrase بِهَا الْمُجْرِمُونَ will be counted by all besides al-Baṣrī.

Commentary

In the first half of the stanza, the author restricts himself by mentioning that when stopping at the second appearance of the phrase مِنْ نَّارٍ in verse 35 [يُرْسَلُ عَلَيْكُمَا شُوَاظٌ] it will be considered as being a verse count by al-Hijāzī, while the remaining *qurrā'*, al-Shāmī and 'Irāqī, have not given it any consideration. The author's restriction in mentioning the second appearance of the phrase مِنْ نَّارٍ is in reference to the phrase مِنْ نَّارٍ appearing again in verse 15 [وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ] which is considered as being a verse count by all the *qurrā'*.

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

In conclusion, there were five places where the *qurrā'* differed regarding the verse count in the *sūrah*.

Sūrat al-Wāqī'ah and Sūrat al-Ḥadīd

مَعَ الشَّمَالِ غَيْرُ كُوفٍ أَثْبِتِ

وَأَوَّلُ الْمَيْمَنَةِ الْمَشْأَمَةِ

62

Translation

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

Commentary

In this stanza, the author restricts himself by mentioning that when stopping at all of the first appearances of the following words ie. الْمَيْمَنَةِ in verse 8 [فَأَصْحَبُ الْمَيْمَنَةِ], الْمَشْأَمَةِ in verse 9 [وَ أَصْحَبُ الْمَشْأَمَةِ], and الشَّمَالِ in verse 41 [وَ أَصْحَبُ الشَّمَالِ] it will not be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the first appearance of these words is in reference to them appearing more than once in the *sūrah*. However, all the *qurrā'* agree that the second appearances of all these words will be considered as being a verse count.

بَدَأَ، وَعَيْنٌ إِذْ هَوَى، فَلْتَفْهَمُنْ

مَوْضُوعَةٍ طَبْ هُدًى، أَبَارِيقُ جَنَنَ

63

Translation

The word مَوْضُوعَةٍ will be for al-Ḥijāzī and al-Kūfī; the word أَبَارِيقُ will be for al-Makkī and al-Madanī al-Akhīr; and the word عَيْنٌ will be for al-Madanī al-Awwal, so understand this.

Commentary

The author mentions that when stopping at the word *مَوْضُونَةٍ* in verse 15 [عَلَى سُرُرٍ] it will be considered as being a verse count by al-Ḥijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

When stopping at the word *أَبَارِيْقٍ* in verse 18 [يَا كَوَّابٍ وَأَبَارِيْقٍ] it will be considered as being a verse count by al-Makkī and al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word *عَيْنٍ* in verse 22 [وَحُورٌ عَيْنٍ] it will be considered as being a verse count by al-Madanī al-Awwal and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-Baṣrī, have not given it any consideration.

تَأْتِيْمًا أَلَّا جُدْ أَتَى، الِيْمِيْنَ لَا
بِنْ هُدٍ فِي الْأَوَّلَى، وَيَقُولُونَ جَلَا

64

Translation

The word *تَأْتِيْمًا* will be for all except al-Makkī and al-Madanī al-Awwal; the first *الِيْمِيْنَ* will not be for al-Madanī al-Akhīr and al-Kūfī; and the word *يَقُولُونَ* will only be for al-Makkī.

Commentary

The author mentions that when stopping at the word *تَأْتِيْمًا* in verse 25 [لَا يَسْمَعُونَ فِيْهَا] *لَعْنُوا وَلَا تَأْتِيْمًا* it will not be considered as being a verse count by al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Shāmī and al-ʿIrāqī, have considered it as being a verse count.

When stopping at the first appearance of the word **الْيَمِينِ** in verse 27 [وَأَصْحَابُ الْيَمِينِ] it will not be considered as being a verse count by al-Madanī al-Akhīr and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction is in reference to the word **الْيَمِينِ** appearing twice in the same verse.

Furthermore, the author mentions that when stopping at the word **يَقُولُونَ** in verse 47 [وَكَاْنُوا يَقُولُونَ] it will be only be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī and al-'Irāqī, have not given it any consideration.

لَا الْمَلِكُ، الْآخِرِينَ جُزْئِيْنَا أَلَا

إِنْشَاءً أَلَا زِدْ، حَمِيمٍ أَوَّلَا

65

Translation

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

Commentary

The author mentions that when stopping at the word **إِنْشَاءً** in verse 35 [إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

When stopping at the first appearance of the word **حَمِيمٍ**, which appears in verse 42 [فِي سَمُومٍ وَحَمِيمٍ] it will not be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī and al-'Irāqī, have considered it as being a verse count. The author's restriction in mentioning the first appearance of the word

فَشَرُّوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ] 54 appearing again in verse 54 [فَشَرُّوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ] which is considered as being a verse count by all the *qurrā'*.

Furthermore, when stopping at the word الْاٰخِرِيْنَ in verse 49 [اَقُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ] it will be considered as being a verse count by al-Makkī, al-‘Irāqī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr and al-Shāmī, have not given it any consideration.

الْغَيْرُ مَجْمُوعُونَ، رِيْحَانٌ دَوَىٰ وَفِي الْعَذَابِ هَابٌ، الْاِنْجِيلَ زَوَىٰ

66

Translation

... while the others count the word مَجْمُوعُونَ. The word رِيْحَانٌ will only be for al-Shāmī; the word الْعَذَابِ will only be for al-Kūfī; and the word الْاِنْجِيلَ will only be for al-Baṣrī.

Commentary

The author mentions that the first difference in the stanza is in relation to those who considered the previous difference as being a verse count. Thus, when stopping at the word مَجْمُوعُونَ in verse 50 [لَمَجْمُوعُونَ] it will be considered as being a verse count by al-Madanī al-Akhīr and al-Shāmī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī and al-‘Irāqī, who considered the former difference as being a verse count, have not given the latter one any consideration.

The author mentions that last difference to be held within *sūrat al-Wāqī‘ah* occurs when stopping at the word رِيْحَانٌ in verse 89 [فَرَوْحٌ وَ رِيْحَانٌ] which will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Hijāzī and al-‘Irāqī, have not given it any consideration.

In the second half of the stanza, the author mentions the differences held within *sūrat al-Hadīd*, thus, when stopping at the word الْعَذَابِ in verse 13 [مِنْ قَبْلِهِ الْعَذَابُ] it will

only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word *الْإِنْجِيلَ* in verse 27 [وَ قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَ] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfi, have not given it any consideration.

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

Sūrahs al-Mujādalah, al-Ṭalāq and al-Mulk

الْآخِرِينَ، وَمُخْرَجًا جُدْ هَلْ بَلَى

وَفِي الْأَدْلَيْنِ دَفَا إِذْ يُعْتَلَى

67

Translation

The phrase *وَفِي الْأَدْلَيْنِ* will be for al-Shāmī, al-Madanī al-Awwal and al-ʿIrāqī. The word *الْآخِرِينَ* will only be for al-Shāmī; while the word *مُخْرَجًا* will be for al-Makkī, al-Kūfi and al-Madanī al-Akhīr.

Commentary

In the following two stanzas, the author discusses the differences held within three *suwar*, the first being in *sūrat al-Mujādalah*. Thus, when stopping at the phrase *وَفِي الْأَدْلَيْنِ* in verse 20 [إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَدْلَيْنِ] it will be considered as being a verse count by al-Shāmī, al-Madanī al-Awwal and al-ʿIrāqī, while the remaining *qurrā'*, al-Madanī al-Akhīr and al-Makkī, have not given it any consideration.

In the second half of the stanza, the author begins discussing the differences held within *sūrat al-Ṭalāq*. Thus, when stopping at the word *الْآخِرِينَ* in verse 2 [ذَلِكُمْ يُوعَظُ بِهِ]

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word مَخْرَجًا in verse ١٠ [وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا] it will be considered as being a verse count by al-Makkī, al-Kūfī and al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī and al-Baṣrī, have not given it any consideration.

بَذْرٌ جَلِيٌّ وَشَيْبَةٌ التَّخْرِيرُ

الْأَلْبَابِ أَبٌ، وَجَاءَنَا نَذِيرٌ

68

Translation

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

Commentary

In the first half of the the stanza, the author discusses the last difference held within *sūrat al-Ṭalāq*. Thus, when stopping at the word الْأَلْبَابِ in verse 10 [فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ] it will only be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-ʿIrāqī, have not considered it as being a verse count.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Mulk*. Thus, when stopping at the phrase جَاءَنَا نَذِيرٌ in verse 9 [قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ] it will be considered as being a verse count by al-Madanī al-Akhīr, al-Makkī and Shaybah ibn Niṣāḥ while the remaining *qurrā'*, Abū Jaʿfar, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

In conclusion, there was one place in *sūrat al-Mujādalah*, three places in *sūrat al-Talāq* and one place in *sūrat al-Mulk* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Ḥāqqah and Sūrat al-Ma'ārij

وَبِشْمَالِهِ طِبٌّ، وَطُلَّ يَعْلُو سَنَهُ

الْحَاقَّةُ الْأَوَّلُ كُوفٍ يَبْنِيهِ

69

Translation

The first الْحَاقَّةُ will only be for al-Kūfī. The word بِشْمَالِهِ will be for al-Ḥijāzī; while the word سَنَهُ will be for al-Ḥijāzī and al-ʿIrāqī.

Commentary

In the first half of the stanza, the author discusses two differences held within *sūrat al-Ḥāqqah*. Thus, when stopping at the first appearance of the word الْحَاقَّةُ in verse 1 [الْحَاقَّةُ ١] it will only be considered as being a verse count by al-Kūfī, while 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 again in the following two verses, which are considered as being a verse count by all the *qurrā'*.

When stopping at the word بِشْمَالِهِ in verse 25 [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشْمَالِهِ ٢٥] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-ʿIrāqī, have not given it any consideration.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Ma'ārij*. Thus, when stopping at the word سَنَهُ in verse 4 [كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ٤] it will be considered as being a verse count by al-Ḥijāzī and al-ʿIrāqī, while the remaining *qurrā'*, al-Shāmī, has not given it any consideration.

In conclusion, there were two places in *sūrat al-Hāqqah* and one place in *sūrat al-Ma‘ārij* where the *qurrā’* differed regarding the verse count in these *suwar*.

Sūrah Nūḥ

سُوَاعًا إِلَّا الْكُوفِ، نَسَرَّا هَلْ بَدَا كَثِيرًا اَعْلَمَ جُدْ، وَنَارًا طُفْ كَدَا

70

Translation

The word سُوَاعًا will be for all except al-Kūfi; the word نَسَرَّا will be for al-Kūfi and al-Madanī al-Akhīr; the word كَثِيرًا will be for al-Madanī al-Awwal and al-Makkī; and the word نَارًا will be for al-Ḥijāzī, al-Shāmī and al-Baṣrī.

Commentary

The author mentions that when stopping at the word سُوَاعًا in verse 23 [وَلَا تَذَرْنَّ وُدًّا وَلَا] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī’*, al-Kūfi, has not given it any consideration.

When stopping at the word نَسَرَّا in verse 23 [وَلَا يَعْوَتْ وَيُعْوَقَ وَ نَسَرَّا] it will be considered as being a verse count by al-Kūfi and al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word كَثِيرًا in verse 24 [وَقَدْ أَضَلُّوا كَثِيرًا] it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā’*, al-Madanī al-Akhīr, al-Shāmī and al-‘Irāqī, have not given it any consideration.

Lastly, when stopping at the word نَارًا in verse 25 [مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا] it will be considered as being a verse count by al-Ḥijāzī, al-Shāmī and al-Baṣrī, while the remaining *qārī*’, al-Kūfī, has not given it any consideration.

In conclusion, there were four places where the *qurrā*’ differed regarding the verse count in the *sūrah*.

Sūrat al-Jinn until Sūrat al-Nāzi‘āt

وَأَحَدٌ جَدٌ، غَيْرُهُ مُلْتَحَدًا يَا أَيُّهَا الْمُرَّمَّلُ اثْلُ مُسْنِدًا

71

Translation

The word أَحَدٌ will be for al-Makkī while the word مُلْتَحَدًا will be for all besides him. The phrase يَا أَيُّهَا الْمُرَّمَّلُ will be for al-Madanī al-Awwal, al-Shāmī and al-Kūfī.

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Jinn*. Thus, when stopping at the word أَحَدٌ in verse 22 [قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ] it will only be considered as being a verse count by al-Makkī, while the remaining *qurrā*’, al-Madanī, al-Shāmī and al-‘Irāqī, have not given it any consideration.

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

In the second half of the stanza, the author discusses a difference held within *sūrat al-Muzzammil*. Thus, when stopping at the phrase يَا أَيُّهَا الْمُرَّمَّلُ in verse 1 [يَا أَيُّهَا الْمُرَّمَّلُ] it will be considered as being a verse count by al-Madanī al-Awwal, al-Shāmī and al-

Kūfī, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī and al-Baṣrī, have not given it any consideration.

شَيْبًا وَيَتَسَاءَلُونَ غَيْرَ بَدْ

إِلَيْكُمْ رَسُولًا الْمَكِّيَّ عَدْ

72

Translation

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

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Muzzammil*. Thus, when stopping at the phrase *إِلَيْكُمْ رَسُولًا* in verse 15 [*إِنَّا أَرْسَلْنَا*] *إِلَيْكُمْ رَسُولًا* it will only be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī and al-ʿIrāqī, have not considered it as being a verse count.

In the second half of the stanza, the author discusses the differences held within both *sūrat al-Muzzammil* and *sūrat al-Muddaththir*. Thus, when stopping at the word *شَيْبًا* in *sūrat al-Muzzammil*, verse 17 [*يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا*] and at the word *يَتَسَاءَلُونَ* in *sūrat al-Muddaththir*, verse 40 [*يَتَسَاءَلُونَ*] it will not be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-ʿIrāqī, have considered it as being a verse count.

Translation

The word الْمُجْرِمِينَ will be for al-‘Irāqī and al-Madanī. The phrase تَعَجَّلَ بِهِ will only be for al-Kūfī; while the word قَرِيبًا will only be for al-Baṣrī, so take precaution.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Muddaththir*. Thus, when stopping at the word الْمُجْرِمِينَ in verse 41 [عَنِ الْمُجْرِمِينَ ﴿٤١﴾] it will be considered as being a verse count by al-‘Irāqī, al-Madanī al-Awwal and al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Makkī and al-Shāmī, have not given it any consideration.

Furthermore, the author discusses a difference held within *sūrat al-Qiyāmah*, thus, when stopping at the phrase تَعَجَّلَ بِهِ in verse 16 [لَا تُحْزَنْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Lastly, the author discusses a difference held within *sūrat al-Naba’*. Thus, when stopping at the word قَرِيبًا in verse 40 [إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا ﴿٤٠﴾] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.⁷⁴

In conclusion, there were two places in *sūrat al-Jinn*, three places in *sūrat al-Muzzammil*, two places in *sūrat al-Muddaththir*, one place in *sūrat al-Qiyāmah* and

⁷⁴ Abū ‘Amr al-Dānī only considered it as being a verse count for al-Baṣrī, thus discarding the verse count for al-Makkī. Furthermore, he does not transmit any *khulf* for al-Makkī. *Al-Bayān*: pg. 262. Al-Shāṭibī, al-Ja‘barī and al-Qāḍī transmit *khulf* for al-Makkī. *Nāṭhimah al-Zuhr*: pg. 335. *Ḥusn al-Madad*: pg. 145, *al-Farā’id al-Ḥisān*: pg. 70 and *Murshid al-Khullān*: pg. 198. Al-Mutawallī considered it as being a verse count for both al-Baṣrī and al-Makkī. However, he does not transmit any *khulf* for al-Makkī. *Urjūzah*: pg. 14

one place in *sūrat al-Naba'* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Nāzi'āt until Sūrat al-Inshiqāq

مَعَا لِنُعَامِكُمْ جُدْ هَبْ حَرَسْ وَمَنْ طَغَى يَتِي دَنَا، وَفِي عَبَسْ

74

Translation

Both occasions of the word لِنُعَامِكُمْ will be for al-Makkī, al-Kūfī and al-Madanī. The phrase وَمَنْ طَغَى will be for al-ʿIrāqī and al-Shāmī; while in *sūrah ʿAbas*...

Commentary

In the first half of the stanza, the author discusses a difference held within both *sūrat al-Nāzi'āt* and *sūrah ʿAbas*. Thus, when stopping at the word لِنُعَامِكُمْ in *sūrah al-Nāzi'āt*, verse 33 [مَتَاعًا لَكُمْ وَلِنُعَامِكُمْ] and *sūrah ʿAbas*, verse 32 [مَتَاعًا لَكُمْ وَلِنُعَامِكُمْ] it will be considered as being a verse by al-Ḥijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

When stopping at the phrase وَمَنْ طَغَى in *sūrat al-Nāzi'āt*, verse 37 [فَأَمَّا مَنْ طَغَى] it will be considered as being a verse count by al-ʿIrāqī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, have not given it any consideration.

مَا بَعْدَ جَاءَتْ طِبْ يَدًا، طَعَامِهِ

كَتَذْهَبُونَ لَا يَزِيدُ فَادْرِهِ

Translation

... the word that comes after جَاءَتْ will be for al-Ḥijāzī and al-ʿIrāqī. The word طَعَامِهِ, and similarly the word تَذْهَبُونَ, will not be for Yazīd, so know this.

Commentary

At the end of the previous stanza, the author restricted himself by mentioning that a difference will be held when stopping at the word that comes after جَاءَتْ in *sūrah ʿAbas*, verse 33 ﴿فَإِذَا جَاءَتْ الصَّاحَّةُ﴾. Thus when stopping at the word الصَّاحَّةُ, it will be considered as being a verse count by al-Ḥijāzī and al-ʿIrāqī, while the remaining *qārīʿ*, al-Shāmī, has not given it any consideration. The author's restriction in mentioning its occurrence in *sūrah ʿAbas* is in reference to the word جَاءَتْ also appearing in *sūrah al-Nāziʿāt*, verse 34 ﴿فَإِذَا جَاءَتْ الظَّامَةُ الْكُزَى﴾. However, stopping on the word after جَاءَتْ in this verse, i.e. stopping on the word الظَّامَةُ, is not considered as a verse count by any of the *qurrāʿ*.

Furthermore, when stopping at the word طَعَامِهِ in *sūrah ʿAbas*, verse 24 ﴿فَلْيَنْظُرِ الْإِنْسَانُ﴾ [إِلَى طَعَامِهِ] and the word تَذْهَبُونَ in *sūrah al-Takwīr*, verse 26 ﴿فَأَيُّنَ تَذْهَبُونَ﴾ it will not be considered as being a verse count by Abū Jaʿfar, while the remaining *qurrāʿ*, Shaybah ibn Niṣāḥ, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-ʿIrāqī, have considered it as being a verse count.

In conclusion, there were two places in *sūrat al-Nāziʿāt*, three places in *sūrah ʿAbas* and one place in *sūrat al-Takwīr* where the *qurrāʿ* differed regarding the verse count in these *suwar*.

أَوَّلَ كَيْدًا عَدَّ غَيْرَ الْأَوَّلِ

وَبَيَمِينِهِ وَظَهْرُهُ هَذَا طَلِي

76

Translation

Both *وَبَيَمِينِهِ* and *وَظَهْرُهُ* will be for al-Kūfī and al-Ḥijāzī while the first *كَيْدًا* will be counted for all besides al-Madanī al-Awwal.

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Inshiqāq*. Thus, when stopping at the word *وَبَيَمِينِهِ* in verse 7 ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بَيَمِينِهِ﴾ and the word *وَظَهْرُهُ* in verse 10 ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ﴾ it will be considered as being a verse count by al-Kūfī and al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Ṭāriq*. Thus when stopping at the first appearance of the word *كَيْدًا*, which comes in verse 15 ﴿لَا تَعْمَلُ يَكِيدُونَ كَيْدًا﴾ it will not be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-ʿIrāqī, have considered it as being a verse count. The author's restriction in mentioning the first appearance of the word *كَيْدًا* is in reference to the word *كَيْدًا* appearing again in the following verse, verse 16 ﴿وَأَكِيدُ كَيْدًا﴾ which is considered as being a verse count by all the *qurrā'*.

In conclusion, there were two places in *sūrat al-Inshiqāq* and one place in *sūrat al-Ṭāriq* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Fajr and Sūrat al-Shams

طَبْ دِنْ، عِبَادِي هَبْ، وَعَقْرُوهَا أَمَّا

وَنَعْمَهُ رِزْقَهُ طَوَى، جَهَنَّمَ

77

Translation

Both the words رِزْقَهُ and وَنَعْمَهُ will be for al-Ḥijāzī; the word جَهَنَّمَ will be for al-Ḥijāzī and al-Shāmī; the word عِبَادِي will only be for al-Kūfī; and the word عَقْرُوهَا will only be for al-Madanī al-Awwal.

Commentary

In this stanza, the author dicusses the differences held within *sūrat al-Fajr*. Thus, when stopping at both the words وَنَعْمَهُ in verse 15 [فَاكْرَمَهُ وَنَعْمَهُ] and the word رِزْقَهُ in verse 16 [وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-ʿIrāqī, have not given it any consideration.⁷⁵

When stopping at the word جَهَنَّمَ in verse 23 [وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ] it will be considered as being a verse count by al-Ḥijāzī and al-Shāmī, while the remaining *qurrā'*, al-ʿIrāqī, have not given it any consideration.

Furthermore, when stopping at the word عِبَادِي in verse 29 [فَادْخُلِي فِي عِبَادِي] it will only be considered as being a verse count by al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

⁷⁵ While al-Sharqāwī does not transmit any *khulf* for al-Makkī; Ḥāb Fikrī, al-Shāṭibī and al-Qaḍī transmit *khulf* for both al-Makkī as well as for al-Madanī al-Awwal. However, al-Dānī only transmits *khulf* for al-Makkī. *Al-Bayān*: pg. 285. *Nāṭḥimah al-Zuhr*: pg. 347. *Al-Farā'id al-Ḥisān*: pg. 73 and *Murshid al-Khullān*: pg. 209. Al-Ja'barī considered it as being a verse count for al-Madanī al-Awwal and al-Ḥimṣī, however he does not transmit any *khulf*. *Ḥusn al-Madad*: pg. 150. Al-Mutawallī does not transmit any *khulf* for al-Makkī and al-Madanī al-Awwal. *Urjūzah*: pg. 14.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Shams*. Thus, when stopping at the word *فَعَقَرُوهَا* in verse 14 [فَكَذَّبُوهُ فَعَقَرُوهَا] it will only be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Akhīr, al-Makkī, al-Shāmī and al-'Irāqī, have not given it any consideration.

In conclusion, there were four places in *sūrat al-Fajr* and one place in *sūrat al-Shams* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-'Alaq and Sūrat al-Qadr

يَنْهَى طَفَايِدُ، وَلَمْ يَنْتَهُ طَفَا وَلَيْلَةُ الْقَدْرِ الْأَخِيرُ جُذِفَا

78

Translation

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

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-'Alaq*. Thus, when stopping at the word *يَنْهَى* in verse 9 [أَرَأَيْتَ الَّذِي يَنْهَى] it will be considered as being a verse count by al-Ḥijāzī and al-'Irāqī, while the remaining *qārī'*, al-Shāmī, has not given it any consideration.

When stopping at the phrase *لَمْ يَنْتَهُ* in verse 15 [كَلَّا لَمِنْ لَمْ يَنْتَهُ] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-'Irāqī, have not given it any consideration.

In the second half of the stanza, the author discusses a difference held in *sūrat al-Qadr*. Thus, when stopping at the last appearance of the phrase *لَيْلَةُ الْقَدْرِ*, which

appears in verse 3 [لَيْلَةُ الْقَدْرِ⁷⁶] it will be considered as being a verse count by al-Makkī and al-Shāmī, while the remaining *qurrā'*, al-Madanī and al-ʿIrāqī, have not given it any consideration. The author's restriction in mentioning the last appearance of the phrase لَيْلَةُ الْقَدْرِ is in reference to the phrase appearing twice prior to it in the *sūrah*.

In conclusion, there were two places in *sūrat al-ʿAlaq* and one place in *sūrat al-Qadr* where the *qurrā'* differed regarding the verse count in these *suwar*.

Sūrat al-Bayyinah until Sūrat al-Nās

الدِّينَ زَاهِرٌ، وَأَشْتَاتًا بَدَا
زَنْ لَامٍ، وَالْقَارِعَةُ الْأُولَى هَدَى

79

Translation

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

Commentary

In the afore-mentioned stanza, the author discusses the differences held within three *suwar*, the first difference being in *sūrat al-Bayyinah*. Thus, when stopping at the word الدِّينَ in verse 5 [وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ⁷⁶] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.⁷⁶

With regard to a difference held within *sūrat al-Zilzāl*, the author mentions that when stopping at the word أَشْتَاتًا in verse 6 [يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا⁷⁶] it will be considered as

⁷⁶ While the author only mentions that al-Baṣrī considered it as being a verse count; al-Shāṭibī, al-Jaʿbarī, al-Qāḍī and Ḍḥab Fikrī all mention that both al-Baṣrī and al-Shāmī considered it as being a verse count. See *al-Qawl al-Wajīz*: pg. 353, *Ḥusn al-Madad*: pg. 526, *Nafāʾis al-Bayān*: pg. 73; and *al-Tas-hīl*: pg. 80. Furthermore, al-Dānī mentions that they both considered it as being a verse count, however, he transmits *khulʿ* for al-Shāmī. *Al-Bayān*: pg. 282.

being a verse count by al-Madanī al-Akhīr, al-Baṣrī, al-Makkī and al-Shāmī, 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 ۝] it will only be considered as being a verse count by al-Kūfī, while 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 الْقَارِعَةُ appearing twice in the following two verses [مَا ۝] and [وَمَا أَذْرَبُكَ مَا الْقَارِعَةُ ۝] which are both considered as being a verse count by all the *qurrā'*.

وَالْعَصْرِ ۝ لَا الْآخِرُ بِالْحَقِّ لَهُ

كَلَّا مَوَازِينُهُ طَيِّبٌ هَدِيَّةٌ

80

Translation

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

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Qāri'ah*. Thus, when stopping at both occurrences of the word مَوَازِينُهُ in verse 6 [فَإِنَّمَا ۝] and verse 8 [وَأَمَّا مَنْ حَفَّتْ مَوَازِينُهُ ۝] it will be considered as being a verse count by al-Ḥijāzī and al-Kūfī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author discusses two differences held within *sūrat al-A'ṣr*. Thus, when stopping at the phrase وَالْعَصْرِ in verse 1 [وَالْعَصْرِ ۝] it will not be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā'*,

al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, have considered it as being a verse count.

Furthermore, when stopping at the the word بِالْحَقِّ in verse 3 [وَتَوَاصَوْا بِالْحَقِّ] it will only be considered as being a verse count by al-Madanī al-Akhīr, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-‘Irāqī, have not given it any consideration.

يَلِدْ مَعَ الْوَسْوَاسِ دُرَّةُ جَلِي

جُوعٌ طَوَاهُ، وَيُرَاؤُونَ يَلِي

81

Translation

The word جُوعٌ will be for al-Hijāzī; the word يُرَاؤُونَ will be for al-‘Irāqī; and both words يَلِدْ and الْوَسْوَاسِ will be for al-Shāmī and al-Makkī.

Commentary

In the afore-mentioned stanza, the author discusses the differences held within four *suwar*, the first difference being in *sūrat al-Quraysh*. Thus, when stopping at the word جُوعٌ in verse 4 [الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ] it will be considered as being a verse count by al-Hijāzī, while the remaining *qurrā’*, al-Shāmī and al-‘Irāqī, have not given it any consideration.

With regard to a difference held within *sūrat al-Mā‘ūn*, the author mentions that when stopping at the word يُرَاؤُونَ in verse 6 [الَّذِينَ هُمْ يُرَاؤُونَ] it will be considered as being a verse count by al-‘Irāqī, while the remaining *qurrā’*, al-Hijāzī and al-Shāmī, have not given it any consideration.

With regard to a difference held within *sūrat al-Ikhlāṣ*, the author mentions that when stopping at the word يَلِدْ in verse 3 [لَمْ يَلِدْ] it will be considered as being a verse count by al-Shāmī and al-Makkī, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Madanī al-Akhīr and al-‘Irāqī, have not given it any consideration.

Lastly, the author discusses a difference held within *sūrah al-Nās*. Thus, when stopping at the word *الْوَسْوَاسِ* in verse 4 [مِنْ شَرِّ الْوَسْوَاسِ] it will be considered as being a verse count by al-Shāmī and al-Makkī while the remaining *qurrā'*, al-Madanī and al-ʿIrāqī, have not given it any consideration.

In conclusion, there was one place in *sūrat al-Bayyinah*, one place in *sūrat al-Zizāl*, three places in *sūrat al-Qārīʿah*, two places in *sūrat al-ʿAṣr*, and one place each in *sūrat al-Quraysh*, *sūrat al-Māʿūn*, *sūrat al-Ikhlāṣ* and *sūrat al-Nās* where the *qurrā'* differed regarding the verse count in those *suwar*.

مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا

وَالْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَى

82

Translation

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

Commentary

The author ends his poem by praising Allah ﷻ and sending salutations upon the Prophet Muḥammad ﷺ, including his family as well as all those who follow his example.

قَالَ مُحَمَّدٌ **دُرِيَّاضُ** سَابِلًا
حَمْدًا لِمَنْ بَقِضَ لَهُ وَالْآنَا
مُحَمَّدٌ مَنْ جَاءَ بِالْقُرْآنِ
أَلَاهُنَّ أَتَمَّ أَمِ التَّحْقِيقُ
فَأَقْبَلُهُ يَا إِلَهَنَا وَسَامِعُ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدٍ

إِلَهَهُ سُبْحَانَ تَرَا جَمِ يُلَاشَ أَمِلًا
مُصَلِّيًا عَلَى الَّذِي هَدَانَا
وَأَلِهُ وَصَّ حَبِهُ الْأَعْيَانِ
بِعَوْنِ رَبِّنَا مُفِيضِ النِّعَمَةِ
نَاطِمُهُ وَاعْفِ رُؤُوسَ الْقَبَائِحِ
وَأَلِهُ وَصَّ حَبِهُ الْأَمَاجِدِ

وقال محمد مرياض بن أمشاد:

ستبقى خطوطي مدة بعد موتتي
فيانظر فيها سأل الله رحمة

على أنهن اتبقين وتفتين أناملي
ل كاتبيها المدفونون تحت الجنادل

Synoptic overview of the verse count in the Qur'ān

Sūrat al-Fātiḥah

Verse No.	Verse	Counted By
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ	Makkī, Kūfī
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ^{لَهُ} غَيْرِ الْمَغْضُوبِ	Madanī al-Awwal, Madanī al-Akhīr, Baṣrī, Shāmī

Sūrat al-Baqarah

Verse No.	Verse	Counted By
1	الْم ﴿١﴾ ذَلِكَ الْكِتَابُ	Kūfī
10	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَهُمْ عَذَابٌ أَلِيمٌ ^{لَهُ} بِمَا كَانُوا	Shāmī
11	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾	Ḥijāzī, 'Irāqī
114	وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا <u>خَائِفِينَ</u> ^{لَهُ} هُمْ فِي الدُّنْيَا	Baṣrī
197	الْحُجَّ أَشْهُرٌ مُّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفْتَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجَّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ <u>الْأَلْبَابِ</u> ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ	Madanī al-Akhīr, 'Irāqī, Shāmī
200	فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ <u>خَلَاقٍ</u> ﴿٢٠٠﴾ وَمِنْهُمْ مَّن يَقُولُ	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا <u>يُنْفِقُونَ</u> ^{لَهُ} قُلِ الْعَفْوَ	Madanī al-Awwal, Makkī
219	يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا <u>يُنْفِقُونَ</u> ^{لَهُ} قُلِ الْعَفْوَ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ <u>تَتَفَكَّرُونَ</u> ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ	Madanī al-Akhīr, Kūfī, Shāmī
235	وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكُنْتُمْ فِي	Baṣrī

	أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْرُومُوا	
255	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ	Madanī al-Akhīr, Makkī, Baṣrī
257	اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا	Madanī al-Awwal

Sūrah Āl ‘Imrān

Verse No.	Verse	Counted By
3	نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِن قَبْلُ	Ḥijāzī, ‘Irāqī
4	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا	Ḥijāzī, Baṣrī, Shāmī
48	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ	Kūfi
49	وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ ۚ أَيُّ قَدْ جِئْتُكُمْ	Baṣrī
92	لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا	Shaybah ibn Niṣāḥ, Makkī, Shāmī
97	فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ وَمَن دَخَلَهُ	Abū Ja‘far, Shāmī

Sūrat al-Nisā’

Verse No.	Verse	Counted By
44	أَلَمْ تَر إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ	Kūfi, Shāmī
173	فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۚ وَلَا يَجِدُونَ لَهُمْ	Shāmī

Sūrat al-Mā'idah

Verse No.	Verse	Counted By
1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ط أُجِلَّتْ لَكُمْ	Hijāzī, Baṣrī, Shāmī
15	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ط قَدْ جَاءَكُمْ	Hijāzī, Baṣrī, Shāmī
23	قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ <u>غَالِبُونَ</u> ك وَعَلَى اللَّهِ فِتْنُكُلُوا	Baṣrī

Sūrat al-An'ām

Verse No.	Verse	Counted By
1	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ط ثُمَّ الَّذِينَ كَفَرُوا	Hijāzī
66	وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ <u>بُكِيلٌ</u> ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُسْتَعَرٌّ	Kūfī
73	وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ط قَوْلُهُ الْحَقُّ	Hijāzī, Baṣrī, Shāmī
161	قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ <u>مُسْتَقِيمٍ</u> ك دِينًا قَيِّمًا	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 ﴿٢٩﴾ كَمَا بَدَأَكُمْ تَعُودُونَ	Baṣrī, Shāmī
29	قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ﴿٢٩﴾ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ	Kūfi
38	قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ﴿٣٨﴾ قَالَ لِكُلِّ ضِعْفٌ	Ḥijāzī
137	وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَٰئِيلَ ﴿١٣٧﴾ لَا يَمَّا صَبَرُوا	Ḥijāzī

Sūrat al-Anfāl

Verse No.	Verse	Counted By
36	إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ ۖ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ﴿٣٦﴾ وَالَّذِينَ كَفَرُوا	Baṣrī, Shāmī
42	إِذْ أَنْتُمْ بِالْعُدَّةِ الدُّنْيَا وَهُمْ بِالْعُدَّةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۖ وَلَكِنَّ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ﴿٤٢﴾ لِّيَهْلِكَ مَن هَلَكَ	Ḥijāzī, Baṣrī, Shāmī
62	وَإِنْ يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۖ هُوَ الَّذِي أَتَاكَ بِنَضْرِهِ ﴿٦٢﴾ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَالْفَ بَيْنَ قُلُوبِهِمْ	Ḥijāzī, Kūfi, Shāmī

Surat al-Tawbah

Verse No.	Verse	Counted By
3	وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ <u>الْمُشْرِكِينَ</u> لَا وَرَسُولُهُ	Başrī
39	إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا <u>أَلِيمًا</u> لَا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ	Shāmī
70	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ <u>وَعَمُودَ</u> لَا وَقَوْمِ إِبْرَاهِيمَ	Hijāzī

Surah Yūnus

Verse No.	Verse	Counted By
22	هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرْتُمْ بِهِمْ بِرِيحٍ طَبِيبَةٍ وَقَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ <u>الَّذِينَ</u> ۚ لَعْنُ الْأَجْبَتَيْنَا	Shāmī
22	هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرْتُمْ بِهِمْ بِرِيحٍ طَبِيبَةٍ وَقَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ <u>الَّذِينَ</u> ۚ لَعْنُ الْأَجْبَتَيْنَا مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنَ <u>الشَّاكِرِينَ</u> ﴿٢٢﴾ فَلَمَّا أَنْجَاهُمْ	Hijāzī, 'Irāqī
57	يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي <u>الصُّدُورِ</u> لَا وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ	Shāmī

Sūrah Hūd

Verse No.	Verse	Counted By
54	إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۚ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ	Kūfi
74	فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ مُجَادِلُنَا فِي قَوْمِ <u>لُوطٍ</u> ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ	Hijāzī, Kūfi, Shāmī
82	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابَةً مِّنْ <u>سِجِّيلٍ</u> ۖ	Madanī al-Akhīr, Makkī
82	فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابَةً مِّنْ <u>سِجِّيلٍ</u> ۖ	Madanī al-Awwal, 'Irāqī, Shāmī,
86	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ <u>مُؤْمِنِينَ</u> ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ	Hijāzī
118	وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ <u>مُخْتَلِفِينَ</u> ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ	'Irāqī, Shāmī
121	وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا <u>عَامِلُونَ</u> ﴿١٢١﴾ وَانْتَظِرُوا	Madanī al-Awwal, 'Irāqī, Shāmī

Sūrat Ra'd

Verse No.	Verse	Counted By
5	وَأِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَلَيْسَ لَنَا خَلْقٌ <u>جَدِيدٌ</u> ۚ أَوَلَيْكَ	Hijāzī, Basrī, Shāmī
16	الَّذِينَ كَفَرُوا قُلْ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ <u>وَالْبَصِيرُ</u> ۚ أَمْ هَلْ تَسْتَوِي	Shāmī
16	قُلْ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ <u>وَالْبَصِيرُ</u> ۚ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ <u>وَالنُّورُ</u> ۚ أَمْ جَعَلُوا	Hijāzī, Basrī, Shāmī
18	لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ هُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أَوَلَيْكَ هُمْ سَوَاءٌ <u>الْحِسَابِ</u> ۚ	Shāmī
23	وَمَا وَاهُمْ بِهِمْ جَهَنَّمَ جَنَّاتٍ عِدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ	'Irāqī, Shāmī

	وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَامٌ عَلَيْكُمْ	
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Sūrah Ibrāhīm

Verse No.	Verse	Counted By
1	الر ۝ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ لَا يُؤْذِنُ رَّبِّهِمْ	Ḥijāzī, Shāmī
5	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ	Ḥijāzī, Shāmī
9	أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَهَمُودَ ۙ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ	Ḥijāzī, Baṣrī
19	أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ	Madanī al-Awwal, Kūfī, Shāmī
24	أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا	Madanī al-Akhīr, Makkī, 'Irāqī, Shāmī
33	وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَأَتَاكُمْ مِنْ	Ḥijāzī, Shāmī, Kūfī
42	وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ	Shāmī

Sūrat al-Isrā'

Verse No.	Verse	Counted by
107	قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا	Kūfī

Sūrat al-Kahf

Verse No.	Verse	Counted By
13	تَحْنُ نَفْصُ عَلَيَّكَ نَبَأُهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ	Hijāzī, 'Irāqī
22	سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴿٢٢﴾ فَلَا تَمَارِ فِيهِمْ	Madanī al-Akhīr
23	وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
32	وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ	Madanī al-Akhīr, 'Irāqī, Shāmī
35	وَدَخَلَ جَنَّتُهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ	Madanī al-Awwal, Makkī, 'Irāqī
84	إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَاتَّبِنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا	Madanī al-Akhīr, 'Irāqī, Shāmī
85	فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ	'Irāqī
86	حَتَّىٰ إِذَا بَلَغَ مَرْعَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ﴿٨٦﴾ قُلْنَا يَا ذَا الْقُرْنَيْنِ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
92	ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ	'Irāqī
103	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ	'Irāqī, Shāmī

Sūrah Maryam

Verse No.	Verse	Counted By
41	وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ﴿٤١﴾ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا	Madanī al-Akhīr, Makkī
75	قُلْ مَنْ كَانَ فِي الصَّلَاةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدَدًا ﴿٧٥﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ	Hijāzī, Baṣrī, Shāmī

Sūrah Ṭahā

Verse No.	Verse	Counted By
33	كُنِ نُسَيْحًا كثيرًا ﴿٣٣﴾ وَنَذْرًا	Ḥijāzī, Kūfī, Shāmī
34	وَنَذْرًا كثيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا	Ḥijāzī, Kūfī, Shāmī
39	أَنْ أَفْذِيهِ فِي التَّابُوتِ فَأَفْذِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۚ وَالْقَيْثُ عَلَيْكَ حَبَّةً مِّنِّي ۚ وَلِتُصْنَعَ عَلَى عَيْنِي	Ḥijāzī, Shāmī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَجَعَلْنَاهَا	Shāmī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَجَعَلْنَاهَا مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ	Baṣrī, Shāmī
40	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَجَعَلْنَاهَا مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۚ ثُمَّ جِئْتَ	Shāmī
41	وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنتَ	Kūfī, Shāmī
47	فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ۚ وَلَا تُعَدِّبْهُمْ	Shāmī
77	وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۚ أَنْ أَسْرِ بِعِيَادِي	Shāmī
78	فَاتَّبَعَهُمْ فِرْعَوْنُ فَبُذِعُوا بِمُجْدُودِهِ فَعَبَّيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ	Kūfī
86	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ	Madanī al-Awwal, Makkī
86	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ	Madanī al-Akhīr
87	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
88	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُم وَإِلَهُ مُوسَىٰ ۚ فَتَنَسَىٰ	Madanī al-Awwal, Makkī
88	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُم وَإِلَهُ مُوسَىٰ ۚ فَتَنَسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ	Madanī al-Akhīr, 'Irāqī, Shāmī

89	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ <u>قَوْلًا</u> ۚ وَلَا يَمْلِكُ لَهُمْ	Madanī al-Akhīr
92	قَالَ يَا هَٰؤُلَاءِ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ <u>صَلُّوا</u> ﴿٩٢﴾ أَلَّا	Kūfī
106	فَيَذَرُهَا قَاعًا <u>صَفْصَفًا</u> ﴿١٠٦﴾ لَا تَرَىٰ فِيهَا	ʿIrāqī, Shāmī
123	قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۚ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي <u>هَدًى</u> ۚ فَمَن اتَّبَعَ هُدَايَ	Ḥijāzī, Baṣrī, Shāmī
131	وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ <u>الدُّنْيَا</u> ۚ لَنُغْنِيَنَّهُمْ فِيهِ	Ḥijāzī, Baṣrī, Shāmī

Sūrat al-Ambiyā'

Verse No.	Verse	Counted By
66	قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا <u>يَضُرُّكُمْ</u> ﴿٦٦﴾ أَفِئْتُ لَكُمْ	Kūfī

Sūrat al-Ḥajj

Verse No.	Verse	Counted By
19	هَٰذَا نِ حَصْمَانِ احْتَصِمُوا فِي رَيْبِهِم ۖ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّن تَارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِم <u>الْحَمِيمُ</u> ﴿١٩﴾ يُصْهَرُ بِهِ	Kūfī
20	يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ <u>وَالْجُلُودُ</u> ﴿٢٠﴾ وَلَهُمْ مَقَامِعٌ	Kūfī
42	وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ <u>وَتَمُودُ</u> ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ	Ḥijāzī, ʿIrāqī
43	وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ <u>لُوطٍ</u> ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ	Ḥijāzī, Kūfī
78	وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ <u>الْمُسْلِمِينَ</u> ۚ مِنْ قَبْلُ وَفِي هَٰذَا	Makkī

Sūrat al-Mu'minūn

Verse No.	Verse	Counted By
45	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ <u>هَارُونَ</u> ۚ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ	Ḥijāzī, Baṣrī, Shāmī

Sūrat al-Nūr

Verse No.	Verse	Counted By
36	فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ <u>وَالْأَصَالِ ﴿٣٦﴾</u> رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ	‘Irāqī, Shāmī
43	وَيُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ <u>بِالْأَبْصَارِ ﴿٤٣﴾</u> يَقْلِبُ اللَّهُ الَّيْلَ وَالنَّهَارَ	‘Irāqī, Shāmī

Sūrat al-Shu‘arā’

Verse No.	Verse	Counted By
1	<u>طَسْمَ ﴿١﴾</u> تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ	Kūfī
49	قَالَ أَمْثَلُ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُفٍّ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۖ لَا أَقْطَعُ أَيْدِيَكُمْ	Hijāzī, Baṣrī, Shāmī
92	وَقِيلَ لَهُمْ أَتَيْنَ مَا كُنْتُمْ <u>تَعْبُدُونَ ﴿٩٢﴾</u> مِنْ دُونِ اللَّهِ	Hijāzī, Kūfī, Shāmī
210	وَمَا تَنْزَلَتْ بِهِ <u>الشَّيَاطِينُ ﴿٢١٠﴾</u> وَمَا يَنْبَغِي لَهُمْ	Madanī al-Awwal, ‘Irāqī, Shāmī

Sūrat al-Naml

Verse No.	Verse	Counted By
33	قَالُوا نَحْنُ أَوْلَىٰ قُوَّةً وَأُولُو نَاسٍ <u>شَدِيدٍ ۚ</u> وَالْأَمْرُ إِلَيْكِ	Hijāzī
44	قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا ۖ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنَ <u>قَوَارِيرَ ۖ</u> قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي	Hijāzī, Baṣrī, Shāmī

Sūrat al-Qaṣaṣ

Verse No.	Verse	Counted By
23	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَعَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ <u>يَسْقُونَ</u> ۖ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ	Ḥijāzī, Baṣrī, Shāmī

Sūrat al-ʿAnkabūt

Verse No.	Verse	Counted By
29	أَتَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ <u>السَّيْلَ</u> ۖ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ	Ḥijāzī
65	فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَا اللَّهَ مُخْلِصِينَ لَهُ <u>الدِّينَ</u> ۖ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ	Baṣrī, Shāmī

Sūrat al-Rūm

Verse No.	Verse	Counted By
2	عُلِّيَّتِ <u>الرُّومُ</u> ﴿٢﴾ فِي أَدْنَى الْأَرْضِ	Madanī al-Awwal, ʿIrāqī, Shāmī
4	فِي بَضْعِ <u>سِنِينَ</u> ۖ لِلَّهِ الْأَمْرُ	Madanī al-Akhīr, Makkī, Baṣrī, Shāmī
55	وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ <u>الْمُجْرِمُونَ</u> ۖ مَا لَبِثُوا غَيْرَ سَاعَةٍ	Madanī al-Awwal

Sūrah Luqmān

Verse No.	Verse	Counted By
32	وَإِذَا عَشِيتُهُمْ مُوجُّكَ الظُّلِّلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ <u>الدِّينَ</u> ۖ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ	Başrī, Shāmī

Sūrat al-Sajdah

Verse No.	Verse	Counted By
10	وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَنَّا لَفِي خَلْقٍ <u>جَدِيدٍ</u> ۖ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ	Ḥijāzī, Shāmī

Sūrah Saba'

Verse No.	Verse	Counted By
15	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَنْ يَمِينٍ <u>وَشِمَالٍ</u> ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا	Shāmī

Sūrah Fāṭir

Verse No.	Verse	Counted By
7	الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ط وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ	Shāmī, Baṣrī
16	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ	Ḥijāzī, Kūfī, Shāmī
19	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ	Ḥijāzī, Kūfī, Shāmī
20	وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظُّلُّ	Ḥijāzī, Kūfī, Shāmī
22	وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ؎ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ؎ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾ إِنَّ أَنْتَ إِلَّا نَذِيرٌ	Ḥijāzī, 'Irāqī
41	إِنَّ اللَّهَ يُنْزِلُ السَّمَاءَ وَالْأَرْضَ أَنْ تَزُولَا ك وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ	Baṣrī
43	فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ؎ فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ك وَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا	Madanī al-Akhīr, Baṣrī, Shāmī

Sūrat Ṣāffāt

Verse No.	Verse	Counted By
22	احْشُرُوا الَّذِينَ ظَلَمُوا وَأَرْوَاهُكُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ	Ḥijāzī, Kūfī, Shāmī
167	وَإِنْ كَانُوا لَيَقُولُنَّ ﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا	Shaybah ibn Niṣāḥ, Makkī, 'Irāqī, Shāmī

Sūrah Ṣād

Verse No.	Verse	Counted By
1	ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا	Kūfi
37	وَالشَّيَاطِينَ كُلِّ بَنَّاءٍ وَعَوَاصٍ ﴿٣٧﴾ وَآخِرِينَ مُفَرِّجِينَ فِي الْأَصْفَادِ	Ḥijāzī, Kūfi, Shāmī
84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَا مَلَائِكَةَ جَهَنَّمَ مِنْكَ	Kūfi, Baṣrī with <i>khulf</i> - Ya'qūb al-Ḥaḍramī, Ayyūb ibn al-Mutawakkil

Sūrat al-Zumar

Verse No.	Verse	Counted By
3	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ط إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ	Ḥijāzī, Baṣrī, Shāmī
11	قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ	Kūfi, Shāmī
14	قُلِ اللَّهُ أَعْبُدْهُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ	Kūfi
17	وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۖ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ	Madanī al-Akhīr, 'Irāqī, Shāmī
20	لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ط وَعَدَ اللَّهُ	Madanī al-Awwal, Makkī
36	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾ وَمَنْ يَهْدِ اللَّهُ	Kūfi
39	قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	Kūfi

Sūrah Ghāfir

Verse No.	Verse	Counted By
15	يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَارِزُونَ	Hijāzī, Irāqī
16	يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ	Shāmī
18	وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ	Hijāzī, Baṣrī, Shāmī
53	وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ	Madanī al-Awwal, Makkī, Kūfī, Shāmī
58	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُنَافِقُ	Madanī al-Akhīr, Shāmī
71	إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ	Madanī al-Akhīr, Kūfī, Shāmī
72	فِي الْحَمِيمِ ۚ ثُمَّ فِي النَّارِ يُسْجَرُونَ	Madanī al-Awwal, Makkī
73	ثُمَّ قِيلَ لَهُمْ أَتَيْنَ مَا كُنْتُمْ تَشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ	Kūfī, Shāmī

Sūrah Fuṣṣilat

Verse No.	Verse	Counted By
13	فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَقَمُودٍ ﴿١٣﴾ إِذْ جَاءَتْهُمْ الرُّسُلُ	Hijāzī, Kūfī

Sūrat al-Shūrā

Verse No.	Verse	Counted By
1	حَم ﴿١﴾ عسق	Kūfī
2	عسق ﴿٢﴾ كَذَلِكَ يُوحِي إِلَيْكَ	Kūfī
32	وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ	Kūfī

Sūrat al-Zukhruf

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

Sūrat al-Dukhān

Verse No.	Verse	Counted By
34	إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ	Kūfī
43	إِنَّ شَجَرَتَ الرَّقُومِ ﴿٤٣﴾ طَعَامُ الْأَنِيمِ	Madanī al-Awwal, 'Irāqī, Shāmī
45	كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ	Madanī al-Akhīr, Makkī, 'Irāqī

Sūrat al-Qitāl [Muḥammad]

Verse No.	Verse	Counted By
4	فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذٰ ذٰلِكَ وَلَوْ يَشَاءُ اللَّهُ	Ḥijāzī, Baṣrī, Shāmī
15	مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ ۚ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى	Baṣrī

Sūrat al-Ṭūr

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

Sūrat al-Najm

Verse No.	Verse	Counted By
28	وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ <u>شَيْئًا</u> ﴿٢٨﴾ فَأَعْرَضَ عَنْ	Kūfī
29	فَأَعْرَضَ عَنْ مَنْ تَوَلَّى لَهُ عَنْ ذِكْرِنَا	Shāmī
29	فَأَعْرَضَ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُدِّ إِلَّا الْحَيَاةَ <u>الدُّنْيَا</u> ﴿٢٩﴾ ذَلِكَ مُبْلَغُهُمْ مِنَ الْعِلْمِ	Ḥijāzī, 'Irāqī

Sūrat al-Raḥmān

Verse No.	Verse	Counted By
1	<u>الرَّحْمَنُ</u> ﴿١﴾ عَلَّمَ الْقُرْآنَ	Kūfī, Shāmī
3	خَلَقَ <u>الْإِنْسَانَ</u> ﴿٣﴾ عَلَّمَهُ الْبَيَانَ	Makkī, 'Irāqī, Shāmī
10	وَالْأَرْضَ وَضَعَهَا <u>لِلْأَنَامِ</u> ﴿١٠﴾ فِيهَا فَاكِهَةٌ	Madanī al-Awwal, Madanī al-Akhīr, 'Irāqī, Shāmī
35	يُرْسِلُ عَلَيْكُمْ شَوَاطِدَ مِّنْ <u>نَّارٍ</u> لَّهٗ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ	Ḥijāzī
43	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا <u>الْمُجْرِمُونَ</u> ﴿٤٣﴾ يَطُوفُونَ فِيهَا وَبَيْنَ حَمِيمٍ آتٍ	Ḥijāzī, Kūfī, Shāmī

Sūrat al-Wāqī‘ah

Verse No.	Verse	Counted By
8	فَأَصْحَابُ <u>الْمِئْمَنَةِ</u> ۚ مَا أَصْحَابُ الْمِئْمَنَةِ	Hijāzī, Baṣrī, Shāmī
9	وَأَصْحَابُ <u>الْمَشَامَةِ</u> ۚ مَا أَصْحَابُ الْمَشَامَةِ	Hijāzī, Baṣrī, Shāmī
15	عَلَى سُرُرٍ <u>مُوضُونَةٍ</u> ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ	Hijāzī, Kūfī
18	بِأَكْوَابٍ <u>وَأَبَارِقٍ</u> ۚ وَكَاسٍ مِّنْ مَّعِينٍ	Madanī al-Akhīr, Makkī
22	وَحُورٌ <u>عِينٌ</u> ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ	Madanī al-Awwal, Kūfī
25	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا	Madanī al-Akhīr, ‘Irāqī, Shāmī
27	وَأَصْحَابُ <u>الْيَمِينِ</u> ۚ مَا أَصْحَابُ الْيَمِينِ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
35	إِنَّا أَنْشَأْنَاهُنَّ <u>إِنْشَاءً</u> ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا	Hijāzī, Kūfī, Shāmī
41	وَأَصْحَابُ <u>الشِّمَالِ</u> ۚ مَا أَصْحَابُ الشِّمَالِ	Hijāzī, Baṣrī, Shāmī
42	فِي سَمُومٍ <u>وَحَمِيمٍ</u> ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ	Madanī al-Awwal, Madanī al-Akhīr, ‘Irāqī, Shāmī
47	وَكَانُوا <u>يَقُولُونَ</u> ۚ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَءِنَّا لَمَبْعُوثُونَ	Makkī
49	قُلْ إِنَّ الْأَوَّلِينَ <u>وَالْآخِرِينَ</u> ﴿٤٩﴾ لَّمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ	Madanī al-Awwal, Makkī, ‘Irāqī
50	<u>لَمَجْمُوعُونَ</u> ۚ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ	Madanī al-Akhīr, Shāmī
89	فَرُوحٌ <u>وَرِنَّانٌ</u> ۚ وَجَنَّتْ نَعِيمٍ	Shāmī

Sūrat al-Ḥadīd

Verse No.	Verse	Counted By
13	فَضْرِبْ بَنَيْنَهُمْ يَسُورٌ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ <u>الْعَذَابُ</u> ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَّعَكُمْ	Kūfī
27	ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ <u>الْإِنْجِيلَ</u> ۚ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ	Baṣrī

Sūrat al-Mujādalah

Verse No.	Verse	Counted By
20	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْيَانِ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي	Madanī al-Awwal, 'Irāqī, Shāmī

Sūrat al-Ṭalāq

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

Sūrat al-Mulk

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

Sūrat al-Ḥāqqah

Verse No.	Verse	Counted By
1	الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ	Kūfī
25	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ط فَيَقُولُ يَا لَيْتَنِي	Ḥijāzī

Sūrat al-Ma‘ārij

Verse No.	Verse	Counted By
4	تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِثْقَالُهُ حُمُسَيْنِ أَلْفَ <u>سَنَةٍ</u> ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا	Ḥijāzī, ‘Irāqī

Sūrah Nūḥ

Verse No.	Verse	Counted By
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا <u>سُوءَاعًا</u> ۖ وَلَا يَعْثُونَ وَيَعُوقُونَ وَنَسْرًا	Ḥijāzī, Baṣrī, Shāmī
23	وَلَا يَعْثُونَ وَيَعُوقُونَ <u>وَنَسْرًا</u> ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا	Madanī al-Akhīr, Kūfī
24	وَقَدْ أَضَلُّوا <u>كَثِيرًا</u> ۖ وَلَا تَرِدِ الظَّالِمِينَ إِلَّا ضِلَالًا	Madanī al-Awwal, Makkī
25	بِمَا خَطِئْتَاهُمْ أُغْرِقُوا فَأَذْخَلُوا <u>نَارًا</u> ۖ فَلَمَّ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا	Ḥijāzī, Baṣrī, Shāmī

Sūrat al-Jinn

Verse No.	Verse	Counted By
22	قُلْ إِنِّي لَنْ يُجِيبَنِي مِنَ اللَّهِ <u>أَحَدٌ</u> ۖ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا	Makkī
22	وَلَنْ أَجِدَ مِنْ دُونِهِ <u>مُلْتَحَدًا</u> ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ	Madanī al-Awwal, Madanī, Akhīr, ‘Irāqī, Shāmī

Sūrat al-Muzzammil

Verse No.	Verse	Counted By
1	يَا أَيُّهَا <u>الْمُزَّمِّلُ</u> ﴿١﴾ قُمِ اللَّيْلَ إِلَّا قَلِيلًا	Madanī al-Awwal, Kūfī, Shāmī
15	إِنَّا أَرْسَلْنَا إِلَيْكُمْ <u>رَسُولًا</u> ۖ لَا شَاهِدًا عَلَيْكُمْ	Makkī
17	فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ <u>شِيبًا</u> ﴿١٧﴾ السَّمَاءَ مُنْفَطِرًا بِهِ	Madanī al-Awwal, Makkī, ‘Irāqī, Shāmī

Sūrat al-Muddaththir

Verse No.	Verse	Counted By
40	فِي جَنَّتٍ <u>يَتَسَاءَلُونَ</u> ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ	Madanī al-Awwal, Makkī, 'Irāqī, Shāmī
41	عَنِ <u>الْمُجْرِمِينَ</u> ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ	Madanī al-Awwal, Madanī al-Akhīr, 'Irāqī

Sūrat al-Qiyāmah

Verse No.	Verse	Counted By
16	لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ	Kūfī

Sūrat al-Naba'

Verse No.	Verse	Counted By
40	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا <u>قَرِيبًا</u> ﴿٤٠﴾ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ	Baṣrī

Sūrat al-Nāzi'āt

Verse No.	Verse	Counted By
33	مَتَاعًا لَّكُمْ <u>وَلِأَنْعَامِكُمْ</u> ﴿٣٣﴾ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى	Ḥijāzī, Kūfī
37	فَأَمَّا مَنْ <u>طَغَى</u> ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا	'Irāqī, Shāmī

Sūrah 'Abasa

Verse No.	Verse	Counted By
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى <u>طَعَامِهِ</u> ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا	Shaybah ibn Niṣāḥ, Makkī, 'Irāqī, Shāmī
33	فَإِذَا جَاءَتِ <u>الصَّاعَةُ</u> ﴿٣٣﴾ يَوْمَ يَنْفِرُ الْمَرْءُ مِنْ أَخِيهِ	Ḥijāzī, 'Irāqī

Sūrat al-Takwīr

Verse No.	Verse	Counted By
26	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ	Shaybah ibn Niṣāḥ, Makkī, ʿIrāqī, Shāmī

Sūrat al-Inshaqāq

Verse No.	Verse	Counted By
7	فَأَمَّا مَنْ أُوِّيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ مُحَاسَبٌ حِسَابًا يُسِيرًا	Ḥijāzī, Kūfī
10	وَأَمَّا مَنْ أُوِّيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُو ثُبُورًا	Ḥijāzī, Kūfī

Sūrat al-Tāriq

Verse No.	Verse	Counted By
15	إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا	Madanī al-Akhīr, Makkī, ʿIrāqī, Shāmī

Sūrat al-Fajr

Verse No.	Verse	Counted By
15	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ <u>وَنَعَمَهُ</u> لَا فَيَقُولُ رَبِّي أَكْرَمَنِ	Ḥijāzī
16	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ <u>رِزْقَهُ</u> لَا فَيَقُولُ رَبِّي أَهَانَنِ	Ḥijāzī
23	وَجِيءَ يَوْمَئِذٍ <u>بِجَهَنَّمَ</u> لَا يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى	Ḥijāzī, Shāmī
29	فَادْخُلِي فِي <u>عِبَادِي</u> ﴿٢٩﴾ وادْخُلِي جَنَّتِي	Kūfī

Sūrat al-Shams

Verse No.	Verse	Counted By
14	فَكَذَّبُوهُ <u>فَعَقَرُوهَا</u> لَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ	Madanī al-Awwal

Sūrat al-‘Alaq

Verse No.	Verse	Counted By
9	أَرَأَيْتَ الَّذِي <u>يَنْهَى</u> ﴿٩﴾ عَبْدًا إِذَا صَلَّى	Ḥijāzī, ‘Irāqī
15	كَأَلَّا لَيْنَ لَمْ <u>يَنْتَهُ</u> لَا لَنْسِفَعَا بِالنَّاصِيَةِ	Ḥijāzī

Sūrat al-Qadr

Verse No.	Verse	Counted By
3	لَيْلَةُ <u>الْقَدْرِ</u> لَا خَيْرَ مِنْ أَلْفِ شَهْرٍ	Makkī, Shāmī

Sūrat al-Bayyinah

Verse No.	Verse	Counted By
5	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ <u>الدِّينَ</u> لَا حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ	Baṣrī

Sūrat al-Zalzalah [al-Zilzāl]

Verse No.	Verse	Counted By
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ <u>أَشْتَاتًا</u> لَا تُرَوُّا أَعْمَالَهُمْ	Madanī al-Akhīr, Makkī, Baṣrī, Shāmī

Sūrat al-Qāri‘ah

Verse No.	Verse	Counted By
1	الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ	Kūfi
6	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ	Ḥijāzī, Kūfi
8	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ	Ḥijāzī, Kūfi

Sūrat al-‘Aṣr

Verse No.	Verse	Counted By
1	وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ	Madanī al-Awwal, Makkī, ‘Irāqī, Shāmī
3	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۚ وَتَوَاصَوْا بِالصَّبْرِ	Madanī al-Akhīr

Sūrat al-Quraysh

Verse No.	Verse	Counted By
4	الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ ۚ وَآمَنَهُم مِّنْ خَوْفٍ	Ḥijāzī

Sūrat al-Mā‘ūn

Verse No.	Verse	Counted By
6	الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَمَتَّعُونَ الْمَاعُونَ	‘Irāqī

Sūrat al-Ikhlāṣ

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

Sūrat al-Nās

Verse No.	Verse	Counted By
4	<p style="text-align: center;"> الْوَسْوَاسِ الْخَنَّاسِ </p>	Makkī, Shāmī

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الحمد لله رب العالمين والصلاة والسلام على مبعوث رحمة للعالمين وعلى آله وأصحابه أجمعين. أما بعد :

فيقول العبد الفقير إلى الهادي، المحتاج إلى رحمة الهادي

محمد رياض بن أرشاد بن إبراهيم بن إسماعيل بن يوسف أبا ري:

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

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

شعيب الشرقاوي المصري الأزهري . فأخبرته/فأخبرتها بأنني :

❖ تلقيتُ نظم الكامل في علم الفواصل عن المؤلف .

وأوصى الجاز/الإجازة بتقوى الله في السر والجمهور ، وأن لا ينساني في الدعوات ، وأن يجتهد في تحصيل العلم النافع وبخدمة القرآن والحديث ، وأسأل الله أن يتقبل منا أعمالنا وأن يرزقنا الصدق والإخلاص ، إنه سميع مجيب ، والحمد لله رب العالمين ،
والصلوة والسلام على المبعوث رحمة للعالمين .

تاريخ التحرير :

التوقيع :

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أروي العدد عن شيخي **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 عlish المالكلي الأزهري**، عن شيخه الشيخ **محمد الأمير الصغير**، عن والده وشيخه الإمام **أبي عبد الله محمد الشهير بالأمير الكبير**.

(ح) وأرويه أيضاً عن شيخي المقرئ **عبد الله بن صالح بن محمد العبيد**، وهو عن الشيخ **محمد بن مكى برّيش الرباطي المغربي**، وهو عن والده **مكى برّيش**، عن **أبي عيسى محمد المهدي بن عبد السلام بن عبد المعطي متّجنوش**، 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 شيخي **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 شيخي **صلاح الدين الحسني التجاني المصري**، وهو عن الشيخ **السيد علوي بن عباس المالكلي**، 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 الحسني البليدي المالكلي**، عن الشهاب **أحمد البناء**، عن **النور علي الشبراملسي**، عن **عبد الرحمن اليمني**.

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

(ح) ويروي المقرئ **أبي عبد الله محمد الحسني البليدي** أيضاً عن **الشمس محمد البقري**، عن الشيخ **عبد الرحمن اليمني**.

(ح) ويروي الشيخ أبي عبد الله محمد بن عبد السلام الناصري، أيضاً عن الشيخ أحمد بن عبيد الله العَطَّار، 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 عبد الرحمن 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 العُقْبِي، 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 العُقْبِي، عن الحافظ ابن الجزري.

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

وأجزته / أجزتها بأسانيد إلى أهل العدد.

التوقيع: