SURA XX

1: سُـكِّنْ. So read also by Ibn Abi 'Abba and Ibn Dharr. Others say he read سُکَّنْ. So Ibn Abi 'Abba.

4/3: ﺑُكْرَٰی. So read also by Ibn Qais.

6/5: ﺑَعْدَ ﺑِنْسٍ. So read also by Ibn Qais.

13: ﺑُرَّاءُ ﺇِنا. Others say he read ﺑُرَاءَ ﺇِنا, as read by Ibn Qais and Abū Shaikh.

14: ﺻَلَدَ ﺳَدَدٍ. So read by Ibn as-Sama'īya' and as-Sulami.

15: ﺗَأْحِرُ ﺣَبَّاءٍ ﻯَأْنِ. but some said ﺗَأْحِرُ ﺣَبَّاءٍ ﺑَأْنِ. See also Ibn Mas'ūd's reading.

18/19: ﺟَمِعَ ﺃَوْرَاءٍ. So read by Abū 'l-Mutawakkil.

21/22: اِذَا ﺑُسُمُوْدَاءَ ﺑُسُمُوْدَاءَ - ﺑُسُمُوْدَاءَ. So read also by Ibn Mas'ūd.

31, 32/32, 33: In his Codex these verses occurred in the reverse order, which involved the reading of ﻻِمْ. See also also Ibn Mas'ūd's reading.

36: ﺗَأْمَارَتْ - ﺑُأْمَرَتْ. So read also by Ibn Mas'ūd.

60, 61/62, 63: He read these verses ﻣَرَّمَ ﺑِنْ ﻣَرَّمٍ ﺑِنْ ﺑِنْ ﻡَرَّمٍ ﻣَرَّمٍ ﺑِنْ ﻡَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ ﻣَرَّمٍ. So read also by Ibn Mas'ūd.

63/66: ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ. See also also Ibn Mas'ūd's reading.

72/75: ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ. So read also by Ibn Mas'ūd.

81/83: ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ. So read also by Ibn Mas'ūd.

SURA XXI

4/3: ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّа أَذَانَ ﻷَنَّا أَذَانَ. So read also by Ibn Mas'ūd.

30/31: ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ ﻷَنَّا أَذَانَ. See also also Ibn Mas'ūd's reading.

32/33: ﻷَنَّا أَذَانَ. So read also by Ibn Mas'ūd.

47/48: ﻷَنَّا أَذَانَ. See also also Ibn Mas'ūd's reading.

77: ﻷَنَّا أَذَانَ. See also also Ibn Mas'ūd's reading.

79: ﻷَنَّا أَذَانَ. So Mu'add and 'Ikrima.

92: ﻷَنَّا أَذَانَ. So al-Hasan and many others.


112: ﻷَنَّا أَذَانَ. So read also by al-'Amin, 'Ikrima and others.

SURA XXII

5/3: ﻷَنَّا أَذَانَ. So read by Ya'qub and Abū 'l-Mutawakkil.

7: ﻷَنَّا أَذَانَ. So read also by Ibn Covid.

SURA XXIII

1: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ. So read by Tālḥa b. Muṣarrif.

2: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ, as read by Zaid b. 'Ali.

3: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ, supporting the Kūfīn reading.

9: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ, supporting the reading of the Mecceans and Bāṣran. See also Ibn Masʿūd’s reading.

20: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ, which was the Hijāzī and Bāṣran reading.

29/30: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ. So read also by Zaid b. Aslam and others.

36/38: ِهِلَّهُمْ (his) - ِهِلَّهُمْ. So read by ʿIsā ath-Thaqāfi.


52/54: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ. So read by Ibn Abī Ḥaṣān.

54/56: ِهِلَّهُمْ - بِحُسْبَانِهِمْ. So read by ʿAli and others.

SURA XXIV

1: ِلَّنِّيَأَمُّهُمْ - بِحُسْبَانِهِمْ, supporting the Meccan and Bāṣran reading.

63/65: ِهِلَّهُمْ - بِحُسْبَانِهِمْ. So read by Ibn Masʿūd also.

67/69: ِهِلَّهُمْ - بِحُسْبَانِهِمْ, So Ibn Masʿūd, Tālḥa and others.

71/73: ِهِلَّهُمْ - بِحُسْبَانِهِمْ. Also read thus by al-Ḥasan and others.


99/101: ِهِلَّهُمْ - بِحُسْبَانِهِمْ, as the reading of Ibn Masʿūd.


109/111: ِهِلَّهُمْ - بِحُسْبَانِهِمْ. Others, however, said he read ِهِلَّهُمْ.

112/114: ِهِلَّهُمْ - بِحُسْبَانِهِمْ.

117: ِهِلَّهُمْ - بِحُسْبَانِهِمْ.
النبي - النبي 

62/63: يُتَّقَبَرُ - يُتَّقَبَرُ. See also Ibn Mas'ūd's reading.
63/64: *أَحَدَّى* - *أَحَدَّى* So read by Ibn Mas'ūd also.
64/65: *يَجْعَدُونَ* - *يَجْعَدُونَ*. As read by Ibn Qais and Abū Imran.
75: *يَجْعَدُونَ* - *يَجْعَدُونَ* as Ibn Mas'ūd.
76: *كَبْرُ المَكَارِئُونَ* - *كَبْرُ المَكَارِئُونَ* as Ibn Mas'ūd.
77: *كَبْرُ المَكَارِئُونَ* - *كَبْرُ المَكَارِئُونَ* as Ibn 'Abbās, Ibn Mas'ūd and Ibn az-Zubair.

SURA XXVI

4/3: *فَتَنَّذِرُ - فَتَنَّذِرُ*. So Ibn Qais and Abū Rajī'ī. See also Ibn Mas'ūd.

22/21: *لَا تَعْجَبُوا* - *لَا تَعْجَبُوا* so read by Ibn Mas'ūd and many others.

45/44: *قُلْتُ - قُلْتُ* as in VII, 117/114.

56: *حَوْرُونَ* - *حَوْرُونَ*. He agreed with TR against the more common

64: *وَأَلَّوْنَا* - *وَأَلَّوْنَا*. So Ibn 'Abbās and Ibn Mas'ūd.

82: *حَتَّىَ حَتَّىَ* - *حَتَّىَ حَتَّىَ* So al-Hasan and Ibn Qais.

88: *لَا تَحْيَى إِيَّاهَا كَاذِبُ - لَا تَحْيَى إِيَّاهَا كَاذِبُ* So Ibn 'Abbās and Ibn Mas'ūd.

129: *يُعلاَمُ - يُعلاَمُ* as read by Qatṣāda, 'Alqama and Abū 'l-Āliya. See also Ibn Mas'ūd’s reading.

136: *أَوْطُحُ - أَوْطُحُ* with *دُحَّاهُ*, as read by many others.

149: *مَطْعُونِي - مَطْعُونِي* من البَاَلِيَّاتِ.

155: *شَهِبُ (his) - شَهِبُ* So Abū 'l-Mutawakkil, Ibn Abī 'Abla and others.
SūRA XXVII

8: بَعِثَ اللَّهُ نَبِيًّا يَبُرِّرَ الْأَزْمَ وَمُتَّوَّرَعًا مِّنَ النَّارِ بَعِيرًا مَّنْ فِي أَدْنَى وَمُحَذِّبًا بِالْكَلَِّبِ

11: أَنَّ الْأَنْفُسَ كَانَتْ لَمْ يَأْتِيَنَّهَا خُلُقًا مِّنْ أَنفُسِهَا، أَلَّا يَسْجَدُواُ. So Maṣūd, al-Jaḥṣarī and others. See also Ibn Masʿūd’s reading.

14: غَيْبًا. Others, however, said he read غَيْبًا, as Ibn Masʿūd, Taḥṣīl and others.

16: أَبْنَيْنَ، so Ibn Masʿūd and Ibn Quais.

18: أَنْفُسُكَ كَانَتْ لَمْ يَأْتِيَنَّهَا خُلُقًا مِّنْ أَنفُسِهَا, أَلَّا يَسْجَدُواُ. Others said غَيْبًا as al-Jaḥṣarī and Abū ʿAṣim, and others that for غَيْبًا he read غَيْبًا.


22: مَعَ يَدٍ تَبْعِثُ فَالْحَالَ. Others said he read مَعَ يَدٍ as was read also by Ibn Masʿūd.

SūRA XXVIII

7/6: فَإِذَا حَجِيَتْ أَنْتَ نَسْمَعُ عَلَيْكَ، فَإِذَا حَجَرْتُ عَلَيْكَ, So Taḥṣīl and Ibn Khuthaim.

10/9: فَرَأَيْتُ. So read by Abū ʿAbd Allāh and others. But some said he read فَرَأَ, as Ibn Masʿūd.
SURA XXIX

8/7:  سُمَّتُ. See also the reading of Ibn Mas'ūd.


19/15:  تَفَكُّرُوا فِي أَشِمْ. So read by Abū 'l-Mutawakkil.

25/24:  تَفَتَّى وَمَا تَعْبِدُونَ مِنْ إِلَٰهٍ أُخْرَيْ. Ṣafī b. Wālib and others said he read the verse "تَفَتَّيْنِي وَمَا تَعْبِدُونَ مِنْ إِلَٰهٍ أُخْرَيْ" and others merely noted that he read "تَفَتَّيْنِي وَمَا تَعْبِدُونَ مِنْ إِلَٰهٍ أُخْرَيْ" supporting the reading of Ibn Kathīr, Abū 'Amr and al-Kisā'ī.

SURA XXX

2:  أُدْنِى، as read by Ibn as-Sama'i', al-Jahdari and others.

27/26:  همَّهُمْ. See also Ibn Mas'ūd's reading.

58:  مضطضون. So read also by Ibn Qais.

SURA XXXI

7/6:  أَعْرَضْنَ أَنْ تَعْبِدُوا - وَأَمْضِيَّةً. See Ibn Mas'ūd's reading.

9/8:  خَالِيَةً. So read by Zaid b. 'Ali, Abī Nahih and others.

10/9:  أَلَّا يَصْغِرَ عَلَى الْأَبْنَاءِ رَبَّكَ. See Ibn Mas'ūd.

14/13:  وَقَطَّعَتْ. So read by al-Hasan and others.

16/15:  فَقُمْ - فَخُفِّفْ. So read by ad-Daḥḥāk, Ibn Dharr, Qatāda and others.

18/17:  تَصَمِّمْ - اَنْصِرْ. So read by Ibn as-Sama'i', Abū Ra'īsh and al-Jahdari.

19/18:  أَصْبَحُ. So Ibn Abī 'Abdah and Abū 'Imrān.

27/26:  وَأَمْضِيَّةً. So also Ibn Mas'ūd, though others say that he and Ibn Mas'ūd read "وَأَمْضِيَّةً" and others that he read "وَأَمْضِيَّةً".
SURA XXXII


7/6: أَخْتَبَى — أَخْتَبَى, the reading of the non-Kufans.

12: َلْيُسْأَلُواَ وَلَكَ — لْيُسْأَلُواَ وَلَكَ. So read by Abu Imrān and Mu'ādh.

SURA XXXIII

4: َلَمْ تَلْبَسْنَ — لَمْ تَلْبَسْنَ. So read by Ibn Mas'ūd and Ibn Khuthaim.

6: َقُلْتُمُوْيْمُ — قُلْتُوْيْمُ, though some say قُلْنِ. اَلْيَوْمُ أَمِّي — أَلْيَوْمِ أَمِّي. So read by Ibn Mas'ūd and Ibn Khuthaim.

9: َثُمَّ سَلَبَتْ وَأَلْجَرَتْ وَأَلْجَرِيَّةَ وَأَلْجَرِيَّةَ اَلْبَمَيْنَ. So read by al-Hasan and the Bagrans.


20: هُمْ أُوْلَئِكَ — هُمْ أُوْلَئِكَ. He omitted the حَتَّى, as did Ibn Abī 'Abd and Abū 'l-Mutawakkil.

SURA XXXIV

1: َوَلَّهُمْ رَفَعَ فِي الْأَرْجَعِ وَلَّهُمْ رَفَعَ فِي الْأَرْجَعِ. So read by Ibn Qais, as also the reading of Tāhā. Others say he merely read رَفَعَ, as read by Ibn Qais.

3: َعَلَّمَوْاْ أَلْيَوْمَ الْعَفْيَةَ — أَلْيَوْمَ الْعَفْيَةَ. So Ibn Mas'ūd and Mu'ādh.

12/11: َعَلَّمُواْ وَعَلَّمُواْ وَعَلَّمُواْ وَعَلَّمُواْ. So Abū Nahīk and others.

14/13: َأَرْنِي اَلْرَّجْلاَتِ — أَرْنِي اَلْرَّجْلاَتِ. So Ibn Abī 'Abd and Abū Hālwa.

14/13: َيَبَيِّنَ — يَبَيِّنَ. See also Ibn Mas'ūd's reading. 

So Ibn 'Abbās and al-Dāhhāk, but some said he read أَلْيَمْ أَنْ لَمْ يَكُنْ أَنْ أَلْيَمْ. See also Ibn Mas'ūd. For
his reading others said "

19/18: ُلا يَمْكُرُونَ - ُبَيْنَكَ". So ُباَيْنَكَ instead of ُبَيْنَكَ, yā. ُسنَأَمُ. ُبَيْنَكَ - ُيَعُدُ - ُرَنَأَمُ.

24/23: ُلَمْ يَزَلُ - ُمِلْكُ. but some say ُلَمْ يَزَلُ ُمِلْكُ. So ُبَأَا ُرَأَا ُمِلْكُ and others.

26/25: ُلَمْ يَزَلُ - ُمِلْكُ. So ُبَأَا ُرَأَا ُمِلْكُ and others. See also Ibn Mas‘ūd and Ibn ‘Abbās.


51/50: ُقَدْرُ - ُكَيْدُ. So read also by Ṭālḥa b. Muṣārīf.

52/51: ُقَدْرُ. So read by Ibn Mas‘ūd.

54: ُقَدْرُ - ُكَيْدُ. So read by Ibn Mas‘ūd.

SCURA XXXV

1: ُقَدْرُ - ُكَيْدُ. So read by ad-Dāhkhāk and others.

See also Ibn Mas‘ūd’s reading.


12/13: ُقَدْرُ - ُكَيْدُ. So Abū Rajā‘ and others.

18/19: ُقَدْرُ - ُكَيْدُ. So Ṭālḥa b. Muṣārīf and others.


37/34: ُقَدْرُ - ُكَيْدُ. So Ibn Khuthaim. Others said ُقَدْرُ - ُكَيْدُ. See also Ibn Mas‘ūd’s reading.


SURA XXXVI

5/4: ُتَحْرِقُ - ُتَبْقَرُ. as read by the Baṣraṇs.

8/7: ُجَمَّلُ - ُجَمَّلُ. See also Ibn Mas‘ūd and Ibn ‘Abbās.

9/8: ُسَدَّ (his) - ُعُسَّد. as ‘Alī, Ya‘qūb and others.

29/28: ُقَدْرُ - ُكَيْدُ. So vv. 49 and 58, see Ibn Mas‘ūd’s reading.

30/29: ُقَدْرُ - ُكَيْدُ. but others say ُقَدْرُ - ُكَيْدُ as Qatūdah.


38: ُقَدْرُ - ُكَيْدُ. others say he read ُقَدْرُ - ُكَيْدُ. See also Ibn Mas‘ūd’s reading.

41: ُقَدْرُ - ُكَيْدُ. So as-Zuhri, Mu‘āḏdī and others.

49: ُقَدْرُ - ُكَيْدُ. So Ibn Qais, Abī Nahkī and others.

52: ُقَدْرُ - ُكَيْدُ. but some said he read ُقَدْرُ - ُكَيْدُ, others said ُقَدْرُ as Ibn Mas‘ūd.

55: ُقَدْرُ - ُكَيْدُ. So read by Zaid b. ‘Alī and many others.

58: ُقَدْرُ - ُكَيْدُ. Likewise Ibn Mas‘ūd.


62: ُقَدْرُ - ُكَيْدُ. as some of the Baṣraṇs, but others said that he and Ibn Mas‘ūd read ُقَدْرُ - ُكَيْدُ.

64: ُقَدْرُ - ُكَيْدُ. So Ibn Mas‘ūd.

65: ُقَدْرُ - ُكَيْدُ. See Ibn Mas‘ūd and Ṭālḥa.

70: ُقَدْرُ - ُكَيْدُ. which was the reading of Ibn ‘Amīr, Na‘f and Ya‘qūb.

71: ُقَدْرُ - ُكَيْدُ. So Ibn Qais and Ibn Dharr.
SÚRA XXXVII
6: So Zaid b. 'Ali and others. See Ibn Mas'úd.
57/55: So Ibn Khithám and Abu 'l-Mutawakkil.
68/66: So Mu'ádh and Abu Mújlaz.
75/73: So Jafar as-Sádiq and Ibn Qásim.
104: An - He omitted the word.
123: See also Ibn Mas'úd's reading here.
130: This wāli is up to 'Ali by the other say he read... See also Ibn Mas'úd.
147: - مُجْرَمُ - So read by Abu's-Samnâl and others.

SÚRA XXXVIII
1: The other say... as Ibn as-Samnâl and others.
6/5: So read by Abu's-Samnâl and others.
22/21: So Mas'úd.
23/22: Supporting the Meccan and Hasdrun reading.
33/32: So Zaid b. 'Ali and others.
53: Supporting the Meccan and Hasdrun reading.
59: So read by the Hasdruns.

SÚRA XXXIX
1: He preceded the verse with مَعَ مَعَا as did Ibn Qásim and Abu Mújlaz.
3/41: So Mas'úd.
22/23: So Abu Imrân.
33/34: Others say that for the read... As Ibn Mas'úd.
36/37: See Ibn Mas'úd's reading.
38/39: كَذِبْتُ قَرَأَتِ الصَّرُّ وَأَرَّفَتِ يَتَّجَهُ مِن مِّسْكَنِ رَجِيحٍ...
42/43: See also Ibn Mas'úd.
53/54: See Abu Mújlaz.
59/60: قَدْ جَاءَتْنَا - قَدْ جَاءَتْنَا... Others like Ibn Khithám, but... See Ibn Mas'úd.

SÚRA XL
5: As Ibn Qásim and Abu 'l-Mutawakkil.
8: So Mas'úd and Zaid b. 'Ali.
15: So Mas'úd.
16: So Mas'úd.
26/27: So Mas'úd.
36/38: As-Salâm.
44/47: So Ibn Qais and others. Some, however, said he read فَقَدَ أَرَى أَنَّهُ فِي كِتَابِ الْكِتَابِ: as Ibn Mas'ud and Abu Rais.

71/73: So also by Abu Ja'far and others.

82: So Ibn Quraysh and Abi Thalib.

SURA XL

3/2: So read also by Ibn Mas'ud.

11/10: So Ibn Qais and Abi Mijlaz.


44: or some said: "Allah is the best of witnesses."

SURA XLII

14/13: So Ibn Mas'ud.

15/14: So Zaid b. 'Ali, and others, supporting the reading of the non-Kufans.

23/22: So Abi Hurairah.

25/24: So Ibn Mas'ud and others.

51/50: So Ibn Mas'ud.

52: So read also by Abu Hurairah.

SURA XLIII

5/4: So Zaid b. 'Ali and Abi 'Imran.

18/17: See also Ibn Mas'ud's reading.

19/18: See also Ibn Mas'ud's reading.

SURA XLIV

12/11: So also by al-Hijazi and others. See al-Husayn and al-Dahhak.

45: So Ibn Mas'ud.

SURA XLV

4/3: So also by Ibn Mas'ud.

5/4: As in v. 3.

9/8: So also by Qatada. See also Ibn Mas'ud.
SURA XLVI

4/3: أَنَّكَ أَتْرَأَيْ. See also Ibn Mas'ūd's reading.
5/4: مِنَ الْمُجَابَرَةِ مِنْ فِي عِنْصِرٍ أَفْرُ. So Mu'ādh and Ibn Khuthaim.
15/14: أَيَّا أَيُّهَا الْقُلُوبُ. So Ibn Mas'ūd.
17/16: مَا خُلِقَ فَلَيْسَ. Assassin, so Qatūdah, Mujāhīd and others.
20/19: أَنْ أَرْجَعَ عَنْهُمْ. So Ibn Abī 'Abba and others.
21/20: وَقَدْ جَعَلْتُمُ الْأَدْوَرَ كَأَنَّمِ كَانَ بِغَيْرِ مُحْسُونٍ لَّهُمْ. So Ibn Qais.
24/23: فَذَلِكْ لَيْسَ. See Ibn Mas'ūd's reading.
25/24: فَذَلِكْ لَيْسَ. So Abū Nabīk and Ibn Qais.
28/27: لَيْسَ. So Abū 'Abba and others. See also Ibn Mas'ūd.
35: أَنْ تَأْمُرَ أَنْ تَأْمُرَ. So Ibn Qais and Abū Nabīk.

SURA XLVII

2: أَنْ تَأْمُرَ. See also the reading of Ibn Mas'ūd. Others said he read أَنْ تَأْمُرَ as read by Abū 'l-Mutawakkil.
5/4: فَذَلِكْ أَنْ تَأْمُرَ. So Abū 'l-Aliya and Qatūdah.
18/20: أَنْ تَأْمُرَ. So Abū 's-Su'mūl.

SURA XLVIII

9: فَذَلِكْ أَنْ تَأْمُرَ. So Abū Raja' and others.
10: فَذَلِكْ أَنْ تَأْمُرَ. So Ibn Mas'ūd.
11: فَذَلِكْ أَنْ تَأْمُرَ. He supported TR against the more common.
15: فَذَلِكْ أَنْ تَأْمُرَ. Supporting the Kufan reading.
16: فَذَلِكْ أَنْ تَأْمُرَ. Some said Ibn Mas'ūd read likewise.
25: فَذَلِكْ أَنْ تَأْمُرَ. So Abū 'Abba and others.
26: فَذَلِكْ أَنْ تَأْمُرَ. He added.
28: فَذَلِكْ أَنْ تَأْمُرَ. So Ibn Mas'ūd's reading.
29: فَذَلِكْ أَنْ تَأْمُرَ. So Ibn Abī Iṣḥāq. See also Ibn Mas'ūd's reading.
35: فَذَلِكْ أَنْ تَأْمُرَ. So Ibn Harmuz and others. Note also Ibn Mas'ūd.

SURA XLIX

2: فَذَلِكْ أَنْ تَأْمُرَ. So Ibn Mas'ūd, but others say as Abū Nabīk.
4: فَذَلِكْ أَنْ تَأْمُرَ. So read by Abū Ja'far and Shaiba.
SURA LI

7: So Mu'adh, Abū 'u-Samī'ūl and others.
19: So read by Ibn Mas'ūd.
24/23: So read by al-Hasan.
30/29: So Ibn Mas'ūd and al-Hasan.
36/35: So Mu'adh.
44/43: So Zaid b. 'Ahl.

SURA LII

7: So Zaid b. 'Ali and others read.
15: So Abū 'u-Samī'ūl and others.
21: So read by Ibn Mas'ūd and Tālha.

SURA LIII

8: Sa'dah, So Abū 'u-Mutawakkil and Abū 'Imrān.
26: So read by Zaid b. 'Ali and others, some, however, say he read Mas'ūd as Ibn Abī 'Abdīl.
50/51: Others say he read with Ibn Mas'ūd
53/34: al-Hasan.
58: He added a verse — See Tālha and Ibn Mas'ūd.
60: . He omitted the as did Ibn Mas'ūd and al-Hasan.

SURA LIV

1: So Ḥudhayfah and Mu'ādh.
4: So read by Mu'ādh, Ibn Qais and Zaid b. 'Ali.
7: . So read by Ibn Mas'ūd, but some say he
12: So Zaid b. 'Ali. See also Ibn Khuthaim.
SURA LV

10: He read here like Ibn Mas′ūd and Ibn Khuthaim a Shi'a reading, though some said he read بَطَالُونَ - بَطَالُونَ. See also Ibn Mas′ūd.

12: فَحَلَّ - حَلَّ. See Ibn Mas′ūd and others. See also Ibn Mas′ūd.

15: حَمْرَاءُ - حَمْرَاءُ. See the reading of Ibn Mas′ūd.


48: يُعْبِدُونَ - يُعْبِدُونَ. So read by Ibn Mas′ūd, as Ibn Mas′ūd.

55: مَعَوَّدَ - مَعَوَّدَ. So read by Ibn Qais.

58: مَعَ - مَعَ. So read by Abī 'Urais-Sumail.

SURA LVI

18: He added the sentence - أَلَا رَبِّي رَبِّي كُرَّبَانَ. See Ibn Mas′ūd.

22: فَمَنْ - فَمَنْ. See also Ibn Mas′ūd.

31: إِلَيْكُمْ - لَكُمْ. So read by Ibn Mas′ūd and Abū Jaiwa.

54: فُؤُدُ - فُؤُدُ. So read by Ibn Mas′ūd and Abū Jaiwa.

76: خَضَرُ - خَضَرُ. So read by al-'Arj.

SURA LVIII

4/5: So read by Ibn Mas′ūd, and then added to it - مَجَبُوهُ إِذَا سَأَلَمُوهُ. See also Ibn Mas′ūd's reading.


11/12: فَنَفَسُوا - فَنَفَسُوا. So also al-Hassan and Ibn Qais.
SURA LX

3: اَتَّقِنَ : So read by al-Hasan.
10: وَعَلَّمْ يُحَمَّرَ. See also Ibn Mas'ūd's reading.
23: أَلْوَانُ. So 'Isa at-Tahqafi.

SURA LXI

3: تَقَلَّبْ. So read by Tālha b. Muṣarrif and others.
11: فَخَافُثُمْ. See also Ibn Mas'ūd's reading.

SURA LXII

6: رَجُلُ أَنْتَ إِلَّا أَنْتَ مُنْتَدِبُ. So read by Ibn Abi 'Abla.
11: فَلَيْكَ نُفَاعَةً مَّا أَطْعَمُوا. See Ibn Mas'ūd.

SURA LXIII

9: يُالَا مَعْصِمَةً. So read by Ibn Mas'ūd.
11: أَفَتَنْ عَبْدَاً. So Zaid b. 'Ali and Ibn Qais.

SURA LXIV

11: فَبَلْ أَتَّفَقُونَ مَعَ مَنْ أَخْتَرْتُونَ. See also Ibn Mas'ūd.

SURA LXV

1: فَبَلْ أَتَّفَقُونَ مَعَ مَنْ أَخْتَرْتُونَ. So read by Ibn 'Abbās and others.
14: أَلَّا أَنْ يَيْتَعْدَدُ. But some said: See also Ibn Mas'ūd's reading.

SURA LXVI

3: فَعَرَفَ عَدْمَةً. So read by Ibn Mas'ūd.
4: وَطَأَرَهَا. So read by Ibn 'Affar and others.

SURA LXVII

3: مَعْنَىً. As read by Zaid b. 'Ali. See also Ibn Mas'ūd.
8:ṣūț - bāṭīr. So Taḥla and Abū Ḥaṁīn.
22:ām - mūt. So read by Taḥla and Ibn Qais.
27:ṣūț - bāṭīr. So read by Taḥla and Ibn Qais without the ʿin. See also Ibn Maṣʿūd.

SURA LXVIII

6:qānūn - ʿākīm al-muṭṭan. So ʿAbd Allāh Abū Ḥaṁīn and others.
13:ṣūț - bāṭīr. So read by al-Ḥasan and others.
38:āl - ʿāl. So read by al-Ḥasan and others.

SURA LXIX

5 and 6:ṣūț - bāṭīr. So Zaid b. ʿAlī.
9:ṣūț - bāṭīr. So read by Abū ʿAṣwār and others.
12:ṣūț - bāṭīr. So read by Abū ʿAṣwār and others.
14:ṣūț - bāṭīr. Similarly the following words ending in ʿālī:
Sūra LXXV

174

So Ibn Khuthaim and Ibn Mas'ūd.

20: He supported TR against the jurv reading.

Sūra LXXIV

1: So read by al-A'mash.

6: So read by Abū's-Sammāl and others.

29: So Zaid b. 'Ali and Ibn as-Sama'īfa.

33/36: So read by Ibn Mas'ūd and many others.

38/39: Thus read by Ibn Abī 'Abla, The reading of Nāfi' and Ibn Āmir.

Sūra LXXV

4: So Abī 'Abla.

7: So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Mas'ūd - إِن شَيْتَانَ جَحَمَةً وَكَثِيرَةً فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ فَأَقْضَاهَا مَعَهُ إِن كَثِيرَةٍ Fāṣ bids against it, as Ibn Abū 'Abbaṣ and Zaid b. 'Ali.

Sūra LXXVI

14: So also Ibn Mas'ūd's reading.

21: So read by Ibn Qais. See also Ibn Mas'ūd, He supported TR against the Kūfīn and Meccan.

24: So Zaid b. 'Ali and Abū 'l-Mutanawwakhil.

30: So Ibn Mas'ūd, as the non-Kūfīn.

31: So also Ibn Mas'ūd.

Sūra LXXVII

8: So read by Ibn Mas'ūd.

12: So read by Ibn Mas'ūd and Ibn Qais.

11: So read by Abū Ja'far. See Ibn Mas'ūd's reading.

33: So read by Abū Ja'far. See Ibn Mas'ūd's reading.

Sūra LXXVIII

1: So read by Ibn Mas'ūd, 'Ikrima and Isā ath-Thaqafi.

6: So Mujahid and Ibn Khuthaim.

14: So read by Ibn Mas'ūd, but some said he read یَمَّنَ السَّحْرَاءَ - Yāma sn al-Mutharrak.

35: So as also Ibn Mas'ūd.

37: So read. He supported TR against the alternative.

Sūra LXXIX

10: So Abū Ḥaiwa, Ibn Qais and others.

11: So read by Ibn Mas'ūd.

13: So also Ibn Mas'ūd.

18: So read by al-Ḥasan, supporting the Ḥijāzí reading.

32: So read by al-Ḥasan, and others.

33: So also Ibn Mas'ūd's reading here.

Sūra LXXX

2: So read with talqin. See also Ibn Mas'ūd. So read by al-Ḥasan.
SURA LXXXVII

1: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So read by 'Ali.
6: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So Ibn Qais.
16: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So also Ibn Mas'ud.

SURA LXXXVIII

4: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. supporting the reading of the Bağranis.
11: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So read by Ibn Kathir, Abû 'Amr and others.
17: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. Said to have been read thus by ‘Abd Allah and Ibn Mas'ud.
20: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So Ibn as-Sa‘mânî and Abû 'l-Mutawakkil.
25: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†, which was the reading of Abû Ja'far.

SURA LXXXIX

3/2: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. See also Ibn Mas'ûd's reading.
8/7: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. See also Ibn Mas'ûd.
17/18: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†, supporting the reading of the Bağranis.
27: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So Zaid b. 'Ali. Some, however, said he read these verses ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†, which was the reading of Abû Ja'far.
29: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So Ibn Qais and Abû 'Imrân, though some said ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†.
30: ِبِسْمِ الَّذِيۡنَ آمَنُوا وَالَّذِيۡنَ رَبَّهُمۡ رَبٗ‌†. So read by Ibn Qais.
SÚRA XCO

7: عَلَىٰ - مَعَ. So Ibn Qais and Abú 'Imrân.
14: ﴿دَى﴾١٥ as al-Hasan and Ibn Abi 'Abla.

SÚRA XCI

5: ﴿وَلَوْ حَفَظْتَ - وَلَوْ حَفَظْتَ﴾١٥ as was read by Nâff.

SÚRA XCIII

8: ﴿عَلَىٰ﴾١٥ as Ibn as-Sa‘mâ‘î. See also Ibn Mas‘ûd.

SÚRA XCIV

7, 8: He read ﴿فَرَضْنَ - وَرَكَتْ﴾ as Abû Mijlaz.

SÚRA XCV

5: ﴿سَيْلَانٍ﴾ as Ibn Mas‘ûd.

SÚRA XCVI

16: He read ﴿الْأَكْبَارَ ﺍﻟْكَافِئَةَ ﺍﻟْخَاطِئةَ﴾ as Abû Haqîn.
18: ﴿سَبْعَ أَرْبَاءٍ - سَبْعَ أَرْبَاءٍ﴾.

SÚRA XCVIII

1: ﴿مَا كَانَ أَلْبَسِنَ - لَمَّا كَانَ أَلْبَسِنَ﴾ from Ahîn al-kabîr al-mârûkin. But others gave him as reading ﴿مَا كَانَ السُّمَرِيَّنَ - مَا كَانَ السُّمَرِيَّنَ﴾, which was also read by Ibn Khuthaim. See Ibn Mas‘ûd.

SÚRA CI

10/7: ﴿سَمَّى﴾ as read by Ya‘qûb and Sallâm.

SÚRA CIV

2:  وَوَدَّدَةٌ﴾ as al-Hasan and others.
4:  ﴿بَلِيْهَا﴾ So Abû ‘l-Mulawakkil.
8: ﴿مُسْتَطِفَةٍ﴾

SÚRA CVI

In Ubâi’s Codex this formed part of Sûra CV.
1: ﴿إِنَّمَا ۖ إِنَّمَا﴾ as read by Ibn ‘Amîr and others. See Ibn Mas‘ûd.
2:  ﴿مَلِئَ﴾. See Ibn Khuthaim.

SÚRA CVII

1: ﴿أَرْبَاطٍ﴾ as Ibn Mas‘ûd.
SCURA CVIII
1: أَفَلَمْ يُفْلِكَكُمُ الْحَقُّ أَنْ تَعْبُدُواَ ۚ وَإِنَّ الْحَقِّ لَا يَخْلُدُنَّ. So al-Hasan and Ibn as-Samaifa.

SCURA CX
1: فَلَوْ كَانَ لَكُمُ الْكَفَافُ ۖ فَنَفِئُوا مَا أَمْرُكُمْ إِلَّا أَنْ تُنْفِكُوٓاَ ۚ وَإِنَّ الْحَقِّ لَا يَخْلُدُنَّ. So Ibn Khuthaim. See Ibn Mas'ud.

SCURA CXI
1: وَنَفِئُوا مَا أَمْرُكُمْ إِلَّا أَنْ تُنْفِكُوٓاَ ۚ إِنَّ الْحَقِّ لَا يَخْلُدُنَّ. لَوْ أَنَّ مَعَايِشَةَ الْمَتَّى مَعَايِشَةَ الْمَتَّى
Between 1 and 2 he added a verse
1: حَالَّتْ الْأَلْبَابَ الْوَضَعُ إِلَى الْمَبْتُوْنِ ۖ فَأَطْلِبُوهَا فَنَفِئُوا مَا أَمْرُكُمْ إِلَّا أَنْ تُنْفِكُوٓاَ ۚ إِنَّ الْحَقِّ لَا يَخْلُدُنَّ. as Ibn Mas'ud and others.

SCURA CXII
1: فَلَمْ ۖ هَلْ أَصَابْتُكُمُ الْعَذَابُ أَنْ كُنْتُمْ بِجَاهِلٍ. He omitted the word, as did Ibn Mas'ud.

Ubai's Codex was known to contain two Suras not found in our 'Uthmanic text, though there is some dispute as to their position in his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sura order in his Codex this is not of importance.

SCURAT AL-KHALI
1: أَلْهَمُ إِنَّا نُعْمَ سَبِيلَكَ وَنَوْفِقَكَ ۖ وَنَفْتَحَيْنَكَ وَلَا تَفَرَّكَ ۖ ۚ نَحْيُونَكَ عَلَى الْبُرَّ وَالْطَّيِّبَاتِ.
different arrangement is given by al-Yaqūbī (Historiae II, 152 ff.) according to whom 'Ali arranged the Sūras in seven groups), each group beginning with one of the seven long Sūras and called by its name. The schema is:

I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98
II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106.
V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102. Al-An`ām 886 verses, sixteen Sūras.
VI. 7, 9, 14, 18, 24, 38, 39, 45, 57, 73, 75, 78, 88, 92, 110.
Al-A`raf 886 verses, sixteen Sūras.
VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114.
Al-Anfal 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 98. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the Uthmānic text, which 'Ali's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in ‘Ali’s Codex the first Sūra were 96, 74, 85, 73, 111, 81 (Riyāq, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When ‘Uthmān made his official recension ‘Ali seems to have warmly supported it, saying that had he been in ‘Uthmān’s position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) Unfortunately the passage in the Pilslet which gave the Sūra order of ‘Ali’s Codex is missing from the MS from which Pilslet’s edition was made.
Shi'as would have adopted it as their standard Codex, whereas in Shi'a hands we find only copies of the 'Uthmānic text even when they are said to have been written by 'Ali or one of his sons 1), and the one pre-'Uthmānic Codex whose readings seem to have been favoured by the Shi'as is that of Ibn Mas'ūd 2).

Even when in later literature we have references to the Codex of 'Ali, as when Ibn Sirīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Tha'lābi in his Tafsīr (Sprenger, Lebens III, xlv) notes that in 'Ali's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, Fīrāsīt 28 tells us that a copy lacking a few leaves was preserved in the 'Alid family for generations, the probability is that the reference is to a copy of the 'Uthmānic text made by or for 'Ali rather than to his own pre-'Uthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from 'Ali, while they may go back to variant readings that he remembered were in his own recension of the Qur'ān, may on the other hand be merely his interpretation of the 'Uthmānic text.

Ibn Abī Dhiwān lists 'Ali's Codex, apparently meaning his non-canonized Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shi'a hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-Ahmīd, Ḍiyā al-Shābānī, I, 156 ff.) but in no case is the genuineness even arguable.

2) Goldscheider, Richtungsweis 272.

SŪRA I

4/3: مَكَّٰنُ — He supported TR against the other common reading مَكَّٰنُ. Some, however, gave him as reading مَكَّٰنُ and others مَكَّٰنُ as a verb.

6/5: إِنَّا — as Ubāi. See also Ibn Mas'ūd's reading.

7: جَنِبَ — as 'Umar and Ibn an-Zubair. Some, however, said the reading was جَنِبَ.

SŪRA II

20/19: رَجَّلُ — as Ibn Mas'ūd.

35/33: هَذَا — as 'Umar.

55/52: الصَّعَابَةُ — as 'Umar.

58/55: هَذَا — as 'Umar.

97/91: لَيْجَزَّ إِلَيْهِ — sometimes written لَيْجَزَّ إِلَيْهِ.

108/100: أَوْ مَن يَقْرَأْ — he read أَوْ مَن يَقْرَأْ for أَوْ مَن يَقْرَأْ as Ubāi.

158/153: أَنْ لَنْ يَكُونَ — as Anas and Ibn 'Abdān. See also Ibn Mas'ūd.

186/161: بِيْرُ — as read by Zaid b. 'Abd al-Sa'īd.

182/178: مَيْلًا — as 'Abdān.

184/190: بِالْعُقْدَةِ — as Ibn 'Abdān.

196/192: بِالْعُقْدَةِ — as Ibn Mas'ūd, but some said he read بِالْعُقْدَةِ, which was also attributed to Ibn Mas'ūd.
237/238: as Abū Rujā', though some said he read

283: as Ibn Mas'ūd.

SūRA III

188/185: So read by Abū Nahik and others.

SūRA IV

9/10: as Ibn Mas'ūd.

33/37: as Ja'far as-Sīdīq.

172/170: as-

SūRA V

107/106: — He agreed with TR against the alternative which was read by Ibn Mas'ūd and Ibn ʿAbbās.

SūRA VI

57: as Abū ʿAmr, Ibn ʿAmir, ʿAmr and al-Kisāʿī.

105: as Ibn ʿAbbās and ʿIkrima.

SūRA VII

30/28: (first occurrence) — as Uba.  

32/30: or some said, which is the more probable. Others, however, say that he read

11/12: as Ibn ʿAbbās and ʿIkrima.

31/30: So read by Ibn ʿAbbās, ʿIkrima and al-Jahdārī.

35: as Ibn Mas'ūd, though some said he read

SūRA XIV

46/47: as Ibn Mas'ūd, ʿUmar and Mujāhid.

9: or some said he read  

41/43: though others say he merely read here  

as Ibn Mas'ūd.

SURA XVII

5: as al-Ḥasan and Zaid b. 'Alī.

7: as Ubay, or  

as al-Kisā'ī.

SURA XVIII


58/57: So as-Zuhri, ad-Dāhījāk and others.

77/76: So 'Ikrima, Ibn Ya'qūb and as-Zuhri.

96/95: as Ibn Mas'ūd and Ibn ʿAbbās.

SURA XIX

6: so Ibn ʿAbbās and al-Jaḍālārī, 

though others say they read  

as Ibn Mas'ūd and Ibn ʿAbbās.

SURA XXI

98: given from 'A'isha and Ibn az-Zubair.

SURA XXII

54/56: as Abū ʿHāwā and as-Sulaimān.

66/68: as Ibn Mas'ūd.

SURA XXIV

35: as Zaid b. ʿAlī.

SURA XXV

36/38: (imp.) as al-Ḥasan and Maslama b. Muḥārīb, 

but some said he read  

as al-Kisā'ī.

215: He read with Ibn Mas'ūd here, according to some sources, 

the Shi'a reading  

as Ubay and Ibn Khuthāmām.

39: as ʿAbbās and Ibn Khuthāmām.

40: See Ibn Mas'ūd's reading.

SURA XXXII

8: as Ja'far as-Sīdīq.

14: as al-A'mash and al-Jaḍālārī.

37: So read by al-Ḥasan and Zaid b. ʿAlī.

SURA XXXV

40/38: which was found also in some of the Codices 

of ʿIrāq.
SCURA XXXVII

103: as Ibn Mas'ud and Ibn 'Abbás.
182: He added a verse.

SCURA XLIII

77: as Ibn Mas'ud and Ibn Ya'mar.
84: لَأَنَّ (his) — أَنَّهُ, as Ibn Mas'ud and Ibn as-Sam'a'ī.

SCURA XLVI

15/14: حَسَنًا. So as-Sulami and Isā ath-Thaqafi.

SCURA XLVII

15/16: القَلْبُ — مُّنَافِقٌ, as Ibn Mas'ud, Ibn 'Abbas and as-Sulami,
though some said he read مَنَافِقٌ.

SCURA XLVIII

29: دَخَلَتْ, as al-Jahḍari and Ibn Abi Ishaq.

SCURA XLIX


SCURA LXI

19/18: اًصْلُحِ أَمْوَاتِكُمْ — الْأَمْوَاتِ يَعْظُمُونَ, as Talha.

SCURA LIII

12: اًشْمَعِوْنَ أَمْوَاتِكُمْ, as Ibn Mas'ud and Ibn 'Abbás.
50/51: اًعْلَّمُ — كُفًا.

SCURA LIV

12: دَخَلَ وَرَأَى — أَنَّهُ أَنَّهُ, So read by al-Hasan.

SCURA LVI

29/28: وَرَأَى — دَخَلَ، as Ibn Mas'ud and Ibn 'Abbás.
82/81: دَخَلَ — دَخَلَ، as Ibn 'Abbás.

SCURA LXII

9: قَاَفِضًا — قَاَفِضًا, as Ibn Mas'ud, Ubi and Ibn 'Abbás.

SCURA LXIV

11: سِحْرُ — سَهْرُ فَتَة, See also Ibn Khuthaim.

SCURA LXVI

4: زَانَجًا — سَفَتَ, as Ibn Mas'ud and al-A'mash.

SCURA LXX

1: حَسْنٌ — سَلِيل, So az-Zuhri, ad-Ẓahābī and others.

SCURA LXVII

35/38: سِحْرُ — إِنْحَدَرَ, as az-Zuhri.

SCURA LXXI

12: زَانَجًا — وَجَرَّالَم, as az-Zuhri.

SCURA LXXXIII

26: حَلَّى — حَامِلَة, as al-Kisā', though some said he read مَلْكَة.

SCURA LXXVII

1: دَخَلَ وَرَأَى — دَخَلَ, as Ibn 'Umar and Ibn az-Zubair.
SURA XCI

14: ذِی ۱۱— ذی: as al-Hasan and Abi Raja’.

SURA XCII

3: وَمَا خَلَقْتُ ۖ فَتَعَرَّضَتْ: only, as Ibn Mas’ud and Ibn ‘Abbás.

SURA XCIII


SURA XCIV


SURA CVI

1: اللَّ آخِرُ ۖ لَآ إِلَآفٌ: as ad-Dahhak and Abi Ja’far.

CODEX OF IBN ʿABBĀS †68.

From the exalted position which Ibn ʿAbbás holds in Muslim exegesis, where he figures as tajmiʿat al-Qur’ān, al-bahr, and ḥabr-al-Umara, one would have expected his Codex to be as famous in Qur’ānic literature as that of Ibn Mas’ud. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qur’ān, but as his exegesis is obviously based on the text of the official ‘Uthmānic edition, we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qur’ān in the lifetime of the Prophet (Nahhr I, 6), but he was probably too young at the time of the Prophet’s death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by al-Suyūṭi (Iqān, 154) as including the two extra Suras of Ubay’s text, and it is listed in Ibn Abi Dhwīl who quotes variants from it.

The tradition that he was a pupil of ‘Ali in Qur’ānic matters is hardly worthy of credence 1). The probability is that his text represented one form of the Madinan tradition 2). From his close

---


2) Ibn al-Jumayl, Talaqīq I, 286 says that he compiled his material with Ubay and with Zaid b. Thabit, and quotes another tradition from ad-Dahhak that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Mas’ud. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Mas’ud. See also Ibn Abi Dhwīl p. 55.
official connection with 'Uthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the 'Uthmānic text, and as-Zanjīnī, pp. 54, 55, quotes from the Musajjada of the as-yet unprinted Taftār of ash-Shahrastānī, which gives its Sūra order as:


This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the 'Uthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn 'Abbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the 'Uthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn 'Abbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As 'Ikrima, 'Āṭa' and Sa'd b. Jubair are all said to have taken their Qur'ān readings from Ibn 'Abbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

Sūra I

4/3: مَالِك — He supported TR against the other reading مَالِك.
6/5: مَالِك — He read مَالِك, all through the Qurʾān.

Sūra II

97/91: جَعْفَرٍ — حَجَّرَ — جَهَرَ، or some said he read جَعْفَرٍ.
106/100: Sūras which was the reading of Abū 'Amr ʿAbd Ubai.
124/118: as Ibn Masʿūd.
133/127: أُسَرْتُ — أَسَرَتْ, or some said he read أُسَرْتُ as Ibn Masʿūd, though some said he read أُسَرَتْ as Ubai.
158/153: أَنْ لَمْ يُضْفَكْ — أَنْ يُضْفَكْ, as 'Ali and Anas, but some said أَنْ لَمْ يُضْفَكْ as Ubai and some said he read أَنْ يُضْفَكْ instead of أَنْ لَمْ يُضْفَكْ, but others say he read أَنْ لَمْ يُضْفَكْ.
184/180: حَضَرَتْ — حَضَرَتْ اِبْنَا, but others said حَضَرَتْ or حَضَرَتْ or حَضَرَتْ or حَضَرَتْ or حَضَرَتْ as Ubai.
190/192: as Ibn Masʿūd and 'Ali, but some said حَضَرَتْ which is also given from Ibn Masʿūd and 'Ali.
198/194: لَوْ لَمْ يَلْتَسُنَّ — لَوْ لَمْ يَلْتَسُنَّ, as read by Ibn az-Zubair, though some said they read لَوْ لَمْ يَلْتَسُنَّ. So Ibn Masʿūd and Ibn az-Zubair.
292/198: So read by al-A’mash and friends of Ibn Mas’ud.

294/200: 

217/214: So Ibn Mas’ud, ar-Rabi’ and al-A’mash.

226/226: as Ubai, though some said he read as Ibn Mas’ud.

227/227: 

233/233: a reading also given from Ibn Mas’ud.

239/239: as Ubai, Tkrima and al-Dahhak, but some said ‘Umar.

279/279: so al-Hasan and Ibn Mas’ud.

280/280: as Ubai and Ibn Mas’ud.

282/282: as Ibn Abi Ishaq, but others said as ‘Umar, or as Mas’ud.

283/283: as al-Dahhak, Mujahid and Tkrima, but some said he merely read for ‘Umar.

SURA IV

1: 

24/28: as Ubai and Ibn Mas’ud, but others said that he read instead of ‘Umar.

31/35: as Mujahid, Sa’id b. Juhair and others.

53/56: as Ibn Mas’ud.

79/81: See also Ubai and Ibn Mas’ud. Some said he read as Ibn Mas’ud.

94/98: See also Ubai and Ibn Mas’ud.

117: ‘A or ‘A or ‘A or ‘A or ‘A.

142/141: as Ubai, al-A’mash and al-Kisa’i.

160/158: as Ubai, Ibn Mas’ud and al-A’mash.

SURA V

2: 

As Ubai and Usayd.
SURA VI

57: Some gave him as reading: كَيْفَ اقْتَصَرْنَا بِيِّنَتَيْنِ, with Ibn Mas'ūd and Ubai.

68/67: meeṣtik: بَيْنَتَيْنِ, as Ibn Mas'ūd.

71/70: aṣṣa: أَيْنَ, as Ibn Mas'ūd.

74: as Ubai and al-Hasan, but others said اَلْيُمُّ or اَلْيُمُّ, which would be followed by : بَيْنَةً.

105: درسَتُ: كَذَّرَتْ, as 'Ali and 'Ikrima, but others gave him as reading: فَارَسَتْ or أَكَّرَسَتْ or حَرَّسَتْ.

138/139: جَحِيرُ, as Ubai, Ibn Mas'ūd and Ibn az-Zubair.

139/140: حَارِقُ: حَارِشَةً, as Ibn Mas'ūd and al-A'mash, though some said they read جَرَانيّة.

SURA VII

29/29: So Zaid b. 'Ali, Mujāhid and others.

143/142: So Mu'ādh and 'Ikrima.

187: عَنْهَا, as Ibn Mas'ūd.


SURA VIII

19: لَمْ تَبْحَرُوا, but some say he read لَبَحْرَوْا as Qātūda.

30: لَبَحْرَوْا, as Qātūda.

60/62: So read by 'Ikrima and Mujāhid.

SURA IX

8: تَعْرَفُونِ, So read by Ibn Qais.

17: سَمِّيَّةً, supporting the reading of Ibn Kathir and Abū 'Amr.

91/92: وَقَدْ أَفْتَرَى: وَقَدْ أَفْتَرَى, as Sa'id b. Jubair.

118/120: So Ibn Mas'ūd.

SURA X

2: عَجِبَ, As Ibn Mas'ūd.

16/17: وَلَكَ أُنْفَخْنِ, or some said: وَلَا أُنْفَخْنِ.

24/25: فَكُونُوا عَلَيْنَا وَكُونُوا نَّفْسُكُمُ عَلَيْنَا, as Ubai.

SURA XI

5: كَلِتُوْة: كَلِتُوْة, or كَلِتُوْة, or لَقِنْ، or مِنْ صَوْرَمَ. So 'Ali, or some said: كَلِتُوْة, or كَلِتُوْة, or لَقِنْ، or مِنْ صَوْرَمَ.

28/30: So 'Ali, or some said: كَلِتُوْة, or كَلِتُوْة, or لَقِنْ، or مِنْ صَوْرَمَ. So 'Ali, or some said: كَلِتُوْة, or كَلِتُوْة, or لَقِنْ، or مِنْ صَوْرَمَ.

32/34: جَدَّلَنا, So ad-Dāhkhāk, 'Ikrima and others.
SURA XII


SURA XIV

6/8: So Ulai and Mujahid. See also Ibn Mas'ud's reading.

SURA XVI

8: So Qatada.

SURA XVII

13/14: So Mujahid, but some said he read "وَاللَّهُ وَالَّذِي خَلَقَ تَأْتِيَنَّ تَأْتِيَنَّ..."\\n
SURA XVIII

79/78: So 'Ali, but Ulai read also.

SURA XX

15: So Ulai and Qatada.

SURA XXI

48/49: So al-Jahdari and Ikrima.
SURA XXII

23: سوؤر - أساور

27/28: صفة - صفة

36/37: سؤوع - مسألة

52/51: لذة - لذة

SURA XXIII

60/62: داون - داون

67/69: سودا - سودا

68/69: داون - داون

SURA XXIV

22: لثان - لثان

27: داون - داون

80/89: داون - داون

33: داون - داون

SURA XXV

77: كتب الكافرون - كتبكم

SURA XXVI

20/19: أتماعون - أتماعون

111: عوسمة - كثيف

SURA XXVII

8: دوكرد النور - دوكرد النور

37: دوكرد النور - دوكرد النور

66/68: دوكرد النور - دوكرد النور

72/74: دوكرد النور - دوكرد النور

91/93: دوكرد النور - دوكرد النور

SURA XXVIII

9/8: دوكرد النور - دوكرد النور

10/9: دوكرد النور - دوكرد النور

SURA XXX

41/40: دوكرد النور - دوكرد النور

SURA XXXI

20/19: دوكرد النور - دوكرد النور

Some said he read...
SURA XXXII

17: أَخْلَقُواْ - أَخْلَقْ: So Abū Ruj'ā👀.

SURA XXXIII

6: بِأَمِينٍ. See Ubay and Ibn Mas'ūd.
20: وَذَٰلِكَ لَمْ يَكُونَ - وَذَٰلِكَ لَا يَكُونَ: So Talbā and Ibn 'Amir.
23: وَذَٰلِكَ لَا يَكُونُ - وَذَٰلِكَ لَا يَكُونُ: as Ibn Mas'ūd.

SURA XXXIV

14/15: كَيْ بَعْذَ مَا كَانَ مِنْ اِخْتِلاَفٍ يُعْبَدُونَ الْعَبِيدَ، ما لَهُ كَيْ مِنْ بَعْذَ مَا لَهُ بِالْأَمْيَلِ الْعَمْيَلِ. See also the readings of Ibn Mas'ūd and Ubay.
17/16: وَإِنَّ الْعَبِيدَ - وَإِنَّ الْعَبِيدَ: as al-Amash and Ibn Abī Lajā'.
44: فَيُؤْمِنُونَ - فَيُؤْمِنُونَ: as Ibn 'Umar and Ibn as-Zubair, though some said 'عَلِيّ' or 'عَلِيّ' as Mujāhid.

SURA XXXVI

8/7: فَبِهِمْ - فَبِهِمْ: or some said 'فِي أَعْفَامِهِمْ - فِي أَعْفَامِهِمْ. See also the reading of Ibn Mas'ūd.
9/8: لَمْ تُصَدَّرْ - لَا مُصَدَّرُ: as Ubay, ad-Dhahhak and Mujāhid.
38: لَكَ بِنَفْسِكَ - لَكَ بِنَفْسِكَ: as Ibn Mas'ūd and Ikrima.

SURA XXXVII

103: أُسْتَمِعْنَا - أَسْتَمِعْنَا: as Ibn Mas'ūd and 'Abd, though some said 'Ismā' and others 'Eṣāmā' in this reading.

SURA XXXIX

3/4: كَانَ مَا تَعْمَدُ - مَا تَعْمَدُ: as Ibn Mas'ūd and Mujāhid.

SURA XL

29/30: سَآءٌ - سَآءٌ: as Ibn Mas'ūd and Ibn 'Umar. It was the Meehan and Baṣra reading.
53/54: حَمِيمًا لَّهُ بَكَاهُ - حَمِيمًا: as Ibn Mas'ūd.

SURA XLI

15: رَفَعَةَ - رَفَعَةَ: as Ibn Mas'ūd.
32/34: أَوْلَادُ - أَوْلَادُ: though some said 'وَلَدْ أَمْضَى as al-Hasan.
73: وَفَلَكيَّ بِأَكْحُسَانِ - وَفَلَكيَّ بِأَكْحُسَانِ: as Ibn Mas'ūd.

SURA XLII

17/16: بَلْ - لَبّ: as al-Amash and Ibn Abī Lajā'.
44: عَمِّي - عَمِّي: as Ibn 'Umar and Ibn as-Zubair, though some said 'عَلِيّ' or 'عَلِيّ' as Mujāhid.

SURA XLIII

3/1: حَسَنَ - حَسَنَ: as Ibn Mas'ūd.
5/3: بَسْطَانَ - بَسْطَانَ: as Ibn Mas'ūd. It was the Baṣra reading.

SURA XLIII

19/18: يُعَبِّدُونَ - يُعَبِّدُونَ: or some said he supported TR against the common reading.
84: (b) - بَسْتَ: as Ibn Mas'ūd, 'Ali and 'Umar.

SURA XLIV

15/16: مَلِكُ - مَلِكُ: as Ibn Mas'ūd and 'Abd.

SURA L

56: وَمَا يَأْخُذُونَ مِنِّ الْعُورَاءَينِ - وَمَا يَأْخُذُونَ: as Ubay and Ibn Mas'ūd.
SURA LXVIII
51: ۚ ذَكَرْتُكَ - وَذَكَرْتُكَ. So Ibn Mas'ūd, Mujahid and al-A'mash.

SURA LXX
1: ۜ سَلَّمُ - سَلَّمَنَ. or some said سَلَّمَنَ - سَلَّمَانَ.

SURA LXXII
8: ۚ رُوِّفَ - رَوْفَا. as Ibn az-Zubair and the reading of Abū 'Amr and Ibn 'Amir.
9: ۚ للَّهِ السَّاحَارِي وَالْمَّطَافِي - الْخَضَّةَوَالْحَمْرَةَ. as Ibn Mas'ūd.

SURA LXXV
22: ۖ فَسَبَرَ. So Ubai, Zaid b. 'Ali and others.
23: ۖ ۖ فَوْقُ - وَفَحَت. as Ibn Mas'ūd.

SURA LXXXII
23: ۚ ۖ فَحَتَ - وَفَحَتُونَ. as Ibn Mas'ūd.
32: ۚ فَمَكْرُ - ۖ فَمَكْرُ. or some said فَمَكْرُ - ۖ فَمَكْرُ. as Ikrima and others.
33: ۚ حَجَّتَ - حَجَتْ. جَمَّلَتَ - جَمَّلَتْ. as al-Hasan and Qatāda, though some said جَمَّلَتَ - جَمَّلَتْ.

SURA LXXXVIII
13: ۚ ۖ بِالْمُصْرَّاتِ - مِنَ ۖ الْمُصْرَّاتِ. as Ibn az-Zubair and Ikrima.
36: ۖ حَسَنًا - حَسَنَا. as Ibn Mas'ūd, but some said حَسَنًا - حَسَنًا.

SURA LXXXII
8: ۚ ۖ وَلَوْلَدُوا - وَلَوْلَدُوا. as Abū Ja'far and as-Sulami.
24: ۚ ۖ كَفِّي - كَفِّي. as Ibn Mas'ūd, Ibn az-Zubair and others.

SURA LXXXVI
17: ۚ ۖ اِنْظَرِ - اِنْظَرِ.
CODEx of Aбу Mūsā Al-AsH'ārī † 44

Aбу Mūsā ‘Abdallah b. Qais al-AsH’ārī was a Yemenite who in the year 17 A.H. was appointed by ʿUmar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfah in 22 A.H., until the Caliphate of ʿUthmān. He was deposed from office in Baṣra by ʿUthmān and retired to Kūfah where the Caliph later gave him an official post. His brief connection with Aḥī after the battle of ʿIṣīfīn in 37 A.H. is notorious. He seems early to have been interested in Qurʾān recitation for which his fine voice made him famous'). We may suppose that his collection of Qurʾānic material began during the Prophet’s life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex 2). It would seem to have been a large Codex and was familiarly known as Ḥudhāfah al-Qūfah.

Ibn Abī Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Aḥī Mūsā in the pre-ʿUthmānic period. In the first (p. 12) Yazīd b. Muʿāwiyah 3) tells how he was one day in the mosque in the days of al-Walīd b. ʿUqba 4), and joined a circle in which was Ḥudhāfah b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — “let those who recite according to Aḥī Mūsā come to the ziwīya near the gate of Kinda, and let those who recite according to Ibn Masʿūd come to this ziwīya which is near the house of ‘Abdallah”. When Ḥudhāfah heard the two groups differing over their readings he went red with anger, rent his

1) Bukhārī III, 467, where the Prophet says: ‘Ya Allāh, Muḥammad! Wādī, Muḥammad! Wādī, Muḥammad!’ So also Ibn Saʿīd, II, ii, 106 and the Ḍaʾīd, II, 354, 360.
3) This is probably Yazīd b. Muʿāwiyah an-Nakhlī who was later killed on a raid into Persia, Ṭahdib al-Ṭabākh, XI, 360.
4) Doubtless during the time he was Governor of Kūfah 25–30 A.H.
said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Hasan al-Baṣrī († 110) who was a pupil of Ḥijja, since they all continue the tradition of the uncanonical readings of the Baṣrī School, all go back to Abū Musā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which shādāh readings preserved by them are actually to be assigned to the Codex of Abū Musā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād1) had a riwāya fi ḥurūf from him, and the readings of Abū Talūt († 130)2) the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Musā whose Codex is quoted by Ibn Abī Dāwūd (p. 99) for a reading 

لا يعمليون

instead of _CERTAINLY NOT in V, 103/102, may be a son of this Abū Musā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

**SūRA II**

124/118: يَزِّعُونَ - إِمَّامً وَ - Imaṃ and so throughout the Qur'ān, like Ibn az-Zubair.

**SūRA V**


**SūRA XXII**


**SūRA LXIX**

من اللَّحم - من قَبْلَ: 9

1) Ibn al-Janārī, Tahqīq, I, 324.
2) Ibn al-Janārī, Tahqīq, I, 386.
was Governor of Madinah he sent to Ḥafṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from ʿAbdallāh b. ʿUmar, Ḥafṣa’s brother. ʿAbdallāh finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that ʿUthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-ʿUthmānic text which differed, perhaps considerably, from that of ʿUthmān. The Codex of Ḥafṣa, however, from which Ibn Abī Dāwūd quotes the variant ʿUthmānic text, in II, 238/239 was undoubtedly a copy being made for her of the canonical ʿUthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥafṣa it is thus always a question whether the reference is to the old pre-ʿUthmānic Codex or to the copy of the ʿUthmānic text made and corrected at her command 1).

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the copying of the ʿUthmānic text is merely a later invention foisted on Ḥafṣa to give it authority. It is suspicious that the same story is told of ʿAṣma and Umm Salama.

---

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥafṣa from Abī Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn ʿAṣikir, V, 445.
SūRA II

18/17: as Ibn Masʿūd and Ubay.

164/159:  

184/180:  

238/239: as Ubay and Ibn ʿAbbās.

SūRA VII

154/153: given on the authority of Muʿādh.

SūRA IX

40: 

SūRA X

30/31: the reading of Ibn Masʿūd and the Kufans.

SūRA XXIV

11:  

31:  

SūRA XXXIX

56/57: as Ibn Masʿūd.

CODEX OF ANAS B. MĀLIK † 91

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qurʿānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qurʿānic material in the lifetime of the Prophet (Nasr, I, 6). The evidence for this is weak 1), but it is noteworthy that his uncle Abu Zaid was well known as an early collector 2) and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madinan tradition, but it must be confessed that we know very little about it.

1) He was, however, one of the six most famous for their readings from the Prophet (Nawawi, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jarayj, Tabaqāt, I, 172).

2) Musadd, III, 277.
SURA II

91/85: كُلِّيُّ أَنْثىٖ - إِنَّهَا كَانَتِ. 48/47: وَيَوُنَّ كَانَ - وَإِنَّ كُلٖٖ.


SURA IV


SURA V

60/65: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 127/124: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 12/12: وَأَصِلَّـأَـتْ - إِنَّهَا بَيْتٖ كَانَتِ. 57: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA VII

127/124: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 12/12: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 57: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA IX

57: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 57: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 57: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA XII

18: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 23: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA XIV

24/29: كُلِّيُّ أَنْثىٖ - إِنَّهَا كَانَتِ. 46/47: وَيَوُنَّ كَانَ - وَإِنَّ كُلٖٖ.

SURA XVII


SURA XIX


SURA XXII

40/41: صَلُّوُنَّ - صَلُّوُنَّ. 61/60: مُقَابِلَةٌ - مُقَابِلَةٌ. 61/60: مُقَابِلَةٌ - مُقَابِلَةٌ.

SURA XXIV


SURA LXXIII

6: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 5: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 1: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA LXXIV

30: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 1: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 1: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.

SURA LXXV

2: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 2: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ. 2: وَأَصِلَّـأَـتْ - إِنَّهَا كَانَتِ.
CODEX OF 'UMAR ¶ 23

There are numerous traditions to the effect that the second Caliph 'Umar b. al-Khaṭṭabh made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how 'Umar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurānīs who was killed at the battle of Yamāmah and was now lost. So in considerable anxiety Umar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qurān into a Codex 1).

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that 'Uthmān's recension was really only a completion of a task begun by 'Umar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abī Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how 'Umar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and 'Umar would only accept that for which he could procure two witnesses. He was killed while this was in process and it was this which 'Uthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of 'Umar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit 'Uthmān with so praiseworthy a venture as the fixing of the official text of the Qurān. In this connection it is interesting to note that 'Umar's Codex is called the Iṣāma') just as that of 'Uthmān, and 'Umar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḥammad'), just as 'Uthmān is said to have instructed his Committee to follow the dialect of Qurānīs.

That 'Umar had some part in the preparations for an official Recension of the Qurān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which 'Uthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the 'Uthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qurān in the lifetime of the Prophet (Nasr, 1, 6) may well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were well-known textual variants ascribed to him.

The variants ascribed to him in the Qurānic literature are not many, and may, of course, be nothing more than readings known to have been followed by 'Umar, who had died before the promulgation of the official text. In the great majority of them we find that 'Umar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from 'Umar.

1) Ibn Abī Dāwūd p. 11.
SURA I

4/3: Some said he supported TH, and others that he read 

7/6: as Ibn Mas'ud.

7/7: as 'Ali, but some said he read

SURA II

55/92: as 'Ali.

106/100: as Ubai, Mujahid and Abū 'Anr.

233: as Ibn Mas'ud and al-Hasan, though some say his scribe wrote 

255/258: as Ibn Mas'ud and 'Alqama. So in III, 1.

266/268: as Ibn 'Abbās and Ibn Abī Ishaq.

282: as Ibn 'Abbās and Ibn Abī Ishaq.

SURA III

97/91: as Ubai and Ibn 'Abbās.

SURA IV

153/152: as Sulam and An-Nakha'i.

SURA IX

100/101: without 

111/112: as Ibn Mas'ud and al-'A' mash.

It involves the omission of

SURA XIV

46/47: as Ibn Mas'ud, 'Ali and Mujahid.


SURA XLIII

19/18: supporting the Kāfān reading.

84: (bis) as Ibn Mas'ud and 'Ali.

SURA XLVII

4/5: as Ibn Mas'ud, supporting the Ḥijāzī reading.

SURA LI

44: as the reading of al-Kisā' and Ibn Muhaqin.

SURA LVI

75/74: like Ibn Mas'ud and the reading of Hamza and al-Kisā'.

SURA LVIII

19/20: and 76:

SURA LXII

9: as Ibn Mas'ud and Ibn 'Abbās.

SURA LXIV

49/43: or some said

by 221