



The Prophetic Stop

An Analysis of Waqf al-Nabī ﷺ in the South Asian Muṣḥaf

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Introduction

All praise is due to Allah who revealed the Qurʾān to His beloved Messenger ﷺ and granted us the immense blessing of being part of his *ummah*. May the peace and blessings of Allah be upon his beloved Messenger, his noble family and his companions.

This article is a brief analysis of a sign of *waqf* that is found in the South Asian/South African prints of the Qurʾān. Before we delve into the specific mark of *waqf* being discussed, we must review the framework of the science of *waqf* and *ibtidāʾ*. Unlike the other sciences of the Qurʾān, such as *tajwīd*, *qirāʾāt*, *rasm*, and *ʿadd al-āy*, the science of *waqf* and *ibtidāʾ* is not a transmitted science. Rather, while the importance of *waqf* is established from the time of the Prophet ﷺ, the places of *waqf* have been determined by scholars in the light of their knowledge of *ʿaqīdah*, *tafsīr*, *qirāʾāt* and of course, Arabic grammar. The objective is to preserve the intended meaning of the Qurʾān, and to pause recitation at places where the meaning is complete or at least sufficiently understood. It is important to keep in mind that no place of *waqf* in the Qurʾān is *wājib* in Islamic law, nor does one incur sin by stopping incorrectly, if the reader did not purposely intend the wrong meaning.

Although the science of *waqf* is *ijtihādī*, the South Asian/South African *muṣḥaf* marks *waqf al-Nabī* ﷺ in sixteen places. While some scholars state that the instances of *waqf al-nabī* ﷺ have been mentioned by various scholars and list the places in the Qurʾān where it is found,¹ others state that they were unable to find any evidence that supported the claim that

¹ Al-Marṣafī, *Hidāyat al-Qārī*, (Madīnah: Dār al-Fajr al-Islāmiyyah, 2005), 1:376-382.

the Prophet ﷺ intentionally and habitually stopped at particular places.² What is apparent is that the meaning is complete at these sixteen places. This makes them different than the verse-ends in the Qur'ān, which are not always at the completion of meaning, but are still appropriate places to stop because it is *sunnah* to stop at verse-ends.

While writing *Maintaining the Meaning*, I did not feel comfortable stating a preference for either opinion mentioned above, but I did notice that there was a *ḥadīth* that explains one of the instances of *waqf al-nabī* ﷺ in the South Asian/South African *muṣḥaf*. When I shared this with my *waqf* class, one of my students, Qāri'ah Zakera Jogiat, volunteered to help research this topic further. As this research spanned multiple disciplines, I asked my student, Ustādh Ahmed Zayed, to join this project as well. While Qāri'ah Zakera identified and counted the instances of *waqf al-nabī* ﷺ in the South Asian/South African *muṣḥaf* as well as made the comparison tables you will find in this work, I searched through books of *tafsīr*, *ḥadīth*, and *waqf* for narrations that might explain these stops. Ustādh Ahmed Zayed brought his familiarity with books of *waqf* and researched and shared what major scholars of *waqf* have stated about some of these places.

When Qāri'ah Zakera tallied the instances of *waqf al-nabī* ﷺ mentioned in the various books of *waqf* in Urdu and the South African and South Asian *maṣāḥif*, she counted a total of **thirty-three** instances. There are sixteen instances marked in the South African/South Asian *muṣḥaf*. Out of these **sixteen**, except for one, all of them are mentioned in at least one book of *tajwīd* or *waqf*. Because the South African and South Asian *maṣāḥif* mark

² Maḥmūd Khalīl al-Huṣarī, *Ma'ālim al-Ihtidā' ilā Ma'rifat al-Wuqūf wa al-Ibtidā'*, (Cairo: Maktabah al-Sunnah, 2002), 13.

the same sixteen places as *waqf al-nabī* ﷺ, the term “South Asian *muṣḥaf*” will refer to *maṣāḥif* published in India, Pakistan, and South Africa in the remainder of the article.

It is obvious that these sixteen places are supported by references from books. **However, the purpose of our article was to ascertain whether the places marked as *waqf al-nabī* ﷺ in the South Asian *muṣḥaf* are also supported by *ḥadīth* narrations, and if so, how does the existence of these narrations or the lack of them inform the definition of this *waqf* as found in the South Asian *muṣḥaf* compared to various books of *tajwīd* and *waqf*.**

This is a delicate topic, and with our meager resources and understanding, I am sure we were unable to explore everything related to it. We ask Allah to accept this small effort from us and to make it a source of benefit for all those who read it. We also ask Allah to reward Mawlānā Muḥammad Taiyab ibn Abbas Sarigat, Mawlānā Arif Kamal, and Mufti Haseem Akhtar for reading through this article to check it and for consulting with *ḥadīth* scholars on our behalf. We are also grateful to Mawlānā Suhail Motala at Dār al-Ḥadīth al-‘Awwāmiyyah for taking the time to answer our questions and for writing us a detailed written response. May Allah grant them and their families every *khair* that He has kept for the believers in this world and the next. We ask Allah to forgive us for our shortcomings and not hold us accountable for them. *Āmīn*.

Definitions of *Waqf al-Nabī* ﷺ

The *waqf al-nabī* ﷺ that is marked in South Asian *maṣāḥif* is often compared to the definitions given in various books of *tajwīd* and *waqf*. To

understand whether the *muṣḥaf* follows these definitions, we have listed a few of them below.

Qārī Muḥib al-Dīn ibn Ḍiyā’ Ilāhabādī defines it as a *waqf* that is written on the *margins* of *maṣāḥif*, and it is *mustaḥab* to make *waqf* at these places because *waqf* has been proven (*thābit*) in the middle of *āyāt* by the Prophet ﷺ in eleven places.³ Qārī Ibn Ḍiyā’ does not list those eleven places. The South Asian *muṣḥaf*, as it is published today, has sixteen places marked.

Shaykh Maḥmūd Khalīl al-Ḥuṣarī refers to this *waqf* as *waqf al-sunnah*. He writes that this *waqf* is also referred to as *waqf Jibrīl* ﷺ or *waqf al-ittibā’* because the Messenger ﷺ used to always take care to stop at these places.⁴ He lists the ten places mentioned in *Manār al-Hudā* by Imam al-Ushmūnī and then lists seven more from books of *tajwīd*.

Shaykh ‘Abd al-Fattāḥ al-Marṣafī also refers to this as *waqf al-sunnah* and writes that some refer to it as *waqf Jibrīl* ﷺ. He does not provide a technical definition for it but lists the places of *waqf al-nabī* ﷺ in various books, the first of which is *Manār al-Hudā*.⁵

Imam Aḥmad al-Ushmūnī quotes Imam al-Sakhāwī as saying that the *qārī* should learn the places of *waqf Jibrīl* ﷺ. These places are defined as those places where Jibrīl ﷺ used to make *waqf* and the Prophet ﷺ

³ Ibn Ḍiyā’ Muḥib al-Dīn Aḥmad, *Jāmi‘ al-Waqf*, (Lahore, Qiraat Academy, ND), 21.

⁴ He does not think there is any evidence for this claim as mentioned earlier in the introduction. Here, we are simply listing the definition he has given for it. Maḥmūd Khalīl al-Ḥuṣarī, *Ma‘ālim al-Ihtidā’ ilā Ma‘rifat al-Wuqūf wa al-Ibtidā’*, (Cairo: Maktabah al-Sunnah, 2002), 13.

⁵ ‘Abd al-Fattāḥ al-Marṣafī, *Hidāyat al-Qārī ilā Tajwīd Kalām al-Bārī*, (Madīnah: Dār al-Fajr al-Islāmiyyah, 1426 AH), 1:376-382.

followed him in making *waqf*.⁶ In addition to the ten places he quotes from Imam al-Sakhāwī, Imam al-Ushmūnī adds some places to these ten as well. Qāḍī Aḥmad ibn Zaynī Daḥlān (d. 1304 AH) also mentions the same ten places that are quoted by Imam al-Ushmūnī and writes that the Prophet ﷺ used to stop at these places.⁷

Qārī Iẓhār Aḥmad Thānwī states that *waqf al-nabī* ﷺ refers to those stops that have been transmitted from the Prophet ﷺ through various *āḥādīth*. According to him, there are fourteen such instances identified in the Qurʾān. In most of these places, the *waqf* occurs in the middle of verses, where stopping enhances the intended meaning of the verse.⁸

Qārī Muḥammad Taqī al-Islām Dehlwī, in his work *Muʿallim al-Waqf wa al-Ibtidāʾ*, explains *waqf al-nabī* ﷺ as those places where Jibrīl ﷺ would stop during the transmission of *waḥī* (revelation) and the Prophet ﷺ also stopped there following Jibrīl ﷺ. This does not mean that these places mark the cessation of revelation. Then, the Prophet ﷺ would strive to make *waqf* at these places during recitation.⁹ In essence, Qārī Taqī al-Islām offers a similar explanation to Shaykh al-Ḥuṣarī and al-Ushmūnī, that *waqf al-nabī* ﷺ or *waqf al-sunnah* are the same as *waqf Jibrīl* ﷺ, and that these

⁶ Aḥmad al-Ushmūnī, *Manār al-Hudā fī Bayān al-Waqf wa al-Ibtidāʾ*, (Cairo: Dār al-Ḥadīth, 2008), 1:23.

⁷ Aḥmad ibn Zaynī Daḥlān, *Manḥal al-ʿAṭshān ʿalā Matn Faṭḥ al-Raḥmān*, (Makkah, 1325 AH), 12.

⁸ Qārī Iẓhār Aḥmed Thānwī, *Al-Murshid fī Masāʾil al-Tajwīd wal-Waqf* (Gujrat, India: Qirāʾat Academy), 412.

⁹ Al-Islām, Muhammad Taqī, *Muʿallim al-Ādāʾ fī al-Waqf wal Ibtidāʾ*, (Lahore: Maktabah al-Qurrāʾ, ND), 220.

are places where the Prophet ﷺ would make it a point to pause during recitation.

Occurrences of *Waqf-al-Nabī ﷺ* in the South Asian printed *Maṣāḥif*

1.	2:148	وَلِكُلِّ وُجْهَةً هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ ط
2.	2:197	الْحُجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ قَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفَتْ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط
3.	3:7	فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ج
4.	4:41	فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾
5.	5:32	مِنْ أَجْلِ ذَلِكَ ج
6.	5:116	قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ط
7.	10:2	أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ط
8.	10:53	وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ط

9.	10:53	قُلْ إِي وَرَرِي إِيَّاهُ لَحَقُّ ط
10.	12:108	قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ
11.	13:18	لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى
12.	31:13	وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ
13	40:6	وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ
14.	59:2	هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ
15	97:4	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
16.	110:3	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

Findings

After searching through books of *waqf*, *tafsīr*, and *ḥadīth*, we found that all the instances marked in the South Asian *muṣḥaf* cannot be accounted for by *ḥadīth* narrations. However, except for one, all of them are found in a book called *Rumūz al-Qurʾān* by Mawlānā Qārī Muḥammad Ḥasan ʿAlī Hātifi Shāhjāhānpūrī.¹⁰ The South Asian *muṣḥaf* does not completely follow this book either, as *Rumūz al-Qurʾān* lists a total of twenty-seven places. Because *Rumūz al-Qurʾān* does not include any narrations that support these places of *waqf al-nabī* ﷺ,¹¹ we needed to look further.¹²

Nine of the places marked in the South Asian *muṣḥaf* match a book that is quoted in *Kashf al-Zunūn* by Muṣṭafā ibn ʿAbdullāh al-Qusṭantīnī, known as Ḥājī Khalīfah (1017 AH – 1067 AH). This book lists the books written in various ʿulūm. In the section on *waqf*, it mentions a book with the title “*Wuqūf al-Nabī* ﷺ *fī al-Qurʾān*.”

¹⁰ Qārī Mirza Bismillāh Baig writes that this work is a *risālah* on *tajwīd* that was written and published in 1270 AH. Qārī Taqī al-Islām Dehlvi writes that this *risālah* was published for the seventh time in 1913 CE in Kanpūr, India. This book was written in Urdu. It is a short *risālah*, about fourteen pages. Baig, *Tadhkirah Qāriyān-e Hind*, (Karachi: Mīr Muḥammad Kutub Khānah, ND), 2:258; Dehlvi, *Muʿallim al-Waqf wa al-Ibtidāʾ*, 236.

¹¹ Muḥammad Ḥasan al-Hātifi, *Rumūz al-Qurʾān*, 7.

¹² I also checked three handwritten Qurʾān manuscripts to see if any of these places may have been marked in them and we could see the usage of this place of *waqf* historically. I looked through what was available of three *maṣāḥif*, one was from the 9th century *hijrī* Northern India, the second was from 9th century *hijrī* Iran, and the third was a *muṣḥaf* written by Mullā ʿAlī al-Qārī in the 10th century *hijrī*. I did not find any special markings that might indicate *waqf al-nabī* in what was observable of the sixteen places marked in the South Asian *muṣḥaf*.

The places listed in *Kashf al-Zunūn* are assigned to a *risālah* written by Muḥammad ibn ‘Īsā al-Muqri’ or al-Maghribī.¹³ If we take his name as al-Maghribī, then he may be the scholar who is mentioned in *Hadyat al-‘Ārifīn* as Abū ‘Abdullāh Muḥammad ibn ‘Īsā al-Burailī al-Andalūsī, who was known as al-Maghribī. The author of *Hadyat al-‘Ārifīn*, Ismā‘īl al-Bābānī al-Baghdādī (d. 1339 AH), attributes a *risālah* on *waqf al-nabī* ﷺ to this scholar. According to *Hadyat al-‘Ārifīn*, this scholar passed away in 400 AH,¹⁴ more than a century before Imam al-Sakhāwī who is often quoted as the first person to list the instances of *waqf al-nabī* ﷺ.

In his book *Ghunyat al-Ṭālibīn*, Shaykh Muḥammad ibn Qāsim al-Baqarī (d. 1111 AH) lists sixteen places in the Qur’ān where the Prophet ﷺ used to stop. He assigns these to a *ḥadīth* that is narrated from the Prophet ﷺ by reliable men and is mentioned by some scholars who narrate it from their teachers. These sixteen places are the same as the ones mentioned in *Kashf al-Zunūn*. However, Shaykh Muḥammad al-Baqarī mentions sixteen places instead of seventeen, leaving out the instance in *āyah* 53 of Sūrah Yūnus.¹⁵

Interestingly, there is a manuscript of an Arabic *tajwīd* text, whose author is unknown, that Qārī Taqī al-Islām Dehlvi had the opportunity to analyze in which there are also seventeen instances of *waqf al-nabī* ﷺ listed. This book contains a report from Muḥammad ibn ‘Īsā al-Muqri’ (253 AH)¹⁶

¹³ Ḥājī Khalīfah, *Kashf al-Zunūn ‘an Asmāy Kutub wa al-Funūn*, (London: Mu’assasah al-Furqān lil-Turāth al-Islāmī, 2021), 4:586-587.

¹⁴ Ismā‘īl al-Bābānī al-Baghdādī, *Hadyat al-‘Ārifīn Asmā’ al-Mu’allifin wa Āthār al-Muṣannifin*, (Mu’assasah al-Tārīkh al-‘Arabī, ND), 2:58.

¹⁵ Muḥammad ibn Qāsim al-Baqarī, *Ghunyat al-Ṭālibīn wa Munyat al-Rāghibīn fī Tajwīd al-Qur’ān al-Karīm*, (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2009), 91-92.

¹⁶ As stated by Qārī Taqī al-Islām.

regarding seventeen places in the Qurʾān where the Prophet ﷺ used to make *waqf*.¹⁷

There is one difference between this list and the one in *Kashf al-Zunūn*. The manuscript mentions the *basmalah* of Sūrah al-Takāthur as a *waqf al-nabī* ﷺ and *Kashf al-Zunūn* mentions the word **وَاسْتَغْفِرُهُ** as the seventeenth *waqf al-nabī* ﷺ. In all probability, the author of *Hadyat al-ʿĀrifīn* erred, and the two Muḥammad ibn ʿIsā's are the same person, namely Ibn Razīn¹⁸ (d. 253 AH), who wrote a book on *waqf* and *ibtidāʾ* and is widely quoted in early books of *waqf*.¹⁹ It is not uncommon for manuscripts of the same book to differ with each other in some places.

¹⁷ Dehlvi, *Muʿallim al-Waqf wa al-Ibtidāʾ*, (Lahore: Maktabat al-Qirāʾah, ND), 229-230.

¹⁸ He was a great and famous Imam of *qirāʾāt* and Arabic grammar. In addition to reciting and listening to the Qurʾān from a multitude of teachers, he had a *qirāʾah* (*lahu ikhtiyār fī al-qirāʾah*) of his own. Ibn al-Jazarī had received his two *qirāʾāt* as well. Imam Ibn Razīn also authored multiple works, two of which are *al-Jāmiʿ fī al-Qirāʾat* and *Hijāʾ al-Maṣāḥif*, a book on *rasm*. Abū Nuʿaim al-Aṣbahānī said that he did not know of anyone in Imam Razīn's time who had more knowledge of *qirāʾāt* than him.

Among his many teachers were Khallād ibn Khālīd, al-Ḥasan ibn ʿAṭṭīyah, Dāwūd ibn Abū Ṭayyibah, Imam Khalaf, Sulaimān ibn Dāwūd al-Hāshimī, Sulaim ibn ʿIsā, Yūnus ibn ʿAbd al-Aʿlāʾ, Nuṣair ibn Yūsuf al-Naḥwī, ʿAbd al-Raḥmān ibn Abū Ḥammād, Nūḥ ibn Anas, al-Ṣabbāḥ ibn Maḥārīb, and Ashʿath ibn ʿAṭṭāf.

Al-Faḍl ibn Shādhān was the most senior and masterful of his students who transmit *qirāʾah* from him. Ibn al-Jazarī has listed a total of eighteen *qurrāʾ* who transmit *qirāʾah* from Ibn Razīn. Among them are Muḥammad ibn ʿAbd al-Raḥīm al-Aṣbahānī, al-Ḥusain ibn Ismāʿīl al-Ḍarīr, Muḥammad ibn ʿĀṣim, and Muḥammad ibn al-Haitham al-Aṣbahānī. Imam Ibn Razīn passed away 253 AH. May Allah shower His mercy upon him and elevate his rank with Him in every moment that passes until *yawm al-qiyāmah*. *Āmīn*. Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:296-297; Ibn al-Jazarī, *Nashr al-Qirāʾāt al-ʿAshr*, 1:608-609. Shaikh Aiman Suwaid has mentioned in a footnote that the two *ikhtiyār*'s of Imam Muḥammad ibn ʿIsā (Ibn Razīn) are mentioned by Imam al-Hudhalī in his book *al-Kāmil*.

¹⁹ Nūrah bint Sulaimān ibn Aḥmad al-Jabr, *Aqwāl al-Imām Muḥammad ibn ʿIsā al-Muqriʾ fī al-Waqf wa al-Ibtidāʾ min Sūrah Yūsuf ilā Sūrah al-Ḥijr*. [المستثنیات بالنص](#)

This manuscript offers an incredible proof because it states that **“Muḥammad ibn ‘Īsā transmits from his teacher and from Aḥmad ibn Khalīl on what is transmitted from Abdullāh ibn Mas‘ūd ﷺ from the Prophet ﷺ indeed he used to stop at seventeen places...”** This matches what Shaykh Muḥammad al-Baqarī has described as the source of his list of sixteen places where the Prophet ﷺ made *waqf*; it is one *ḥadīth* transmitted from the Prophet ﷺ by reliable men, and scholars have transmitted it through their teachers.

Muḥammad ibn ‘Īsā’s transmits from his teacher and from Aḥmad ibn Khalīl. Aḥmad ibn Khalīl passed away in 248 AH. He transmitted from ‘Alī ibn ‘Aṣim, Yazīd ibn Ḥārūn, Ḥajjāj al-A‘war, and Rawḥ ibn ‘Ubādah. Al-Nasā’ī, al-Ḥusain al-Qabbānī, ‘Abdān and Ibn Khuzaimah transmit from him. He is described as *thiqah* by al-Nasā’ī and *thiqah* and *ma’mūn* by al-Ḥākim.²⁰

The manuscript that Qārī Taqī al-Islām had access to was part of the private library of his friend, Mawlānā ‘Abd al-Qādir Quraishī al-Madanī. However, there is a manuscript in an Iraqi library²¹ that begins with the exact same quote, and its seventeenth instance is the *basmala* of Sūrah al-Takāthur, like the manuscript observed by Qārī Taqī al-Islām Dehlvi. I am attaching what was available to us of that manuscript here.²²

²⁰ Al-Dhahabī, *Siyar A‘lām al-Nubalā’*, (Mu’assasah al-Risālah, 1985), 11:532-533.

²¹ Muḥammad ibn ‘Īsā. Ms. Maktabah al-Utbah al-Abbāsiyyah, Item no. MS1277.5, 1317 AH.

²² As stated in its catalog entry.

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قَالَ الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَيْسَى الْمُقَرِّي رَحِمَهُ اللَّهُ
 عَنْ أَسْتَاذِهِ وَعَنْ أَحْمَدَ بْنِ خَلِيلٍ عَلَى مَا سَوَى عَنْ ابْنِ مَسْعُودٍ
 رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقِفُ عَلَى سَبْعَةِ
 عَشَرَ مَوْضِعًا مَا تَجَاوَزَهَا فَاهَا فِي سُورَةِ الْبَقَرَةِ فَاسْتَبَقُوا
 الْخَيْرَاتِ الثَّانِي فِيهَا وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ الثَّالِثُ فِي سُورَةِ
 آلِ عِمْرَانَ وَمَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ الرَّابِعُ فِي سُورَةِ الْمَائِدَةِ
 فَاصْبِرْ مِنَ النَّارِ وَمَنِ الْخَامِسُ فِيهَا أَيْضًا فَاسْتَبَقُوا الْخَيْرَاتِ

As mentioned earlier, Muḥammad ibn ‘Īsā passed away in 253 AH. This puts the conversation of *waqf al-nabī* ﷺ in the third century after *hijrah*, much earlier than Imam al-Sakhāwī and assigns these places to a senior companion of the Prophet ﷺ.

Out of the sixteen places marked in the South Asian *muṣḥaf*, nine of them follow this transmission as it is expressed in *Kashf al-Zunūn* and eight of them follow the transmission as quoted by Qārī Taqī al-Islām Dehlvi. The ones that are not marked in either one of these works are accounted for as follows:

Sūrah Āle ‘Imrān, āyah 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾

This place is only mentioned as *waqf al-nabī* ﷺ in one other book, *Rumūz al-Qur’ān*.

Explanation from Books of Waqf:

There is also a *waqf munazzal* marked in this verse at إِلَّا اللَّهُ. Imam al-Ushmūnī assigns this to a report from ‘Abdullāh ibn ‘Abbās ؓ that the Prophet ﷺ made *waqf* at this place when reciting this verse.²³ Multiple *ṣaḥābah*, such as ‘Ā’ishah ؓ, ‘Abdullāh ibn ‘Abbās ؓ and ‘Abdullāh ibn Mas‘ūd ؓ, considered this place to be a *waqf tamm* and considered what came after it to be an independent statement.²⁴ *Waqf munazzal* is defined as a place where Jibrīl ؑ made *waqf* when the Qur’ān was being revealed. It does not refer to the cessation of revelation, but rather to a pause.²⁵ *Kashf al-Zunūn* marks a *waqf al-nabī* ﷺ at this place.

Sūrah al-Nisā’, āyah 41

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

²³ Aḥmad al-Ushmūnī, *Manār al-Hudā fī Bayān al-Waqf wa al-Ibtidā’*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002), 154.

²⁴ Ibn al-Jazarī, *Nashr al-Qirā’āt al-‘Ashr*, (Beirut: Dār al-Ghawthānī, 2019), 2:739.

²⁵ Ibn Ḍiyā’ Muḥib al-Dīn Aḥmad, *Jāmi‘ al-Waqf*, (Lahore, Qiraat Academy, ND), 21.

Evidence of *Waqf al-Nabī* ﷺ:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اقْرَأْ عَلَيَّ ". قُلْتُ اقْرَأْ عَلَيْكَ وَعَلَيْكَ
أُنْزِلَ قَالَ " فَإِنِّي أُجِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ". فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ فَكَيْفَ إِذَا جِئْنَا
مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ " أَمْسِكْ ". فَإِذَا عَيْنَاهُ تَذْرِقَانِ.^{٢٦}

‘Abdullāh bin Mas‘ūd ؓ narrated:

Allah’s Messenger ﷺ said to me, “Recite (of the Qur’ān) for me,” I said, “Shall I recite it to you although it had been revealed to you?” He said, “I like to hear (the Qur’ān) from others.” So, I recited Sūrah al-Nisā’ till I reached: “How (will it be) then when We bring from each nation a witness, and We bring you (O Muḥammad) as a witness against these people?” (4:41) Then he said, “Stop.” (Suffice yourself.) “And behold, his eyes were overflowing with tears.”

As we see in the narration above, the Messenger of Allah ﷺ specifically asked ‘Abdullāh ibn Mas‘ūd ؓ to make *waqf* at the end of āyah 41 of Sūrah al-Nisā’. Although this is not evidence of the Prophet ﷺ stopping here himself, it is clear that he instructed one of his companions to do so. This seems to be the reason for the end of this verse being marked as *waqf al-nabī* ﷺ. And Allah knows best. This place is not marked as a *waqf al-nabī* ﷺ in any book as far as we were able to ascertain.

²⁶ Bukhārī 4582; Muslim 800; Tirmidhī 3024, 3025.

Explanation from Books of Waqf:

‘Allāmah al-Dānī mentions this *ḥadīth* in the chapter of *waqf kāfī*. He writes that this *ḥadīth* serves as evidence that *qaṭʿ*, complete cessation of recitation, is permissible at *waqf kāfī*.²⁷

Note: The book *Rumūz al-Qurʾān* marks the end of verse 40 of Sūrah al-Nisāʾ as a *waqf al-nabī* ﷺ. Interestingly, this instance is also mentioned in a *ḥadīth*, where after explaining something, the Prophet ﷺ recited āyah 40 of Sūrah al-Nisāʾ from beginning to end.²⁸

Sūrah al-Māʾidah, āyah 31 and 32

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورَى سَوَاءَ أَخِيهِ قَالَ يُوزَيِّلَتْنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورَى سَوَاءَ أَخِي فَأَصْبَحَ مِنَ **النَّادِمِينَ** ﴿٣١﴾ مِنْ أَجْلِ **ذَلِكَ** كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

The South Asian *muṣḥaf* marks a *waqf al-nabī* ﷺ at the word **ذَلِكَ**. *Kashf al-Zunūn* marks the *waqf al-nabī* ﷺ at the word **النَّادِمِينَ**. *Al-Rihlah al-ʿAyāshiyyah* by Abū Sālim al-ʿAyyāshī (d. 1090 AH) and *Rumūz al-Qurʾān* mark a *waqf al-nabī* ﷺ at the word **ذَلِكَ**.

²⁷ Yacoob, *Maintaining the Meaning*, (Charlotte: Recite With Love, 2021), 28-29.

²⁸ Ibn Mājah, 60.

Sūrah Yūnus, āyah 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ^ط قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَجْرٌ مُبِينٌ ﴿٢﴾

Kashf al-Zunūn marks the *waqf al-nabī* ﷺ at the word النَّاسَ. The South Asian *muṣḥaf* marks it at رَبِّهِمْ ^ط. This is only marked as such in one other book, *Rumūz al-Qurʾān* by Mawlānā Muḥammad Ḥasan ʿAlī Hātifi Shāhjahānpūrī.

Sūrah Yūnus, āyah 53

وَيَسْتَنْبِئُونَكَ أَحَقُّ ^ط هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

There are two instance of *waqf al-nabī* ﷺ marked in this verse. The South Asian *muṣḥaf* marks the *waqf al-nabī* ﷺ at هُوَ, in accordance with *Rumūz al-Qurʾān* again. Both the South Asian *muṣḥaf* and *Kashf al-Zunūn* mark a *waqf al-nabī* ﷺ at لَحَقٌّ.

Sūrah al-Raʿad, āyāt 17-18

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ اِبْدَانُهَا فَأَخْتَلَّ السَّيْلُ رَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ رَبْدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى

وَالَّذِينَ لَمْ يَسْتَجِبُوا لَهُ وَلَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ
وَمَا أُولَٰئِكَ بِمُعْجِزِينَ ۚ وَمَا أُولَٰئِكَ بِمُعْجِزِينَ ۚ وَمَا أُولَٰئِكَ بِمُعْجِزِينَ ۚ وَمَا أُولَٰئِكَ بِمُعْجِزِينَ ۚ وَمَا أُولَٰئِكَ بِمُعْجِزِينَ ۚ

In these two verses, *Kashf al-Zunūn* marks the *waqf al-nabī* ﷺ at the word *الْأَمْثَالِ* as does *Manār al-Hudā*. Imam al-Ushmūnī states that this is one of the places where the Prophet ﷺ would deliberately stop reciting and would begin from the next portion starting with *لِلَّذِينَ اسْتَجَابُوا*.²⁹ The South Asian *muṣṣhaf* marks it at *الْحُسْنَى* in accordance with the book *Rumūz al-Qurʾān* only.

Sūrah al-Ḥashr, āyah 2

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ **الْحَشْرِ** مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ
بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۝

The South Asian *muṣṣhaf* marks this word as a *waqf al-nabī* ﷺ at the word *الْحَشْرِ* and based on the evidence available to us, *Rumūz al-Qurʾān* is the only other book to state this. However, the word *فَحَشَرَ* in *Sūrah al-Nāziʿāt* is marked as *waqf al-nabī* ﷺ by multiple books, included *Kashf al-Zunūn*.

²⁹ Aḥmad al-Ushmūnī, *Manār al-Hudā fī Bayān al-Waqf wa al-Ibtidāʾ*, (Beirut: Dār al- Kutub al-ʿIlmiyyah, 2002), 407.

Evidence from the Ḥadīth

عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ فِي حَدِيثِهِ، عَنْ عُرْوَةَ "ثُمَّ كَانَتْ غَزْوَةُ بَنِي النَّضِيرِ، وَهُمْ طَائِفَةٌ مِنَ الْيَهُودِ عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ مِنْ وَقْعَةِ بَدْرٍ، وَكَانَتْ مَنَازِلُهُمْ وَخُلُفُهُمْ بِنَاحِيَةِ مِنَ الْمَدِينَةِ، فَحَاصَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى نَزَلُوا عَلَى الْجَلَاءِ وَعَلَى أَنَّ لَهُمْ مَا أَقَلَّتِ الْإِبِلُ مِنَ الْأَمْتَعَةِ وَالْمَالِ إِلَّا الْحُلُقَةُ يَعْنِي السَّلَاحَ، فَأَنْزَلَ اللَّهُ فِيهِمْ: سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ { ١ } هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ، فَقَاتَلَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى صَالَحَهُمْ عَلَى الْجَلَاءِ فَأَجْلَاهُمْ إِلَى الشَّامِ، فَكَانُوا مِنْ سَبْطٍ لَمْ يُصِْبْهُمْ جَلَاءٌ فِيمَا خَلَا، وَكَانَ اللَّهُ قَدْ كَتَبَ عَلَيْهِمُ الْجَلَاءَ، وَلَوْلَا ذَلِكَ لَعَذَّبَهُمْ فِي الدُّنْيَا بِالْقَتْلِ وَالسَّبَاءِ، وَأَمَّا قَوْلُهُ: لِأَوَّلِ الْحَشْرِ فَكَانَ جَلَاؤُهُمْ ذَلِكَ أَوَّلَ حَشْرِ فِي الدُّنْيَا إِلَى الشَّامِ³⁰.

As we can see in this *ḥadīth*, there seems to have been a pause in revelation at the word *الحشر*. While this might be better classified as a *waqf munazzal*, it may also be classified as a *waqf al-nabī* ﷺ as the Prophet ﷺ may have also stopped here while reciting these *āyāt* to the *ṣaḥābah* رَضِيَ اللَّهُ عَنْهُمْ. And Allah knows best.

Summary

In the seven places that are not marked in *Kashf al-Zunūn* but are marked in the South Asian *muṣḥaf*, we notice that two of them are supported by a *ḥadīth*. The other four are mentioned in *Rumūz al-Qurʾān*.³¹ **It seems that the scholars publishing the South Asian *muṣḥaf* were not relying on any one book. But rather, they were using the list in *Kashf al-Zunūn***

³⁰ Muṣannaf ʿAbd al-Razzāq, Book 14, Hadith no. 9495.

³¹ Dehlvi, *Muʿallim al-Waqf wa al-Ibtidāʾ*, 237-238.

while also subtracting and adding to this list from other books like *Rumūz al-Qur'ān* as well as *āḥadīth*. And Allah knows best.

Conclusion

As the South Asian *muṣḥaf* is the only practical application of *waqf al-nabī* ﷺ in the world today, we believe that the definition of *waqf al-nabī* ﷺ should be according to how this *waqf* is marked in the South Asian *muṣḥaf* rather than asking if its expression in the South Asian *muṣḥaf* is according to how it is described in various books of *waqf* and *tajwīd*. We suggest the following definition after considering all of our readings and research:

The sign of *waqf al-Nabī* ﷺ in the South Asian *muṣḥaf* refers to those places of *waqf* that are attributed to the Prophet ﷺ, either through reports of his own recitation, his instruction to a *ṣaḥābī*, or through their preservation within *tajwīd* and *waqf* books. It is not the same as *waqf Jibrīl*.³²

We end this article with a deep realization that no issue can ever be truly exhausted. We ask Allah to accept this meager effort from us and to make it a source of joining the hearts of believers and an encouragement to always have a good opinion of each other. May Allah continue to grant us beneficial knowledge and always keep us in awe of the vastness of His religion. May Allah unite us all with the Prophet ﷺ in *Jannah* so we may recite to him and ask him about these places of *waqf* directly. *Āmīn*.

³² When I looked in the chapters containing *āḥadīth* related to the circumstances of revelation in books of *ḥadīth*, I came across many narrations that could explain *waqf Jibrīl* ﷺ. This would be an interesting topic to explore further.

اللهم صلّ على سيّدنا محمّد و على آل سيّدنا محمّد و بارك وسلّم عليه

Appendix A

Comparison of Waqf Nabi ﷺ found in South Asian and South African printed *maṣāḥif*

This chart indicates the 16 places of *Waqf al-Nabī* ﷺ in the Qurʾān. Using the South African Watervaal Institute *muṣḥaf* as a basis for comparison, it highlights how these same stopping points are marked in South Asian printed copies.

	South African Print Watervaal Institute 1998	Pakistani print Taj Company Limited, Lahore, Pakistan	Indian Print M.Ashiqaen and Co. New Delhi, India	
1.	✓	✓	✓	وَلِكُلِّ وُجْهٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ط 2:148
2.	✓	✓	✓	الْحُجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط 2:197
3.	✓	✓	✓	فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ج 3:7
4.	✓	✓	✓	فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا عَلَىٰ هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ 4:41
5.	✓	✓	✓	مِنْ أَجْلِ ذَٰلِكَ ج 5:32
6.	✓	✓	✓	قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ط 5:116

7.	✓	✓	✓	أَكَاَنَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَيِّنِ لِلَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِדْقٍ عِنْدَ رَبِّهِمْ ط 10:2
8.	✓	✓	✓	وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ط 10:53
9.	✓	✓	✓	قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ ط 10:53
10.	✓	✓	✓	قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ط 12:108
11.	✓	✓	✓	لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى ط 13:18
12.	✓	✓	✓	وَإِذْ قَالَ لُقْمَانُ لِأَبْنَيْهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ط 31:13
13.	✓	✓	✓	وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ط 40:6
14.	✓	✓	✓	هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ط 59:2
15.	✓	✓	✓	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ط 97:4
16.	✓	✓	✓	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط 110:3

Appendix B

Comparison of the sixteen instances as found in the South Asian *maṣāḥif* alongside books of *tajwīd* and *waqf*.

	South Asian printed Maṣāḥif	Inshirāḥ al-Ṣudūr	Riḥlah al- ʿIyāshiyyah	Hidāyat-al- Qāri	Manār al- Hudā	
1.	✓	✓	✓	✓	✓	وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ط 2:148
2.	✓		✓	✓		الْحَجَّ أَشْهَرُ مَعْلُومَاتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ط 2:197
3.	✓					فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ج 3:7
4.	✓					فَكَتِفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ 4:41
5.	✓		✓	✓		مِنْ أَجْلِ ذَلِكَ ج 5:32
6.	✓	✓	✓	✓	✓	قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ط 5:116
7.	✓					أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أُنْذِرَ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ط 10:2
8.	✓					وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ط 10:53

9.	✓		✓	✓		قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ ط 10:53
10.	✓	✓	✓	✓	✓	قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ 12:108
11.	✓					لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى 13:18
12.	✓	✓	✓	✓		وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ 31:13
13	✓	✓	✓	✓		وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ 40:6
14.	✓					هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ 59:2
15	✓	✓	✓	✓	✓	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ 97:4
16.	✓	✓	✓	✓		فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ 110:3