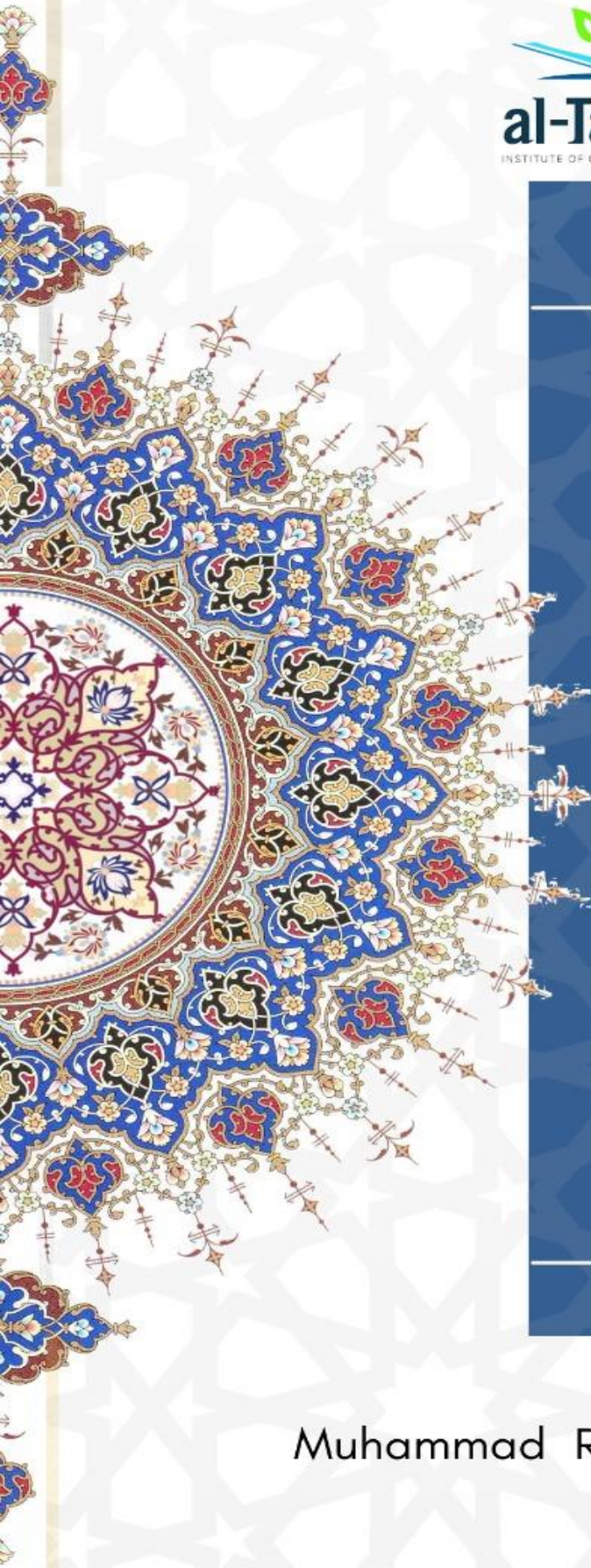




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INSTITUTE OF QURANIC SCIENCES



**QUR'ANIC VERSE
ENUMERATION: ITS
STUDY AND
TRANSMISSION**

A commentary of the
didactic poem:

al-Tas-hīl

by

Īhāb Fikrī

Muhammad Riyaadh Obaray

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Cape Town

Western Cape

South Africa

info@al-tanzil.co.za

Email: riyaadh786@gmail.com

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التَّفْصِيلُ

شَرْحُ نَظْمِ التَّسْهِيلِ

فِي عَدِّ آيِ التَّنْزِيلِ

□ محمد رياض بن أمّرشاد أبا مري

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

“It has been reported on the authority of the Umm Salamah that the Prophet ﷺ recited in *ṣalāh* - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - he counted it as being the first verse - الْحَمْدُ لِلَّهِ - 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 يَوْمِ الدِّينِ - 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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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 ﷺ, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the 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 Ḥāfiṭh '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, 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 love, guidance, 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 Shaykh Iḥsān Davids and Munowar Harneker for their suggestions and invaluable input; and 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	آ	ā
14	ص	ṣ	30	إِي	ī
15	ض	ḍ	31	أُو	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 *al-Tas-hīl fī 'Add Āyi al-Tanzīl* which was composed by ʾIhāb Fikrī al-Sakandarī.

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 *Tas-hīl* due to the following reasons:

- 1) The *Tas-hīl* is a contemporary text.
- 2) It is one of the shortest poems written on the subject since it only consists of 90 stanzas which may be broken down as follows:
 - The first 4 stanzas serve as an introduction.
 - Stanzas 5 – 89 viz. a total of 85 stanzas summarises all the differences held by the scholars of verse enumeration.
 - The last stanza serves as a conclusion to the poem.
- 3) The author included the verse count of 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.

Throughout the poem, Īhāb Fikrī 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.

Some of the challenging features of the poem:

- ❖ The text at times states which scholars regard a particular word as a verse-end and at other times states which scholars disregard a particular verse-end. It is then left up to the reader to:
 - Ascertain who the remaining scholars of verse enumeration are. I have clarified this in the commentary of the poem.
- ❖ If no instruction is given regarding a particular word as to whether it is counted or not, then it follows the previous instruction given. The reader therefore needs to bear in mind what the previous command was. This is also clarified in the commentary of the poem as well.
- ❖ The sequence of the verse-ends given in the poem does not always appear in the order that they are found in the Qur’ān i.e. a particular verse-end in a *sūrah* may be explained and then the next verse-end that is discussed is one that comes prior to it in the *sūrah*.

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.

At the back of the book, I presented the differences regarding the verse-ends in the form of a table. These diagrams are meant to serve as a quick reference to the discussions of the *Tas-hīl*.

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

Foreword

الحمد لله رب العالمين ، و الصلاة و السلام على سيّدنا و نبيّنا محمد و على آله و صحبه أجمعين و
بعد:

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

فَجَزَاهُ اللهُ خَيْرًا عَلَى ذَلِكَ ، وَ أَشْكُرُهُ عَلَى هَذَا الْعَمَلِ ، وَ أَسْأَلُ اللهُ تَعَالَى أَنْ يُوقِّعَهُ مِنْ ذَنْبِ
الْكِتَابِ وَ إِفَادَةِ الْمُسْلِمِينَ غَيْرِ الْمُتَكَلِّمِينَ بِاللُّغَةِ الْعَرَبِيَّةِ بِهَا ، بَارَكَ اللهُ فِيهَا ، وَ نَفَعَهُ بِهِ ، وَ جَعَلَهُ
ذُخْرًا لِلْإِسْلَامِ وَ أَهْلِهِ.³

مدرس القرآن الكريم و القراءات بالمسجد النبوي:

إيهاب بن أحمد فكري حيدر المصري

³ The afore-mentioned *taqdim al-kitāb* [foreword to the book] is a transcript of a voice message that was sent to me from Shaykh Īhāb Fikrī on Monday, 1 September 2019. As witnessess to having heard the *taqdim* of Shaykh Īhāb, include: Sh. ‘Abd Allah Petersen and Ml. Ibrāhīm Darries.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إجازة بكتاب:

التسهيل في عد أي التنزيل

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

محمد رياض بن أرشاد أباري - (من مدينة كيب تاون ، جنوب أفريقيا)

أن أجزئه بكتابي: **التسهيل في عد أي التنزيل**، فأجبت له لذلك، وأجزته برواية هذا الكتاب
عني خاصة، بالشرط المعتبر عند أهل الحديث والأثر.

**هذا وأوصي نفسي وإياه بتقوى الله في السر والعلن، والتحلي بالأخلاق الشرعية والآداب
المرعية، وصلى الله على سيدنا ونبينا محمد وعلى آله وصحبه وسلم.**

صح ذلك وثبت في: **اللائقين** ، بتاريخ: ١٤ / ١٢ / ١٤٤٠ هـ

المجيز

خادم القرآن الكريم

الشيخ المقرئ / إيهاب بن أحمد فكري حيدر المصري

مدرس القرآن الكريم والقراءات بالمسجد النبوي

١٤٤٠
١٤٤٠



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...”⁴

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.”⁵

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

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

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”⁷

⁴ *Al-Baqarah*: 248.

⁵ *Āl ‘Imrān*: 13.

⁶ *Al-Mu‘minūn*: 50.

⁷ *Al-Baqarah*: 106.

The technical definition of the word *āyah* is that it is a part of the Qurʾān, composed of sequential sentences, which bears a beginning and an end, thus forming part of a *sūrah*.⁸ However, in relation to the subject known as *ʿAdd al-Āyi* or *ʿAdd al-Fawāṣil* [verse enumeration], the subject discusses the amount of verses in each *sūrah* of the Qurʾān 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.⁹ The term verse-end is in reference to the last word of an *āyah*¹⁰ which is also known as *raʾs al-āyah* or *fāṣil*, with its plural being *fawāṣil*.¹¹

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 *ʿAdd al-Fawāṣil*.

⁸ *Husn al-Madad*: pg. 18; *Muʿjam al-Muṣṭalahāt*: pg. 256.

⁹ *Al-Qawl al-Wājiz*: pg. 90.

¹⁰ *Al-Asānīd fī ʿIlm ʿAdd al-Āyi*: pg. 18.

¹¹ *Muʿjam al-Muṣṭalahāt*: pg. 256; *Mukhtaṣar al-ʿIbārāt*, pg. 85. Abū ʿAmr al-Dānī differentiates between the classification of the terms; *raʾs al-āyah* 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 *raʾs al-āyah* is a *fāṣil* while every *fāṣil* is not considered as being a *raʾs al-āyah*. *Al-Bayān*: pg. 126.

- ❖ Ascertaining the *Masnūn* stops. Stopping at any *ra's al-āyah*, verse-end, is deemed as being a *Sunnah*.¹²
- ❖ 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.¹³
- ❖ 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*,¹⁴ [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, kasratayn* and *ḍammatayn*; or by applying a *madd* in the case of a *fathatayn*

¹² 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.

¹³ *Laṭā'if al-Ishārāt*: vol. 2; pg. 520.

¹⁴ 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.

[which is known as *madd al-ʿiwaḍ*] 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.¹⁵

¹⁵ 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:¹⁶

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

It has been reported on the authority of Abū Hurayrah رضي الله عنه who said: the Prophet ﷺ said: “[*sūrat al-Fātiḥat* which commences with] - الْحَمْدُ 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 الْأَوَّخَرَ مِنَ الْكَهْفِ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ ...

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

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

¹⁶ 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.

¹⁷ I have restricted myself from referencing and mentioning a *takhrīj* 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 – أَرْبَعُ آيَاتٍ – إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ – وَجَمَعَ خَمْسَ أَصَابِعِهِ ...¹⁸

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

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

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

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

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

¹⁸ 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 Mulaikah. Some *muhaddithūn* have mentioned that there is *inqiṭā’* in the *sanad* between Ibn Abū Mulaikah and Umm Salamah, the missing link being Ya’lā’ ibn Mamlak. However, al-Tirmidhī gave preference to the transmission of Ibn Mulaikah from Umm Salamah. And Allah knows best.

In light of the afore-mentioned *ahādīth*, 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:¹⁹

- ❖ ‘Ā’ishah
- ❖ Umm Salamah
- ❖ ‘Ali ibn Abū Ṭālib²⁰
- ❖ ‘Abd Allah ibn ‘Abbās²¹
- ❖ Ubayy ibn Ka’b²²
- ❖ ‘Abd Allah ibn ‘Umar
- ❖ Anas ibn Mālik
- ❖ Abū Hurayrah
- ❖ Abū al-Dardā’²³
- ❖ Zayd ibn Thābit²⁴

¹⁹ 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.

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

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

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

²³ Abū al-Dardā’ رضي الله عنه was sent to Shām during the caliphate of ‘Umar ibn al-Khaṭṭāb رضي الله عنه and had *halaqāt* holding 1600 students. Al-Mughīrah was later sent to al-Shām together with an ‘Uthmanic *muṣḥaf* during the caliphate of ‘Uthmān ibn ‘Affān رضي الله عنه. *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:²⁵

- ❖ ‘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
- ❖ ‘Āṣim ibn Bahdalah
- ❖ Muḥammad ibn Sīrīn
- ❖ Al-Ḥasan al-Baṣrī

²⁴ 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.

²⁵ 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:²⁶

- ❖ **Makkah** – Abū Ma‘bad ‘Abd Allah ibn Kathīr²⁷ and Mujāhid ibn Jabr al-Makhzūmī.²⁸
- ❖ **Madīnah** – Abū Ja‘far Yazīd ibn al-Qa‘qā‘²⁹, Abū Niṣāḥ Shaybah ibn Niṣāḥ, Abū ‘Abd al-Raḥmān Nāfi‘ ibn ‘Abd al-Raḥmān³⁰ and Ismā‘īl ibn Ja‘far.
- ❖ **Kūfah** – Abū ‘Abd al-Raḥmān ‘Abd Allah ibn Ḥabīb al-Sulamī.
- ❖ **Başrah** – ‘Āṣim ibn al-‘Ajĵā al-Jaḥdarī.
- ❖ **Shām** – Abū ‘Imrān ‘Abd Allah ibn ‘Āmir al-Dimashqī³¹, Shurayḥ ibn Yazīd al-Ḥaḍramī al-Ḥimṣī³², 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.

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

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

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

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

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

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

³² Shurayḥ ibn Yazīd represented the verse count of *Ahl al-Ḥimṣ*.

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 Companions. 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-Dānī³³, al-Shāṭibī³⁴, al-Sakhāwī³⁵, al-Zamakhsharī³⁶, al-Wāhidī³⁷, al-Suyūṭī³⁸, Riḍwān al-Mukhallālī³⁹, Muḥammad 'Abd al-'Aṭḥīm al-Zurqānī⁴⁰, Muḥammad Abū Shuhbah⁴¹ and 'Abd al-Rāziq 'Ali Mūsā.⁴²

³³ *Al-Bayān*: pg. 70.

³⁴ *Al-Qawl al-Wajīz*: pg. 105.

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

³⁶ *Al-Itqān*: vol. 1; pg. 181.

³⁷ *Al-Itqān*: vol. 1; pg. 181.

³⁸ *Al-Itqān*: vol. 1; pg. 181.

³⁹ *Al-Qawl al-Wajīz*: pg. 146.

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

- ❖ 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.⁴³

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

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

⁴¹ *Al-Madkhal li Dirāsah al-Qur'an al-Karīm*: pg. 281.

⁴² This was an earlier view held by 'Abd al-Rāziq 'Ali Mūsā. *Al-Muḥarrir al-Wajīz*: pg. 21.

⁴³ *Al-Intiṣār li al-Qur'an*: pg. 226. I haven't come across any other scholars who hold this view except for al-Bāqilānī.

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

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

⁴⁶ *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-Fawāṣil'⁴⁷

- ❖ *'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 Āyātihī wa Kalimātihī wa Hurūfihī wa Talkhiṣ Makkihī min Madanihī* – Abū al-Qāsim ibn 'Abd al-Kāfi.
- ❖ *Al-Tibyān fī 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 fī 'Add Āy al-Qur'ān* – Abū 'Amr al-Dānī.
- ❖ *'Adad Āyi al-Qur'ān 'inda Ahl al-Amṣār wama Ishtahara min Ikhtilāfihim fih* – Abū al-Baqā' al-'Ukbarī.
- ❖ *Jamāl al-Qurrā' wa Kamāl al-Iqrā'* - 'Alam al-Dīn al-Sakhāwī.
- ❖ *Mubhij al-Asrār fī Ma'rifat Ikhtilāf al-'Adad wa al-Akhmās wa al-A'shār 'alā Nihāyat al-Ījāz wa al-Ikhtiṣār* – Abū al-'Alā' al-Ḥasan ibn Aḥmad al-Hamadānī.
- ❖ *Dhāt al-Rushd fī al-Khilāf bayna Ahl al-'Adad* – Shu'lah al-Mūṣilī.
- ❖ *Ḥusn al-Madad fī Ma'rifah Fann al-'Adad* – Ibrāhīm ibn 'Umar al-Ja'barī.
- ❖ *Kitāb fī 'Add Āyi al-Qur'ān* – Ibn 'Ulwān al-Dimashqī.
- ❖ *Al-Wajīz fī 'Adad Āyi al-Qur'ān al-'Azīz* – Ibn 'Ayyāsh.

⁴⁷ Dr. Ghānim al-Ḥamd lists *Kitāb al-'Adad* by 'Aṭā' ibn Yasār al-Makkī [103/721] and *Kitāb fī al-'Adad* by Khālid ibn Ma'dān al-Ḥimṣī [103/721], 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-Dānī: pg. 5.

- ❖ *Ray al-Ṭḥam'ān fī 'Adad Āyi al-Qur'ān* – Muḥammad ibn 'Abd al-Malik al-Mintūrī.
- ❖ *Naṭḥm 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
- ❖ *Sā'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.
- ❖ *Naṭḥm al-Kāmil fī 'Ilm al-Fawāṣil* – Maḥmūd 'Ali al-Sharqāwī al-Azharī.

The Asānīd⁴⁸ of Abū 'Amr al-Dānī to the Ahl al-'Adad⁴⁹

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**⁵⁰ and is linked to Abū Ja'far and Nāfi'.⁵¹

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**⁵², on the authority of **Sulaymān ibn Muslim ibn Jammāz**, on the authority of both **Abū Ja'far ibn Qa'qā'** and

⁴⁸ 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.

⁴⁹ 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 Ḥāfiṭḥ Munowar Harneker. Even though this issue has proven to be tedious and extremely complex, I would refer the reader to the additional work of Ḥāfiṭḥ Munowar Harneker, entitled: *Aysar al-Taḥṣīl 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.

⁵⁰ *Al-Bayān*: pg. 79.

⁵¹ 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.

⁵² In an alternate link, al-Dānī clearly mentions under the verse count of al-Madanī al-Akhīr, that Ismā'īl ibn Ja'far also transmits the verse 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**⁵³ and is linked to Qālūn and Warsh.⁵⁴

[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**⁵⁵ and is linked to Ibn Kathīr and Ibn Muḥayṣin.⁵⁶

4. al-Shāmī – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn Muḥammad** informed us, who said: **Aḥmad ibn ‘Uthmān** informed us, who said: **al-Faḍl** informed us, who said: **Aḥmad ibn al-Ṣaffār** informed us, who said: **‘Abd Allah ibn Dhakwān**

⁵³ *Al-Bayān*: pg. 79.

⁵⁴ There is an opinion that the Baṣṭī’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-Baṣṭiyīn ‘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.

⁵⁵ This figure is via the transmission of Ubayy ibn Ka‘b رضي الله عنه. However, al-Faḍl transmits the verse count as being 6 219 for al-Makkī. *Al-Bayān*: 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.

⁵⁶ 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 **Yaḥyā ibn al-Ḥārith al-Dhimārī**.⁵⁷ The verse count of al-Shāmī is **6 226**⁵⁸ 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*.⁵⁹ The verse count of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.⁶⁰

6. al-Kūfī – **Fāris ibn Aḥmad** informed us, who said: **Aḥmad ibn 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

⁵⁷ 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.

⁵⁸ Al-Suyūṭī lists the transmission of the verse count of al-Shāmī from Ibn ‘Āmir via Abū Dardā’ رضي الله عنه. *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 Yaḥyā 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 Yaḥyā did not consider/count the *basmalah* as being a verse. *Al-Bayān*: pg. 81-82.

⁵⁹ 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-Dimyāṭī 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.

⁶⁰ 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-Nahawī** mentioned to me the transmission of **al-Kisā’ī** on the authority of **Ḥamzah**.⁶¹ The verse count of al-Kūfī is **6 236**⁶² and is linked to ‘Āṣim, Ḥamzah, al-Kisā’ī, Khalaf and al-A‘mash.⁶³

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.⁶⁴ The verse count of al-Baṣrī is **6 204**⁶⁵ and is linked to Abū ‘Amr, Ya‘qūb, Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī.⁶⁶

⁶¹ 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-Madad*: pg. 29.

⁶² 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.

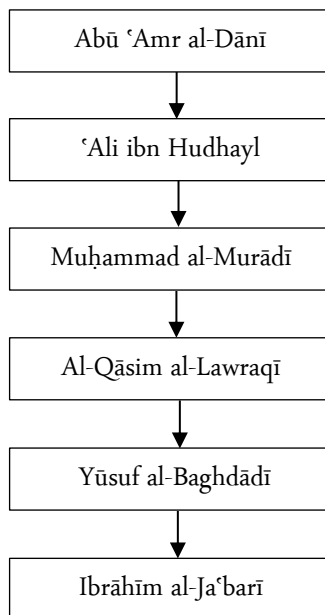
⁶³ Al-A‘mash is one of the Imām’s for the Four *Shādhdh Qirā’āt*.

⁶⁴ 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.

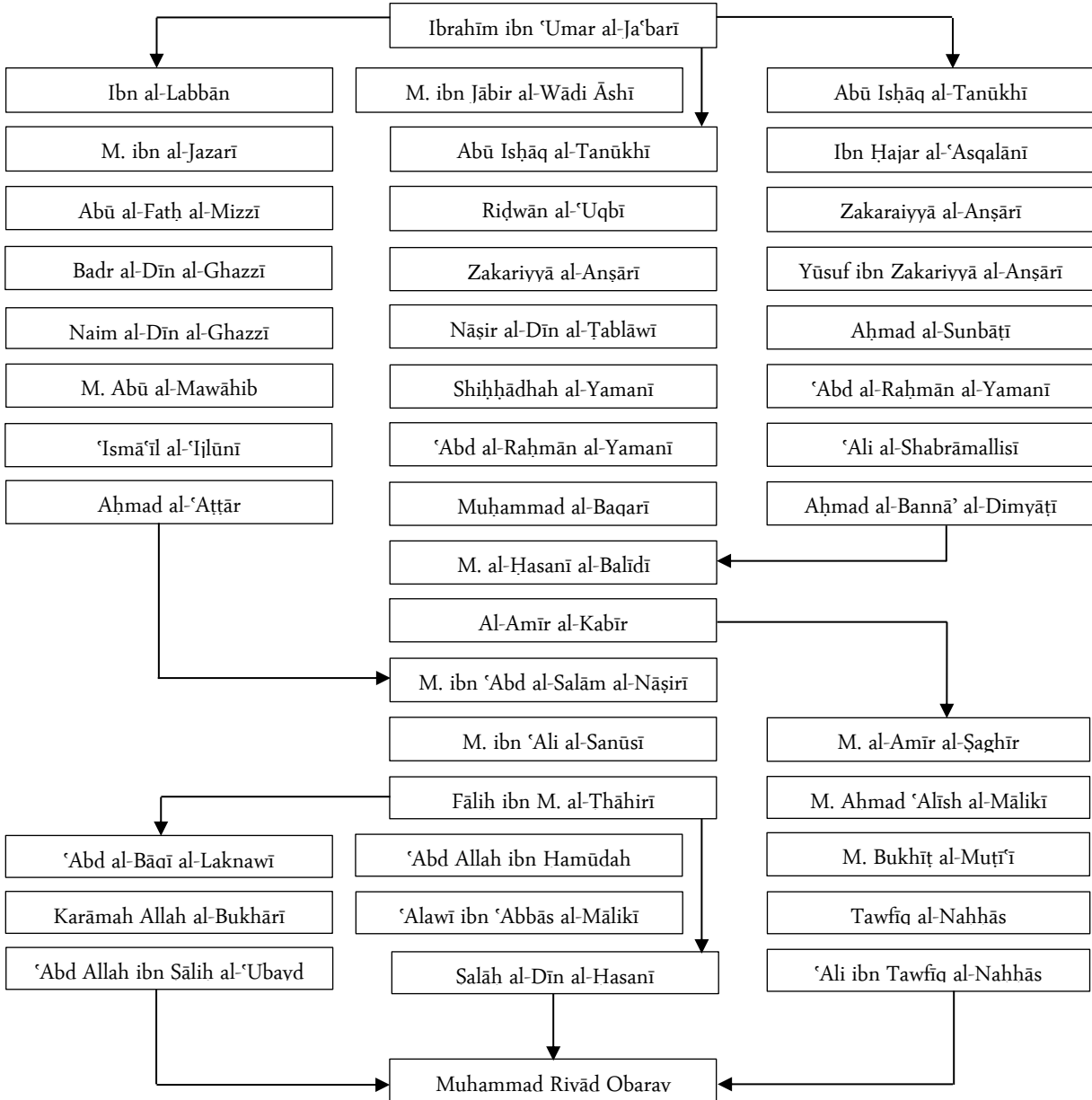
⁶⁵ This was the view of Ayyūb ibn al-Mutawakkil, while, ‘Āṣim al-Jahḍarī opined that the verse count was 6 205. They differed in one verse in *sūrah Ṣād*, verse 84. Furthermore, al-Mu‘allā transmits via ‘Āṣim al-Jahḍarī that the verse count was 6 216, with this also being the view of Ibn Sīrīn. *Al-Bayān*: pg. 81.

⁶⁶ Yaḥyā al-Yazīdī and al-Ḥasan al-Baṣrī are both Imām’s for the Four *Shādhdh Qirā’āt*.

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



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



⁶⁷ 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 *ijzāh ‘ammah*, be its transmission via *muhaddithūn* or *qurrā’*, which means that none of the verse counts are actually transmitted together with their respective *qirā’āt*.

Īhāb Fikrī⁶⁸

He is Īhāb ibn Aḥmad Fikrī Ḥaydar ibn Mūsā ibn Ismā'īl, was born in Cairo in 1955. He learnt to recite the Qur'ān at the hands of Shaykh 'Abd al-Majīd al-Shabrāwī and memorized the Qur'ān under the tutelage of Shaykh 'Irfān Ibrāhīm. He read the narration of Ḥafṣ via the *Shāṭibiyyah* to Dr. 'Isā al-Ma'ṣarāwī and read the narration of Ḥafṣ via the *Shāṭibiyyah* and the *Miṣbāḥ* to Shaykh Aḥmad 'Abd al-'Azīz al-Zayyāt. He read the 10 *Qirā'āt* via the *Shāṭibiyyah* and the *Durrah* to Dr. Muḥammad 'Id 'Ābidīn and to Shaykh Bakrī al-Ṭarābīshī. He read the 10 *Qirā'āt* via the *Ṭayyibah* to Shaykh Muḥammad ibn 'Abd al-Ḥamīd al-Sikandarī, Shaykh Aḥmad Muṣṭafā Abū al-Ḥasan and to Shaykh Muḥammad Mutawallī Jabar.



Teachers:⁶⁹

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

⁶⁸ *Imtā' al-Fuḍalā'*: vol. 1; pg. 82-87.

⁶⁹ Shaykh Īhāb Fikrī has many additional teachers in other subjects, however, I have restricted myself to only mentioning those in the field of the Qur'ān and *Qirā'āt*.

- ❖ Shaykh Bakrī al-Ṭarābīshī – he read the 10 *Qirā'āt* via the *Shāṭbiyyah* and the *Durrah* to him.
- ❖ Shaykh Muḥammad ibn ‘Abd al-Ḥamīd al-Sikandarī – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- ❖ Shaykh Aḥmad Muṣṭafā Abū al-Ḥasan – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.
- ❖ Shaykh Muḥammad Mutawallī Jabar – he read the 10 *Qirā'āt* via the *Ṭayyibah* to him.

Students:⁷⁰

- ❖ Walīd Idrīs al-Manīsī
- ❖ Muṣṭafā Sha‘bān
- ❖ Aḥmad Fahmī
- ❖ Sulaymān al-Ṭarābulīsī
- ❖ Maḥmūd Muḥammad al-Shinqīṭī
- ❖ Muḥammad Salīm Gaibie⁷¹
- ❖ Muḥammad Riyāḍ Obaray

⁷⁰ Shaykh Īhāb has numerous students who read and studied under him, for the sake of brevity, I have only mentioned a few.

⁷¹ Muḥammad Salīm Gaibie and Riyāḍ Obaray received *ijāzah ‘āmmah* for all the transmissions and written works of Shaykh Īhāb Fikrī.

Written works:⁷²

- ❖ *Aḥsan al-Qaṣ fī Taqrīb Ṣarīḥ al-Naṣṣ*
- ❖ *Al-Tas-hīl fī ‘Add Āyi al-Tanzīl*
- ❖ *Al-Durar al-Zāhirah fī Taḥrīr al-Qirā’āt al-Mutawātirah*
- ❖ *Taqrīb al-Shāṭibiyyah*
- ❖ *Taqrīb al-Durrah*
- ❖ *Taqrīb al-Ṭayyibah*
- ❖ *Mufradah al-Aṣbahānī Muqāranah bi Riwāyah al-Azraq*
- ❖ *Mufradah al-Aṣbahānī Muqāranah bi Riwāyah Ḥafṣ*
- ❖ *Al-Mufradāt al-‘Ashr min al-Shāṭibiyyah*
- ❖ *Ajwibah al-Qurrā’ al-Fuḍalā’*
- ❖ *Laṭā’if fī al-Tajwīd*
- ❖ *Naqd Manhaj al-Imāmayn al-Izmīrī wa al-Mutawallī fī Taḥrīrātihima ‘alā al-Ṭayyibah*
- ❖ *Man‘ al-Sakt li Khalaf min al-Durrah*
- ❖ *Al-Taysīr fīmā al-Shāṭibiyyah min Taḥrīr*

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

⁷² Shaykh Īhāb has written numerous works, however, I have restricted myself to only mentioning those written in the field of the Qur’ān and *Qirā’āt*.

عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا	أَحْمَدُ رَبِّي وَأَصْلِي أَبَدًا	1
خِلَافَ أَهْلِ الْعَدِ رَمْرًا يَرِدُ	وَأَلِهِ وَصَصَّ حَيْهٍ وَأَسْرُدُ	2
لِلثَّانِ بَا يَزِيدُ جِيمٌ قَدْ أَلِفَ	كَرْمَزِ حِرْزِ غَيْرِ أَوَّلِ أَلِفَ	3
لِلْحِمِصِ مِيمٌ حِرْمِ الْحِجَازِ أُمَّ	وَشَيْبَةُ شَدَى دِمَشْقِ اللَّامِ ثُمَّ	4
أُولَى عَلَيْهِمْ غَيْرُهُمْ وَاعْدُدْ نَرَا	فَأَوَّلِ الْبَسْمَلَةِ اعْدُدْ ظَافِرَا	5
بِرَا وَمَعَهُمْ أَوْلَا الشُّورَى مُلِمٌ	فَوَاتِحًا لَا التَّمَلِ وَتَرَا مَا حُتِمَ	6
لِحُونَ ثُمَّ الْبَصْرِ خَائِفِينَ حُصَّ	أَلِيمٌ أَوْلَا كَوَى وَالغَيْرُ مُضَّ	7
لَأَلْبَابِ آيِ الْحُجِّ دُمٌ أَخَا وَعُدَّ	خَلَاقِ آيِ الْحُجِّ دَعْ بَرًّا وَرَدَّ	8
تَتَفَكَّرُونَ كَمَ بَرًّا نَرَا	لِ[يَنْفِقُونَ] الْعَفْوِ دَامَ إِذْ وَرَاهُ	9
حَقُّ بَدَا وَاعْدُدْ إِلَى الثُّورِ أَبَدُ	مَعْرُوفًا الْبَصْرِيِّ وَالْقَيْئُومُ عَدُ	10
قَبْلَ رَسُولًا نُبُّ لَهُ الْفُرْقَانَ رُدَّ	وَقَبْلَ مِنْ لِانْحِيلَ دَعْ كُفُؤًا وَعُدَّ	11
مِمَّا تُحِبُّونَ شَدَى دَوْمًا لَنَا	إِلَى بَنِي إِسْرَائِيلَ اعْدُدْ حُزْمِي	12
لَ دُقُ أَلِيمًا إِثْرَ يَسْتَنْكِفُ كُي	مَقَامِ إِبْرَاهِيمَ كَمَ جَلَا السِّي	13
وَعَالِبُونَ اعْدُدْ حَلَا الثُّورِ دَنَا	وَبِالْعُقُودِ عَنْ كَثِيرٍ دَعْ ثَنَا	14
لَسْتُ عَلَيْكُمْ بِوَكِيلٍ نُبُّ نَقْلُ	بَرُّ أَلُوفِ أَوَّلِ الْأَنْعَامِ قُلُ	15
إِلَى صِرَاطٍ مُسْتَقِيمٍ يُنْبِي	وَعَايِرُهُ كُنْ فَيَكُونُ رَبِّي	16

مَعَا كَثِيرًا حُرْ وَوَلَدٌ حِرْمٌ يَعُدُّ	32
مَدِينٍ لِلشَّامِيِّ فُتُونَا كَمْ حَزَنٌ	33
عُدَّ لِتَفْسِي- ذَا عَ مَا عَشِيَهُمْ	34
ذُنْيَا بِإِثْرٍ زَهْرَةٍ مَنِي هُدَى	35
وَرَدَّ أَلْفَى السَّامِرِيِّ وَاعْدَا	36
فِي [حَسَنًا] [إِلَيْهِمْ وَقَوْلًا] بَدَا	37
إِلَهُ مُوسَى اقْصِدْ دُعَاهُ اثْرُكَ لَهُمْ	38
نَسِي وَحِرْمٌ صَفْصَفًا وَاعْدَا نَكِمٌ	39
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وَقَوْمٌ لُوطٍ دَعَا كَوَى حَصْدٌ تَمُودُ	41
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خُلْفًا وَهَارُونَ فَدَعَا نَبَتْ مُلِمٌ	43
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وَقَبْلَ مِنْ لِلْبَصْرِ- تَعْبُدُونَا	45
بِهِ الشَّيَاطِينُ دَنَا بَرٌّ وَعُدَّ	46
حِرْمٌ شَدِيدٍ وَقَوَارِيرَ فَرْدٌ	
الطَّيْنِ مِزْ تَحْتِ السَّبِيلِ الْحِرْمِ مَدَّ	
لَنَا وَبِالْبَاطِلِ يُؤْمِنُونَ مِرْ	
وَالْمَجْرُمُونَ بَعْدَ يُقْسِمُ الْكُودِرُ	
الرُّومِ دُمٌ بَرًّا سِنِينَ إِذْ تَمَرُ	
وَالدَّيْنِ ثِقٌ حِرْمٌ جَدِيدٍ غِثٌ وَعُدَّ	
شِمَالِ الشَّامِيِّ شَدِيدٌ كَمْ حَصْدُ	

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حَبَوَ الْبَصِيرُ حُرَّ تَزُولَا الْعَدُّ حَلَّ	
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وَالَّذِينَ بَعْدَ قُلِّ لَدَى تَبَّتِ وَثِقَّ	
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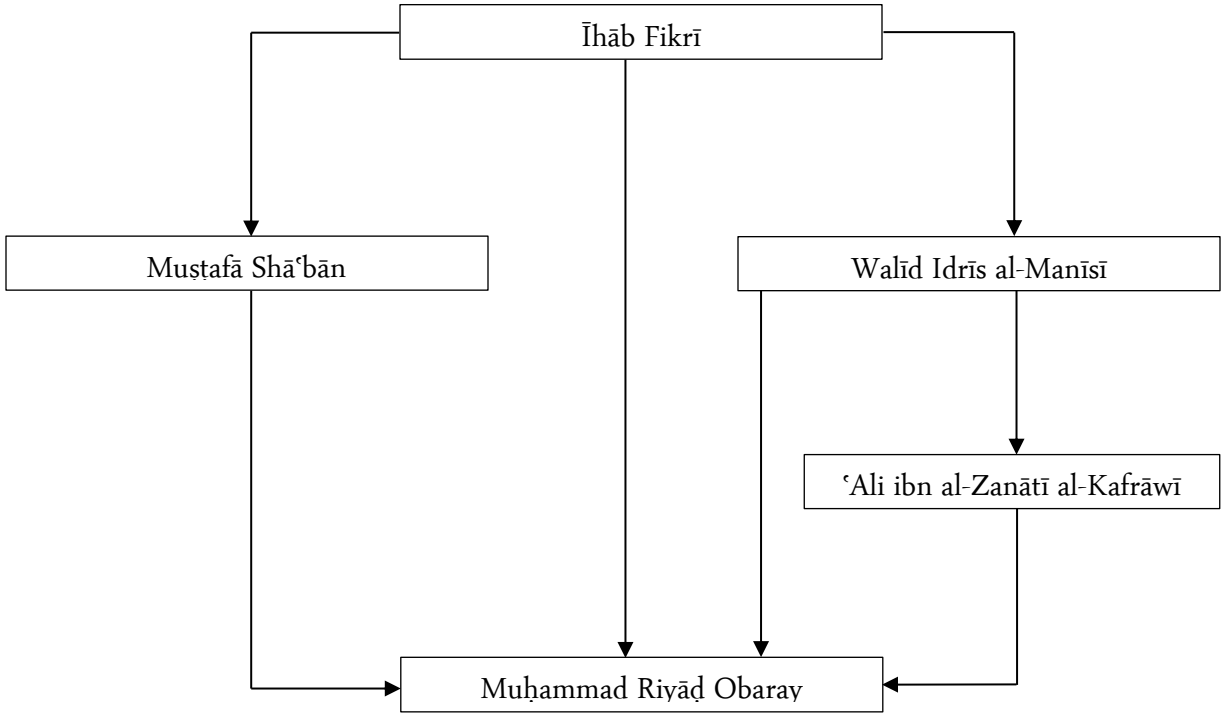
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⁷³ I transmit the poem indirectly – via *ijāzah* – via many such as Muṣṭafā Shāʾbān, ʿAlī ibn al-Zanātī and Walīd Idrīs al-Manīsī among others. Additionally, I also had the great fortune of receiving *ijāzah* directly from Shaykh ʾIhāb Fikrī.

Introduction

أَحْمَدُ رَبِّي وَأُصَلِّيْ وَأُصَلِّىْ أَبَدًا عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

1

Translation

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

Commentary

The author praises Allah in the same manner as the opening verse of the Opening chapter of the Qur’ān praises Allah, and it is in conjunction with the *ḥadīth* of the Prophet ﷺ in which he said: “Every deed which does not commence with praise of Allah is devoid of any blessings”. Thereafter, the author only sends salutations and not peace upon the Prophet, there are two reasons as to why the author resorted to this:

1. Despite Allah commanding us to send both salutations and peace upon the Prophet ﷺ as per the instruction in the Qur’ān; the Companions once asked the Prophet ﷺ as to the manner in which they should send salutations upon him. The Prophet ﷺ replied, saying:

قُلْ: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ

“Say: O Allah, send salutations upon Muḥammad.”

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

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

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

خِلَافَ أَهْلِ الْعَدْرِ مَرًّا يَرِدُ

وَأَلِهِ وَصَاحِبِيهِ وَأَسْرُدُ

2

Translation

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

Commentary

After sending salutations upon the Prophet ﷺ, the author then sends salutations upon his family as well as his luminary Companions. Furthermore, the author mentions that he will now discuss the differences held amongst the *qurrā'* in relation to the subject matter at hand; a versification of the '*Add al-Fawāsil*, being the Qur'anic verse count and further states that he will be employing sigla throughout the didactic poem.

The Sigla system

لِلثَّانِ بَا يَزِيدُ جِيمٌ قَدْ أَلِفُ

كَرْمَزٍ حِرْزٍ عَيْرٍ أَوَّلِ أَلِفُ

3

Translation

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

Commentary

The author mentions that the sigla system that will be employed throughout the didactic poem will be similar to the sigla employed by al-Shāṭibī in his work; *Hirz al-Amānī wa Wajh al-Tahānī*, which is better known as the *al-Shāṭibiyyah*. The sigla system that was employed by al-Shāṭibī was [أَبَجٍ دَهْرٌ حُطِي كَلِمٌ نَصَعُ فَضُّ رَسَتْ]. Thus, every first letter in the sigla represented a geographic location including its *qārī* while the following two letters represented his *rāwī's* [transmitters] eg. [أَبَجٍ]. Hence, the siglum [ا] represented Madīnah including the *Qirā'ah* of Nāfi'. While the siglum [ب] represented his transmitter Qālūn; the siglum [ج] represented his other transmitter Warsh. However, the author mentions that he has made an exception in the case of the poem at hand in relation to the siglum of the verse counts of Madīnah, which the author divided into two categories. Thus, the siglum [ا] will represent al-Madanī al-Awwal, while the siglum [ب] will represent al-Madanī al-Thānī. Despite Yazīd representing the *Ahl al-Madīnah*, whenever he has an isolated opinion which differs from the general *Ahl al-Madīnah*, his siglum will be represented with a [ج].

Translation

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

Commentary

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

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

The Basmalah & Sūrat al-Fātiḥah

أُولَى عَلَيْهِمْ غَيْرُهُمْ وَأَعْدُدُ نَرَا

فَأَوَّلُ الْبَسْمَلَةِ اَعْدُدُ ظَافِرَا

5

Translation

The first basmalah will be counted by al-Makkī and al-Kūfī; while the first عَلَيْهِمْ will not be counted by them while al-Kūfī will count...

Commentary

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

In the second half of the stanza, the author discusses a difference held within *sūrat al-Fātiḥah*, thus, when stopping at the first appearance of the word عَلَيْهِمْ in verse 7 [اصْرَاطِ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ] it will not be considered as being a verse count by al-Makkī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Madanī al-Thānī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction to mentioning the first appearance of the word عَلَيْهِمْ is in reference to the word appearing twice in the *sūrah* in verse 7 [غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ] however, all the *qurrā'* agree that when stopping at the verse end after the second appearance of the word عَلَيْهِمْ: [غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ] that it will be considered as being a verse count by all the *qurrā'*.

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

Sūrat al-Baqarah

بِرَا وَمَعَهُمْ أَوْلَا الشُّورَى مُلِمٌ

فَوَاتِحًا لَا التَّمْلَ وَتَرًا مَا حُتِمٌ

6

Translation

...the opening chapters, excluding the opening chapter of *sūrah al-Naml*, those possessing a *rā'* and the singular letters will be counted; while al-Ḥimṣī will also consider the opening of *sūrat al-Shūrā*.

Commentary

In the afore-mentioned stanza, the author discusses the differences held when stopping after the opening chapters, which is in reference to the *al-ḥurūf al-muqaṭṭa'āt* [the cut or disjoint letters]. Thus, the author mentions that al-Kūfī will consider stopping after most of the *al-ḥurūf al-muqaṭṭa'āt* as being a verse count with the exclusion of stopping after طس in *sūrat al-Naml*, those *al-ḥurūf al-muqaṭṭa'āt* which bear a *rā'*, such as الرّ، الّمْر، الرّ; and the single letter *al-ḥurūf al-muqaṭṭa'āt*, such as صّ، قّ and نّ as not being a verse count. Furthermore, both al-Ḥimṣī as well as al-Kūfī will also consider [حَمّ عَسَق] as being two verse counts while the remaining *qurrā'* have not considered it as being a verse count.⁷⁴

⁷⁴ Al-Ḥasan ibn al-Faḍl opined that despite حَمّ عَسَق being written *maḥṣūlah* [disjointly], it is impermissible for a reciter to apply *waqf ikhtiyārī* between حَمّ and عَسَق. 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-muqaṭṭa'āt* because they are considered as being a single word, despite حَمّ عَسَق being written *maḥṣūlah*. 'Abd al-Raḥmān al-Khalījī too deemed it impermissible to apply *waqf* between حَمّ and عَسَق and further mentions that whoever applies *waqf* between them should repeat. See: *Hall al-Mushkilāt*: pg. 153-154. In conclusion, applying *waqf* between حَمّ and عَسَق would be considered as being *waqf tām* due to it being a verse count for both al-Kūfī as well as al-Ḥimṣī.

أَلَيْمٌ أَوْلَا كَوَى وَالْغَيْرُ مُض

لِحُونَ ثُمَّ الْبَصْرِ- خَائِفِينَ حُصَّ

Translation

The first أَلَيْمٌ will be counted for al-Shāmī while مُضِلِحُونَ will not be counted for him; and خَائِفِينَ will be counted for al-Baṣrī.

Commentary

In the first half of the stanza, the author restricts himself by mentioning that when stopping at the first appearance of the word أَلَيْمٌ in verse 10 [فَرَادَهُمُ اللَّهُ مَرَّصًا ۖ وَلَهُمْ عَذَابٌ] [أَلَيْمٌ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the first appearance of the word أَلَيْمٌ is in reference to word appearing again in verse 104 [وَاللَّكْفَرِيِّنَ عَذَابٌ أَلِيمٌ]. However, the latter will consider it as being a verse count while the former has not given it any consideration.

When stopping at the word مُضِلِحُونَ in verse 11 [قَالُوا إِنَّمَا نَحْنُ مُضِلِحُونَ] it will not be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī, al-Baṣrī, al-Dimashqī and al-Ḥimṣī, have not given it any consideration.

Furthermore, when stopping at the word خَائِفِينَ in verse 114 [أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا] [إِلَّا خَائِفِينَ] it 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

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

Commentary

In the first stanza, the author restricts himself by mentioning the verse discussing *Hajj*. Thus, when stopping at the word خَلَاقِ in verse 200 رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ [200] it will not be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word خَلَاقِ appearing in the verse discussing *Hajj* is in reference to word خَلَاقِ appearing prior to it in verse 102 [وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ] which is not considered as being a verse count by any of the *qurrā'*.

Furthermore, the author again restricts himself by mentioning the verse discussing *Hajj*, thus when stopping at the word الأَلْبَابِ in verse 198 [وَاتَّقُوا يَا أُولِي الأَلْبَابِ] 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-Thānī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word الأَلْبَابِ appearing in the verse discussing *Hajj* is in reference to word الأَلْبَابِ appearing prior to it in verse 179 [وَلكُمْ فِي القِصَاصِ حَيَوةٌ يَا أُولِي الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ] which is not considered as being a verse count by any of the *qurrā'*.

In both of the afore-mentioned cases the author restricted himself to mentioning the verse discussing *Hajj* eventhough the verse of *Hajj* in essence is verse 196. The reason

for the author's restriction is in reference to clarifying the proximity of the differences that were discussed in order to remove any confusion.

لِ [يُنْفِقُونَ] الْعَفْوِ دَامَ إِذْ وَرَاهُ تَتَفَكَّرُونَ كَمَ بَرًّا رَا

9

Translation

The word *يُنْفِقُونَ* that appears together with *الْعَفْوِ* will be counted for al-Makkī and al-Madanī al-Awwal; while the word *تَتَفَكَّرُونَ* will be counted for al-Shāmī, al-Madanī al-Thānī and al-Kūfī.

Commentary

In the first half of the stanza, the author restricts himself by mentioning that when stopping at the word *يُنْفِقُونَ* which is followed by the word *الْعَفْوِ* in verse 219 [*وَسَأَلُونَكَ*] it will be considered as being a verse count by al-Makkī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī and al-Kūfī, have not given it any consideration.

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

Translation

The word مَعْرُوفًا will only be counted for al-Baṣrī, the word الْقَيُْومُ will be counted for al-Makkī, al-Baṣrī and al-Madanī al-Thānī; while the phrase إِلَى التُّورِ will only be counted for al-Madanī al-Awwal.

Commentary

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

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

Furthremore, when stopping at the phrase إِلَى التُّورِ in verse 257 [يُخْرِجُهُم مِّنَ الظُّلُمٰتِ اِلَى] اِلَى التُّورِ it will only be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

وَقَبْلَ مِنْ لِإِنْجِيلَ دَع كَفُّوَا وَعُدَّ قَبْلَ رَسُوْلًا نَسَبَ لَهُ الْفُرْقَانَ رُدَّ

Translation

The word الْإِنْجِيلَ which is preceded by the phrase مِنْ قَبْلَ should be discarded by al-Shāmī, the word الْإِنْجِيلَ which precedes the word رَسُوْلًا will only be counted for al-Kūfi while the word الْفُرْقَانَ will be discarded by al-Kūfi.

Commentary

The author mentions that when stopping at the word الْإِنْجِيلَ which is preceded by the phrase مِنْ قَبْلَ in verse 3 and 4 [وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِنْ قَبْلُ هُدًى لِلنَّاسِ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Hijāzī, al-Kūfi and al-Baṣrī, have not given it any consideration.

When stopping at the word الْإِنْجِيلَ which precedes the word رَسُوْلًا in verse 48 and 49 [وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٩﴾ وَرَسُوْلًا إِلَىٰ بَنِي إِسْرَائِيلَ] it only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word الْفُرْقَانَ in verse 4 [مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ ﴿٤﴾ الْفُرْقَانَ] it will not be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse count.

Translation

The phrase *إِلَى بَنِي إِسْرَائِيلَ* will be counted for al-Baṣrī and al-Ḥimṣī; while the phrase *مِمَّا تُحِبُّونَ* will be counted for Shaybah, al-Makkī and al-Dimashqī.

Commentary

The author mentions that when stopping at the phrase *إِلَى بَنِي إِسْرَائِيلَ* in verse 49 *إِوْرَسُوْلًا اِلَى بَنِي إِسْرَائِيْلَ* it be considered as being a verse count by for al-Baṣrī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Kūfī, have not given it any consideration. The word *إِسْرَائِيْلَ* which appears in the stanza without a *yā sākinah* is in reference to the manner it is read via the *Shādhdh Qirā'āt*, particularly via the *Qirā'ah* of Ḥasan al-Baṣrī, however, it is read as *إِسْرَائِلَ*, as opposed reading it as *إِسْرَائِيْلَ*, as mentioned by the author.⁷⁵

Furthremore, when stopping at the phrase *مِمَّا تُحِبُّونَ* in verse 92 *لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا* | *مِمَّا تُحِبُّونَ* it will be considered as being a verse count by Shaybah ibn Niṣāḥ, al-Makkī and al-Dimashqī, while the remaining *qurrā'*, Abū Ja'far, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have not given it any consideration.

⁷⁵ Perhaps this is some oversight on behalf of the author. See *Nūr al-Ilām*: pg. 3. *The Four Non-Canonical Readings*: pg. 88.

Translation

The phrase مَقَامُ إِبْرَاهِيمَ will be counted for al-Shāmī and Abū Ja'far, the word السَّيِّل will be counted for al-Shāmī and al-Kūfī while the word أَلَيْمًا that appears with the word رَيْسْتَنْكَفَ will only be counted for al-Shāmī.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrah Āl Imrān*. Thus, when stopping at the phrase مَقَامُ إِبْرَاهِيمَ in verse 97 [فَبِهِ آيَةٌ بَيِّنَةٌ مَّقَامٌ] it will be considered as being a verse count by al-Shāmī and Abū Ja'far, while the remaining *qurrā'*, Shaybah ibn Niṣāḥ, al-Makkī, al-Kūfī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author discusses the differences held within *sūrat al-Nisā'*, thus, when stopping at the word السَّيِّل in verse 44 [أَوْ يُرِيدُونَ أَنْ تَضِلُّوا السَّيِّلَ] 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, when stopping at the word أَلَيْمًا which appears in the same verse as the word رَيْسْتَنْكَفُوا in verse 173 [وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word أَلَيْمًا appearing together with the word رَيْسْتَنْكَفُوا is in reference to the word رَيْسْتَنْكَفَ appearing twice in the following verse 172 [لَنْ يَسْتَنْكَفَ] however, the word [الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلِكَةُ الْمُقَرَّبُونَ] وَمَنْ يَسْتَنْكَفَ عَنْ عِبَادَتِهِ رَيْسْتَنْكَفَ is not accompanied by the word أَلَيْمًا in the afore-mentioned verse 172, hence the restriction.

In conclusion, there were six places in *sūrah Āl ‘Imrān* and two places in *sūrat al-Nisā’* where the *qurrā’* differed regarding the verse count in the *suwar*.

Sūrat al-Mā’idah and Sūrat al-An‘ām

وَبِالْعُقُودِ عَن كَثِيرٍ دَعَيْنَا وَعَالِيُونَ اَعْدُدْ حَلَا التُّورِ دَنَا

14

Translation

The phrase بِالْعُقُودِ and the phrase عَن كَثِيرٍ will not be counted for al-Kūfi. The word عَلِيُونَ will only be counted for al-Baṣrī; while the word التُّورِ will be counted for al-Makkī...

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Mā’idah*. Thus, when stopping at both the phrases بِالْعُقُودِ in verse 1 [يَا أَيُّهَا الَّذِينَ آمَنُوا] and وَعَالِيُونَ اَعْدُدْ [أَوْفُوا بِالْعُقُودِ ۗ] and عَن كَثِيرٍ in verse 15 [مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكُتُبِ وَيَعْفُوا عَنْ كَثِيرٍ ۗ] it will not be considered as being a verse count by al-Kūfi, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word عَلِيُونَ in verse 23 [فَإِذَا دَخَلْتُمُوهُ فَآتِكُمْ عَلِيُونَ ۗ] 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 the second half of the stanza, the author discusses the differences held within *sūrat al-An‘ām*.

بِسْرٍ أَلُوْفٍ أَوَّلِ الْأَنْعَامِ قُلْ

لَسْتُ عَلَيْكُمْ بِوَكِيلٍ نَسْبِ نَقْلٍ

Translation

... al-Madanī al-Thānī and al-Madanī al-Awwal, which appears at the beginning of the *sūrat al-An‘ām*. The phrase لَسْتُ عَلَيْكُمْ بِوَكِيلٍ has only been transmitted for al-Kūfi...

Commentary

At the end of the previous stanza, the author began discussing the differences held within *sūrat al-An‘ām*. Thus, when stopping on the word التَّوْرَ which appears at the beginning of the *sūrah*, in verse 1 [الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ^ط] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā’*, al-Shāmī, al-Kūfi and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the phrase لَسْتُ عَلَيْكُمْ بِوَكِيلٍ in verse 66 [قُلْ لَسْتُ] قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ 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.

وَعَايِرُهُ كُنْ فَيَكُونُ رَبِّي

إِلَى صِرَاطٍ مُسْتَقِيمٍ يُنْبِي

Translation

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

Commentary

The author mentions that when stopping at both phrases كُنْ فَيَكُونُ in verse 73 [وَ يَوْمَ] أَقْلَ إِنِّي هَدَيْتِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ^ط and رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ [يَقُولُ كُنْ فَيَكُونُ^ط] it will not be considered as being a verse count by al-Kūfi, 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 word مُسْتَقِيمٌ accompanied by the word رَبِّي is in reference to the word مُسْتَقِيمٌ appearing twice prior to this in the surah: in verse 39 [وَ اجْتَبَيْنَهُمْ وَ هَدَيْنَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾] and in verse 87 [وَمَنْ يَشَأْ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾]. However, both these places are considered as being a verse count by all of the *qurrā'*.

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

Sūrat al-A'rāf

وَالنَّارِ إِسْرَائِيلَ حَرَمٍ قَبْلَ بَا

وَالَّذِينَ كَفَرُوا حَلَا تَعُودُونَ نَبَأً

17

Translation

The word الَّذِينَ will be counted for al-Shāmī and al-Baṣrī; the word تَعُودُونَ will only be counted for al-Kūfī; and both the words النَّارِ, and إِسْرَائِيلَ which appears before a *bā'*, will be for al-Ḥijāzī.

Commentary

The author mentions that when stopping at the word الَّذِينَ in verse 29 [وَادْعُوهُ مُخْلِصِينَ] 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.

When stopping at the word تَعُودُونَ in verse 29 [كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾] 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.

Furthermore, when stopping at both the following words: النَّارِ in verse 38 [رَبَّنَا هَؤُلَاءِ] and إِسْرَائِيلَ which appears before a *bā'* in verse 137 [وَ اضْلُؤْنَا فَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ ﴿١٣٧﴾] it will be considered as being a verse count by

al-Hijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning when stopping at the word إِسْرَائِيلَ which is followed by a *bā'* is in reference to the word إِسْرَائِيلَ appearing two other times in the *sūrah*: in verse 105 [قَدْ جِئْتَكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾] and verse 134 [لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٤﴾]. However, both these places are considered as being a verse count by all of the *qurrā'*, and in both of them the word إِسْرَائِيلَ is not followed by a *bā'*, hence the restriction.

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

Sūrat al-Anfāl

لِلْبَصْرِ دَعِ أَوَّلَ مَفْعُولًا تَمِينِ وَيُغْلِبُونَ كَمَ حَلَا بِالْمُؤْمِنِينَ

18

Translation

The word يُغْلِبُونَ will be counted for al-Shāmī and al-Baṣrī. The word بِالْمُؤْمِنِينَ will be discarded for al-Baṣrī; while the first مَفْعُولًا will be discarded for al-Kūfī.

Commentary

The author mentions that when stopping at the word يُغْلِبُونَ in verse 36 [فَسَيُنْفِقُونَهَا ثُمَّ ﴿٣٦﴾] 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.

When stopping at the word بِالْمُؤْمِنِينَ in verse 62 [هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾] it will not be considered as being a verse count for al-Baṣrī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

Furthermore, the author restricts himself by mentioning that when stopping at the first appearance of the word مَفْعُولًا in verse 42 [وَلَكِنْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا^ل] it will not be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Baṣrī, consider it as being a verse end. The author's restriction in mentioning the first appearance of the word مَفْعُولًا is in reference to word مَفْعُولًا appearing again in verse 44 [وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا^ط] which has not been considered as being a verse count by any of the *qurrā'*.

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

Sūrat al-Tawbah and Sūrah Yūnus

قِيَمٌ مِزْ وَالْمُشْرِكِينَ الثَّانِ حَلَّ 19 أَلَيْمًا إِثْرَ تَنْفَرُوا فَاغْدُ لَدَى آلِ

Translation

The word أَلَيْمًا, which comes after the word تَنْفَرُوا, will only be counted for al-Dimashqī; the word قِيَمٌ will only be counted for al-Ḥimṣī; and the second الْمُشْرِكِينَ will only be counted for al-Baṣrī.

Commentary

The author commences by discussing the differences held within *sūrat al-Tawbah*. Thereafter, the author restricts himself by mentioning that when stopping at the word أَلَيْمًا which is preceded by the word تَنْفَرُوا in verse 39 [إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا^ل] it will only be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfi and al-Baṣrī, have not given it any consideration.

When stopping at the word **الْقِيَمِ** in verse 36 [ذَلِكَ الدِّينُ الْقَيِّمُ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Futhremore, the author restricts himself by mentioning that when stopping at the second appearance of the word **المُشْرِكِينَ** 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 in mentioning the second appearance of the word **المُشْرِكِينَ** is in reference to word **المُشْرِكِينَ** appearing in verse 1 [إِلَى الدِّينِ عَهْدُكُمْ مِّنَ الْمُشْرِكِينَ] which is considered as being a verse count by all of the *qurrā'*.

صُدُورِ كَمِ وَالشَّاكِرِينَ دَعِ كَلِّ

تَمُودَ دُسِ إِذْ بَانَ عَدُّ الدِّينِ وَال

20

Translation

The word **تَمُودَ** will be counted for al-Makkī, al-Madanī al-Awwal and al-Madanī al-Thānī; the words **الدِّينِ** and **وَالصُّدُورِ** will only be counted for al-Shāmī; while the word **الشَّاكِرِينَ** will be discarded by al-Shāmī.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Tawbah*. Thus, when stopping at the word **تَمُودَ** in verse 70 [أَلَمْ يَأْتِهِمْ نَبَأُ الدِّينِ مِنْ قَبْلِهِمْ] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author discusses the differences held within *sūrah Yūnus*. Thus, when stopping at both the following words: **الدِّينِ** in verse 22 [دَعُوا اللَّهَ

﴿قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِقَاءٌ لِمَا فِي الصُّدُورِ﴾⁵⁷ and ﴿مُخْلِصِينَ لَهُ الدِّينَ﴾⁵⁸ it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word ﴿لَيْسَ أَنْجَيْنَا مِنْ هَذِهِ لَنْكُونَنَّ﴾⁵⁹ [لَيْسَ أَنْجَيْنَا مِنْ هَذِهِ لَنْكُونَنَّ] it will not be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, considered it as being a verse count.

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

Sūrah Hūd

ط حَلَّ مَحْقُ ثُمَّ سَجَّيْلٍ بُلُؤَا وَتُشْرِكُونَ لَذَّ سَمًا فِي قَوْمٍ لَوْ 21

Translation

The word ﴿تُشْرِكُونَ﴾ will be discarded for al-Dimashqī, al-Ḥijāzī and al-Baṣrī; the phrase ﴿لَوْ فِي قَوْمٍ لَوْطٍ﴾ will be discarded for al-Baṣrī and al-Ḥimṣī; while the word ﴿سَجَّيْلٍ﴾ will be counted for al-Madanī al-Thānī and...

Commentary

The ruling in the afore-mentioned stanza is still [ʿatf] connected to the ruling in the second half of the the previous stanza i.e. دَعُ كُلُّ. Thus, the author mentions that when stopping at the word ﴿تُشْرِكُونَ﴾ in verse 54 [قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ] it will not be considered as being a verse count by al-Dimashqī, al-Ḥijāzī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥimṣī and al-Kūfī, have considered it as being a verse count.

When stopping at the phrase **وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ** ﴿٧٤﴾ in verse 74 it will not be considered as being a verse count by al-Baṣrī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the word **وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ** ﴿٨٢﴾ it will be considered as being a verse count by al-Madanī al-Thānī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

22

دَكَا وَمَنْضُودٍ فَارَدَّ عَنْهُمَا وَعَدُّ مُؤْمِنِينَ مِّنْ حَرَمٍ هَمَى

Translation

...al-Makkī; while the word **مَنْضُودٍ** will be discarded for both of them. The word **مُؤْمِنِينَ** will be counted for al-Ḥimṣī and al-Ḥijāzī.

Commentary

In the previous stanza, the author mentioned that the word **سِجِّيلٍ** will be considered as being a verse count by al-Madanī al-Thānī and al-Makkī. However, in this stanza, the author mentions that when stopping at the word **مَنْضُودٍ** which appears after the word **سِجِّيلٍ** in verse 82 ﴿٨٢﴾ **وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ** ﴿٨٢﴾ it will not be considered as being a verse count by al-Madanī al-Thānī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word **مُؤْمِنِينَ** in verse 86 ﴿٨٦﴾ **بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ** ﴿٨٦﴾ it will be considered as being a verse count by al-Ḥimṣī and al-Ḥijāzī, while

the remaining *qurrā'*, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

نَ إِذْ لَقُوا غَنَمًا يَرْعُدُ أَهْمِلُوا

مُخْتَلِفِينَ لَوَغَلُوا وَعَامِلُونَ

23

Translation

The word *مُخْتَلِفِينَ* will be counted for al-Dimashqī, al-Kūfī and al-Baṣrī; while the word *عَامِلُونَ* will be counted for al-Madanī al-Awwal, al-Dimashqī, al-Kūfī and al-Baṣrī. In *sūrat al-Ra'd*, count...

Commentary

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

Furthermore, when stopping at the word *عَامِلُونَ* in verse 121 [اِنَّا] اَعْمَلُوا عَلَى مَكَانَتِكُمْ ط it will be considered as being a verse count by al-Madanī al-Awwal, al-Dimashqī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī and al-Ḥimṣī, have not given it any consideration.

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

لَدَىٰ لَهُمْ سُوءُ الْحِسَابِ كَمَ وَرَدَ

جَدِيدِ التُّورِ كَفَىٰ الْبَصِيرُ عَدَّ

Translation

... the words جَدِيدِ and التُّورِ for al-Shāmī. The word الْبَصِيرُ will be counted for al-Dimashqī while the phrase لَهُمْ سُوءُ الْحِسَابِ has been transmitted for al-Shāmī.

Commentary

The author mentions that when stopping at the words جَدِيدِ in verse 5 [وَإِنْ تَعَجَبَ فَعَجَبٌ] and the word التُّورِ in verse 16 [أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ] and the word التُّورِ in verse 16 [قَوْلُهُمْ إِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ] it will be considered as being a verse count by al-Hijāzī, al-Kūfī and al-Baṣrī, while the remaining qārī’, al-Shāmī, and has not given it any consideration.⁷⁶

When stopping at the word الْبَصِيرُ in verse 16 [أَمْ هَلْ تَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ] it will only be considered as being a verse count by al-Dimashqī, while the remaining qurrā’, al-Hijāzī, al-Himṣī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, the author restricts himself by mentioning that when stopping at the phrase لَهُمْ سُوءُ الْحِسَابِ in verse 18 [أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ] it will only be considered as being a verse count by al-Shāmī, while the remaining qurrā’, al-Hijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author’s restriction in mentioning the phrase لَهُمْ سُوءُ الْحِسَابِ is in reference to the phrase سُوءُ الْحِسَابِ appearing a second time in verse 21 [وَيَخَافُونَ سُوءَ الْحِسَابِ] which is both considered as being a verse

⁷⁶ By comparatively studying the works of al-Ja’barī, al-Mutawallī and al-Qāḍī, there seems to be some oversight on behalf of Shaykh Īhāb. The latter mentioned that al-Kūfī was excluded from the verse count as opposed to al-Shāmī. See: *Husn al-Madad*: pg. 78, *Urjūzah fī ‘Ilm al-Fawāsiḥ*: pg. 6, *Murshid al-Khullān*: pg. 89 and *al-Farā’id al-Ḥisān*: pg. 40. However, the preponderant view is that al-Shāmī considered it as being a verse count while al-Kūfī has not given it any consideration.

count by all of the *qurrā'*. However, the phrase excludes the word **لَهُمْ**, hence the restriction.

مَاجٍ وَإِبْرَاهِيمُ فِيهَا فَانْقَلَا

مِنْ كُلِّ بَابٍ كَمْ غَنُوا وَالْبَاطِلَ

25

Translation

The phrase **مِنْ كُلِّ بَابٍ** will be counted for al-Shāmī, al-Kūfī and al-Baṣrī and the word **وَالْبَاطِلَ** will only be counted for al-Ḥimṣī whilst differences have been transmitted in *sūrah Ibrāhīm*.

Commentary

The author mentions that when stopping at the phrase **مِنْ كُلِّ بَابٍ** in verse 23 **وَالْمَلِكَةُ** [**وَالْمَلِكَةُ**] it will be considered as being a verse count by al-Shāmī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, have not given it any consideration.

Furthermore, when stopping at the word **وَالْبَاطِلَ** in verse 17 **كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ** [**كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ**] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author mentions that he will now discuss the differences that have been transmitted within *sūrah Ibrāhīm*.

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

Sūrah Ibrāhīm

وَأَعِدُّوا جَدِيدًا ذَاهِبًا الْخُلُقِ فَذُمَّمٌ تَرَكَ كِلَا التُّورِ عَسَى تَمُودٌ ذُمَّمٌ 26

Translation

Both appearances of the word التُّورِ will be discarded for al-Kūfī and al-Baṣrī; while the word تَمُودٌ will be discarded for al-Kūfī and al-Shāmī. The word جَدِيدٌ will be counted by al-Shāmī, al-Kūfī and al-Madanī al-Awwal.

Commentary

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

When stopping at the word تَمُودٌ in verse 9 [أَلَمْ يَأْنِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ] [وَتَمُودٌ] it will not be considered as being a verse count by al-Kūfī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word جَدِيدٌ in verse 19 [إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ] [جَدِيدٍ] it will be considered as being a verse count by al-Shāmī, al-Kūfī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī and al-Baṣrī, have not given it any consideration.

Translation

The word السَّمَاءِ which appears before the word تُوْتِيٍّ will be discarded for al-Madanī al-Awwal, while the word وَالنَّهَارِ will be discarded for al-Baṣrī. The word الظَّالِمُونَ will only be counted for al-Shāmī.

Commentary

The author mentions that when stopping at the word السَّمَاءِ in verse 24, which is followed by the word تُوْتِيٍّ in the verse thereafter, [أَصْلُهَا ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ ۝ تُوْتِيٍّ] it will not be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word وَالنَّهَارِ in verse 33 [وَسَحَّرَ لَكُمْ الْبَيْلَ وَالنَّهَارَ ۝] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the word الظَّالِمُونَ in verse 42 [وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ] it will only be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

وَسُجَّدًا ثَوَىٰ هُدًى حَرَمٍ عَدَا قَلِيلٌ الثَّانِي لَهُ فَدَعَّ عَدَا

Translation

The word سُجَّدًا will only be counted for al-Kūfī; the word هُدًى will be counted for al-Ḥijāzī, al-Kūfī and al-Baṣrī; and the word قَلِيلٌ will only be counted for al-Thānī while he will discard the word عَدَا.

Commentary

In the first half of the stanza, the author discusses a difference held within *sūrat al-Isrā'*. Thus, when stopping at the word سُجَّدًا in verse 107 [إِذَا يُنْجَلَىٰ عَلَيْهِمْ] ^{١٠٧} يَجْرُونَ لِلْأَذْقَانِ سُجَّدًا ^{١٠٧} 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 starts discussing the differences held within *sūrat al-Kahf*. Thus, when stopping at the word هُدًى in verse 13 [إِنَّهُمْ فَتِيئَةٌ آمَنُوا] ^{١٣} اِبْرِيْمَ وَزَيْنُومَ هُدًى ^{١٣} it will be considered as being a verse count by al-Ḥijāzī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Shāmī have not given it any consideration.

Furthermore, when stopping at the word قَلِيلٌ in verse 22 [قُلْ رَبِّیْٓ اَعْلَمُ بِعِدَّتِهِمْ مَا یَعْلَمُوْنَ اِلَّا] ^{٢٢} قَلِيْلٌ ^{٢٢} it will only be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. However, when stopping at the word عَدَا in the following verse, which is verse 23 [وَلَا تَقُوْلُوْا لِمَنْ لَّسَآءٌ اِنِّیْ فَاعِلٌ ذٰلِكَ عَدَا] ^{٢٣} it will not be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-

Awwal, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

ذِهِ أَبَدًا كَمَ بَرِّ قَوْمًا شَيْءٌ بِبِرِّ

زُرْعًا وَشَيْءٍ سَبَبًا دُرًّا أَثْرُ

29

Translation

The word زُرْعًا as well as the phrase شَيْءٍ سَبَبًا will be discarded by al-Makkī and al-Madanī al-Awwal; while the phrase هَذِهِ أَبَدًا will be discarded for al-Shāmī and al-Madanī al-Thānī. The word قَوْمًا will be discarded for al-Kūfī and al-Madanī al-Thānī...

Commentary

The ruling in this stanza is [ʿatf] connected to the ruling in the second half of the previous stanza i.e. فَدَعُ غَدًا. Thus, when stopping at the word زُرْعًا in verse 32 [وَ] وَأَتَيْنَهُ مِنْ كُلِّ شَيْءٍ [شَيْءٍ سَبَبًا] and the phrase هَذِهِ أَبَدًا [حَقَّقْنَاهُمَا بِنَحْلٍ وَ جَعَلْنَا بَيْنَهُمَا زُرْعًا] 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-Thānī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the phrase هَذِهِ أَبَدًا in verse 35 [قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا] it will not be considered as being a verse count by al-Shāmī and al-Madanī al-Thānī, while the remaining qurrā', al-Madanī al-Awwal, al-Makkī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word أَبَدًا being preceded by the word هَذِهِ is in reference to word أَبَدًا appearing three more times in the sūrah: in verse 20 [أَوْ] [مَا كَثِيرٌ فِيهِ أَبَدًا] in verse 3 [وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا] and in verse 57 [يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا] [وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا], hence the restriction.

Translation

...which is accompanied by the word *عِنْدَهَا*. The word *أَعْمَالًا* will be counted for al-Shāmī, al-Kūfī and al-Baṣrī; while the fourth *سَبَبًا* will be counted for al-Kūfī and al-Baṣrī.

Commentary

The beginning of this stanza is connected to the end of the previous stanza i.e. *قَوْمًا ثِقَى*. Thus, the author mentions that when stopping at the word *قَوْمًا* which is preceded by the word *عِنْدَهَا* in verse 86 [تَغْرُبُ فِي عَيْنِ حِمْتَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ٨٦] it will not be considered as being a verse count by for al-Kūfī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word *قَوْمًا* being preceded by the word *عِنْدَهَا* is in reference to the word *قَوْمًا* appearing again in verse 93 [حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا ٩٣] which is not considered as being a verse count by any of the *qurrā'*. In the first case, the word *قَوْمًا* is preceded by the word *عِنْدَهَا*, whereas in the second case it is preceded by the word *دُونِهِمَا*, hence the restriction.

When stopping at the word *أَعْمَالًا* in verse 103 [قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ١٠٣] it will be considered as being a verse count by al-Shāmī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, have not given it any consideration.

Furthermore, when stopping at the fourth appearance of the word *سَبَبًا*, which comes in verse 92 [ثُمَّ اتَّبَعَ سَبَبًا ٩٢] it will be considered as being a verse count by al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Shāmī, have not given it any consideration. The author's restriction in mentioning the fourth appearance of the

word *سَبَّأ* is in reference to word appearing thrice prior to it: in verse 84 [وَأَتَيْنَهُ مِنْ كُلِّ] *وَأَتَيْنَهُ مِنْ كُلِّ* in verse 85 [فَأَتْبَعَهُ سَبَّأًا] and in verse 89 [ثُمَّ أَتْبَعَهُ سَبَّأًا].

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

Sūrah Maryam

وَعُدَّ [فِي الْكِتَابِ إِبْرَاهِيمَ] دُمُ بَرًّا لَهُ الرَّحْمَنُ مَدًّا دَعَّ نَرِيمُ

31

Translation

The phrase *فِي الْكِتَابِ إِبْرَاهِيمَ* will be counted for al-Makkī and al-Madanī al-Thānī while the phrase *بَرًّا لَهُ الرَّحْمَنُ مَدًّا* will be discarded for al-Kūfī.

Commentary

The author restricts himself by mentioning that when stopping at the phrase *فِي الْكِتَابِ* *إِبْرَاهِيمَ* in verse 41 [وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ] it will be considered as being a verse count by al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction to mentioning the phrase *فِي الْكِتَابِ إِبْرَاهِيمَ* is in reference to the word *إِبْرَاهِيمَ* appearing two more times in the *sūrah*: in verse 46 [قَالَ أَرَأَيْتَ إِنْ يَأْتِيهِمْ] and in verse 58 [وَمِنْ ذُرِّيَّتِهِ إِسْرَائِيلَ] which are both not considered as being a verse count by any of the *qurrā'*.

Furthermore, when stopping at the phrase *بَرًّا لَهُ الرَّحْمَنُ مَدًّا* in verse 75 [فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا] 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 conclusion, there were two places where the *qurrā'* differed regarding the verse count in this *sūrah*.

Sūrah Ṭāhā

مَحَبَّةٌ مِّنِّي وَفِي الْيَمِّ مَدَدٌ

مَعَا كَثِيرًا حُزُّوْا لِحُرْمِ يَعُدُّ 32

Translation

Both appearances of the word كَثِيرًا will be discarded for al-Baṣrī. The phrase مَحَبَّةٌ مِّنِّي will be counted for al-Dimashqī and al-Ḥijāzī; while the phrase فِي الْيَمِّ will be counted for al-Ḥimṣī.

Commentary

The ruling in this stanza is [ʾatf] connected to the ruling in the second half of the previous stanza i.e. دَعُ. Thus, the author mentions that when stopping at both appearances of the word كَثِيرًا: which is in verse 33 [كَيْفَ نَسَبَحَكَ كَثِيرًا ﴿٣٣﴾] and in verse 34 [وَأَنْذَكُرَكَ كَثِيرًا ﴿٣٤﴾] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

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

Furthermore, when stopping at the phrase **فِي الْيَمِّ** in verse 39 [فَأَقْذِفِيهِ فِي الْيَمِّ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word **الْيَمِّ** being preceded by the word **فِي** is in reference to the word **الْيَمِّ** appearing two more times in the *sūrah*: in verse 39 [فَلْيُلْهِمِهُ فَلْيُلْهِمِهِ] and in verse 78 [فَعَشِيَهُمْ مِّنَ الْيَمِّ] which are both not considered as being a verse count by any of the *qurrā'*. In both of these cases, the word **الْيَمِّ** is not preceded by the word **فِي**, hence the restriction.

مَدِينٍ لِلشَّامِيِّ فُتُونًا كَمَ حَزَنٌ

تَحْزَنَ إِسْرَائِيلَ مُوسَى قَبْلَ أَنْ

33

Translation

The words **تَحْزَنَ**, **إِسْرَائِيلَ**, **مُوسَى** which appears before **أَنْ**, and **مَدِينٍ** will only be counted for al-Shāmī; while the word **فُتُونًا** will be counted for al-Shāmī and al-Baṣrī.

Commentary

The author mentions that when stopping at the word **تَحْزَنَ** in verse 40 [فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ] فَاتِيهِ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا] [كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ] ۗ وَ لَقَدْ آوَيْنَا [بَنِي إِسْرَائِيلَ] the word **مُوسَى** which appears before the word **أَنْ** in verse 77 [فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ] ۗ]; and the word **مَدِينٍ** in verse 40 [فَرَجَعْنَاكَ إِلَىٰ أُمَمِكَ] they will all be considered as being a verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given them any consideration. The author's restriction in mentioning the word **مُوسَى** appearing before the word **أَنْ** is in reference to the word **مُوسَى** appearing multiple times throughout the *sūrah*.

Furthermore, when stopping at the word *فُتُونًا* in verse 40 [*وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ*] *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.

عَدُّ لِنَفْسِي - ذَا عَ مَا غَشِيَهُمْ 34
ثُبَّ أَسِفًا إِذَا دَرَيْتَ أَنَّهُمْ

Translation

The word *لِنَفْسِي* will be counted for al-Shāmī and al-Kūfī; the phrase *عَ مَا غَشِيَهُمْ* will only be counted for al-Kūfī; and the word *أَسِفًا* will be counted for al-Madanī al-Awwal and al-Makkī.

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.

When stopping at the phrase *عَ مَا غَشِيَهُمْ* in verse 78 [*فَعَشِيَهُمْ 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.

Furthermore, when stopping at the word *أَسِفًا* in verse 86 [*فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ*] *أَسِفًا* it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Translation

The word صَلُّوا will be counted for al-Kūfī; while the word صَنْكًا will be counted for al-Ḥimṣī. The word دُنْيَا which comes after the word زَهْرَةٍ, and the phrase مِثِّي هُدَى will be discarded by al-Kūfī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word صَلُّوا in verse 92 [قَالَ يَهْرُونَ مَا] 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.

When stopping at the word صَنْكًا in verse 124 [وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at word دُنْيَا which is preceded by the word زَهْرَةٍ in verse 131 [أَرْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا] and when stopping on the phrase مِثِّي هُدَى in verse 123 [فَإِنَّمَا يَأْتِيَنَّكُمْ مِثِّي هُدَى] it will not be considered as being a verse count by al-Kūfī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Baṣrī, have not given it any consideration.

Translation

The phrase السَّامِرِيُّ أَلْفَى will be discarded for al-Madanī al-Thānī; while the word حَسَنًا and the phrase إِلَيْهِمْ قَوْلًا will be counted for him.

Commentary

The author mentions that when stopping at the phrase السَّامِرِيُّ أَلْفَى in verse 87 فَقَدَفْنُهَا [فَكَذَلِكَ أَلْفَى السَّامِرِيُّ ﴿٨٧﴾] it will not be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as a verse end. The author's restriction in mentioning the word السَّامِرِيُّ being preceded by the word أَلْفَى is in reference to the word السَّامِرِيُّ appearing two more times in the *sūrah*: in verse 85 [وَاضْلَمُوا السَّامِرِيُّ ﴿٨٥﴾] and in verse 95 [قَالَ فَمَا [حَظُّكَ يَا سَامِرِيُّ ﴿٩٥﴾] which are both considered as being a verse count by all the *qurrā'*. In both these cases, the word السَّامِرِيُّ is not preceded by the word أَلْفَى, hence the restriction.

Furthermore, when stopping at the word حَسَنًا in verse 86 [قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَا [حَسَنًا]] and the phrase إِلَيْهِمْ قَوْلًا in verse 89 [أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا] it will only be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Translation

The phrase *إِلَهُ مُوسَى* will be counted for al-Madanī al-Awwal and al-Makkī while the word *نَسِي* will be discarded by them. The word *صَفْصَفًا* will be discarded by al-Ḥijāzī; while al-Kūfi will count...

Commentary

The author mentions that when stopping at the word *إِلَهُ مُوسَى* in verse 88 [فَقَالُوا هَذَا] it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfi and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word *مُوسَى* being preceded by the word *إِلَهُ* is in reference to word *مُوسَى* appearing multiple times throughout the *sūrah*.

When stopping at the word *نَسِي* in verse 88 [فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَتَسَى] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfi and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word *صَفْصَفًا* in verse 107 [فَيَذَرُهَا قَاعًا صَفْصَفًا] it will not be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfi and al-Baṣrī, have considered it as being a verse count.

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

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

وَقَوْمٌ لَوْطٍ دَعَا كَوِيَّ حَصْدًا تَمُودُ

يَضْرُكُم مَعَ الْحَمِيمِ وَالْجُلُودُ 38

Translation

...the words يَضْرُكُم, الْحَمِيمِ and وَالْجُلُودُ. The phrase وَقَوْمٌ لَوْطٍ will be discarded for al-Shāmī and al-Baṣrī; while the word تَمُودُ will be discarded for...

Commentary

The author mentions that when stopping at the word يَضْرُكُم in *sūrat al-Anbiyā'*, verse 66 [قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۗ] the word الْحَمِيمِ in *sūrat al-Ḥajj*, verse 19 – يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۗ – and the word وَالْجُلُودُ in verse 20 [يُضَهِّرُ بِهِ مَا فِي ۗ 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.

Furthermore, when stopping at the phrase وَقَوْمٌ لَوْطٍ in *sūrat al-Ḥajj*, verse 43 [وَقَوْمٌ لَوْطٍ] it will not be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse count.

خُلْفًا وَهَارُونَ فَدَعَا نَبْتَ مُلِم

لَمَّا رَوَا وَالْمُسْلِمِينَ الْعَدْدُ 39

Translation

...al-Dimashqī and al-Ḥimṣī. The word الْمُسْلِمِينَ will be counted for al-Makkī with *khulf*; while the word هَارُونَ will be discarded by al-Kūfī and al-Ḥimṣī.

Commentary

The ruling in this stanza is [ʿatf] connected to the ruling in the second half of the previous stanza i.e. دَع. Thus, when stopping at the word تَمُودُ in verse 42 [وَإِنْ يُكْذِبُوكَ] فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمَ نُوحٍ وَعَادٌ وَتَمُودٌ it will not be considered as being a verse count by al-Shāmī, while the remaining *qurrāʿ*, al-Hijāzī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

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 *qurrāʿ*, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. Thereafter, the author mentions that there is *khulf* [a difference of opinion] with regard to the transmission of the afore-mentioned verse count for al-Makkī. The *khulf* that the author alludes to is in reference to a difference held by al-Shāṭibī⁷⁷ as well as al-Qāḍī⁷⁸, both of whom transmit *khulf* for al-Makkī i.e. it may or may not be considered as being a verse count for al-Makkī. However, Abū ʿAmr al-Dānī⁷⁹ and Aḥmad al-Mutawallī⁸⁰ have not transmitted any *khulf* and have thus maintained the afore-mentioned verse count for al-Makkī.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Muʿminūn*. Thus, when stopping at the word هَارُونَ in verse 45 [ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ] هَارُونَ it will not be considered as being a verse count by al-Kūfī and al-Ḥimṣī, while the remaining *qurrāʿ*, al-Hijāzī, al-Dimashqī and al-Baṣrī, have considered it as being a verse count.

⁷⁷ Imām al-Shāṭibī transmits *khulf* for the verse count of al-Makkī in his poem *Nāṭḥimah al-Zuhr*: – وَمَكَ لَهُ سَمَّاكُمُ الْمُسْلِمِينَ عَنْ – خِلَافٍ فَسَبِّعْ كَالثَّرِيَّا لَهُ تَسْرِي – *al-Qawl al-Wajīz*: pg. 214. Al-Jaʿbarī also transmit *khulf*. *Ḥusn al-Madad*: pg. 92.

⁷⁸ *Farāʿid al-Ḥisān*: pg. 48.

⁷⁹ *Al-Bayān*: pg. 190.

⁸⁰ Shaykh al-Mutawallī does not transmit *khulf* in his poem:

– لُوْطٍ جِجَارِيٍّ مَعَ الْكُوْفِيِّ – وَالْمُسْلِمِينَ عَدَّ لِلْمَكِّيِّ – *Urjūzah fī ʿIlm al-Fawāsiḥ*: pg. 8.

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

Sūrat al-Nūr

وَجَزِمِ الْأَصَالَ بِالْأَبْصَارِ رَدًّا حَمِصِ أُولِي الْأَبْصَارِ وَالْكُوفِيِّ يَرُدُّ 40

Translation

al-Hijāzi will discard the words الْأَصَالَ and بِالْأَبْصَارِ; while the phrase أُولِي الْأَبْصَارِ will be discarded for al-Ḥimṣī. al-Kūfī will discard...

Commentary

When stopping at the words الْأَصَالَ in verse 36 [يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾] and بِالْأَبْصَارِ in verse 43 [يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾] it will not be considered as being a verse count by al-Hijāzi, while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the phrase أُولِي الْأَبْصَارِ in verse 44 [إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Hijāzi, al-Dimashqī, al-Kūfī and al-Baṣrī, 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*.

وَقَبْلَ مِنْ لِلْبَصْرِ تَعْبُدُونَا بِالشُّعْرَا لَسَوْفَ تَعْلَمُونَا

Translation

...the phrase لَسَوْفَ تَعْلَمُونَ in *al-Shu‘arā’*; while the word تَعْبُدُونَ which comes before the word مِنْ will be discarded for al-Baṣrī.

Commentary

The author mentions that when stopping at the phrase لَسَوْفَ تَعْلَمُونَ in verse 49 of *sūrat al-Shu‘arā’* [فَلَسَوْفَ تَعْلَمُونَ^ط] 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.

Furthermore, the author restricts himself by mentioning that when stopping at the word تَعْبُدُونَ in verse 92, which is followed by the word مِنْ in the verse thereafter, [وَقَبْلَ مِنْ لِلْبَصْرِ تَعْبُدُونَا] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā’*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count. The author’s restriction in mentioning the word تَعْبُدُونَ as being followed by the word مِنْ is in reference to word تَعْبُدُونَ appearing prior to it in verse 70 [إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا] which is considered as being a verse count by all the *qurrā’*. In this case, the word تَعْبُدُونَ is not followed by the word مِنْ, hence the restriction.

Translation

The phrase بِهِ الشَّيَاطِينُ will be discarded by al-Makkī and al-Madanī al-Thānī; while the word قَوَارِيرٌ will be counted by al-Hijāzī. Discard the word شَدِيدٌ ...

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Shu‘arā’*. Thus, when stopping at the phrase بِهِ الشَّيَاطِينُ in verse 210 [وَمَا تَنْزَلَتْ بِهِ] (الشَّيَاطِينُ) it will not be considered as being a verse count by al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī 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-Naml*. Thus, when stopping at the word شَدِيدٌ in verse 33 [قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا] (بِأَسْ شَدِيدٌ) it will be considered as being a verse count by al-Hijāzī, while the remaining *qurrā’*, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Translation

... and the word يَسْفُونَ for al-Kūfī. The word يَقْتُلُونَ will be discarded by al-Himṣī; while he will count the word الظَّيْنِ. The word السَّيْبِلِ which comes in the *sūrah* below will be counted for al-Hijāzī and al-Himṣī...

Commentary

The ruling in this stanza is [*atf*] connected to the ruling in the second half of the previous stanza i.e. وَقَوَارِيرٌ فَرُدَّ. Thus, when stopping at the word قَوَارِيرٌ in *sūrat al-*

Naml, verse 44 [قَالَ إِنَّهُ صَرَخٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ] and the word يَسْقُونَ in *sūrat al-Qaṣaṣ*, verse 23 [وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ۗ] 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.

When stopping at the word يَفْتُلُونَ in verse 33 [قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word الطَّيْنِ in verse 38 [فَأَوْقَذَنِي بِهِمَنْ عَلَى الطَّيْنِ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

In the second half of the stanza, the author begins discussing the differences in *sūrat al-Ankabūt*, which is the *sūrah* below *sūrat al-Qaṣaṣ*.

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

Sūrat al-‘Ankabūt

لَسَا وَبِالْبَاطِلِ يُؤْمِنُونَ مِرْزُ

مِمَّ بَعْدِ تَقْطَعُونَ وَالَّذِينَ حُرِّزُ

44

Translation

... which comes after the word **تَقْطَعُونَ**. The word **الَّذِينَ** will be counted for al-Başrī and al-Dimashqī; while the phrase **بِالْبَاطِلِ يُؤْمِنُونَ** will be counted for al-Ĥimşī.

Commentary

The author mentions that when stopping at the word **السَّيِّلِ** which comes after the word **تَقْطَعُونَ** in verse 29 [أَيَّتْكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّيِّلَ] it will be considered as being a verse count by al-Ĥijāzī and al-Ĥimşī, while the remaining *qurrā'*, al-Dimashqī, al-Kūfī and al-Başrī, have not given it any consideration.

When stopping at the word **الَّذِينَ** in verse 65 [فَإِذَا رَكبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ] it will be considered as being a verse count by al-Başrī and al-Dimashqī, while the remaining *qurrā'*, al-Ĥijāzī, al-Ĥimşī and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the phrase **بِالْبَاطِلِ يُؤْمِنُونَ** in verse 67 [أَفَيَالْبَاطِلِ يُؤْمِنُونَ] it will only be considered as being a verse count by al-Ĥimşī, while the remaining *qurrā'*, al-Ĥijāzī, al-Dimashqī, al-Kūfī and al-Başrī, have not given it any consideration.

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

وَالْمُجْرِمُونَ بَعْدَ يُقْسِمُ الْكَوْدَرُ الرُّومُ دُمَّ بَرًّا سِنِينَ إِذْ تَمَرُّ

Translation

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

Commentary

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

When stopping at the word الرُّومُ in verse 2 [غَلَبَتِ الرُّومُ ٢] it will not be considered as being a verse count by al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word سِنِينَ in verse 4 [فِي بَضْعِ سِنِينَ ٤] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Kūfī, while the

remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī and al-Baṣrī, have not given it any consideration.

In conclusion, there were three places where the *qurrā'* differed regarding the verse count in the *sūrah*.⁸¹

Sūrah Luqmān, Sūrat al-Sajdah and Sūrah Saba'

شَمَالِ الشَّامِيِّ شَدِيدٌ كَمْ حَصَدٌ

وَالدَّيْنِ ثِقٌ حَرَمٌ جَدِيدٌ غِثٌ وَعُدٌّ

46

Translation

The word الدَّيْنِ will be discarded for al-Kūfī and al-Ḥijāzī; the word جَدِيدٌ will be discarded for al-Kūfī and al-Baṣrī; while the word شَمَالِ will be counted for al-Shāmī. The word شَدِيدٌ will be counted for al-Shāmī and al-Baṣrī...

Commentary

The ruling in this stanza is [ʿatf] connected to the ruling in the second half of the previous stanza i.e. دَرٌ. Thus, when stopping at the word الدَّيْنِ in *sūrah Luqmān*, verse 32 [وَإِذَا عَشِيَهُمْ مَوِجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدَّيْنَ] 32 it will not be considered as being a verse count by al-Kūfī and al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word جَدِيدٌ in *sūrat al-Sajdah*, verse 10 [وَقَالُوا إِذَا هَلَلْنَا فِي الْأَرْضِ] 10 it will not be considered as being a verse count by al-Kūfī and al-

⁸¹ Some scholars are of the opinion that the when stopping at the word سَيَقْلِبُونَ in verse 3 – وَهُمْ – مِنْ بَعْدِ عَلَيْهِمْ سَيَقْلِبُونَ 3 – 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.

Başrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Shāmī, have considered it as being a verse count.

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

In conclusion, there was one place each in *sūrah al-Luqmān*, *sūrat al-Sajdah*, and *sūrah Saba'* where the *qurrā'* differed regarding the verse count in these *suwar*.

In the second half of the stanza, the author discusses a difference held within *sūrah Fāṭir*, which will be discussed in the following chapter.

Sūrah Fāṭir, Sūrat al-Şāffāt & Sūrah Şād

إِلَّا نَذِيرٌ مَزْجِدٍ مَازِحِرٌ

قَبْلَ الَّذِينَ تَرَكُوا تَشْكُرُونَ مَرَّ

47

Translation

... which appears before the word *الَّذِينَ*. The word *تَشْكُرُونَ* and the phrase *إِلَّا نَذِيرٌ* will be discarded for al-Ḥimşī; while the word *جَدِيدٍ* will be discarded for al-Ḥimşī and al-Başrī.

Commentary

In the previous stanza, the author started discussing the differences held within *sūrah Fāṭir*. Thus, the ruling in this stanza is [*atf*] connected to the ruling in the second half of the previous stanza ie. *وَعَدَّ*. Therefore, when stopping at the word *شَدِيدٌ* which comes before the word *الَّذِينَ* in verse 7 [*الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا*] it will be considered as being a verse count by al-Shāmī and al-Başrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have not given it any consideration. The author's restriction in mentioning the word *شَدِيدٌ* as coming before the word *الَّذِينَ* is in

reference to the word شَدِيدٌ appearing again in verse 10 [وَالَّذِينَ يَمْكُرُونَ السِّيَّاتِ لَهُمْ عَذَابٌ] 10 and [شَدِيدٌ ط وَ مَكْرٌ] which is not considered as being a verse count by any of the *qurrā'*. In this case, the word شَدِيدٌ comes before the word مَكْرٌ as opposed to coming before the word الَّذِينَ, hence the restriction.

When stopping at the word تَشْكُرُونَ in verse 12 [لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ] 12 and the phrase إِلَّا نَذِيرٌ in verse 23 [إِنْ أَنْتَ إِلَّا نَذِيرٌ] 23 it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word نَذِيرٌ being preceded by the word إِلَّا is in reference to the word نَذِيرٌ appearing again in verse 37 [أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَ كُمْ النَّذِيرُ ط] 37 which is not considered as being a verse count by any of the *qurrā'*. In this case, the word نَذِيرٌ is preceded by the word جَاءَ كُمْ as opposed to being preceded by the word إِلَّا, hence the restriction.

Furthermore, when stopping at the word جَدِيدٌ in verse 16 [إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ] 16 [جَدِيدٌ] it will not be considered as being a verse count by al-Ḥimṣī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Kūfī, have considered it as being a verse count.

حَبَّوْا الْبَصِيرُ حَزُّ تَزُولَا الْعَدُّ حَلَّ

وَفِي الْقُبُورِ لَوْعَةٌ وَالنُّورُ حَلَّ

48

Translation

The phrase فِي الْقُبُورِ will be discarded for al-Dimashqī. The words النُّورُ, and الْبَصِيرُ will be discarded for al-Baṣrī whereas the word تَزُولَا will be counted for him.

Commentary

The ruling in this stanza is [ʾatf] connected to the ruling in the previous stanza i.e. تَرَكَ . Thus, when stopping at the phrase وَمَا أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُورِ ﴿٢٢﴾ in verse 22 it will not be considered as being a verse count by al-Dimashqī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word وَوَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ and the word البصيرُ in verse 19 [وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the word إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا in verse 41 [تَزُولَا ﴿٤١﴾] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

جَانِبِ الحِمِّي دُحُورًا عَنْهُ عُدَّ

تَبْدِيلًا اَعْدَدُكُمْ حَلَا بِرُورَدٍ

49

Translation

The word تَبْدِيلًا will be counted for al-Shāmī, al-Baṣrī and al-Madanī al-Thānī. The word جَانِبِ will be discarded for al-Ḥimṣī whereas the word دُحُورًا will be counted for him.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrah Fāṭir*. Thus, when stopping at the word تَبْدِيلًا in verse 43 [فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ﴿٤٣﴾] it will be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Madanī al-

Thānī, 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 discusses the differences held within *sūrat al-Ṣāffāt*. Thus, when stopping at the word جَانِبٍ in verse 8 [لَا يَسْمَعُونَ إِلَى الْمَلَاِ الْأَعْلَىٰ وَ] ٨ [يُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ٩] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. However, when stopping at the word دُحُورًا in verse 9 [وَ يُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ٩] دُحُورًا [] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

دَعَّ يَعْبُدُونَ حَزُّوْكَانُوا لَيَقُولُوا 50 لُونِ جَنَا ذِي الدَّكْرِ فَاغْدُ شَدَقُوا

Translation

The word يَعْبُدُونَ will be discarded al-Baṣrī while the phrase وَكَانُوا لَيَقُولُونَ will be discarded by Abū Ja'far. The phrase ذِي الدَّكْرِ will be counted by al-Kūfī.

Commentary

In the first half of the stanza, the author discusses the last differences held within *sūrat al-Ṣāffāt*. Thus, when stopping at the word يَعْبُدُونَ in verse 22 [أَحْشُرُوا الَّذِينَ ظَلَمُوا] ٢٢ [وَ أَرْوَاجُهُمْ وَمَا كَانُوا يَعْبُدُونَ ٢٣] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

The author thereafter restricts himself by mentioning that when stopping at the phrase وَكَانُوا لَيَقُولُونَ in verse 167 [وَإِنْ كَانُوا لَيَقُولُونَ ١٦٧] it will not be considered as being a verse count by Abū Ja'far, while the remaining *qurrā'*, al-Madanī al-Awwal, Shaybah

ibn al-Niṣāḥ, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word لَيَقُولُونَ as being preceded by the word كَانُوا is in reference to the word لَيَقُولُونَ appearing prior to it in verse 151 ﴿الَّذِينَ كَانُوا لَا يُفْقَهُونَ كَلِمَاتِ اللَّهِ يُفْقَهُونَ كَلِمَاتِ الْبَشَرِ﴾ 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 الذِّكْرِ﴾ 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.

عَدُّ أَقْوَالٍ حُرِّجٍ خُلْفٍ ثِقَى مَلَا

رَدُّ عَظِيمٍ مَزَّوَعَوَاصٍ حَلَا

51

Translation

The word عَظِيمٌ will be discarded by al-Ḥimṣī; while the word عَوَاصٍ will be discarded for al-Baṣrī. The word أَقْوَالٌ will be counted for al-Baṣrī with *khulf*, and for al-Kūfī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word عَظِيمٌ in verse 67 ﴿قُلْ هُوَ نَبَأٌ عَظِيمٌ﴾ it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word عَوَاصٍ in verse 37 ﴿وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَ عَوَاصٍ﴾ it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the word *أَقُولُ* in verse 84 [قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾] it will be considered as being a verse count by al-Baṣrī, al-Kūfī and al-Ḥimsī, while the remaining *qurrā'*, al-Ḥijāzī and al-Dimashqī, have not given it any consideration. However, the author mentions that there is *khulf* [a difference of opinion] with regard to the verse count of al-Baṣrī. The *khulf* that the author alludes to is in reference to a difference of opinion held between 'Āṣim al-Jaḥdarī and Ayyūb ibn al-Mutawakkil. While the former considered it as being a verse count; the latter has not given it any consideration.⁸²

In conclusion, there were nine places in *sūrah Fāṭir*, four places in *sūrat al-Ṣāffāt*, and four places in *sūrah Ṣād* where the *qurrā'* differed regarding the verse count in these *suwar*.

⁸² 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 i.e. the former not taking it into consideration while the latter has given it consideration. *Al-Bayān*: pg. 214. Al-Shāṭibi and 'Abd al-Rāziq 'Alī have listed Ayyūb and Ya'qūb as those who have given it consideration. *Nāṭḥimah al-Zuhr*: pg. 274 and *Murshid al-Khullān*: pg. 146. Al-Ja'barī has listed Ayyūb as having given it consideration. *Ḥusn 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.

Sūrat al-Zumar

تَسْوَىٰ اَعْدُدُنْ دِيْنِي لَهٗ هَادٍ ثَمْرٌ

يَخْتَلِفُونَ بَعْدَ هُمْ دَعِ بِالزُّمَرِ

52

Translation

The word *يَخْتَلِفُونَ* which appears after *هُمْ* in *al-Zumar* will be discarded for al-Kūfi, whereas the word *دِيْنِي* will be counted for him, as well as the word *هَادٍ* ...

وَالَّذِيْنَ بَعْدَ قُلِّ لَدَىٰ نَبْتٍ وَثِقٌ

قَبْلَ وَمَنْ فَسَوْفَ تَعْلَمُونَ ثِقٌ

53

Translation

...which appears before *وَمَنْ*. The phrase *فَسَوْفَ تَعْلَمُونَ* will be counted by al-Kūfi; while the word *الَّذِيْنَ* which appears after *قُلِّ* will be counted for al-Dimashqī and al-Kūfi.

Commentary

In the first stanza, the author mentions that the word *يَخْتَلِفُونَ* which is preceded by the word *هُمْ* in verse 3 [إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ] will not be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word *يَخْتَلِفُونَ* being preceded by the word *هُمْ* is in reference to the word *يَخْتَلِفُونَ* appearing again in verse 46 [أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾] which is considered as being a verse count by all the *qurrā'*. In this case, the word *يَخْتَلِفُونَ* is preceded by the word *فِيهِ* as opposed to being preceded by the word *هُمْ*, hence the restriction.

When stopping at the word دِينِي in verse 14 [قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾] 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.

Furthermore, when stopping at the word هَادٍ which is followed by the word وَمَنْ in verse 36 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾ وَ مَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ﴿٣٦﴾] 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 in mentioning the word هَادٍ being followed by the word وَمَنْ is due to two similar verses ending with the word هَادٍ in the *sūrah*, the first being, verse 23 [وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾] and the second being, verse 36, as mentioned above. However, in verse 23 the word هَادٍ is followed by the word أَقْمَنَ as opposed to being followed by the word وَمَنْ, hence the restriction. Secondly, the author's restriction is also in reference to the case whereby the word هَادٍ appears in the form of a verb يَهْدِي which is also preceded by the word وَمَنْ in verse 37 – وَمَنْ يَهْدِ اللَّهُ فَمَا – وَمَنْ يَهْدِ اللَّهُ فَمَا – which is not considered as being a verse count by all the *qurrā'*.

When stopping at the phrase فَسَوْفَ تَعْلَمُونَ in verse 39 [إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾] 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.

Lastly, when stopping at the word الدِّينِ which is preceded by the word قُلْ in verse 11 [قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾] it will be considered as being a verse count by al-Dimashqī and al-Kūfī, while the remaining *qurrā'*, al-Hijāzī, al-Himsī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word الدِّينِ being preceded by the word قُلْ is in reference to the word الدِّينِ appearing again in verse 2 [فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾] which is considered as being a verse count by all the

qurrā'. However, in this case, the word الدَّيْنِ is not preceded by the word قُلْ, hence the restriction.

إِذْ دَنَا يَوْمَ التَّلَاقِ فَارْزُدَا

بَشِّرْ عِبَادِ دَعِ وَالْأَنْهَارُ اعْدُدَا

54

Translation

The phrase بَشِّرْ عِبَادِ will be discarded for al-Madanī al-Awwal and al-Makkī; while the word الْأَنْهَارُ will be counted for them. The phrase التَّلَاقِ will be discarded...

Commentary

The author mentions that when stopping at the phrase بَشِّرْ عِبَادِ in verse 17 [وَأَنَابُوا إِلَى] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word عِبَادِ as being preceded by the word بَشِّرْ is in reference to the word عِبَادِ appearing in the previous verse, verse 16 [ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۗ يُعْبَادُ فَاتَّقُونَ ﴿١٦﴾] which is not considered as being a verse count by any of the *qurrā'*. However, in this case, the word عِبَادِ is not preceded by the word بَشِّرْ, hence the restriction.

When stopping at the word الْأَنْهَارُ in verse 20 [لَهُمْ غُرْفٌ مِّنْ فَوْقِهَا غُرْفٌ مِّمَّنِيَّةٌ لَا تَجْرِي مِنْ تَحْتِهَا] لَّهُمْ غُرْفٌ مِّنْ فَوْقِهَا غُرْفٌ مِّمَّنِيَّةٌ لَا تَجْرِي مِنْ تَحْتِهَا] it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

Sūrah Ghāfir

لِلْكُوفِيِّ كَاطِمِينَ وَالْكِتَابَ بَرِّ

لَعَمْرًا وَعَدُّ بَارِزُونَ لُدَّ وَذَرَّ 55

Translation

...for al-Dimashqī whereas the word بَارِزُونَ will be counted for him. The word كَاطِمِينَ will be discarded for al-Kūfī; while the word الْكِتَابَ will be discarded for al-Madanī al-Thānī...

Commentary

In the second half of the previous stanza, the author mentions that when stopping at the phrase يُلْقَى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ it will not be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. However, when stopping at the word بَارِزُونَ in verse 16 [يَوْمَ هُمْ بَارِزُونَ^{١٦}] it will only be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word كَاطِمِينَ in verse 18 [وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ [الذِي الْحَنَاجِرِ كَاطِمِينَ^{١٨}] 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.

حَبْرٌ وَعَدُّ وَالْبَصِيرُ لُدٌّ بِهِ

وَيُسْحَبُونَ لُدٌّ بِرَثْقٍ بِهِ

Translation

...and al-Başrī. The word **الْبَصِيرُ** will be counted for al-Dimashqī and al-Madanī al-Thānī; while the word **يُسْحَبُونَ** will be counted for al-Dimashqī, al-Madanī al-Thānī and al-Kūfī.

Commentary

The author mentions that when stopping at the word **الْكِتَابَ** in verse 53 [**وَأَوْرَثْنَا بَنِيَّ**] **وَإِسْرَاءَ يَلِ الْكِتَابِ** it will not be considered as being a verse count by al-Madanī al-Thānī and al-Başrī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Kūfī, have considered it as being a verse count.

When stopping at the word **الْبَصِيرُ** in verse 58 [**وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ**] it will be considered as being a verse count by al-Dimashqī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Ḥimṣī, al-Kūfī and al-Başrī, have not given it any consideration.

Furthermore, when stopping at the word **يُسْحَبُونَ** in verse 71 [**وَالسَّلْسِلُ يُسْحَبُونَ**] it will be considered as being a verse count by al-Dimashqī, al-Madanī al-Thānī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Ḥimṣī and al-Başrī, have not given it any consideration.

وَفِي الْحَمِيمِ أَنْ دَسَّوْا وَتُشْرِكُوْا

نَ ذَاعَ قَبْلَ إِذْ تَمُوْدَ فَاتْرُكُوْا

Translation

The phrase *فِي الْحَمِيمِ* will be counted for al-Madanī al-Awwal and al-Makkī; while the word *تُشْرِكُوْنَ* will be counted for al-Shāmī and al-Kūfī. The word *تَمُوْدَ* which comes before the word *إِذْ* will be discarded...

Commentary

The ruling in this stanza is [*atf*] connected to the ruling in the second half of the previous stanza i.e. *وَعَدُّ*. Thus, when stopping at the phrase *فِي الْحَمِيمِ* in verse 72 [وَ] *السَّلْسِلُ ط يُسْحَبُونَ ﴿٧٢﴾ فِي الْحَمِيمِ ٧٢* it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word *تُشْرِكُوْنَ* in verse 73 [ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ] *﴿٧٣﴾* 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 eight places where the *qurrā'* differed regarding the verse count in the *sūrah*.

In the second half of the stanza, the author begins discussing the difference in *sūrah Fuṣṣilat*.

نَبَتْ مَهِيْنٌ تَحْتَهَا حِرْمٌ حَصْرٌ

حَيْثُ كَبُوا وَعَدُّ الْأَعْلَامِ مَهْرٌ

Translation

...for al-Baṣrī and al-Shāmī. The word الْأَعْلَامِ will be counted for al-Ḥimṣī and al-Kūfī; while the word مَهِيْنٌ beneath it will be for al-Ḥijāzī and al-Baṣrī.

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrah Fuṣṣilat*. Thus, when stopping at the word تَمُوْدٌ in verse 13 which is followed by the word إِذْ in the verse thereafter [إِذْ] it will not be considered as being a verse count by al-Baṣrī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse count. The author's restriction in mentioning the word تَمُوْدٌ being followed by the word إِذْ is in reference to word تَمُوْدٌ appearing again in verse 17 [وَأَمَّا تَمُوْدٌ فَهَدَيْنَهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ] [الْهُدَىٰ] which is not considered as being a verse count by any of the *qurrā'*. However, in this case, the word تَمُوْدٌ is followed by the word فَهَدَيْنَهُمْ as opposed to the word إِذْ, hence the restriction.

When stopping at the word الْأَعْلَامِ in *sūrat al-Shūrā*, verse 32 [وَمِنَ الْبَيْتِ الْجَوَارِ فِي الْبَحْرِ] [كَالْأَعْلَامِ] it will be considered as being a verse count by al-Ḥimṣī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word مَهِيْنٌ in *sūrat al-Zukhruf*, verse 52 [أَمْ أَنَا خَيْرٌ] [مَنْ هَذَا الَّذِي هُوَ مَهِيْنٌ] it will be considered as being a verse count by al-Ḥijāzī and al-Baṣrī, while the remaining *qurrā'*, al-Shāmī and al-Baṣrī, have not given it any

consideration. The author's restriction in mentioning the word 'beneath' is in reference to the word appearing in the same *sūrah* as the previous difference that was discussed i.e. الأعلام. Thus, the difference is when stopping on the word مَهْيُنٌ in *sūrat al-Zukhruf* which comes beneath *sūrat al-Shūrā*, and not in *sūrat al-Shūrā* itself.

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

Sūrat al-Dukhān

مَمَّا بِهِ دَاءُ الْبُطُونِ إِذْ لَدَغٌ وَلَيَقُولُونَ نَحْوَى الرَّقُومِ دَعُ 59

Translation

The word لَيَقُولُونَ will be counted for al-Kūfī. The word الرَّقُومِ will be discarded for al-Ḥimṣī, al-Madanī al-Awwal and al-Makkī; while the word الْبُطُونِ will be discarded for al-Madanī al-Awwal and al-Dimashqī.

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 *qurrā'*, 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 not be considered as being a verse count by al-Ḥimṣī, al-Madanī al-Thānī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word الْبُطُونِ in verse 45 [كَأَلْمُهَلِّ بَعْلَى فِي الْبُطُونِ] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Dimashqī,

while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, 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*.

Sūrah Muḥammad

مَزْنَانِ بِالْهَمْ وَأَقْدَامِكُمْ

عَدُّ الرَّقَابِ وَالْوَتَاقِ مِنْهُمْ

60

Translation

The words الرَّقَابِ, الْوَتَاقِ and مِنْهُمْ will be counted for al-Ḥimṣī; while the second بِالْهَمْ and أَقْدَامِكُمْ will be...

Commentary

The author mentions that when stopping at the word الرَّقَابِ in verse 4 [فَإِذَا لَقِيتُمُ الَّذِينَ] فَإِذَا لَقِيتُمُ الَّذِينَ [حَتَّى إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَاقَ]; and the word الْوَتَاقِ in verse 4 [كَفَرُوا فَضَرَبَ الرَّقَابِ ط], the word الْوَتَاقِ in verse 4 [وَلَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

لِلشَّارِبِينَ اغْدُدْهُ حَائِزًا مُتَع

دَعُهُ لَهُ أَوْزَارَهَا لِلْكُوفِيِّ دَع

61

Translation

...discarded for him. The word أَوْزَارَهَا will be discarded for al-Kūfī; while the word لِلشَّارِبِينَ will be counted for al-Baṣrī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the second appearance of the word بِالْهُمُ, which comes in verse 5 [سَيَهْدِيهِمْ وَيُضِلُّهُمُ بِالْهُمُ ﴿٥﴾] and the word أَفْدَامَكُمْ in verse 7 [إِنْ [أَفْدَامَكُمْ] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the second appearance of the word بِالْهُمُ is in reference to the first appearance of the word بِالْهُمُ in verse 2 [كَفَرْنَا عَنْهُمْ سَابِقَاتِهِمْ وَاصْلَحَ بِالْهُمُ ﴿٢﴾] which is considered as being a verse count by all the *qurrā'*.

When stopping at the word أَوْزَارَهَا in verse 4 [فَأَمَّا مَنْ بَعْدَ وَإِنَّمَا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ [أَوْزَارَهَا ﴿٤﴾] 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.

Furthermore, when stopping at the word لِلشَّارِبِينَ in verse 15 [وَأَنْهَرُ مِنْ حَمْرِ لَدَّةٍ [لِلشَّارِبِينَ] it will be considered as being a verse count by al-Baṣrī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Kūfī, have not given it any consideration.

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

وَالظُّوْرِ دَعِجِمْ وَدَعَّا فَاثْقَلَا كُفِّ نَنَا [عَنْ مَنْ تَوَلَّى] كَلَّا

Translation

The phrase وَالظُّوْرِ will be discarded by al-Ḥijāzī. The word دَعَّا will be transmitted for al-Shāmī and al-Kūfī; while the phrase عَنْ مَنْ تَوَلَّى will be for al-Shāmī.

Commentary

In the first half of the stanza, the author discusses the differences held within *sūrat al-Ṭūr*. Thus, when stopping at the phrase وَالظُّوْرِ in verse 1 [وَالظُّوْرِ ۙ] it will not be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word دَعَّا in verse 13 [يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَّا ۗ] 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 the second half of the stanza, the author discusses a difference held within *sūrat al-Najm*. Thus, when stopping at the phrase عَنْ مَنْ تَوَلَّى in verse 29 [فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۗ] it will only be considered as being as verse count by al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the entire phrase عَنْ مَنْ تَوَلَّى is in reference to the word تَوَلَّى appearing again in verse 33 [أَفْرَأَيْتَ الَّذِي تَوَلَّى ۙ] which is considered as being a verse count by all the *qurrā'*. However, in this case, the word تَوَلَّى is not preceded by the word مَنْ, hence the restriction.

Translation

The phrase الْحَقُّ شَيْئًا will be counted al-Kūfī whereas the word الدُّنْيَا will be discarded for al-Dimashqī. The word الرَّحْمَنُ will be counted for al-Kūfī and al-Shāmī.

Commentary

The author mentions that when stopping at the phrase الْحَقُّ شَيْئًا in verse 28 [وَإِنَّ الظَّنَّ لَا] وَ الْحَقُّ شَيْئًا ۞ 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 phrase الْحَقُّ شَيْئًا as opposed to merely mentioning the word شَيْئًا is in reference to the word شَيْئًا appearing again in verse 26 [لَا تُعْنِي شَفَاعَتُهُمْ شَيْئًا]. However, stopping at the word شَيْئًا in this place will not be considered as being a verse count by any of the *qurrā'*.

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

In the second half of the stanza, the author discusses a difference held within *sūrat al-Raḥmān*. Thus, when stopping at the word الرَّحْمَنُ in verse 1 [الرَّحْمَنُ ۞] 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.

لِإِنْسَانَ لَأُولَى دَعِ إِذَا بَدَا وَلِئَلَّ

أَنَامِ دُمِ نَارِ شَوْاطِ كَمِ حَظَلِ

Translation

The first *الْإِنْسَانَ* will be discarded for al-Madanī al-Awwal and al-Madanī al-Thānī; the word *لِأَنَامِ* will be discarded for al-Makkī; and the word *نَارِ* that appears with the word *شَوْاطِ* will be discarded for al-Shāmī, al-Başrī...

Commentary

The author mentions that when stopping at the first appearance of the word *الْإِنْسَانَ* in verse 3 [حَلَقَ الْإِنْسَانَ ﴿٣﴾] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Makkī, al-Shāmī, al-Kūfī and al-Başrī, have considered it as being verse count. 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 [حَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾]. However, stopping at the word *الْإِنْسَانَ* in this place will not be considered as being a verse count by any of the *qurrā'* due to it appearing in the middle of the verse.

Furthermore, when stopping at the word *لِأَنَامِ* in verse 10 [وَ الْأَرْضِ 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, al-Kūfī and al-Başrī, will consider it as being a verse count.

Translation

... and al-Kūfī. The word الْمُجْرِمُونَ which appears after the word بِهَا will be discarded for al-Baṣrī. The first الْمَيْمَنَةِ will be discarded for al-Kūfī and al-Ḥiṣṣī ...

Commentary

The author mentions that when stopping at the word نَارٍ which is preceded by the word شَوَاطِئُ in verse 35 [يُوسَلُ عَلَيْكُمْ شَوَاطِئُ مِّنْ نَّارٍ] it will not be considered as being a verse count by al-Shāmī, al-Baṣrī and al-Kūfī, while the remaining *qurrā'*, al-Ḥijāzī, have considered it as being a verse count. The author's restriction in mentioning the word نَارٍ being preceded by the word شَوَاطِئُ is in reference to the word نَارٍ appearing again in verse 15 [وَ خَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ] which is considered as being a verse count by all the *qurrā'*. However, in this case, the word نَارٍ is not preceded by the word شَوَاطِئُ, hence the restriction.

When stopping at the word الْمُجْرِمُونَ which is preceded by the word بِهَا in verse 43 [هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ] it will not be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī, al-Shāmī and al-Kūfī, have considered it as being a verse count. The author's restriction in mentioning the word الْمُجْرِمُونَ being preceded by the word بِهَا is in reference to word الْمُجْرِمُونَ appearing again in verse 41 [يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَ الْأَقْدَامِ]. However, in this case, the word الْمُجْرِمُونَ is not preceded by the word بِهَا and neither have any of the *qurrā'* considered it as being a verse count due to the word appearing in the middle of the verse.

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

كُفُوْا أَبَارِيْقَ اَعْدَدْنَ دَارِ بَلَا

كَالْمَشْتَمَةِ أُولَى وَمَوْضُوْنَهُ حَلَا

Translation

... as well as the first الْمَشْتَمَةِ. The word مَوْضُوْنَةٍ will be discarded for al-Baṣrī and al-Shāmī; while the word أَبَارِيْقٍ will be counted for al-Makkī and al-Madanī al-Thānī.

Commentary

The author mentions that when stopping at the first appearance of the word الْمَيْمَنَةَ in verse 8 [فَأَصْحَبُ الْمَيْمَنَةِ لَ] as well as the first appearance of the word الْمَشْتَمَةِ in verse 9 [وَ أَصْحَبُ الْمَشْتَمَةِ لَ] it will not be considered as being a verse count by al-Kūfī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the first appearance of both the words الْمَيْمَنَةَ and الْمَشْتَمَةِ is in reference to both these words appearing for a second time in their respective verses [فَأَصْحَبُ الْمَيْمَنَةِ لَ مَا أَصْحَبُ لَ] and [وَ أَصْحَبُ الْمَشْتَمَةِ لَ مَا أَصْحَبُ الْمَشْتَمَةِ لَ] which are considered as being a verse count by all the *qurrā'*.

When stopping at the word مَوْضُوْنَةٍ in verse 15 [عَلَى سُرُرٍ مَّوْضُوْنَةٍ لَ] it will not be considered as being a verse count by al-Baṣrī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the word أَبَارِيْقٍ in verse 18 [يَا كُوَافٍ وَ أَبَارِيْقٍ لَ] it will be considered as being a verse count by al-Makkī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Translation

The word عَيْنٌ will be counted for al-Kūfī and al-Madanī al-Awwal. The word تَأْتِيْمًا will be discarded for al-Madanī al-Awwal and al-Makkī; while the first الْيَمِينِ will be discarded for al-Kūfī and al-Madanī al-Thānī.

Commentary

The author mentions that when stopping at the word عَيْنٌ in verse 22 [وَحُوْرٌ عَيْنٌ ﴿٢٢﴾] it will be considered as being a verse count by al-Kūfī and al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī and al-Baṣrī, have not given it any consideration.

When stopping at the word تَأْتِيْمًا in verse 25 [لَا يَسْمَعُوْنَ فِيْهَا لَعْوًا وَلَا تَأْتِيْمًا ﴿٢٥﴾] it will not be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Kūfī, al-Shāmī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the first appearance of the word الْيَمِينِ in verse 27 [وَ [وَأَصْحَبُ الْيَمِينِ ﴿٢٧﴾] it will not be considered as being a verse count by al-Kūfī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the first appearance of the word الْيَمِينِ is in reference to the word الْيَمِينِ appearing for a second time in the same verse [وَأَصْحَبُ الْيَمِينِ ﴿٢٧﴾] as well as in verse 38 [لَأَصْحَبِ الْيَمِينِ ﴿٣٨﴾] and in verse 91 [فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾] which are both considered as being a verse count by all the *qurrā'*.

Translation

The word **إِنشَاءً** will be discarded for al-Başrī; the first **الشَّمَالِ** will be discarded for al-Kūfī; the phrase **سَمُوْمٍ وَحَمِيْمٍ** will be discarded for al-Makkī.

Commentary

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

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

Furthermore, when stopping at the phrase **سَمُوْمٍ وَحَمِيْمٍ** in verse 42 [**فِي سَمُوْمٍ وَحَمِيْمٍ**] it will not be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī and al-Başrī, have considered it as being a verse count. The author's restriction in mentioning the word **حَمِيْمٍ** being preceded by the word **سَمُوْمٍ** is in reference to the word **حَمِيْمٍ** appearing two more times: in verse 54 [**فَشْرَبُوْنَ عَلَيْهِ مِنْ**] **الْحَمِيْمِ**] and verse 93 [**فَنَزَّلْنَا مِنْ حَمِيْمٍ**] which are both considered as being a verse count by all the *qurrā'*. However, in both these cases, the word **حَمِيْمٍ** is not preceded by the word **سَمُوْمٍ**, hence the restriction.

وَأَعْدُدْ يَقُولُونَ مِرًا دَائِسٍ وَذَرَّ

الْأَوَّلُونَ مِرًا وَالْآخِرِينَ بَرَّ

Translation

The word يَقُولُونَ will be counted for al-Ḥimṣī and al-Makkī whereas the word الْأَوَّلُونَ will be discarded by al-Ḥimṣī. The word الْآخِرِينَ will be discarded by al-Madanī al-Thānī ...

Commentary

The author mentions that when stopping at the word يَقُولُونَ in verse 47 [وَكَانُوا] وَاَعْدُدْ يَقُولُونَ it will be considered as being a verse count by al-Ḥimṣī and al-Makkī, while the remaining qurrā', al-Madanī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word الْأَوَّلُونَ in verse 48 [أَوْ أَبَاؤُنَا الْأَوَّلُونَ] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining qurrā', al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

كُفُّوا لِمَجْمُوعُونَ فَأَعْدُدْ كَمَّ بَرِّقْ

رِيحَانٌ لُدُّ قَبْلِهِ الْعَدَابُ نِسْقٌ

Translation

... and al-Shāmī. The word لِمَجْمُوعُونَ will be counted for al-Shāmī and al-Madanī al-Thānī; the word رِيحَانٌ will be counted for al-Dimashqī; and the phrase قَبْلِهِ الْعَدَابُ will be counted for al-Kūfī.

Commentary

In the second half of the previous stanza and the beginning of this one, the author mentions that when stopping at the word وَالْآخِرِينَ in verse 49 [قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ] it will not be considered as being a verse count by al-Madanī al-Thānī and al-Shāmī,

while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction in mentioning the word الْأَخْرَيْنَ being preceded by a وَ [wāw al-'atf] is in reference to the word الْأَخْرَيْنَ appearing two more times in the *sūrah*, in verse 14 [وَقَلِيلٌ مِّنَ الْأَخْرَيْنَ ﴿١٤﴾] and in verse 40 [وَتِلْكَ مِّنَ [وَتِلْكَ مِّنَ الْأَخْرَيْنَ ﴿٤٠﴾] which are both considered as being a verse count by all the *qurrā'*. However, in both these cases, the word الْأَخْرَيْنَ is preceded by the particle مِنْ as opposed to the wāw al-'atf.

When stopping at the word لَمَجْمُوعُونَ in verse 50 [لَمَجْمُوعُونَ ﴿٥٠﴾] it will be considered as being a verse count by al-Shāmī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word رِيحَانٌ in verse 89 [فَرَوْحٌ وَرِيحَانٌ ﴿٨٩﴾] it will only be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Towards the end of the stanza, the author discusses a difference held within *sūrat al-Ḥadīd* which will be discussed in the following chapter.

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

دِينًا وَعَدُّ مَحْرَجًا ظِلُّ بَدَا

لَا نُجِيلَ حُرْدُ الْأَدْلَيْنِ بَدَا

Translation

The *الْإِنْجِيلَ* word will be counted for al-Baṣrī. The word *الْأَدْلَيْنِ* will be discarded for al-Madanī al-Thānī and al-Makkī whereas the word *مَحْرَجًا* will be counted for al-Makkī, al-Kūfī and al-Madanī al-Thānī.

Commentary

In the previous stanza as well as the first half of this one, the author discusses the differences held within *sūrat al-Ḥadīd*. Thus, when stopping at the phrase *قَبْلِهِ الْعَذَابُ* in verse 13 [بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ ﴿١٣﴾] 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.

When stopping at the word *الْإِنْجِيلَ* in verse 27 [وَأَتَيْنَاهُ الْإِنْجِيلَ ﴿٢٧﴾] it will only be considered as being a verse count by al-Baṣrī, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Kūfī, have not given it any consideration.

In the second half of the stanza, the author discusses the differences held within *sūrat al-Mujādalah*. Thus, when stopping at the word *الْأَدْلَيْنِ* in verse 20 [إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَ [الْأَدْلَيْنِ فِي الْأَدْلَيْنِ ﴿٢٠﴾] it will not be considered as being a verse count by al-Madanī al-Thānī and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, the author discusses a difference held within *sūrat al-Ṭalāq*. Thus, when stopping at the word *مَحْرَجًا* in verse 2 [وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾] it will be considered as being a verse count by al-Makkī, al-Kūfī and al-Madanī al-Thānī, while the

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

حَمِصٍ وَالْأَنْهَارُ لَهُ تَحْتِ نُقْلٍ

لَاخِرٍ لِدِّ الْأَلْبَابِ أَدْقَدِيرٍ أَل

72

Translation

The word *الْأَخِرِ* will be counted for al-Dimashqī; the word *الْأَلْبَابِ* will be counted for al-Madani al-Awwal; the word *قَدِيرٍ* will be counted for al-Ḥimṣī; and the word *الْأَنْهَارُ* appearing beneath it will be for al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word *الْأَخِرِ* in verse 2 [ذَلِكُمْ يُوعِظُ بِهِ مَنْ] [كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ] it will only be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

Furthermore, when stopping at the word *قَدِيرٍ* in verse 12 [يَنْزِلُ الْأَمْرُ بَيْنَهُمْ لِتَعْلَمُوا أَنَّ اللَّهَ] [عَلَى كُلِّ شَيْءٍ قَدِيرٌ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī 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-Taḥrīm*. Thus, when stopping at the word *الْأَنْهَارُ* in verse 8 [وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ]

تَحْتِهَا الْأَنْهَارُ^٧ it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word الْأَنْهَارُ appearing 'beneath it' is in reference to the difference being discussed in the following *sūrah* i.e. in *sūrat al-Taḥrīm* as opposed to discussing the word الْأَنْهَارُ which also appears in *sūrat al-Ṭalāq*, verse 11 [وَمَنْ يُؤْمَرْ بِاللَّهِ وَ يَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ] which is not considered as being a verse count by any of the *qurrā'*.

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

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

يَزِيدِهِمْ وَالْحَاقَّةُ الْأُولَى نَسَوَى

قَدْ جَاءَنَا نَذِيرٌ الْحَرَمِ سَوَى

73

Translation

The phrase قَدْ جَاءَنَا نَذِيرٌ will be counted for al-Ḥijāzī excluding Yazīd; while the first الْحَاقَّةُ will be counted for al-Kūfī.

Commentary

In the first half of the stanza, the author discusses a difference held within *sūrah al-Mulk*. Thus, when stopping at the phrase قَدْ جَاءَنَا نَذِيرٌ in verse 9 [قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ^٩] it will be considered as being a verse count by al-Ḥijāzī, including Shaybah ibn al-Niṣāḥ but excluding Yazīd ibn al-Qa'qā' i.e. Abū Ja'far. Thus the remaining *qurrā'*, Abū Ja'far, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction to mentioning the phrase قَدْ جَاءَنَا نَذِيرٌ is in reference to word نَذِيرٌ

appearing two more times in the *sūrah*: in verse 8 [كَلِمًا أَلْفِي فِيهَا فَوَجَّ سَأَلُهُمْ خَرَنْتَهَا أَلَمَ] [يَأْتِكُمْ نَذِيرٌ] and in verse 17 [فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ] which are considered as being a verse count by all the *qurrā'*. However, in both these cases, the word نَذِيرٌ is not preceded by the phrase قَدْ جَاءَنَا, hence the restriction.

In the second half of the stanza, the author discusses a difference held within *sūrat al-Hāqqah*. Thus, when stopping at the first appearance of the word الحَاقَّةُ in verse 1 [الْحَاقَّةُ] it will only be considered as being a verse count by al-Kūfi, while the remaining *qurrā'*, al-Hijāzī, al-Shāmī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the first appearance of the word الحَاقَّةُ is in reference to word الحَاقَّةُ appearing two more times in the following two verses [مَا] [وَمَا أَدْرَاكَ مَا الْحَاقَّةُ] and [الْحَاقَّةُ] which are considered as being a verse count by all the *qurrā'*.

دَعِ سَنَّةٍ لُدٍّ وَسُوَاعًا ثِقِ مَمْلًا

شِمَالِهِ حَرِيمٍ حُسُومًا مَحَلًا

74

Translation

The word بِشِمَالِهِ will be counted for al-Hijāzī; while the word حُسُومًا will be counted for al-Himṣī. The word سَنَّةٍ will be discarded for al-Dimashqī; while the word سُوَاعًا will be discarded for al-Kūfi and al-Himṣī.

Commentary

The author mentions that when stopping at the word بِشِمَالِهِ in verse 25 [وَأَمَّا مَنْ أُوتِيَ] [كَيْتَبَهُ بِشِمَالِهِ] it will only be considered as being a verse count by al-Hijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfi and al-Baṣrī, have not given it any consideration.

When stopping at the word حُسُومًا in verse 7 [سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ لَخُسُومًا] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

The author mentions that when stopping at the word سَنَةٍ in *sūrat al-Ma'ārij*, verse 4 [فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ] it will not be considered as being a verse count by al-Dimashqī, while the remaining *qurrā'*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word سُوَاعًا in *sūrah Nūḥ*, verse 23 [وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا] it will not be considered as being a verse count by al-Kūfī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, and al-Baṣrī, have considered it as being a verse count.

ثَبَّتَا كَثِيرًا إِذْ دَرَى نَارًا لَدَى وَعَدُّ نُورًا مِزْ وَنَسْرًا مَن بَدَا

75

Translation

The word نُورًا will be counted for al-Ḥimṣī; the word نَسْرًا will be counted for al-Ḥimṣī, al-Madanī al-Thānī and al-Kūfī; and the word كَثِيرًا will be counted for al-Madanī al-Awwal and al-Makkī. The word نَارًا will be counted for al-Dimashqī...

Commentary

The author mentions that when stopping at the word نُورًا in verse 16 [وَجَعَلَ الْقَمَرَ فِيهِنَّ] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

When stopping at the word *دَسْرًا* in verse 23 [وَلَا يَغُوتُ وَيَعُوذُ وَدَسْرًا ﴿٢٣﴾] it will be considered as being a verse count by al-Ḥimṣī, al-Madanī al-Thānī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Dimashqī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word *كَثِيرًا* in verse 24 [وَقَدْ أَضَلُّوا كَثِيرًا ﴿٢٤﴾] it will be considered as being a verse count by al-Madanī al-Awwal and al-Makkī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Kūfī, al-Shāmī and al-Baṣrī, have not given it any consideration.

مُلْتَحَدًا فَاعْكِسْ جَحِيمًا دَعْ مُلِيمٌ

مُرُو سَمًا وَأَحَدٌ ذُو الرَّفْعِ دُمٌ

76

Translation

...al-Ḥimṣī, al-Ḥijāzī and al-Baṣrī. The word *أَحَدٌ* which is *marfū'* will be counted for al-Makkī whereas the word *مُلْتَحَدًا* will be discarded for him. The word *جَحِيمًا* will be discarded for al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word *نَارًا* in *sūrah Nūh*, verse 25 [مِمَّا [٢٥] نَارًا [حَطِيطِيَّتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا ﴿٢٥﴾] it will be considered as being a verse count by al-Shāmī, al-Ḥijāzī and al-Baṣrī, while the remaining *qurrā'*, al-Kūfī, has not given it any consideration.

When stopping at the word *أَحَدٌ* which is *marfū'* in *sūrat al-Jinn*, verse 22 [قُلْ [٢٢] إِنِّي لَنْ [أَحَدٌ [يُجِيبُنِي مِنَ اللَّهِ أَحَدٌ ﴿٢٢﴾] it will only be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word *أَحَدٌ* as being *marfū'* is in reference to this word appearing multiple times in the *sūrah* as being *manṣūb* i.e.

أَحَدًا. However, all these cases of it being *manṣūb* are considered as being a verse count by all of the *qurrā'*.

When stopping at the word *مُلْتَحَدًا* in verse 22 ﴿وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ it will not be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

The author discusses a difference held within *sūrat al-Muzzammil* towards the end of the stanza which will be discussed in the following chapter.

In conclusion, there was one place in *sūrat al-Mulk*, three places in *sūrat al-Ḥāqqah*, one place in *sūrat al-Ma'ārij*, five places in *sūrah Nūḥ* and two places in *sūrat al-Jinn* where the *qurrā'* differed regarding the verse count in these *suwar*.

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

إِلَيْكُمْ رَسُولًا اَعْدُدْ دَلَّلُوا

وَاعْدُدْ إِذَا لَاحَ تَنَا الْمَزْمَلُ

77

Translation

The word *الْمَزْمَلُ* will be counted for al-Madanī al-Awwal, al-Dimashqī and al-Kūfī while the phrase *إِلَيْكُمْ رَسُولًا* will be counted for al-Makkī.

Commentary

At the end of the previous stanza, the author mentioned that when stopping at the word *جَحِيمًا* in *sūrat al-Muzzammil*, verse 12 ﴿إِنَّ لَدَيْنَا أَنْكَالًا وَ جَحِيمًا﴾ it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

When stopping at the word **الْمُرَّمَلُ** in verse 1 [يَا أَيُّهَا الْمُرَّمَلُ ﴿١﴾] it will be considered as being a verse count by al-Madanī al-Awwal, al-Dimashqī and al-Kūfī, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Ḥimṣī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the phrase **إِلَيْكُمْ رَسُولًا** in verse 15 [إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ﴿١٥﴾] it will only be considered as being a verse count by al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word **رَسُولًا** being preceded by the word **إِلَيْكُمْ** is in reference to the word **رَسُولًا** appearing again at the end of the verse, which is considered as being a verse count by all the *qurrā'*. However, in this case the word **رَسُولًا** is preceded by the word **فِرْعَوْنَ** and not **إِلَيْكُمْ**, hence the restriction.

الْمُجْرِمِينَ لَوْ دَنَوْا شَيْئًا بَشَرًا

بَعْدَ رَسُولًا دَغْدَنَا خُلْفًا وَدَرًا

78

Translation

The word **رَسُولًا** that appears thereafter will be discarded for al-Makkī with *khulf*, the word **الْمُجْرِمِينَ** will be discarded by al-Dimashqī and al-Makkī; while the word **شَيْئًا** will be discarded for al-Madanī al-Thānī.

Commentary

In the first half of the stanza, the author discusses the last difference held within *sūrat al-Muzzammil*. Thus, when stopping at the word **رَسُولًا** in verse 15 [شَاهِدًا عَلَيْكُمْ كَمَا ﴿١٥﴾] **رَسُولًا** in verse 15 [إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ﴿١٥﴾] al-Makkī, with *khulf*, will not consider it as being a verse count by while the remaining *qurrā'*, al-Madanī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The occurrence of the word **رَسُولًا** here is specified by the author as coming after its previous occurrence in the same verse [إِنَّا أَرْسَلْنَا

﴿إِلَيْكُمْ رَسُولًا﴾ which is counted as being a verse end by al-Makkī. Thus the first رَسُولًا is counted by him but not the second.

In the second half of the stanza, the author discusses a difference in *sūrat al-Muddaththir*. Thus, when stopping at the word الْمُجْرِمِينَ ﴿٤١﴾ in verse 41 it will not be considered as being a verse count by al-Dimashqī and al-Makkī, while the remaining *qurrā'*, al-Madanī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word شَيْبًا in *sūrat al-Muzzammil*, verse 17 [يَوْمًا ﴿١٧﴾] it will not be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

بِهِ نَوَى مَلَا قَرِيْبًا حَزْ دَلَا

كَيْتَسَاءَلُونَ وَاَعْدُدُ تَعَجَلَا

79

Translation

Similarly, the word يَتَسَاءَلُونَ will be discarded by al-Madanī al-Thānī. The phrase تَعَجَلْ بِهِ will be counted for al-Kūfī and al-Ḥimṣī; while the word قَرِيْبًا will be counted for al-Baṣrī and al-Makkī...

Commentary

The author mentions that when stopping at the word يَتَسَاءَلُونَ in *sūrat al-Muddaththir*, verse 40 [فِي جَنَّتِ اللّٰهُ يَتَسَاءَلُونَ ﴿٤٠﴾] it will not be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the phrase *تُعَجَّلَ بِهِ* in *sūrat al-Qiyāmah*, verse 16 [لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُعَجَلَ بِهِ ۗ] it will be considered as being a verse count by al-Kūfī and al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the word *بِهِ* being preceded by the word *تُعَجَلَ* is in reference to the word *بِهِ* appearing prior to it in the verse, which is not considered as being a verse count by any of the *qurrā'*. However, in this case the word *بِهِ* is preceded by the word *تُحَرِّكْ* and not *تُعَجَلَ*, hence the restriction.

The author discusses a difference held within *sūrat al-Naba'* towards the end of the stanza which will be discussed in the following chapter.

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

بِخُلْفِهِ أَنْعَامِكُمْ مَعَّافَدَعُ كَمْ حُطَّ مَنْ طَعَى فَدَعُ حَرِمٍ وَدَعُ

Translation

... with *khulf*. Both occurrences of the word أَنْعَامِكُمْ will be discarded for al-Shāmī and al-Baṣrī; while the phrase مَنْ طَعَى will be discarded for al-Ḥijāzī. And discard...

Commentary

In the previous stanza, the author mentioned that when stopping at the word قَرِيبًا in *sūrat al-Naba'*, verse 40 [إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۝] it will be considered as being a verse count by al-Baṣrī and al-Makkī with *khulf*, while the remaining *qurrā'*, al-Madanī, al-Shāmī and al-Kūfī, have not given it any consideration.⁸³

When stopping at the word أَنْعَامِكُمْ in both *sūrat al-Nāzi'āt*, verse 33 [مَتَاعًا لَكُمْ وَ] [مَتَاعًا لَكُمْ وَ لِأَنْعَامِكُمْ ۝] and *sūrah 'Abasa*, verse 32 [مَتَاعًا لَكُمْ وَ لِأَنْعَامِكُمْ ۝] it will not be considered as being a verse count by al-Shāmī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse count.

Furthermore, when stopping at the phrase مَنْ طَعَى in *sūrat al-Nāzi'āt*, verse 37 [فَأَمَّا مَنْ] [طَعَى] it will not be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count. The author's restriction to mentioning the phrase مَنْ طَعَى is in reference to

⁸³ 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. *Husn 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.

word طَعَى appearing again in verse 17 اِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ which is considered as being a verse count by all the *qurrā'*. However, in this case, the word طَعَى is not preceded by the word مَنْ, hence the restriction.

وَالصَّاحَّةُ أَثْرُكُ لُدٌّ وَكَادِحٌ فَعُدُّ

طَعَامِهِ وَتَذْهَبُونَ تَحْتِ جُدِّ

81

Translation

... the word طَعَامِهِ, as well as the word تَذْهَبُونَ that comes in the *sūrah* below it, for Yazīd. The word الصَّاحَّةُ will be discarded for al-Dimashqī. The word كَادِحٌ will be counted...

Commentary

The author mentions that when stopping at the word طَعَامِهِ in *sūrah 'Abasa*, verse 24 [فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾] as well as the word تَذْهَبُونَ in *sūrat al-Takwīr*, verse 26 [فَأَيْنَ تَذْهَبُونَ] it will not be considered as being a verse count by Yazīd ie. Abū Ja'far while the remaining *qurrā'*, al-Madanī al-Awwal, Shaybah ibn al-Niṣāḥ, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word الصَّاحَّةُ in *sūrah 'Abasa*, verse 33 [فَإِذَا جَاءَتْ] الصَّاحَّةُ it will only be discarded by al-Dimashqī, while the remaining *qurrā'*, al-Hijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

مَضَى وَكَذْحًا مِنْ مُلَاقِيهِ اعْكَسَنَ

يَمِينِهِ وَظَهْرَهُ فَدَعَّ حَزَنُ

Translation

...for al-Ḥimṣī as well as the word كَذْحًا; while the word مُلَاقِيهِ will be discarded for him. The word يَمِينِهِ and the word ظَهْرَهُ will be discarded for al-Baṣrī...

Commentary

The author mentions that when stopping at the word كَادِحٌ as well as the word كَذْحًا in *sūrat al-Inshiqāq*, verse 6 [يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَذْحًا] it will only be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the word مُلَاقِيهِ in verse 6 [يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ] [كَذْحًا فَمُلَاقِيهِ] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

كَوَى وَكَيْدًا أَوْلَا إِذْ أَكْرَمَنَ

مِنْ وَاعْدَدَنَ نَعَمَهُ حِرْمَ مَكَّنَ

Translation

... and al-Shāmī. The first كَيْدًا will be discarded for al-Madanī al-Awwal; while the word أَكْرَمَنَ will be discarded for al-Ḥimṣī. The word نَعَمَهُ will be counted for al-Ḥijāzī and al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word يَمِينِهِ in *sūrat al-Inshiqāq*, verse 7 [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَى ظَهْرَهُ] and the word ظَهْرَهُ in verse 10 [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ] [وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَى ظَهْرَهُ]

﴿١٥﴾] it will not be considered as being a verse count by al-Baṣrī and al-Shāmī, while the remaining *qurrā'*, al-Ḥijāzī and al-Kūfī, have considered it as being a verse count.

When stopping at the first appearance of the word كَيْدًا in *sūrat al-Tāriq*, verse 15 [إِنَّهُمْ ﴿١٥﴾ يَكِيدُونَ كَيْدًا ﴿١٦﴾] it will not be considered as being a verse count by al-Madanī al-Awwal, while the remaining *qurrā'*, al-Madanī al-Thānī, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, 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 word كَيْدًا appearing again in the *sūrah*, in verse 16 [وَإِذْ كِيدُ كَيْدًا ﴿١٦﴾] which is considered as being a verse count by all the *qurrā'*.

Likewise, when stopping at the word أَكْرَمِينَ in *sūrat al-Fajr*, verse 15 [فَيَقُولُ رَبِّي أَكْرَمِينَ ﴿١٥﴾] it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

Furthermore, when stopping at the word نَعْمَةً in *sūrat al-Fajr*, verse 15 [فَأَكْرَمَهُ وَنَعَّمَهُ ﴿١٥﴾] it will be considered as being a verse count by al-Ḥijāzī and al-Ḥimṣī, while the remaining *qurrā'*, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.

جَهَنَّمَ الْعِرَاقِي سَوَّاهَا مَنَع

وَرِزْقَهُ حَرَمٌ عِبَادِي نِسْقٌ وَدَعُ

84

Translation

The word رِزْقَهُ will be counted for al-Ḥijāzī; while the word عِبَادِي will be counted for al-Kūfī. The word جَهَنَّمَ will be discarded for al-ʿIrāqī; while the word سَوَّاهَا will be discarded for al-Ḥimṣī.

Commentary

The author mentions that when stopping at the word رَزَقَهُ in *sūrat al-Fajr*, verse 16 [وَ] اَمَّا اِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ⁸⁴ it will be considered as being a verse count by al-Ḥijāzī while the remaining *qurrā'*, al-Shāmī, al-Kūfī and al-Baṣrī have not given it any consideration.

When stopping at the word عِبَادِي in *sūrat al-Fajr*, verse 29 [فَادْخُلِي فِي عِبَادِي] 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.

Likewise, when stopping at the word جَهَنَّمَ in *sūrat al-Fajr*, verse 23 [وَجَاءَ يَوْمَئِذٍ] اِيْحَهَنَّمَ⁸⁴ it will not be considered as being a verse count by al-ʿIrāqī⁸⁴ i.e. al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Shāmī, have considered it as being a verse count.

Furthermore, when stopping at the word سَوَّاهَا in *sūrat al-Shams*, verse 14 [فَدَمْدَمَ عَلَيْهِم] رَبُّهُمْ يَذُنُّهُمْ فَسَوْهَهَا⁸⁴ it will not be considered as being a verse count by al-Ḥimṣī, while the remaining *qurrā'*, al-Ḥijāzī, al-Dimashqī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

خُلْفُهُمَا دَعِ الَّذِي يَنْهَى لِبَرِّ

فَعَقَرُوهَا اَعْدُدْ مَتَى دَنَا الْاَشْرَ 85

Translation

The word فَعَقَرُوهَا will be counted for al-Ḥimṣī, and for al-Makkī and al-Madanī al-Awwal with *khulf*. The phrase الَّذِي يَنْهَى will be discarded al-Dimashqī.

⁸⁴ This is the first time the author actually refers to al-Kūfī and al-Baṣrī as being al-ʿIrāqī. In the chapter discussing the sigla, page 36, the author attaches the siglum [ع] to al-Kūfī and al-Baṣrī as opposed to referring to them as al-ʿIrāqī.

Commentary

The author mentions that when stopping at the word *فَعَقَرُوهَا* in *sūrat al-Shams*, verse 14 [فَكَذَّبُوهُ فَعَقَرُوهَا] it will be considered as being a verse count by al-Ḥimṣī, and by al-Makkī and al-Madanī al-Awwal with *khulf*, while the remaining *qurrāʾ*, al-Madanī al-Thānī, al-Dimashqī, al-Kūfī and al-Baṣrī, have not given it any consideration.⁸⁵

Furthermore, when stopping at the phrase *الَّذِي يَنْهَى* in *sūrat al-ʿAlaq*, verse 9 [أَرَاءَيْتَ [الَّذِي يَنْهَى] it will not be considered as being a verse count by al-Dimashqī, while the remaining *qurrāʾ*, al-Ḥijāzī, al-Ḥimṣī, al-Kūfī and al-Baṣrī, have considered it as being a verse count.

لَمْ يَنْتَه فَاغْدُدْهُ حَرَمٍ لَيْلَةٌ أَل 86
قَدِرِ الْأَخِيرَةَ اغْدُدَنَّ دُرٌّ كَمُلٍ

Translation

The phrase *لَمْ يَنْتَه* will be counted for al-Ḥijāzī; while the last *لَيْلَةٌ* will be counted for al-Makkī and al-Shāmī.

Commentary

The author mentions that when stopping at the phrase *لَمْ يَنْتَه* in *sūrat al-ʿAlaq*, verse 15 [كَلَّا لَئِنْ لَمْ يَنْتَه] it will be considered as being a verse count by al-Ḥijāzī, while the remaining *qurrāʾ*, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

⁸⁵ Shaykh Ḥāb Fikrī, al-Shāṭibi and al-Qāḍī 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. *Nāṭhimah al-Zuhr*: pg. 347. *Al-Farāʿid al-Ḥisān*: pg. 73 and *Murshid al-Khullān*: pg. 209. Al-Jaʿbarī considered it as being a verse count for al-Madanī al-Awwal and al-Ḥimṣī and does not transmit any *khulf*. *Husn al-Madad*: pg. 150. Al-Mutawallī does not transmit any *khulf* for al-Makkī and al-Madanī al-Awwal. *Urjūzah*: pg. 14.

Furthermore, when stopping at the last appearance of the phrase لَيْلَةُ الْقَدْرِ in *sūrat al-Qadr*, verse 3 [لَيْلَةُ الْقَدْرِ^٣] it will be considered as being a verse count by al-Makkī and al-Shāmī, while the remaining *qurrā'*, al-Madanī, al-Kūfī and al-Baṣrī, have not given it any consideration. The author's restriction in mentioning the last appearance of the phrase لَيْلَةُ الْقَدْرِ is in reference to the phrase لَيْلَةُ الْقَدْرِ appearing two times prior to it in the *sūrah*: in verse 1 [إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ^١] and verse 2 [أَوْ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ^٢] which are considered as being a verse count by all the *qurrā'*.

حَقِّ بَدَا الْقَارِعَةُ الْأُولَى نَوَى

وَالدَّيْنِ كَمَ حَلَا وَأَشْتَاتَا كَوَى

87

Translation

The word الدَّيْنِ will be counted for al-Shāmī and al-Baṣrī; the word أَشْتَاتَا will be counted for al-Shāmī, al-Makkī, al-Baṣrī and al-Madanī al-Thānī; and the first الْقَارِعَةُ will be counted for al-Kūfī.

Commentary

The author mentions that when stopping at the word الدَّيْنِ in *sūrat al-Bayyinah*, verse 5 [أَوْ مَا أَمْرُؤَا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ^٥] 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.

Likewise, when stopping at the word أَشْتَاتَا in *sūrat al-Zalzalah*, verse 6 [يَوْمَئِذٍ يَصُدُّرُ [النَّاسِ أَشْتَاتَا^٦] it will be considered as being a verse count by al-Shāmī, al-Makkī, al-Baṣrī and al-Madanī al-Thānī, while the remaining *qurrā'*, al-Madanī al-Awwal and al-Kūfī, have not given it any consideration.

Furthermore, when stopping at the first appearance of the word الْقَارِعَةُ in *sūrat al-Qāri‘ah*, verse 1 [الْقَارِعَةُ ۝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 الْقَارِعَةُ is in reference to the word الْقَارِعَةُ appearing two more times in the *sūrah*, in verse 2 [مَا الْقَارِعَةُ ۝٢] and in verse 3 [وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝٣] which are both considered as being a verse count by all the *qurrā’*.

وَالْحَقُّ بَرٌّ عَنْهُ وَالْعَصْرُ ذَرَا

كَلَا مَوَازِينُهُ حَرَمٌ تَابِرَا

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Translation

Both occurrences of the word مَوَازِينُهُ will be counted for al-Ḥijāzī and al-Kūfī. The word الْحَقُّ will be counted for al-Madanī al-Thānī while he will discard the phrase وَالْعَصْرُ.

Commentary

The author mentions that when stopping at both appearances of the word مَوَازِينُهُ in *sūrat al-Qāri‘ah*: in verse 6 [فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝٦] and in verse 8 [وَأَمَّا مَنْ خَفَّتْ [مَوَازِينُهُ ۝٨] 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 الْحَقُّ in *sūrat al-‘Aṣr*, verse 3 [وَتَوَاصَوْا بِالْحَقِّ ۝٣] it will only be considered as being a verse count by al-Madanī al-Thānī, while the remaining *qurrā’*, al-Madanī al-Awwal, al-Makkī, al-Shāmī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Furthermore, when stopping at the phrase وَالْعَصْرُ in *sūrat al-‘Aṣr*, verse 1 [وَالْعَصْرُ ۝١] it will not be considered as being a verse count by al-Madanī al-Thānī, while the

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

جُوعٌ لَدَى غَنَى يُرَاءُونَ أَحْسَبًا 89
مِنْ عَقْلَةٍ وَأَعْدُدُ يَلِدُ دِينًا كَبَا

Translation

The word جُوعٌ will be discarded for al-Dimashqī, al-Kūfī and al-Baṣrī. The word يُرَاءُونَ will be counted for al-Ḥimṣī, al-Kūfī and al-Baṣrī while the word يَلِدُ will be counted for al-Makkī and al-Shāmī.

Commentary

The author mentions that when stopping at the word جُوعٌ in *sūrah Quraysh*, verse 4 [الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ^{لَا}] it will not be considered as being a verse count by al-Dimashqī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Ḥimṣī, have considered it as being a verse count.

When stopping at the word يُرَاءُونَ in *sūrat al-Mā'ūn*, verse 6 [الَّذِينَ هُمْ يُرَاءُونَ^{لَا}] it will be considered as being a verse count by al-Ḥimṣī, al-Kūfī and al-Baṣrī, while the remaining *qurrā'*, al-Ḥijāzī and al-Dimashqī, have not given it any consideration.

Furthermore, when stopping at the word يَلِدُ in *sūrat al-Ikhlāṣ*, verse 3 [لَمْ يَلِدْ^{لَا}] it will be considered as being a verse count by al-Makkī and al-Shāmī, while the remaining *qurrā'*, al-Madanī, al-Kūfī and al-Baṣrī, have not given it any consideration.

Translation

The word الْوَسْوَاسِ will be counted for both of them. Praise our Lord and send continuous salutations upon our Prophet.

Commentary

The author mentions that when stopping at the word الْوَسْوَاسِ in *sūrat al-Nās*, verse 4 [مَنْ شَرَّ الْوَسْوَاسِ^٤] it will be considered as being a verse count by al-Makkī and al-Shāmī, while the remaining *qurrā'*, al-Madanī, al-Kūfī and al-Baṣrī, have not given it any consideration.

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

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

قَالَ مُحَمَّدٌ دُرَيْبًا سَائِلًا
حَمْدًا لِمَنْ بَقِيَ لَهُ وَالْآتَا
مُحَمَّدًا مِنْ جَاءِ بِالْقُرْآنِ
أَلَا هُنَّ أَتَمَّ التَّحْقِيقُ
فَأَقْبَلُهُ يَا إِلَهًا وَسَامِعًا
وَصَلِّ دَائِمًا عَلَى مُحَمَّدٍ

إِلَهًا سُرَّاجًا يَلْأَشَامِلًا
مُصَلِّيًا عَلَى الَّذِي هَدَانَا
وَالْوَصَّ حَبِيبِ الْأَعْيَانِ
بِعُونَ رَبَّنَا مَفِيضِ النِّعَمِ
نَاطِمًا وَغَفِيرًا لِقَبْرِ أَبِي
وَالْوَصَّ حَبِيبِ الْأَمَاجِدِ

وقال محمد مرياض بن أمشاد:

ستبقى خطوطي مدة بعد موتي

على أئمتنا تبقى وتفنى أنا ملي

فإنناظر فيها سأل الله رحمة

ل كاتبي المدفونون تحت الجنادل

Synoptic overview of the verse counts in the Qur'ān

Taking into consideration that the highlighted differences appear twice, the total amount of verse counts in which there would be a difference of opinion would consist of $251 + 3 + 20$ *hurūf al-muqaṭṭa'āt* = 274 places where the *Qurra'* differed regarding the verse count in the entire Qur'ān.

Number	Difference	Sigla
1	الْبَسْمَلَةُ	Makkī, Kūfī
2	عَلَيْهِمْ	Madanī, Baṣrī, Shāmī
3	قَوَائِحِ السُّورِ	Kūfī
4	أَلَيْمٌ	Shāmī
5	مُضْلِحُونَ	Madanī, Makkī, Baṣrī, Kūfī
6	خَائِفِينَ	Baṣrī
7	خَلَاقٍ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfī
8	الْأَبَابِ	Madanī al-Thānī, Baṣrī, Shāmī, Kūfī
9	يُنْفِقُونَ	Madanī al-Awwal, Makkī
10	تَتَفَكَّرُونَ	Madanī al-Thānī, Shāmī, Kūfī
11	مَعْرُوفًا	Baṣrī
12	الْقِيَوْمِ	Madanī al-Thānī, Makkī, Baṣrī
13	إِلَى الثُّورِ	Madanī al-Awwal
14	الْإِنْجِيلِ [مِنْ قَبْلِ]	Madanī, Makkī, Baṣrī, Kūfī
15	الْإِنْجِيلِ وَرَسُولًا	Kūfī
16	الْفُرْقَانَ	Madanī, Makkī, Baṣrī, Shāmī
17	إِلَى بَيْتِ إِسْرَائِيلَ	Baṣrī, Ḥimṣī
18	مِمَّا تُحِبُّونَ	Shaybah, Makkī, Dimashqī
19	مَقَامِ إِبْرَاهِيمَ	Abū Ja'far, Shāmī
20	السَّبِيلِ	Shāmī, Kūfī
21	أَلَيْمًا	Shāmī
22	بِالْعُقُودِ	Madanī, Makkī, Baṣrī, Shāmī
23	عَنْ كَثِيرٍ	Madanī, Makkī, Baṣrī, Shāmī

24	وَعَالِيُونَ	Başrī
25	التُّورَ	Madanī, Makkī
26	قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ	Kūfī
27	كُنْ فَيَكُونُ	Madanī, Makkī, Başrī, Shāmī
28	رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ	Madanī, Makkī, Başrī, Shāmī
29	وَالدِّينَ	Başrī, Shāmī
30	تَعُوذُونَ	Kūfī
31	النَّارِ	Madanī, Makkī
32	إِسْرَائِيلَ	Madanī, Makkī
33	يُغْلَبُونَ	Başrī, Shāmī
34	بِالْمُؤْمِنِينَ	Madanī, Makkī, Shāmī, Kūfī
35	مَفْعُولًا	Madanī, Makkī, Başrī, Shāmī
36	أَلَيْمًا	Dimashqī
37	الْقِيَمِ	Ḥimṣī
38	المُشْرِكِينَ	Başrī
39	نَمُودَ	Madanī, Makkī
40	الدِّينَ	Shāmī
41	الصُّدُورِ	Shāmī
42	الشَّاكِرِينَ	Madanī, Makkī, Başrī, Kūfī
43	تُشْرِكُونَ	Ḥimṣī, Kūfī
44	فِي قَوْمِ لُوطٍ	Madanī, Makkī, Dimashqī, Kūfī
45	سَجَبِلَ	Madanī al-Thānī, Makkī
46	مَنْصُودٍ	Madanī al-Awwal, Başrī, Shāmī, Kūfī
47	مُؤْمِنِينَ	Madanī, Makkī, Ḥimṣī
48	مُخْتَلِفِينَ	Başrī, Dimashqī, Kūfī
49	عَامِلُونَ	Madanī al-Awwal, Başrī, Dimashqī, Kūfī
50	جَدِيدٍ	Shāmī
51	التُّورِ	Shāmī
52	الْبَصِيرِ	Dimashqī

53	لَهُمْ سُوءُ الْحِسَابِ	Shāmī
54	مِنْ كُلِّ بَابٍ	Başrī, Shāmī, Kūfi
55	الْبَاطِلِ	Ĥimṣī
56	النُّورِ [موضوعين]	Shāmī
57	تَمُودَ	Madanī, Makkī, Başrī
58	جَدِيدٍ	Madanī al-Awwal, Shāmī, Kūfi
59	السَّمَاءِ	Madanī al-Thānī, Makkī, Başrī, Shāmī, Kūfi
60	النَّهَارِ	Madanī, Makkī, Shāmī, Kūfi
61	الظَّالِمُونَ	Shāmī
62	سُجَّدًا	Kūfi
63	هُدًى	Madanī, Makkī, Başrī, Kūfi
64	قَلِيلٌ	Madanī al-Thānī
65	غَدَا	Madanī al-Awwal, Makkī, Başrī, Shāmī, Kūfi
67	زَرْعًا	Madanī al-Thānī, Başrī, Shāmī, Kūfi
68	شَيْءٍ سَبَبًا	Madanī al-Thānī, Başrī, Shāmī, Kūfi
69	ذِهِ أَبَدًا	Madanī al-Awwal, Makkī, Başrī, Kūfi
70	قَوْمًا	Madanī al-Awwal, Makkī, Başrī, Shāmī
71	أَعْمَالًا	Başrī, Shāmī, Kūfi
72	ثَلَاثَ [سَبَبًا] بَعْدَ	Başrī, Kūfi
73	فِي الْكِتَابِ إِبْرَاهِيمَ	Madanī al-Thānī, Makkī
74	لَهُ الرَّحْمَنُ	Madanī, Makkī, Başrī, Shāmī
75	كَثِيرًا [موضوعين]	Madanī, Makkī, Shāmī, Kūfi
76	مَحَبَّةً مَنِّي	Madanī, Makkī, Dimashqī,
77	فِي السِّمِّ	Ĥimṣī
78	تَحْزَنَ	Shāmī
79	إِسْرَائِيلَ	Shāmī
80	مُوسَى	Shāmī
81	مَدِينِ	Shāmī
82	فُتُونًا	Başrī, Shāmī

83	لِتَفْسِي	Shāmī, Kūfi
84	مَا عَدَّيْهِمْ	Kūfi
85	أَسَقًا	Madanī al-Awwal, Makkī
86	صَلُّوا	Kūfi
87	صَنَّكَ	Ḥimṣī
88	دُنْيَا	Dimashqī
89	مِثِّي هُدَى	Madanī, Makkī, Baṣrī, Dimashqī
90	أَلْقَى السَّامِرِيُّ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī, Kūfi
91	حَسَنًا	Madanī al-Thānī
92	إِلَيْهِمْ قَوْلًا	Madanī al-Thānī
93	إِلَهُ مُوسَى	Madanī al-Awwal, Makkī
94	نَبِي	Madanī al-Thānī, Baṣrī, Shāmī, Kūfi
95	صَفْصَفًا	Baṣrī, Shāmī, Kūfi
96	يَضْرُكُمُ	Kūfi
97	الْحَمِيمُ	Kūfi
98	الْجُلُودَ	Kūfi
99	قَوْمُ لُوطٍ	Madanī, Makkī, Kūfi
100	تَمُودَ	Madanī, Makkī, Baṣrī, Kūfi
101	الْمُسْلِمِينَ	Makkī
102	هَارُونَ	Madanī, Makkī, Baṣrī, Dimashqī
103	الْأَصَالَ	Baṣrī, Shāmī, Kūfi
104	بِالْأَبْصَارِ	Baṣrī, Shāmī, Kūfi
105	أُولِي الْأَبْصَارِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
106	لَسَوْفَ تَعْلَمُونَ	Madanī, Makkī, Baṣrī, Shāmī
107	تَعْبُدُونَ	Madanī, Makkī, Shāmī, Kūfi
108	بِهِ الشَّيَاطِينُ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfi
109	شَدِيدِ	Madanī, Makkī
110	قَوَارِيرَ	Madanī, Makkī, Baṣrī, Shāmī
111	يَسْقُونَ	Madanī, Makkī, Baṣrī, Shāmī

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

140	دِينِي	Kūfi
141	هَادٍ	Kūfi
142	فَسَوْفَ تَعْلَمُونَ	Kūfi
143	الدِّينَ	Dimashqī, Kūfi
144	بَشْرٍ عِبَادٍ	Madanī al-Thānī, Baṣrī, Shāmī, Kūfi
145	الْأَنْهَارِ	Madanī al-Awwal, Makkī
146	يَوْمَ التَّلَاقِ	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfi
147	بَارِزُونَ	Dimashqī
148	كَاطِمِينَ	Madanī, Makkī, Baṣrī, Shāmī
149	الْكِتَابِ	Madanī al-Awwal, Makkī, Shāmī, Kūfi
150	الْبَصِيرِ	Madanī al-Thānī, Dimashqī
151	يُسْحَبُونَ	Madanī al-Thānī, Dimashqī, Kūfi
152	فِي الْحَمِيمِ	Madanī al-Awwal, Makkī
153	تُنشَرُونَ	Shāmī, Kūfi
154	تَمُودَ	Madanī, Makkī, Shāmī
155	الْأَعْلَامِ	Ḥimṣī, Kūfi
156	مَهِينٍ	Madanī, Makkī, Baṣrī
157	لَيَقُولُونَ	Kūfi
158	الرِّقُومِ	Madanī al-Awwal, Baṣrī, Dimashqī, Kūfi
159	الْبُطُونِ	Madanī al-Thānī, Makkī, Baṣrī, Ḥimṣī, Kūfi
160	الرِّقَابِ	Ḥimṣī
161	الْوَتَاقِ	Ḥimṣī
162	مِنْهُمْ	Ḥimṣī
163	بِأَلْهَمِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
164	أَقْدَامِكُمْ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
165	أَوْزَارَهَا	Madanī, Makkī, Baṣrī, Shāmī
166	لِلشَّارِبِينَ	Baṣrī, Ḥimṣī
167	الطُّورِ	Baṣrī, Shāmī, Kūfi
168	دَعَا	Shāmī, Kūfi

169	عَنْ مَنْ تَوَلَّى	Shāmī
170	الْحَقُّ شَيْئًا	Kūfi
171	الدُّنْيَا	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfi
172	الرَّحْمَنُ	Shāmī, Kūfi
173	الْإِنْسَانَ	Makkī, Baṣrī, Shāmī, Kūfi
174	لِلْأَنَامِ	Madanī, Baṣrī, Shāmī, Kūfi
175	نَارٍ	Madanī, Makkī
176	الْمُجْرِمُونَ	Madanī, Makkī, Shāmī, Kūfi
177	الْمَيْمَنَةَ	Madanī, Makkī, Dimashqī, Kūfi
178	الْمَشْأَمَةَ	Madanī, Makkī, Dimashqī, Kūfi
179	مَوْضُوعَةٍ	Madanī, Makkī, Kūfi
180	أَبَارِيقَ	Madanī al-Thānī, Makkī
181	عَيْنٍ	Madanī al-Awwal, Kūfi
182	تَأْتِيْمًا	Madanī al-Thānī, Baṣrī, Shāmī, Kūfi
183	الْيَمِينِ [الأولى]	Madanī al-Awwal, Makkī, Baṣrī, Shāmī
184	إِنشَاءً	Madanī, Makkī, Shāmī, Kūfi
185	الشَّمَالِ	Madanī, Makkī, Baṣrī, Shāmī
186	سَمُومٍ وَحَمِيمٍ	Madanī, Baṣrī, Shāmī, Kūfi
187	يَقُولُونَ	Makkī, Ḥimṣī
189	الْأَوْلُونَ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
190	الْآخِرِينَ	Madanī al-Awwal, Makkī, Baṣrī, Kūfi
191	لَمَجْمُوعُونَ	Madanī al-Thānī, Shāmī
192	رَيْحَانٍ	Dimashqī
193	قِبَلَهُ الْعَذَابُ	Kūfi
194	الْإِنْجِيلِ	Baṣrī
195	الْأَدْلِينَ	Madanī al-Awwal, Baṣrī, Shāmī, Kūfi
196	مُخْرَجًا	Madanī al-Thānī, Makkī, Kūfi
197	الْآخِرِ	Dimashqī
198	الْأَبَابِ	Madanī al-Awwal

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

228	كَدْحًا	Ḥimṣī
229	مُلَاقِيهِ	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
230	يَمِينِهِ	Madanī, Makkī, Kūfi
231	ظَهْرِهِ	Madanī, Makkī, Kūfi
232	كَيْدًا	Madanī al-Thānī, Makkī, Baṣrī, Shāmī, Kūfi
323	أَكْرَمَنْ	Madanī, Makkī, Dimashqī, Kūfi
234	نَعْمَهُ	Madanī, Makkī, Ḥimṣī
235	رِزْقُهُ	Madanī, Makkī
236	عِبَادِي	Kūfi
237	جَهَنَّمَ	Madanī, Makkī, Shāmī
238	سَوَاهَا	Madanī, Makkī, Baṣrī, Dimashqī, Kūfi
239	فَعَقَرُوهَا	Madanī al-Awwal, Makkī, Ḥimṣī
239	الَّذِي يَنْهَى	Madanī, Makkī, Baṣrī, Ḥimṣī, Kūfi
240	لَمْ يَنْتَه	Madanī, Makkī
241	لَيْلَةُ الْقَدْرِ [الثالث]	Makkī, Shāmī
242	الدِّينِ	Baṣrī, Shāmī
243	أَشْتَاتًا	Madanī al-Thānī, Makkī, Baṣrī, Shāmī
244	الْفَارِعَةُ [الأولى]	Kūfi
245	مَوَازِينُهُ [موضعين]	Madanī, Makkī, Kūfi
246	الْحَقِّ	Madanī al-Thānī
247	وَالْعَصْرِ	Madanī al-Awwal, Makkī, Baṣrī, Shāmī, Kūfi
248	جُوعٍ	Madanī, Makkī, Ḥimṣī
249	يُرَاءُونَ	Baṣrī, Ḥimṣī, Kūfi
250	يَلِدُ	Makkī, Shāmī
251	الْوَسْوَاسِ	Makkī, Shāmī

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

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