SūRA LXXVII
33: Ṣaddāka - the non-Kufan reading.

SūRA LXXIX
11: "like Ibn Mas'ūd supporting the Kufan reading."

SūRA XCV
2: as Ibn Mas'ūd and Tālha.

SūRA CXII
1: ...He omitted this word as did Ubai and Ibn Mas'ūd.

CODEX OF ZAID B. THĀBIT

The role of Zaid b. Thabit in the Recension stories is too well-known to need further mention. In the usual stories Zaid figures as the actual compiler of the text both of the supposed first Recension under Abu Bakr and of the official Recension under 'Uthmān. He is said to have been one of the amanuenses of the Prophet and even to have written out revelations under his dictation. The fact that he was called upon by the Prophet to write down certain passages of revelation that had an official character was later expanded into the tale that whenever Gabriel came to the Prophet he would send for Zaid and have it written down 1)

His name occurs in the lists of those who had collected the Qurʾān in the lifetime of the Prophet (Nasr, I, 6). This may be an inference from his connection with the collection of the official text, but he seems to have been one of the Companions who interested themselves in collecting revelation 2), and of course may have begun his collection while the Prophet was still alive. That he had a Codex of his own is clear from the statement of Ibn Qutayba, Mu'arrif, 133 "he was the last whose Codex was checked by the Prophet, so it is the nearest of all the Codices to ours".

This statement is clearly tendential, desiring to give the Prophet's authority to the collections of the Companions, but the distinction it draws between "ours" i.e. the official 'Uthmānī text and the text of Zaid seems clear evidence that his was recognized as one of the pre-'Uthmānī Codices.

The fact that in some sources his name occurs only in connection

1) A further expansion of this story was the tradition that the Prophet said "whoever wishes to recite the Qurʾān let him recite it according to the gloss of Zaid b. Thabit".

2) It is noteworthy that in some lists he figures with Ubai, Mu'ad b. Jabal and Abu Zaid as the four who alone preoccupied themselves with Qurʾān collection during the Prophet's lifetime. Bukhari, III, 297; Muslim, III, 253; Ibn 'Asakir, V, 465.
with the collection under Abú Bakr and not with that of 'Uthmán') may offer slender ground for supposing that the Codex known as the Codex of Zaid may have been the Codex which he prepared for the Caliph Abú Bakr, he having made a copy for himself while Abú Bakr's copy descended to Hafsa as already related.

Ibn Abú Diwūd does not mention a Codex of Zaid, but Ibn al-Anbā'ī in his Kitāb al-Maqādsīf as quoted by al-Alūsī, xxviii, 49 gives a reading in Sūra LXIX, 7 as being found in the Codices of Zaid and Ibn Mas'ūd. The readings given in the Commentaries from Zaid must go back to his early Codex in so far as they presuppose a consonantal text differing from that of the standard edition, for after the establishment of the standard text of 'Uthmān any readings coming from Zaid would certainly have been only in the nature of interpretation of that consonantal text.

His original text would have represented some form of the Madinan tradition, and both Abū Hurayra and Ibn 'Abbas are said to have derived their text from him 1).

1) Al-Khaṭṭārī, Khadżrat Tabālūkh al-Khūnūn, 105.
    2) Ibn al-Jazā'īrī, Tābi'āt, 1, 236.

Sūra II

139/133: ِحَسَّاَبُوا - أَحَاسِّيْنَى - ِحَسَّاَبُوا as Ibn Mas'ūd and al-Hasan.

248/249: ِبِنَاهُوَ - أَلْتَأْوِيْنَى - ِبِنَاهُوَ which is given as Ubai's reading.


263: ِبِنَاهُوَ - فَرَّحُنَى.

Sūra V

114: ِبَلْ لاَّ إِبْسَيْنَ - ِبَلْ لاَّ إِبْسَيْنَ as Ibn Maḥaisin and al-Ja'farī.

Sūra VII

165: ِبَلْ لاَّ إِبْسَيْنَ - ِبَلْ لاَّ إِبْسَيْنَ, given variously as a旮زان and a Meccan reading.

Sūra VIII

25: ِبَلْ لاَّ إِبْسَيْنَ - ِبَلْ لاَّ إِبْسَيْنَ, as Ibn Mas'ūd, 'Ali and others.

Sūra XLI


Sūra LXI

2: ِبَلْ لاَّ إِبْسَيْنَ - ِبَلْ لاَّ إِبْسَيْنَ as Ibn Mas'ūd.

Sūra LXXXI

24: ِبَلْ لاَّ إِبْسَيْنَ - ِبَلْ لاَّ إِبْسَيْنَ as Ibn Mas'ūd, Ibn 'Abbas and others.
"Abdallah b. az-Zubair was a Companion and the son of a Companion. His birth at Madina in 8 A.H. made him the first babe to be born to the Muslims after the Hijra, and caused great joy in the community, because there had been a rumour that the Jews had put a spell on the Muslim women that they should not bear. It is related that so great was the interest in the babe that the Prophet himself anointed his mouth with some dates he had chewed, so that the first thing that descended to the child's stomach was the saliva of the Prophet. He was one of the ten considered to have been most prominent in collecting Qur'ān material during the lifetime of the Prophet, but in view of his age at the time of the Prophet's death this is extremely unlikely to have been the case.

In the Taḥqīq books he is recorded as having transmitted a riwāya fī ḥurūf al-Qur'ān1), so that we are not entirely unprepared for the notice in Ibn Abī Dāwūd, p. 81 that he had a Codex of his own. His Codex apparently had little or no influence on exegesis. It would seem that it represented some form of the Madinan tradition, and was afterwards destroyed when Uthmān's standard text was sent out, for he was one of the Committee appointed by Uthmān to assist Zaid b. Thābit in establishing the text.

To the eight readings quoted from his Codex by Ibn Abī Dāwūd a few more may be added from the Commentaries.

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1) Ad-Dinî in Ibn al-Jazari, Taḥqīq, 1, 418.
Sūra IX
19: خَالِدًا َوَلَوْ رَأَوُا certifications, and others. So Abū Hāša and others.
9/94: as Ibn Mas'ūd, Tālha and Ibn 'Umar.

Sūra XX
63/66: supporting the reading of Abū 'Amr.

Sūra XXI
95: حَرْابًا supporting the Kufan reading.
98: as 'Isa, 'Ali and others.

Sūra XXII
51/50: مَعيَّنٌ - مَعيَّنٌ

Sūra XXV
1: عَبْدُ - ِعَبْدُ as al-Juḥash and Ibn Fi'īd al-Basīr.
77: كَبْرِ أَلْكَابِيِّرُونَ - كَبْرِ أَلْكَابِيِّرُونَ as Ibn Mas'ūd and Ibn 'Abbās.

Sūra XXVIII

Sūra XXIX
17/16: تَعُلُّقُونَ - تَعُلُّقُونَ إِنَّما - تَعُلُّقُونَ إِنَّما though some said.

Sūra XXXIX
30/31: مَهَبُونَ َوَمَهَبُونَ َوَمَهَبُونَ - مَهَبُونَ and and and. So al-'Asa and Ibn Mūhaiṣin.

Sūra XLI
13/12: certifications, and certifications, and certifications, and certifications. So Ibn Mūhaiṣin and as-Sulami.
44: as Ibn 'Abbās and Ibn 'Umar.

Sūra XLVI
28/27: وَذَلِكَ - وَذَلِكَ

Sūra LXII

Sūra LXXIV
42/43: سَكَّتُ في سَكِّرْ - سَكَّتُ in Sākīr, as Sākīr.

Sūra LXXVI
31: وَالَّذينِ - وَالَّذينِ. So read by Abū 'l-'Alīya, Ibn Abī 'Abba, etc.

Sūra LXXVIII
14: بالصُّحَرَاتِ - من الصُّحَرَاتِ as Ibn 'Abbās, 'Ikrima and others.

Sūra LXXIX
11: نَجِيرَة - نَجِيرَة as Ibn Mas'ūd, supporting the Kufan reading.

Sūra LXXXI

Sūra LXXXVII
1: سَبُحُانَ رَبِّي - سَبُحُانَ رَبِّي as Ubay, 'Ali, and Ibn 'Umar.

Sūra XCVII
14: إِنَّمَا - إِنَّمَا as Ibn Mas'ūd, Tālha and Zaid b. 'Ali.

Sūra XCVI
4: َعَلَيْنَ - َعَلَيْنَ.
CODEX OF IBN 'AMR † 65

Ibn Abi Dāwūd, p. 88 has a story from Abū Bakr b. 'Ayyāsh († 194) relating how Shu'āb b. Shu'āb, who was the great-grandson of Ibn 'Amr b. al-'Āṣ (?), asked him whether he would like to see the Codex of Ibn 'Amr b. al-'Āṣ, and showed him an ancient Codex differing considerably from that in use in his day. He adds a note to the effect that it followed the text neither of Ibn Mas'ūd nor the canonical edition, but was one of the many independent texts that had been preserved by Companions of the Prophet, though few of these had survived the promulgation of 'Uthmān's standard edition.

Ibn 'Amr is listed among those who collected revelation in the lifetime of the Prophet (Nasr, I, 6), and was known to be one of those who had a riscāya fi harāfīq. His Codex, however, seems to have left little or no trace on the subsequent history of the text. It is very doubtful whether any genuine reading from his Codex has survived to us.

1) He was one of the riwāyats of the Kufi Reader 'Āṣīn.
2) He was Shu'āb b. Shu'āb b. Māoj b. 'Abdal-ah b. 'Amr b. al-'Āṣ.
3) Ibn al-Jazarī, Taḥqīq, I, 430.

CODEX OF 'AISHA † 58

A little group of readings has the authority of 'Aisha the daughter of Abū Bakr and the girl wife of the Prophet. In every case save one they are readings supported by other early authorities. From all we know of 'Aisha in tradition there is the gravest doubt as to her having had at the Prophet's death any considerable knowledge of the Qur'an. All the stories, therefore, about her having learned the Qur'an at the Prophet's dictation, and being one of the little group who had memorized the Qur'an in the Prophet's lifetime, are to be put aside as the inventions of later piety. That she had learned by heart some portions that were used liturgically by the community is likely. It is also likely that the Prophet himself may have taught her little portions. Also it is possible that the variants ascribed to her are derived from the way in which she was known to receive certain portions before the promulgation of the 'Uthmānic text, though on the other hand they may merely be variants to which her name was attached to give them authority.

That she had a Codex of her own depending on a pre-'Uthmānic collection of material seems in the highest degree improbable. The story about 'Aisha's Codex in Ibn Abi Dāwūd, p. 83 ff. obviously refers to a copy of the standard 'Uthmānic text which she was having made for herself and in which she insisted that there be inserted certain small details that she held had been wrongly omitted by 'Uthmān and his Committee. Bukhārī's story 1) of the man from 'Iṣāq who asked 'Aisha to show him her Codex as he wanted to arrange his according to the tārtib of hers would also seem to point to a copy of the 'Uthmānic text with the material arranged in some sort of chronological order. The reading in XXIII, 56, with the addition of 'and those who pray in the front ranks', which is given by Ibn Abi Dāwūd, p. 85 from her Codex, might seem to indicate an independent Codex, but is more likely an ancient reading later ascribed to 'Aisha.

1) Quoted in Ibn Kathīr, Rihla al-Qur'añ, p. 85.
SURA XXXIII

4/3: as read by Sa'd b. Abi Waqqas.

SURA HII

184/180: as Mujahid and Ibn 'Abbas, but some said 

\( \text{بُطُورُقُونَ - يُضَلُّونَ} \).

238/239: as Ubai and Hafsa.

SURA IV

117: as Ibn 'Abbas, but others said 

\( \text{أُولِيَانَا - يُصِّرونَ} \) as Abûn-Sawwâr, others 

\( \text{أَوْيِبَ - يُصِّرونَ} \) as Ayyûb as-Sakhriyyûnî, and others 

\( \text{أُولِيَانَا} \).

SURA V

69/78: as Ubai and others. [This, however, may merely mean that she noticed the grammatical mistake here].

SURA XX

63/66: as the reading of Abu 'Amr. [This again may only mean that she recognized the mistake here].

SURA XXI

98: as 'Ali, Ibn az-Zubair and others.

SURA XXIII

60/62: as Ibn 'Abbas, Qatîda and 

\( \text{ذَاكَرُونَ ما أَنْبَى - يُوْحِينَ ما أَنَا} \) and an-Nakha'i.
CODEX OF SĀLIM † 12

Among the four to whom the Prophet is said to have advised his community to turn for Qur'ān instruction occurs the name of Sālim b. Mu'āqib b. 'Ubad b. Ruh'ā the muwāla of Ḥudhaifa b. 'Uthā. The occurrence of his name in the lists of those who collected revelation in the days of the Prophet and in the lists of the early Qurān is probably due to this tradition.

There is independent tradition, however, that after the Prophet's death he set about collecting revelation material and was the first to actually assemble this material in Codex form (Iṣṣā, 145). This tradition is said by Muslim authorities to be weak, but it is difficult to see how such a tradition could have survived had it not been notorious in the early days of Islam that Sālim had a Codex. The fact that in the Ḥadīth books he is recorded as having transmitted a riwāya fi ḫurf al-Qurān (1) also points in the same direction.

He was killed at the battle of Yamāma in A.H. 12 which is probably why so little is heard of his Codex or his readings. The only readings of his listed in the Commentaries are:

SŪRA II
106/100: 
SŪRA VII
47/45: 

SŪRA CVIII
3:

(1) Ibn al-Jazari, Tābātā, 1, 401.

CODEX OF UMM SALAMA † 59

The only evidence we have for the existence of this Codex is the story in Ibn Abī Dāwūd, p. 87 which tells of her ordering a Codex to be written for her, in which was to be inserted in Sūra II, 238/239, the addition. As this story is also told of 'Ā'isha and Ḥafṣa it is a little suspicious, and in any case would refer only to a copy being made of the canonical 'Uthmānic text.

Umm Salama was a wife of the Prophet, and is included in the lists of those who collected Qur'ān in the lifetime of the Prophet (Nasr, 1, 6). This may be merely an inference from the story of her having had a Codex, or it may have this element of truth, that she being in close contact with the Prophet may have memorized certain portions that were used more or less liturgically in the early community. Any further connection with the text of the Qur'ān can only be an invention of later piety.

The variants attributed to her are:

SŪRA II
238/239: 

SŪRA XI
48/48:

SŪRA XXXIX
59/60: 

Ya'mar and al-Jahfūdari. It would necessitate a previous

SŪRA CVIII
3:

(1)
CODEx OF ‘UBAID B. ‘UMAIR † 74

‘Ubaid b. ‘Umar al-Laithi, who was associated with the Qur’anic teaching of both ‘Umar and Ubai, is recorded in the Ṭabaqat books as having transmitted a riwa‘ya fi ḥabar al-Qur‘ān), which in turn was transmitted by Mujāhid, ‘Āţī and ‘Amr b. Dinār, all of whom are quoted frequently by the Commentators for uncannonical variants, and two of whom had Codices of their own.

He was one of the early Meccan Readers (Nashr, I, 8) and his Codex was perhaps the foundation of the Meccan School of text tradition.

Ibn Abī Dīwūd, p. 88 quotes his most famous variant, that on the beginning of Sūra LXXXVII, but we can gather a handful of others from the Qur'ānic literature.

1) Ibn al-Ja‘far, Ṭabaqat, I, 496, 497.

SŪRA II


SŪRA III

10/8: 10/8: 7/1/64: 7/1/64: See the reading in II, 22.

SŪRA IV

104/105: 104/105: 104/105:

SŪRA V

60/60: 60/60: 60/60:

SŪRA XVIII


SŪRA XXXV


SŪRA XXXVI


SŪRA XXXVII

SŪRA XLIV

38: ...-

56: (pass.).

SŪRA XLIX

9: ...-

so Ubai and Ibn Mas'ūd.

SŪRA LXIII

10: ...-

So read by as-Sulami.

SŪRA LXXXVII

1/2: ...-

SŪRA XCVI

2: ...-

as Ibn Mas'ūd.

14: ...-

as Ibn Mas'ūd, Zaid b. 'Ali and others.

THE OLD CODICES

(b) Secondary Codices.

Codex of al-Aswad.
Codex of 'Alqama.
Codex of Ḥiṣām.
Codex of Sa'id b. Jubair.
Codex of Ṭa'īha.
Codex of Ikrima.
Codex of Majīhid.
Codex of 'Āṭīb b. Abī Ralāḥ.
Codex of ar-Rabi' b. Khuthaim.
Codex of al-A'mash.
Codex of Ja'far ar-Shādiq.
Codex of al-Hārith b. Suwaid.

(c) Unnamed Codices.
CODEX OF AL-ASWAD + 74

This Codex which is mentioned by Ibn Abi Dāwūd, p. 90 merely for a reading in Sūra I, 7, seems to have been a secondary Codex based on that of Ibn Masʻūd.

Al-Aswād b. Yazīd, the nephew of ‘Alqama b. Qais, is listed among the early Kufan Readers (Nasheer, 1, 8), and his sole claim to fame is that he was the teacher of such famous Kufan authorities as an-Nakha’ī († 95), as-Sabī († 128) and Yaḥyā b. Waththab († 103). He was numbered among the Companions of Ibn Masʻūd and was one of the champions of his text, so we can hardly doubt that his own Codex was derived from that text.

The only readings preserved from him are:

SURA I

7/6: ٌمّٰ as Ibn Masʻūd and ‘Ikrima.

7: ٌمّ as ‘Ali, Ulai and ‘Ikrima.

SURA XXIV

60/61: ٌمّ as Ibn Masʻūd supporting the Kufan reading against the TR.

SURA LXVII

3: ٌمّ as Ibn Masʻūd supporting the Kufan reading against the TR.

1) Ibn Abi Dāwūd says Zaid instead of Yazīd.

CODEX OF ‘ALQAMA + 62

‘Alqama b. Qais was considered to be the greatest of all authorities on the text of Ibn Masʻūd. He belonged to the Kufan School among whose early Readers he is listed (Nasheer, 1, 8), and was the teacher of an-Nakha’ī († 95), as-Sabī († 128) ʿUbayd b. Naṣira († 75) and Yaḥyā b. Waththab († 103), all of whom in their turn were pillars of the Kufan School.

There is little doubt that his Codex was derived from Ibn Masʻūd's Codex and included in Ibn Abi Dāwūd, p. 90 merely mentions it for a variant on Sūra I, 7 in his list of Codices, but on p. 193 he again refers to it, quoting a statement from ʿAbū ʿAbdallāh an-Nakha’ī that in this Codex there was no distinction made in the orthography between Alif and Ya’. There are many stories of the care ‘Alqama took in the matter of Codex writing and of how people used to bring to him Codices newly written in order to have them checked (Ibn Abi Dāwūd, p. 156) but it is doubtful in these stories whether the reference is to Codices written according to the old Kufan tradition or copies made of the official ʿUthmānic text. The balance of probability is that they were copies of the standard text brought to ‘Alqama for checking because of his authority on the question of correct orthography.

A little group of readings from him which depend on a somewhat different consonantal text from that in our hands, may be presumed to go back to his own non-ʿUthmānic Codex.
SŪRA LXVII
3: ٌبَنَّ مَّسْعُودَ like Ibn Mas'ūd supporting the Kāfān reading.

SŪRA LXXVIII
23: ٌبَنَّ مَّسْعُودَ like Ibn Mas'ūd supporting the reading of Hamza.

SŪRA LXXXIII
26: ُخَلِّيْحَةٍ - ِخَلِّيْحَةٍ as 'Ali, supporting the reading of al-Kisā', though others said he read ُخَلِّيْحَةٍ.
This was an early Bajran Codex. It is listed by Ibn Abi Dawud who quotes from it (p. 90) a variant in Sura III, 144/138 where it agrees with the texts of Ibn Mas'ud and Ibn 'Abbás.

Huṣṭān b. 'Abdallah ar-Raqibhi hardly figures at all in the qira'āt literature, but owes his fame to having been the teacher of al-Hasan al-Basri. Huṣṭān was himself a pupil of Abū Musta al-Ash'arī, and his Codex doubtless was a secondary one based on that of Abū Musta. It is tempting to think that many of the šāliḥah readings of al-Hasan are derived from his Codex and ultimately from Abū Musta, but we have no means at present of separating out such readings.

The only variant quoted from him is ُمُلُون instead of ُمُلُون in Sura III, 144/138 which some say he also read in V, 757/70.

Sa'd b. Jubair al-Walibi was a black and a client by enfranchisement to the tribe of Wa'il b. al-Jārih. He was famous as an exegete and is claimed by some as a member of the School of Ibn 'Abbás. He began life as Secretary to Ibn Mas'ud and later served in the same capacity to Abū Musta al-Ash'arī (?). He was also famous for his recitation of the Qur'ān and it was said that one night he would recite according to the text of Ibn Mas'ud and the next according to the text of Zaid b. Thabit (?) (meaning probably the ʿUthmānic text).

That he had a Codex we know only from the fact that it is listed by Ibn Abi Dawud (p. 89). This Codex would doubtless have been a secondary one and one of eclectic type. Sa'd is included among the early Kūfān Qurrā'ī (Nasbir 1, 8), and from his connection with Ibn Mas'ud we might expect his Codex to represent some form of the Kūfān text tradition dependent on Ibn Mas'ud. The Tabaqīt books, however, give him as deriving his text from Ibn ʿAbbás, and he is also said to have studied under Ibn ʿUmar. The šāliḥah readings that have been preserved from him support this conclusion as to the mixed nature of his text.

1) Ibn Khallikān 1, 363. There are also stories of how he used to check Codices (Ibn Abi Dawud, p. 150), though here the reference is doubtless to Codices copied from the official text.

2) Ibn al-Janabi 1, 36.
SURA II
196/100: نَسَبَثَا - نُسِبَ، as az-Zuhri and al-Hasan. See also Ubai and Ibn Mas'ud.
137/131: رَبِّنَا - يَلْهُي، as in the Codices of Ibn Mas'ud and Anas.
158/153: أَن يَلْفَثِرَ وَلَا يَكَبِّرَ، as Ibn 'Abbas and 'Ali. See also Ibn Mas'ud.
184/180: تَجْنَبْوُنَّ، as Ibn 'Abbas and others.
199/195: أَلَّا أَنْ لَيْسَ لَكَ مِنْ مَكَّةَ، as Ibn 'Abbas.
267/260: نَضِمُونَ وَنَضِمُونَ، as Mu'adh, Tātīn Thaqafi and others.
See Ubai.
283: كَانُا - كَانَ، as Abū'l-'Alīyā, Abū Haiwa and al-Jahdari.

SURA III
187/184: أَخْذَ رَجُلًا مِنَ الْذِّيْنِ أَوْلَّا - أَخْذَ أَخْذًا مِنَ الْذِّيْنِ أَوْلَّا، as Ibn Mas'ud.

SURA IV
24/28: مَنْ يَسْتَعْجِلُ إِلَى أَحَدٍ مَّسِيَ - مَيْنَ، as Ubai and Ibn Mas'ud,
31/35: شَيَاءَ - كَبَارُ، as Ibn 'Abbas and Mujahid.
43/46: سُفيَّة، as Ibn Mas'ud and al-'Amash.
102/103: لاَ يَكُونُ أَمْسِيَّةً، as al-'Imrān.
162/100: مَعَ لاَ يَكُونُ أَمْسِيَّةً، as Ubai, Ibn Mas'ud and others.

SURA V
3/4: يَوْمَ اِلْيَوْمِ السَّبْعِ - وَمَا أَكَلَ الْمَعْمَرُ، as Ubai, Ibn Mas'ud and Ibn 'Abbas.

SURA VI
117/114: نَفَقَتْ - نَفَقَتْ، as Mu'adh and Abū Nahik.
127/124: يَدْخِلُونَ - يَدْخِلُونَ، as Ibn Mas'ud and Ibn 'Abbas.
194/198: حَجَّاً حَيْثُ، as Ihṣāṣ al-'Arāmā.
201/200: طَفَتْ - طَفَتْ، as Ibn 'Abbas and Abū-Isamāl.

SURA VII
247: نَفَقَ - نَفَقَ، as Ubai and others.
69/73: كَأَنَّ الصَّلَبَةَ - كَأَنَّ الصَّلَبَةَ، as Ubai and others.
89/91: كَأَنَّ اللهُ - كَأَنَّ اللهُ، as Ibn as-Sama'īfa.
96/97: مَعْلُومًا - مَعْلُومًا، as Ibn 'Abbas, al-Hasan and others.

SURA IX
17: مَسِيحَةَ - مَسِيحَةَ، as Ibn Kathīr and Abū 'Amr.
19: سُجُودًا - سُجُودًا، as Ibn az-Zubair and Abū Haiwa.
109: وَجَعَلَ السَّمَّاءَ مَنْصُورًا، as Abū Bakr and Abū Hāṣim.

SURA X
70/77: لَيْبَرُ، as Mujahid and al-'Amash.
SURA XI
69/72: قَالَ لَهُمَا قُلُوا مَا ذَاقُنَّكُمْ فِي الْآيَاتِ الْكُبْرَىَّ... So read by Abü Sūfayr and al-'Amash.

SURA XII
72: حَدِيثُ، but others said he read حَدِيثٌ or حَدِيثٌ... So read by Ibn 'Abbās and Abū b. Tughibh.

SURA XIII
31: كَرِيمًا، as Mujahid.

SURA XIV
50/51: سَمَّى. So Ibn 'Abbās, Qatāid and 'Ikrima.

SURA XVII
4: أَكْ ثُبْرُ. So read by Abü'l-'Aliya.
28/24: وُقِيَّ، as Ibn Mas'ūd, Ubai and Ibn 'Abbās.
102/104: عَلَمَتْ، as Ibn 'Abbās.

SURA XVIII
70/78: وَزَرَّاهُ مَا أَمَامُهُ، as Ubai and Ibn 'Abbās.
109: كَذَّبْتُ، as Ibn Mas'ūd, Ibn 'Abbās and Mujahid.

SURA XX
63/66: إِنَّ هَذَا... So read by Abū 'Amr.
69/72: نَبَتُ سَهُمًا... So read by Mu'ādh and Abū Nahik, as in VII, 114.

SURA XXII
2: سَكَرَى... So read by al-'Amash and Abūl-Jawzī. So read for سَكَرَى.
18: جَنَّةٌ... So read by Ibn 'Abbās, but some said they read جَنَّةٌ.
27/28: رُحُلًا... So Ibn 'Abbās, but some said they read رُحُلًا.
36/37: سَكَرَى... So Ibn Mas'ūd, Ibn 'Abbās and others.

SURA XXIII
67/69: سَمَّى. So 'Ikrima, Mu'ādh and Ibn Dharr.

SURA XXIV
27: مُحَاطِبُهُ... So Ibn 'Abbās.
33: فَلَمْ يَخْشَى... So Ibn Mas'ūd and Ibn 'Abbās.
35: دَرَّ، as Ibn 'Ikrima, Qatāid and Yahyā b. Ya'qīb.
36: وَالإِشْتَرَاقُ... As Abū Mijālāz.
61/60: مُقَابَحَةٌ... So read by Mu'ādh and Abū Nahik and Abūl-Mutawakkil.

SURA XXVIII
32: حَدِيثٌ... So read by Mu'ādh, Abū Nahik and Abūl-Mutawakkil.
48: وَسَاحَرُونَ نَطَأَرُوا... So Ibn 'Abbās and Ibn as-Zuhair.

SURA XXXIV
14/13: مَسَّتْهُ، as Ibn Mas'ūd, Abūs-Sawwār and al-Jahdari.
37/36: حَرَاءُ... So Mu'ādh, Abū Nahik and Ya'qīb.
SURA XXXV


SURA XXXVII


SURA XXXIX

9/12: ٍتَحْكُمُ الْأَذْمَرَ - تَحْكُمُ الْأَذْمَرَ. So Ubai.

SURA XLVIII

9: ۚ ۔ إِنَّمَا آتِىنا أَنفُسَنَا - نَسْهِبْنَا. So read by Ibn Mas‘ūd.
29: ۚ أَنْ تُؤْتِنَآ إِنَّمَا أَنفُسَنَا - أَنْ تُؤْتِنَآ إِنَّمَا أَنفُسَنَا. as Ibn Mas‘ūd, al-Ḥasan and Abū Ḥaṣṣa.

SURA L

19/18: ۚ مَكَرَّنَا - مَكَرَّنَا. as Ibn Mas‘ūd, Ibn Dharr and Ibn Qais.
19/19: ۚ اَلْحَمْدُ لِلَّهِ يَا بَنِو مَلَّاتُ - اَلْحَمْدُ لِلَّهِ يَا بَنِي مَلَّاتُ. as Ibn Mas‘ūd and Ubai.
30/29: ۚ يَتَّلَبُونَ اللَّهَ - يَتَّلَبُونَ اللَّهَ. though some said he supported TR.

SURA LI

25: ۚ ۖ قَدْ زَكَّاهُ - قَدْ زَكَّاهُ. So read by al-A‘mash, Taḥfa and an-Nakha‘i.

SURA LII


SURA LIV

7: ۚ خَمْسُهَا - خَمْسُهَا. as Ibn ‘Abbās, Ḥamza and al-Khaṭṭā‘i.
Sūrah LXXXI

24: [Translation: as Ibn Mas'ūd, Ibn 'Abbās, and others.]

Sūrah LXXXII

6: [Translation: So read by al-'A'mash.]

Sūrah LXXXVIII

16: [Translation: Some say, or some said, as Ibn Mas'ūd.]

Sūrah XCIX

4: [Translation: as Ibn Mas'ūd.]

CODEX OF TALHA †112

In the Codex of Ṭalḥa b. Māqarrīf we have another secondary Codex dependent on that of Ibn Mas'ūd. Talḥa was a member of the Kufan School, associated therein with ar-Ruḥu'llāh († 95), Yahyā b. Wathithāh († 103) and al-'A'mash († 148), and was known to have had an ikhtiyār of his own which was transmitted by Fāyūd b. Ghazwān 1). His fame as a Reader was so great that he came to be known as Ṣuyūq al-Qurūūf.

The only mention of his Codex is in Ibn Abī Dāwūd where however, no readings from him are given and no statement made about his Codex. As his shahādah readings were numerous and very famous, the probability is that some pages have dropped out of the original from which the Zāhirīya MS of Ibn Abī Dāwūd was copied.

1) Vājiś 34²; Ibn al-Jazari, Tabaqat I, 343.
SURA I

4/3: تَفْسِيرُ الْمُنَّاحِ، i.e. the non-Kufan reading.

SURA II

9/8: إن مَعَةٌ أَيْنَ فَإِنَّهُ هُمْ لَعَلَّهُمْ مِنَ الْمَدْمُودِينَ

22/20: فَإِنْ تَبَيَّنَ أَنَّهُ مَرْتَبٌ، though some said مَهِيبًا, as in the Codex of Ibn Mas‘ūd.

61/58: مَيْضَتْ مَيِّتَةً، as read by Ubai and al-Hasan.

74/69: فَتَسْتَمِعُونَ وَهُمْ مُتَّقُونَ or some said يَطَأُونَ،

83/77: حَمَّامًا، as read by Ubai and al-Hasan.

124/118: حَلَّلَتْ لَهُمْ، as Ibn Mas‘ūd and Ibn ‘Abbās,

125/119: دَخَلَتْ نَفَعًا، so read also by al-‘A‘mash.

150/154: مَكَانًا، making the subject Allāh. So read by Ibn Mas‘ūd.

SURA III

222:

259/261: أَفْتَنُوْنَهُمْ بِمَثَارِكَتْهَا وَمَرَاكِبْهَا وَأَخْفَفْنَ أَفْتَنَهُمْ لَيْسَ كَأَنُوا جَالِسَينَ بَيْنَ الْمَسْتَرَكَاتِ. See also Ibn Mas‘ūd’s reading. Some, however, said Ta‘lha merely read بَيْنَ الْمَسْتَرَكَاتِ for بَيْنَ النَّوَادِرِ.

280: دَخَلَتْ مُخْتَلَفَهَا، as Ibn Abi Lailā and ‘Isā ath-Thaqafi.

284: وَقَالَ لَهُوَ مُنْصِرٌ، as Ibn Mas‘ūd and al-‘A‘mash.

285: كَبْرِيَةَ وَشَرَعَهَا وَذَكَرَهَا، as Ibl and Ibn Mas‘ūd.

SURA IV

176/170:

181/177: مَعَ بَيْنَهْ، as Ibn Mas‘ūd.

195/194: أَمْرَهُ وَقَالَهَا، as Ibn Mas‘ūd and al-‘A‘mash.

SURA V

13/16: فَسَيَبْعَسِنَ قَبْسَةً. So read by al-‘A‘mash and Ibn Abi Lailā.

64/69: سَيَكُذَّبُونَ، as Ibn Mas‘ūd, though some say they read مُكَذَّبُونَ.

115: كَذَّبُوْنَ اْلَّهُ بِعَضْعَةٍ، as Ibn Mas‘ūd and al-‘A‘mash.

SURA VI

2:

23: لَمْ تَضْعَ فَمَا كَانَ تَضَعُّ مَا كَانَ تَضَعُّ، as Ibn Mas‘ūd.

57: يَقُولُنَّ أَنَّهُمْ مَا أَكَدُّوْنَ، as Ibn Mas‘ūd and al-‘A‘mash.

71/70: أَسْبَحَ الْمَثَّلَ وَأَسْبَحَ الْمَثَّلَ، as Ibn Mas‘ūd and al-‘A‘mash.

105: فَلَمْ يَكُونَ قَرْدُسُ، a reading also given from Ibn Mas‘ūd.

111: كَذَّبَ فَيَقُولُ كَذَّبَ فَيَقُولُ، as Ibn Mas‘ūd and al-‘A‘mash, though some said he read كَذَّبَ فَيَقُولُ.

122: أَمْرُهُ وَقَالَهَا، as Ibn Mas‘ūd.
SURA VII

40/38: اَمَّنَ ُّيَمِّنَكُمْ وَيُبِطِنُكُمْ... as Ibn Mas'ūd, but some said he read

93/91: البِرْمِ. So read by al-'A'mash.

154/153: عَيْنُكَ... as Mu'āwiya b. Qurra, but others said he read

157/156: وَلَا إِلَيْهِ مُقَـدِّرًا... as Qatāda, az-Zuhri and Khārijijā.

196/193: ثَلَّثُ الْكَيْمَ... So Abū 'l-Mutawakkil and Ibn Mīlāz.

SURA VIII

1: بَيْنَكُمْ... as Ibn Mas'ūd and many others.

73/74: تَطَعَنُوا... So Ibn Khūthaim.

SURA IX

8: إِلَّا... So read by 'Ikrīma, and Ibn 'Umar.

37: آَسِمَهُ... as Sūlāmi though some said as

51: هَلْ... See Ibn Mas'ūd's reading.

52: إِلَّا إِلَّا... as Ibn Mūlājīn.

108/109: فَأَخَذَهَا... as al-'A'mash.

SURA X

70/80: سَهْرُ... which was the Kūfī reading.

SURA XI

37/39: بِعَفِيَّةٍ... So Ibn Mas'ūd.

102/104: إِنَّـا... as Uba'i.

SURA XII

11: أَسْأَلُكُمْ... or some said as Uba'i, al-'Imām and al-'A'mash.

13: الْبَيْتُ... So read by Zādī b. 'Āli and Sulaimān at-Tāmil.

SURA XIV

9/10: نَدْعُونَ... also in v. 48.

SURA XV

2: ِرَبِّكَ... So Abū Nahīk, Abū's-Sammāl and Ibn as-

55: اَلْفَتْقَـرَ. So Ibn Waththāb, Al-'A'mash and others.
Sūra XVII

23/24: ับ، يُبْنِيَانَ، ـ بَقَىَهَا، ـ كَفَلُهَا، ـ كَلَامًا. So read by Ibn Qais and Abu Ḫaṣīn.
100/102: ـ أَيُّهَا ـ نُسْرٌ ـ لَّهُ ـ فَرِيكَ. as read by Abū‘e-Sammāt.

Sūra XVIII

53/51: ـ مَلَكَوْهَا ـ مَوْعِيَةَ، ـ كَبِيْرَةً, as Ibn Mas‘ūd and al-A‘mash.
94/93: ـ قَلْبُكَ - ـ قَلْبًا. as Ibn Mas‘ūd. See Ibn Mas‘ūd.

Sūra XIX

9/10: ـ شَفَتُكَ - ـ شَفَتْكَا. as the reading of Ḥamza and al-Kisā‘i.

Sūra XX

2/1: ـ ٌلاَّ ـ هُوَ أَنَّهُ - لَكَا هُوَ أَنَّهُ. as Ibn Fa‘īd al-Ba‘rī. 13: ـ وَلَا أَخْرَجْتُ - ـ وَلَا أَخْرَجْتُ. as the reading of Ḥamza and al-A‘mash.

Sūra XXI

90: ـ سَبْطُوا - ـ سَبْطُوا. 95: ـ حَارِمَ ـ حَارِم. supporting the Kufan reading like Ibn Mas‘ūd.
112: ـ مَلْكُ - ـ مَلْكَ. as ad-Dālīḥāk and Ya‘qūb.

Sūra XXII

2: ـ سَكْرَنِ ـ سَكْرَنِ. as an-Nakhrī and Ibn Warthāb.
SURA XXIII

1:  
but others said as Ikrima and al-Jahdari, and others as Ibn Mas'ud.

20:  
as Ibn Mas'ud.

67/69:  
as Ubai and Ibn Mas'ud.

106/108:  
as Ubai and Ibn Khuthaim.

SURA XXV

48/50:  
as Ibn Mas'ud.

49/51:  
as Ibn Mas'ud, Ibn Qais and Ibn Dharr.

69:  
the reading of Abū 'Amr, Ḥamza and al-Kisā'.

74:  
As Ubai and Ibn Dharr.

SURA XXVI

4/3:  
as Ibn Mas'ud and Ibn Dharr.

81:  
as Ibn Mas'ud and Ibn Dharr.

111:  
as Ibn 'Abbās, Abū Haiwa and al-Dahhāk.

SURA XXVII

14:  
as Ubai and Abūl-'Āliya, though some said he read as Ibn Mas'ud.

49/50:  
but some said he read as Ibn Khuthaim.

66/68:  
as al-Hasan and al-'Arāj.

81/83:  
supporting the reading of Ḥamza.

SURA XXVIII

7/6:  
as Ubai and Ibn Khuthaim.

48:  
as Ibn Mas'ud.

61:  
as Ibn Mas'ud.

66:  
as Ibn Mas'ud and Abūl-Jawzaa.

82:  
some said he read as Abū Rajā'.

SURA XXIX

58:  
supporting the Kūfān reading with Ibn Mas'ud and Al-

SURA XXX

11/19:  
as Ibn Mas'ud.

SURA XXXI

14/13:  
as al-Hasan, Abū Rajā' and al-Jahdari.

27/26:  
as Ubai and Ibn Mas'ud.
SURA XXXIII
20:  أن نُذَكِّرَ في الْآخِرَةِ. So Ibn Khuthaim.
50:  سِلَّمُ عَلَيْهِمْ كَثِيرًا صَلَّى الله عَلَيْهِمْ - صَلَّى عَلَيْهِمْ صِلَاحًا. as Ibn Khuthaim. See Ibn Mas'ud.

SURA XXXIV
1:  الْمَلَكُ إِلَيْهِمْ يَصِبْحُونَ - وَلَهُ الْأَمْوَةُ وَلَهُ الْعُتُومُ. omitting Ibn Khuthaim.
37/36:  ُفِي الْخَلْقِ، supporting the reading of Hamza.
51/50:  ُفِي الْخَلْقِ، though some said he read like Ibn Mas'ud.

SURA XXXV
18/19:  مَنْ أَرْضَى أَنْ يَّمَنُ - مِنْ تَرْيُى إِلَيْهِ كَثِيرًا. as Ibn Mas'ud.
35/32:  ُفِي الْخَلْقِ، supporting the Kufan reading. - أَلْتَأْمَأَ دَاذِرًا شَيَّاءً مِّنْ فِضْلِهِ. So Ibn Khuthaim.

SURA XXXVI
23/22:  ُفِي الْخَلْقِ، supporting the Kufan reading.
35:  ُفِي الْخَلْقِ، supporting the Kufan reading.
55:  ُفِي الْخَلْقِ, as Ibn Mas'ud and al-A'ma-h.
56:  ُفِي الْخَلْقِ, supporting the Kufan reading.
65:  See Ibn Mas'ud's reading.
83:  ُفِي الْخَلْقِ, as Ibn Mas'ud, an-Nakha'i and al-A'mash.

SURA XXXVII
134: He read the verse ُفِي الْخَلْقِ, as Ibn Khuthaim.

SURA XXXVIII
155:  ُفِي الْخَلْقِ, as al-A'mash.

SURA XXXIX
33/37:  عَزِيدًا - عَبْدُ. So read also by Mujahid and Ibn Wathibah.

SURA XLI
35:  ُفِي الْخَلْقِ, so read by Ibn Mas'ud, Ibn Dharr and Abu Hašm.
47:  ُفِي الْخَلْقِ, supporting the Kufan reading.
53:  ُفِي الْخَلْقِ, as Ibn Khuthaim.

SURA XLII
33/32:  ُفِي الْخَلْقِ, as Ibn Mas'ud and Ibn Qais.
85:  ُفِي الْخَلْقِ, as Ibn Khuthaim.

SURA XLV
5/4:  ُفِي الْخَلْقِ, supporting the Kufan reading.
23/22:  ُفِي الْخَلْقِ, supporting the Kufan reading.

SURA XLVII
9:  ُفِي الْخَلْقِ, as Ubai and Ibn Mas'ud.
15:  ُفِي الْخَلْقِ, as Ibn Mas'ud and the Kufans.

SURA XLIX
10:  ُفِي الْخَلْقِ, as Ibn Khuthaim.
12:  ُفِي الْخَلْقِ. So Mu'adh and Ibn Khuthaim.
SURA LI
10/18: as Ubai and Ibn Mas’ud.

SURA LI
25: as al-A’mash, an-Nakha’i and Sa’id b. Jubair.

SURA LII
21: as Ubai and Ibn Mas’ud, though some said he read

SURA LIII
50/51: as Ibn Mas’ud.

SURA LIV
35: after which he added

SURA LV
22: or some said

SURA LX
6: supporting the reading of the Kufans as did Ibn Mas’ud.

SURA LXI
9: as Ubai, Ibn Mas’ud and Ibn ‘Abbás.

SURA LXII
11: as Ubai.

SURA LXV
1: as Ubai.

SURA LXVI
4: though some said he supported TR.
SURA LXVII

3: مُسِبِّبُ اَنْ يُهْيَلُكَ — مُسِبِّبُ أَنْ يُهْيَلُكَ, like Ibn Mas'ud supporting the Kufan reading.
8: يُهْيَلُ — يُهْيَلُ.
22: أَمَّنِ ۖ أَنْ يُهْيَلُ ۖ أَمَّنِ ۖ أَنْ يُهْيَلُ though some said that this refers to v. 20 where he read أَمَّنِ ۖ أَنْ يُهْيَلُ instead of أَمَّنِ ۖ أَنْ يُهْيَلُ.

SURA LXVIII

32: مُسِبِّبُ اَنْ يُهْيَلُ — مُسِبِّبُ اَنْ يُهْيَلُ, as Ibn Khuthaim.

SURA LXXII

2: يَدْخُو — يَدْخُو, So Ibn Khuthaim.

SURA LXXVI

21: كَلَامَ — كَلَامَ, as Ibn Mas'ud and Zaid b. 'Ali.

SURA LXXVII

41: كَلَامَ — كَلَامَ, as al-'A'mash, az-Zuhri and al-A'raj.

SURA LXXVIII

23: كَلَامَ — كَلَامَ like Ibn Mas'ud supporting the reading of Imanza.
35: لَتَرْسَعُ — لَتَرْسَعُ. So Ibn Khuthaim.

SURA LXXX

10: كَلَامَ — كَلَامَ; or some say he read كَلَامَ.

SURA LXXXVIII

CODEX OF 'IKRIMA

'Ikrima Abū 'Abdallah, the Berber slave of Ibn 'Abbās is famous in Qur'ānic science, where his numerous exegetical traditions were considered as carrying on the tradition of the School of Ibn 'Abbās'. Our only information as to his having had a Codex is the statement in Ibn Abī Dāwūd p. 89 who quotes from it a variant on Sūra II. 217/214. He is noted in the Ṭabḥāyat books, however, as having had a rihāya fi ḥadīth and as being a famous ḥadīth authority.

Although closely associated with Ibn 'Abbās, he was also said to have taken readings from Abī Humira and Ibn 'Umar, the latter of whom he consulted for his ra'y not for his rihāya since he was suspected of Khārijite leanings. He is included in the lists of the early Meccan Qur'ān (Nasba I. 8) and it may well be that his Codex was associated with the beginnings of the Meccan text tradition. From the stories of his wide travelling in search of knowledge it is likely that his Codex would be eclectic, and this, as we know, was characteristic of the early Meccan School.

1) He composed a book on Xaṣṣ which gave the tradition of Ibn 'Abbās (Fīqh, 88) and also a Commentary on the Qur'ān embodying that tradition (Fiqh, 54).

2) Ibn al-Jamʿī, Ṭabḥāyat I, 315.

SURA I

7/6:  الْعَلَّمُ،  as Ibn Maṣʿūd and al-Aṣwad.

7:  الْعَلَّمُ،  as 'Ali, Ubai and al-Aṣwad.

SURA II

70/85:  الْيَأْتِي  (see Ibn Jāisēh 674). So read by Ubai and Ibn Maṣʿūd.

97/91:  جَبَرَةَ وَجَبَرَةَ  though some say he read  جَبَرَةَ وَجَبَرَةَ  as Ibn 'Abbās.


184/180:  يَطُومُونَ وَيَطُومُونَ  as Mujāhid and Ibn 'Abbās, but others said he read  يَطُومُونَ and others  يَطُومُونَ and others  يَطُومُونَ. See Ibn Maṣʿūd.

217/214:  مَنْ كَانَ مَعِيَ  as Abī'īs-Samānī.


288:  مَنْ  as ad-Dāhhāk, Mujāhid and Ibn 'Abbās.

SURA III

SURA IV

SURA V
95/96: Read by Ja'far as-Sâdiq.

SURA VI
82: Yeziqâ.- Zâlimâ.
93: Al-Insân.- Al-Âlîm. So Ibn Mas'ûd.
105: A'âmîsât.- Dârîsât, as Ibn 'Abbâs and 'AÎh.

SURA VII
26/28: So Ibn 'Abbâs, Mujîhid and others.
49/47: which some gave from Talha.
143/139: As Abû Nahtik and Al-Jâldahri.
145/142: So Ibn 'Abbâs and Mu'âdh.
165: Nicolas.- Dîmîs, as Abû 'Sammâl and Al-'Amash.

SURA VIII
1: So Ibn Mas'ûd, Talha and others.
27: So Mujîhid and Yahyâ b. Wathilhâb.
60/62: So Ibn 'Abbâs and Mujîhid, though some
may say he read 'Âjîbun.

SURA IX
3: As ad-Dâhâbî and Al-Jâldahri.

SURA Xl
83/84: as Ibn 'Asâma and Abû Nahuk.
110/111: as Abû Nahtik and Al-Jâldahri.

SURA XIII
11/12: As Ibn 'Abbâs, 'Ali and Zaid b. 'AÎh.
42: So Mu'âdh, Al-Jâldahri and others.

SURA XIV
50/51: as Ibn 'Abbâs, Qatïda and Sa'îd b.
Jubair, though some said he read Qâtân.

SURA XVI
6: 'Aîs (bis) - Ĥiyya. So ad-Dâhâbî and Al-Jâldahri.

SURA XVII
13/14: As al-Hasan and ad-Dâhâbî.
64/66: So read by Qatïda, and Abû Nahuk.

SURA XVIII
19/18: So read by Mu'âdh
and Abû Nahuk.
51/49: So 'Ali and Abūl-Mutawakkil.
77/76: So 'Ali, az-Zuhri and many others.

SURA XIX
71/72: , as Ibn 'Abbās.

XX
12: though some said he read , as al-Ḩasan and al-A'mash.
78/81: and So Abū Rajā and al-A'mash.
84/86: , as Mu'ādh and 'Isā ath-Thaqafi.

SURA XXI
32/35: So Mujahīd, ad-Dābāḥk al-Jahfārī.
79: , so Mu'ādh.
95: or or or or .

SURA XXII
35/36: , as Ibn Mas'ūd.
40/41: or some said .

SURA XXIII
67/69: , as Ibn Mas'ūd, Ibn 'Abbās and Abū Ḥaiwa, though some said he read .

SURA XXIV
35: as Sa'd b. Jubair, Yahyā b. Ya' mar and Qatāda.
Sūrah XLVII

4/3: وَقَدْ دَعَاهُ قَدَرَةٌ which was the Meccan reading.
16/18: ۖ أَيْنَ أَنْتُ ۖ أَيْنَ أَنْتُ as Ḥumaid b. Qais, Ibn Muḥaisin and ʿIsā ath-Ṯaqafi.

Sūrah LVII

29: ۖ بَلْ لَمْ يَزَدْهُ ۖ لَا أَقْبَلُ as Ubai and Ibn Qais.

Sūrah LVIII

11/12: ۖ فَعَسْلَاهَا ۖ فَعَسْلَاهَا as Ubai, Ibn Qais and al-Ḥasan.

Sūrah LX

11: ۖ فَقَدْ أَغْلَبْتُ ۖ فَقَدْ أَغْلَبْتُ So al-Ḥasan and al-Aʿrāj, but some said
ۖ لَا أَقْبَلَ لَا أَقْبَلَ

Sūrah LXV

1: ۖ قَبِيلَ مَعْلُومًا ۖ بَيْنَ يَدَيْ مَجَادِلَ مَيْتٌ as Ibn Masʿūd and Ubai.

Sūrah LXVI

3: ۖ رَفَقَ ۖ رَفَقَ as Ibn as-Samaifā. See also Ibn Masʿūd.

4: ۖ ۖ ۖ ۖ ۖ ۖ ۖ ۖ ظَافِرًا as Ibn Masʿūd.

Sūrah LXXII

3: ۖ جَدُّ رَبّي ۖ جَدُّ رَبّي or some said ۖ جَدُّ رَبّي ۖ جَدُّ رَبّي or جَدُّ رَبّي ۖ جَدُّ رَبّي ۖ جَدُّ رَبّي

Sūrah LXXVII

32: ۖ يَبْيَضُ ۖ يَبْيَضُ as Ibn ʿAbbās, Ibn Dharr and Abu Ḥaṣīn.

Sūrah LXXVIII

1: ۖ عَبَّا ۖ عَبَّا as Ubai, Ibn Masʿūd and ʿIsā ath-Ṯaqafi.

14: ۖ بَلْ ۖ بَلْ with the suffix - ۖ بَلْ ۖ بَلْ as Ibn ʿAbbās and Ibn az-Zuhair.
Mujāhid b. Jahr al-Makhrūzī was a Follower and murīda to 'Abdallah b. Sa‘īd al-Makhzumī. His fame in Qur‘ān recitation gained him the name of al-Munrī.

He is said to have taken his reading from Ibn ‘Abbās with whom he collated his material three times), but he was also associated with ‘Ubaids b. Uma‘īr and the beginnings of the Meccan School, among whose early Readers he is listed (Nasrī, I, 8). He had an aṣḥābiyyah of his own which he taught not only to the later leaders of the Meccan School Ibn Mu‘āṣir († 123) and Ibn Kathīr († 129), but also to al-A‘mash († 148) the Ḥijāzī and Abū ‘Amr († 154) of Ba‘albak.

That he had a Codex we know only from its being listed in Ibn Abī Dlūhī p. 89.

1) On his connections see Nawawī, 546 and Ibn al-Janīrī, Tāhāṣif, II, 41.
SCURA XIV


SCURA XVI

76/78: ۚ بِذِيَّةٍ - ۚ بِذِيَّةٍ - بِذِيَّةٍ, as Ibn Mas'ud, 'Alqama, and Talha, but some said ۚ بِذِيَّةٍ, as Ibn 'Abbâs and al-Husain.

SCURA XVII

13/14: ۖ طَأَرَّ - ۖ طَأَرَّ, as al-Husain and Abu Rajî'.
ۚ بِذِيَّةٍ - ۚ بِذِيَّةٍ or ۚ بِذِيَّةٍ, as Ibn 'Abbâs and al-Husain.

SCURA XVIII

105: ۖ ثَمَّ - ۖ ثَمَّ - ۖ ثَمَّ, So Mu'âdh and Abu'l-Jawza'.
109: ۖ مَدَّا - ۖ مَدَّا - ۖ مَدَّا and ۖ مَدَّا - ۖ مَدَّا, as Ibn Mas'ud and Ibn 'Abbâs.

SCURA XIX

6: ۖ وَرَمَرَ - ۖ وَرَمَرَ. See also the reading of Ibn 'Abbâs.
8/9: ۚ عِيْنُ. as Ubai, Ibn 'Abbâs and Ibn Mas'ud. Also in v. 70.

SCURA XX

69/72: ۖ كَرَبَ عَظَرْنَ - ۖ كَرَبَ عَظَرْنَ, as Ibn Mas'ud and Zaid b. 'Ali.
112/111: ۖ عِيْنَ. as Ibn Kathir and Ibn Muhaisin.

SCURA XXI

SūRA XXXIII

6: أنَّمَا أَنتُمْ تَحْرَجُونَ إِلَّا مَنِينَ - أَفْتَرَىَّ.

as Ubuy, Ibn 'Abbās, and 'Ikrima.

SūRA XXXIV

5: وَمَعْجِرٌ - مِـعْجِرٌ، supporting the reading of Ibn Kathir and Abū ‘Amr.

19/18: لَيْدَعُ - لَبَدَأَ، as Ibn 'Abbās and Yāḥyā b. Ya‘mar. It involves رَبًّا بِالْعَارِبِ، for رَبًّا بِالْعَارِبِ،

SūRA XXXVI

30/29: يَا حَسَبُ أَلِيُّمَآرَا - يَا حَسَبُ أَلِيُّمَآرَا on Ali al-Mālikī, as Ubuy and Ibn 'Abbās.

SūRA XXXVII

103: يَا أَسْلَى - أَسْلَى, as Ibn Mas‘ūd, 'Abī and Ibn 'Abbās.

SūRA XXXVIII

45: عَيَانًا - عَيَانًا, supporting the Meclean reading.

SūRA XXXIX

3/4: كَأَنَّهُمْ عَيْبُوُتُ وَعَايْبُوُتُ - كَأَنَّهُمْ عَيْبُوُتُ وَعَايْبُوُتُ, as Ibn Mas‘ūd and Ibn ‘Abbās.

29/30: قَالُوا مَا سَمِيَّ - مَا سَمِيَّ, see Ibn Mas‘ūd and Ibn ‘Abbās.

33/34: وَأَلْدُنِّى جَاهِلَا بِالْبَلَدِ وَمَدَّ سَلْيَا - وَأَلْدُنِّى جَاهِلَا بِالْبَلَدِ وَمَدَّ سَلْيَا, as Ibn Mas‘ūd.

36/37: عَيَانَا - عَيَانَا, as Tālha and Ibn Watthābih.

SūRA XL

32/34: أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, as given from Ibn ‘Abbās and others.

SūRA XLIII

32/31: ماْأَبَيْتُ - مَأْبَيْتُ, as Ibn Mas‘ūd and Ibn ‘Abbās.

83: أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, as Abū Ja‘far and Ibn Mūhaisin.

SūRA LI


44: أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, as the reading of al-Kisā‘ and Ibn Mūhaisin.

SūRA LII

21: أَنْبَأْتُ وَعَمِدْتُ - أَنْبَأْتُ وَعَمِدْتُ, as Ubuy, Ibn Mas‘ūd, 'Ikrima and Tālha.

32: مَأْبَيْتُ أَنْبَأْتُ وَعَمِدْتُ - مَأْبَيْتُ أَنْبَأْتُ وَعَمِدْتُ.

SūRA LIII

20: وَأَلْدُنِّى جَاهِلَا بِالْبَلَدِ وَمَدَّ سَلْيَا - وَأَلْدُنِّى جَاهِلَا بِالْبَلَدِ وَمَدَّ سَلْيَا, supporting the Meclean reading.

SūRA LXI

14: جَدَّرَ - جَدَّرَ, supporting the reading of Ibn Kathir.

SūRA LIX

11: فَأَمَّا أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, as al-Hasan, though some said he read فَأَمَّا عَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ.

SūRA LXIII

10: أَنْبَأْتُ وَعَمِدْتُ - أَنْبَأْتُ وَعَمِدْتُ, like Ibn ‘Abbas supporting the Bāṣar reading.

SūRA LXV

1: أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, or some said أَنْبَأْتُ وَعَمِدْتُ أَنْبَأْتُ وَعَمِدْتُ, both like Ibn ‘Abbās.
SURA LXVI

12: كميرا كميرا as al-Jasan and al-Jahdari.

SURA LXVIII

51: لَآ أَلْفَاعُوكَ لَآ أَلْفَاعُوكَ as Ibn Ma'sūd, Ibn 'Abbās and al-A'mash.

SURA LXXIX

19: كَأَيِّنَّا and following words in كَأَيِّنَّا. He omitted the كَأَيِّنَّا.

SURA LXX

42: قَلْناً قَلْناً, so Abū Ja'far and Ibn Muḥaisin. As in XLIII, 83.

SURA LXXVIII

6: مِنْهَا as Isā ath-Thaqafi.

14: يَا بَعْضُ الْمَسَرَّاتُ - مِنْ الْمَسَرَّاتُ as Ibn 'Abbās, 'Ikrima and Ibn Mas'ūd.

SURA LXXIX

11: فَنَأَخَّرَهُ as Ibn Mas'ūd, supporting the Kufan reading.

SURA LXXXI


SURA LXXXIX

29: قَبِيْلَيْنَ as Ubay, Ibn 'Abbās and 'Ikrima.

SURA XC

1: كَأَيِّنَّا كَأَيِّنَّا as al-Jasan and al-A'mash.

CODEX OF 'ĀTÅ' R. ABD RABĀH 115

'Ātā' was a mulatto born at al-Jaza' and was a client to the Fihār family in Mecca. He was a Follower and a man with a great reputation for asceticism. Though of humble origin he attained to high official post in Mecca.

In Qur'ānic matters he is given as a pupil of Abū Hurairah († 58) and had the honour of being one of the teachers of the famous Basran Reader Abū 'Amr). He is listed among the early Meccan Readers (Nasār I, 8) and was known to have a rivuṣya fi hurūf al-Qur'ān. His Codex is undoubtedly a secondary one, and would represent some form of the early Meccan text tradition). Our only actual reference to the Codex is in Ibni Abī Dāwūd, p. 88 but a few readings which must have depended on such a Codex can be gathered from the Commentaries.

SURA II

106/100: كَمِيناً كَمِيناً as read by Ubay, Ibn 'Abbās and Abu 'Amr.

184/180: بَعْضُ الْمَسَرَّاتٍ as Ibn 'Abbās, but others said بَعْضُ الْمَسَرَّاتٍ or بَعْضُ الْمَسَرَّاتٍ.

198/194: بَعْضُ الْمَسَرَّاتٍ as given also from Ibn 'Abbās and Ibn az-Zubair.

280: كَمِيناً كَمِيناً though others say he read كَمِيناً كَمِيناً.
SURA III

175/169: as Ibn 'Abbas, Ibn Mas'ud and Thalha.

SURA IV

117: or or or or or.

180/183: as al-'Abbari, Abu 'l-Jawzi and others.

160/180: as Ibn 'Abbas.

SURA VIII

as Ibn Mas'ud, Thalha and others.

SURA IX

17: supporting the reading of Ibn Kathir and Abu 'Amr.

SURA XVII

76/78: as Ibn 'Abbass and Sa'iid b. Jubair.

SURA XXII


SURA XXXVI

38: as Ibn Mas'ud, Ibn 'Abbass and Thalha.

CODEX OF AR-RABI' B. KUUTHAIM Ḍ 64

Ar-Rabi' b. Khuthaim (or some said Khithaim) ath-Thawri was one of the early Kufan Readers (Nasri I, 8), and was known as having a riyāya fi ḥarūf from Ibn Mas'ud, which riyāya was carried on by his pupil Abu Zur'a b. 'Amr b. Jarir († 112 1).

His Codex is referred to in the Tafsir of al-Allāh, VII, 13 who says that Sufyan († 161) saw in it the shādādūk reading on Sura V, 89/91 that is quoted from the Codexes of Usai and Ibn Mas'ud 2). There can be no doubt that his Codex was a secondary one based on that of Ibn Mas'ud.

The Commentaries mention but few variants from him. In al-Marandi's Quray 'Ain al-Qurūr, however, a very large number of shādādūk readings from him are recorded. Al-Marandi rarely mentions readings of Ibn Mas'ud, and in general those given in other sources from Ibn Mas'ud are given by al-Marandi as from Ibn Khuthaim, which would seem to point to the conclusion that it was Ibn Khuthaim's Codex which brought to him in the West the tradition of Ibn Mas'ud's text.

1) Ibn al-Jazari, Tahqiqī I, 283.
2) See also n-Suyūtī, Durr II, 314 and al-Qurtubī, Aṣbaḥ II, 283.
Sūra I

4/3: ـ سَلَّمَ - ـ سَلَّمَ. See also Ibn Mas'ūd's reading.
6/5: ـ عَرَضَتْ ـ عَرَضَتْ here and all through the Qur'ān.

Sūra II

2/1: ـ بِيَوْدِ ـ بِيَوْدِ, and similarly all through the Qur'ān.
6/5: ـ فَوَّةٌ ـ فَوَّةٌ. So Ibn Qais and Abū Ḥaṣn.
63/60: ـ يَسِيدُ ـ يَسِيدُ. So read by Ibn Mas'ūd.
80/74: ـ سَيْسَةٌ ـ سَيْسَةٌ as Zaid b. 'Ali and others.
83/77: ـ صَدَّهَا ـ صَدَّهَا. So Zaid b. 'Ali and Abū Mīlāz.
217/214: ـ بِنَـِّ ـ بِنَـِّ as Ibn Mas'ūd and Ibn 'Abbās.
287/289: ـ أَنْتَ ـ أَنْتَ as Ibn Mas'ūd, Ikrima and Abū 'Imrān.
289: ـ يَـَّالِيِّنَـَّ ـ يَـَّالِيِّنَـَّ. So Abū Mīlāz and Mu'ādh.

Sūra III

75/68: ـ كَانَهُ ـ كَانَهُ. So read by Ibn Mas'ūd and Ubai.
75/67: ـ أَمَّا أُوْلَى ـ أَمَّا أُوْلَى as Ibn Mas'ūd and Ubai.
188/185: ـ يَا أَيُّهَا ـ يَا أَيُّهَا. So read by Abū Mīlāz.

Sūra IV

9/19: ـ رَضِيَ ـ رَضِيَ. So read by as-Sulami.
24/28: ـ يَـَّالِيِّنَـَّ ـ يَـَّالِيِّنَـَّ as Ubai and Ibn Mas'ūd.

Sūra V

89/91: ـ مَنْ لَمْ يَجِدَ ـ مَنْ لَمْ يَجِدَ. From Dāim, but cf. Ubai, Abū Mūsā.

Sūra VI

27: ـ إِنْ ـ إِنْ. As Ubai and Zaid b. 'Ali.
52: ـ ـ ـ ـ ـ ـ ـ as Ubai.
59: ـ ـ ـ ـ ـ ـ ـ. So Ibn Qais and Abū 'Imrān.
95: ـ ـ ـ ـ ـ ـ ـ. So Ibn Mas'ūd and An-Nakha'ī.
111: ـ ـ ـ ـ ـ ـ ـ as Ibn Mas'ūd and Taḥā.
125: ـ ـ ـ ـ ـ ـ ـ as Ibn Mas'ūd and Taḥā.

Sūra VIII

19: ـ ـ ـ ـ ـ ـ ـ as Ibn Mas'ūd.
42/43: ـ ـ ـ ـ ـ ـ ـ. So Zaid b. 'Ali and Mu'ādh.
59/61: ـ ـ ـ ـ ـ ـ ـ as Ibn Mas'ūd and Ibn Qais.
73/74: ـ ـ ـ ـ ـ ـ ـ as Taḥā.

Sūra IX

1: ـ بَرَّـ ـ بَرَّـ. So read by Ibn Qais and Abū 'Imrān.
19: ـ ـ ـ ـ ـ ـ ـ. So read by Ibn Qais and Abū 'Imrān.
SURA XII

10 and 15: ريغية - في غيمسي, as Talha.

11: ناسية - ناسية, as al-A'mash and Talha.

12: يفّهِم - يفّهِم, as Zaid b. 'Ali.

18: كليّة - كليّة, as Zaid b. 'Ali.

23: ورودتة - ورودتة, as read by Anas and Abu Imran.

25: وجدنا ألباسا - وجدنا ألباسا, as Zaid b. 'Ali.

35: عيني جين - عيني جين, as Ibn Mas'ud.

SURA X

10: مسحات السماك - السماك, So read by Talha also.

11/12: اتجأتم - أتجأتم, as Ibn Mas'ud. It necessarily involves اتجأتم.

21: رسمت - رسمت, as Ubai and Abu Mijaz.

24: ورودتة - ورودتة, So Qais. See also Ibn Mas'ud’s reading.

58/59: فأجرحوا - اجرحوا, as Ubai and Ibn Mas'ud.

71/72: ورودتة - ورودتة, as Ibn Mas'ud.

81: اشتكى - اشتكى, as Ubai and Ibn Abi Layla.

89: نغاتن - نغاتن, So see also 'Ali’s reading.

SURA XI

19/19: وحيدة - وحيدة, So read by Abu T.

42/44: أتين - أتين, It was the reading of as-Suddi and Ibn Abi Layla.

SURA XIII

4: نابع - نابع, as Ibn Mas'ud.

42: أولم - أولم, as read by Abu Mijaz.

SURA XIV

14/17: وعده - وعده, It was the reading of Ya'qub.
SURA XV
6: 19. So read by Talha also.

30/32: 22. So read as Zaid b. 'Ali, necessitating 32. 

41/43: 8. So Fudail as Talha also.

62/64: 1. So read as Uba as Talha.

76/78: 22. So read as Uba as Talha.

SURA XVI
124/125: 1. So read by Talha.

SURA XVII
23/24: 1. So read as Uba and Iba Mas'ud.

38/89: 1. So read as Uba and Iba Mas'ud.

46/47: 1. So read as Uba and Iba Mas'ud.

SURA XVIII
33/31: 1. So read as Uba and Al-A'mash.

34/32: 1. So read as Uba and Al-A'mash.

44/42: 1. So read by Abi 'Imran.

47/45: 1. So read by Abi 'Imran.

52/50: 1. So read by Abi 'Imran.

80/79: 1. So read as Uba and Al-A'mash.

82/81: 1. So read as Uba and Al-A'mash.

102/102: 1. So read as Uba and Al-A'mash.
SURA XXI

39/1: إِنَّ الْأَلْبَسَةَ - إِنَّ الْأَلْبَسَةَ.

SURA XXII

25/26: يَبْعَثُنَّ - يَبْعَثُنَّ إِلَى الْهَالِقِينَ.

27/38: عَبْرَةَ - عَبْرَةَ إِلَى أَلْبَسَةَ.

33/36: وَعَلِيمُ السُّلُوُّوقِ - وَعَلِيمُ السُّلُوُّوقِ إِلَى أَلْبَسَةَ.

38/37: - He added: أَلْبَسَةَ, though some gave it as سُلُوُّوق, like Ibn Mas'ud.


SURA XXIII

36/38: لَيْبَ - لَيْبَ, So Ibn Abī 'Abbās.

52, 53/54: فَأَقْفَوْا وَتَطَوَّعُوا - فَأَقْفَوْا وَتَطَوَّعُوا إِلَى أَلْبَسَةَ, as Ibn Mas'ud.

60/62: لَيْبَ - لَيْبَ, as Ibn Mas'ud.

71/73: وَمَنْ يُدْعَا - وَمَنْ يُدْعَا, as Ibn Mas'ud.

106/108: قَالُوا لَهُمَا - قَالُوا لَهُمَا, as Ubay and Tālha.

SURA XXIV

15/14: وَكَذَّبَتُونَ, See the readings of Ubay and Abī 'Imrān.

27: نُسْبُوا عَلَى أَلْبَسَةَ وَتَطَوَّعُوا - نُسْبُوا عَلَى أَلْبَسَةَ, as Ibn Mas'ud.

33: وَكَذَّبَ - وَكَذَّبَ, as Ubay. See Ibn Mas'ud's reading.

35: وَقَدْ - وَقَدْ, as Ubay. See Ibn Mas'ud's reading.

سورة XXVIII

7/6: فَإِذَا أَذْهَبْتُ أَنْ تَصَفَّحَ عَلَيْكَ \n7/7: فَإِذَا يَجِدُ عَلَيْهِ \n22/28: مَا أَذْهَبْتُ أَنْ تَصَفَّحَ عَلَيْكَ \n22/29: فَإِذَا يَجِدُ عَلَيْهِ \n32/40: هَالِئُ الْبَلَدُ الْأَلِيٍّ - هَالِئُ الْبَلَدُ الْأَلِيٍّ \n32/41: هَالِئُ الْبَلَدُ الْأَلِيٍّ - هَالِئُ الْبَلَدُ الْأَلِيٌّ \n
سورة XXXI

3/2: هَالِئُ وَتَفَرَّقُ - هَالِئُ وَتَفَرَّقُ
supporting the كَفَان reading.

See also the readings of Ubai and Ibn Mas'ud.

So read by Ibn Abi 'Abba and al-A'mash, al-Tabari and Ibn Qais.

SURA XXXII
19: جَحَّةً، as Ibn Mas'ud.

SURA XXXIII
1: تِنَى - أَقِ. See also Ubai and Ibn Mas'ud.

20: بَذَّرَنَّا - نَفَخْنَا. See also Ibn Mas'ud.

21: رَيَّنَانَ - رَأَيْتُمْ. See also Ibn Mas'ud's reading.

33: وَفَرَّنَّنَا - وَوَرُنَّنَا. So read by Ibn Abi 'Abba.

37: مَعْطُونُكَ - مَطْعَةً. See also Ibn Mas'ud.

50/49: أَلَيْتَ حَيَاً - أَلَيْتَ حَيَاً. as Ibn Mas'ud.

51: إِنَّهُ كَانَ كَحْشَرَ - إِنَّهُ كَانَ كَحْشَرَ. as Ibn Mas'ud and Ibn Qais.

56: صِلَاءُ عِلَيْهِ كَمَا صَلَّى رَبُّهُ عَلَيْهِ - صِلَاءُ عِلَيْهِ. As Ibn Mas'ud's reading.

69: عَمُّدَ أَذْمَرُ - عَمُّدَ أَذْمَرُ, as Ibn Mas'ud and al-A'mash.

SURA XXXIV
1: مَلَأَهَا النَّارُ - وَكَانَتْ مُرَكَّبَةً، as Talha, omitting the reading.

3: كَفَانَ - كَفَانَ, as Ubai and Ma'adh.

12/11: أَمْرُ الْأَرْجَحِ - أَمْرُ الْأَرْجَحِ, as Ubai and Abu 'Mutawakkil.

14/13: سَوَى الْإِنسَانَ - سَوَى الْإِنسَانَ. See the readings of Ubai and Ibn Mas'ud.

17/16: يُهْزَى إِلَّا الْكَلْمَ - يُهْزَى إِلَّا الْكَلْمَ. So read by Ibn as-Sama'ili.

19/18: يَحْذَرُ - يَحْذَرُ. So Abu Imran. See also Ubai's reading.

37/36: فَهُمْ - التَّمْرِ, with Ibn Mas'ud, supporting the كَفَان reading.

SURA XXXV
8/9: ءَاحَمُ - ءَاحَمُ. So read also by Talha and Abu 'Imran.

12/13: مَرْجَا - مَرْجَا, as Ubai, Abu Raji and Ibn Qais.

27/25: فَيْنَيْنَ - فَيْنَيْنَ, as Ubai and Ibn Mas'ud.

33/32: أَنْ تَذَكَّرُوا الْأَرْضَ مِنْ نَفْسِكُمُ - أَنْ تَذَكَّرُوا الْأَرْضَ مِنْ نَفْسِكُمُ. So Talha.

37/34: يُذَكَّرُونَ - يُذَكَّرُونَ, as Ubai.

SURA XXXVI
8/4: فِي أَبَا بُكْرِ - فِي أَبَا بُكْرِ, as Ibn Mas'ud and Ibn 'Abbas.

29/28: رَفِيفَ - صِيَالةً, as Ubai. Likewise in verses 49 and 53.
300

31/30: من آلهتكم كألهتنا — كألهتنا.
من الأهلة — من الأهلة.
31: لَمْ يَبْرُجُوا هَذَا هَالَةَ عَلَى — لَمْ يَبْرُجُوا.
30: وَرَأْبَة — لَمْ يَكُنْ.
39: وَرَأْبَة — لَمْ يَكُنْ.
38: لَمْ يَعْبُدُ — بْعَدُ.
37: لَمْ يَعْبُدُ — بْعَدُ.
36: لَمْ يَعْبُدُ — بْعَدُ.
35: لَمْ يَعْبُدُ — بْعَدُ.
34: لَمْ يَعْبُدُ — بْعَدُ.
33: لَمْ يَعْبُدُ — بْعَدُ.
32: لَمْ يَعْبُدُ — بْعَدُ.
31: لَمْ يَعْبُدُ — بْعَدُ.
30: لَمْ يَعْبُدُ — بْعَدُ.

**SURE XXXVII**

10: يَرَبُّ الْوَحْيَ — خَلَصَتْ الْأَنْجَلَةُ.
So read by Abū Mīlāz.
11: عَدَّانَا — خَلَصَتْ.
19: حَرَّمَة — رَوْحَة.
37/38: وَصَبَرُ الْمَرْجِعُ — وَصَبَرُ الْمَرْجِعُ.
So read by Ibn Mas‘ūd.
46/45: ضَحَاء — ضَحَاء.
57/55: عَدَّانَا — خَلَصَتْ.
So read by Abū Mīlāz and Abū T-Mutawakkīl.
64/62: رَوْحَة — رَوْحَة.
So read by Ibn Mas‘ūd.
93/91: ضَحَاء — ضَحَاء.
So read by Ibn Mas‘ūd and al-Ḥasan.
102/100: ضَحَاء — ضَحَاء.
So read by Ibn Mas‘ūd and al-ʿAlām ash-Shāhī.
102: ضَحَاء — ضَحَاء.
So read by Ibn Mas‘ūd.
112: ضَحَاء — ضَحَاء.
So read by Abū Mīlāz and Abū T-Mutawakkīl.
125: ضَحَاء — ضَحَاء.
So read by Abū Mīlāz.
134: He read the verse — as did Taḥlā.
164: لَا إِِنَّ لا — لَا إِِنَّ لا — لَا إِِنَّ لا — لَا إِِنَّ لا.
See Ibn Mas‘ūd’s reading.
171: حَلَلَ — حَلَلَ — حَلَلَ — حَلَلَ.
So read as was given from Ibn Mas‘ūd.
177: فَسَاءَ فَسَاءَ — فَسَاءَ.
So read by Ibn Mas‘ūd.

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180: He added the words — as Ibn Mas‘ūd.
Some said it was Ibn Mas‘ūd’s reading and that of Taḥlā.

**SURE XXXVIII**

6/5: مَعَجَّةً أَنَّهُ — مَعَجَّةً أَنَّهُ — مَعَجَّةً أَنَّهُ — مَعَجَّةً أَنَّهُ.
So read by Ibn Mas‘ūd and Abū Mīlāz.
8/7: ثَمَّ أَلْمَ — ثَمَّ أَلْمَ — ثَمَّ أَلْمَ — ثَمَّ أَلْمَ.
So read by Ibn Mas‘ūd and Abū T-Murān.
14/13: إِنَّ كَيْنَكُمْ لَأُدْخِلُنَّكُمْ لَأُدْخِلُنَّكُمْ لَأُدْخِلُنَّكُمْ لَأُدْخِلُنَّكُمْ.
So read by Ibn Mas‘ūd.
23/22: يَسُمِّعُونَ لَهُ — يَسُمِّعُونَ لَهُ — يَسُمِّعُونَ لَهُ — يَسُمِّعُونَ لَهُ.
So read by Ibn Mas‘ūd.
So read by Alī and al-Nakha’ī.
30/38: هَذَا عُذُورُمُ — هَذَا عُذُورُمُ — هَذَا عُذُورُمُ — هَذَا عُذُورُمُ.
So read by Abū T-Murān and Abū Mīlāz.
46: حَبَّالَةً — حَبَّالَةً — حَبَّالَةً — حَبَّالَةً.
So read by al-ʿAlām ash-Shāhī and Taḥlā.
57: هَذَا دِمِّرُ — هَذَا دِمِّرُ — هَذَا دِمِّرُ — هَذَا دِمِّرُ.
So read by Ibn Mas‘ūd.

**SURE XXXIX**

3/4: كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ.
So read as Ibn Mas‘ūd. See also Ubai’s reading.
3/5: كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ — كَفَا لاَمْ أَعْمَدُ.
So read as Ibn Mas‘ūd and al-ʿAlām ash-Shāhī. See also Ubai.
8/12: يَعْرُجُ — يَعْرُجُ — يَعْرُجُ — يَعْرُجُ.
So read by Abū Mīlāz.
29/50: أَمْرُ الْأَخْرَى — أَمْرُ الْأَخْرَى — أَمْرُ الْأَخْرَى — أَمْرُ الْأَخْرَى.
So read also by Abū T-Murān.
33/34: رَسُولُ الْأَوَّلِ — رَسُولُ الْأَوَّلِ — رَسُولُ الْأَوَّلِ — رَسُولُ الْأَوَّلِ.
So read by Ibn Mas‘ūd and Ubai.
36/57: يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ.
So read as Ibn Mas‘ūd. See Ubai’s reading.
42/43: يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ — يَكْفِيَ عَلَيْهِ.
See Ubai’s reading.
50/54: إِنَّ الْأَذْرَعُ — إِنَّ الْأَذْرَعُ — إِنَّ الْأَذْرَعُ — إِنَّ الْأَذْرَعُ.
See also Ubai.
60: He read here as Ubai.

فَذَ يَدِاءُ أَبِيَّةُ فَكَبَّرْ يَوْمَ يَوْمَ الْقِيَامةِ وَالْجِلَاءِ.
SŪRA XL

5: 6/5: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ، as Ibn Mas‘ūd.

16: 11/9: وَكَفَّرْناً - مَكَفَّرِينَ, as Ibn Mas‘ūd and Ibn ‘Abbās.

33/37: أَفْرَكْنَ كُلَّ فَرَّكٍ - كُلَّ فَرَّكٍ, as Ibn Mas‘ūd.

SŪRA XLI

6/5: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

10/9: وَكَفَّرْناً - مَكَفَّرِينَ, as Ibn Mas‘ūd.

21/20: نَمَزَّنَا - نَمَزَّنَا, as Ibn Mas‘ūd and Ibn Qais.

22/21: رَضْعُناً - ضَافِرَةً, as Ibn Mas‘ūd and Ibn Qais.

28: 30: ذَٰلِكَ - ذَٰلِكَ, as Ibn Mas‘ūd.

35: 49: ذَٰلِكَ - ذَٰلِكَ, as Ibn Mas‘ūd.

53: 6/5: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and ‘Abdul-Malik.

SŪRA XLII

2/1: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and ‘Abdul-Malik.

37/35: كَبِيرُهُ - كَبِيرُهُ, as Ibn Mas‘ūd and ‘Abdul-Malik.

52: 6/5: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and ‘Abdul-Malik.

SŪRA XLIII

18/17: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

19/18: مَكَفَّرِينَ - مَكَفَّرِينَ, as Ibn Mas‘ūd.

32/31: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and ‘Abdul-Malik.

33/32: اِذْكُرْنَظ - مَعَارِجَ, as Ibn Mas‘ūd.

SŪRA XLIV

30/29: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

48: 54: لِإِذْكُرُواَ وَعَرَفُواَ - لِإِذْكُرُواَ وَعَرَفُواَ, as Ibn Mas‘ūd.

SŪRA XLV

6/5: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

24/23: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and Mu‘adh.

SŪRA XLVI

4/3: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

5/4: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ubai and Mu‘adh.

15/14: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ubai and Ibn Mas‘ūd.

21/20: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

24/23: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ubai and Ibn Mas‘ūd.

33/32: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and Mu‘adh.

SŪRA XLVII

11/12: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

14/15: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ubai and Ibn Mas‘ūd.

So read by ‘Abdul-Malik also.

SŪRA LXXXII

53: 75: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and Ibn Qais.

76: وَمَنْ يَهْبُهَا - وَمَنْ يَهْبُهَا, So read by ‘Abdul-Malik and Abu Imran.

77: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

85: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, Also read thus by ‘Alī.

SŪRA LXXXIII

53: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ubai and Ibn Mas‘ūd.

75: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and Ibn Qais.

76: وَمَنْ يَهْبُهَا - وَمَنْ يَهْبُهَا, So read by ‘Abdul-Malik and Abu Imran.

77: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

85: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, Also read thus by ‘Alī.

SŪRA LXXXIV

53: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

75: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd and Ibn Qais.

76: وَمَنْ يَهْبُهَا - وَمَنْ يَهْبُهَا, So read by ‘Abdul-Malik and Abu Imran.

77: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, as Ibn Mas‘ūd.

85: فَأَمَّنَ أَسْوَرَةُ - أُسْوَرَةُ, Also read thus by ‘Alī.
Sūra XLVIII

9: ٤٥٠ — ٥٠٠. So read also by Ibn Qais.

16: ٥٠١ — ٥٠٢. So read also by Abū Mīlāz.

26: ٥٠٣ — ٥٠٤. So read also by Ubay. See also Ibn Mas‘ūd’s reading.

27: ٥٠٥. He omitted the word.


Sūra XLIX

2: ٥٠٨ — ٥٠٩. So read also by Abū Mīlāz.

4: ٥١٠ — ٥١١. See also Ubay.

9: ٥١٢ — ٥١٣. So as Ibn Mas‘ūd.

10: ٥١٤ — ٥١٥. So read also by 'Alī.

11: ٥١٦ — ٥١٧. So as Ubay and Ibn Mas‘ūd.

12: ٥١٨ — ٥١٩. See also the readings of Ubay and Ibn Mas‘ūd.

17: ٥٢٠ — ٥٢١. So read also by Abū Mīlāz.

Sūra LXI

16: ٥٢٢. So read also by Ubay and Ibn Abī ‘Alī.


40: ٥٢٥. So as Ibn Mas‘ūd.

Sūra LII

20: ٥٢٦ — ٥٢٧. So read by Abū ‘Alī and others.

Sūra LIII

9: ٥٢٨ — ٥٢٩. See also Zayd b. ‘Alā‘.

23: ٥٣٠ — ٥٣١. So read also by 'Alī.

50/51: ٥٣٢ — ٥٣٣. So as Ubay and Ibn Mas‘ūd.

58: ٥٣٤ — ٥٣٥. So as Ubay and Ibn Mas‘ūd.

Sūra LIV

7: ٥٣٦ — ٥٣٧. See also the readings of Ubay and Ibn Mas‘ūd.


20: ٥٤٠ — ٥٤١. So read by the readings of Ibn Mas‘ūd and Ubay.