

QUR'ANIC VERSE ENUMERATION: ITS STUDY AND TRANSMISSION

A simplified study of the
didactic poem

Nāṭḥimat al-Zuhr

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رَفَعُ الْعُسْرِ

بِالتَّيْسِيرِ عَلَى

نَاطِمَةِ الزُّهْرِ

محمد رياض بن أَرشاد أُولَمَرِي

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

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

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

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

¹ *Al-Bayān*: pg. 62.

² *Al-Bayān*: pg. 63.

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I sincerely ask Allah ﷻ to forgive me and to accept this humble work. May it be a benefit to one and all.

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	هـ	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	أُ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوَّ	aw

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

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

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

Preface

After having written commentaries on the didactic poems of *Īḥāb Fikrī* and *Maḥmūd ‘Alī al-Sharqāwī*, I started sharing these works on *‘Add al-Fawāṣil* on various social platforms and groups due to certain misconceptions and misunderstandings relating to the subject. In doing so, there were countless times whereby I was contacted by students who were either experiencing some difficulty with regard to studying or comprehending the text of the *Nāṭḥimat al-Zuhr*, or found its study to be tedious. After much discussions and deliberations, I was later informed that the *Nāṭḥimat al-Zuhr* was one of the primary texts being taught regarding *‘Add al-Fawāṣil*, in both the east and the west. Upon hearing this, in mid June 2020, I decided to compile a work extracting the gist of the text as well as simplifying its study, as opposed to writing an English commentary on it.

Some of the unique and challenging features of the *Nāṭḥimat al-Zuhr* include:

- ❖ The name of the poem is *Nāṭḥimat al-Zuhr*.³
- ❖ It is a didactic poem i.e. it is a versification on the subject matter known as *‘Add al-Fawāṣil*, which discusses and outlines the differences regarding the opinions of the scholars of verse enumeration with regard to the verse-ends of the Qur’ān.
- ❖ The poem is based on an earlier text: *al-Bayān fī ‘Add Āyi al-Qur’ān*, which was compiled in prose by the erudite scholar, Abū ‘Amr al-Dānī.
- ❖ The poem consists of 297 stanzas.⁴

³ From my observation, there seems to be some confusion regarding the title of the poem. While some have opined the title as being: *Nāṭḥimat al-Zuhr fī ‘Ad Āyi al-Qur’ān* [Maktabat al-Imām al-Bukhārī]; others have opined it as being *Nāṭḥimat al-Zuhr fī ‘Ilm al-Fawāṣil* [the editorial edition of Muḥammad Ṣādiq Qumhāwī], and as *Nāṭḥimat al-Zuhr fī ‘Adad al-Āyi fī al-Suwar* [the editorial edition of ‘Abd al-Hādī Ḥamītū]. However, al-Shāṭibī emphatically mentions in stanza 13 that the title is simply *Nāṭḥimat al-Zuhr*.

بَدَأْتُ بِحَمْدِ اللَّهِ نَاطِمَةً - لِيَتَجَنَّبَنِي بِعَوْنِ اللَّهِ عَيْنًا مِنَ الرَّهْرِ

⁴ The author emphatically mentions this in stanza 295:

- ❖ The author employed 3 sigla systems throughout the poem.⁵
- ❖ The author discusses two types of verse-ends:⁶
 - Contentious verse-ends: verse-ends in which there is *ikhtilāf* [difference of opinion] amongst the scholars of verse enumeration.
 - Non-contentious verses-ends: verse-ends which are either counted or disregarded by all the scholars of verse enumeration.
- ❖ At times, the author would mention the views held by all the scholars of verse enumeration regarding the total verse count of a particular *sūrah* and at other times he would only mention some, thus making *sukūt* [remaining silent] with regard to the view of the remaining scholars. It is then left up to the reader to:
 - Ascertain who the remaining scholars of verse enumeration are.
 - Ascertain the remaining total verse count of those scholars who were not mentioned by the author.
- ❖ The sequences of particular verse-ends which have been mentioned in the poem do not always appear in the same manner as they are found in the Qurʾān.

Furthermore, I have avoided many of the inconsequential discussions by some of the commentators of the *Nāṭḥimat al-Zuhr*, such as:

وَأَنبِئَاتُهَا تَسْعُونَ مَعَ مِائَتَيْنِ – قُلْ وَزِدْ سَبْعَةَ تَحْكِي اللَّجَيْنِ مَعَ الدَّرِّ

⁵ The term sigla, together with its singular form siglum, is a letter which stands for word or name. It is more commonly known to students and teachers – alike – as being “codes” [*ramz* with its plural being, *rumūz*]. Most authors – be they early or contemporary – have resorted to employing 2 sigla systems in their respective works on verse enumeration. The sigla systems which were employed by the author will be discussed in its respective chapter.

⁶ While most contemporary works tend to only focus and discuss the *mukhtalaf fihī* [contentious] verses, classical works – such as *al-Bayān* by al-Dānī, *Nāṭḥimat al-Zuhr* by al-Shāṭibī and *Husn al-Madad* by al-Jaʿbarī – tend to focus on both the contentious as well as the non-contentious verses of the Qurʾān.

- ❖ Whether a *sūrah* [chapter] was revealed in Makkah or Madīnah i.e revelation of *Madanī* or *Makkī* chapters [*suwar*].
- ❖ The differences in the names of certain *suwar*.
- ❖ The various opinions with regard to the amount of words a *sūrah* consists of.
- ❖ The various opinions with regard to the amount of letters a *sūrah* consists of.

In light of the above, the work at hand serves to remove many of these challenges by breaking down and simplifying the text, hence the title: *Rafʿ al-ʿUṣr bi al-Taysīr ʿalā Nāṭḥimat al-Zuhr* [Alleviating difficulty by simplifying the *Nāṭḥimat al-Zuhr*]. In this work, I have restricted myself to only discussing the contentious verse-ends, since this is the core focus of the subject matter. In doing so, the reader will thereby understand that those verse-ends which have not been discussed are either unanimously counted or disregarded by the scholars of verse enumeration. The work is meant to be a complementary text and by no means should it replace the study of the *Nāṭḥimat al-Zuhr*, rather it should be used as an aid.

For the sake of brevity and simplicity, I extracted the *shawāhid* [textual evidences] from the poem which discuss the total verse count for each *sūrah* as well as the views held by the scholars of verse enumeration with regard to its total verse count. I deduced and explained all of the total verse counts of the *suwar* – whether the total verse count was mentioned in the stanza by the author or he decided to remain silent regarding them. While individual and collective sigla have been highlighted in red, numbers and numerical sigla have been highlighted in blue. Furthermore, the differences of the verse-ends are presented in the form of a table, with one table for each *sūrah*. The verse which holds a difference is quoted together with mentioning which scholars of verse enumeration consider or disregard the verse count of a particular verse-end, as well as the *shāhid* [textual evidence] in which the difference is mentioned. For obvious reasons, I extracted the *shawāhid* [textual evidences] partially and quoted them with relevance, as otherwise this work would become too laborious.

Despite the *Nāṭḥimat al-Zuhr* being an unprecedented work, there is no early historical record or any circumstantial evidence indicating that Imām al-Shāṭibī actually composed the *Nāṭḥimat al-Zuhr*. Rather it was assumed and later ascribed to him as being one of his compilations.

In conclusion, I hope that I have done justice in simplifying the core study of the *Nāṭḥimah al-Zuhr*. I ask Allah ﷻ to accept this humble work. May it be a benefit to one and all – students, teachers, scholars and laymen alike.

Muhammad Riyaadh Obaray

Introduction to Verse Enumeration

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

1. A sign or an indication, as in:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ

“Their prophet said to them [the children of Israel], ‘The *āyah* [sign] of his Kingdom...”⁷

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.”⁸

3. A miracle, as in:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

“We made the son of Maryam, including his mother, a miracle.”⁹

4. A verse, as in:

مَا نَنْسَخْ مِنْ آيَةٍ

“We do not abrogate a verse...”¹⁰

⁷ *Al-Baqarah*: 248.

⁸ *Āl ‘Imrān*: 13.

⁹ *Al-Mu’minūn*: 50.

¹⁰ *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*.¹¹ 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.¹² The term verse-end is in reference to the last word of an *āyah*¹³ which is also known as *raʾs al-āyah* or *fāṣil*, with its plural being *fawāṣil*.¹⁴

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:

- 1) 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*.

¹¹ *Husn al-Madad*: pg. 18; *Muʿjam al-Muṣṭalahāt*: pg. 256.

¹² *Al-Qawl al-Wajīz*: pg. 90.

¹³ *Al-Asānīd fī ʿIlm ʿAdd al-Āyi*: pg. 18.

¹⁴ *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.

- 2) Ascertaining the *Masnūn* stops. Stopping at any *ra's al-āyah*, verse-end, is deemed as being a *Sunnah*.¹⁵
- 3) 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.¹⁶
- 4) 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*,¹⁷ [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.
- 5) 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*,

¹⁵ 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.

¹⁶ *Laṭā'if al-Ishārāt*: vol. 2; pg. 520.

¹⁷ The reciter stops at such a place where the verse/sentence has a complete meaning, but it is connected via its meaning and grammar to what follows it. *Murshid al-Qārī*: book 1; pg. 52. *Mu'jam al-Muṣṭalahāt*: pg. 343. *Mukhtaṣar al-'Ibārāt*: pg. 134.

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

- 6) 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.
- 7) The ease of finding a particular verse of the Qurʾān is simplified due to bearing basic knowledge of *ʿAdd al-Fawāṣil*.
- 8) Disproving the societal notion that there are 6 666 verses in the Qurʾān.¹⁸

¹⁸ 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-Fawāsil

There are numerous *ahādith* 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:¹⁹

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - الْحَمْدُ لِلَّهِ - سَبْعُ آيَاتٍ، إِحْدَاهُنَّ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -²⁰

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

عَنْ أَبِي دَرْدَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْعَشَرَ الْأَوَّلَى مِنَ الْكِتَابِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ ...

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

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

¹⁹ I have not embarked upon grading any of the afore-mentioned *ahādith* due to the fact that there are many *ahādith* which are not only restricted to mentioning verse enumeration. However, there are even *ahādith* 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 *da'f* [weakness] of a *ḥadīth* into consideration, nor will the issue of *da'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.

²⁰ I have restricted myself from referencing and mentioning a *takhrīj* with regard to the afore-mentioned *ahādith* since al-Dānī brings forth his *asānīd*. See *al-Bayān*.

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

عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الصَّلَاةِ – بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ – فَعَدَّ آيَةً – الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ – آيَتَيْنِ – الرَّحْمَنِ الرَّحِيمِ – ثَلَاثَ آيَاتٍ – مَالِكِ يَوْمَ الدِّينِ – أَرْبَعَ آيَاتٍ – إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ – وَجَمَعَ خَمْسَ أَصَابِعِهِ ...²¹

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

عَنِ الْقَاسِمِ أَنَّ عَائِشَةَ كَانَتْ تَعُدُّ 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 مَالِكٍ 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*.”

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

²¹ Most of the variations of the *ḥadīth* via the transmission of Umm Salamah which discusses verse enumeration have been deemed weak due to the disparagement of the transmission of one of its transmitters, being Abd Allah ibn Abū Mulaykah. Some *muḥaddithūn* have mentioned that there is *inqiṭā’* in the *sanad* between Ibn Abū Mulaykah and Umm Salamah, the missing link being Ya’lā’ ibn Mamlak. However, al-Tirmidhī gave preference to the transmission of Ibn Mulaykah from Umm Salamah. And Allah knows best.

- ❖ 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:²²

- ❖ ‘Ā’ishah
- ❖ Umm Salamah
- ❖ ‘Ali ibn Abū Ṭālib²³
- ❖ ‘Abd Allah ibn ‘Abbās²⁴
- ❖ Ubayy ibn Ka‘b²⁵
- ❖ ‘Abd Allah ibn ‘Umar
- ❖ Anas ibn Mālīk
- ❖ Abū Hurayrah
- ❖ Abū al-Dardā’²⁶
- ❖ Zayd ibn Thābit²⁷

²² 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.

²³ ‘Ali ؑ opined that the Qur’ān contained 6 236 verses. *Ḥusn al-Madad*: pg. 30.

²⁴ Ibn ‘Abbās ؑ opined that the Qur’ān contained 6 216 verses. *Ḥusn al-Madad*: pg. 30.

²⁵ Ubayy ؑ opined that the Qur’ān contained 6 210 verses. *Ḥusn al-Madad*: pg. 30. The views expressed by ‘Ali, Ubayy and Ibn ‘Abbās ؑ are all indicative that they counted the verse-ends of the Qur’ān in order to reach their conclusions.

²⁶ Abū al-Dardā’ ؑ was sent to Shām during the caliphate of ‘Umar ibn al-Khaṭṭāb ؑ and had *ḥalaqāt* holding 1600 students. Al-Mughīrah was later sent to al-Shām together with an ‘Uthmanic *muṣḥaf* during the caliphate of ‘Uthmān ibn ‘Affān ؑ. *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.

²⁷ Zayd ibn Thābit ؑ 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.

From amongst the Successors who counted the verse ends were:²⁸

- ❖ ‘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

²⁸ 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:²⁹

- 1) **Makkah** – Abū Ma‘bad ‘Abd Allah ibn Kathīr³⁰ and Mujāhid ibn Jabr al-Makhzūmī.³¹
- 2) **Madīnah** – Abū Ja‘far Yazīd ibn al-Qa‘qā‘³², Abū Niṣāḥ Shaybah ibn Niṣāḥ, Abū ‘Abd al-Raḥmān Nāfi‘ ibn ‘Abd al-Raḥmān³³ and Ismā‘īl ibn Ja‘far.
- 3) **Kūfah** – Abū ‘Abd al-Raḥmān ‘Abd Allah ibn Ḥabīb al-Sulamī.
- 4) **Baṣrah** – ‘Āsim ibn al-‘Ajjāj al-Jaḥdarī.
- 5) **Shām** – Abū ‘Imrān ‘Abd Allah ibn ‘Āmir al-Dimashqī³⁴, Shurayḥ ibn Yazīd al-Ḥaḍramī al-Ḥimṣī³⁵, 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.

²⁹ Al-Ja‘barī lists them as being 10 whilst he actually listed 11 names. *Husn al-Madad*: pg. 27-28.

³⁰ He is the second Imām of *qirā’āt* who is famously known as Ibn Kathīr.

³¹ 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 Jabar. *Husn al-Madad*: pg. 27.

³² He is the eighth Imām of *qirā’āt* who is famously known as Abū Ja‘far.

³³ He is the first Imām of *qirā’āt* who is famously known as Nāfi‘.

³⁴ He is the fourth Imām of *qirā’āt* who is famously known as Ibn ‘Āmir.

³⁵ Shurayḥ ibn Yazid represented the verse count of *Ahl al-Ḥimṣ*.

There are three opinions with regard to the genesis of *‘Add al-Fawāsil*:

❖ 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 bringing 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-Dānī³⁶, al-Shātibī³⁷, al-Sakhāwī³⁸, al-Zamakhsharī³⁹, al-Wāḥidī⁴⁰, al-Suyūṭī⁴¹, Riḍwān al-Mukhallalātī⁴², Muḥammad ‘Abd al-‘Aṭḥīm al-Zurqānī⁴³, Muḥammad Abū Shuhbah⁴⁴ and ‘Abd al-Rāziq ‘Ali Mūsā.⁴⁵

³⁶ *Al-Bayān*: pg. 70.

³⁷ *Al-Qawl al-Wajīz*: pg. 105.

³⁸ *Jamāl al-Qurrā’*: vol. 2; pg. 562-565.

³⁹ *Al-Itqān*: vol. 1; pg. 181.

⁴⁰ *Al-Itqān*: vol. 1; pg. 181.

⁴¹ *Al-Itqān*: vol. 1; pg. 181.

⁴² *Al-Qawl al-Wajīz*: pg. 146.

⁴³ *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'ān. This view was held by Abū Bakr al-Bāqillānī.⁴⁶
- ❖ 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'barī⁴⁷ and most contemporary scholars including 'Abd al-Fattāḥ al-Qāḍī⁴⁸ and 'Abd al-Rāziq 'Ali Mūsā.⁴⁹

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

⁴⁴ *Al-Madkhal li Dirāsah al-Qur'ān al-Karīm*: pg. 281.

⁴⁵ This was an earlier view held by 'Abd al-Rāziq 'Ali Mūsā. *Al-Muḥarrir al-Wajīz*: pg. 21.

⁴⁶ *Al-Intiṣār li al-Qur'ān*: pg. 226. I haven't come across any other scholars who hold this view except for al-Bāqillānī.

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

⁴⁸ *Bashīr al-Yusr Sharḥ Nāṭhimah al-Zuhr*: pg. 25, pg. 73 and pg. 79.

⁴⁹ *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-Fawāṣil⁵⁰

- ❖ *'Adad Āyi al-Qur'ān* – Abū Zakariyyā al-Farrā'.
- ❖ *Suwar al-Qur'ān wa Āyātuhū wa Hurūfuhū wa Nuzūluhū* – al-Faḍl ibn Shādhān.
- ❖ *Kitāb 'Adad Āyi al-Qur'ān 'alā Madh-hab Ahl al-Baṣrah* – Abū al-'Abbās al-Mu'addil.
- ❖ *Kitāb 'Adad Āyi al-Qur'ān li al-Makkī wa al-Madaniyyayn wa al-Kūfī wa al-Baṣrī wa al-Shāmī al-Muttafaq 'alayh wa al-Mukhtalif fih* – Abū al-Ḥasan al-Anṭākī.
- ❖ *Kitāb 'Adad Āyi al-Qur'ān* – Abū Ḥafṣ al-Ṭabarī.
- ❖ *'Adad Suwar al-Qur'ān wa Āyātihi wa Kalimātihi wa Hurūfihī wa Talkhiṣ Makkihī min Madanihi* – Abū al-Qāsim ibn 'Abd al-Kāfi.
- ❖ *Al-Tibyān fī Ma'rifah Tanzīl al-Qur'ān wa Ikhtilāf 'Adad Āyāt al-Qur'ān 'alā Aqwāl al-Qurrā' Ahl al-Buldān* – Abū Ḥafṣ al-Aṭṭār.
- ❖ *Al-Bayān fī 'Add Āy al-Qur'ān* – Abū 'Amr al-Dānī.
- ❖ *'Adad Āyi al-Qur'ān 'inda Ahl al-Amṣār wamā Ishtahara min Ikhtilāfihim fih* – Abū al-Baqā' al-'Ukbarī.
- ❖ *Jamāl al-Qurrā' wa Kamāl al-Iqrā'* - 'Alam al-Dīn al-Sakhkhāwī.
- ❖ *Dhāt al-Rushd fī al-Khilāf bayna Ahl al-'Adad* – Shu'lah al-Mūsili.
- ❖ *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.
- ❖ *Ray al-Ṭham'ān fī 'Adad Āyi al-Qur'ān* – Muḥammad ibn 'Abd al-Malik al-Mintūrī.

⁵⁰ Dr. Ghānim al-Ḥamd lists *Kitāb al-'Adad* by 'Aṭā' ibn Yasār al-Makkī [103/721] and *Kitāb fī al-'Adad* by Khālīd ibn Ma'dān al-Ḥimṣī [103/721], both works being restricted to only documenting the verse count of their respective geographic locations, as being the first compilations in the genre of *'Add al-Fawāṣil* in his introduction to *al-Bayān* by Abū 'Amr al-Dānī: pg. 5.

- ❖ *Naṭḥim al-Jawāhir fī Ikhtilāf al-Āyāt bayna ‘Ulamā’ al-‘Adad* – Ṭāhir ibn ‘Arab al-Aṣbahānī.
- ❖ *Urjūzah fī ‘Ilm al-Fawāṣil* – Muḥammad ibn Aḥmad al-Mutawallī
- ❖ *Sa‘adat al-Dārayn Bayān wa ‘Add Mu‘jiz al-Thaqalayn* – Muḥammad ibn ‘Ali ibn Khalaf al-Haddād.
- ❖ *Farā’id al-Ḥisān fī ‘Add Āyi al-Qur’ān* – ‘Abd al-Fattāḥ al-Qāḍī.
- ❖ *Murshid al-Khullān ilā Ma‘rifah ‘Add Āyi al-Qur’ān* – ‘Abd al-Rāziq ‘Ali Ibrāhīm Mūsā.
- ❖ *Muḥarrir al-Wajīz fī ‘Add Āyi al-Kitāb al-‘Azīz* – ‘Abd al-Rāziq ‘Ali Ibrāhīm Mūsā.
- ❖ *Al-Tas-hīl fī ‘Add Āyi al-Tanzīl* – Īhāb Fikrī.
- ❖ *Al-Kāmil fī ‘Ilm al-Fawāṣil* – Maḥmūd Shu‘ayb ‘Ali al-Sharqāwī.

Notable commentaries on the Nāṭḥimat al-Zuhr

- ❖ *Lawāmi‘ al-Budr Sharḥ Nāṭḥimat al-Zuhr* - ‘Abd Allah ibn Ismā‘il ibn Ṣāliḥ al-Ayyūbī.
- ❖ *Al-Qawl al-Wajīz fī Fawāṣil al-Kitāb al-‘Azīz ‘alā Nāṭḥimat al-Zuhr li al-Shāṭibī* – Riḍwān ibn Muḥammad ibn Sulaymān al-Mukhallalātī.
- ❖ *Bashīr al-Yusr Sharḥ Nāṭḥimat al-Zuhr fī ‘Ilm al-Fawāṣil* – ‘Abd al-Fattāḥ al-Qāḍī.
- ❖ *Ma‘ālim al-Yusr Sharḥ Nāṭḥimat al-Zuhr fī ‘Ilm al-Fawāṣil* – ‘Abd al-Fattāḥ al-Qāḍī and Maḥmūd Ibrāhīm ‘Īsā.
- ❖ *Sharḥ Nāṭḥimat al-Zuhr* – Ḥusayn Muḥammad al-‘Ashrī.

The Asānīd⁵¹ of Abū 'Amr al-Dānī to the Ahl al-'Adad⁵²

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**⁵³ and is linked to Abū Ja'far and Nāfi'.⁵⁴

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**⁵⁵, on the authority of **Sulaymān ibn Muslim ibn Jammāz**, on the authority of both **Abū Ja'far ibn Qa'qā'** and

⁵¹ 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.

⁵² From my observation, none of the books on verse enumeration – be they classical or contemporary – have linked the verse count of each geographical location to its respective *qārī* from amongst the 14 *qurrā'*. However, this is an attempt made by myself and Ḥāfiṭh Munowar Harneker. Even though this issue has proven to be tedious and extremely complex, I would refer the reader to the additional work of Ḥāfiṭh Munowar Harneker, entitled: *Aysar al-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.

⁵³ *Al-Bayān*: pg. 79.

⁵⁴ 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.

⁵⁵ 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**⁵⁶ and is linked to Qālūn and Warsh.⁵⁷

[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**⁵⁸ and is linked to Ibn Kathīr and Ibn Muḥayṣin.⁵⁹

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**

⁵⁶ *Al-Bayān*: pg. 79.

⁵⁷ There is an opinion that the Baṣrī’s transmit the verse count via Warsh and would thus be incorporated under the verse count of al-Madanī al-Awwal. However, this mistake is due to an error that occurred between the various *makhṭūṭāt* [holographs i.e. manuscripts]. Some of these *makhṭūṭāt* have the wording as: *rawāhu ‘āmmah al-Baṣriyyīn ‘an ‘Uthmān ibn Sa‘īd* [Warsh], whereas, others have the wording as: *rawāhu ‘āmmah al-Miṣriyyīn ‘an ‘Uthmān ibn Sa‘īd* [Warsh]. Preponderance is given to the latter and not the former. *Al-Bayān*: pg. 67. Furthermore, there is another opinion that states that Warsh will also follow the verse count of al-Madanī al-Awwal.

⁵⁸ 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.


⁵⁹ Ibn Muḥayṣin is one of the Imām’s for the Four *Shādhdh Qirā‘āt*.

who said: **Ayyūb ibn Tamīm** informed us on the authority of **Yahyā ibn al-Ḥārith al-Dhimārī**.⁶⁰ The verse count of al-Shāmī is **6 226**⁶¹ 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*.⁶² The verse count of al-Ḥimṣī is **6 232** and is linked to Shurayḥ ibn Yazīd.⁶³

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

⁶⁰ Al-Ja‘barī mentions the same *sanad* except that he links the transmission of ‘Abd Allah ibn ‘Āmir to ‘Uthmān ibn ‘Affān. *Ḥusn al-Madaḍ*: pg. 29.

⁶¹ Al-Suyūṭī lists the transmission of the verse count of al-Shāmī from Ibn ‘Āmir via Abū Dardā’ . *Al-Itqān*: pg. 438. Both the transmitters for Ibn ‘Āmir, being Hishām ibn ‘Ammār and Ibn Dhakwān link their transmission for the verse count to Yahyā al-Dhimārī. However, Hishām transmits the verse count as being 6 226 while Ibn Dhakwān transmits the verse count as being 6 225. Ibn Dhakwān thus stated that perhaps Yahyā did not consider/count the *basmalah* as being a verse. *Al-Bayān*: pg. 81-82.

⁶² 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-Madaḍ*; Aḥmad al-Bannā al-Dimyātī in his work, *Itḥāf al-Fuḍalā’ al-Bashar*; Muḥammad ibn Aḥmad al-Mutawallī in his work, *Urjūzah*; and ‘Abd al-Fattāḥ al-Qaḍī 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-Madaḍ*: pg. 29.

⁶³ 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 ‘Isā** who said: **Nuṣayr ibn Yūsuf al-Naḥawī** mentioned to me the transmission of **al-Kisā’ī** on the authority of **Ḥamzah**.⁶⁴ The verse count of al-Kūfī is **6 236**⁶⁵ and is linked to ‘Āṣim, Ḥamzah, al-Kisā’ī, Khalaf and al-A‘mash.⁶⁶

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.⁶⁷ The verse count of al-Baṣrī is **6 204**⁶⁸ and is linked to Abū ‘Amr, Ya‘qūb, Yahyā al-Yazīdī and al-Ḥasan al-Baṣrī.⁶⁹

⁶⁴ Al-Ja‘barī mentions the same *sanad* except that he links the transmission of Ḥamzah to al-Sulamī from ‘Ali ibn Abī Ṭālib. *Husn al-Madaḍ*: pg. 29.

⁶⁵ 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 ‘Ali for I have received *ijāzah* via this transmission.” *Al-Bayān*: pg. 80.

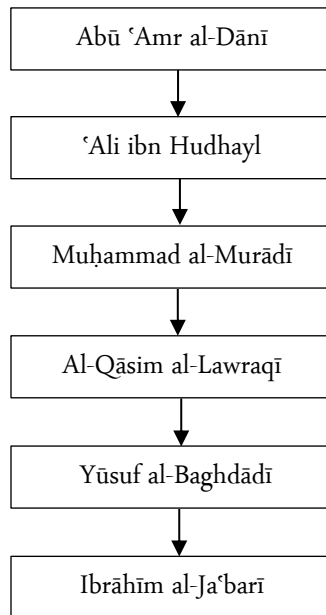
⁶⁶ Al-A‘mash is one of the Imām’s for the Four *Shādhidh Qirā’āt*.

⁶⁷ 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.

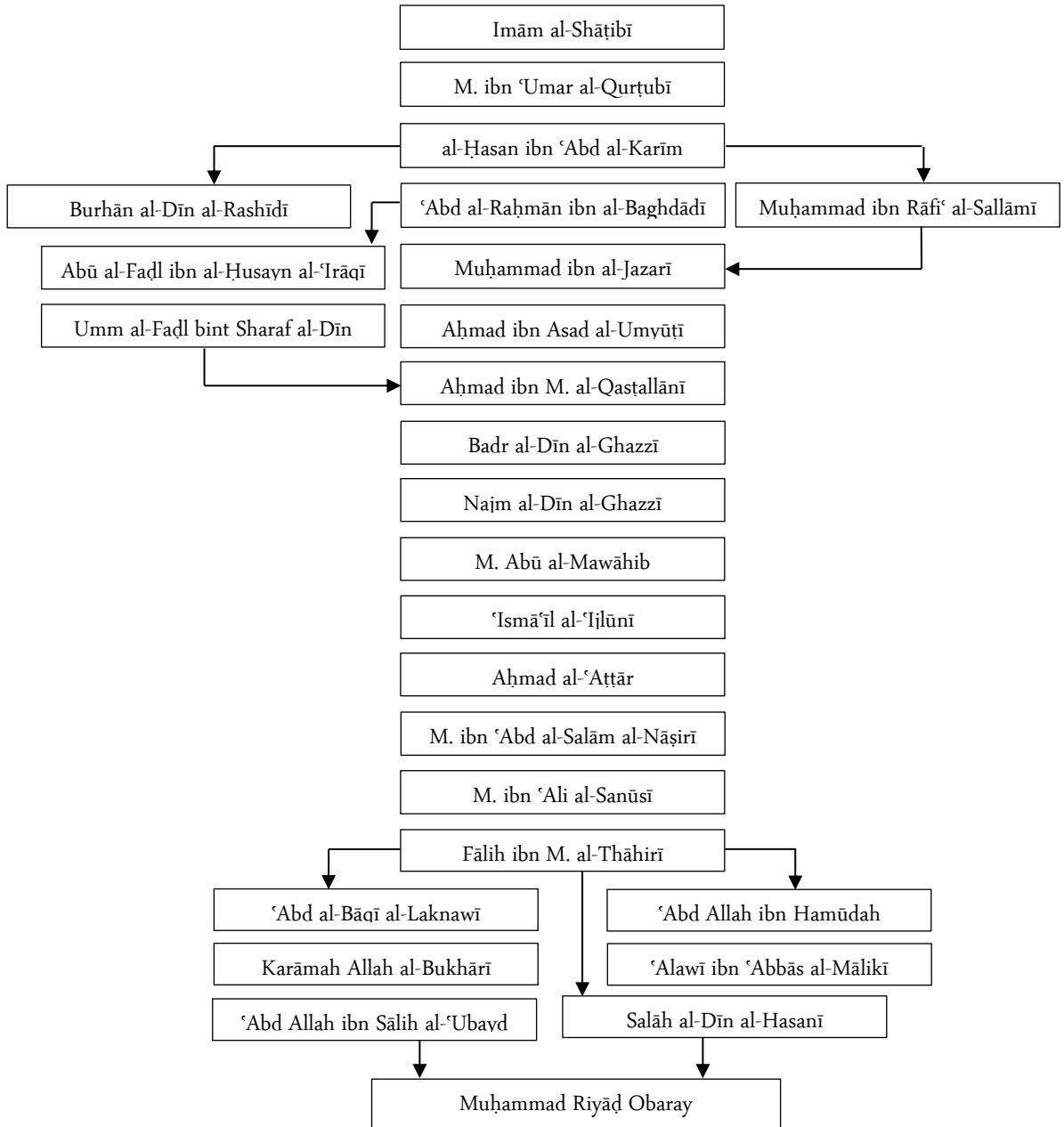
⁶⁸ This was the view of Ayyūb ibn al-Mutawakkil, while, ‘Āṣim al-Jahḍarī opined that the verse count was 6 205. They differed in one verse in *sūrah Ṣād*, verse 84. Furthermore, al-Mu‘allā transmits via ‘Āṣim al-Jahḍarī that the verse count was 6 216, with this also being the view of Ibn Sīrīn. *Al-Bayān*: pg. 81.

⁶⁹ Yahyā al-Yazīdī and al-Ḥasan al-Baṣrī are both Imām’s for the Four *Shādhidh Qirā’āt*.

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



My link to the author⁷¹



⁷¹ Al-Ḥasan ibn 'Abd al-Karīm is also known as Sibṭ Ziyādah. Furthermore, the *muḥaqqiq* of *al-Faṭḥ al-Mawāhibī fī Tarjamat al-Imām al-Shāṭibī*, Ibrāhīm ibn Muḥammad al-Jarmī, lists Aḥmad ibn Muḥammad al-Qaṣṭallānī as having read to Aḥmad ibn Asad al-Usyūṭī. Perhaps this is some oversight on behalf of the *muḥaqqiq* since the correct version is al-Umyūṭī as opposed to al-Usyūṭī. While Umyūṭ is situated in Upper Egypt; Usyūṭ is situated in Lower Egypt. See *al-Faṭḥ al-Mawāhibī fī Tarjamat al-Imām al-Shāṭibī*, pg. 83.

The Sigla Systems

When comparatively studying the various works which have been written on verse enumeration – be they classical or contemporary – the reader would note that most authors either applied one or two sigla systems to a tract. These tracts would either consist of individual siglum or collective sigla, or they might even consist of both individual siglum and collective sigla. Interestingly, in the *Nāṭḥimat al-Zuhr*, the author resorted to employing three sigla systems to his tract. They are as follows:

- 1) Individual siglum – 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.
- 3) Numerical sigla – which are in reference to the number of verses a particular *sūrah* may consist of. The numerical sigla system employed by the author is most commonly known as *al-ḥurūf al-abjadiyyah*. However, it is also known by an earlier name called, *ḥisāb al-jummal*. This particular sigla system attaches a numerical value to each letter of the Arabic alphabet and can be traced back to the late second century, early third century.⁷²

⁷² Despite this sigla system being employed by many earlier scholars such the likes of Imām al-Bukhārī in his work, *al-Tārīkh al-Kabīr*, and Imām Muslim al-Nisābūrī, in his work, *al-Asmā' wa al-Kunā*, a difference exists between the Middle Eastern [*Hijāz*] and western scholars [*Maghrib*] with regard to some of the words. While middle eastern scholars opine it as being: أَجْدُ هَوَزُ حُطِّي, their morroccan counterparts on the other hand, opine it as being: أَجْدُ هَوَزُ حُطِّي. For further reading on this issue, refer to *al-Muḥkam fi 'Ilm Naṭṭ al-Maṣāḥif* by Abū 'Amr al-Dānī.

The different sigla systems are as follows:

Individual Siglum			Textual evidence
Madanī Awwal	أ	أَبْجَدَ	وَعَدُ [أَبِي جَادٍ] بِهِ بَعْدَ الْإِسْمِ مِنْ – أَوَائِلِ خُذْ وَالْوَاوُ تُفْصِلُ فِي الْأَثَرِ
Madanī Akhīr	ب		
Makkī	ج		
Shāmī	د		وَسَمَّيْتُ أَهْلَ الْعَدِّ فِي آيِ خُلْفِهِمْ – بِسِتِّهَا الْأُولَى وَرَتَّبْتُ مَا أُجْرِي
Kūfī	هـ	هَوَّ	
Baṣrī	و		جَعَلْتُ الْمَدَنِيَّ أَوَّلًا ثُمَّ آخِرًا – وَمَكَ إِلَى شَامٍ وَكُوفٍ إِلَى بَصْرِي

Collectctive Sigla		Textual evidence
Makkī	حُجْر	لِمَا [مُحْجَرٍ]
Madanī	قُطْر	وَالْمَدَنِيَّ [بِالْقُطْرِ]
Makkī, Madanī	صَدْر	وَقُلْ فِيهِمَا [صَدْرٌ]
Baṣrī, Shāmī, Kūfī	نَحْر	و[نَحْرٌ] سِوَاهُمَا
Makkī, Madanī, Shāmī	كُثْر	وَحُذْ فِيهِمَا مَعَ صُحْبَةِ الشَّامِيِّ [بِالْكُثْرِ]
Makkī, Kūfī	مُثْر	وَمَكَ مَعَ الْكُوفِيِّ [مُثْرٌ] وَكَيْفَمَا

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

Sūrat al-Fātiḥah

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

وَأُمُّ الْقُرْآنِ الْكُلُّ سَبْعًا يَعُدُّهَا (69)

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

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

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

Vers e No.	Verse	Counted by	Disregarded by	Textual evidence
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Makkī, Kūfī	Madanī, Shāmī, Baṣrī	وَيَعْتَاضُ بِسْمِ اللَّهِ
7	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ	Madanī, Shāmī, Baṣrī	Makkī, Kūfī	وَلَكِنْ عَلَيْهِمْ أَوْ لَا يُسْقِطُ الْمُنْثَرِ

Sūrat al-Baqarah

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

(71) وَفِي الْبَقَرَةِ فِي الْعَدِّ بَصْرِيٌّ رَضِيَ زَكَ فِيهِ وَصَفًا وَهِيَ خَمْسٌ عَنِ الْكُفْرِ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفُ التَّهْجِي فَآيَةٍ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
10	وَلَهُمْ عَذَابٌ أَلِيمٌ	Shāmī	Madanī, Makkī, Kūfī, Baṣrī	أَلِيمٌ دَنَا

11	قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾	Madanī, Makkī, Kūfī, Baṣrī	Shāmī	وَمُصْلِحُونَ فَدَعَّ لَهُ
197	وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾	Madanī Thānī, Shāmī, Kūfī, Baṣrī	Makkī, al- Madanī Awwal	وَتَانِي أُولِيَ الْأَلْبَابِ دَعَّ جَانِبِ الْوُفْرِ
200	رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾	Madanī Awwal, Makkī, Shāmī, Kūfī, Baṣrī	Madanī Thānī	وَتَانِي خَلْقٍ دَعَّ بَانَ
219	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ	Makkī, Madanī Awwal	Madanī Thānī, Shāmī, Kūfī, Baṣrī	وَيُنْفِقُونَ - نَ فِي الثَّانِ جَاءَ الْأَمْرُ وَهُوَ مِنَ الْأَمْرِ
257	اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ	Madanī Awwal	Madanī Thānī, Makkī, Shāmī, Kūfī, Baṣrī	إِلَى النُّورِ أَنْوَارٌ
219	كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَ الْآخِرَةِ ۖ	Madanī Akhīr, Kūfī, Shāmī	Madanī Awwal, Makkī, Baṣrī	وَقُلْ تَتَفَكَّرُونَ - نَ الْأُولَى بِهَا هَادٍ دَلِيلٌ وَذُو أَرْبِ
235	وَلَكِنْ لَا تُوَاعِدُهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا ۖ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَمَعْرُوفًا الْبَصْرِيُّ مَعَ خَائِفِينَ قُلْ
114	أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۖ			
255	اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ	Baṣrī, Madanī	Madanī Awwal,	وَفِي الْعَدَدِ الْقَيُّومُ وَافٍ بِلَا

		Akhīr, Makkī	Shāmī, Kūfī	جَزْرٍ
282	وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ط	Madanī, Shāmī, Baṣrī, Kūfī	Makkī with <i>khulf</i> ⁷³	وَبَعْضُ شَهِيدٍ جَاءَهُ وَكَمَا مَضَى – فَعَدَّ وَبِالْإِبْهَامِ تَفْسِيرُهُ يَجْرِي

Sūrat Āl ‘Imrān

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

(82) وَفِي آلِ عِمْرَانَ فَعَدَّ رَعَائِبًا

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم ﴿١﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفَ التَّهْجِي فَآيَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِينَ وَالْوَثْرِ

⁷³ Despite the author mentioning that al-Makkī has *khulf* regarding this verse-end, the preponderant view is that al-Makkī has not given any consideration to the verse count on the basis that the author mentioned that al-Makkī, al-Madanī and al-Shāmī share the same total verse count. This would not be the case had al-Makkī given consideration to this verse-end. Furthermore, the wording وَبَعْضُ indicates to its *taḍ‘īf* [weakness regarding this view], and this is affirmed by al-Mukhallalātī. *Al-Qawl al-Wājiz*: pg. 168.

3	وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۖ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	وَالْإِنْجِيلَ لِلشَّامِيِّ دَعَاهُ بِلَا وَقُرِ
4	هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَسْقَطَ وَالْفُرْقَانَ كُوفٍ، وَعَدْنَا - نِي الْإِنْجِيلَ
48	وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	
49	وَرَسُولًا إِلَى بَنِي إِسْرَءِيلَ ۖ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	إِسْرَءِيلَ عُدَّ عَنِ الْبَصْرِيِّ
92	لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۖ	Shaybah, Makkī, Shāmī	Baṣrī, Kūfī, Abū Ja'far	تُحِبُّونَ الْأَوَّلَى دَعَّ وَفِي هُدًى وَعَنْ - يَزِيدَ
97	فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ	Shāmī, Abū Ja'far	Shaybah, Makkī, Baṣrī, Kūfī	وَأِبْرَاهِيمَ عُدَّ دُعَا وَفَرٍ - وَمَعَهُ يَزِيدُ

Sūrat al-Nisā'

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

(92) وَعَدَّ النَّسَاءُ شَامٍ عَلَى قَصْدٍ زُفَّةٍ وَسِتٍّ عَنِ الْكُوفِيِّ وَكُلٌّ عَلَى طَهْرِ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
44	يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ ۖ	Shāmī, Kūfī	Madanī, Makkī, Baṣrī	وَشَامٍ وَكُوفٍ أَنْ تَضِلُّوا السَّبِيلَ
173	وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا	Shāmī	Madanī, Makkī, Kūfī, Baṣrī	وَالْ - أَخِيرَ أَلِيمًا عَدَّ شَامٍ وَلَمْ يُكْرَ

Sūrat al-Mā'idah

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

وَعَدَّ الْعُقُودَ الْكُوفِي كَيْفَ فَقَا.... (98)

وَبَصْرِي ثَلَاثًا..... (99)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ط	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَبَالَ – عُقُودٌ فَدَعَّ مَعَ عَنْ كَثِيرٍ لَهُ يُثْرِي
15	كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا			

	عَنْ كَثِيرٍ ط			
23	فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غُلَبُونَ ٢٣	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَبَصْرٍ غَالِبُونَ لَهُ

Sūrat al-An‘ām

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

(102) وَالْأَنْعَامُ فِي الْكُوفِيِّ سَنَا هَدْيٍ قَصْدِهِ وَصَ ذُرٌّ زَكَا....

The author alludes to their disagreement in the following manner:

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

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

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

Sūrat al-A'rāf

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

(106) وَالْأَعْرَافُ عَنْ كُوفٍ وَصَدْرِ وَفَى رِضًا

The author alludes to their disagreement in the following manner:

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمَصَّصِ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةُ لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ
29	كَمَا بَدَأَكُمْ تَعُودُونَ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	تَعُودُونَ لِلْكُوفِي
29	وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	لَهُ الدِّينَ لِلْبَصْرِي - وَشَامٍ
38	رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَقُلْ ضِعْفًا مِنَ النَّارِ عَدَّةُ - وَثَالِثِ إِسْرَائِيلَ صَدْرُ وَعَى صَدْرِي
137	وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ			

Sūrat al-Anfāl

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

(110) وَالْأَنْفَالُ شَامٌ عَمَّ زُهْرًا ، وَخَمْسُهَا تَعُدُّ لِكُوفٍ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
36	ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يُغْلَبُونَ ۖ	Baṣrī, Shāmī	Madanī, Makkī, Kūfī	يُغْلَبُونَ وَلَا دَرَّ
42	وَلَكِنْ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَوَّلُ مَفْعُولًا فَاسْقِطْهُ هَادِيًا

62	هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَبِالْمُؤْمِنِينَ اسْقِطْ فِيَّا وَرَا نَصْرٍ
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Sūrat al-Tawbah

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

(115) وَعَدَّ سِوَى الْكُوفِيِّ بَرَاءَةً قَدْ لَوَى

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
3	أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	مِنَ الْمُشْرِكِينَ الْقَانِ فَاعْدُدْهُ لِلْبَصْرِيِّ
39	إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَسَاءَ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا أَوْ – وَلَا

70	<p>أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ</p>	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	<p>وَتَمُودَ أَعْدَدَهُ لِلصَّذْرِ ذَا قَصْرِ</p>
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Sūrah Yūnus

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

(119) وَيُونُسُ غَيْرُ الشَّامِ قَدْ طَالَ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
57	قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَالصُّدُورِ - رِ وَالَّذِينَ دُنِ
22	دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ			
22	لَيْنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	وَالشَّاكِرِينَ فَدَعِ دَهْرِي

Sūrah Hūd



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

(120) وَهُوَ عَنِ الْكُوفِيِّ كَمَا قَدْ جَمَعْتُهَا وَنُتْنَانِ دَامَا أَصْلُ وَضَلَّ بِلَا هَجْرٍ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
54	وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ 	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَكُوفٍ لَهُ مَا تُشْرِكُونَ
74	وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ 	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَلُوطٍ أَوْ – وَلَا كُلُّهُمْ، وَالثَّانِ دَعَا فَايَبًا وَاقِرٍ

82	وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سَجِيلٍ ۖ	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Kūfī, Baṣrī	وَسَجِيلٍ اَعْدُدْ بَعْدَ جَدِّ
121	اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ إِنَّا عَمِلُونَ ۖ	Madanī Awwal, Shāmī, Kūfī, Baṣrī	Madanī Akhīr, Makkī	وَعَامِلُو - نَ دَعُ مَعَ مَنْضُودٍ وَكُنْ حَاصِرَ الْحَظَرِ
82	وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سَجِيلٍ ۖ مَنْضُودٍ ۖ			
86	بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۚ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَلِلصَّدْرِ كُنْتُمْ مُؤْمِنِينَ فَعُدَّهَا
118	لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۖ	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	وَمُخْتَلِفِينَ اَعْدُدْ وَصَالًا دَوَا هَجَرِ

Sūrah Yūsuf

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

وَيُوسُفُ يُمْنُ الْيُسْرِ — فُلٌ (126)

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

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

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

Sūrat al-Raʿd

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

وَفِي الرِّغْدِ لِلشَّامِيِّ زُهْرٌ مِدَادُهُ ثَلَاثٌ عَنِ الْكُوفِيِّ، وَالْأَزْبَعُ لِلصَّادِرِ (128)

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

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Sunstantiation
16	أَمْرَ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	مَعَ النُّورِ فِي خَلْقٍ جَدِيدٍ فَدَغْ هُدًى
5	إِذَا كُنَّا تُرَابًا إِنْآ لَفِي خَلْقٍ جَدِيدٍ ۖ			
23	وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	وَلِلصَّدْرِ دَغْ مِنْ كُلِّ بَابٍ لَدَى الْبَشْرِ
18	أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ ۖ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَسَاءَ لَهُمْ سُوءُ الْحِسَابِ الْبَصِيرُ قُلْ
16	قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۖ			

Sūrah Ibrāhīm

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

(132) وَكُوفٍ بِإِبْرَاهِيمَ بَاحٌ نَسِيمُهُ وَآيَةُ الْبَصْرِ، وَخَمْسٌ دَنَا وَفَرِي

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ	Madanī, Makkī, Shāmī	Baṣrī, Kūfī	وَتَسْقُطُ تُنْتَا النُّورِ ۚ وَافٍ هُدَاهُمَا
5	أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ			
9	مِنْ قَبْلِكُمْ قَوْمَ نُوحٍ وَعَادٍ وَتَمُودَ ۚ	Madanī, Makkī, Baṣrī	Shāmī, Kūfī	تَمُودَ عَنِ الْبَصْرِ ۚ وَصَدْرٍ وَعَى صَدْرِي
19	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۚ	Madanī Awwal, Shāmī, Kūfī	Madanī Akhīr, Makkī, Baṣrī	جَدِيدٍ إِلَى دَاعٍ هُدَى
24	أَصْلُهَا ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ ۚ	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Awwal	أَوَّلَ السَّمَاءِ – دَعِ الدَّهْرَ وَأَفْهَمَ
33	وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَالنَّهَارَ فَدَعِ بَصْرِي ۚ
42	وَلَا تَحْسَبَنَّ اللَّهَ عَافِيًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَسَامٍ يَعِدُّ الظَّالِمُونَ

Sūrat al-Ḥijr

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

وَفِي الْحَجْرِ طَيْبٌ صَابِعٌ (137)

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

- ❖ The siglum of the *ṭāʾ* in the word طَيْبٌ amounts to 9 and the siglum of the *ṣād* in the word صَابِعٌ amounts to 90, thus bringing the total verse count for *ahl al-ʿadad* to 109.

There are no differences between the *ahl al-ʿadad*, as mentioned in stanza 137.

Sūrat al-Naḥl

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

وَفِي النَّحْلِ حُلُوفٌ قَدْ كَفَى (138)

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

- ❖ The siglum of the *ḥāʾ* in the word حُلُوفٌ amounts to 8, the siglum *qāf* in the word قَدْ amounts to 100, and the siglum *kāf* in the word كَفَى amounts to 20, thus bringing the total verse count for *ahl al-ʿadad* to 128.

There are no differences between the *ahl al-ʿadad*, as mentioned in stanza 137.

Sūrat al-Isrā'


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

(140) وَالْإِسْرَإِ لِكُوفٍ قَدْ يَلِي الْيَمْنَ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
107	<p>إِذَا يُتْلَىٰ عَلَيْهِمْ</p> <hr/> <p>يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا</p> 	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	سُجَّدًا - لَهُ عَدَّ

Sūrat al-Kahf

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

(142) وَفِي الْكَهْفِ بَصْرِيٌّ أَتَىٰ بُسْرُ فَصْدِهِ وَكَوْفِيٌّ يَسْمُو، وَشَامٍ وَعَىٰ وَقَرِي

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
13	إِنَّهُمْ فَتْنَةٌ أَمَنُوا بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى ۝ ١٣	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	هُدًى غَيْرَ شَائِيٍّ
22	قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ مَّا يَعْلَمُهُمْ	Madanī	Madanī	قَلِيلٌ بَدَا

	إِلَّا قَلِيلٌ ۖ	Akhīr	Awwal, Makkī, Shāmī, Baṣrī, Kūfī	
23	وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ عَدَا ۖ	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	عَدَا – فَدَعُ بَارِقًا
32	وَحَفَقْنُهُمَا بِنَحْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۖ	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Makkī	زَرْعًا دَعُوا جَيْدَ الْبَدْرِ – كَذَا سَبًّا
84	وَاتَيْنَهُ مِنْ كُلِّ شَيْءٍ سَبًّا ۖ			
85	فَاتَّبَعَ سَبًّا ۖ			
89	ثُمَّ اتَّبَعَ سَبًّا ۖ	Baṣrī, Kūfī	Madanī, Makkī, Shāmī	ثُمَّ الثَّلَاثَةُ دَعُ لِكُثْ – رِهِمْ
92	ثُمَّ اتَّبَعَ سَبًّا ۖ			
86	وَجَدَهَا تَعْرُبُ فِي عَيْنِ حِمَّةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۖ	Madanī Awwal, Makkī, Shāmī, Baṣrī	Madanī Akhīr, Kūfī	قَوْمًا أُولَى دَعُ بِلَا هَدَفٍ وَعَرٍ
35	قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۖ	Madanī Awwal, Makkī, Baṣrī, Kūfī	Madanī Akhīr, Shāmī	وَدَعُ أَبَدًا بَدْرًا دَنَا بَعْدَ هَذِهِ
103	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۖ	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	وَاللَّصْدِرِ أَعْمَالًا فَدَعُهُ لَدَى الْخُسْرِ

Sūrah Maryam

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

(147) وَفِي مَرِّمٍ تِسْعٌ وَتِسْعُونَ جِيْ بِهَا

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	كَلِّمَ عَصَىٰ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَّؤُهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سَوَىٰ ذِي رَا وَطَاسِينَ وَالْوَثْرِ
41	وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ؑ	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Baṣrī Kūfī	وَأَوَّلَ إِبْرَاهِيمَ عَدَّ بِلَا جَسْرٍ
75	قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ	Madanī, Makkī,	Kūfī	وَدَعْ مَدًّا الْأُولَىٰ هَنِئْنَا

	الرَّحْمَنُ مَدًّا ٥	Shāmī, Baṣrī		
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Sūrah Ṭāhā

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

(149) وَظَهَرَ لِبَصْرٍ - قَدْ بَدَا لَمَعَانُهَا وَشَاطِئُهُ يَسْمُو، وَخَمْسٌ هُدَى وَقَرِ

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 149 – 154, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طه	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةً لِكَوْفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ
40	فَلَبِثْتُ سِنِينَ فِي أَهْلِ مَدْيَنَ	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	وَمَدْيَنَ إِسْرَاءِ يَلْ تَحْزَنُ لِشَامِهِمْ
47	إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيَّ إِسْرَاءِ يَلْ			
40	كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ			
77	وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى	Shāmī	Madanī, Makkī, Baṣrī, Kūfi	وَعَنْهُ إِلَى مُوسَى
39	وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي	Madanī, Makkī, Shāmī	Baṣrī, Kūfi	وَمِنِّي عَنِ الْكُفْرِ
40	وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَقَتَلْنَا فُتُونًا	Baṣrī, Shāmī	Madanī, Makkī, Kūfi	فُتُونًا وَفِي ذُرَا
41	وَاصْطَنَعْتُكَ لِنَفْسِي	Shāmī, Kūfi	Madanī, Makkī, Baṣrī	لِنَفْسِي دَنَا هُدَى
33	كَيْ نُسَبِّحَكَ كَثِيرًا	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	كَثِيرًا مَعًا مِنْ قَبْلِ عُدَّ سِوَى الْبَصْرِ
34	وَنَذْكُرَكَ كَثِيرًا			
92	مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	رَأَيْتَهُمْ ضَلُّوا لِكَوْفٍ وَمَا يَلِي - مِنَ الْيَمِّ مَا حَرْفُ عَزِيزٌ عَلَى الشَّعْرِ
78	فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ			

86	قَالَ يَقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًا حَسَنًا ؕ	Madanī Akhīr	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	وَمَعَ حَسَنًا قَوْلًا بَدَا
89	اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ؕ			
87	مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ اَلْقَى السَّامِرِيُّ ؕ	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	السَّامِرِيُّ دَغ - لَهُ
86	فَرَجَعَ مُوسَى اِلَى قَوْمِهِ غَضْبَانَ اَسْفَاهُ	Madanī Awwal, Makkī	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	اَسْفًا وَبَعْدُ مُوسَى جَنَى الْخُضْرِ
88	فَقَالُوا هَذَا اِلَهُكُمْ وَاِلَهُ مُوسَى ؕ			

Sūrat al-Ambiyā'


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

(158) وَفِي الْأَنْبِيَاءِ قُلْ أَصْلُ يُسْرِ، وَآيَةٌ
يَضُرُّكُمْ الْكُوفِيُّ زَادَ بِـلَ ضُرِّ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
66	قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۚ 	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	يَضُرُّكُمْ الْكُوفِيُّ زَادَ بِـلَ ضُرِّ

Sūrat al-Ḥajj

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

<p>وَحَمْسٌ عَنِ الْبَصْرِيِّ ، وَسِتٌّ عَنِ الْقُطْرِ فَسَبْعٌ كَالثَّرِيَّالِ لَهُ تَسْرِي</p>	<p>(160) وَفِي الْحَجِّ كُوفٍ عَنْ حَبِّي ، شَامٍ أَرْبَعٌ (161) وَمَ ————— لِي لَهُ</p>
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Furthermore, al-Shāṭibī alludes to their disagreement in the following manner:

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 160 – 162, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
78	هُوَ سَمُّكُمْ الْمُسْلِمِينَ ۚ	Makkī with <i>khulf</i>	Madanī, Shāmī, Baṣrī, Kūfī	وَمَلِكٌ لَهُ سَمَّاكُمُ الْمُسْلِمِينَ عَنْ – خِلَافٍ
42	فَقَدْ كَذَّبْتَ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُوا وَتَمُودُ ۖ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	تَمُودُ سِوَى الشَّامِيِّ
19	يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ع	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	الْحَمِيمُ الْجُلُودُ قُلْ – لِكَوْفٍ
20	يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ط			
43	وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۖ	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	وَلُوطٍ دَعَاهُ لِلشَّامِ وَالْبَصْرِيِّ

Sūrat al-Mu'minūn

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

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

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

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

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

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

Sūrat al-Nūr



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

(167) وَفِي الثُّورِ دُومٌ سَمَحًا، وَثِنْتَانِ صَدْرُهُ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
43	يَكَادُ سَنًا بَرَقَهُ يَذْهَبُ بِالْأَبْصَارِ 	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	بِالْأَبْصَارِ أَسْقَطَهَا وَالْأَصَالِ لِلصَّدْرِ
36	يُسَيِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ 			

Sūrat al-Fuqān

In stanza 170, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Fuqān* consists of 77 verses:

(170) وَفِي الْعَدَدِ الْفُرْقَانُ عَمَّ زَعِيمُهُ

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

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

There are no differences between the *ahl al-ʿadad*, as mentioned in stanza 170.

Sūrat al-Shuʿarāʾ

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

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

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

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طَسَمَ ۝	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُّهُ حَرْفٌ تَهْجِي فَآيَةً لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَثْرِ
49	عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۝	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَفِي السِّحْرِ كُوفٍ مُسْقِطٌ تَعْلَمُونَ قُلْ
92	وَقِيلَ لَهُمْ آيِنَمَا كُنْتُمْ تَعْبُدُونَ ۝	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَنَالِثًا اسْقِطَ تَعْبُدُونَ وَرَا وِزْرِ
210	وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ ۝	Madanī Awwal Shāmī, Baṣrī, Kūfī	Makkī, Madanī Akhīr	وَأَوَّلًا اسْقَاطُ الشَّيَاطِينُ جِي بِهَا

Sūrat al-Naml

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

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

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

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

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

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

		Shāmī, Baṣrī		
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Sūrat al-Qaṣaṣ

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

(176) وَمِنْ تَحْتِهَا ، وَالْعَدُّ فِي حَضْرٍ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	طَسَمَ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَثْرِ
23	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	دَعَّ هَوَى - وَمِنْ تَحْتِهَا يَسْقُونَ

Sūrat al-‘Ankabūt

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

(178) وَفِي الْعُنْكَبُوتِ طَوْتٌ بِسُرَى

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمِ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفَ التَّهْجِي فَايَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَتْرِ
29	أَيْنَكُمْ لَتَاتُونَ الرِّجَالِ وَتَقْطَعُونَ السَّبِيلَ	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَالسَّبِيلَ صَدَ - رُ
65	فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	الدِّينَ مَعَ لُقْمَانَ لِلشَّامِ وَالْبَصْرِي

Sūrat al-Rūm

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

(179) وَفِي الرُّومِ عَنْ نَحْرِ وَالْأَوَّلِ سَبْ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمِ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَتْرِ
2	غُلِبَتِ الرُّومُ	Baṣrī, Kūfī, Shāmī, Madanī Awwal	Madanī Akhīr, Makkī	وَعَنْ - هُمَا الرُّومُ
4	فِي بَضْعِ سِنِينَ ط	Madanī Akhīr	Madanī Awwal, Kūfī	وَلْتَتْرَكَ سِنِينَ هَدَى الْهَجْرِ

		Makkī, Shāmī, Baṣrī		
55	وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ لَا	Madanī Awwal	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	لِلأَوَّلِ مِنْهَا يُقْسِمُ الْمُجْرِمُونَ قُلْ
3	وَهُمْ مِّنْ بَعْدِ عَلَيْهِمْ سَيَّغْلِبُونَ ﴿٣٥﴾	Makkī with <i>khulf</i> , Madanī, Shāmī, Baṣrī, Kūfī		وَفِي يَغْلِبُونَ الخُلُفَ جَاءَ وَلَمْ يَسِرْ

Sūrah Luqmān

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

(180) وَلُقْمَانُ نَحْرُ لَيْسَ دَعْوَى

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْم ﴿١﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ
32	وَإِذَا غَشِيَهُمْ مَوَجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ؕ	Shāmī, Baṣrī	Madanī, Makkī, Kūfī	الدِّينَ مَعَ لُقْمَانَ لِلشَّامِ وَالْبَصْرِيِّ

Sūrat al-Sajdah

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

(181) وَتَحْتُ غَيْرُ بَصْرٍ لِسَانٌ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْمِ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفُ التَّهْجِي فَايَةً لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَتْرِ
10	وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۝	Madanī, Makkī, Shāmī	Baṣrī, Kūfī	دَغْ جَدِيدًا وَرَا هَضْرٍ

Sūrat al-Aḥzāb

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

الْأَحْزَابُ عَنُ نَجَى (182)

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

- ❖ The siglum of the *ʿayn* in the word عَنُ amounts to 70, and the siglum of the *jīm* in the word جَى amounts to 3, thus bringing the total verse count for *ahl al-ʿadad* to 73.

Sūrah Sabaʾ

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

لَشَامَ نَمَتْ هَدْيًا سَا (183)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	جَنَّتٍ عَنْ يَمِينٍ وَشِمَالٍ ط	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	لِشَّامٍ ، شِمَالٍ لَهُ فَادِرِ

Sūrah Fāṭir

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

(185) وَالْآخِرُ وَالشَّامِيُّ بِفَاطِرٍ مُدْ وَلِي وَرَى

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
7	الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ط	Baṣrī, Shāmī	Madanī, Makkī, Kūfī	وَشَدِيدٌ أَوَّلًا وَصَفُهُ دَهْرِي
16	إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	جَدِيدٍ وَلَا التُّورُ الْبَصِيرُ فَدَعَوْ نَلْ - وَكَمْ بَعَزِينَ يُبْدَلُ فِي النَّشْرِ
20	وَلَا الظُّلُمَاتُ وَلَا النُّورُ			
19	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ			
41	إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	تَزُولَا وَجِيهَهُ
22	وَمَا أَنْتَ بِمُسْمِعٍ مَنَ فِي الْقُبُورِ	Madanī, Makkī, Baṣrī	Shāmī	فِي الْقُبُورِ فَدَعَوْ دَجِي
43	فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا	Baṣrī, Shāmī, Madanī Akhīr	Madanī Awwal, Makkī, Kūfī	وَفِي عَدِّ تَبْدِيلًا وَلَا دَارِجَ بَرِّ

Sūrah Yāsīn

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

وَيَاسِينَ كُوفٍ جَدَّ فِيهَا (189)

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

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

The differences between the *ahl al-ʿadad* were deliberated in the *al-ḥurūf al-muqattaʿāt*, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	يُسِ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُؤُهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوُثْرِ

Sūrat al-Şāffāt

In stanza 190, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to Abū Jaʿfar and al-Baṣrī, the verse count is 181; while according to Shaybah, al-Makkī, al-Shāmī and al-Kūfī, the verse count is 182:

(190) وَمِنْ تَحْتِهَا قَدْ بَانَ فَجْرٌ لِمَنْ سَوَى

يَزِيْءُ وَبَصْرٍ

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 190 – 191, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
22	أَحْشُرُوا الَّذِينَ ظَلَمُوا وَ أَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	يَعْبُدُونَ فَدَعِ بَصْرِي
167	وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾	Shaybah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Jaʿfar	وَفِي لَيَقُولُونَ الْأَخِيرِ السُّقُوطِ عَنْ – أَبِي جَعْفَرٍ فِي مَا حَكَاهُ أَبُو عَمْرٍو

Sūrah Ṣād

In stanza 193, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Kūfī, the verse count is 88; according to al-Madanī, al-Makkī and al-Shāmī, the verse count is 86; and according to Baṣrī [with *khulf*]⁷⁴, the verse count is 85:

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

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

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

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

⁷⁴ Abū ʿAmr al-Dānī mentions that Ayyūb considered it as being a verse count while ʿĀṣim has not given it any consideration. However, he also transmits the opposite ie. the former not taking it into consideration while the latter has given it consideration. *Al-Bayān*: pg. 214. Al-Shāṭibī and ʿAbd al-Rāziq ʿAlī have listed Ayyūb and Yaʿqūb as those who have given it consideration. *Nāṭḥimah al-Zuhr*: pg. 274 and *Murshid al-Khullān*: pg. 146. Al-Jaʿbarī has listed Ayyūb as having given it consideration. *Ḥusn al-Madad*: pg. 114. Al-Qādī also transmits *khulf* for al-Baṣrī, *Farāʾid al-Ḥisān*: pg. 55. However, al-Mutawallī does not mention anything regarding the *khulf* in his poem, *Urjūzah*: pg. 10.

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	ص وَالْقُرْآنِ ذِي الذِّكْرِ ۖ	Kūfi	Madanī, Makkī, Shāmī, Baṣrī	فَ: ذِي الذِّكْرِ كُوفٍ مَعَ أَقُولُ أَخِيرَهَا
37	وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ۖ	Madanī, Makkī, Shāmī, Kūfi	Baṣrī	وَعَوَّاصٍ اسْقِطَ وَ أَفِيًّا وَاصِلَ النَّشْرِ
84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ۖ	Ya'qūb al- Ḥaḍramī	‘Āṣim al- Jaḥdarī	وَعُدَّ عَنِ الْبَصْرِ ي أَقُولُ يُخْلِفِهِ بِهِ الْحَضْرِي يَعْقُوبُ عَدَّ هُوَ الْمُقْرِي
84	قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ۖ	Kūfi	Madanī, Makkī, Shāmī	فَ: ذِي الذِّكْرِ كُوفٍ مَعَ أَقُولُ أَخِيرَهَا

Sūrat al-Zumar

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

(197) وَتَنْزِيلُ **كُوفٍ** عَنْ هُدًى، وَثَلَاثُهَا دَلِيلٌ.....

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

- ❖ The siglum of the *ʾayn* in the word عَنْ amounts to 70 and the siglum of the *hāʾ* in the word هُدًى amounts to 5, thus bringing the total verse count for al-Kūfi to 75.

- ❖ The siglum of the *ʿayn* in the word عَنْ amounts to 70 and the word وَثَلَاثُهَا in the Arabic language indicates to 3, thus bringing the total verse count for al-Shāmī to 73.
- ❖ Since the last number mentioned in the stanza is 3, the author remained silent regarding one opinion: the view of al-Madanī, al-Makkī and al-Baṣrī. Thus, 3 minus 1 would equal 2, thereafter adding it to 70, bringing the total verse count for al-Madanī, al-Makkī and al-Baṣrī to 72.

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
11	أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾	Kūfī, Shāmī	Madanī, Makkī, Baṣrī	وَفِي ثَانِي لَهُ الدِّينَ هَا ذَرِّي
3	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَيَخْتَلِفُونَ الْكُوفِ أَسْقَطَ أَوَّلًا
14	قُلِ اللَّهُ أَعْبُدْهُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾	Kufī	Madanī, Makkī, Shāmī, Baṣr	وَدِينِي وَهَادِ الثَّانِ عُدَّ هُدًى وَفَرِ
36	وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾			
39	إِنِّي عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمِنْ بَعْدُ عَنْهُ تَعْلَمُونَ بِقُرْبِهِ
17	لَهُمُ الْبُشْرَىٰ ۖ فَبَشِّرْ عِبَادِ ﴿١٧﴾	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Makkī	فَبَشِّرْ عِبَادِ دَعْ جَنَى الطَّيِّبِ وَالشَّجَرِ
20	عُرِفَ مَنْ فَوْقَهَا عُرِفَ مَبْنِيَّةٌ ۚ	Madanī Awwal,	Madanī Akhīr,	وَالْأَنْهَارُ عَدَاهُ

	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝	Makkī	Shāmī, Baṣrī, Kūfī	
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Sūrah Ghāfir

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

(202) وَالْبَصْرِيُّ فِي الطَّوْلِ فِي بَيِّ وَالسَّامِيُّ وَالْأَزْبَعُ لِلصَّادِرِ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ
15	مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	التَّلَاقِ دَعْدٌ دَلِيلًا ، وَاثْبُثْ بَارِزُونَ لَهُ وَاشِرْ
16	يَوْمَ هُمْ بَارِزُونَ	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	
18	إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَسْقَطَ كُوفٍ كَظْمِينَ، وَتَشْرِكُو - نَ أَثْبَتَ، وَالشَّايِ بِهِ خُلْفُهُ أُجْرِي
73	أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ	Kūfī, Shāmī with <i>khulf</i>	Madanī, Makkī, Baṣrī	
53	وَأَوْرُثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ	Madanī Awwal, Makkī, Shāmī, Kūfī	Baṣrī, Madanī Akhīr	وَدَعْدٌ قَبْلَ الْبَابِ الْكِتَابِ وَدِنْ بِهِ
58	وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ	Madanī Akhīr, Shāmī	Madanī Awwal, Makkī, Baṣrī, Kūfī	وَنَوَّرَ يَاسْتَبَاتِ الْبَصِيرُ دُجَى بَدْرِ
71	فِي أَعْنَاقِهِمُ وَالسَّلْسِلُ يُسْحَبُونَ	Madanī Akhīr, Shāmī, Kūfī	Baṣrī, Makkī, Madanī Awwal	وَدَعْدٌ يُسْحَبُونَ وَاثْنِ حَيْدٍ اِغْتِسَافِهِ
72	يُسْحَبُونَ فِي الْحَمِيمِ	Makkī, Madanī	Madanī Akhīr,	وَمِنْ بَعْدُ فَاعْدُدْ فِي الْحَمِيمِ

		Awwal	Shāmī, Baṣrī, Kūfī	جَدَا الْبَذْرِ
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Sūrah Fuṣṣilat

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

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

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 207, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةً

				لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنٍ وَالْوُثْرِ
13	فَقُلْ أَنْذَرْتُكُمْ صَبْعَةً مِّثْلَ طَبْعَةِ عَادٍ وَأَنْمُودَ ۖ	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	ثَمُودَ أَغْدَدُ سِوَى الشَّامِ وَالْبَصْرِي

Sūrat al-Shūrā

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

وَحَمْسُونَ فِي الشُّورَى وَكُوفٍ يَزِيدُهَا إِلَى قَافٍ
كَأَلَّاغْلَامٍ فِي آيَةِ الْبَحْرِ (208)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَم ۝	Kūfī	Madanī, Makkī,	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَةٌ

			Shāmī, Baṣrī	لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَثِرِ
2	عَسَقَ ۞	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَكُوفٍ يَزِيدُهَا إِلَى قَافٍ كَأَلْعَلَامِ فِي آيَةِ الْبَحْرِ
32	وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَلَامِ ۞			

Sūrat al-Zukhruf

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

(210) وَفِي الزُّخْرُفِ اعْدُدْ غَيْرَ سَامٍ فَجِئَ طَوِي

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 210, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ ۞	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُوهُ حَرْفُ التَّهَجِّي فَآيَهُ لِكُوفٍ سَوَى ذِي رَا وَطَاسِينَ وَالْوَثِرِ

52	أَمْرًا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ۖ	Madanī, Makkī, Baṣrī	Shāmī, Kūfī	مَهِينٌ فَاسْقِطْ دُونَ هَؤُلٍ وَلَا دُعْرِ
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Sūrat al-Dukhān

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

(212) وَكُوفٍ لَهُ عَدُّ الدُّخَانِ نَدَى طَوَى وَسَبْعٌ عَنِ الْبَصْرِ، وَسِتٌّ عَنِ الْكُثْرِ

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 212 – 213, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمِّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأُهُ حَرْفُ التَّهَجِّي فَآيَةٌ

				لِكُوفٍ سَوَى ذِي رَا وَطَاسَيْنَ وَالْوَثْرِ
34	إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	يَقُولُونَ عَنْ كُوفِيَّهِمْ
45	يَعْلَى فِي الْبُطُونِ ﴿٤٥﴾	Madanī Akhīr, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Shāmī	فِي الْبُطُونِ دَعْ - دَوَا الدَّاءِ
43	إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾	Madanī Awwal, Shāmī, Baṣrī, Kūfī	Madanī Akhīr, Makkī,	وَالزَّقُّومِ دَعْ بِالذَّاكَا جَمْرٍ

Sūrat al-Jāthiyah

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

(214) وَكَوْفِيهِمْ عَدُّ الشَّرِيعَةِ لَقَّهْ
 زُهْ.....

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمَّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدُّوْهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِيْنَ وَالْوَثْرِ

Sūrat al-Aḥqāf

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

(214) وَفِي الْأَحْقَافِ عَزُّهُ لُحْيٌ هَـنِيرٌ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	حَمِّ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَمَا بَدَأَهُ حَرْفُ التَّهَجِّي فَآيَةً لِكُوفٍ سِوَى ذِي رَا وَطَاسِينَ وَالْوَثْرِ

Sūrah Muḥammad

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

(216) وَتَحْتُ لِبَصْرٍ مَدٍّ، كُوفٍ ثَمَانِيًا

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	وَأَنهَرُ مِنْ خَمْرِ لَذَّةٍ لِلشَّارِبِينَ ۖ	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	وَبَصْرٍ لَهُ لِلشَّارِبِينَ لَدَى الْخَمْرِ
4	فِيمَا مَنَّا بَعْدُ وَإِنَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ۖ	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	وَأَوْزَارَهَا دَعَّ هَادِيًا

Sūrat al-Faṭḥ

In stanza 220, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Faṭḥ* consists of 29 verses:

وَفَـتْحٌ كَلَامٌ طَبْ (220)

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

- ❖ The siglum of the *kāf* in the word فَـتْحٌ amounts to 20 and the siglum of the *ṭāʾ* in the word طَبْ amounts to 9, thus bringing the total verse count for *ahl al-ʿadad* to 29.

Sūrat al-Ḥujurāt

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

.... وَيَلْزُومُ حُزْ يَدَا (221)

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

- ❖ The siglum of the *ḥāʾ* in the word حُزْ amounts to 8 and the siglum of the *yāʾ* in the word يَدَا amounts to 10, thus bringing the total verse count for *ahl al-ʿadad* to 18.

Sūrah Qāf

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

قَافٌ مِزْهَبٌ (221)

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

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

Sūrat al-Dhāriyāt

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

..... وَالْأُولَى سِيمٌ (222)

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

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

Sūrat al-Ṭūr

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

(222) وَطُورٍ مِّزْزَكِيًّا عَنِ الصَّـدْرِ

(223) وَتَمَنَّنْ وَلَا، وَالْبَاقِي طُـبْ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	وَالطُّورِ ۝	Kūfī, Shāmī, Baṣrī	Madanī, Makkī,	الطُّورِ فَأَعْدُدْهُ لِلنَّحْرِ
13	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ۝	Shāmī, Kūfī	Madanī, Makkī,	دَعَا أَعْدَدَنْ لِشَامٍ وَكُوفٍ

			Baṣrī	
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Sūrat al-Najm

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

(225) وَنَجْمٌ سَرَى أَضْلًا، وَكُوفٍ سَنَا بَدْرٍ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
28	وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۖ	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	لَهُ شَيْئًا الثَّانِي
29	فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۖ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	تَوَلَّى بُعِيدَ عَنْ - لِشَامٍ لَهُ الدُّنْيَا ائْتُرَكَنَّ
29	عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۖ			

Sūrat al-Qamar

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

(228) وَفِي قَمَرٍ نُونٍ وَزُهْدَى....

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

- ❖ The siglum of the *nūn* in the word نُونٍ amounts to 50 and the siglum of the *hāʾ* in the word هُدَى amounts to 5, thus bringing the total verse count for *ahl al-ʿadad* to 55.

Sūrat al-Raḥman

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

(228) ...التَّلُوْ حُزْعُلَا وَسَبْعٌ حِجَازِيٌّ، وَسِتٌّ عَنِ الْبَصْرِي

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٢٢٩﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	بِهَا الْمُجْرِمُونَ اِثْرَكَ لَهُ
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿٢٣٠﴾	Madanī, Shāmī, Baṣrī, Kūfī	Makkī	لِلْأَنَامِ دَعْ - لِمَكِّيٍّ
3	خَلَقَ الْإِنْسَانَ ﴿٢٣١﴾	Makkī, Shāmī, Baṣrī, Kūfī	Madanī	وَالْإِنْسَانَ أَوْلَا دَعَاهُ لِلْفُطْرِ
35	يُرْسَلُ عَلَيْكُمَا شَوْاِظٌ مِّنْ نَّارٍ ﴿٢٣٢﴾	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَمِنْ نَّارٍ الثَّانِي لِيَصْدُرَ فَعْدُهُ
1	الرَّحْمَنُ ﴿٢٣٣﴾	Kūfī, Shāmī	Madanī, Makkī, Baṣrī	وَهَبْ دَائِمَ الرَّحْمَنِ عَدَّاهُ عَنْ خُبْرٍ

Sūrat al-Wāqī'ah

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

...الْوَاقِعَةُ طِبْ صَفَا الْكُنْزِ (231)

...وَبَصْرِ زَا، وَالْكَوْفِ وَجْهَ (232)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
8	فَأَصْحَبُ الْمِمْنَةِ لَا	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	فَدَعُ لَهُ - كَ: مِمْنَةِ الْأُولَى
9	وَأَصْحَبُ الْمَشْمَةِ لَا			وَمَشْمَةِ وَاقِرْ
41	وَأَصْحَبُ الشَّمَالِ لَا			وَبَدَأَ الشَّمَالِ اتْرُكْ لَهُ
27	وَأَصْحَبُ الْيَمِينِ لَا	Madanī	Madanī	وَالْيَمِينِ أَوْ - وَلَا دَعُهُ بِنِ

		Awwal, Makkī, Shāmī, Baṣrī,	Akhīr, Kūfī	هَبْ
22	وَحُورٌ عَيْنٌ ﴿٢٢﴾	Kūfī, Madanī Awwal	Madanī Akhīr, Makkī, Shāmī, Baṣrī	عَيْنٌ اَعْدُدْ هَدَىٰ اِصْرِي
35	اِنَّا اَنْشَاْنَهُنَّ اِنْشَاءً ﴿٣٥﴾	Madanī, Makkī, Shāmī, Kūfī	Baṣrī	وَإِنْشَاءً اَثْرُكُهُ لِبَصْرِ
15	عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾	Madanī, Makkī, Kūfī	Baṣrī, Shāmī	وَعَنْهُ وَالشَّامِ اَثْرُكُنْ مَوْضُونَةٍ
49	قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ﴿٤٩﴾	Madanī, Awwal, Makkī, Baṣrī, Kūfī	Madanī Akhīr, Shāmī	الْاٰخِرِيْنَ اَبْرٍ - بَدَا دُم
50	لَمَجْمُوعُونَ ﴿٥٠﴾	Madanī Akhīr, Shāmī	Madanī Awwal, Makkī, Baṣrī, Kūfī	لَمَجْمُوعُونَ فَاَعْدُدْهُ عَنْهُمَا
89	فَرَوْحٌ وَرَيْحَانٌ ﴿٨٩﴾	Shāmī	Madanī, Makkī, Baṣrī, Kūfī	وَرَيْحَانُ دُم
25	لَا يَسْمَعُونَ فِيْهَا لَغَوًا وَلَا تَأْثِيْمًا ﴿٢٥﴾	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	Madanī Awwal, Makkī	تَأْثِيْمًا اَثْرُكَ اَبَا جَبْرِ
18	بَاكْوَابٍ وَابَارِيْقٍ ﴿١٨﴾	Madanī Akhīr, Makkī	Madanī Awwal, Shāmī, Baṣrī, Kūfī	اَبَارِيْقٍ فَاَعْدُدْ بِنَ جَيِّ

47	وَكَانُوا يَقُولُونَ لَهُ	Makkī	Madanī, Shāmī, Baṣrī, Kūfī	وَلَهُ اَعْدَدُنْ - يَقُولُونَ
42	فِي سَمُومٍ وَحَمِيمٍ	Madanī, Shāmī, Baṣrī, Kūfī	Makkī	دَعُ أُولَى حَمِيمٍ لَهُ وَادِرِ

Sūrat al-Ḥadīd

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

(240) حَدِيدٌ كَلَّا حِفْظًا، وَتِسْعٌ عَرَافُهُمْ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
13	بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ ۝	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	وَعَذَّ الْعَذَابُ الْكُوفِي
27	وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ ۝	Baṣrī	Madanī, Makkī, Shāmī, Kūfī	الْإِنْجِيلَ لِلْبَصْرِي

Sūrat al-Mujādalah

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

... تَجِدْ اِدْلُ كَلَا بَرَّ	(241)
وَحَدَّ لَ بَرَّ نُنْ ...	(242)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
20	أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾	Madanī Awwal, Shāmī, Baṣrī, Kūfī	Madanī Akhīr, Makkī	دَعِ الْأَذَلِّينَ عَنْهُمَا

Sūrat al-Ḥashr

In stanza 242, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Ḥashr* consists of 24 verses:

.....وَكَمْ دَامَ فِي الْحَشْرِ (242)

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

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

Sūrat al-Mumtaḥinah

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

.....الْأُولَا جُذْرٍ (243)
.....يَدٌ (244)

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

- ❖ The siglum of the *jīm* in the word جُذْرٍ amounts to 3 and the siglum of the *yāʾ* in the word يَدٌ amounts to 10, thus bringing the total verse count for the *ahl-ʿadad* to 13.

Sūrat al-Ṣaf

In stanza 244, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Ṣaf* consists of 14 verses:

....وَصَفَّ دَنَّا يُرَى (244)

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

- ❖ The siglum of the *dāl* in the word دَنَّا amounts to 4 and the siglum of the *yāʾ* in the word يُرَى amounts to 10, thus bringing the total verse count for the *ahl-ʿadad* to 14.

Sūrat al-Jumuʿah, al-Munāfiqūn, al-Ḍuḥā and al-ʿĀdiyāt

In stanzas 244 – 245, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Jumuʿah*, *al-Munāfiqūn*, *al-Ḍuḥā* and *al-ʿĀdiyāt* consists of 11 verses:

....وَالْعَادِيَّاتِ، الضُّحَىٰ أَسْرَ (244)

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

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

- ❖ The siglum of the *hamzah* in the word أَسْرَ amounts to 1 and the siglum of the *yāʾ* in the word يُرَى amounts to 10, thus bringing the total verse count for the *ahl-ʿadad* to 11.

Sūrat al-Taghābun

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

....التَّغَابُنُ حُ زُ يُسْرِي (245)

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

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

Sūrat al-Ṭalāq

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

....الطَّلَاقُ يَدَا بَأْسٍ وَبَصْرٍ - يُرَى أَمْرِي (246)

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

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

The differences between the *ahl al-‘adad* are deliberated in stanza 247, and are as follows:

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

Sūrat al-Taḥrīm

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

(247) ...الْأَلْبَابِ ۚ

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

- ❖ The siglum of the *yā’* in the word يَا amounts to 10 and the siglum of the *bā’* in the word بَيْنَ amounts to 2, thus bringing the total verse count for the *ahl-‘adad* to 12.

Sūrat al-Mulk

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

وَمُلْكُ لَوَى وَالصَّدْرُ قَدْ جَاءَنَا نَذِيرٌ – رَزَادَ سَوَى
فَيُرُوزَ (249)

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 249, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
9	قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ	Madanī, Makkī	Abū Jaʿfar, Shāmī, Baṣrī, Kūfī	وَالصَّدْرُ قَدْ جَاءَنَا نَذِيرٌ – رَزَادَ سَوَى فَيُرُوزَ

Sūrat al-Qalam

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

وَنُورٌ بِهَا نُورٌ (251)

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

- ❖ The siglum of the *ba’* in the word *بِهَا* amounts to 2 and the siglum of the *nūn* in the word *نُورٌ* amounts to 50, thus bringing the total verse count for the *ahl-‘adad* to 52.

Sūrat al-Ḥāqqah

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

وَوَاعِيَةٌ نِذِيرٌ، وَأَفْرَدَ ذَمٌ وَدَغ (252)

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

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

The differences between the *ahl al-‘adad* are deliberated in stanza 252, and are as follows:

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

Sūrat al-Ma‘ārij

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

(254) وَسَّالٌ مُّسْتَمِيٌّ، وَالشَّامِ جَلًّا

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

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

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

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

Sūrah Nūḥ

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

(254) وَنُوحٌ طِبُّ كَلَا الشَّامِ وَالْبَصْرِي

(255) وَثَمَنٌ هُدَى، وَالصَّذْرُذُ

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 255 – 256, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
25	مِمَّا حَطِئْتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا	Madanī, Makkī, Shāmī, Baṣrī	Kūfī	نَارًا ائْتَرَكْنَ - سُوءًا كَذَا لِلْكُوفِ
23	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوءًا			
23	وَلَا يَعْثُوثُ وَيَعُوقُ وَنَسْرًا	Kūfī,	Madanī	نَسْرًا لَهُ اسْتَقْرٍ - كَالْآخِرِ

		Madanī Akhīr	Awwal, Makkī, Shāmī, Baṣrī	
24	وَقَدْ أَضَلُّوا كَثِيرًا ۖ	Madanī Awwal, Makkī	Madanī Akhīr, Shāmī, Baṣrī, Kūfī	كَثِيرًا أَبْ جَلْ

Sūrat al-Jinn

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

(257) وَجَنَّا نَ كَافً ت حَفْظًا

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

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

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

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

Sūrat al-Muzzammil

In stanzas 258 – 259, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Makkī with *khulf*⁷⁵, al-Kūfī, al-Madanī al-Awwal and al-Shāmī, the verse count is 20, according to al-Madanī al-Akhīr, the verse count is 18; while according to al-Baṣrī and al-Makkī with *khulf*, the verse count is 19:

وَالْآخِرُ حُزْ يُمْنًا، وَتِسْعَ مَعَ الْعَشْرِ—	وَمُزَّمِّلٌ عِشْرُونَ مُشْرًا لَا دَنَا	(258)
....	وَعَى جُذْ بِحُلْفٍ....	(259)

The author alludes to their disagreement in the following manner:

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

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

⁷⁵ Al-Dānī, al-Qāḍī and Ḫāb Fikrī all mention that *khulf* is transmitted for al-Makkī. *Al-Bayān*: pg. 257, *Nafāʾis al-Bayān*: pg. 69 and *Tafṣīl*: pg. 118. However, the preponderant view is that al-Makki considers it as being a verse count, as stated by al-Dānī and al-Qāḍī. Furthermore, al-Jaʿbarī and al-Sharqāwī do not mention any *khulf* for al-Makkī, indicating that they consider it as being a verse count for al-Makkī. *Husn al-Madad*: pg 488, *al-Ḥirṣ al-Shāmī*, pg. 108.

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
17	<p>إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ</p> <p>شِيبًا ۖ</p>	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	شِيبًا اسْقِطَ بَدَا
15	<p>إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۖ</p>	Makkī	Madanī, Shāmī, Baṣrī, Kūfī	وَعَدَدَ - مَلَكٌ رَسُولٌ أَوَّلًا
15	<p>شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى</p> <p>فِرْعَوْنَ رَسُولًا ۖ</p>	Madanī, Shāmī, Baṣrī, Kūfī	Makkī with <i>khulf</i>	وَأَتْرُكُنَّ وَادِرٍ - لَهُ ثَانِيًا بِالْخُلُفِ
1	<p>يَا أَيُّهَا الْمَرْمِلُ ۖ</p>	Madanī Awwal, Shāmī, Kūfī	Baṣrī, Madanī Akhīr, Makkī	مُزْمَلٌ أَتْرُكُنَّ - وَرَى بِنَ جَلَا

Sūrat al-Muddaththir

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

.... وَتَلَوْ نَزَّلَ وَلَا ، خَمْسُ لِلْكَثْرِ (261)

سَيَأْتِيكَ أَوَّلُ... (262)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
40	فِي جَنَّتٍ تَنْتَسَاءُلُونَ ﴿٤٠﴾	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	وَإِنَّكَ بِدَا يَنْتَسَاءُلُونَ - ن...
41	عَنِ الْمُجْرِمِينَ ﴿٤١﴾	Madanī, Baṣrī, Kūfī	Makkī, Shāmī	وَالْمُجْرِمِينَ اْعْدُدْ مَدِينِي مَعَ الْبَصْرِيِّ - وَكُوفٍ

Sūrat al-Qiyāmah

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

(265) لَا قِسْمَ طِبِّ لَيْنَا، وَكُوفٍ مُنَى

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

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

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

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

Sūrat al-Insān

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

.....وَالْإِنْسَ _____ اِنْ لُذْ اَتَى (266)

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

- ❖ The siglum of the *lām* in the word لُذْ amounts to 30 and the siglum of the *hamzah* in the word اَتَى amounts to 1, thus bringing the total verse count for the *ahl al-ʿadad* to 31.

Sūrat al-Mursalāt

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

.....وَتَحْ _____ ثْ نَ رَى (268)

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

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

Sūrat al-Naba'

In stanza 268, al-Shātibī mentions that there is a disagreement regarding the total verse count between the *ahl al-'adad*. According to al-Madanī, al-Makkī with *khulf*⁷⁶, al-Shāmī and al-Kūfī, the verse count is 40; while according to al-Baṣrī and al-Makkī with *khulf*, the verse count is 41:

(268) ...وَالنَّبَأُ مَزُونٌ وَأَمْرٌ - قَرِيبًا وَلَا جُودٌ مِخْلَفٍ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
40	أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۖ	Baṣrī, Makkī with <i>khulf</i>	Madanī, Shāmī, Kūfī	وَزِدْ وَأَمْرٌ - قَرِيبًا وَلَا جُودٌ مِخْلَفٍ

⁷⁶ Al-Dānī and al-Sharqāwī do not mention any *khulf* for al-Makkī while they have only listed al-Baṣrī as having given consideration to the verse count. *Al-Bayān*: pg. 262 and *al-Hirṣ al-Shāmī*: pg. 107 – 109. However, al-Qāḍī and Īhāb Fikrī mention that al-Makkī will have *khulf*. *Nafā'is al-Bayān*: pg. 70 and *al-Taḥṣīl*: pg. 120. Furthermore, al-Ja'barī does not mention any *khulf* for al-Makkī and lists both al-Makkī and al-Baṣrī as having given consideration to the verse count. *Husn al-Madad*: pg. 498.

Sūrat al-Nāzi‘āt

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

(269)وَأَزَعَا
تِ مِزْهُنْ، وَسِتْ هَبْ....

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
33	مَتَاعًا لَّكُمْ وَلِإِنْعَامِكُمْ ۖ	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	لِإِنْعَامِكُمْ مُنْثِرٍ - وَقُطْرِ
37	فَأَمَّا مَنْ طَغَى ۖ	Shāmī, Baṣrī, Kūfī	Madanī, Makkī	طَغَى الثَّانِي لِئَحْرِ

Sūrah ‘Abas

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

(269)عَبَسَ مُنَى.....

....بَدَا، وَيَزِيدُ الْبَصْرِ أَبُ، شَامٌ مُسْتَقَرِّ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٣٣﴾	Shaybah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Ja‘far	طَعَامِهِ لَا فَيُرَوَّرْ
33	فَإِذَا جَاءَتِ الصَّاحَةُ ﴿٣٣﴾	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	صَاخَةُ دَغٍ لِشَامٍ

32	مَتَاعًا لَكُمْ وَلَا نِعَامٍ لَكُمْ ط	Madanī, Makkī, Kūfī	Shāmī, Baṣrī	أَنْعَامِكُمْ غَيْرُ الشَّائِي وَالْبَصْرِي
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Sūrat al-Takwīr

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

(273) كُورَتْ طِبْ كَلَا، يَزِي دُ حُ زُ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
26	فَإِنَّ تَذْهَبُونَ ط	Shatbah, Makkī, Shāmī, Baṣrī, Kūfī	Abū Jaʿfar	تَذْهَبُونَ اِثْرُكُ لَهُ

Sūrat al-Infīṭār

In stanzas 273 – 274, al-Shāṭibī mentions that all of the *ahl al-ʿadad* agree that *sūrat al-Infīṭār* consists of 19 verses:

رِي	—	يَٰ	—	تَحْتَهُ	(273)
....	لَاءُ	—	ط			(274)

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

- ❖ The siglum of the *yāʾ* in the word *يَجْرِي* amounts to 10, and the siglum of the *ṭāʾ* in the word *طَلَاءُ* amounts to 9, thus bringing the total verse count for the *ahl al-ʿadad* to 19.

Sūrat al-Muṭaffifīn

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

....	وَلَا لُدْ	تْ	وُطْفَفَ	(274)
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Furthermore, al-Shāṭibī alludes to their verse count in the following manner:

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

Sūrat al-Inshiqāq

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

.... إِذَا انْشَقَّتْ كَلَا جُذْ، وَهَبْ فُطْر (274)

كُمُ ثُر (275)

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 275, and are as follows:

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

Sūrat al-Burūj

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

(275)وَفِي الْاَبْرُوجٌ كَلَّا بِ.....نْ

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

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

Sūrat al-Ṭāriq

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

(275)طَارِقٌ سَبْعُ مَعْ عَشْرَ
 (276)وَالْأَوَّلُ وَالِى

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

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

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

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

Sūrat al-A'lā

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

(276) ...وَالْأَعْلَى يَ... دُ طَالَ ث

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

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

Sūrat al-Ghāshiyah

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

(276) ...وَتِلْكَ وَ... كَ... ثَ وَاقِفِرِ

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

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

Sūrat al-Fajr

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

(277)الْفَجْرِ لَاحَ، وَبَصْرٍ طِبْ كَلَّا، وَلِصَّ ذَرٍ بِنْ لَوَى

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	سَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ كَلَّا	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	عَنْهُ فَاسْتَقْرٍ – وَنَعَّمَهُ مَعَ رَزَقَهُ

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

Sūrat al-Balad

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

(279)وَالْبَلَدُ لَدَى كَافٍ ثَمَنٌ

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

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

Sūrat al-Shams

In stanzas 279 – 280, al-Shāṭibī mentions that there is a disagreement regarding the total verse count between the *ahl al-ʿadad*. According to al-Madanī al-Akhīr, al-Shāmī, al-Baṣrī and al-Kūfī the verse count is 15; while according to al-Madanī al-Awwal and al-Makkī with *khulf*⁷⁷ for both of them, the verse count is 16:

...وَشَمْسٌ يُرَى هَدْيًا، وَسَيِّئٌ أُولُو جَنْبٍ (279)

...يُخْلِفُهُم (280)

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 280, and are as follows:

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

⁷⁷ While al-Danī states that there will only be *khulf* for al-Makkī, al-Qāḍī and ʾIḥāb Fikrī mention that both al-Madanī al-Awwal and al-Makkī will have *khulf*. *Al-Bayān*: pg. 275. *Nafāʾis al-Bayān*: pg. 73 and *al-Tafṣīl*: pg. 125. Al-Jaʿbarī and al-Sharqāwī do not mention any *khulf* for al-Makkī. *Husn al-Madad*: pg. 517 and *al-Ḥirṣ al-Shāmīl*: pg. 113 – 114.

Sūrat al-Layl

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

....وَلَيْسَ لَّيْلٌ أَتَى كَهْفٌ (280)

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

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

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

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

وَشَرَحْ وَتَيْنُ ثُمَّ أَلْهَاكُمْ حَلَا.... (281)

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

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

Sūrat al-‘Alaq

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

...أَفَرَأَىٰ حَ—وَتِ يُسْرِ—ي (281)

وَيَاطِبْ عِرَاقِيَا، وَصَدْرُ كَفَى.... (282)

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
15	كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَا	Madanī, Makkī	Shāmī, Baṣrī, Kūfī	وَيَنْتَهِ اَعْدُدْ لَهُ
9	أَرَأَيْتَ الَّذِي يَنْهَى ۖ	Madanī, Makkī, Baṣrī, Kūfī	Shāmī	يَنْهَى اَتْرُكَنَّ دُم

Sūrat al-Qadr

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

(283)وَالْوَلَا هَدْيِي، وَزِدْ لَيْلَةَ الْقَدْرِ

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 283 – 284, and are as follows:

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

Sūrat al-Bayyinah

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

(284)وَبَيِّنْهُ حَلَّتْوَتَسْعَ وَلَا دُم

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

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

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

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

Sūrat al-Zilzāl

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

(285)وَزُلْزِلَا
طَوَى، وَثَمَانٍ هَبْ أَلَا....

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanzas 285 – 286, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا	Madanī Akhīr, Makkī, Shāmī, Baṣrī	Madanī Awwal, Kūfī	وَأَعْدَدْنَ وَاقِرٍ – لِعَبْرِ هِمَا أَشْتَاتًا

Sūrat al-Qāri‘ah

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

(286) ...وَالْقَارِعَةُ حِرْزٌ، وَعَشْرٌ عَنِ الصَّذِرِ

(287) وَيَا أَبَا لَكَ رُفٍ...

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	الْقَارِعَةُ ۝	Kūfī	Madanī, Makkī, Shāmī, Baṣrī	بَدُوْهَا عَنْهُمْ
6	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝	Madanī,	Shāmī, Baṣrī	مَعَا – مَوَازِينُهُ اَثْرُكُ لِلشَّائِي وَالْبَصْرِي
8	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝	Makkī, Kūfī		

Sūrat al-‘Aṣr

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

وَوَالْعَصْرِ (288) ————— جُ ————— ذ....

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
1	وَالْعَصْرِ ١	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	Madanī Akhīr	وَوَالْعَصْرِ ... وَاعْدُدْهُ عَنْ غَيْرِ آخِرٍ
3	وَتَوَاصَوْا بِالْحَقِّ ٣	Madanī Akhīr	Madanī Awwal, Makkī, Shāmī, Baṣrī, Kūfī	وَبِالْحَقِّ عَنْهُ

Sūrat al-Humazah

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

(289) وَوَيْلٌ لِّطٰىفِىمٰى

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

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

Sūrat al-Fīl, al-Lahab and al-Falaq

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

(289) وَفِى لُ تَبَّتْ وَغَايَ قُ هَبْبْ

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

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

Sūrah Quraysh

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

فُرُشٌ ذَنَٰلَا نَحْرُ (289)
وَهَبْ صَدْرُهُمْ (290)

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 290, and are as follows:

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

Sūrat al-Māʿūn

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

(290)عَ رَاقٍ أَرْزُتْ زُرْ وَكُ شُرْ وَلَا

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 290, and are as follows:

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
6	الَّذِينَ هُمْ يُرْأَوْنَ ۝	Baṣrī, Kūfī	Madanī, Makkī, Shāmī	وَاتْرُكْ يُرْأَوْنَ لِلْكَثْرِ

Sūrat al-Kawthar and al-Naṣr

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

وَكُتْرُ نَصْرٍ جَاءَ (291)

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

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

Sūrat al-Kāfirūn

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

وَفَ وَقُ وَلَا (292)

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

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

Sūrat al-Ikhlāṣ

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

(292)الإِخْلَاصُ دَارِمٌ، وَخَمْسُ دُمٌ

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

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

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

Verse No.	Verse	Counted by	Disregarded by	Textual evidence
3	لَمْ يَلِدْ	Makkī, Shāmī	Madanī, Baṣrī, Kūfī	لَمْ يَلِدْ فَأَعْدُدْهُ عَنْ ذَيْنِ وَاسْتَقْرِ

Sūrat al-Nās

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

(293) وَفِي النَّاسِ سِتٌّ ، وَالشَّايِ وَمَكَّةُ زَكَا....

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

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

The differences between the *ahl al-ʿadad* are deliberated in stanza 293, and are as follows:

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

Disparities between the varying holographs⁷⁸

Verse No.	Actual Text	Disparate Text
6	وَعَتَرْتَهُ	وَأَصْحَابِهِ
11	وَتَنْظُمٌ	وَتَنْظُمٌ
11	أَهْلُ الْقُرُونِ	خَيْرُ الْقُرُونِ
14	مِنْ كَوْمَا	مِنْ كَوْمٍ
20	بِأَنَّ رَسُولَ اللَّهِ عَدَّ عَلَيْهِمَا	بِأَنَّ رَسُولَ اللَّهِ عَدَّ عَلَيْهِمُ
22	وَعَبْرُهُ	وَعَبْرِهِ
23	كَثِيرَةٌ	كَثِيرَةٍ
23	عُزْمَةٍ	عُزْمَةٍ
26	وَطَاسِيْنَ	وَطَسٍ ⁷⁹
28	عَلَى حَدَّهَا	عَلَى جَدِّهَا
35	ذِكِّي	زَكِّي
38	بَيْنَ الْبَيَاءِ وَالْوَاوِ	بَيْنَ وَالْوَاوِ الْبَيَاءِ
38	السَّيْرِ	السَّيْرِ ⁸⁰
45	وَأَوَّلُ	وَأَوَّلِ ⁸¹
46	حُلُّ الْفَوَاصِلِ	جُلُّ الْفَوَاصِلِ
50	يُقْرِي	يُقْرِي ⁸²
51	تَجْمَعُ الْأَمْرَيْنِ	يُجْمَعُ الْأَمْرَانِ
52	يُنْبِتُ الْأَصْلَيْنِ	يَنْبِتُ الْأَصْلَانِ
54	وَأَسْتَقْمِرِ	وَأَسْتَمَرِ

⁷⁸ I relied upon the *tahqīqāt* [editorial edition] of Dr. Ashraf Muḥammad Fu'ād Ṭal'at al-Barmāwī.

⁷⁹ Both ways are allowed.

⁸⁰ Some commentators have mentioned that the *yā'* is a mistake due to *taṣ-ḥīf*.

⁸¹ Both ways are allowed.

⁸² Both ways are allowed.

60	وَمَا يَمْنَعُ	وَلَا يَمْنَعُ
62	وَالْمَدِينِيَّ	وَالْمَدِينِيَّ
75	وَإِ	وَإِ
76	فَعَدَّ	فَعَدَّ
77	ذَا صَبِرَ	ذَا صَبِرَ
78	الْمَرَّ	الْمَرَّ ⁸³
91	عَيْرَ	عَيْرَ ⁸⁴
92	وَعَدَّ	وَعَدَّ
99	يُعَدُّ لَهُمْ كَلَّا	يُعَدُّ لَهُمْ كَلَّا
117	وَأَخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ: أَلْ	وَأَخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ وَالْ ⁸⁵ وَأَخِرُ إِنَّ اللَّهَ وَالسَّابِقُونَ: هُوَ أَلْ ⁸⁶
120	أَصْلُ	أَصْلُ

⁸³ Both ways are allowed.

⁸⁴ Both ways are allowed.

⁸⁵ The meaning would be incorrect via this variation.

⁸⁶ It gives the impression that this variation is *ijtihādī* [a scholarly endeavor] by the commentator and is not necessarily via the scribe or the composer.

120	هَجْرٍ	هَجْرٍ ⁸⁷
122	حَاصِرَ	حَاصِرَ
123	هَجْرِي	هَجْرِي
124	أَسْقَطَ	أَسْقَطُوا
133	وَافٍ	دَانٍ ⁸⁸
137	طِيبٌ	طِبٌ
140	لَهُ عَدٌّ	لَهُمْ عَدٌّ ⁸⁹
141	تَدْرِ	تَدْرِي
151	عُدَّ	عَدَّ
163	تُقْرِي	تُقْرِي
169	لِلْمُؤْمِنَاتِ	لِلْمُؤْمِنِينَ ⁹⁰
170	يُعَدَّ	يُعَدَّ
171	إِلَّا الَّتِي	إِلَّا الَّذِي ⁹¹

⁸⁷ Both ways are allowed.

⁸⁸ This variation is incorrect since *dāl* is the siglum for al-Shāmī while the intended siglum in this verse count is for al-Baṣrī, with their siglum being, *wāw*.

⁸⁹ This variation is incorrect since the singular *damīr* [attached pronoun] refers to the consideration of al-Kūfī regarding the verse count while its plural form refers to the remaining scholars of verse enumeration i.e. al-Madanī, al-Makkī, al-Shāmī and al-Baṣrī – who do not consider it as being a verse-end.

⁹⁰ This variation is incorrect since the word *المُؤْمِنَاتِ* is preceded by a *al-ḥarf al-jarr* [particle] i.e. *وَقُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَارِهِنَّ* at the beginning of verse 31 of *sūrat al-Nūr* whereas the word *المُؤْمِنِينَ* appears as without a *al-ḥarf al-jarr* and is in *ḥālāt al-raʿ* i.e. *المُؤْمِنُونَ* in the same verse *أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ*.

⁹¹ This variation is incorrect since the femininity of the related pronoun in the stanza *لَدَيْهَا وَفِي* *الأحزابِ إِلَّا الَّتِي تُبْرِي* is in reference to the word *البراءة*, which is feminine.

173	وَزَرَ	وَزَرَ ⁹²
174	جِئْ بِهَا	جِئْ بِهِ
175	صُنْ	صُمْ
175	وَقَرِي	وَقِرِ
178	سُرَى	سَرَى
181	وَلُقْمَانُ	وَلُقْمَانَ ⁹³
182	الْأَحْزَابُ	الْأَحْزَابِ ⁹⁴
182	وَبَعْدُ	يُعَدُّ
183	سَبَأَ	سَبَا ⁹⁵
185	فَاطِرِ	فَاطِرُ / فَاطِرَ
185	مُدُّ	مُزُّ
186	يُبْدِلُ التَّوْرَ	يُبْدِلُ التَّوْرَ / يُبْدِلُ التَّوْرَ
192	تَسْرِي	تُبْرِي
197	دُرِّي	دَرِّي
198	عُدَّ	عَدَّ
198	وَقَرِ	وَقَرِي
207	تَمُودَ اَعْدُدْ سِوَى الشَّامِ وَالْبَصْرِي	تَمُودَ دَعْ لِسَامٍ مَعَ الْبَصْرِي
209	مَا يَشَاءُ إِلَّا	مَا يَشَاءُ وَالْإِلَّا
210	طَوَى	طَوَى ⁹⁶

⁹² Both ways are allowed.

⁹³ Both ways are allowed.

⁹⁴ Both ways are allowed.

⁹⁵ Both ways are permissible since *taḥqīq* [affirmation] of the *al-hamzat al-sākinah* and *ibdāl* [changing the *hamzah* to an *alif*] thereof is allowed.

⁹⁶ Both ways are allowed.

214	عَدُّ الشَّرِيعَةِ	عَدُّ الشَّرِيعَةِ
222	وَلُوطٌ	وَلُوطٌ ⁹⁷
222	وَطُورٌ	وَطُورٌ ⁹⁸
223	وَلَا	دَلَا ⁹⁹
232	وَمَشْتَمَةٌ	كَمَشْتَمَةٌ
233	إِصْرِي	إِصْرٍ / أَصْرٍ
246	يُرَى	يَرَى
247	تَذْرِي	تَذْرِي
249	زَادَ	وَزَادَ
252	نَدَ	نَدَ
252	وَدَعُ	وَعَى
252	وَهْدُ أَوَّلٍ	وَهْزُ أَوَّلٍ / وَهَادُ أَوَّلٍ
254	مُنَى	مِنَى
256	يُقْرِي	يَقْرِي
257	وَجِنٌّ	وَجِنٌّ
258	وَتَسَعُ	وَتَسَعُ
267	قَوَارِيرًا السَّبِيلِ نَعِيمٌ	قَوَارِيرًا السَّبِيلِ نَعِيمًا ¹⁰⁰
268	وَزِدْ وَامِرٍ	وَذُوْ أَمِرٍ
270	وَقُظِرَ	لِقُظِرَ / كَقُظِرَ
271	لِشَامِ أَنْعَامِكُمْ	لِشَامِ أَنْعَامِكُمْ
272	وَدَعُ خَلَقَهُ بِالثَّانِي	وَدَعُ خَلَقَهُ بِالثَّانِي

⁹⁷ Both ways are allowed.

⁹⁸ Both ways are allowed.

⁹⁹ This variation is incorrect since *dāl* is the siglum for al-Shāmī while the intended siglum in this verse count is for al-Baṣrī, with their siglum being, *wāw*.

¹⁰⁰ This variation is incorrect since it does not comply with the poetic metre.

273	كَلَا	كِلا
274	طَلَاءٌ	طِلَاءٌ
275	كُمُثِرٍ	كُمُثِرٍ
277	وَعَدَّنَ جُوعٌ	وَعَدَّنَ مِنْ جُوعٍ ¹⁰¹
277	الْفَجْرُ	الْفَجْرِ ¹⁰²
278	لِكُثْرٍ	لِكُثْرٍ
283	هَدْيٍ	هُدًى
284	وَلَا	وَلَا ¹⁰³

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¹⁰¹ This variation is incorrect since it does not comply with the poetic metre.

¹⁰² Both ways are allowed.

¹⁰³ Both ways are allowed.

قَالَ مُحَمَّدٌ دُرِّبَا ضَرْبًا سَابِلًا
حَمْدًا لِمَنْ بَقِضَ إِلَيْهِ وَالْآنَا
مُحَمَّدٌ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَا تَمَامُ التَّحْقِيقِ
فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ
وَصَلِّ دَائِبًا عَلَى مُحَمَّدٍ

إِلَهُهُ سِرًّا جَمِيلًا شَامِلًا
مُصَلِّيًا عَلَى الَّذِي هُوَ دَانَا
وَالِوَصَّ حَبِيبِ الْأَعْيَانِ
بِعَوْنِ رَبِّنَا مُفِيضِ النِّعَمِ
نَاطِمًا وَاعْفِ رُؤْلَةَ الْقَبَائِحِ
وَالِوَصَّ حَبِيبِ الْأُمَاجِدِ

وقال محمد مريض بن أمشاد:

ستبقى خطوطي مدة بعد موتتي
فيانظر فيها سَلِ اللهُ رَحْمَةً

على أنها تبقى وتفتنى أنا ملي
ل كاتبيها المدفونون تحت الجنادل

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(ح) وأرويه أيضاً عن شيخي المقرئ **عبد الله بن صالح بن محمد العبيد**، وهو عن الشيخ **محمد بن مكى برّيش الرباطي المغربي**، وهو عن والده **مكى برّيش**، عن **أبي عيسى محمد المهدي بن عبد السلام بن عبد المعطي متّجنوش**، عن **أبي إسحاق إبراهيم بن محمد التادلي**، عن **إبراهيم بن محمد بن أحمد الباجوري**، عن **الإمام أبي عبد الله محمد الشهير بالأمير الكبير**.

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

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

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

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

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

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

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

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

وأجزته/أجزتها بأسانيدي إلى أهل العدد.

التوقيع: