



# IS THE QURAN PRESERVED?

ABDULLAH GONDAL

آج جو قرآن ہمارے ہاتھوں میں ہے، یہ ٹھیک ٹھیک اسی مصحف صدیقی کے مطابق ہے جس کی نقلیں حضرت عثمانؓ نے سرکاری اہتمام سے تمام دیار و امصار میں بھجوائی تھیں۔ اس وقت بھی دنیا میں متعدد مقامات پر قرآن کے وہ مستند نسخے موجود ہیں۔ کسی کو اگر قرآن کی محفوظیت میں ذرہ برابر بھی شک ہو تو وہ اپنا اطمینان اس طرح کر سکتا ہے کہ مغربی افریقہ میں کسی کتاب فروش سے قرآن کا ایک نسخہ خریدے، اور جاوا میں کسی حافظ سے زبانی قرآن سن کر اس کا مقابلہ کرے، اور پھر دنیا کی بڑی بڑی لائبریریوں میں حضرت عثمانؓ کے وقت سے لے کر آج تک مختلف صدیوں کے لکھے ہوئے جو مصاحف رکھے ہیں ان سے اس کا تقابل کر لے۔ اگر کسی حرف یا شوشے کا فرق وہ پائے تو اس کا فرض ہے کہ دنیا کو اس سب سے بڑے تاریخی انکشاف سے ضرور مطلع کرے۔ کوئی شک نواز قرآن کے منزل من اللہ ہونے میں شک کرنا چاہے تو کر سکتا ہے، لیکن یہ بات کہ جو قرآن ہمارے ہاتھ میں ہے یہ بلا کسی کی بیشی کے ٹھیک وہی قرآن

## What is the claim about Quranic Preservation?

Maulana Maududi explains in the beginning of his Tafsir Tafheem ul Quran

The Quran is preserved dot for dot, word for word, letter for letter

One can survey any manuscript or any modern Quran but will find no difference

The preservation of the Quran is a Historical Fact

۲۸

تفہیم القرآن

مقدمہ

ہے جو محمد رسول اللہ ﷺ نے دنیا کے سامنے پیش کیا تھا، یہ تو ایک ایسی تاریخی حقیقت ہے جس میں کسی شک کی گنجائش ہی نہیں ہے۔ انسانی تاریخ میں کوئی دوسری چیز ایسی نہیں پائی جاتی جو اس قدر قطعی الثبوت ہو۔ اگر کوئی شخص اس کی صحت میں شک کرتا ہے تو وہ پھر اس میں بھی شک کر سکتا ہے کہ رومن امپائر نامی کوئی سلطنت دنیا میں رہ چکی ہے، اور کبھی مغل ہندستان پر حکومت کر چکے ہیں، اور ”نپولین“ نام کا کوئی شخص بھی دنیا میں پایا گیا ہے۔ ایسے ایسے تاریخی حقائق پر شکوک کا اظہار کرنا علم کا نہیں، جہالت کا ثبوت ہے۔

قرآن ایک ایسی کتاب ہے جس کی طرف دنیا میں بے شمار انسان بے شمار مقاصد لے کر رجوع کرتے ہیں۔








# MODERN VARIANTS







The Reader	The Transmitter	Current Area of Use
"The Seven"		
Nafi`	 Warsh	Algeria, Morocco, parts of Tunisia, West Africa and Sudan
	 Qalun	Libya, Tunisia and parts of Qatar
Ibn Kathir	al-Bazzi	
	Qunbul	
Abu `Amr al-'Ala'	 al-Duri	Parts of Sudan and West Africa
	al-Suri	
Ibn `Amir	Hisham	Parts of Yemen
	Ibn Dhakwan	
Hamzah	 Khalaf	
	Khallad	
al-Kisa'i	al-Duri	
	Abu'l-Harith	
Abu Bakr `Asim	 Hafs	Muslim world in general
	Ibn `Ayyash	
"The Three"		
Abu Ja`far	Ibn Wardan	
	Ibn Jamaz	
Ya`qub al-Hashimi	Ruways	
	Rawh	
Khalaf al-Bazzar	Ishaq	
	Idris al-Haddad	

# SURAH MAIDAH 5:6

## HAFS 'ARJULAKUM'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ  
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ  
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ  
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and **wash your feet** to the ankles. And if you are in a state of janabah, then purify yourselves.....

## SUSI 'ARJUL/KUM'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ  
كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ  
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ  
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

O you who believe! When you stand up for the prayer, then wash your faces and your hands till the elbows and **wipe your heads and your feet** till the ankles. But if you are (in) a state of ceremonial impurity then purify yourselves.....

# SURAH GHAFIR 40:26

## HAFS ``AW AIN YUZHIR``

وَأَسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾  
وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ  
أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."

## WARSH ``WA AIN YUZHIR``

إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي  
أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ وَأَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion and that he will cause corruption in the land."



# SURAH HADID 57:24

HAFS ``HUWA``

لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ  
النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

Who hoard and who enjoin upon the people  
avarice. And whosoever turneth away, still **Allah**  
**is** the Absolute, the Owner of Praise.

WARSH ``HUWA`` IS MISSING

لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ  
النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

Who hoard and who enjoin upon the people  
avarice. And whosoever turneth away, still Allah,  
the Absolute, the Owner of Praise.

# SURAH BAQARAH 2:184

## HAFS ``TAAMU MISKEEN``

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴿١٨٤﴾ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

## WARSH ``TAAMI MASAAKEEN``

تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴿١٨٤﴾ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding poor people [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

# SURAH KAHF 18:36

## HAFS ``MINHA``

مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً  
وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾  
قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ  
تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ

And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find **better than this** as a return."

## WARSH ``MINHUMA`` VERSE DIVISION DIFFERS

وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٥﴾ وَدَخَلَ  
جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا  
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا  
مِّنْهُمَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ

And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find **better than these** as a return."



# SURAH ZUKHRUF 43:19

HAFS ``IBAAD UR RAHMAN``

وَجَعَلُوا الْمَلَائِكَةَ  
الْحُلِيِّ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾  
الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ ﴿١٩﴾ إِنشَاءً أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ  
شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿٢٠﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

And they have made the angels, who are **slaves of the Most Merciful**, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

WARSH ``IND AR RAHMAN``

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٧﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ  
عِنْدَ الرَّحْمَنِ إِنشَاءً أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ  
وَيُسْأَلُونَ ﴿١٨﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ

And they have made the angels, who are **with the Most Merciful**, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

# SURAH IMRAN 3:133

HAFS ``WA SARIO``

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ

**And** hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

WARSH ``SARIO`` LETTER WAW  
MISSING

لِّلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ \* سَارِعُوا  
إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ  
لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ

Hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

# SURAH QASAS 28:48

HAFS ``SAHRAAN``

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ  
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ

But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

WARSH ``SAAHIRAAN``

ءَايَاتِكَ وَنَكُورَ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ  
عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكْفُرُوا بِمَا  
أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سَحِرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ  
كَافِرُونَ ﴿٤٨﴾ فَلْيَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا

But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two magicians supporting each other, and indeed we are, in both, disbelievers."



# SURAH ANBIYA 21:4

HAFS ``QAALA``

تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ

He [the Prophet] said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

WARSH ``QUL``

مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَاءَ أَنْتُمْ تَبْصِرُونَ ﴿٣﴾ قُلْ رَبِّي يَعْلَمُ  
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا

Say [O Muhammad], "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

# SURAH ANBIYA 21:112

HAFS ``QAALA``

وَإِنْ أَدْرِى لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١٠﴾ قُلْ  
رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

**[The Prophet] has said**, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."

WARSH ``QUL``

وَإِنْ أَدْرِى لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١٠﴾ قُلْ رَبِّ  
أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١١﴾

**Say:** "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"

# SURAH BAQRAH 2:119

## HAFS 'TUSAL'

إِنَّا أَرْسَلْنَاكَ

بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, **and you will not be asked** about the companions of Hellfire.

## WARSH 'TASAL'

وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, **and do not ask** about the companions of Hellfire.



# SURAH BAQARAH 2:140

## HAFS ``TAQULUNA``

وَلَنَّا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾ أَمْ  
نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ  
وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ

Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah ?" And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do.

## WARSH ``YAQULUNA``

لَهُ وَمُخْلِصُونَ ﴿١٣٨﴾ أَمْ يَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ - أَنْتُمْ أَعْلَمُ  
أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٩﴾ تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ

Or do they say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah ?" And who is more unjust than one who conceals a testimony he has from Allah ? And Allah is not unaware of what you do.

# SURAH BAQARAH 2:132

## HAFS ``WA WASSA``

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ  
وَيَعْقُوبُ يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ

And Abraham **enjoined** his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

## WARSH ``WA AWSA``

قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَأَوْصَىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ  
يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

And Abraham **instructed** his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

# SURAH AL ANAAM 6:63

WARSH ``ANJAYTANA``

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا  
وَّخُفْيَةً لَّيِّنًا أَنِجْنَا مِنْ هَذِهِ لَنَكُونَ مِنَ الشَّاكِرِينَ ﴿٦٤﴾ قُلِ اللَّهُ  
يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْرِكُونَ ﴿٦٥﴾ قُلْ هُوَ

Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If **you should save us** from this [crisis], we will surely be among the thankful.'

HAFS ``ANJAANA``

الْحَكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾ قُلْ مَنْ يُنَجِّيكُمْ مِّنْ  
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيِّنًا أَنِجْنَا  
مِنْ هَذِهِ لَنَكُونَ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ يُنَجِّيكُمْ

Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, '**If He should save** us from this [crisis], we will surely be among the thankful.'

# SURAH TAWBAH 9:107

HAFS ``WA LAZZI``

حَكِيمٌ ﴿١٠٧﴾ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا  
وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ  
مِنْ قَبْلُ وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ  
إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٨﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ

**And** there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

WARSH ``ALAZI``

يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾ الَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا  
وَكَفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ  
مِنْ قَبْلُ وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ  
﴿١٠٨﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّفْوِيٍّ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ

There are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.



# SURAH SHUARA 26:217

HAFS ``WA TAWAQAL``

تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي

**And** rely upon the Exalted in Might, the Merciful

WARSH ``FA TAWAQAL``

بَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ فَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

**So** rely upon the Exalted in Might, the Merciful

# SURAH SHURA 42:30

HAFS ``FA BIMA``

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ  
وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا  
كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ

And whatever strikes you of disaster - [then] it is for what your hands have earned; but He pardons much.

WARSH ``BIMA``

جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا  
كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ

And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

# SURAH ZUKHRUF 43:71

HAFS ``MA TASH TAHI HIL``

SHUBAH ``MA TASH TA HIL``

تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ  
وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا  
خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ

تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ  
وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا  
خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ

Circulated among them will be plates and vessels of gold. And therein **is whatever the souls desire** and [what] delights the eyes, and you will abide therein eternally.

# SURAH SHAMS 91:15

HAFS ``WA LA``

رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقِّيَهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ  
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

**And** He does not fear the consequence thereof.

WARSH ``FA LA``

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقِّيَهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا  
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ فَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

**Therefore** He does not fear the consequence thereof.



# SURAH JIN 72:20

HAFS ``QUL``

WARSH ``QAALA``

يَدْعُوهُ كَادُوا يُكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي

**Say, [O Muhammad],** "I only invoke my Lord and do not associate with Him anyone."

يَدْعُوهُ كَادُوا يُكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قَالَ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي

**He (Muhammad) said** "I only invoke my Lord and do not associate with Him anyone."

# SURAH MOMINOON 23:89

HAFS ``SA YA QULOONA LILLAH``

DOURI ``SA YA QULON ALLAH``

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"

سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ

They will say, "Allah." Say, "Then how are you deluded?"

# SURAH AHQAF 46:15

HAFS ``AHSANA``

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ **إِحْسَانًا** ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ  
كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ

And We have enjoined (on) man to his parents kindness.

WARSH ``HUSNA``

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ **حُسْنًا** ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا ۖ وَوَضَعَتْهُ  
كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ  
أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ  
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي  
ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ

And We have enjoined (on) man to his treat parents  
beautifully

# SURAH YASIN 36:35

HAFS ``WA MA AMILAT HU``

وَأَعْنَبِ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ  
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي

That they may eat of its fruit. And **not made it** their hands. So will not they be grateful?

SHUBAH ``WA MA AMILAT``

وَأَعْنَبِ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ  
وَمَا عَمِلَتْ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي

That they may eat of its fruit. And **not made their** hands. So will not they be grateful?

# SURAH RAAD 13:42

HAFS ``KUFAAR``

الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا  
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِبِيَ الدَّارِ ﴿٤٢﴾

And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the **disbelievers** will know for whom is the final home.

WARSH ``KAAFIR``

الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا  
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِبِيَ الدَّارِ ﴿٤٢﴾

And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the **disbeliever** will know for whom is the final home.



# SURAH TAHRIM 66:12

## HAFS ``KUTUBIHI``

وَعَمَلِهِ، وَنَجَّيْ مِنْ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ  
عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا  
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا وَكَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾

And Maryam, (the) daughter (of) Imran who guarded her chastity, so We breathed into it of Our Spirit. And she believed (in the) Words (of) her Lord and **His Books**, and she was of the devoutly obedient.

## WARSH ``KITABIHI``

فِي الْجَنَّةِ وَنَجَّيْ مِنْ بَرَعُونَ وَعَمَلِهِ، وَنَجَّيْ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾  
وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا  
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكِتَابِهِ، وَكَانَتْ مِنَ الْفَائِزِينَ ﴿١٢﴾

And Maryam, (the) daughter (of) Imran who guarded her chastity, so We breathed into it of Our Spirit. And she believed (in the) Words (of) her Lord and **His Book**, and she was of the devoutly obedient.

# SURAH ARAAF 7:141

HAFS ``YUQATILUN``

وَإِذْ أَنْجَيْنَاكُمْ

مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ **يُقَتِّلُونَ**  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ  
رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَّيْلَةً

And when We saved you from (the) people (of) Firaun who were afflicting you (with) worst (of) torment, **they were killing** your sons and letting live your women. And in that (was) a trial from your Lord great.

WARSH ``YAQTULUN``

الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أَنْجَيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ  
الْعَذَابِ **يَفْتُلُونَ** أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ  
بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾ وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَّيْلَةً وَأَتَمَمْنَاهَا

And when We saved you from (the) people (of) Firaun who were afflicting you (with) worst (of) torment, they **Killed** your sons and letting live your women. And in that (was) a trial from your Lord great.

# SURAH ANBIYA 21:104

## HAFS ``KUTUB``

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا  
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۚ وَعَدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ  
وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ

The Day that We roll up the heavens like a scroll rolled up **for books** (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

## WARSH ``KITAAB``

يَوْمَ كُمْ الذِّكْرَ كُنْتُمْ تُوْعَدُونَ ۚ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ  
السِّجِلِّ لِلْكِتَابِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۚ وَعَدًا عَلَيْنَا ۚ إِنَّا  
كُنَّا فَاعِلِينَ ۚ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ

The Day that We roll up the heavens like a scroll rolled up **for a book** (completed) , - even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

# SURAH TAWBAH 9:103

## HAFS ``SALAATAK``

وَأَخْرَسَيْنَا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾  
خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ  
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, **your invocations** are reassurance for them. And Allah is Hearing and Knowing.

## WARSH ``SALAAT/K``

رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ  
عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ أَلَمْ يَعْلَمُوا

(9:103:11)

salataka  
your blessings

صَلَاتِكَ  
PRON N

N – accusative feminine noun

PRON – 2nd person masculine singular possessive pronoun

اسم منصوب والكاف ضمير متصل في محل جر بالاضافة

# SURAH BAQARAH 2:165

## HAFS ``YARA``

بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَتَّبِعُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾ وَمِنَ  
النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ  
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] **when they see** the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

## WARSH ``TARA``

وَالْأَرْضِ لَا يَتَّبِعُ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ  
اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ  
وَلَوْ تَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] **when you see** the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.



# SURAH ARAAF 7:57

## HAFS ``BUSHRA``

اللَّهُ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ  
الرِّيحَ **بُشْرًا** بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا  
ثَقُلَا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ  
الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

## WARSH ``NUSHRA``

مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ **نُشْرًا** بَيْنَ يَدَيْ رَحْمَتِهِ ۖ  
حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثَقُلَا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا  
بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

And it is He who sends the winds to disperse before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

# SURAH IMRAN 3:13

## HAFS ``YARAUNAHUM``

وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ  
لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ  
وَأُخْرَىٰ كَافِرَةٌ **يَرَوْنَهُمْ** مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ  
يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي  
الْأَبْصَارِ ﴿١٣﴾ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, **whom they saw as twice their number**, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

## WARSH ``TARAUNAHUM``

﴿١٢﴾ قَدْ كَانَ لَكُمْ رَأْيٌ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ  
وَأُخْرَىٰ كَافِرَةٌ **تَرَوْنَهُمْ** مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ  
مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾ زَيْنَ لِلنَّاسِ حُبُّ

There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom **you saw as twice their number**, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

# SURAH FATH 48:17

## HAFS ``YUDKHILHU``

وَأِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ **يُدْخِلْهُ** جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللَّهُ عَنْ

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - **He will admit** him to gardens beneath which rivers flow; but whoever turns away - **He will punish him** with a painful punishment.

## WARSH ``NUDKHILHU``

كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ **نُدْخِلْهُ** جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ

There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - **We will admit him** to gardens beneath which rivers flow; but whoever turns away - **We will punish him** with a painful punishment.

# SURAH AHZAAB 33:68

HAFS ``KABIRA``

فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ  
وَالْعَنَّهُمْ لَعْنَا كَبِيرَا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ

Our Lord, give them double the punishment and curse them with a great curse."

WARSH ``KATHEERA``

وَكُفْرًا نَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ  
وَالْعَنَّهُمْ لَعْنَا كَثِيرَا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا

Our Lord, give them double the punishment and curse them with a multitudinous curse."

# SURAH HIJR 15:8

HAFS ``NUNAZIL``

مِنَ الصّٰدِقِيْنَ ﴿٧﴾ مَا نُنْزِلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْا  
اِذَا مُنْظَرِيْنَ ﴿٨﴾ اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿٩﴾

We do not send down the angels except with truth;  
and the disbelievers would not then be reprieved.

WARSH ``TANAZAL``

لَوْ مَا تَاتَيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧﴾ مَا تَنْزِلُ  
الْمَلٰٓئِكَةُ اِلَّا بِالْحَقِّ وَمَا كَانُوْا اِذَا مُنْظَرِيْنَ ﴿٨﴾ اِنَّا نَحْنُ نَزَّلْنَا  
الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿٩﴾ وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شَيْعِ

You do not send down the angels except with truth; and the  
disbelievers would not then be reprieved.



# SURAH BAQARAH 2:85

## HAFS ``TAAMALUN``

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا  
مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ  
وَإِنْ يَأْتُواكُمُ اسْتَرَىٰ تَفْدُوهُمْ وَهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ  
إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ  
بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ  
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا

And Allah is not unaware of what you do.

## WARSH ``YAAMALUN``

مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٣﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ  
أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم  
بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمُ اسْتَرَىٰ تَفْدُوهُمْ وَهُمْ وَهُوَ مُحَرَّمٌ  
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ  
بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
يَعْمَلُونَ ﴿٨٤﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا

And Allah is not unaware of what they do.

# SURAH BAQARAH 2:259

## HAFS ``NUNSHIZUHA``

كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِي مَرَّ  
عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ  
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ  
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ  
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى  
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى  
الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا  
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

how **We raise them** and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

## WARSH ``NUNSHIRUHA``

الظَّالِمِينَ ﴿٢٥٧﴾ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ  
أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ  
كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ  
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ  
آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا  
فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٨﴾ وَإِذْ قَالَ إِبْرَاهِيمُ

how **We revive them** and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

# SURAH BAQARAH 2:58

## HAFS ``NAGHFIRLAKUM``

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا  
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' **We will [then] forgive** your sins for you, and We will increase the doers of good [in goodness and reward]."

## WARSH ``YAGHFIRLAKUM``

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٦﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ  
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ  
يَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٧﴾ فَبَدَّلَ الَّذِينَ

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' **He will [then] forgive** your sins for you, and We will increase the doers of good [in goodness and reward]."

# SURAH MAIDAH 5:54

## HAFS ``YARTADA``

يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۖ وَالَّذِينَ ءَامَنُوا الَّذِينَ

O you who have believed, whoever of you should **revert** from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

## WARSH ``YARTADID``

إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾ يَتَأْتِيهَا الَّذِينَ  
ءَامَنُوا مِنْ يَرْتَدُّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ

O you who have believed, whoever of you should **turn back** from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.



# SURAH IMRAN 3:81

## HAFS ``ATAYTUKUM``

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا **ءَاتَيْتُكُمْ** مِنْ كِتَابٍ  
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ  
بِهِ وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي  
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever **I give you** of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [ Allah ] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

## WARSH ``ATAYNAKUM``

أَرْبَابًا أَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٧٩﴾ وَإِذْ أَخَذَ اللَّهُ  
مِيثَاقَ النَّبِيِّينَ لَمَا **ءَاتَيْنَاكُمْ** مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ  
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ  
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ  
مِنَ الشَّاهِدِينَ ﴿٨٠﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨١﴾

And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever **We give you** of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [ Allah ] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."



# SURAH NISA 4:152

## HAFS ``YUTIHIM``

حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ ءَامَنُوا  
بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ  
يُؤْتِيهِمْ أَجْرُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ

But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

## WARSH ``NUTIHIM``

عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ  
مِّنْهُمْ أُولَٰئِكَ سَوْفَ نُؤْتِيهِمْ أَجْرَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا  
رَّحِيمًا ﴿١٥٢﴾ يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنْ

But they who believe in Allah and His messengers and do not discriminate between any of them - to those We give them their rewards. And ever is Allah Forgiving and Merciful.

# SURAH IMRAN 3:146

## HAFS ``QATALA``

مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِيٍّ قُتِلَ مَعَهُ  
رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا  
وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ

And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah , nor did they weaken or submit. And Allah loves the steadfast.

## WARSH ``QUTILA``

الْآخِرَةِ نُوتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِيٍّ  
قُتِلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ  
وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ

And how many a prophet [were killed and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah , nor did they weaken or submit. And Allah loves the steadfast.

# SURAH BAQARAH 2:9

HAFS ``YUKHADIUN>YAKHDAUN``

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

They seek to deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

WARSH ``YUKHADIUN``

يَا لِلّٰهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٧﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ  
ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٨﴾ فِي قُلُوبِهِمْ

They seek to deceive Allah and those who believe, but they seek to deceive not except themselves and perceive [it] not.



ARE THE  
CANONICAL  
READERS  
AUTHENTIC &  
RELIABLE  
TRANSMITTERS?





# MANUSCRIPTS



Q6:112

every prophet an  
adversary; devils  
of mankind and  
jinn, who inspire  
in one another  
plausible  
discourse with

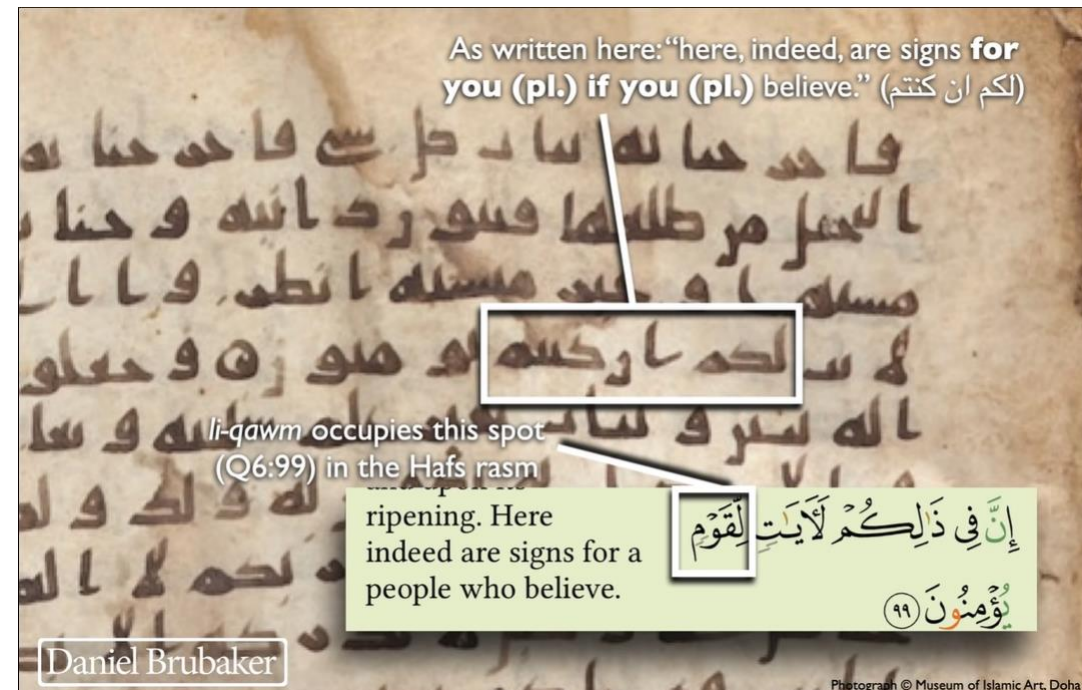
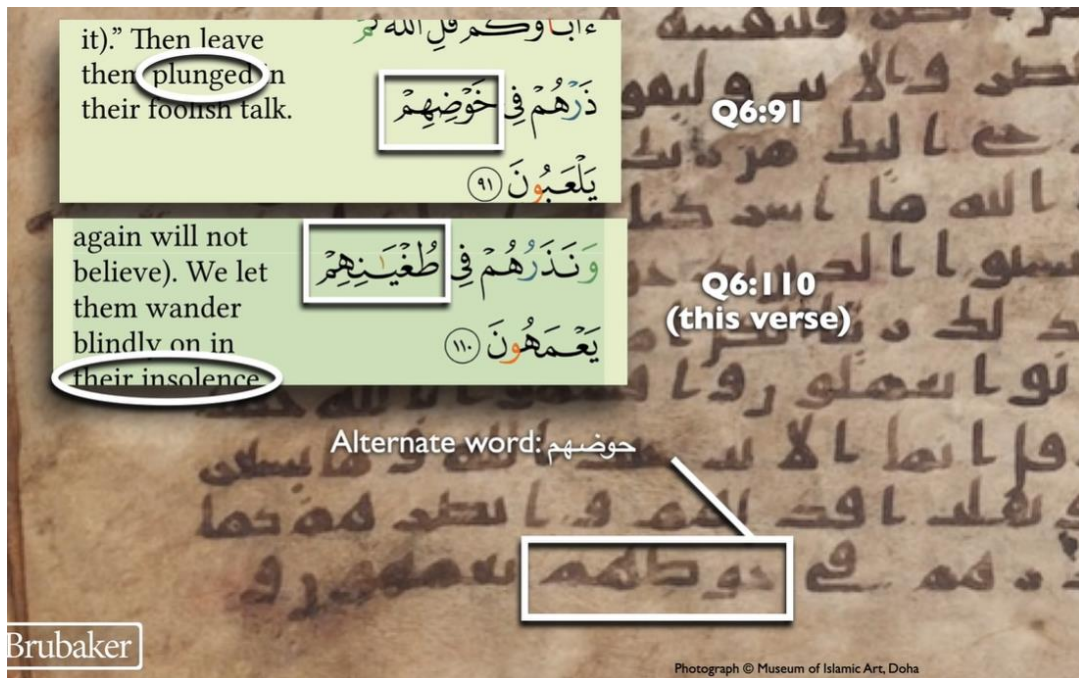
نَبِيِّ عَدُوِّ رَاسِطِ طِينِ  
الْإِنْسِ وَالْجِنِّ وَوَحَى  
بَعْضُهُمْ إِلَى بَعْضٍ



80. It is the same whether or not you beg forgiveness for them, though you ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ  
تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ  
اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ







# SANAA QURAN







BEHNAM SADEGHI and MOHSEN GOUDARZI<sup>1</sup>  
Stanford University / Harvard University

*Abstract*

The lower text of Ṣan'ā' 1 is at present the most important document for the history of the Qur'ān. As the only known extant copy from a textual tradition beside the standard 'Uthmānic one, it has the greatest potential of any known manuscript to shed light on the early history of the scripture. Comparing it with parallel textual traditions provides a unique window onto the initial state of the text from which the different traditions emerged. The comparison settles a perennial controversy about the date at which existing passages were joined together to form the *sūras* (chapters). Some ancient reports and modern scholars assign this event to the reign of the third caliph and link it with his standardizing the text of the Qur'ān around AD 650. However, the analysis shows that the *sūras* were formed earlier. Furthermore, the manuscript sheds light on the manner in which the text was transmitted. The inception of at least some Qur'ānic textual traditions must have involved semi-oral transmission, most likely via hearers who wrote down a text that was recited by the Prophet. This essay argues for these

---

<sup>1</sup>) We are grateful to Christian Robin, the Noja Nosedá Foundation, and CNRS (UMR 8167, Orient et Méditerranée) for giving us their photographs and ultraviolet images of the DAM 01–27.1 folios. We thank Michael Cook, David Powers, Patricia Crone, and Ursula Dreiholz for reading the essay and providing valuable written comments. We thank Ursula Dreiholz for graciously agreeing to be interviewed by telephone, and Ursula Dreiholz, Lily Feidy, Sharif Kanaana, Sari Nusseibeh, Ghassan Abdullah, Lawrence Conrad, and Alexander Stille for patiently answering our questions by e-mail. We also thank the following persons for their help with various other aspects of the project: Uwe Bergmann, the anonymous owner of the Stanford 2007 folio, Mette Korsholm of the David Collection, Michael Cooperson, Devin Stewart, Robert Waltz, Scott Lucas, M.S.M. Saifullah, Sarah Kistler, Bryce Cronkite-Ratcliff, Robert Gregg, Burçak Keskin-Kozat, the staff at the Abbasi Program in Islamic Studies at Stanford University, Ceci Evangelista of the Office of Development at Stanford University, and the staff at Stanford University Libraries and the Stanford Synchrotron Radiation Laboratory. This essay was submitted for publication on August 31, 2011.

JOURNAL ARTICLE

# The Codex of a Companion of the Prophet and the Qur'ān of the Prophet

Behnam Sadeghi and Uwe Bergmann

*Arabica*

T. 57, Fasc. 4 (2010), pp. 343-436

Published by: [Brill](#)

<https://www.jstor.org/stable/25782619>

Page Count: 94

Sadeghi, B., & Bergmann, U. (2010). The Codex of a Companion of the Prophet and the Qur'ān of the Prophet. *Arabica*, 57(4), 343-436. Retrieved June 27, 2020, from [www.jstor.org/stable/25782619](http://www.jstor.org/stable/25782619)



Table 1. Examples of Major Variants

Variant description	The text of the standard tradition	The text of the C-1 tradition
In Q 2.196, C-1 does not have the word <i>ru‘ūsakum</i> .	Do not shave your heads until the offering reaches its destination.	Do not shave until the offering reaches its destination.
In Q 2.196, C-1 has <i>fa-in kāna aḥadun</i> instead of the standard <i>fa-man kāna</i> .	If any of you be sick	Should one of you be sick
In Q 2.196, C-1 has <i>aw nusukin</i> instead of the standard <i>aw ṣadaqatin</i> <i>aw nusukin</i> .	fasting, or alms, or an offering	fasting or an offering
In Q 2.201, C-1 has <i>wa-l-ākhirati</i> instead of the standard <i>ḥasanatan</i> <i>wa-ḥi l-ākhirati ḥasanatan</i> .	There are people who say, “Our Lord, give us in this world,” and they have no portion in the world to come. Then, there are those who say, “Our Lord, give us good in this world and good in the next.”	There are people who say, “Our Lord, give us in this world,” and they have no portion in the world to come. Then, there are those who say, “Our Lord, give us in this world and the next.”
In Q 63.7, C-1 has <i>min ḥawlihi</i> after <i>yanfaḍḍū</i> .	They are the ones who say, “Do not spend (alms) on those who are with the Messenger of God in order that they may disperse.”	They are the ones who say, “Do not spend (alms) on those who are with the Messenger of God in order that they may disperse from around him.”

Table 4. Instances where C-1 agrees with a reported non-‘Uṭmānic variant. Words that are only partially legible are in parentheses.<sup>24</sup>

Verse	‘Uṭmān	C-1	Codex agreeing with C-1
2.217	<i>qitālin fihi</i> “They ask you about the holy month—fighting in it.” <sup>25</sup>	<i>(wa)-‘an qitālin fihi</i> “They ask you about the holy month and about fighting in it.”	<i>‘an qitālin fihi</i> “They ask you about the holy month, about fighting in it.” (Reading of Ibn Mas‘ūd.) <sup>26</sup>
2.222	<i>fā-‘tazilū l-nisā’a fi l-maḥidi wa-lā taqrabūhunna ḥattā yaṭhurna</i> “Avoid sexual relations with women during menstruation and do not go to them until they are cleansed”	<i>(fā-lā taqrabū) l-nisā’a fi (maḥidihinna) ḥattā yataṭabharna</i> “Do not go to women during their menstruation until they are clean”	<i>wa-lā taqrabū l-nisā’a fi maḥidihinna wa-‘tazilūhunna ḥattā yataṭabharna</i> “Do not go to women during their menstruation and avoid sexual relations with them until they are clean”  (The reading of Ibn Mas‘ūd and the Codex of Anas. Both Ubayy b. Ka‘b & Ibn Mas‘ūd preferred <i>yataṭabharna</i> .) <sup>27</sup>

**Table 4** (*cont.*)

Verse	‘Uṭmān	C-1	Codex agreeing with C-1
5, 45	<i>wa-katabnā ‘alayhim</i>	<i>wa-katabnā ‘alā banī Isrā’ila</i>	Either <i>wa-anzala llāhu ‘alā banī Isrā’ila</i> or <i>wa-anzalnā ‘alā banī Isrā’ila</i> .
	“We prescribed for them”	“We prescribed for the Children of Israel”	Either “God sent down upon the Children of Israel” or “We sent down upon the Children of Israel” (Codex of Ubayy b. Ka‘b) <sup>28</sup>
63, 7	<i>yanfaddū</i>	<i>yanfaddū min ḥawlihi</i>	The quotation of the verse in a <i>ḥadīṭ</i> is identical to C-1.
	“that they disperse”	“that they disperse from around him”	

**Table 6.** *Types of Phonetic Conservation of Major Elements, with Examples.*

Type of Difference	Verse	‘Uṭmān	C-1
word order (transposition)	5, 41	<i>wa-lahum fī l-āḥirati</i>	<i>wa-fī l-āḥirati lahum</i>
another verb, same root	2, 196	<i>istaysara</i>	<i>tayassara</i>
verb conjugated for different person	15, 65	<i>tu’marūna</i>	<i>ya’murūna</i>
different form of plural	5, 43	<i>al-nabiyyūna</i>	<i>al-anbiyā’u</i>
singular vs. plural	2, 219	<i>al-āyāti</i>	<i>al-āyati</i>
verb tense or mood	5, 52	<i>fa-yuṣbiḥū</i>	<i>fa-yuṣbiḥūna</i>
active vs. passive	5, 47	<i>anzala llāhu fīhi</i>	<i>unzila ‘alayhim fīhi</i>

**Table 7.** *Examples of the phonetic conservation of major elements between Ibn Mas‘ūd and ‘Uṭmān. Compare to Table 6.*

Type of difference	Verse	‘Uṭmān	Ibn Mas‘ūd (via al-A‘maš)
word order (transposition)	3, 156	<i>wa-llāhu bi-mā ta‘malūna baṣīrun</i>	<i>wa-llāhu baṣīrun bi-mā ta‘malūna</i>
synonymous verb, same root	2, 202	<i>kasabū</i>	<i>iktasabū</i>
verb conjugated for different person	2, 83	<i>ta‘budūna</i>	<i>ya‘budūna</i>
different form of plural	13, 42	<i>l-kuffāru</i>	<i>l-kāfirūna</i>
singular vs. plural	34, 37	<i>l-ḡurufāti</i>	<i>l-ḡurfati</i>
tense or mood	17, 44	<i>tusabbihu</i>	<i>sabbahat</i>
active vs. passive	32, 17	<i>qāla a‘lamu</i>	<i>qīla a‘lamu</i>

**Appendix 2. Lower Text, Major Elements: (a) Omissions, (b) Additions, (c) Substitutions, (d) Scribal errors, (e) Illegible variants**

Items placed in parentheses (x) are only partly visible, but enough is visible to have good reason for the readings given here.

Items placed in double parentheses ((x)) are not visible, and the readings offered here are usually largely speculative.

**(a) “Omissions” in C-1 (i.e. pluses of ‘Uṭmān)**

Verse	‘Uṭmān	C-1	Type of Variant (C-1 relative to ‘Uṭmān)
2, 196	ولا تحلقوا رؤسكم	ولا تحلقوا	omission ( <i>ru’ūsakum</i> )



(cont.)

Verse	'Uṭmān	C-1	Type of Variant (C-1 relative to 'Uṭmān)
-------	--------	-----	--

The version in 'Uṭmān has something of a parallel elsewhere: the word *ru'ūsakum* and the verb *ḥalaqa* occur only in one other spot in the Qur'ān, at Kor 48.27, in *muḥalliqīna ru'ūsakum*.

2, 196	من صيام أو صدقة أو نسك	من صيم أو نسك	omission in a list ( <i>aw ṣadaqatin</i> )
--------	---------------------------	---------------	--

'Uṭmān has *min ṣiyāmīn aw ṣadaqatin aw nusukīn*, whereas C-1 gives *min ṣiyāmīn aw nusukīn*.

Neither version has parallels elsewhere in the Qur'ān.

The omitted word in C-1, *ṣadaqa*, occurs six times in 'Uṭmān (Kor 2, 196; 2, 263; 4, 114; 9, 103; 12, 26; 58, 12). Its plural, *ṣadaqāt*, occurs eight times (2, 264; 2, 271; 2, 276; 9, 58; 9, 60; 9, 79; 9, 104; 58, 13).

2, 201	في الدنيا حسنة وفي الآخرة حسنة وقنا	في الدنيا والآخرة وقنا	omission ( <i>ḥasana... fi... ḥasana</i> )
--------	--	------------------------	--

The closest parallel is Kor 7, 156: *wa-krib lanā fi ḥādīhi l-dunyā ḥasanatan wa-fi l-āḥirati*; cf. 16, 30; 16, 41 and 16, 122. The phrase "this world and the next" (*l-dunyā wa-l-āḥira*) occurs fifteen other times in the Qur'ān. The word *ḥasana* occurs twenty-six additional times in the Qur'ān.

Neither the version in 'Uṭmān nor that in C-1 can be considered unexpected, and both make sense in context.

2, 213	بغيا بينهم		omission ( <i>baḡyan baynahum</i> )
--------	------------	--	-------------------------------------

'Uṭmān's phrase *baḡyan baynahum* appears in three other spots in similar contexts: Kor 3, 19; 42, 14; 45, 17. The term *baḡyan* is also used alone in 2, 90 and 10, 90.

2, 213	الذين خلوا من قبلكم	الذين من قبلكم	omission ( <i>ḥalaw</i> )
--------	---------------------	----------------	---------------------------

(cont.)

Verse	'Uṭmān	C-1	Type of Variant (C-1 relative to 'Uṭmān)
-------	--------	-----	--

The text of 'Uṭmān here has several parallels: Kor 24, 34 (*alladīna ḥalaw min qablikum*); 10, 102 (*alladīna ḥalaw min qablihim*), and 33, 38 and 33, 62 (*fi lladīna ḥalaw min qablu*).

However, the C-1 version is much more richly attested. We have the phrase *alladīna min qablikum* in Kor 2, 183; 4, 26; 9, 69; 14, 9; *alladīna min qablihim* in Kor 2, 118; 6, 148; 9, 70; 10, 12; 12, 109; 13, 42; 16, 26; 16, 33; 16, 35; 24, 55; 24, 59; 29, 3; 30, 9; 34, 45; 35, 25; 35, 44; 39, 25; 39, 50; 40, 82; 47, 10; 51, 52; 58, 5; 59, 2; 67, 18; *alladīna min qablinā* in 2, 286; *alladīna min qablu* in 30, 42; and *alladīna min qablika* in 39, 65 and 42, 3.

2, 217	وكرهه		omission ( <i>wa-kufrun bihi</i> )
--------	-------	--	------------------------------------

'Uṭmān's *kufrun bihi* is the only instance of this phrase in the entire Qur'ān. So, one cannot consider it as expected in context.

2, 217	يردوكم عن دينكم	يردوكم	omission (' <i>an dīnikum</i> )
--------	-----------------	--------	---------------------------------

'Uṭmān has the specifying phrase '*an dīnikum*' ("from your religion"), but C-1 does not. Elsewhere in the Qur'ān, the verb *yaruddūkum* ("make you turn") and its cognates may occur with or without the specifying phrase "from your/their/his religion". The specifying phrase is included, for example, in *both* C-1 and 'Uṭmān in Kor 5.54 as *yartadda minkum 'an dīnikum* (cf. Kor 2, 217). However, when the verb occurs without the specifying phrase, as in 2, 109, 3, 100 and 3, 149, the context makes it clear what the person is returning from. In other words, at first sight C-1 appears anomalous at the present point for not specifying what one would turn away from. However, the presence in C-1, later in the verse, of *yartadid minkum 'an dīnihi* as established by the partly visible *nūn* of *dīnihi*, can be said to remove ambiguity.

2, 218	ان الذين امنوا وهجروا هاجروا وجهدوا	ان الذين امنوا والذين هاجروا	omission in a list ( <i>wa-lladīna... wa-ḡāḥadū</i> )
--------	--	---------------------------------	--



(cont.)

Verse	ʿUṭmān	C-1	Type of Variant (C-1 relative to ʿUṭmān)
-------	--------	-----	--

ʿUṭmān has *inna lladīna āmanū wa-lladīna hāğarū wa-ğāhadū*, whereas C-1 gives *inna lladīna āmanū wa-hāğarū*. Essentially, ʿUṭmān has an item in the list that C-1 lacks, namely *ğāhadū*. The other elements, found in both texts, are *āmanū* and *hāğarū*.

Elsewhere in the standard Qurʾān, *hāğarū* never appears with *āmanū* unless *ğāhadū* is also present. Therefore, their juxtaposition of the pair in C-1 cannot be labeled expected.

As for ʿUṭmān's version, we find the three verbs of its list are juxtaposed also at three other spots, in Kor 8, 72; 8, 74 and 9, 20, as *lladīna āmanū wa-hāğarū wa-ğāhadū* (cf. Kor 8, 75). Therefore, the presence of *ğāhadū* at the present spot would not be unexpected.

2, 221      المغفرة يا ذنه      المغفرة      omission (*bi-idnihi*)

ʿUṭmān's *bi-idnihi* ("by his leave") occurs also in eight other spots in the Qurʾān (2, 213; 2, 255; 3, 152; 5, 16; 11, 105; 22, 65; 33, 46; 42, 51), and *bi-idni* ("by the leave of") occurs twenty-three times followed by *llāh* or *rabb*. In none of these cases is the term mentioned in conjunction with forgiveness (*magfira*). Nonetheless, the verse at hand finds a parallel in Kor 33, 46 (*wa-dāʾiyan ilā llāhi bi-idnihi*). Due to this parallel, we may say that the version of ʿUṭmān would not be entirely unexpected.

2, 222      فاعترفوا للنساء في      (فلا تقربوا)      omission (*fā-tazilū*)  
   المحيض ولا تقربوهن      النساء في (محيضهن)      in addition to word  
   حتى يظهرن      حتى يظهرن      order & minor  
             elements.

The key difference here is the presence of the imperative *fā-tazilū* in ʿUṭmān and its absence in C-1. (The other differences are reducible to phonetic conservation and minor elements.) The verb *i-tazala* occurs at six other points in the Qurʾān, including only once as an imperative, but never in a marital or sexual context. There are absolutely no parallels for the verse at hand. Therefore, the verb *fā-tazilū* is not something that a scribe would have anticipated here. ʿUṭmān's version is not a candidate for auto-contamination. See Kor 4, 90; 4, 91; 18, 16; 19, 48; 19, 49; 44, 21.

(cont.)

Verse	ʿUṭmān	C-1	Type of Variant (C-1 relative to ʿUṭmān)
-------	--------	-----	--

5, 42      فإن جاءوك فاحكم      فاحكم بينهم      omission (*fā-in*  
   بينهم      *ğāʾuka*)

The phrase in ʿUṭmān is not attested elsewhere. The word *ğāʾuka* appears four other times in the Qurʾān (Kor 4, 62; 4, 64; 6, 25; 58, 8), twice preceded by *idā*, but nowhere by *in*. The word *ğāʾaka* occurs eleven times in the standard Qurʾān, preceded three times by *idā*. See 2, 120; 2, 145; 3, 61; 5, 48; 6, 34; 6, 54; 10, 94; 13, 37; 60, 12; 63, 1; 80, 8. The word *جاءوك* also occurs in C-1 at Kor 63, 4, where it harks back to the *ğāʾaka* at the beginning of that *sūra* (see below).

5, 44      فلا تخشوا الناس      فلا تخشوهم      omission (*l-nās*)

ʿUṭmān's phrase *fā-lā tahšawu l-nāsa* occurs nowhere else in the Qurʾān, although it has parallels in Kor 4, 77 (*fāriqun minhum yahšawna l-nāsa ka-ḥaṣyati llāhi*) and 33, 37 (*wa-tahšā l-nāsa wa-llāhu aḥaqqu an tahšāhu*). The word *al-nās* is a common word in the Qurʾān, occurring 247 times.

On the other hand, C-1's phrase *fā-lā tahšawhum* is attested in Kor 2, 150 and 5, 3.

5, 49      فاعلم أنما      (فإنما)      omission (*fā-lam*)

ʿUṭmān has *fā-in tawallaw fā-lam annamā yuridu llāhu an yusibahum bi-bāʾi dunūbihim*. ʿUṭmān's juxtaposition of the verbs *tawallaw* (in a conditional clause) and *fā-lam* also occurs in Kor 5, 92 (*fā-in tawallaytum fā-lamū*), Kor 8, 40 (*wa-in tawallaw fā-lamū*), Kor 9, 3 (*wa-in tawallaytum fā-lamū*)

On the other hand, the version of C-1 has even more parallels: Kor 2, 137 (*wa-in tawallaw fā-innamā*), 3, 20 (same), 16, 82 (same, with *fā*), 24, 54 (same, with *fā*), 64, 12 (*fā-in tawallaytum fā-innamā*).

63, 1      المتفقون قالوا      المتفقون      omission (*qālū*)

The word *qālū* is ubiquitous in the Qurʾān.

(cont.)

(b) "Additions" in C-1 (i.e. pluses of C-1).

Verse	'Uṭmān	C-1	Type of Variant
2, 193	وَيَكُونُ الدِّينُ لِلَّهِ	وَيَكُونُ الدِّينُ كُلُّهُ لِلَّهِ	addition ( <i>kulluhu</i> )
The entire sentence in C-1 occurs elsewhere in 'Uṭmān, in Kor 8, 39. So, the word <i>kulluhu</i> would have been expected here for somebody familiar with the language of the Qur'ān.			
'Uṭmān's version, on the other hand, appears nowhere else.			
2, 200	اتِّبَا فِي الدُّنْيَا	اتِّبَا فِي هَذِهِ الْحَيَاةِ الدُّنْيَا	addition ( <i>hādhibi l-hayāt</i> )
C-1's version is a candidate for the assimilation of parallels at Kor 3, 117; 7, 156; 11, 60; 16, 30; 20, 72; 28, 42; 29, 64; 39, 10; and 40, 39.			
5, 44	لِلَّذِينَ هَادُوا وَالرَّبِّيُّونَ وَالْإِجَارِ بِمَا اسْتَحْفَظُوا مَنْ كَتَبَ اللَّهُ وَكَانُوا عَلَيْهِ شُهَدَاءَ	وَالَّذِينَ هَدُوا يُحْكُمُونَ بِمَا نَزَّلَ اللَّهُ فِيهَا ((و)) يُحْكَمُ بِهِ ((الرَّبِّيُّ)) وَن وَالْأَلَّا ((جَبَر)) بِمَا اسْتَحْفَظُوا مَنْ كَتَبَ اللَّهُ ((و)) كَانُوا عَلَيْهِ شُهَدَاءَ	addition ( <i>yahkumūna bi-mā nazzala llāhu fihā and yahkumu bihi</i> )

C-1's *yahkumūna bi-mā nazzala* (read *anzala*?) *llāhu fihā* is closely paralleled by another phrase in the same verse: *man lam yahkum bi-mā anzala llāhu*, a phrase that repeats two more times in the next two verses. Then in the verse after those (5, 48) we have *fā-ḥkum baynahum fī-mā anzala llāhu*. A similar phrase appears in the next verse as well (5, 49). Therefore, the additional terms in C-1 mirror language that repeats five times in close proximity to the spot in question, and therefore would not be "unexpected". It is a candidate for assimilation of nearby phrases.

5, 45	وَكُتِبْنَا عَلَيْهِمْ	وَكُتِبْنَا عَلَى بَنِي إِسْرَائِيلَ	addition (' <i>alā banī Isrā'ila</i> )
-------	------------------------	--------------------------------------	--

The phrase *katabnā 'alā banī Isrā'ila* occurs in Kor 5, 32, i.e. shortly before the verse at hand. The proximity of this occurrence makes it easy to see how the addition in C-1 could be a false memory harking back to the earlier use.

(cont.)

Verse	'Uṭmān	C-1	Type of Variant
63, 3	ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ((أ)) ز (دَدُو) كَفَرُوا ((أ))	ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ((أ)) ز (دَدُو) كَفَرُوا ((أ))	addition ( <i>tumma zdādū kufran</i> )
The version in C-1 is a restatement of Kor 4, 137 ( <i>tumma āmanū tumma kafarū tumma zdādū kufran</i> ). Cf. 3, 90 and 3, 178.			
63, 3	ذَلِكَ بِأَنَّهُمْ... فَطُغِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ	ذَلِكَ بِأَنَّهُمْ... فَطُغِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ	addition ( <i>dālīka bi-annahum qaumun</i> )

C-1's phrase *dālīka bi-annahum* is simply a repetition of the same term earlier in the verse. The construct *qaumun lā* occurs seven times (Kor 5, 58; 8, 65; 9, 6; 9, 127; 43, 88; 59, 13; 59, 14), including three times as *qaumun lā yafqahūna* (Kor 8, 65; 9, 127; 59, 13).

On the other hand, 'Uṭmān's phrase *fā-hum lā yafqahūna* is also attested; see Kor 9, 87. There are also other instances where *lā yafqahūna* is used without a preceding *qaum*, viz. Kor 7, 179; 48, 15; 63, 7.

63, 7	يَنْفَضُوا مِنْ حَوْلِهِ	يَنْفَضُوا مِنْ حَوْلِهِ	addition ( <i>min hawlīhi</i> )
-------	--------------------------	--------------------------	---------------------------------

The version of C-1 has a parallel in Kor 3, 159 (*la-nfaddū min hawlīka*).

63, 8	وَلِلَّهِ الْعِزَّةُ جَمِيعًا	وَلِلَّهِ الْعِزَّةُ جَمِيعًا	addition ( <i>ḡamī'an</i> ).
-------	-------------------------------	-------------------------------	------------------------------

C-1's version has the word *ḡamī'an*, which occurs in the Qur'ān forty-nine times. For close parallels of C-1's expression, see 35, 10 (*fā-li-llāhi l-'izzatu ḡamī'an*); 4, 139 (*fā-inna l-'izzata li-llāhi ḡamī'an*); 10, 65 (*inna l-'izzata li-llāhi ḡamī'an*); 13, 31 (*li-llāhi l-amru ḡamī'an*); 39, 44 (*li-llāhi l-ṣafā' atu ḡamī'an*); 2, 165 (*anna l-quwwata li-llāhi ḡamī'an*).

As for 'Uṭmān's phrase *wa-li-llāhi l-'izzatu*, nowhere else does it occur in this form; elsewhere it appears only with *ḡamī'an* as in C-1's version here.

63, 11	إِذَا	لَعْد (إِنْ)	addition ( <i>li-ḡadin</i> )
--------	-------	--------------	------------------------------

(cont.)

Verse	ʿUṭmān	C-1	Type of Variant
-------	--------	-----	-----------------

The C-1 word *li-ḡadin* is attested in Kor 59, 18. The contexts are linguistically similar in that both spots are followed with the phrase *wa-llāhu ḡabīrun bi-mā taʿmalūn*, an expression that occurs in the Qurʾān in only five other spots. Note also the relative probable proximity of this attestation to the spot at hand. (Incidentally, the word *ḡadan* occurs in the Qurʾān also in Kor 12, 12; 18, 23; 31, 34; 54, 26; and 59, 18.)

62, 6      أنكم أولياء الله في الآخرة      addition (*fī l-āḡhirati*)

C-1 has *fī l-āḡhirati* ("in the next world"), but ʿUṭmān does not. The present verse and the next are close parallels of the pair of verses 94 and 95 in *sūra* 2. Much of the wording is almost exactly the same. One key difference is that Kor 2, 94 mentions the next world (*l-dāru l-āḡhiratu*), but the present verse does not. Therefore, C-1's *fī l-āḡhirati* possibly harks back to Kor 2, 94-5. Cf. the parallel 3, 142-3, which also concerns the next world but does not employ the term *āḡhira*.

The phrase *fī l-āḡhirati* occurs twenty-four times in the Qurʾān, and *āḡhira* occurs 113 times.

(c) *Substitutions without phonetic conservation.*

Verse	ʿUṭmān	C-1	Type of Variant
2, 196	فمن كان منكم مريضاً	فان كان أحد منكم مريضاً	substitution (syntactical structure: <i>in... aḡhad</i> vs. <i>man</i> ) and phonetic conservation (same three words used in different syntactical structures).

(cont.)

Verse	ʿUṭmān	C-1	Type of Variant
-------	--------	-----	-----------------

The syntactical structures used by C-1 and ʿUṭmān occur elsewhere in the Qurʾān.

On the one hand, the language used by C-1 is quite familiar. The C-1 phrase *aḡhadun minkum* and the construct *in kāna(t)* are both attested in legal passages in ʿUṭmān: The C-1 construct *in kāna(t)* occurs about forty times in ʿUṭmān, including a dozen times as part of a legal prescription: Kor 2, 280; 2, 282; 4, 11 (three times), 4, 12 (three times), 4, 92 (twice), and 4, 102. The phrase *aḡhadun min* occurs three times in ʿUṭmān, twice in the form of *aḡhadun minkum*. The occurrences are all by way of legal prescription (Kor 43, 29; 5, 6; 9, 6).

On the other hand, ʿUṭmān's version of this verse, with *man kāna minkum marīdan*, too, has several close parallels as part of a legal prescription: Kor 2, 185; 2, 196; 2, 232; 4, 6 (twice). The sequence *man kāna* occurs thirty-seven times in ʿUṭmān, usually in a non-legal passage.

For another instance of C-1's propensity to construct conditionals with *in* instead of *man*, see below, Kor 5, 45.

2, 197      تفعلوا      تعملوا      substitution (*taf' alū* vs. *ta'malū*)

The two words are graphically similar, so the difference might be due to copying from manuscript.

ʿUṭmān's *mā taf' alū min ḡayrin* is attested also in Kor 2, 215 and 4, 127.

The synonyms are both very common verbs in the Qurʾān. The verb *fa'ala* of ʿUṭmān occurs in the Qurʾān 108 times, while the verb *'amala* of C-1 occurs some 359 times in different conjugations.

2, 209      جاءكم الهدى      جائتكم البينت      substitution (*ḡā' atkumu l-bayyināt* vs. *ḡā' akumu l-hudā*)

Both phrases occur elsewhere. We have *ḡā' ahumu l-hudā* in Kor 17, 94 and 18, 55 (cf. 28, 37 and 28, 85). There is likewise *ḡā' akum bayyinatun* in Kor 6, 157; 7, 73; and 7, 85 (cf. 40, 28).

(cont.)

Verse	ʿUṭmān	C-1	Type of Variant
2, 213	فَبَعَثْ	فَأَرْسَلَ	substitution: synonyms ( <i>fā-baʿaṭa</i> vs. <i>fā-arsala</i> )

The verb *baʿaṭa* occurs sixty-five times in the Qurʾān, mostly in connection with resurrection. The verb *arsala* occurs 172 times. While both words can be used for the sending of prophets (*i.e.* the subject of the verse at hand), C-1's *arsala* is used significantly more frequently in such a context.

5, 46	نُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ	نُورٌ وَمُصَدِّقًا لِّمَا أُنْزِلْنَا مِنَ التَّوْرَةِ	substitution ( <i>bayna</i> <i>yadayhi</i> vs. <i>anzalnā</i> )
-------	---	---	--

ʿUṭmān's expression *bayna yaday* (or *bayna aydi*) occurs forty times in the Qurʾān. Close parallels would include Kor 2, 97; 3, 3; 3, 50; 5, 46 (another instance), 5, 48; 6, 92; 10, 37; 12, 111; 35, 31; 36, 9; 46, 30, and 61, 6.

As for the C-1 expression, the verb *anzala* is juxtaposed with *al-tawrāt* in Kor 3, 3; 3, 65, and 5, 44, in the form of *anzalnā* in the first and last cases. The verb *anzalnā* occurs fifty-five times in the Qurʾān.

In sum, the expressions are both attested elsewhere, and are both attested in close proximity to the point at hand.

5, 46	لِلْمُتَّقِينَ	لِقَوْمٍ (يُؤْمِنُونَ) or يُوقِنُونَ	substitution ( <i>li-l-</i> <i>muttaqīna</i> vs. <i>li-</i> <i>qawmin yu'minūna</i> or <i>li-qawmin</i> <i>yūqinūna</i> ).
-------	----------------	--	--

ʿUṭmān has *mawʿizatan li-l-muttaqīna*, a phrase that occurs in three other spots, *viz.* Kor 2, 66; 3, 138; and 24, 34. (The word *li-l-muttaqīna* occurs seventeen other times in the Qurʾān.)

The wording in C-1 is *mawʿizatan li-qawmin yu'minūna*, or, possibly, *li-qawmin yūqinūna*. Elsewhere, the word *mawʿizatan* is never followed by such a phrase. The phrase *li-qawmin yu'minūna* occurs in thirteen spots: Kor 6, 99; 7, 52; 7, 188; 7, 203; 12, 111; 16, 64; 16, 79; 27, 86; 28, 3; 29, 24; 29, 51; 30, 37; 39, 52. The word *yūqinūna* occurs eleven times, including four times within the phrase *li-qawmin yūqinūna*: Kor 2, 118; 5, 50; 45, 4; 45, 20. Note that the instance at Kor 5, 50 is close to the spot at hand and one could imagine it having influenced the phrasing of the verse at hand.

(cont.)

Verse	ʿUṭmān	C-1	Type of Variant
-------	--------	-----	-----------------

5, 49	أَنْزَلَ اللَّهُ	أَوْحَى اللَّهُ	substitution (synonyms <i>anzala</i> vs. <i>awḥā</i> )
-------	------------------	-----------------	--

The verb in ʿUṭmān, *anzala*, occurs 190 times in different senses and conjugations, including twenty-nine times as *anzala llāhu*. The term is used not only with revelations, but also in other contexts.

The verb in C-1, *awḥā*, occurs seventy-three times in various conjugations, including eight times as *awḥā*. The term is used specifically with revelation.

Neither term could be considered unexpected in context.

63, 4	وَإِذَا رَأَيْتَهُمْ	وَإِذَا (جَاءُوكَ)	substitution ( <i>ra'aytahum</i> instead of <i>ḡā'uka</i> )
-------	----------------------	--------------------	---

C-1's *جاءوك* harks back to *جاءك* in the first verse of the *sūra*. The word *ḡā'aka* occurs eleven times in the Qurʾān, including three times following *idā*. See above, Kor 5, 42.

ʿUṭmān's *ra'aytahum* occurs elsewhere three times (Kor 20, 92; 33, 19; 76, 19), but never in a similar context. The closest parallel would be Kor 76, 19.



(cont.)

(b) *Phonetic Conservation of Major Elements*

For the definition of “major”, see above, p. 45.

Verse	‘Uṭmān	C-1	Type of Variant
2, 196	استيسر	يسر	phonetic conservation (same-root synonym)
2, 196	فما استيسر	فما يسر	phonetic conservation (same-root synonym)
2, 219	الآيت	((الآية))	phonetic conservation (singular vs. plural)

The plural form (in ‘Uṭmān) reads more naturally.

Elsewhere in the Qur’ān, the phrase *yubayyinu llāhu* is always followed by the plural form *āyāt*. See Kor 2, 187; 2, 219; 2, 242; 2, 266; 3, 103; 5, 89; 24, 18; 24, 58; 24, 59; 24, 61.

2, 222	فإذا تظهرون	فإذا (ظهرون)	phonetic conservation (same-root verb)
5, 41	ولهم في الآخرة	و(في) (الآخرة) لهم	phonetic conservation (word order: transposition)
5, 42	سمعون... أكلون	أكلون... (يسمعون)	phonetic conservation (same-root alternative)
5, 43	وكيف يحكمونك وعندهم التورية فيها حكم الله	وكيف يحكمونك والتورية فيها حكم الله (عندهم)	phonetic conservation (word order: transposition)
5, 43	هدى ونور	نور و(هدى)	phonetic conservation (word order: transposition)

(cont.)

Verse	‘Uṭmān	C-1	Type of Variant
5, 43	النبين	الأنبياء	phonetic conservation (equivalent plural forms)

Both forms appear in the standard Qur’ān.

5, 45	من تصدق به	(فإن) تصدقوا بها	phonetic conservation (syntactical structure plus minor elements, person and gender)
-------	------------	------------------	---

In C-1, due to illegibility, I cannot tell if what follows is *fā-huwa* or *fā-hiya*. ‘Uṭmān’s term *bihi* seems more appropriate than C-1’s term *bihā*.

For another instance of C-1’s propensity for constructing conditionals with *in* instead of *man*, see below, Appendix II (c), Kor 2, 196. Both structures are well-attested in the Qur’ān.

5, 47	أنزل الله فيه	أنزل (عليهم) فيه	phonetic conservation (active vs. passive, plus different minor elements)
-------	---------------	------------------	---

The passive form *unzila* followed by the preposition *‘alā* occurs eleven times (Kor 2, 91; 3, 84; 6, 8; 6, 157; 10, 20; 11, 12; 13, 7; 13, 27; 25, 21; 29, 50; 38, 8).

The active form *anzala* occurs some sixty-six times, including twenty-nine times followed immediately by *llāh*.

5, 48	لكل جعلنا منكم شرعة	لكل ((منكم)) جعلنا (شرعة)	phonetic conservation (word order: transposition) or minor omission
5, 50	من الله حكما	(حكما) من الله	phonetic conservation (word order: transposition)



(cont.)

Verse	ʿUṭmān	C-1	Type of Variant
5, 52	فَيَصْبَحُوا	فَيَصْبَحُونَ	phonetic conservation (verb in different aspect)
15, 65	تُؤْمَرُونَ	يَأْمُرُونَ	phonetic conservation (active vs. passive, plus person)
63, 1	وَاللَّهُ يَشْهَدُ	وَيَشْهَدُ (اللَّهُ)	phonetic conservation (word order: transposition)
62, 7	يَتَمَنَوْنَهُ	يَتَمَنُوهُ	phonetic conservation ( <i>yatamannawnahu</i> vs. <i>yatamannawhu</i> )

As for ʿUṭmān's version, the word *yatamannawnahu* is found nowhere else in the Qurʾān, although in Kor 3, 143 we have *kuntum tamannawna l-mawta*.

As for C-1, the entire verse here is found also in Kor 2, 195 with C-1's wording, *yatamannawhu*.

## Appendix 1. Lower Text: (a) Minor Elements and (b) Phonetic Conservation of Major Elements

Items placed in parentheses (x) are only partly visible, but enough is visible to have good reason for the readings given here.

Items placed in double parentheses ((x)) are not visible, and the readings offered here are usually largely speculative.

### (a) Minor Elements

For the definition of "minor", see above, p. 44.

Verse	ʿUṭmān	C-1	Type of Variant
2, 200	مَا لَهُ	مَا لَهُمْ	minor (person)
2, 210	يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ	تَنْظُرُونَ إِلَّا أَنْ يَأْتِيَكُمْ	minor (person)
2, 220	فَأَخْوَانَكُمْ	فَأَخْوَانَهُمْ	minor (person)

Note: the C-1 version makes little sense, while the version of ʿUṭmān reads naturally.

5, 45	لَهُ	(لَكُمْ)	minor (person)
5, 51	بَعْضُهُمْ	بَعْضُكُمْ	minor (person)
63, 1	نَشْهَدُ	يَشْهَدُوا (أ)	minor (person)
63, 4	فَأَحْذَرُهُمْ	((فَأَحْذَرُوهُمْ))	minor (person)

(cont.)

Verse	Uṭmān	C-1	Type of Variant
63, 10	... فيقول رب آخرتي... فاصدق واكن	فيقول ربنا ... آخرنا فاصدق (واكن)	minor (person)
62, 3	منهم... بهم	(منكم... بهم)	minor (person)
2, 191	يقتلوكم فيه	يقتلوكم	minor omission ( <i>fibi</i> )
2, 196	فإن أحصرتم	إن أحصرتم	minor omission ( <i>fā</i> )
2, 196	فقدية	فدية	minor omission ( <i>fā</i> ) Apparent error of the hand
2, 198	من قبله	قبله	minor omission ( <i>min</i> )
2, 217	سبيل الله	(سبيله)	minor omission ( <i>allāh</i> )
5, 42	أعرض عنهم	أعرض	minor omission ( <i>'anhum</i> )
5, 43	إنا أنزلنا	وأنزلنا	minor omission ( <i>innā</i> )
5, 49	وأحذرهم أن	(وأحذر أن)	minor omission ( <i>hum</i> )
15, 59	إنا لمنجوههم	إنا منجوههم	minor omission ( <i>la</i> )
63, 1	لرسوله	((رسوله))	minor omission ( <i>la</i> )
62, 11	من الله ومن التجارة	من الله والتجارة	minor omission ( <i>wa-min</i> )
89, 25	فيومئذ	((يومئذ))	minor omission ( <i>fā</i> )
2, 194	بمثل ما اعتدى عليكم	بمثل ما اعتدى عليكم به	minor addition ( <i>bihi</i> )
2, 217	قتال فيه	و(عن) قتل فيه	minor addition ( <i>wa-'an</i> )
2, 197	فلارفت	فلارفت ((فيهن))	minor addition ( <i>fihinna</i> )

C-1's version is a candidate for the assimilation of a nearby term.

(cont.)

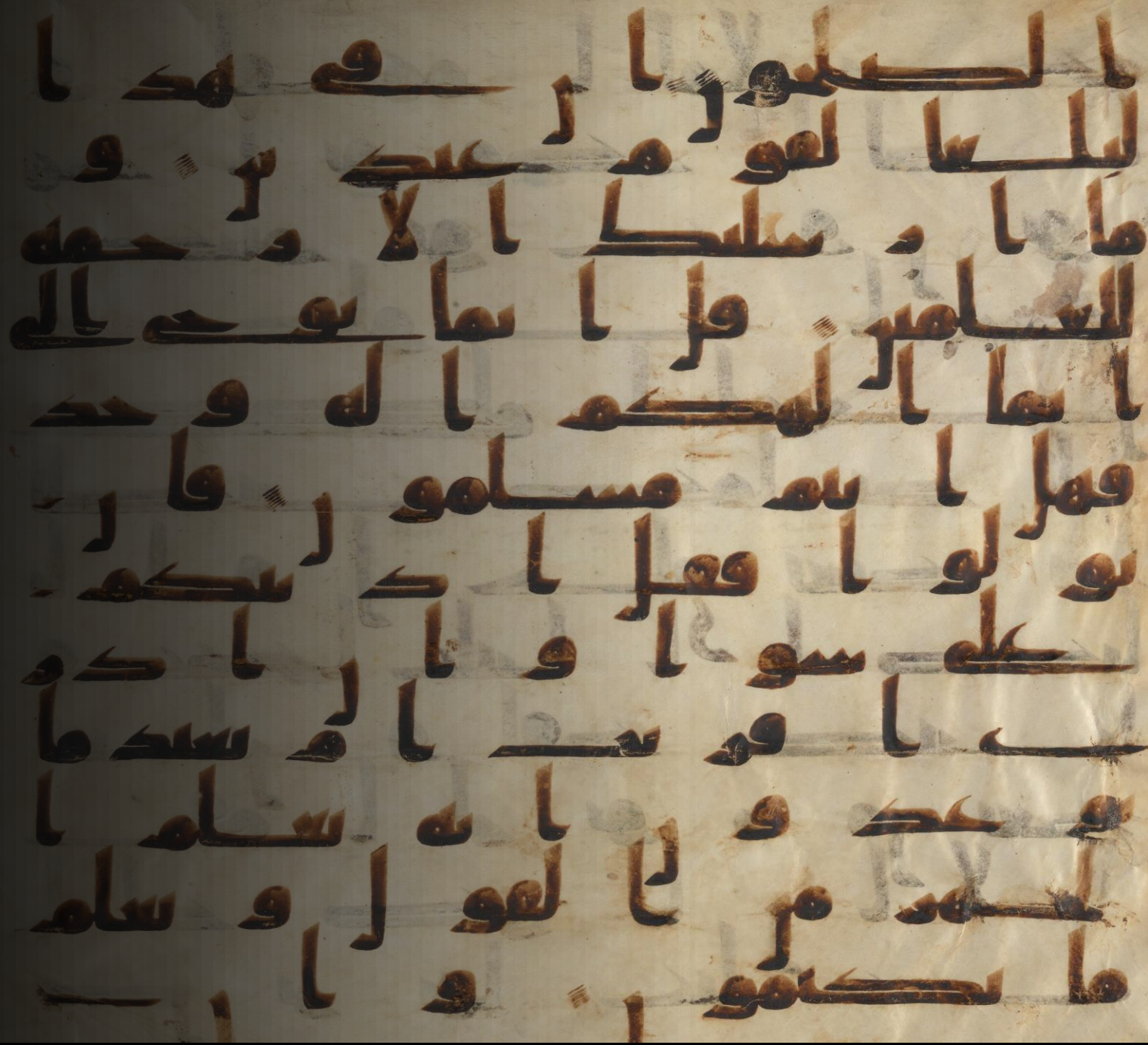
Verse	Uṭmān	C-1	Type of Variant
2, 204	في الدنيا	في ((هذه)) الدنيا	minor addition ( <i>hādihī</i> )
C-1's version is a candidate for the assimilation of parallels at Kor 3, 117; 7, 156; 11, 60; 16, 30; 20, 72; 28, 42; 29, 64; 39, 10; and 40, 39.			
2, 194	فمن	ومن	minor substitution ( <i>fā</i> vs. <i>wā</i> )
2, 196	بالعمره	بعمرته	minor substitution (possessive vs. definite)
2., 98	فضلا	الفضل	minor substitution (definite vs. indefinite)
2, 200	فإذا	وإذا	minor substitution ( <i>fā</i> vs. <i>wā</i> )
5, 42	فإن يضروك	لا يضروك	minor substitution ( <i>lan</i> vs. <i>lā</i> )
For a similar substitution, but in the opposite direction, see below, Kor 62, 7.			
5, 43	وما أولئك	فما أولئك	minor substitution ( <i>wā</i> vs. <i>fā</i> )
5, 44	للذين	والذين	minor substitution ( <i>li</i> vs. <i>wā</i> )
5, 54	فسوف	فس	minor substitution (synonyms <i>sawfa</i> vs. <i>sa</i> )
63, 8	ولرسوله وللمؤمنين	(وللرسول والمؤمنين)	minor substitution (possessive vs. definite)
62, 7	ولا يمتنوه	ولن يمتنوه	minor substitution ( <i>lā</i> vs. <i>lan</i> )

For a similar substitution, but in the opposite direction, see above, Kor 5, 42.



# SAMARKAND QURAN

---





-In line #1 there is no word present in the Samarqand 'original' of Q2:283 where the modern Arabic version has the word Allah!!

لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ  
لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ  
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ وَمَنْ يَكْتُمْهَا

-In line #10 the 'original' of Q3:37 is not in agreement with the modern version which has more words - including the word Allah!

لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ  
لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ

وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرَأَتُ أُنَّى لَكَ هَذَا قَالَتْ هُوَ  
مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

-In line #8 we find the pronoun *huwa* [he] is present in the Samarqand 'original' of Q2:284, whereas the modern Arabic version has the word Allah!!

لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ  
لَا مَلْجَأَ إِلَّا إِلَى اللَّهِ

أَوْ تُخَفُّوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ  
مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

-In line #1 the 'original' of Q5:119 the word Allah is absent, yet has been introduced into the modern version.

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ لِلَّهِ مُلْكُ السَّمَوَاتِ

فَمَا أَمْرُهُمْ  
فَمَا أَمْرُهُمْ

-In line #1 the waw is absent in the 'original' of Q6:140 but present in the modern version.

كَلِمَةً فَكُتِبَ عَلَيْهَا الضُّمُّ وَلَمْ يَكُنْ فِيهَا وَوَاوٌ لَّهُمْ سَعْيًا مِّمَّا كَانُوا يَعْمَلُونَ

وَصَفَّهُمْ إِنَّهُمْ كَانُوا حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا  
أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً  
عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ \* وَهُوَ الَّذِي  
أَنْشَأَ بَنَاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ

-In line #7 words are absent in the 'original' of Q6:141 but present in the modern version.

وَالْحَرُونَ وَالْأُكْدُ وَالْأُكْدُ وَالْأُكْدُ وَالْأُكْدُ وَالْأُكْدُ وَالْأُكْدُ

-In line #3 the 'original' of Q7:27 has the letters *mim* and *nun*, which are not in the modern Arabic version.

أَوَلَمْ يَكُنْ مِنْكُمْ نَبِيٌّ خَلَّى إِلَهُكُمْ مِنْكُمْ  
فَكَفَرُوا بِهِمْ فَأَنسَوْا وَلَهُمْ عَذَابٌ عَظِيمٌ

الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسُهُمَا لِيَرِيَهُمَا سَوْءَ تِهْمَانِهِمَا إِنَّهُ يَرِيكُمْ  
هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ

-In line #4 the 'original' of Q18:83 the letter *mim* is present whereas the letters *nun* and *ya* occur in the modern version.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ  
الَّتِي كَانَتْ لِلْجَاوِلِينَ

تَسْطِيعَ عَلَيْهِ صَبْرًا ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ  
قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ



-In line #8 the letter *lam* occurs in the 'original' of Q6:36 but only a stem is present for the letter *ya* in the modern version.

سَمَوَاتٍ  
وَالْأَرْضِ  
وَالْمَاجِيَّاتِ  
وَالْبَاقِيَاتِ

تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ \* إِنَّمَا يَسْتَجِيبُ الَّذِينَ  
يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

-In the modern version of **Q6:25** the word *nihim* (*nun-ha-mim*) occurs, whereas the letter combination is absent in lines #9-10 of the 'original'.

يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقَرَأَ وَإِنْ يَرَوْا كُلَّ ءَايَةٍ لَا يُؤْمِنُوا بِهَا  
حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا

و حطبا كل فلو هم ساكه  
أرعه و و ساكه  
و أم سا و أر و

[illegible]

الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَدَيْنَاهُ  
أَنْ يَنْتَلِ بِرَاهِيمٍ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾



# LOST VERSES

COMPANIONS AND QURAN BURNING

# SURAH AHZAB 33:6

# - MISSING PHRASE

## HAFS

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ،  
وَأَزْوَاجُهُ  
أُمَّهَاتُهُمْ

The Prophet is closer to the  
Believers than their own selves,  
and his wives are their mothers

## VARIANT READING UBBAY

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَهُوَ أَبٌ  
لَّهُمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is closer to the  
Believers than their own selves,  
**and he is a father to them,**  
and his wives are their mothers



# TAFSIR OF TABARI

\* تفسير جامع البيان في تفسير القرآن/ الطبري (ت 310 هـ) مصنف و مدقق

{ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا }

يقول تعالى ذكره: النبي محمد أولى بالمؤمنين، يقول: أحق بالمؤمنين به من أنفسهم، أن يحكم فيهم بما يشاء من حكم، فيجوز ذلك عليهم. كما: حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد { النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ } كما أنت أولى بعبدك ما قضى فيهم من أمر جاز، كما كلما قضيت على عبدك جاز. حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء جميعاً، عن ابن أبي نجيح، عن مجاهد { النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ } قال: هو أب لهم. حدثنا محمد بن المثنى، قال: ثنا عثمان بن عمر، قال: ثنا فليح، عن هلال بن علي، عن عبد الرحمن بن أبي عمرة، عن أبي هريرة، أن رسول الله صلى الله عليه وسلم قال: " ما من مؤمن إلا وأنا أولى الناس به في الدنيا والآخرة، افرءوا إن شئتم { النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ } وأيما مؤمن ترك مالا فلورثته وعصبته من كانوا، وإن ترك ديناً أو ضياعاً فليأتني وأنا مؤلاه ». حدثنا ابن وكيع، قال: ثنا حسن بن علي، عن أبي موسى إسرائيل بن موسى، قال: قرأ الحسن هذه الآية { النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، وَأَزْوَاجُهُ أُمَّهَاتُهُمْ } قال: قال الحسن: قال النبي صلى الله عليه وسلم: " أنا أولى بكل مؤمن من نفسه " قال الحسن: وفي القراءة الأولى: «أولى بالمؤمنين من أنفسهم، وهو أب لهم». حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة، قال في بعض القراءة: «النبي أولى بالمؤمنين من أنفسهم وهو أب لهم» وذكر لنا أن النبي صلى الله عليه وسلم قال: " أيما رجل ترك ضياعاً فأنا أولى به، وإن ترك مالا فهو لورثته " « وقوله: { وَأَزْوَاجُهُ أُمَّهَاتُهُمْ } يقول: وحرمة أزواجه حرمة أمهاتهم عليهم، في أنهن يحرم عليهن نكاحهن من بعد وفاته، كما يحرم عليهم نكاح أمهاتهم. وبنحو الذي قلنا في ذلك قال أهل التأويل.

Abu Musa reported that Hassan (RA) recited this verse as; "The Prophet is closer to the Believers than their own selves, and his wives are their mothers." He reported that Hassan quoted the Prophet (PBUH) to have said, 'I am closer to every believer than his own self.' Hassan said; in the initial recital [the verse was], 'closer to the believers than their own selves, and he is a father to them.' (Tafsir Ibn Jarir Al-Tabari 20/209)



# TAFSIR OF QURTUBI

\* تفسير الجامع لاحكام القرآن/ القرطبي (ت 671 هـ) مصنف و مدقق

{ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا }

الثالثة: قوله تعالى: { وَأَزْوَاجُهُ أُمَّهَاتُهُمْ } شَرَّفَ الله تعالى أزواج نبيه صلى الله عليه وسلم بأن جعلهن أمهات المؤمنين أي في وجوب التعظيم والمبرّة والإجلال وحرمة النكاح على الرجال، وحجبهن رضي الله تعالى عنهن بخلاف الأمهات. وقيل: لما كانت شفقتهم عليهم كشفقة الأمهات أنزلن منزلة الأمهات، ثم هذه الأمومة لا توجب ميراثاً كأمومة النَّبِيِّ. وجاز تزويج بناتهن، ولا يجعلن أخوات للناس. وسيأتي عدد أزواج النَّبِيِّ صلى الله عليه وسلم في آية التخيير إن شاء الله تعالى. واختلف الناس هل هن أمهات الرجال والنساء أم أمهات الرجال خاصة على قولين: فروى الشعبي عن مسروق عن عائشة رضي الله عنها أن امرأة قالت لها: يا أمة فقلت لها: لست لك بأم، إنما أنا أم رجالكم. قال ابن العربي: وهو الصحيح. قلت: لا فائدة في اختصاص الحصر في الإباحة للرجال دون النساء، والذي يظهر لي أنهن أمهات الرجال والنساء تعظيماً لحقهن على الرجال والنساء. يدلّ عليه صدر الآية: { النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ } ، وهذا يشمل الرجال والنساء ضرورة. ويدلّ على ذلك حديث أبي هريرة وجابر فيكون قوله: { وَأَزْوَاجُهُ أُمَّهَاتُهُمْ } عائداً إلى الجميع. ثم إن في مصحف أبي بن كعب «وَأَزْوَاجَهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ». وقرأ ابن عباس: «مِنْ أَنفُسِهِمْ وَهُوَ أَبٌ لَهُمْ وَأَزْوَاجَهُ أُمَّهَاتُهُمْ». وهذا كله يوهن ما رواه مسروق إن صح من جهة الترجيح، وإن لم يصح فيسقط الاستدلال به في التخصيص، وبقينا على الأصل الذي هو العموم الذي يسبق إلى الفهوم. والله أعلم. الرابعة:

Then Indeed in the Codex of Ubay bin Kaab “And his wives are their mothers and he is a father to them” And Ibn Abbas’s recitation “Than themselves and he is a father to them, and his wives are their mothers”

# SURA NISA 4:24 - THE MUTAH VARIANT

## STANDARD HAFS

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ  
اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا  
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ  
مِنْهُنَّ فَآتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ  
فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

## VARIANT READING

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ  
اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا  
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ  
مِنْهُنَّ **إِلَى أَجَلٍ مُّسَمًّى** فَآتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا  
جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ  
اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them **for an appointed time**, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

# Tafsir of Tabari

\* تفسير جامع البيان في تفسير القرآن/ الطبري (ت 310 هـ) مصنف و مدقق

{ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِحْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

حدثنا حميد بن مسعدة، قال: ثنا بشر بن المفضل، قال: ثنا داود، عن أبي نضرة، قال: سألت ابن عباس عن متعة النساء، قال: أما تقرأ سورة النساء؟ قال: قلت بلى. قال: فما تقرأ فيها: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى»؟ قلت: لا، لو قرأتها هكذا ما سألتك! قال: فإنها كذا. حدثنا ابن المثنى، قال: ثنا عبد الأعلى، قال: ثنا داود، عن أبي نضرة، قال: سألت ابن عباس عن المتعة، فذكر نحوه. حدثنا ابن المثنى، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن أبي سلمة، عن أبي نضرة، قال: قرأت هذه الآية على ابن عباس: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } قال ابن عباس: «إِلَى أَجَلٍ مُسَمًّى»، قال قلت: ما أقروها كذلك قال: والله لأنزلها الله كذلك ثلاث مرات. حدثنا ابن المثنى، قال: ثنا أبو داود، قال: ثنا شعبة، عن أبي إسحاق، عن عمير: أن ابن عباس قرأ: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى». حدثنا ابن المثنى، قال: ثنا ابن أبي عدي، عن شعبة و ثنا خلاد بن أسلم، قال: أخبرنا النضر، قال: أخبرنا شعبة، عن أبي إسحاق، عن ابن عباس، بنحوه. حدثنا ابن بشار، قال: ثنا عبد الأعلى، قال: ثنا سعيد، عن قتادة، قال: في قراءة أبي بن كعب: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى». حدثنا محمد بن المثنى، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن الحكم، قال: سألت عن هذه الآية: { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ } إلى هذا الموضع: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } أمسوخة هي؟ قال: لا. قال الحكم: قال علي رضي الله عنه: لولا أن عمر رضي الله عنه نهى عن المتعة ما زنى إلا شقى. حدثني المثنى، قال: ثنا أبو نعيم، قال: ثنا عيسى بن عمر القاريء الأسدي، عن عمرو بن مرة أنه سمع سعيد بن جبيرة يقرأ: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ». قال أبو جعفر: وأولى التأويلين في ذلك بالصواب تأويل من تأوله: فما نكحتموه منهن فجامعتوه فآتوهن أجورهن لقيام الحجة بتحريم الله متعة النساء على غير وجه النكاح الصحيح أو الملك الصحيح على لسان رسوله صلى الله عليه وسلم. حدثنا ابن وكيع، قال: ثنا أبي، عن عبد العزيز بن عمر بن عبد العزيز، قال: ثنى الربيع بن سبرة الجهني، عن أبيه أن النبي صلى الله عليه وسلم، قال: «اسْتَمْتَعُوا مِنْ هَذِهِ النِّسَاءِ» والاستمتاع عندنا يومئذ التزويج. وقد دللنا على أن المتعة على غير النكاح الصحيح حرام في غير هذا الموضع من كتبنا بما أغنى عن إعادته في هذا الموضع. وأما زوي عن أبي بن كعب وابن عباس من قراءتهما: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى» فقرأه بخلاف ما جاءت به مصاحف المسلمين، وغير جائز لأحد أن يلحق في كتاب الله تعالى شيئاً لم يأت به الخبر القاطع العذر عن لا يجوز خلافه.

\* تفسير جامع البيان في تفسير القرآن/ الطبري (ت 310 هـ) مصنف و مدقق

{ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِحْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

القول في تأويل قوله تعالى: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً }. اختلف أهل التأويل في تأويل قوله: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } فقال بعضهم: معناه: فما نكحتم منهن فجامعتوهن، يعني من النساء { فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً } يعني: صدقاتهن فريضة معلومة. ذكر من قال ذلك: حدثني المثنى، قال: ثنا عبد الله بن صالح، قال: ثنى معاوية بن صالح، عن علي بن أبي طلحة، عن ابن عباس، قوله: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً } يقول: إذا تزوج الرجل منكم المرأة ثم نكحها مرة واحدة فقد وجب صداقتها كله. والاستمتاع هو النكاح، وهو قوله: { وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً } [النساء: 4]. حدثنا الحسن بن يحيى، قال: أخبرنا عبد الرزاق، قال: أخبرنا معمر، عن الحسن، في قوله: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } قال: هو النكاح. حدثني المثنى، قال: ثنا أبو حذيفة، قال: ثنا شبل، عن ابن أبي نجيح، عن مجاهد: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } النكاح. حدثنا القاسم، قال: ثنا الحسين، قال: ثنى حجاج، عن ابن جريج، عن مجاهد، قوله: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } قال: النكاح أراد. حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد في قوله: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً }... الآية، قال: هذا النكاح، وما في القرآن الإنكاح إذا أخذتها واستمتعت بها، فأعطها أجرها الصداق، فإن وضعت لك منه شيئاً فهو لك سائغ فرض الله عليها العدة وفرض لها الميراث. قال: والاستمتاع هو النكاح ههنا إذا دخل بها. وقال آخرون: بل معنى ذلك: فما تمتعتم به منهن بأجر تمتع اللذة، لا بنكاح مطلق على وجه النكاح الذي يكون بولي وشهود ومهر. ذكر من قال ذلك: حدثنا محمد بن الحسين، قال: ثنا أحمد بن مفضل، قال: ثنا أسباط، عن السدي: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ». فهذه المتعة الرجل ينكح المرأة بشرط إلى أجل مسمى، ويشهد شاهدين، وينكح باذن وليها، وإذا انقضت المدة فليس له عليها سبيل وهي منه برة، وعليها أن تستبرئ ما في رحمها، وليس بينهما ميراث، ليس يرث واحد منهما صاحبه. حدثني محمد بن عمرو، قال: ثنا أبو عاصم، عن عيسى، عن ابن أبي نجيح، عن مجاهد: { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ } قال: يعني نكاح المتعة. حدثنا أبو كريب، قال: ثنا يحيى بن عيسى، قال: ثنا نصير بن أبي الأشعث، قال: ثنى حبيب ابن أبي ثابت، عن أبيه، قال: أعطاني ابن عباس مصحفاً، فقال: هذا على قراءة أبي. قال أبو كريب، قال يحيى: فرأيت المصحف عند نصير فيه: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى».



\* تفسير مجمع البيان في تفسير القرآن/ الطبرسي (ت 548 هـ) مصنف و مدقق

{ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

وقوله: { وأحل لكم ما وراء ذلكم أن تبتغوا بأموالكم } قيل: في معناه أربعة أقوال أحدها: أحل لكم ما وراء ذات المحارم من أقاربكم عن عطاء وثانيها: أن معناه: أحل لكم ما دون الخمس وهي الأربع فما دونها أن تبتغوا بأموالكم على وجه النكاح عن السدي وثالثها: ما وراء ذلكم مما ملكت أيمانكم عن قتادة ورابعها: أحل لكم ما وراء ذات المحارم والزيادة على الأربع أن تبتغوا بأموالكم نكاحاً أو ملك يمين وهذا الوجه أحسن الوجوه ولا تنافي بين هذه الأقوال، ومعنى أن تبتغوا أن تطلبوا أو تلتمسوا بأموالكم إما شراء بئمن أو نكاحاً بصادق عن ابن عباس { محصنين غير مسافحين } أي متزوجين غير زانين وقيل معناه أعفة غير زناة وقوله: { فما استمتعتم به منهن فآتوهن أجورهن فريضة } قيل: المراد بالاستمتاع هنا درك البغية والمباشرة وقضاء الوطر من اللذة عن الحسن، ومجاهد، وابن زيد، والسدي. فمعناه على هذا فما استمتعتم أو تلذذتم من النساء بالنكاح فآتوهن مهورهن وقيل المراد به النكاح المتعة وهو النكاح المنعقد بمهر معين إلى أجل معلوم. عن ابن عباس، والسدي، وابن سعيد، وجماعة من التابعين وهو مذهب أصحابنا الإمامية، وهو الواضح لأن لفظ الاستمتاع والتمتع وإن كان في الأصل واقعاً على الانتفاع والالتذاذ فقد صار يعرف الشرع مخصوصاً بهذا العقد المعين لا سيما إذا أضيف إلى النساء فعلى هذا يكون معناه: فمتى عقدتم عليهن هذا العقد المسمى متعة فآتوهن أجورهن ويدل على ذلك أن الله علّق وجوب إعطاء المهر بالاستمتاع وذلك يقتضي أن يكون معناه هذا العقد المخصوص دون الجماع والاستلذاذ لأن المهر لا يجب إلا به. هذا وقد روي عن جماعة من الصحابة منهم أبي بن كعب وعبد الله بن عباس وعبد الله بن مسعود أنهم قرؤوا **فما استمتعتم به منهن إلى أجل مسمى** { فآتوهن أجورهن } وفي ذلك تصريح بأن المراد به عقد المتعة وقد أورد الثعلبي في تفسيره عن حبيب بن أبي ثابت قال: أعطاني ابن عباس مصحفاً فقال: هذا على قراءة أبي فرأيت في المصحف **فما استمتعتم به منهن إلى أجل مسمى** وبإسناده عن أبي نضرة قال سألت ابن عباس عن المتعة فقال أما تقرأ سورة النساء فقلت: بلى. فقال: **فما تقرأ { فما استمتعتم به منهن إلى أجل مسمى } قلت لا أقرأها هكذا قال ابن عباس والله هكذا أنزلها الله تعالى ثلاث مرات، وبإسناده عن سعيد بن جبیر أنه قرأ { فما استمتعتم به منهن إلى أجل مسمى } وبإسناده عن شعبة عن الحكم بن عتيبة قال: سألته عن هذه الآية { فما استمتعتم به منهن } أنسخة هي قال الحكم قال علي بن أبي طالب: لولا أن عمر نهى عن المتعة ما زنى إلا شقي.**

\* تفسير فتح القدير / الشوكاني (ت 1250 هـ) مصنف و مدقق

{ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخُوتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي خُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا } \* { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا } \* { وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَاتَّخِذُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَتَيْنَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ } \* { يُرِيدُ اللَّهُ لِيُبينَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ } \* { وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدَ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا } \* { يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا }

والأول أولى، وأراد سبحانه بالأموال المذكورة ما يدفعونه في مهور الحرائر وأثمان الإماء. قوله { فما استمتعتم به منهن فآتوهن أجورهن } «ما» موصولة فيها معنى الشرط، والفاء في قوله { فآتوهن } لتضمن الموصول معنى الشرط، والعائد محذوف، أي فآتوهن أجورهن عليه. وقد اختلف أهل العلم في معنى الآية فقال الحسن، ومجاهد، وغيرهما المعنى فما انتفعتن، وتلذذتم بالجماع من النساء بالنكاح الشرعي { فآتوهن أجورهن } أي مهورهن. وقال الجمهور إن المراد بهذه الآية نكاح المتعة الذي كان في صدر الإسلام، ويؤيد ذلك قراءة أبي بن كعب، وابن عباس، وسعيد بن جبیر **" فما استمتعتم به منهن إلى أجل مسمى فآتوهن أجورهن "** ثم نهى عنها النبي صلى الله عليه وسلم، كما صح ذلك من حديث علي قال نهى النبي صلى الله عليه وسلم، عن نكاح المتعة، وعن لحوم الحمر الأهلية يوم خيبر، وهو في الصحيحين وغيرهما، وفي صحيح مسلم من حديث سيرة بن معبد الجهني، عن النبي صلى الله عليه وسلم أنه قال يوم فتح مكة **" يا أيها الناس إني كنت أذنت لكم في الاستمتاع من النساء، والله قد حرّم ذلك إلي، يوم القيامة، فمن كان عنده منهن شيء،**



وله شاهد صحيح<sup>(١)</sup> من رواية عكرمة :

٣٢٥٠- أخبرني أبو الحسن علي بن محمد بن عقبة ثنا الحسن بن علي بن عفان العامري ثنا الحسن بن عطية ثنا علي بن صالح عن سماك عن عكرمة عن ابن عباس رضي الله عنهما قال : حرم سبيع من النسب وسبيع من الصهر .

٣٢٥١- أخبرنا الحسن بن يعقوب بن يوسف العدل ثنا يحيى بن أبي طالب ثنا عبد الوهاب بن عطاء ثنا شعبة عن أبي حصين عن سعيد بن جبيرة عن ابن عباس رضي الله عنهما أنه قال : هذه الآية ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء : ٢٤] ، قال : كل ذات زوج إتيانها زنا إلا ما سببت هذا حديث صحيح على شرط الشيخين ولم يخرجاه .

٣٢٥٢- أخبرنا أبو زكريا العنبري ثنا محمد بن عبد السلام ثنا إسحاق بن إبراهيم أنبا النضر بن شميل أنبا شعبة ثنا أبو سلمة قال سمعت أبا نضرة يقول : قرأت على ابن عباس رضي الله عنهما ﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾ [النساء : ٢٤] قال ابن عباس : فما استمتعتم به منهن فآتوهن أجورهن فريضة مسمى ، قال أبو نضرة : فقلت ما نقرؤها كذلك ، فقال ابن عباس : والله لأنزلها الله كذلك .

هذا حديث صحيح على شرط مسلم ولم يخرجاه .

٣٢٥٣- أخبرنا أبو العباس محمد بن أحمد المحبوبي ثنا<sup>(٢)</sup> نافع بن عمر ثنا عبد الله بن أبي مليكة يقول سألت عائشة رضي الله عنها عن متعة النساء ، فقالت : بيني وبينكم كتاب الله ، قال : وقرأت هذه الآية ﴿وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ﴾ إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين فمن ابتغى وراء ذلك... [المؤمنون : ٥ - ٧] ما زوجه الله أو ملكه فقد عدا .

هذا حديث صحيح على شرط الشيخين ولم يخرجاه .

٣٢٥٤- حدثنا أبو العباس محمد بن يعقوب ثنا أبو البخري عبد الله بن محمد بن شاكر ثنا أبو عبد الله محمد بن بشر العبدلي ثنا مسعر بن كدام عن معن بن عبد الرحمن بن

(١) في رواية سماك عن عكرمة اضطراب ، وإسماعيل لم يخرج له البخاري .

(٢) هنا سقط .

\* تفسير تفسير القرآن العظيم / ابن كثير (ت 774 هـ) مصنف و مدقق

{ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهُتِ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا } \* { وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِحْلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَن تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا }

وقوله تعالى { فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً } أي كما تستمتعون بهن ، فآتوهن مهورهن في مقابلة ذلك ، كما قال تعالى { وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ } النساء 21 وكقوله تعالى { وَءَاتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً } النساء 4 ، وكقوله { وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا } البقرة 229 وقد استدلل بعموم هذه الآية على نكاح المتعة ، ولا شك أنه كان مشروعاً في ابتداء الإسلام ، ثم نسخ بعد ذلك ، وقد ذهب الشافعي وطائفة من العلماء إلى أنه أبيح ، ثم نسخ ثم أبيح ثم نسخ مرتين . وقال آخرون أكثر من ذلك . وقال آخرون إنما أبيح مرة ، ثم نسخ ، ولم يبيح بعد ذلك . وقد روي عن ابن عباس وطائفة من الصحابة القول بإباحتها للضرورة ، وهو رواية عن الإمام أحمد ، وكان ابن عباس وأبي بن كعب وسعيد بن جبيرة والسدي يقرؤون " فما استمتعتم به منهن إلى أجل مسمى فآتوهن أجورهن فريضة " ، وقال

مجاهد نزلت في نكاح المتعة ، ولكن الجمهور على خلاف ذلك . والعمدة ما ثبت في الصحيحين عن أمير المؤمنين علي بن أبي طالب ، قال نهى رسول الله عن نكاح المتعة ، وعن لحوم الحمر الأهلية ، يوم خيبر . ولهذا الحديث ألفاظ مقرررة هي في كتاب الأحكام . وفي صحيح مسلم عن الربيع بن سبرة بن معبد الجهني ، عن أبيه ،

## (3) Chapter: The collection of the Qur'an

## جَمْعُ الْقُرْآنِ



## Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa'id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

ي، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا ابْنُ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ  
الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَارِي أَهْلَ الشَّامِ فِي فَتْحِ إِرْمِينِيَّةَ  
مَعَ أَهْلِ الْعِرَاقِ فَأَفْرَعَ حُدَيْفَةُ اخْتِلَافُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُدَيْفَةُ لِعُثْمَانَ  
وَمَنْ أَدْرَكَ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ  
نَارُ رَسُولِ عُثْمَانَ إِلَى حَفْصَةَ أَنْ أُرْسِلَ إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ  
يَا فَارُسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ وَعَبْدُ اللَّهِ بْنُ  
دَبْنَ الْعَاصِ وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ هِشَامٍ فَتَسَخَّوْهَا فِي الْمَصَاحِفِ  
لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنْ  
نُبُوهِ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا تَسَخَّوْ الصُّحُفَ فِي  
رَدِّ عُثْمَانَ الصُّحُفَ إِلَى حَفْصَةَ وَأُرْسِلَ إِلَى كُلِّ أَقْصَى بِمُصْحَفٍ مِمَّا تَسَخَّوْ  
إِاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ.

# THE BURNING OF THE QURAN BY UTHMAN

## Reference

In-book reference

USC-MSA web (English) reference

(deprecated numbering scheme)

: Sahih al-Bukhari 4987

: Book 66, Hadith 9

: Vol. 6, Book 61, Hadith 510

Report Err



# SURAH AHZAB HAD OVER 200 VERSES AND NOW MERELY 73!

Soorat al-Ahzaab was as long as Soorat al-Baqarah, then most of it was abrogated



197942

Publication : 16-12-2014

Views : 19352

EN

Aa

EN

## Question

Theres a hadith in Musnad Ahmad that says 200 verses were abrogated from Surah Al-Ahzab. Is this true?

## Answer

Similar Answers

Praise be to Allah.

Firstly:

It was narrated by 'Abdullah the son of Imam Ahmad in Zawaa'id al-Musnad (21207), 'Abd ar-Razzaq in al-Musannaf (599), Ibn Hibbaan in his Saheeh (4428), al-Haakim in al-Mustadrak (8068), al-Bayhaqi in as-Sunan (16911), Ibn Hazm in al-Muhalla (12/175), via 'Aasim ibn Bahdalah, from Zirr, who said: Ubayy ibn Ka'b said to me: How long is Soorat al-Ahzaab when you read it? Or how many verses do you think it is? I said to him: Seventy-three verses. He said: Only? There was a time when it was as long as Soorat al-Baqarah, and we read in it: "The old man and the old woman, if they commit zina, then stone them both, a punishment from Allah, and Allah is Almighty, Most Wise."

Ibn Hazm (may Allah have mercy on him) said:

This is a clearly saheeh isnaad, as clear as the sun, in which there is no fault. End quote.

# SAHABA IN FIGHTING ABOUT THE QURAN

- NOTICE HOW HOSTILE IBN MASUD IS TOWARDS ZAYD WHO IS COMPILING THE QURAN!
- TIRMIZI

## Narrated Az-Zuhri:

from Anas who said: "Hudhaifah bin Al-Yaman came to 'Uthman, at the time when the people of Ash-Sham and the people of Al-'Iraq were waging war to conquer Arminiyah and Adharbijan. Hudhaifah saw their (the people of Ash-Sham and Al-'Iraq) different forms of recitation of the Qur'an. So he said to 'Uthman: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthman) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the Musahif (plural of Mushaf: a written copy of the Qur'an) then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthman bin 'Affan. 'Uthman then sent order for Zaid bin Thabit, Sa'eed bin Al-'As, 'Abdur-Rahman bin Al-Harith bin Hisham, and 'Abdullah bin Az-Zubair to copy the manuscripts in the Musahif. 'Uthman said to the three Quraish men: 'In case you disagree with Zaid bin Thabit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was in their tongue.' So when they had copied the manuscripts, 'Uthman sent one Mushaf from those Musahif that they had copied to every province." Az-Zuhri said: "Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surat Al-Ahzab that I heard the Messenger of Allah (ﷺ) reciting: Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting (33:23) - so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah.'" Az-Zuhri said: "They differed then with At-Tabut and At-Tabuh. The Quraish said: At-Tabut while Zaid said: At-Tabuh. Their disagreement was brought to 'Uthman, so he said: 'Write it as At-Tabut, for it was revealed in the tongue of the Quraish.'" Az-Zuhri said: "'Ubaiddullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslim people! I am removed from recording the transcription of the Mushaf and it is overseen by a man, by Allah, when I accepted Islam he was but in the loins of a disbelieving man' - meaning Zaid bin Thabit - and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-'Iraq! Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement (3:161). So meet Allah with the Musahif.'" Az-Zuhri said: "It was conveyed to me that some men amongst the most virtuous of the Companions of the Messenger of Allah (ﷺ) disliked that view of Ibn Mas'ud."

**Grade : Sahih** (Darussalam)

English reference : Vol. 5, Book 44, Hadith 3104

Arabic reference : Book 47, Hadith 3387



# THE VERSES ABOUT BREASTFEEDING THAT NO LONGER EXIST

## 17 The Book of Suckling

(6) Chapter: Becoming Mahram is established by Five Breastfeedings

'Amra reported that she heard 'A'isha (Allah be pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said:

There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

**Reference** : Sahih Muslim 1452 b  
In-book reference : Book 17, Hadith 31

Home » Muwatta Malik » Suckling - كتاب الرضاع » Hadith

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace said, "Amongst what was sent down of the Qur'an was 'ten known sucklings make haram' - then it was abrogated by 'five known sucklings'. When the Messenger of Allah, may Allah bless him and grant him peace, died, it was what is now recited of the Qur'an."

Yahya said that Malik said, "One does not act on this."

USC-MSA web (English) reference : Book 30, Hadith 17  
Arabic reference : Book 30, Hadith 1292

# THE LOST VERSES OF THE VALLEYS AND BELLIES

(39) Chapter: If the Son of Adam had two valleys, he would desire a third

Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said:

You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it: "If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it: "Oh people who believe, why do you say that which you do not practise" (Ixi 2.) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13).

**Reference** : Sahih Muslim 1050  
In-book reference : Book 12, Hadith 156  
USC-MSA web (English) reference : Book 5, Hadith 2286  
(deprecated numbering scheme)

**Narrated Sahl bin Sa'd:**

I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you..' (102.1) was revealed."

**Reference** : Sahih al-Bukhari 6438  
In-book reference : Book 81, Hadith 27  
USC-MSA web (English) reference : Vol. 8, Book 76, Hadith 446  
(deprecated numbering scheme)

# THE LOST VERSE OF STONING ADULTERS

Home » Sunan Ibn Majah » The Chapters on Legal Punishments - كتاب الحدود » Hadith

It was narrated from Ibn`Abbas that `Umar bin Khattab said:

"I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah (ﷻ),' and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah (ﷺ) stoned (adulterers) and we stoned (them) after him."

**Grade: Sahih** (Darussalam)

English reference : Vol. 3, Book 20, Hadith 2553  
Arabic reference : Book 20, Hadith 2650

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَقَدْ خَشِيتُ أَنْ يَطُولَ، بِالنَّاسِ زَمَانٌ حَتَّى يَقُولَ قَائِلٌ مَا أَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ أَلَا وَإِنَّ الرَّجْمَ حَقٌّ إِذَا أَحْصَيْنَ الرَّجُلُ وَقَامَتِ الْبَيِّنَةُ أَوْ كَانَ حَمْلٌ أَوْ اعْتِرَافٌ وَقَدْ قَرَأْتُهَا الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَيِّنَةُ .  
رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ .

[Report Error](#) | [Share](#)



# THE VERSE ABOUT BIR MAUNA

## (9) Chapter: (The reward of) the injured in Allah's Cause

### Narrated Anas:

The Prophet (ﷺ) sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Messenger (ﷺ) (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet (ﷺ), they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Ka'ba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)."

Gabriel informed the Prophet (ﷺ) that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'anic Verse was cancelled. The Prophet (ﷺ) invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle.

**Reference** : Sahih al-Bukhari 2801  
In-book reference : Book 56, Hadith 18  
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 57  
(*deprecated numbering scheme*)

### Narrated Anas bin Malik:

For thirty days Allah's Messenger (ﷺ) invoked Allah to curse those who had killed the companions of Bir- Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: "Inform our people that we have met our Lord. He is pleased with us and He has made us pleased."

**Reference** : Sahih al-Bukhari 2814  
In-book reference : Book 56, Hadith 30  
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 69  
(*deprecated numbering scheme*)



## 5 The Book of Salah

### (14) Chapter: Maintaining The 'Asr Prayer



It was narrated that Abu Yunus, the freed slave of 'Aishah the wife of the Prophet (ﷺ), said:

"Aishah told me to copy a Mushaf for her, and she said: 'When you reach this verse, call my attention: Guard strictly the Salawat especially the middle (Al-Wusta) Salah. [1] When I reached it, I called her attention and she dictated to me: 'Guard strictly the Salawat especially the middle (Al-Wusta) Salah and the 'Asr prayer, and stand before Allah with obedience.' Then she said: 'I heard it from the Messenger of Allah (ﷺ).'" [1] Al-Baqarah 2:238.

**Grade: Sahih** (Darussalam)

**Reference** : Sunan an-Nasa'i 472

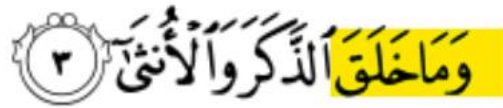
In-book reference : Book 5, Hadith 25

English translation : Vol. 1, Book 5, Hadith 473

حَكِيمٌ، عَنْ أَبِي يُونُسَ،  
عَنْ أَنَا أَكْتُبُ لَهَا مُصْحَفًا  
رِالْصَّلَاةِ الْوُسْطَى { فَلَمَّا  
الْوُسْطَى وَصَلَاةِ الْعَصْرِ  
لِلَّهِ وَسَلَّمَ .

THE  
MISSING  
WORD IN  
2:238

## Chapter (92) sūrat l-layl (The Night)



### Narrated 'Alqamah:

"We arrived in Ash-Sham and we went to Abu Ad-Darda. So he said: 'Is there any among you who can recite for me according to the recitation of 'Abdullah?'" He said: "They pointed to me, so I said: 'Yes, [I (can recite)].' He said: 'How did you hear 'Abdullah recite this Ayah: By the night as it envelopes?'" He said: "I said: 'I heard him recite it: "Wal-Laili Idha Yaghsha, Wadh-Dhakari Wal-Untha" Abu Ad-Darda said: 'Me too, By Allah, this is how I heard the Messenger of Allah (ﷺ) reciting it. But these people want me to recite it: Wa Ma Khalaqa but I will not follow them.'"

**Grade: Sahih** (Darussalam)

English reference : Vol. 5, Book 43, Hadith 2939  
Arabic reference : Book 46, Hadith 3191

حَدَّثَنَا هَنَادٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ قَالَ فَأَشَارُوا إِلَيَّ فَقُلْتُ نَعَمْ أَنَا . قَالَ كَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ (وَاللَّيْلِ إِذَا يَغْشَى ) قَالَ قُلْتُ سَمِعْتُهُ يَقْرؤها (وَاللَّيْلِ إِذَا يَغْشَى ) (الذَّكَرُ وَالْأُنْثَى ) فَقَالَ أَبُو الدَّرْدَاءِ وَأَنَا وَاللَّهِ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرؤها وَهَؤُلَاءِ يُرِيدُونَنِي أَنْ أَقْرَأَهَا (اخْلَقَ ) فَلَا أَتَابِعُهُمْ . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَهَكَذَا قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ( وَاللَّيْلِ إِذَا يَغْشَى \* وَالتَّهَارِ إِذَا تَجَلَّى \* وَالذَّكَرُ وَالْأُنْثَى ).

[Report Error](#) | [Share](#)

# THE DISPUTED PHRASE IN SURAH 92

# MUHAMMAD FORGOT QURAN!

## 6 The Book of Prayer - Travellers

## كتاب صلاة المسافرين وقصرها

(33) Chapter: The command to keep refreshing one's knowledge of the Qur'an and that it is disliked to say I have forgotten such-and-such a verse, but it is permissible to say I have been caused to forget

(33) باب الأمر بتعهّد القرآن وكراهة قول نسيْتُ آيةً كذاً. وجواز قول أنسيْتُها



'A'isha reported that the Messenger of Allah (ﷺ) listened to the recitation of the Qur'an by a man in the mosque. Thereupon he said:

May Allah have mercy upon him; be reminded me of the verse which I had been made to forget.

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُهُ، وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَمِعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ . فَقَالَ " رَحِمَهُ اللَّهُ لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ أَنْسِيْتُهَا " .



**Reference** : Sahih Muslim 788 b  
In-book reference : Book 6, Hadith 266  
USC-MSA web (English) reference : Book 4, Hadith 1721  
(deprecated numbering scheme)

[Report Error](#) | [Share](#)



# MAKING UP VERSES ON THE FLY!

Home » Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) »

## Narrated Sahl bin Sa'd The Verse "And eat and drink until the white thread appears to you distinct:

from the black thread." was revealed, but: '... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed ' ... of dawn,' whereupon they understood that meant the night and the day.

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 38  
Arabic reference : Book 65, Hadith 4511

Home » Sahih al-Bukhari » Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)) » كتاب التفسير » Hadith

## Narrated Al-Bara:

When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet (ﷺ) said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'" Ibn Um Maktum who was sitting behind the Prophet (ﷺ) then said, "O Allah's Messenger (ﷺ)! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 118  
Arabic reference : Book 65, Hadith 4594

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ،  
عَنِ الْبَرَاءِ، قَالَ لَمَّا نَزَلَتْ {لَا يَسْتَوِي الْقَاعِدُونَ مِنَ  
الْمُؤْمِنِينَ} قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ادْعُوا فَلَانَا  
". فَجَاءَهُ وَمَعَهُ الدَّوَاهُ وَاللُّوْحُ أَوْ الْكِتَفُ فَقَالَ " اكْتُبْ لَا  
يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ  
اللَّهِ ". وَخَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ أُمِّ مَكْتُومٍ  
فَقَالَ يَا رَسُولَ اللَّهِ أَنَا ضَرِيرٌ. فَتَرَلَّثَ مَكَانَهَا {لَا يَسْتَوِي  
الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ }

[Report Error](#) | [Share](#)





# KITAB AL MASAHIF

IBN MASUD

حدثنا عبد الله، حدثنا محمد بن زكريا، حدثنا أبو حذيفة، حدثنا سفيان قال في قراءة عبد الله (س ١٩٧٢) ﴿وَتَرَوْنَهَا وَخَيْرَ الزَّادِ لِلتَّقْوَى﴾<sup>(١)</sup>.

حدثنا عبد الله، حدثنا الحسن بن أحمد بن أبي شعيب، حدثنا مسكين، عن هارون قال في قراءة ابن مسعود (س ٦١١٢) ﴿مَنْ يَقْلُهَا وَقَاتِلَهَا وَتُومِهَا﴾<sup>(٢)</sup> وعسبها ويصلها. قال هارون وكان ابن عباس يأخذ بها.

حدثنا عبد الله، حدثنا علي بن خشرم قال: أخبرنا عيسى عن ابن جريج، عن عطاء قال نزلت (س ١٩٨١٢) ﴿لَا جُنَاحَ عَلَيْكُمْ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ﴾<sup>(٣)</sup>. وفي قراءة ابن مسعود ﴿فِي مَوَاسِمِ الْحَجِّ فَابْتَغُوا حَيْثُ دُ﴾.

حدثنا عبد الله، حدثنا الحسن بن أحمد، حدثنا مسكين، عن هارون، حدثنا صاحب لنا عن أبي روق، عن إبراهيم التيمي، عن ابن عباس قال: فرأيت قراءة زيد وأنا أخذ ببضعة عشر حرفاً من قراءة ابن مسعود، هذا أحدها (س ٦١١٢) ﴿مَنْ يَقْلُهَا وَقَاتِلَهَا وَتُومِهَا وَعَسِبَهَا وَيَصِلُهَا﴾.

حدثنا عبد الله، حدثنا عبد الرحمن بن محمد بن سلام، حدثنا كثير بن هشام، حدثنا جعفر بن برقان قال سمعت ميمون بن مهران يقول: وتلاً هذه السورة (س ١٠٣) ﴿وَالصَّيْرُ \* إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ \* وَإِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالصَّيْرِ﴾، ذكر أنها في قراءة عبد الله بن مسعود.

حدثنا عبد الله، حدثنا محمد بن زكريا، حدثنا أبو حذيفة قال قال سفيان

(١) (س ١٩٧ ط)، وفي مصاحفنا (وترونها فإن خير الزاد التقوى).  
(٢) (س ٦١١٢ ط)، وفي مصاحفنا (وترونها).  
(٣) (س ١٩٨١٢ ط)، وفي مصاحفنا من غير (في مواسم الحج).

كان أصحاب عبد الله يقرؤونها (س ٢٠٢٢) ﴿أُولَئِكَ لَهُمْ نَصِيبٌ﴾<sup>(١)</sup> مَا اكْتَسَبُوا﴾.

حدثنا عبد الله، حدثنا يوسف بن موسى قال: سمعت جريراً يقول سألت منصوراً عن قوله تعالى (س ١٤٨١٢) ﴿وَلِكُلٍّ وَجْهَةٌ هُوَ مُوَلِّيهَا﴾ فقال نحن نقرأ ﴿وَلِكُلٍّ جَعَلْنَا فِتْنَةً يَرْضَوْنَهَا﴾<sup>(٢)</sup> بإلياء.

حدثنا عبد الله، حدثنا أحمد بن سنان، حدثنا عبد الرحمن، عن سفيان، عن منصور، عن إبراهيم قال: قرأوا (س ١٩٦١٢) ﴿وَأَقِيمُوا الْحَجَّ وَالْعُمْرَةَ لِلْبَيْتِ﴾<sup>(٣)</sup>.

حدثنا عبد الله، حدثنا عيسى<sup>(٤)</sup>، حدثنا أبو نعيم، حدثنا إسرائيل، حدثنا ثوير، عن أبيه، عن عبد الله ﴿وَأَقِيمُوا الْحَجَّ وَالْعُمْرَةَ لِلْبَيْتِ﴾ قال عبد الله لولا التخرج وإني لم أسمع من رسول الله ﷺ فيها شيئاً قلت إن العمرة واجبة مثل الحج.

حدثنا عبد الله، حدثنا علي بن محمد الثقفي قال: حدثنا المنجاب قال أخبرنا شريك عن مغيرة<sup>(٥)</sup> عن إبراهيم قال في قراءة عبد الله ﴿وَأَمُوا الْحَجَّ وَالْعُمْرَةَ إِلَى الْبَيْتِ﴾.

حدثنا عبد الله، حدثنا يعقوب بن سفيان، حدثنا قبيصة، حدثنا سفيان عن الأعشى ومنصور عن إبراهيم ﴿وَأَقِيمُوا الْحَجَّ وَالْعُمْرَةَ لِلْبَيْتِ﴾.

حدثنا عبد الله، حدثنا شعيب بن أيوب، حدثنا يحيى، حدثنا مفضل بن

(١) (س ٢٠٢١٢ ط)، وفي مصاحفنا (نصيب مما كسبوا).  
(٢) (س ١٩٦١٢ ط)، وفي مصاحفنا (والموا الحج والعمرة لله).  
(٣) عيسى يعني يعقوب بن سفيان.  
(٤) مغيرة: لعل الصواب المغيرة.

## مصحف عبد الله بن مسعود رضي الله عنه

حدثنا عبد الله، حدثنا محمد بن عبد الله المخرمي، حدثنا زكريا بن عدي، حدثنا حفص عن الشيباني، عن عطاء البزاز، عن يسير بن عمرو، عن عبد الله أنه قرأ (س ٤٠٤) ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ نَمْلَةٍ﴾<sup>(١)</sup>.

حدثنا عبد الله، حدثنا محمد بن الحسين البكاري، حدثنا كثير بن يحيى، حدثنا أبي، حدثنا جويبر، عن الضحاك، عن النزال، عن ابن مسعود أنه كان يقرأ (س ٤٣١٣) ﴿وَارْكَعِي وَاسْجُدِي﴾<sup>(٢)</sup> في الساجدين.

حدثنا عبد الله، حدثنا أحمد بن الأزهر، حدثنا أبو عاصم، عن ابن جريج، عن عطاء قال: هي في قراءة ابن مسعود (س ١٩٨١٢) ﴿فِي مَوَاسِمِ الْحَجِّ﴾.

حدثنا عبد الله، حدثنا محمد بن يسار، حدثنا محمد، حدثنا شعبة، عن الحكم قال في قراءة عبد الله (س ٦٤٥) ﴿بَلْ يَذَاهُ بَطْشَانُ﴾<sup>(٣)</sup>.

(١) ابن أيوب: هو ابن يحيى بن ضريس.  
(٢) (س ٨٩١٥ ط)، وفي مصاحفنا (ثلثة أيام ذلك كفرأة أنيكم).  
(٣) (س ٤٠١٤ ط)، وفي مصاحفنا (مقال ذرة).  
(٤) (س ٤٣١٣ ط)، وفي مصاحفنا (واسجدي واركي مع الراكعين).  
(٥) في مواسم: يعني (فضلاً من ريكم في مواسم الحج) وانظر ص ٦٥.  
(٦) بطنان: رواه أبو حيان «بسيطان» وهي في مصاحفنا (ميسوطتان).

بغير واو، وقوله (س ٢٧١) ﴿فَهُوَ﴾<sup>(١)</sup> خَيْرَ لَكُمْ يُكَفِّرُ<sup>(٢)</sup> بغير واو، وفي قراءتنا (س ٢٨٢) ﴿أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ﴾ مرفوعة، وفي قراءة عبد الله ﴿فَتَذَكَّرَهَا﴾<sup>(٣)</sup>، وفي قراءتنا (س ٢٨٤) ﴿يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ﴾ وفي قراءة عبد الله ﴿يُحَاسِبُكُمْ بِهِ اللَّهُ يَغْفِرُ لِمَنْ يَشَاءُ﴾ بغير فاء، وفي قراءتنا (س ١٠٦) ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا﴾، ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نَنْسَخْهَا﴾ في قراءة عبد الله، وفي قراءتنا (س ٢١٧) ﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ﴾، وفي قراءة عبد الله ﴿وَيَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ عَنْ قِتَالٍ فِيهِ﴾، وفي قراءتنا (س ٢٣٣)، ﴿لِمَنْ أَرَادَ أَنْ يُجِمَّ الرِّضَاعَةَ﴾ وفي قراءة عبد الله ﴿لِمَنْ أَرَادَ أَنْ يَكْمَلَ الرِّضَاعَةَ﴾. وفي قراءتنا (س ٢٣٨) ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾، وفي قراءة عبد الله ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَعَلَى الصَّلَاةِ الْوُسْطَى﴾، وفي قراءتنا (س ١٩٧)، ﴿فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾، وفي قراءة عبد الله ﴿فَلَا رَفُوثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾. آخر البقرة.

﴿آل عمران﴾

في قراءة عبد الله (س ١٠٣) ﴿الْحَيُّ الْقَيُّومُ﴾<sup>(١)</sup> (س ٧) ﴿وَإِنْ حَقِيقَةُ تَأْوِيلِهِ﴾<sup>(٢)</sup> إِذْ عِنْدَ اللَّهِ. والراسخون في الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ﴾ وفي قراءة عبد الله (س ١٨) ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ﴾، وفي قراءة عبد الله (س ١٩) ﴿إِنَّ

(١) فهو: وفي الأصل «هو» فقط.  
(٢) يكثر: وفي مصاحفنا (ويكثر) بالواو.  
(٣) فتذكرها: في الدر المنثور نقلاً عن ابن أبي داود أن قراءة عبد الله «فتذكرها الأخرى».  
(٤) (س ٧ ط)، هي في مصاحفنا (وما يعظم تأويله إلا الله).  
(٥) (س ١٨ ط): هذه هي القراءة المشهورة وفي بعض المفسرين أن قراءة عبد الله «أن لا» مكان (أنه لا).

مهمل، عن الأعشى قال: كان أبو رزين من القراء الذين يقرأ عليهم القرآن أنظبه قال وتؤخذ عنهم القراءة قال في قراءة عبد الله (س ١٤٤٢) ﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ قِبَلَهُ﴾<sup>(١)</sup>.

حدثنا عبد الله، حدثنا شعيب بن أيوب، حدثنا يحيى، حدثنا مفضل بن مهلهل، عن الأعشى، عن أبي رزين قال في قراءته (س ١١٠١٧) ﴿وَلَا تُخَافُتْ﴾<sup>(٢)</sup> يَصُونُكَ وَلَا تَعَال بِهِ﴾.

حدثنا عبد الله، حدثنا شعيب بن أيوب، حدثنا يحيى، حدثنا عبد الرحمن بن محمد قال سمعته من أبي محمد بن طلحة، ومن أبي عبيدة بن معن هذا الكلام الذي مضى.

حدثنا عبد الله، حدثنا محمد بن زكريا، حدثنا أبو حذيفة قال: حدثنا سفيان قال في قراءة عبد الله (س ١٠٢١١) ﴿كَذَلِكَ﴾<sup>(٣)</sup> أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَى﴾ بغير واو.

حدثنا عبد الله، حدثنا شعيب بن أيوب، حدثنا يحيى قال قال ابن إدريس في قراءتهم (س ٢١٤١٢) ﴿وَزَلْزَلُوا﴾<sup>(٤)</sup>، ﴿فَزَلْزَلُوا يَقُولُ حَقِيقَةُ الرُّسُولِ وَالَّذِينَ آمَنُوا﴾.

﴿البقرة﴾

حدثنا عبد الله، حدثنا أبو عبد الله محمد بن يحيى الخنيسي، حدثنا

(١) قبله: وهي في قراءتنا (شطره).  
(٢) (س ١١٠١٧ ط) انظر الدر المنثور للسيوطي ٤: ٢٠٨. وهي في مصاحفنا (ولا تخافت بها) فقط.  
(٣) بغير واو: يعني (كذلك) مكان (وكذلك).  
(٤) (س ٢١٤١٢ ط): وفي مصاحفنا (وزلزلوا حتى يقول الرسول والذين آمنوا).

خلاد بن خالد بن يزيد عن حسين الجعفي<sup>(١)</sup> قال: سمعت زائدة يسأل الأعشى فقال في قراءتنا في البقرة مكان (س ٣٦١٢) ﴿فَلَزَلْهُمَا﴾<sup>(٢)</sup> ﴿فَوْسوس﴾، وقبل الحسين من البقرة مكان (س ٤٨١٢) ﴿لَا يَقِيلُ مِنْهَا شَفَاعَةً﴾، ﴿لَا يُؤْخَذُ﴾، وقسوله (س ٦١١٢) ﴿اهْبِطُوا مِصْرَ﴾ ليس فيها ألف، ومكان (س ٧٠١٢) ﴿الْبَقَرُ نَشَابَةٌ عَلَيْنَا﴾، ﴿مُتَشَابِهَةٌ﴾، ومكان (س ٨٥١٢) ﴿إِنْ يَأْتِوكُمُ اسْرَى تَعْدُوهُمْ﴾، ﴿وَإِنْ يُؤْخَذُوا تَعْدُوهُمْ﴾، وفي البقرة أيضاً (س ١٢٧) ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ يَقُولَانِ رَبَّنَا﴾<sup>(٣)</sup>، (س ٨٣) ﴿أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا يَعْبُدُونَ﴾<sup>(٤)</sup> إِلَّا اللَّهَ﴾ وفي مكان آخر (س ٨٣) ﴿ثُمَّ تَوَلَّيْتُمْ﴾، ﴿ثُمَّ تَوَلَّوْا﴾، (س ١٥٨) ﴿وَمَنْ تَطَوَّعَ خَيْراً﴾ والأخرى (س ١٨٤) ﴿فَمَنْ تَطَوَّعَ خَيْراً﴾، وفي قراءة عبد الله ﴿وَمَنْ تَطَوَّعَ بِخَيْرٍ﴾ وهو قوله (س ١٧٧) ﴿لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا﴾ مكانها ﴿لَا تُضْمِنُ أَنْ الْبِرُّ﴾، (س ٢١٠) ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ﴾ وفي قراءة عبد الله ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ﴾، وقسوله (س ٢٢٩) ﴿إِلَّا أَنْ يَخَافَا﴾، وفي قراءة عبد الله ﴿إِلَّا أَنْ يَخَافُوا﴾، (س ٢٣٧) ﴿مَنْ قَبِلَ أَنْ تَمَاسُوهُنَّ﴾<sup>(٥)</sup>، وفي قراءة عبد الله ﴿مَنْ قَبِلَ أَنْ تَجَامِعُوهُنَّ﴾، وفي قوله (س ٢٥٩) ﴿قَالَ أَطْعَمُ﴾، وفي قراءة عبد الله ﴿قِيلَ أَطْعَمُ﴾، (س ٢٦٠) ﴿عَلَى كُلِّ جَبَلٍ مِثْقَنُ جُزْءاً﴾<sup>(٦)</sup>

(١) حسين الجعفي: هو وليد، انظر تهذيب التهذيب ٢: ٣٦٦.  
(٢) فلزلها: هي في مصاحفنا (فلزلها) وكانت (أزالها) قراءة الكوفيين سوى عاصم.  
(٣) يولان ربنا: وفي مصاحفنا (ربنا) فقط.  
(٤) لا يعبدون: وفي قراءتنا هي (تعبدون).  
(٥) تماسوهن: هي قراءة لكثير الكوفيين وفي مصاحفنا (تمسوهن).  
(٦) بغير واو: يعني في «جزءاً» وكذلك هي في قراءة حفص عن عاصم وقرأ أبو بكر عن عاصم «جزأاً» بالواو.



وسوف يصلي سعيراً<sup>(١)</sup>، وفي قراءة عبد الله (٢٤) ﴿ كَتَبَ اللَّهُ عَلَيْكُمْ أَحْلَ لَكُمْ<sup>(٢)</sup> ﴾ بغير واو، وفي قراءة عبد الله (١٤٦) ﴿ وسينوي<sup>(٣)</sup> لَلَّهَ الْمُؤْمِنِينَ ﴾، (٧٤ آ) ﴿ أَوْ يَغْلِبْهُ نُوتُهُ<sup>(٤)</sup> أَجْزَأَ عَظِيماً ﴾، وفي قراءة عبد الله (٨١ آ) ﴿ بَيَّتَ مَبِيتَ مِنْهُمْ ﴾<sup>(٥)</sup>، وفي قراءة عبد الله (١١٤ آ) ﴿ وَمَنْ يَفْعَلْ ذَلِكَ لِبِغَاءِ مَرْضَاتٍ لِلَّهِ سُنُّونِيهِ<sup>(٦)</sup> ﴾<sup>(٧)</sup>، وفي قراءة عبد الله (١٥٢) ﴿ أُولَئِكَ سُنُّونِيهِمْ<sup>(٧)</sup> أَجُورَهُمْ وَقد نزل عليكم في الكتاب<sup>(٨)</sup> .

#### ﴿ المائدة ﴾

وفي قراءة عبد الله (س ١١٥١٥) ﴿ قَالَ سَأُنْزِلُ عَلَيْكُمْ<sup>(٩)</sup> ﴾، وفي قراءة عبد الله (١١٨) ﴿ إِنْ تَعَذَّبْتُمْ فَهَبْكُمْ<sup>(١٠)</sup> .

#### ﴿ الانعام ﴾

(س ٢٣١٦) ﴿ مَا كُنْ يَفْتَنُكُمْ<sup>(١١)</sup> ﴾، نصب، وفي قراءة عبد الله (س ٦١٦) ﴿ الْمَوْتِ يَتَوَفَّاكُمْ رُسُلَنَا<sup>(١٢)</sup> ﴾، وفي قراءة عبد الله (٥٧) ﴿ يَفْضِي

(١) (١٠٠): وفي مصاحفنا ( إِنْ الَّذِينَ يَكُونُ أَمْوَالُ الْيَتَامَى ظُلْماً إِمَّا يَكُونُ فِي يَدَيْهِمْ نَاراً وَيَسْمَلُونَ سَعِيراً ) .  
(٢) أحل لكم: وفي مصاحفنا ( وأحل لكم ) بالواو .  
(٣) وسينوي: وفي قراءتنا ( وسوف يوت ) .  
(٤) نوت: في مصاحفنا ( فسوف نوتيه ) .  
(٥) بيت مبيت: وفي مصاحفنا ( بيت طلبة ) .  
(٦) سُنُّونِيهِ: وفي مصاحفنا ( فسوف نوتيه ) وقراء حمزة وأبو عمرو وخلف واليزيدي والأصمعي ( فسوف يوتيه ) .  
(٧) سُنُّونِيهِمْ: وفي مصاحفنا ( سوف يوتيه ) وقراء الجمهور ما عدا حمص ويعقوب ( سوف نوتيه ) .  
(٨) وقد نزل عليكم في الكتاب: هذا باید تأكيد حكم الآية السابقة .  
(٩) (س ١١٥١٥): وفي مصاحفنا ( قل الله اني منزلها عليكم ) .  
(١٠) (١١٨): وفي مصاحفنا ( فإيه عديكم ) .  
(١١) (س ٢٣١٦): وفي مصاحفنا « لم تكن فتنتهم » رفع .  
(١٢) يوتفوا: وفي قراءتنا « نوته » .

الَّذِينَ عَذَّبَ اللَّهُ الْإِسْلَامَ<sup>(١)</sup>، وفي قراءة عبد الله (٢١ آ) ﴿ إِنْ الَّذِينَ يَكْفُرُونَ بآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَقَاتِلُوا<sup>(٢)</sup> الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ﴾، وفي قراءة عبد الله (٣٩ آ) ﴿ وَتَادَا<sup>(٣)</sup> الْمَلَائِكَةُ يَا زَكَرِيَّا إِنَّ اللَّهَ ﴾، وفي قراءة عبد الله (٥٧ آ) ﴿ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَأَوْفَاهِم<sup>(٤)</sup> أَجُورَهُمْ ﴾، وفي قراءة عبد الله (٧٥ آ) ﴿ بِقِطْرٍ يُؤْفِهِ<sup>(٥)</sup> إِلَيْكَ ﴾، ﴿ بِدِينٍ لَا يُؤْفِهِ إِلَيْكَ ﴾ وفي قراءة عبد الله (٤٥ آ) ﴿ وَقَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ لِيُبَشِّرُكَ<sup>(٦)</sup> ﴾ وفي قراءة عبد الله (٤٨ آ) ﴿ وَتَعْلَمُ<sup>(٧)</sup> الْكِتَابَ ﴾ على نون، (١٥٦ آ) ﴿ وَاللَّهُ يُخَيِّ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ ﴾ مكان ﴿ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾، وفي قراءة عبد الله (١٧١ آ) ﴿ يَسْتَكْبِرُونَ بِغِغَةِ مِّنَ اللَّهِ<sup>(٨)</sup> ﴾ وفضل والله لا يضيغ أجْرُ الْمُؤْمِنِينَ، وفي قراءة عبد الله (١٨١ آ) ﴿ وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَيَقَالُ لَهُمْ نُوقُوا<sup>(٩)</sup> .

#### ﴿ النساء ﴾

(س ١٠٤) ﴿ وَمَنْ يَأْكُلْ أَمْوَالَ الْيَتَامَى ظُلْماً فَيَأْتِمْ يَأْكُلْ فِي بَطْنِهِ نَاراً

(١) (١٩١): هذه هي القراءة المشهورة وقال أبو حيان في البحر أن عبد الله قرأ « الحنيفة » مكان ( الإسلام ) .  
(٢) وقَاتِلُوا: وفي مصاحفنا ( وَيَقْتُلُونَ ) .  
(٣) (٣٩ آ): هي في مصاحفنا ( فَتَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَامٌ يصلي في المحراب أن الله ) .  
(٤) فأوفاهم: في قراءتنا ( فوفاهم ) .  
(٥) (٧٥ آ) ﴿ وَفِي مَصَاحِفِنَا ( يُوْدُهُ ) مَكَانَ ( يُؤْفِهِ ) .  
(٦) ﴿ وَقَالَتِ ﴾: هي في مصاحفنا ( إِذْ قَالَتِ ) لبشر: في مصاحفنا ( ببشر ) فقط .  
(٧) تعلم: كذا قرأه الكوفي والكوفي والبصرة والشام .  
(٨) (٨١ آ) وفي مصاحفنا ( وَأَنَّ اللَّهَ ) .  
(٩) ويقال لهم ذوقوا: هي في مصاحفنا ( وتقول ذوقوا ) .

#### ﴿ الرعد ﴾

في قراءة عبد الله (س ١٦١٣) ﴿ قُلْ أَفْتَحْتُمْ مِنْ ذُنُوبِهِ<sup>(١)</sup> ﴾، (٤٢ آ) ﴿ وَسَيَعْلَمُ الْكَافِرُونَ لِمَنْ عَفَى اللَّهُ لَهُ<sup>(٢)</sup> . (ليس في سورة إبراهيم اعتباراً).

#### ﴿ الحجر ﴾

في قراءة عبد الله (س ٦٥١٥) ﴿ وَلَا يَلْفُتَنَ مِنْكُمْ أَحَدٌ<sup>(٣)</sup> .

#### ﴿ النحل ﴾

في قراءة عبد الله مكان (س ١٢١٦) ﴿ وَالنَّجْمُ مُسْتَفَرَاتٌ ﴾ والرياح، (١ آ) ﴿ وَلِيُؤْفِقِينَ الَّذِينَ صَنَعُوا أَجْرَهُمْ ﴾<sup>(١)</sup> (٩٧ آ) ﴿ حَيَاةً طَيِّبَةً وَلِيُؤْفِقَهُمْ ﴾، (٢٨ آ) ﴿ الَّذِينَ تَوَفَّاهُمْ الْمَلَائِكَةُ<sup>(٢)</sup> ﴾ (٨٠ آ) ﴿ حِينَ طَعْنَكُمْ<sup>(٣)</sup> خفيف.

#### ﴿ بني إسرائيل ﴾

في قراءة عبد الله (س ٢٣١٧) ﴿ إِمَّا يَنْفُلَنَّ عَنْكَ الْكِبَرُ إِمَّا وَاحِدٌ وَإِمَّا كَلَامًا<sup>(١)</sup> ﴾، (٤٤ آ) ﴿ سُبِّحْتَ لَهُ الْأَرْضُ وَسُبِّحْتَ لَهُ السَّمَوَاتُ<sup>(٢)</sup> .

(١) افتحن: يعني بحذف الألف والإعلاء فيها في قراءتنا « افتحنتم » .  
(٢) الكافرون: وفي مصاحفنا ( الكفار ) .  
(٣) يلفتن: وفي مصاحفنا ( يثقت ) .  
(٤) ليوافن: يجوز أن المراد ( ولتوفين ) وفي مصاحفنا ( ولتجزين ) وكذلك ( ولتجزينهم ) في (٩٧ آ) .  
(٥) توفاهم: وفي مصاحفنا ( تتوفاهم ) .  
(٦) خفيف: يعني ( قطعكم ) كقراءة المشهورة دون ( قطعكم ) كما قرأه بعض السبعة .  
(٧) إما واحد وإما كلامهما: وفي مصاحفنا ( أحدهما أو كلاهما ) .  
(٨) (٤٤ آ): وفي مصاحفنا ( تسبح له السموات السبع والأرض ) .

#### ﴿ براءة ﴾

(س ٥٤٩) ﴿ إِنْ تَنَقَّلْتَ مِنْهُمْ نَفَقَاتِهِمْ<sup>(١)</sup>، في قراءة عبد الله (٦١ آ) ﴿ قُلْ أَذُنٌ خَيْرٌ وَرَحْمَةٌ لَّكُمْ<sup>(٢)</sup>، (١١٠ آ) ﴿ وَلَوْ قَطَعْتَ قُلُوبَهُمْ<sup>(٣)</sup> ﴾ (١٢٦ آ) ﴿ أَوَلَمْ نَرَا أَنَّهُمْ يُفْتَنُونَ<sup>(٤)</sup>، (١١٧ آ) ﴿ مِنْ بَعْدِ مَا زَاغَتْ قُلُوبُ طَائِفَةٍ<sup>(٥)</sup> .

#### ﴿ يونس ﴾

في قراءة عبد الله (س ٢٢١٠) ﴿ حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِكُمْ<sup>(٦)</sup> .

#### ﴿ هود ﴾

في قراءة عبد الله (س ٢٥١١) ﴿ وَلَقَدْ رَاسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ إِنِّي كُنْتُ نَذِيرٌ مُبِينٌ<sup>(١)</sup>، (٢٨ آ) ﴿ مِنْ رَبِّي وَعَمَيْتُ عَلَيْكُمْ<sup>(٢)</sup> ﴾ (٥٧ آ) ﴿ وَلَا تَنْفَضُّوهَ شَيْئًا ﴾، مكان ﴿ وَلَا تَضْرِبُوهُ شَيْئًا ﴾ (٧٢ آ) ﴿ وَهَذَا بَطْنُ شَيْخٍ ﴾ بالرفع، (٨١ آ) ﴿ فَاسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ الْبَلَدِ لَا أَمْرَ لَكَ ﴾ بغير ﴿ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ ﴾ .

#### ﴿ يوسف ﴾

في قراءة عبد الله (س ١٠١٢، ١٥) ﴿ فِي غِيَابَةِ الْحُبِّ ﴾ واحدة.

(١) تنقل: وفي قراءتنا « تنقل » .  
(٢) خير ورحمة: وفي مصاحفنا « خير » فقط .  
(٣) ولو قطعتم: وهي في مصاحفنا « إلا أن قطع » .  
(٤) لم تراء: وقيل « لم تروا » وهي في مصاحفنا « لا برون » .  
(٥) (١١٧ آ) وفي مصاحفنا « من بعد ما كاد يزيغ للوب فريق » .  
(٦) يك: وهي في قراءتنا « نهم » .  
(٧) قال يا قوم: غير موجودة في مصاحفنا .  
(٨) (٢٨ آ): في مصحفنا « من ربي وإياتي رحمة عنده فعميت عليكم » .

#### ﴿ الكهف ﴾

في قراءة عبد الله (س ٣٨١٨) ﴿ لَكِنْ هُوَ اللَّهُ رَبِّي<sup>(١)</sup>، (٥٢ آ) ﴿ وَيَوْمَ يَقُولُ لَهُمْ نَادُوا<sup>(٢)</sup>، (١٠٩ آ) ﴿ قِيلَ أَنْ تَفْضَى كَلِمَاتُ رَبِّي<sup>(٣)</sup> .

#### ﴿ مريم ﴾

في قراءة عبد الله (س ٣٤١٩) ﴿ ذَلِكَ عِيسَى بْنُ مَرْيَمَ قُلْ<sup>(٤)</sup> فَحَقُّ الَّذِي فِيهِ يَمْتَرُونَ، (٩٠ آ) ﴿ تَعَالِ السَّمَوَاتُ لَتَصْغَدَ<sup>(٥)</sup> لَهُ ﴾، (٦٠ آ) ﴿ سَيَخْلُقُونَ الْجِنَّ<sup>(٦)</sup>، (١ آ) ﴿ سَاحِرُجَ حَيًّا<sup>(٧)</sup> ﴾ (٩٣ آ) ﴿ فِي السَّمَوَاتِ وَالْأَرْضِ لَمَّا<sup>(٨)</sup> اتَّيَ الرَّحْمَنُ عَبْدًا ﴾ .

#### ﴿ طه ﴾

في قراءة عبد الله (س ٦٩٢٠) ﴿ كَيْدَ سِحْرِ<sup>(١)</sup> ﴾ (٨٠ آ) ﴿ قَدْ نَجَّيْنَكُمْ<sup>(٢)</sup> مِنْ دَعْوِكُمْ .

#### ﴿ الأنبياء ﴾

في قراءة عبد الله (س ٨٢٢١) ﴿ وَمِنَ الشَّيَاطِينِ مَنْ يَفُوصُ<sup>(١)</sup> لَهُ وَيَفْعَلُ<sup>(٢)</sup> وَكُنَّا لَهُمْ حَافِظِينَ ﴾ .

(١) لكن: وفي قراءتنا ( لكنا ) .  
(٢) تفص: وفي مصاحفنا ( تنفذ ) .  
(٣) للتصديج: وفي مصاحفنا ( يتفطرن ) .  
(٤) سبخلون: وفي مصاحفنا ( يسخلون ) .  
(٥) ساحر: وفي مصاحفنا ( سوف أخرج ) .  
(٦) إمام: هي في مصاحفنا ( صا ) .  
(٧) كيد سحر: وفي قراءتنا ( كيد ساحر ) .  
(٨) يجيئون: في قراءتنا ( يجيئونكم ) .  
(٩) يفرصون: وفي مصاحفنا ( يفرصون ) .  
(١٠) ويمعل: هي مصاحفنا ( ويمعلون دعوا دون ذلك ) .

بِالْحَقِّ<sup>(١)</sup> وَهُوَ خَيْرُ الْفَاصِلِينَ ﴾، وفي قراءة عبد الله (٢٧ آ) ﴿ يَا لَيْتَنَا نُرَدُّ وَلَا<sup>(٢)</sup> نُكَتَبُ بِآيَاتِ رَبِّنَا ﴾، وفي قراءة عبد الله (٧١ آ) ﴿ كَاذِبِي اسْتَهْوَا<sup>(٣)</sup> الشَّيْطَانُ ﴾، وفي قراءة عبد الله (٩٤ آ) ﴿ لَقَدْ نَقَطَ مَا بَيْنَكُمْ<sup>(٤)</sup>، (١٢٥ آ) ﴿ كَانَمَا يَتَصَغَدُ<sup>(٥)</sup> فِى السَّمَاءِ ﴾، (١ آ) ﴿ لِيُؤْفِلُوا دَرَسَ<sup>(٦)</sup> ﴾ بغير تاء، (١٥٣ آ) ﴿ وَهَذَا<sup>(٧)</sup> سِرَاطِي مُسْتَقِيمًا ﴾ .

#### ﴿ الأعراف ﴾

وفي قراءة عبد الله (س ١٢٧٧) ﴿ وَقَدْ تَرَكُوا أَنْ يَعْبُدُوا وَآلِهَتَهُ<sup>(١)</sup>، (٢٣ آ) ﴿ قَالُوا رَبَّنَا إِلَّا تَنْفَرْ لَنَا وَتَرْحَمْنَا<sup>(٢)</sup>، (١٧٠ آ) ﴿ إِنْ الَّذِينَ اسْتَمْسَكُوا بِالْكِتَابِ<sup>(٣)</sup> .

#### ﴿ الأنفال ﴾

وفي قراءة عبد الله (س ١٩٨٨) ﴿ وَاللَّهِ<sup>(١)</sup> مَعَ الْمُؤْمِنِينَ ﴾ (٥٩ آ) ﴿ وَلَا يَحْضِبُ الَّذِينَ كَفَرُوا سَبَقُوا<sup>(٢)</sup> ﴾<sup>(٣)</sup> يحسب بالباء بغير نون.

(١) (٥٧ آ) وهي في مصاحفنا « بقر الحق » .  
(٢) (٢٧٧ آ) هذه هي القراءة المشهورة وقراءة عبد الله « فلا » مكان « ولا » .  
(٣) (٧١ آ) هي في قراءتنا « كاذبي استهوا الشياطين » .  
(٤) ما بينكم: وفي مصاحفنا « بينكم » فقط .  
(٥) يتصعد: وهي في قراءتنا « يصعد » .  
(٦) درين: وفي مصاحفنا « درست » .  
(٧) وهذا: يعني من غير أن .  
(٨) (س ١٢٧٧): وفي مصاحفنا « وبذر ك وه الهة » .  
(٩) (س ٢٣١): وهي في مصاحفنا « فالاربنا ظلمنا أنفسنا وإن لم نغفر لنا وترحمنا » .  
(١٠) (١٧٠ آ): وفي مصاحفنا « والذين يمسكون بالكتاب » .  
(١١) والله: وقراءتنا « وأن الله » .  
(١٢) بغير نون: يعني في قراءتنا هي « يحسن » وفي قراءة بعضهم « تحسن » .





# AHRUF-QIRAAT

# The Transmission of the Variant Readings of the Qur'ān

THE PROBLEM OF TAWĀTUR  
AND THE EMERGENCE OF SHAWĀDHDH



BY  
SHADY HEKMAT NASSER

BRILL

TEXTS AND STUDIES ON THE QUR'ĀN

variants,<sup>4</sup> under the assumption that the Prophet himself acknowledged these variants<sup>5</sup> as being equally divine.<sup>6</sup>

Many prominent Muslim scholars such as al-Ṭabarī (d. 310/923), who wrote a book on twenty variant Readings of the Qur'ān attributed to twenty eponymous Readers,<sup>7</sup> and al-Zamakhsharī (d. 538/1144), rejected several canonical readings<sup>8</sup> and gave preference to some readings over others;

Wā'iz, (Beirut: Dār al-Bashā'ir al-Islāmiyyah, 2002), 1/199–215. Michael Cook suggests that the Kūfan codex was probably the archetype of the other codices of Syria, Madinah and Baṣrah; Michael Cook, "The Stemma of the Regional Codices of the Koran", *Graeco-Arabica*, 9–10 (2004), pp. 89–104.

<sup>4</sup> Muḥammad Ḥabash counted forty-nine scribal differences among the 'Uthmānic codices, deduced from the differences among the canonical Readings that inevitably had to result from the consonantal differences in the *rasm*, such as additions or omissions of prepositions and conjunction particles. A recurrent example in Qirā'āt literature is the reading by the Meccan Ibn Kathīr (d. 120/738) of (Q. 9:100) "*jannātin tajrī min taḥtihā l-anhāru*" (gardens under which rivers flow), which contradicted the rest of the eponymous Readers, who read "*jannātin tajrī taḥtahā l-anhāru*"; Muḥammad Ḥabash, *al-Qirā'āt al-Mutawātirah wa-Atharuhā fi al-Rasm al-Qur'ānī wa-l-Aḥkām al-Shar'īyah*, (Damascus: [n.p.], 1999), p. 93. Ibn Abī Dāwūd al-Sijistānī in *Kitāb al-Maṣāḥif* lists many of these scribal differences among the five codices of al-Madinah, Makkah, al-Kūfah, al-Baṣrah, and Dimashq; al-Sijistānī, *Maṣāḥif*, 1/253–282; ed. Arthur Jeffery, (Leiden: Brill, 1936), pp. 39–49. See also Abū 'Amr al-Dānī, *al-Muqni' fi Ma'rifat Marsūm Maṣāḥif Ahl al-Amṣār*, ed. Nūrah al-Ḥumayyid, (Riyad: Dār al-Tadmuriyyah, 2010), pp. 537–561, 571–615. The English translations of the Qur'ān are by Arthur John Arberry, *The Koran Interpreted* (New York: Simon and Schuster, 1996). Any translation of a variant reading is my translation unless otherwise specified.

<sup>5</sup> In order to resolve the issue of what variants the Prophet specifically acknowledged as "Qur'ān", we are faced with the concept of the final review (*al-arḍah al-akhīrah*), during which Jibrā'il (Gabriel) reviewed the Qur'ān with the Prophet twice before his death, allegedly in all its permitted variants. Any Companion to whom a sound variant reading was attributed was simply claimed to have heard "all" the Qur'ān directly from the Prophet after the final review. On the other hand, any reading that was rejected later on, even if it had a sound transmission, was readily classified as one that might have been allowed by the Prophet only before the final review, and subsequently was abrogated by it; See Muḥammad 'Abd al-'Azīm al-Zurqānī, *Manāḥil al-'Irḥān fi 'Ulūm al-Qur'ān*, ed. Fawwāz Zamarī, (Beirut: Dār al-Kitāb al-'Arabī, 1995), 1/281, 384; Taqī al-Dīn Ibn Taymiyyah, *Majmū'at al-Fatāwā*, ed. 'Amir al-Jazzār and Anwar al-Bāz, (Cairo: Dār al-Wafā', 2005), 13/212–213.

<sup>6</sup> The tradition with its several versions can be found in: al-Sijistānī, *Maṣāḥif*, ed. Jeffery, pp. 18–19; ed. Wā'iz, 1/195–196; cf. John Burton, *The Collection of the Qur'ān*, (Cambridge: Cambridge University Press, 1977), p. 141.

<sup>7</sup> The book is lost. Abū 'Ubayd al-Qāsim b. Sallām's (d. 224/838) compilation on Qirā'āt, lost as well, comprised twenty-five Readings attributed to twenty-five eponymous Readers; Abū al-Khayr Ibn al-Jazarī, *al-Nashr fi al-Qirā'āt al-'Ashr*, ed. Muḥammad Ṣālim Muḥayṣin, (Cairo: Maktabat al-Qāhirah, 1978), 1/88–89.

<sup>8</sup> Examples are abundant in their exegeses. For example, on (Q. 15:56), al-Ṭabarī says: "readers have disagreed on how to read "*wa-man yaqni/aṭ*" (and who despairs of), for the Medinese and the Kūfans have read it with a *fathah* on the *nūn*, i.e. *yaqnaṭ*, except for al-A'mash and al-Kisā'ī who both read it with a *kasrah* on the *nūn*, i.e. *yaqniṭ* ... and this latter reading ought to be the correct one because reading it with a *fathah* on the *nūn* is not

• Tabari mentioned 20 Qiraat

• Tabari and Zamakhshari rejected authentic Qiraat



In the late 8th/14th century, Ibn al-Jazarī (d. 833/1429) became the leading authority in the field of Qirāʾāt. He canonized three additional Readings<sup>1</sup> and requested an official *fatwā* from Ibn al-Subkī (d. 771/1370) to proclaim the *tawātūr* of the ten canonical Readings. However, twenty years later, Ibn al-Jazarī reconsidered his earlier opinion and declared it fallacious. His revised position held that the ten Readings were not transmitted through *tawātūr* but through sound single chains of transmission (*āḥād*). I consider Ibn al-Jazarī's revision of his opinion to be an indication of the problematic nature of this subject, and of the constant debate which was taking place among Muslim scholars at that time. After Ibn al-Jazarī, the dominant trend among Muslim scholars held onto his earlier position on the *tawātūr* of the canonical Readings and disregarded his revised view. Ever since Ibn al-Jazarī and al-Suyūṭī (d. 911/1505), the *tawātūr* of the Qurʾān and its variant canonical Readings have become self evident truths not open to discussion and questioning. This will be demonstrated by examining different sources in a chronological order.

QIRĀʾĀT COLLECTIONS PRE-IBN MUJĀHID

Ibn Mujāhid was not the first, to collect variant Readings of the Qurʾān in an attempt to limit the individual readings into a manageable and credible corpus. However, he might have been the first to enforce his criteria and canonize the Readings, as Melchert suggests, through political power.<sup>2</sup> Ibn Mujāhid believed, or rather wanted us to believe, that by his time a consensus had been reached concerning the general criteria that could be applied to establish a valid Qurʾānic reading. This consensus comprises also the fact that no one could recite and teach the “obsolete” readings of the Companions, which disagree with the consonantal outline of the ‘Uthmānic codices. Those who opposed Ibn Mujāhid’s officially promulgated “Canon” and insisted on following their own standards and criteria were tried, flogged, and coerced into adhering to the consensus.<sup>3</sup>

<sup>1</sup> The attempts before Ibn al-Jazarī to add more Readings to the canonical Seven, most notably Ibn Mīhrān’s (d. 381/991) *al-Ghāyah* and *al-Mabsūṭ*, were neither official nor forced on the Muslim community, in the same manner Ibn Mujāhid and Ibn al-Jazarī’s canons were officially recognized and enforced through political power and issuing *fatwās* to that end.

<sup>2</sup> Christopher Melchert, “Ibn Mujāhid and the Establishment of Seven Qurʾānic Readings”, *Studia Islamica*, 91 (2000), pp. 20–22.

<sup>3</sup> Ibid., p. 5; cf. Shihāb al-Dīn Yāqūt al-Hamawī, *Muʿjam al-Udabāʾ*, ed. Ihsān ʿAbbās, (Beirut: Dār al-Gharb al-Islāmī, 1993), 5/2325.

- Ismail b Ishaq Maliki collected 20 readings
- Muqri collected 5 & 8 readings
- Before Mujahid people were not strict on limiting to 7 or 10 readings
- Tabari compiled 20 readings but book is lost
- Tabari DID NOT see Variant readings as Divine

Readings.<sup>9</sup> The judge Ismāʿīl b. Ishāq al-Mālikī (d. 282/895) collected twenty variant Readings attributed to twenty eponymous Readers.<sup>10</sup> Two important aspects should be noted here; the first is that these works varied in the number of the variant eponymous Readings they collected. This means that these works were not concerned with a specific number of viable system Readings. For example, the aforementioned Aḥmad b. Jubayr al-Kūfī al-Muqriʾ wrote one book on five variant Readings of the Qurʾān and another book on eight Readings. Thus, we could say that the number of the permissible Qurʾānic Readings in the early period prior to Ibn Mujāhid was flexible to some degree. The pre-Ibn Mujāhid era seems not to be concerned with limiting the Readings to the specific number “Seven”. Several Qurʾānic Readings were in circulation at the time and Muslim authors were collecting and documenting these Readings indiscriminately.<sup>11</sup> The second notable aspect of these early works, if the biographical dictionaries are to be trusted, is that Muslim scholars started to collect and document the different *Qirāʾāt* as early as the 1st/7th century, probably starting with Yaḥyā b. Yaʿmur (d. 90/708).<sup>12</sup> One should keep in mind that the most senior among the seven Readers was Ibn ʿĀmir the Damascene, who died in 118/736, while the youngest was al-Kisāʾī, born in 119/737. This is an indication that collecting and documenting the variant readings of the Qurʾān could have started earlier than the seven canonical Readers when most of them were still young students of Qirāʾāt; Nāfiʾ was born in 70/689, Abū ʿAmr b. al-ʿAlāʾ in 68/687, and Ḥamzah al-Zayyāt in 80/699.

Before I discuss the case of al-Ṭabarī (d. 310/923), two earlier works deserve some attention. The first is by the aforementioned Yaḥyā b. Yaʿmur, about whom Ibn ʿAṭīyyah (d. 541/1147) says the following: “... as for vocalizing (*shakl*) the *muṣḥaf* and putting dots on the letters (*naqṭ*), it is said that ʿAbd al-Malik b. Marwān (d. 86/705) commissioned al-Ḥajjāj [b. Yūsuf] (d. 95/713) to undertake this assignment in Wāsiṭ. al-Ḥajjāj partitioned the

<sup>9</sup> Ibid., 1/34; Abū Muḥammad Makki b. Abī Ṭālib al-Qaysī, *al-Ibānah ʿan Maʿānī al-Qirāʾāt*, ed. ʿAbd al-Fattāḥ Shalabī, (Cairo: Dār Nahḍat Miṣr: [n.d.]), p. 51.

<sup>10</sup> Ibn al-Jazarī, *Nashr*, 1/88–89.

<sup>11</sup> Abū al-Qāsim al-Hudhālī (d. 465/1072–1073) compiled *al-Kāmil fī al-Qirāʾāt al-ʿAshr wa-l-Arbaʿin al-Zāʾidah ʿalayhā*, in which fifty variant Readings of the Qurʾān were collected and documented. This book is considered to be one of the most extensive books on Qirāʾāt. It was poorly edited and published by Jamāl b. al-Sayyid Rifāʿī al-Shayībī (Cairo: Muʿassasat Sanā li-ṭ-Ṭibāʾah wa-n-Nashr, 2010). A PhD dissertation was written on this work in 2008 in Mecca; ʿAbd al-Ḥafīz al-Hindī, *al-Imām al-Hudhālī wa-Manhajuhu fī Kitābihi al-Kāmil fī al-Qirāʾāt al-Khamsin*, (Ph.D. dissertation, Umm al-Qurā University, 2008).

<sup>12</sup> ʿAbd al-Ḥaqq Ibn ʿAṭīyyah, “Muqaddimat Ibn ʿAṭīyyah li-Tafsīrihi al-Musammā al-Jāmīʾ al-Muharrar”, *Muqaddimatūn fī ʿUlūm al-Qurʾān*, p. 275.

- Jazari in 14th century added 3 more totaling 10 canonical readings using fatwa
- 2 decades later Jazari retracted his views on tawatur of 10 readings to single chains
- Political force was employed to coerce people into agreement

The most important and influential among the scholars who collected different *Qirāʾāt* before Ibn Mujāhid was presumably al-Ṭabarī, who was one of Ibn Mujāhid’s teachers in the discipline of Qirāʾāt.<sup>13</sup> al-Ṭabarī compiled a book, now lost, in which he collected more than twenty variant Readings of the Qurʾān.<sup>16</sup> We do not know much about this book, however, it is very probable that al-Ṭabarī did not intend to canonize the different readings of the Qurʾān, which were in wide circulation at the time. He also did not intend to exclude the readings which were invalid according to his own standards. As one can see from his *Tafsīr*, al-Ṭabarī often lists most of the readings of the verse known to him followed by his own judgment and *ijtihād* where he favors one reading over another. In al-Ṭabarī’s view, the variant readings

<sup>13</sup> Ibn ʿAṭīyyah, *Muqaddimatān*, p. 275.

<sup>14</sup> Abū al-Khayr Ibn al-Jazarī, *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrāʾ*, ed. Gotthelf Bergsträsser, (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2006), 2/303.

<sup>15</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1/128, 2/96.

<sup>16</sup> Ibn al-Jazarī, *Nashr*, 1/89.

were not of divine nature. On the contrary, their origin was attributed to the Qurʾān readers and the transmitters themselves, i.e. to their own selectivity and *ijtihād* in reading and deciphering the ‘Uthmānic consonantal outline, and not to the Prophet.<sup>17</sup> Discussing al-Ṭabarī’s position on the variant readings of the Qurʾān is important in order to form a better understanding of the development of the concept of *shawādh* and how this term was used to denote different aspects of the Qurʾānic readings whenever the criteria of validating these readings changed.

al-Ṭabarī’s criticism and rejection of some established readings that were labeled later on as *mutawātirah*, have forced many Muslim scholars to criticize him<sup>18</sup> even today. Several Muslim religious authorities have written treatises criticizing al-Ṭabarī and his position on the canonical readings, some of which he considered to be erroneous and invalid. Labīb al-Saʿīd, for example, in his *Difāʾ ʿan al-Qirāʾāt al-Mutawātirah fī Muwājahat al-Ṭabarī al-Mufasssīr*, collected eighty-nine examples from al-Ṭabarī’s *Tafsīr*, in which the latter refused many canonical readings and gave preference to some readings over others. The title itself is interesting; al-Saʿīd is simply suggesting that al-Ṭabarī is a *mufasssīr* by profession and not a *qārīʾ*, and therefore, he is not an authority when it comes to the discipline of Qirāʾāt.<sup>19</sup> Another book which criticizes al-Ṭabarī was recently written by Sheikh Muḥammad al-Harārī under the title of *al-Qirāʾāt al-Mutawātirah allatī ankarahā Ibn*



Jarir al-Ṭabarī fi Taṣīrihi wa-r-Radd ‘alayhi.<sup>20</sup> I will examine a few examples in which al-Ṭabarī rejects some readings that later on were considered canonical and divine. I am mainly interested in his comments regarding the extent of the circulation of some of these readings and the basis on which he rejects them.

On (Q. 2:285) “*āmana r-rasūlu bi-mā unzila ilayhi min rabbihi wa-l-mu’minūna kullun āmana bi-l-lāhi wa-malā’ikatihi wa-kutubihī wa-rusulihī*

<sup>17</sup> Ibn ‘Atiyyah (d. 541/1147) openly states that the seven Readings originated due to the eponymous Readers’ interpretation (*ijtihad*) of the defective ‘Uthmānic *rasm*. Subsequently, the seven Readings were accepted through the consensus of the community; Ibn ‘Atiyyah, *al-Muḥarrar al-Wajīz*, 1/48.

<sup>18</sup> Ibn al-Jazari criticized al-Ṭabarī for being selective in his choices of the different readings of some verses. He says: “... he [al-Ṭabarī] committed some mistakes in his book *al-Jāmi’* [fi al-Qirā’āt] when he would not mention all the variants of certain verses ... he caused confusion on the undisputed readings making the Readers look as if they have disagreed on them, while the controversial readings seemed like there was a consensus on one of them only. This is bizarre coming from a great scholar like him [al-Ṭabarī]”; Ibn al-Jazari, *Ghāyat al-Nihāyah*, 2/96.

<sup>19</sup> al-Sa’id, *Difā’*, pp. 11–12, 15–26.

<sup>20</sup> (MA Thesis, al-Jāmi’ah al-Islāmiyyah, 1986).

In the same verse, al-Ṭabarī mentions the disagreement on reading *nufarriqu*. He says that some late readers “*ba’d al-mutaqaddimīn*” read *yufarriqu*;<sup>25</sup> however, the only acceptable reading for al-Ṭabarī is *nufarriqu* and no other reading could be accepted, for this reading is so widely transmitted and circulated that error and collaborative negligence could not have occurred “*al-naql al-mustafīd alladhī yamtanī’u ma’ahu al-tashā’ur wa-l-tawāfu’ wa-s-sahw wa-l-ghalaṭ*”. Based on that, al-Ṭabarī considers the reading of *yufarriqu* to be *shādhḥah*. Nevertheless, this very reading, *yufarriqu*, was canonized later on and became *mutawātirah*, i.e. it acquired divine status. The reading is attributed to the Baṣran Ya’qūb al-Ḥaḍramī who is one of the ten eponymous Readers canonized by Ibn al-Jazari in the 9th/15th century.

al-Ṭabarī dismisses Qur’anic readings attributed to the seven Readers as well, or to be more accurate to those who became known as the seven Readers roughly fifteen years after he died. In (Q. 4:1) “*wa-t-taqū l-lāha l-ladhī tasā’alūna bihi wa-l-arḥāma*”,<sup>26</sup> the eponymous Readers read *wa-l-arḥāma*

<sup>21</sup> (The Messenger believes in what was sent down to him from his lord, and the believers each one believes in God and His angels and in His books and His Messengers, we make no division between any one of His messengers).

<sup>22</sup> This is the standard reading of Abū ‘Amr b. al-‘Alā’, ‘Āṣim, Ibn Kathir, Nāfi’, and Ibn ‘Āmir; Abū Bakr Ibn Mujāhid, *Kitāb al-Sab’ah fi al-Qirā’āt*, ed. Shawqī Ḍayf, (Cairo: Dār al-Ma’ārif, 1972), p. 195.

<sup>23</sup> This is the standard reading of Ḥamzah and al-Kisā’ī; Ibn Mujāhid, *Sab’ah*, p. 195.

<sup>24</sup> al-Ṭabarī, *Jāmi’*, 5/149.

<sup>25</sup> This is the reading of Ya’qūb al-Ḥaḍramī; Ibn al-Jazari, *Nashr*, 2/447.

<sup>26</sup> (And fear God by whom you demand one of another, and the wombs).

in the accusative case except Hamzah who read in the genitive *wa-l-arḥāmi*.<sup>27</sup> al-Ṭabarī states that the genitive reading is not eloquent and that the only reading he authorizes is the accusative *wa-l-arḥāma*. al-Ṭabarī openly dismisses the reading by Ḥamzah and considers it to be simply wrong.<sup>28</sup> Again, this grammatically awkward reading by Ḥamzah was canonized later on by Ibn Mujāhid and was acknowledged by the community of the Qur’ān readers.

In (Q. 6:37) al-Ṭabarī dismisses the reading by the canonical Reader Ibn ‘Āmir and considers it to be repulsive and inarticulate. He adds that this reading cannot be well founded for it contradicts the consensus of the readers.<sup>29</sup> He also rejects Ibn Kathir’s reading of (Q. 2:37) for the same reasons.<sup>30</sup> Similarly, all these readings openly rejected by al-Ṭabarī were canonized later on and they enjoyed the status of being absolutely valid and divine.

al-Ṭabarī does not adopt or adhere to an eponymous Reading with regard

- Tabari rates and gives preference to certain Qiraat over others
- He would outright reject readings that were later canonized as Divine
- He dismissed Hamzah for 4:1
- Rejects Ibn Amir as inarticulate 6:137
- Tabari rejects Ibn Kathir 2:37

*lā nufarriqu bayna aḥadin min rusulihī*”,<sup>21</sup> al-Ṭabarī says that the readers have disagreed on how to read *kutubihī*. The Medinese and some Irāqīs read *kutubihī*;<sup>22</sup> the plural form of *kitāb*, while some Kūfans read *kitābihī*,<sup>23</sup> in the singular form. al-Ṭabarī gives his own opinion by saying that even though the latter reading is well known and accepted among Muslims, what he really likes “*alladhī huwa a’jabu ilayya*” is the reading in the plural form *kutubihī*. The reason is that what precedes and follows this word, *kutubihī*, are words in the plural form, and thus, the word in question might rather be read in the plural form as well.<sup>24</sup> In this example, both readings are known, accepted and well circulated; however, al-Ṭabarī still makes a choice and picks one reading to be more appropriate than the other based on his own logic and literary taste. (Q. 2:285) shows that if different readings of a verse are equally accepted through *ijmā’*, al-Ṭabarī moves to other criteria in order to establish the validity of a reading or the precedence of one reading over another.

In the same verse, al-Ṭabarī mentions the disagreement on reading *nufarriqu*. He says that some late readers “*ba’d al-mutaqaddimīn*” read *yufarriqu*;<sup>25</sup> however, the only acceptable reading for al-Ṭabarī is *nufarriqu* and no other reading could be accepted, for this reading is so widely transmitted and circulated that error and collaborative negligence could not have occurred “*al-naql al-mustafīd alladhī yamtanī’u ma’ahu al-tashā’ur wa-l-tawāfu’ wa-*



on the different variants of a certain verse. Instead, he uses phrases such as: the readers of Makkah and ʿIrāq, some Kūfans, the readers of Madīnah, some late readers, etc. Nonetheless, when one reader contradicts the majority of the Qurʾān readers, al-Ṭabarī may name him and state his opinion regarding that specific variant.

- 3) The rules of eloquent Arabic and proper grammar are major sources for al-Ṭabarī to establish the validity of the Qurʾānic variants. Proper ʿarabiyyah comprises an additional argument to accept or reject certain variants. A valid reading should exhibit eloquent (*faṣīḥ*) syntax and not only show acceptable Arabic grammar based on some obscure tribal dialect, as later readers and scholars have suggested.<sup>42</sup> On (Q. 15:56), for example, al-Ṭabarī says: “the readers have disagreed on “*wa-man yaqni/aṭ*”.”<sup>43</sup> The Medinese and the Kūfans read it with a *fathah* on the *nūn*, i.e. *yaqnaṭ*, except al-Aʿmash and al-Kisāʾī who both read it with a *kasrah* on the *nūn*, i.e. *yaqniṭ*. This latter reading ought to be the correct one because *yaqnaṭ* with a *fathah* on the *nūn* is not familiar in Arabic.”<sup>44</sup> Nevertheless, the *rasm* of the *muṣḥaf* and the consensus of the readers are still given priority in al-Ṭabarī’s judgement. The famous disagreement on (Q. 20:63) “*in/na hādhanī la-sāḥirān*”,”<sup>45</sup> which does not agree with the *faṣīḥ* Arabic, forced al-Ṭabarī to reject the proper ʿarabiyyah reading of Abū ʿAmr b. al-ʿAlāʾ, who read “*inna hādhaynī*”. According to al-Ṭabarī, this latter reading disagrees with the *rasm* of the *muṣḥaf* and contradicts the *ijmāʿ*. al-Ṭabarī also rejects the reading of “*in*” because the majority of the readers read “*inna*”.”<sup>46</sup> He provides a grammatical explanation to the awkward syntax of this verse and states that the majority’s reading might be grammatically correct according to some Arabic dialects, albeit not *faṣīḥ*.<sup>47</sup> Therefore, in al-Ṭabarī’s Qirāʾāt system, eloquent Arabic comes as a third criterion after the *rasm* of the *muṣḥaf* and the consensus of the readers. Nevertheless, proper ʿarabiyyah plays an important role when al-Ṭabarī wants to dismiss a certain reading or favor one reading over another, even when these readings are attributed to well-known readers, some of whom became canonical later on.

<sup>42</sup> Ibn al-Jazarī, *Munjid*, ed. al-Imrān, p. 79.

<sup>43</sup> (And who despairs of).

<sup>44</sup> al-Ṭabarī, *Jāmiʿ*, 14/85–86.

<sup>45</sup> (These two men are sorcerers).

<sup>46</sup> Nāfiʿ, Ibn ʿĀmir, Ḥamzah, al-Kisāʾī, and Shuʿbah → ʿĀṣim read “*inna*”, while Ibn Kathīr and Ḥafṣ → ʿĀṣim read “*in*”; Ibn Mujāhid, *Sabʿah*, p. 419.

<sup>47</sup> al-Ṭabarī, *Jāmiʿ*, 16/97–101.

The case of al-Ṭabarī gives us some insight into the status of the circulation of readership and the criteria for accepting valid Qurʾānic readings during his time and shortly before the official canonization of the variant readings by Ibn Mujāhid. We should notice that in al-Ṭabarī’s view, there are acceptable and correct readings, unacceptable and wrong readings, and readings which are neither correct nor wrong. Within all these categories, he does not speak of any divine design as the source of these variant readings. When some readings are considered to be better than others, which naturally means that they are not equal in status, the cause of this disparity in quality is human and not divine. Lastly, the readings that used to be in circulation during the Prophet and the Companions’ lifetime cannot be recited anymore since they disagree with the current *rasm* of the *muṣḥaf* and the current *ijmāʿ* of the Qurʾān readers. These anomalous and irregular readings were acceptable at some point, but not anymore.

It is worth mentioning that al-Ṭabarī did not try to canonize or limit the Qurʾānic readings into an authoritative corpus. al-Ṭabarī compared the different readings and tried to find the best choice based on the current *rasm* of the *muṣḥaf*, the present-day *ijmāʿ*, and proper Arabic grammar and syntax. He did not have the sufficient political power and social connections to try and enforce his own selection (*ikhtiyār*) on the *qurrāʾ* community of his time. His disagreement with the Ḥanbalis and his confinement to his house after being accused of Shīʿism<sup>48</sup> might have been the reasons behind his failure to create the Qirāʾāt Canon that his student, Ibn Mujāhid, succeeded in establishing.

#### IBN MUJĀHID AND *KITĀB AL-SABʿAH*

Two features generally characterize modern Arabic scholarship on Qirāʾāt. First, it is apologetically concerned with defending the valid and divine nature of the canonical Readings and consequently the integrity of the Qurʾān. Second, it tries to establish a continuous tradition and a never-before-disputed consensus regarding the validity of the canonical Readings, a consensus that goes back long before Ibn Mujāhid. One of the important things we should note here is that the term *tawātur al-Qirāʾāt* does not

<sup>48</sup> Franz Rosenthal, “General Introduction”, *The History of al-Ṭabarī*, (Albany: State University of New York Press, 1985), 1/71–77; cf. Shams al-Dīn al-Dhahabī, *Ṣiyar Aʿlām al-Nubalāʾ*, ed. Shuʿayb al-Arnāʾūt, (Beirut: Muʾassasat al-Risālah, 1985), 14/277.

• Certain variants are grammatically awkward or incorrect

• Tabari rejected readings of 15:56 which were of the 7/10 readers

• Tabari rejects an authentic reading for 20:63



variants,<sup>4</sup> under the assumption that the Prophet himself acknowledged these variants<sup>5</sup> as being equally divine.<sup>6</sup>

Many prominent Muslim scholars such as al-Ṭabarī (d. 310/923), who wrote a book on twenty variant Readings of the Qurʾān attributed to twenty eponymous Readers,<sup>7</sup> and al-Zamakhsharī (d. 538/1144), rejected several canonical readings<sup>8</sup> and gave preference to some readings over others;

Wāʾiz, (Beirut: Dār al-Bashāʾir al-Islāmiyyah, 2002), 1/199–215. Michael Cook suggests that the Kūfan codex was probably the archetype of the other codices of Syria, Madīnah and Baṣrah; Michael Cook, “The Stemma of the Regional Codices of the Koran”, *Graeco-Arabica*, 9–10 (2004), pp. 89–104.

<sup>4</sup> Muḥammad Ḥabash counted forty-nine scribal differences among the ʿUthmānic codices, deduced from the differences among the canonical Readings that inevitably had to result from the consonantal differences in the *rasm*, such as additions or omissions of prepositions and conjunction particles. A recurrent example in Qirāʾāt literature is the reading by the Meccan Ibn Kathīr (d. 120/738) of (Q. 9:100) “*jannātin tajrī min taḥtihā l-anhāru*” (gardens under which rivers flow), which contradicted the rest of the eponymous Readers, who read “*jannātin tajrī taḥtāhā l-anhāru*”; Muḥammad Ḥabash, *al-Qirāʾāt al-Mutawātirah wa-Atharuhā fī al-Rasm al-Qurʾānī wa-l-Aḥkām al-Sharʿiyyah*, (Damascus: [n.p.], 1999), p. 93. Ibn Abī Dāwūd al-Sijistānī in *Kitāb al-Maṣāḥif* lists many of these scribal differences among the five codices of al-Madīnah, Makkah, al-Kūfah, al-Baṣrah, and Dimashq; al-Sijistānī, *Masāḥif*, 1/253–282; ed. Arthur Jeffery, (Leiden: Brill, 1936), pp. 39–49. See also Abū ʿAmr al-Dānī, *al-Muqniʿ fī Maʾrifat Marsūm Maṣāḥif Ahl al-Amṣār*, ed. Nūrah al-Ḥumayyid, (Riyad: Dār al-Tadmuriyyah, 2010), pp. 537–561, 571–615. The English translations of the Qurʾān are by Arthur John Arberry, *The Koran Interpreted* (New York: Simon and Schuster, 1996). Any translation of a variant reading is my translation unless otherwise specified.

<sup>5</sup> In order to resolve the issue of what variants the Prophet specifically acknowledged as “Qurʾān”, we are faced with the concept of the final review (*al-ʿardah al-akhīrah*), during which Jibrāʾīl (Gabriel) reviewed the Qurʾān with the Prophet twice before his death, allegedly in all its permitted variants. Any Companion to whom a sound variant reading was attributed was simply claimed to have heard “all” the Qurʾān directly from the Prophet after the final review. On the other hand, any reading that was rejected later on, even if it had a sound transmission, was readily classified as one that might have been allowed by the Prophet only before the final review, and subsequently was abrogated by it; See Muḥammad ʿAbd al-ʿAzīm al-Zurqānī, *Manāhil al-ʾIrfān fī ʾUlūm al-Qurʾān*, ed. Fawwāz Zamarī, (Beirut: Dār al-Kitāb al-ʿArabī, 1995), 1/281, 384; Taqī al-Dīn Ibn Taymiyyah, *Majmūʿat al-Fatāwā*, ed. ʿAmir al-Jazzār and Anwar al-Bāz, (Cairo: Dār al-Wafāʾ, 2005), 13/212–213.

<sup>6</sup> The tradition with its several versions can be found in: al-Sijistānī, *Masāḥif*, ed. Jeffery, pp. 18–19; ed. Wāʾiz, 1/195–196; cf. John Burton, *The Collection of the Qurʾān*, (Cambridge: Cambridge University Press, 1977), p. 141.

<sup>7</sup> The book is lost. Abū ʿUbayd al-Qāsim b. Sallām’s (d. 224/838) compilation on Qirāʾāt, lost as well, comprised twenty-five Readings attributed to twenty-five eponymous Readers; Abū al-Khayr Ibn al-Jazarī, *al-Nashr fī al-Qirāʾāt al-ʿAshr*, ed. Muḥammad Sālim Muḥayṣin, (Cairo: Maktabat al-Qāhirah, 1978), 1/88–89.

<sup>8</sup> Examples are abundant in their exegeses. For example, on (Q. 15:56), al-Ṭabarī says: “readers have disagreed on how to read “*wa-man yaqniʿat*” (and who despairs of), for the Medinese and the Kūfans have read it with a *fatḥah* on the *nūn*, i.e. *yaqnat*, except for al-Aʿmash and al-Kisāʾī who both read it with a *kasrah* on the *nūn*, i.e. *yaqniʿ* ... and this latter reading ought to be the correct one because reading it with a *fatḥah* on the *nūn* is not

they did not adopt one complete system by an eponymous Reader but chose from the different readings circulating at the time the reading that best suited their interpretation of the verse. Both cases are intriguing: al-Ṭabarī lived right before the canonization of the seven Readings, which probably took place in the year 322/933, whereas al-Zamakhsharī lived two hundred years after that. For both scholars, it seems that the canonical Readings were being stripped of their divine nature, and their origin was not attributed to the Prophet himself,<sup>9</sup> but to the Qurʾān readers and transmitters, i.e. to their own selectivity in reading and understanding (*ijtihād*) of the ʿUthmānic consonantal outline supported by the context of the Qurʾānic verse.

This chapter will serve as an introduction to the main theories on the origins of the variant readings of the Qurʾān starting with the very beginning of its collection and codification. Special attention will be paid to the Prophetic tradition of *al-aḥruf al-sabʿah* (the seven modes). This *ḥadīth*, with its several multiple versions, is the only Prophetic legitimization for the existence of the variant readings of the Qurʾān,<sup>10</sup> without which only

familiar in Arabic”; Abū Jaʿfar al-Ṭabarī, *Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān*, ed. ʿAbd Allāh al-Turkī, (Cairo: Dār Hajar, 2001), 14/85–86. A more audacious statement by al-Ṭabarī is found under (Q. 1:4) “*maʾāliki yawmi d-dīni*” (Master of the Day of Judgment), where he refuses and even prohibits the reading of *māliki*. He deems those who try to explain and justify this reading to be stupid and confused; al-Ṭabarī, *Jāmiʿ*, 1/152–153, 157. Labīb al-Saʿīd, in his *Diffāʿ an al-Qirāʾāt al-Mutawātirah fī Muwājahat al-Ṭabarī al-Mufasssir*, (Cairo: Muʾassasat al-Maʾārif, 1978), collected eighty-nine examples from *Jāmiʿ al-Bayān*, in which al-Ṭabarī refuses or prefers certain canonical readings over others. A good example from al-Zamakhsharī’s *Kashshāf* is his disparaging of Ibn ʿAmir’s reading of (Q. 6:137) “*wa-kadhālika zayyana li-kathīrin mina l-mushrikīna qatla awlādihim shurakāʾuhum*” (Even so, in the eyes of most of the pagans, their “partners” made alluring the slaughter of their children). Ibn ʿAmir read *zayyana* in the passive *zuyyina*, and hence changed *qatla* to the nominative *qatlu*. He also read *awlādihim* in the accusative *awlādahum*, and *shurakāʾuhum* in the genitive *shurakāʾihim*, thus reading the verse as follows “*wa-kadhālika zuyyina li-kathīrin mina l-mushrikīna qatlu awlādahum shurakāʾihim*” (Even so, in the eyes of most of the pagans, the slaughtering of their children by their partners was made alluring). al-Zamakhsharī says: “[The Arabic syntax] in this reading by Ibn ʿAmir is so repugnant that even if it occurs as a poetic license it would be so abhorred and detested”; Abū al-Qāsim al-Zamakhsharī, *al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl*, ed. ʿĀdil ʿAbd al-Mawjūd, (Riyad: Maktabat al-ʿUbaykān, 1998), 2/401.

<sup>9</sup> The exegete Ibn ʿAṭiyyah, for example, openly embraces this point of view. He uses numerous non-canonical readings in his exegesis with Ibn Jinnī’s *al-Muhtasab* being one of his main sources. Ibn ʿAṭiyyah states that the seven eponymous Readings are the result of the Readers’ interpretation (*ijtihād*) of the defective ʿUthmānic consonantal outline (*rasm*) and that these Readings were accepted through the consensus of the community (*ummah*); Abū Muḥammad ʿAbd al-Ḥaqq Ibn ʿAṭiyyah, *al-Muḥarrar al-Wajīz*, ed. ʿAbd al-Salām Muḥammad, (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2001), 1/48.

<sup>10</sup> The dominant Muslim view is that the seven Readings are only “part” of the *sabʿat aḥruf*. It is only the ignorant masses, as the erudite Muslim scholars put it, who think that the

• 49 scribal differences in the uthmanic codices

• Tabari highlights bad grammar in authentic Qiraat for 15:56

• Qiraat weren't canonized till the 10th century

• Qiraat were not divine

• Zamakhshari and Tabari call some authentic readings as stupid/repugnant



“one” Reading of the Qur’ān is possible. The entire philosophy behind the existence of the variant readings and the utmost care with which Muslim scholars have studied and transmitted these readings come from the belief that the Qur’ān was revealed to the Prophet in different recitation modes called “*al-ahruf al-sab‘ah*”. The majority of the Muslim scholars are of the opinion that the seven and/or the ten canonical Readings are only “one part of *al-ahruf al-sab‘ah*”. al-Ṭabarī stated that all the readings, which agree with the ‘Uthmānic consonantal outline are part of one *ḥarf* only, and that the other *ahruf* were lost.<sup>11</sup> I will track down this *ḥadīth*, in its different versions, back to its principal *madār* (common link), i.e. the main person responsible for circulating this *ḥadīth*. I will focus on investigating the early Ḥadīth sources only up until the collections of al-Bukhārī (d. 256/870) and Muslim (d. 261/875), both of which transmitted this *ḥadīth* with several *isnāds*. The goal is to examine when this tradition was approximately circulating.

#### THE COLLECTION AND THE CODIFICATION OF THE QUR’ĀN

The collection and the codification of the Qur’ān have been studied extensively in Western and Muslim scholarship.<sup>12</sup> I will give a general survey of the most important theories on this topic to serve as a background for my discussion. Medieval and contemporary Muslim scholars faithfully adhere to the historical accounts in the early sources. They assume a continuous and logical sequence of events that took place during and after the Prophet’s life. According to Muslim tradition, the process of the collection and the codification of the Qur’ān underwent three stages.<sup>13</sup> The first was writing down the

seven Readings and the *sab‘at ahruf* are equivalent; see Abū al-Khayr Ibn al-Jazārī, *Munjid al-Muqri’in wa-Murshid al-Talibin*, ed. Zakariyyā ‘Umayrāt, (Beirut: Dār al-Kutub al-‘Ilmiyya 1999), pp. 70, 82–83; ed. ‘Alī b. Muḥammad al-‘Imrān, (Makkah: Dār al-Fawā’id, 1998), pp. 182, 184–185, 231.

<sup>11</sup> al-Ṭabarī, *Jāmi’*, 1/52–53, 58–59.

<sup>12</sup> The distinction I make here between Western and Muslim scholarship is roughly equivalent to that between believers and nonbelievers (in the Islamic faith). Muslim scholarship on this specific topic tends to be apologetic and defensive with regards to the divine nature of the variant readings of the Qur’ān. Equally discouraging is some Western scholarship motivated by political and religious agendas aiming at discrediting the Qur’ān and its divine nature.

<sup>13</sup> The details of the various traditions concerning this historical event can be found in Arthur Jeffery (ed.), *Muqaddimatān fi ‘Ulūm al-Qur’ān*, (Cairo: al-Khānjī, 1972), pp. 17–38; and Sijistānī, *Maṣāḥif*, ed. Wā‘iz, pp. 153–216.

form.<sup>18</sup> Very few Muslim scholars openly challenged these statements. Ibn Khaldūn (d. 808/1406), for example, condescendingly criticized the traditionalists for their ahistorical views regarding the development of the Arabic script. He stated that the early Arabic script was still underdeveloped when the Companions wrote down the prototypal codices. The imperfections of the early script have caused several discrepancies in the ‘Uthmānic copies. Those who believe that the Companions excelled in Arabic orthography are, according to Ibn Khaldūn, idiots.<sup>19</sup> Nonetheless, the mainstream view of Muslims is that the variant readings of the Qur’ān are of a divine nature. The ‘Uthmānic codices were rid of diacritics to allow multiple readings of the text. Despite ‘Uthmān’s efforts to codify the text of the Qur’ān and limit its variants, the different readings of the Qur’ānic text, permitted by the nature of the defective *rasm*, kept multiplying with time until Ibn Mujāhid (d. 324/936) limited them under seven eponymous Readings. This will be discussed in more detail in chapter two.

orthography was exceptional. The Muslim authorities insisted, up until today, to keep the original consonantal ‘Uthmānic outline unchanged. Mālik and Ibn Ḥanbal prohibited the addition of the long vowels *alif* and *wāw*. Mālik was asked: “Can the *muṣḥaf* be written according to the new rules of spelling and orthography?” Mālik answered: “Never, it can only be written/copied according to the first original copy (*al-kaṭbah al-ūlā*)”. There exist also several traditions that speak of the Companions and Successors’ dislike toward adding dots and verse markers in the Qur’ān. Mālik permitted using dots in copies used as textbooks for students but not in the official copies (*al-ummahāt*). Ibn Mujāhid stated that unequivocal words should not be vocalized while al-Dānī was unwilling to accept diacritics written in black ink because doing so would change the form of the *muṣḥaf*. Nonetheless, it is acceptable that the diacritics be marked in red and the *hamzahs* in yellow; al-Suyūṭī, *Itqān*, 6/2199–200, 2245–2249; Abū ‘Amr al-Dānī, *al-Muḥkam fī Naḥḥ al-Maṣāḥif*, ed. ‘Azzah Ḥasan, (Beirut: Dār al-Fikr al-Mu‘āṣir, 1997), pp. 2–12, 35–43; Yasin Dutton, “Red dots, green dots, yellow dots and blue: Some reflections on the vocalization of early Qur’ānic manuscripts”, *JQS*, 1/1 (1999), pp. 115–140; 2/1 (2000), pp. 1–24. On the development of the early Arabic script from Nabatean see: Beatrice Gründler, *The Development of the Arabic Scripts*, (Atlanta: Scholars Press, 1993). Gründler shows the gradual evolution of the Arabic alphabet, one consonant after the other, from the Nabatean alphabet by relying on a wide corpus of inscriptions dating back to the 2nd century BCE. Nabia Abbot, *The Rise of the North Arabic Script and its Qur’ānic Development*, (Chicago: Chicago University Press, 1939) is an important work as well for the history of the development of the Arabic script in as much as it pertains to the early Qur’ānic manuscripts in both *Kuṣṭī* and *naskhī/Hijāzī* styles. For evidence of early usage of diacritics in Pre-Islamic Arabic script, see Alan Jones, “The dotting of a script and the dating of an era”, *Islamic Culture*, 72 (1998), pp. 95–103; James Bellamy, “A new reading of the Namārah inscription”, *Journal of the American Oriental Society* (JAOS), 105 (1985), pp. 31–51.

<sup>18</sup> al-Zurqānī, *Manāḥil*, 1/306–309; Jeffery, *Muqaddimatān*, pp. 117–171; al-Sijistānī, *Maṣāḥif*, pp. 253–282.

<sup>19</sup> ‘Abd al-Raḥmān Ibn Khaldūn, *al-Muqaddimah*, ed. ‘Abd al-Salām al-Sha’ al-Bayḍā’; Bayt al-Funūn wa-l-‘Ulūm wa-l-‘Ādāb, 2005), 2/315–316.

• Ibn Attiyyah says Qiraat are Ijtihad of readers

• The 7 or 10 Canonical readings are ONE Harf and all others Ahruf were lost

• The Canonical readings are equally divine in mainstream Sunni belief

• Imperfect/Defective Rasm led to more variants





certain words and phrases in the Qur'ān that might become clearer, if viewed from the Syriac angle.<sup>49</sup>

#### AL-AHRUF AL-SAB'AH (THE SEVEN MODES)

The only legitimacy for the existence of variant readings of the Qur'ān is the Prophetic tradition(s) which speaks of the *sab'at ahruf*.<sup>50</sup> There exists a huge uncertainty regarding the term *sab'at ahruf*, an uncertainty that sometimes amounts to mystery. Until now, no reasonable explanation has been offered for the exact meaning of the *sab'at ahruf*. al-Suyūṭī enumerates thirty-five different interpretations of the *sab'at ahruf* tradition, ranging from linguistic to esoteric interpretations.<sup>51</sup> Muslim scholars, however, unanimously agree that the *sab'at ahruf* are not *al-Qirā'āt al-Sab'*, which were collected and canonized by Ibn Mujāhid (d. 324/936). According to them, only the ignorant masses took the *sab'at ahruf* of the Prophetic tradition to be the seven canonical Readings.<sup>52</sup> This issue will be discussed in more detail in the second chapter of this book.<sup>53</sup>

Since the notion of the *sab'at ahruf* was and still is vague, an accurate translation of the term is almost impossible since we actually do not know what is meant by *ḥarf*.<sup>54</sup> The best interpretation one can come up with from the context of the *sab'at ahruf* traditions is that *ḥarf* was probably equivalent to a mode of recitation or a manner of pronunciation.<sup>55</sup> This is

still a speculation inferred from the context of these traditions,<sup>56</sup> all of which describe people who disagreed on reading certain Qur'ānic verses during the lifetime of the Prophet. After closely hearing the conflicting parties each recite his own version of the same verses, the Prophet authenticated these divergent readings and acknowledged them all to be Qur'ānic. The reason presented by the Prophet for the validity of such discrepancies is that the Qur'ān was revealed in *sab'at ahruf*. The translation I am going to adopt here for *ḥarf* is “mode”, although as of now I am still not convinced that *ḥarf* was meant to be a mode of recitation. I have found some evidence in *Musnad al-Ṭayālīsī* supporting my uncertainty and I will present it at the end of this section.

The notion of the *sab'at ahruf* not only acknowledges the existence of the canonical Readings of the Qur'ān, but also justifies the very existence of the *shawādh* readings, both the anomalous and the irregular.<sup>57</sup>

The official copy of the Qur'ān codified by 'Uthmān abrogated the codices of the Companions, which accommodated the *shawādh* readings. These readings were justified later on as being part of the *sab'at ahruf*.<sup>58</sup> Before I proceed with the discussion on the variant readings and their canonization, a survey of the *sab'at ahruf* tradition must be carried out. Several books have been written on the topic.<sup>59</sup> Unfortunately, most of these studies are descriptive and lack proper analysis despite the massive amount of materials the authors have collected. They almost all follow the same methodology and more or less the same thematic structure, covering the following topics: the nature of the Arabic language, the different dialects of

a misplaced vowel or a wrong case ending of a word. The differences must have been in the wording of the verse. We have two leads now; the first one is that the *sūrah* in question is *sūrat al-furqān*, and the second one places the disagreement in the opening of the *sūrah*. After consulting the canonical

Qirā'āt manuals, I have not found any variant readings of the opening verses of *al-furqān*. However, this is not the case with the manuals of the *shawādh* readings. (Q. 25:1) reads: “*tabāraka l-ladhī nazzala l-furqāna 'alā 'abdihi li-yakūna li-l-'ālamīna nadhīran*”.<sup>117</sup> There is only one anomalous reading associated with this verse, and it reads: “*tabāraka l-ladhī nazzala l-furqāna 'alā 'ibādihi li-yakūna li-l-'ālamīna li-l-jinni wa-l-insi nadhīran*”.<sup>118</sup> The addition of “*li-l-jinni wa-l-insi*” to the verse is especially conspicuous at the very beginning of the *sūrah*. This *shawādh* reading is attributed to 'Abd Allāh b. al-Zubayr. The tradition of the *sab'at ahruf* in its “A” *matn* is always transmitted through al-Zuhri → 'Urwah b. al-Zubayr. 'Urwah b. al-Zubayr is 'Abd Allāh b. al-Zubayr's younger brother, both the sons of al-Zubayr b. al-'Awwām. 'Abd Allāh b. al-Zubayr had his own non-'Uthmānic codex and several examples of his Reading are documented in the *maṣāhif* literature.<sup>119</sup> It is probable that the *muṣhaf* of 'Abd Allāh b. al-Zubayr (being the Caliph in al-Madīnah for ten years before his reign was put to an end at the hands of al-Ḥajjāj and 'Abd al-Malik b. Marwān) became the *muṣhaf* of al-Zubayr family. Thus, the tradition of the *sab'at ahruf* might have originated with 'Urwah b. al-Zubayr as a result of the differences found between the 'Uthmānic and the Zubayrī codices. This does not necessitate forgery on 'Urwah's behalf; rather, it indicates an interest on his part to propagate the *sab'at ahruf* tradition and perhaps to vindicate the codex and Reading of his older brother 'Abd Allāh b. al-Zubayr.

To conclude this section, we notice that there are different layers within which dating the *sab'at ahruf* tradition is possible. The first is based on the earliest sources that documented this tradition, which are *al-Muwatta'* by Mālik and *Musnad al-Ṭayālīsī*. This dates the tradition back to the last quarter of the 2nd/8th century. The second is based on the study of the

- Only justification for variants is ahruf hadith
- Ahruf are mysterious
- 7 Qiraat ≠ 7 Ahruf
- Uthmanic codex abrogated companion codices
- 25:1 in Ahruf hadith has additional Variant not found in authentic Qiraat
- Politics played important role



The seven and the ten canonical Readings of the Qurʾān are usually described as being *mutawātirah*, i.e. they were transmitted down from the Prophet and his Companions to the later generations through multiple concurrent transmissions. In the Islamic tradition, almost anything transmitted through *tawātur* is considered to be indisputably true and accurate. In this chapter, I try to detect when and how the term *tawātur* was utilized to characterize the Qurʾān in general, and its variant Readings specifically. I will also pay special attention to how and when the phrase “*al-Qirāʾāt al-mutawātirah*” started to be used as a fundamental criterion for considering a Qurʾānic Reading to be canonical, and thus divine. References to *tawātur* in the discipline of Ḥadīth literature are essential to understand if, and most importantly when Ḥadīth terminology started to influence ‘*ulūm al-Qurʾān*’.

My starting point will be shortly prior to the official canonization of the variant Readings by Ibn Mujāhid (d. 324/936), a process that was called by the Muslim scholars *tasbīʿ al-sabʿah* (the “septuplization” or the founding of the seven Readings). Consequently, Ibn Mujāhid was called *musabbiʿ al-sabʿah* (The “septuplist” or the founder of the Seven). This period, i.e. early 4th/10th century, was the period after which the validity of a Qurʾānic Reading began to be judged according to certain fixed criteria that I will discuss later on in detail.

In the second part of this chapter I will examine what the *uṣūlīs* (legists of the principles of Islamic law) have theorized and contributed to the subject of *tawātur*. Several *uṣūlīs* have discussed this topic at length and expressed some concerns regarding the problematic issue of *tawātur al-Qurʾān* and *tawātur al-Qirāʾāt*. Heated discussions have arisen at the time of al-Bāqillānī (d. 403/1013) regarding the integrity of the Qurʾān and its transmission. al-Bāqillānī wrote the two-volume *al-Intiṣār li-l-Qurʾān* in which he defended the indubitable transmission of both the physical content of the Qurʾān, i.e. the *muṣḥaf*, and its oral aspects, i.e. the variant Readings. I will examine the opinions of some of the influential *uṣūlīs* concerning the *tawātur* of the Qurʾānic Readings and point out the problematic issues they were trying to resolve.

authenticity of such accounts on the authority of the *shīʿī* medieval scholars or simply do not find their claims to be legally or theologically binding. Contemporary *sunnī* scholars consider this to be an act of *taqḍīyah*.

<sup>128</sup> Refer to the last section of Chapter three pp. 98–115 for more details.

<sup>129</sup> Abū al-Qāsim al-Khūʿī, *al-Bayān fī Taḥsīn al-Qurʾān*, (Beirut: Dār al-Zahrāʾ, 1979), pp. 122–234.

<sup>130</sup> Abū Jaʿfar al-Ṭūsī, *al-Tibyān fī Taḥsīn al-Qurʾān*, ed. Aḥmad al-ʿĀmilī, (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1982), 1/7–9.

<sup>131</sup> The various *isnāds* of the canonical Readings will be discussed in detail in chapter four.

this tradition. Nonetheless, despite the vagueness of the concept of *ḥarf*, the discipline of Qirāʾāt and the meticulous transmission of the variant readings of the Qurʾān were heavily dependent on the mysterious *sabʿat aḥruf* tradition. After performing *isnād* and *matn* analysis, I conclude that this tradition was in circulation probably by the last quarter of the first Islamic century. This indicates that the multiplicity of the Qurʾānic readings, not long after the codification process by ʿUthmān, still lacked official validation by the Prophet, thus giving way to the promulgation of the *sabʿat aḥruf* tradition. The *shīʿīs* rejected the accounts of the *sabʿat aḥruf* and considered this tradition to be one form of the falsification of the Qurʾān (*taḥrīf*). The integrity of the Qurʾān and the historical accounts pertaining to its collection and codification have been discussed at length in Western scholarship. The dominant theories of the Western scholars range widely from the Qurʾān being the exact final version that Muḥammad left before his death, to the Qurʾān being a document collected and codified no earlier than the third Islamic century.

of *sunnī* scholars. Refer to the authors’ note concerning the nature of al-Sayyārī’s book and the different titles attributed to the manuscripts of this work; Kohlberg and Amir-Moezzi, *Revelation*, pp. 44–46 especially footnote #255.

<sup>127</sup> Examples are numerous in the *shīʿī* sources. See, for example, the introduction of al-Kāshānī’s (1091/1680) *tafsīr*; Muḥammad Muḥsin al-Fayḍ al-Kāshānī, *Tafsīr al-Ṣaḥīḥ*, (Tehran: Manshūrāt al-Ṣadr, 1994), 1/40–56. Exegetes such as al-Ṭūsī (d. 460/1066–1067) and al-Ṭabrisī (d. 548/1154), whose Qurʾān commentaries are full of traditions on the authority of the

ical Readings does not exist in Shīʿism.<sup>128</sup> Abū al-Qāsim al-Khūʿī (d. 1992) wrote extensively on this topic and criticized the *sunnī* tradition of the variant readings. He highlighted several discrepancies within the tradition itself especially the problems of the collection of the Qurʾān, the burning of the codices, the canonical Readings, and the *sabʿat aḥruf* tradition.<sup>129</sup> The *shīʿīs* simply do not recognize the *sabʿat aḥruf* tradition as being a justification of the variant readings of the Qurʾān. al-Ṭūsī (d. 460/1067) says that it is common knowledge among the *Imāmīyyah* that the Qurʾān was revealed to the Prophet in one *ḥarf* only.<sup>130</sup> I am not going to discuss the *shīʿīs*’ tradition of rejecting the variant readings of the Qurʾān and their theological arguments regarding the *sabʿat aḥruf* tradition because these issues deserve a separate study. I only want to point out that there is a trend within the Islamic tradition itself, of which the *Shīʿah* are a fundamental part, openly rejecting the notion of the *sabʿat aḥruf* in the Qurʾān. Consequently, the *Shīʿah* never developed a sophisticated discipline of Qirāʾāt inasmuch as the *sunnīs* did. It is worth mentioning that the *shīʿīs* nowadays read the Qurʾān according to the Reading of ʿĀṣim in the recension of his student Ḥafṣ (*Ḥafṣ ʿan ʿĀṣim*, Ḥafṣ → ʿĀṣim). This is probably justified by the fact that the *isnād* of this canonical Reading goes back to ʿAlī b. Abī Ṭālib.<sup>131</sup>

- Shism has no concept of 7 or 10 Qiraat
- 35+ interpretations of Ahruf
- Shias openly acknowledge human altering of Quran and use Qiraat as an argument against preservation
- It was 10th century when Qiraat canonized and judged by fixed criteria

## (4) Chapter: The talk of opponents against each other

## (4) باب كلام الخصوم بعضهم في بعض

## Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger (ﷺ) had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger (ﷺ) and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet (ﷺ) ordered me to release him and asked Hisham to recite it. When he recited it, Allah's Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأْنِيهَا، وَكَدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لِي "أَرْسِلْهُ". ثُمَّ قَالَ لَهُ "اقْرَأْ". فَقَرَأَ. قَالَ "هَكَذَا أُنْزِلْتُ". ثُمَّ قَالَ لِي "اقْرَأْ". فَقَرَأْتُ فَقَالَ "هَكَذَا أُنْزِلْتُ. إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مِنْهُ مَا تَيَسَّرَ".

**Reference** : Sahih al-Bukhari 2419  
 In-book reference : Book 44, Hadith 9  
 USC-MSA web (English) reference : Vol. 3, Book 41, Hadith 601  
 (deprecated numbering scheme)

[Report Error](#) | [Share](#)