GUIDELINES FOR A HAFIZ
(Hints on Similarities)

ZAM ZAM PUBLISHERS

By
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Anyone who has knowledge of Deen knows what a rewarding and virtuous act it is to memorise the Noble Qur’aan, not only for the Hafiz but for his parents as well.

Rasulullaah ﷺ is reported to have said: “The parent of a Hafiz will be made to wear (such) a crown, the brilliance of which will outshine and excel that of even the sun”. When this is in store for the parents, one can imagine what will be in store for the Hafiz. Rasulullaah ﷺ has mentioned in another Hadith that it will be said to the Hafiz (on the Day of Judgement) "Go on reciting the Qur’aan and continue ascending the stages of paradise, your final abode will be where you reach at the time of the last Aayah (verse) of your recitation". Such are the blessings for the Hafiz and his parents. But this is not all. A Hafiz will be honoured to intercede on behalf of ten of his family members (who are destined to go to Jahannam). The virtues of a Hafiz are therefore many and great.

The Qur’aan also has another special feature. Memorising it is simple and forgetting it is not difficult. While children of young age commit the entire Qur’aan to memory, yet after completing it, when a Hafiz tends to neglect (the recitation of) the Qur’aan, then in a short space of time one forgets the Qur’aan. To memorise it again becomes very difficult.

In another Hadith Rasulullaah ﷺ is reported to have said, ‘A Hafiz should be careful about the Qur’aan. I swear by Him in Whose hands is my life, that the Qur’aan escapes from the hearts more rapidly than do camels from their strings’ [Muslim]. Therefore, the Huffaadh should deem it necessary to recite the Qur’aan daily.

It is the bounty of Allaah Ta’ala that even in today’s corrupt environment, not only young boys have the desire to memorise the Qur’aan, but even girls have shown a keen interest to do so.
It is common amongst the Huffaadh that despite making an effort in
memorising the Qur’aan, they still get confused with the
Mutashaabihaat [similar Aayahs]. The reason being that many words
and verses of the Qur’aan are linked to one another and also that the
Qur’aan describes one topic in various different ways. At times the
exact verses are repeated. When this happens it is very likely that one
gets confused whilst learning and this makes one despondent of
completing the Qur’aan.

Allaah Ta’ala has blessed man with two capabilities; one of
understanding and the other of memorising. If, whilst memorising the
Qur’aan, both of these capabilities are utilised, there is hope that one
will benefit. This compilation of Qaari Bandah Ilaahi took many years of
effort and hard work, which is actually the first of its kind. This is a
stepping stone for children especially. Generally, a child may repeat an
Aayah over and over again, and he may still be confused with the
Mutashaabihaat. If together with learning repeatedly, he also
understands that one verse is linked to another (verse), this will benefit
him greatly in memorising the Qur’aan.

One cannot claim that it will be a necessity for every child because
there are many such children who are blessed with a very good
memory. However, one cannot also profess that there is no need for it.
This compilation was presented to many of the author's companions
and thereafter it was approved (and sanctioned). One should bear in
mind (that the compilation is not a comprehensive one which includes
all the Mutashaabihaat because the difficulties experienced by many
differ. If one contemplates and understands this compilation, it will not
only assist one with the Mutashaabihaat included here but it will prove
beneficial to terminate and solve other difficulties as well. My respected
father spent many years compiling this book despite his many other
responsibilities.

In conclusion I wish to add that for explaining the various
Mutashaabihaat many verses have been abridged. May Allaah Ta'aala
accept this effort and make this a means of elevating the stages of my
father. I wish to express my gratitude to my close associates, especially
Hajee Sa’eed Ghorawaja for assisting in this compilation. May
Allaah Ta'aala reward and bless him abundantly.

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Shabe Qadr, 27 Ramadhaan 1399 Hijri
Introduction

It is Allaah's great special favour and bounty that He has blessed us with the wealth of memorising the Qur'aan. He has also granted us the ability to differentiate between the various Mutashaabhaat. This makes it easy for us to retain the noble Qur'aan. It is my personal experience that if a Hafiz repeatedly recites those verses which are confusing because of its similarities, he will master the Qur'aan. Allaah Ta'aala has blessed us in an appropriate pattern for understanding the different Mutashaabhaat. For example:

The letters of the Mutashaabhaat are arranged alphabetically.
A Mutashaabhaat has a similarity with another letter in the same chapter or verse, or
A Mutashaabhaat harkat (diacritical mark i.e Fatha, Dhamma, Kasrah) is similar with a harkat in another chapter or verse.

It is evident that if this guide is adopted both by the Ustaadh and student then Inshaa Allaah, Allaah will bestow (upon) them the ability of understanding other Mutashaabhaat. Furthermore, this system has already been approved by thousands of Huffaadh (by the grace and mercy of Allaah). On one occasion, I happened to travel to Rander where I had the opportunity of meeting Mufti Abdur Raheem Lajpuri (Author of Fataawaa Raheemiyah), who on hearing of this compilation was very pleased and insisted that I publish this book. I was also given an opportunity to address students of Jamiah Husayniyya after which Moulaa Islaamul Haq Sahib (Ustaadh of Hadith) also expressed his desire that this book be published. It is because of the encouragement (and the Grace of Allaah Ta'aala) of these two Hadharaat and many other elders that this book was published. May Allaah Ta'aala accept this kitaab and grant the Huffaadh maximum benefit.

In conclusion I wish to mention a few important points:

1. The examples which I have presented in understanding the Mutashaabhaat are according to my perception. However, if anyone finds a simpler method (of understanding the Mutashaabhaat), he may adopt his method.

2. Everyone experiences difficulties in different verses. Therefore, if one could memorise the verses paired off, he should do so and then the remaining verses should be memorised.

3. Huffaadh and Asaatizah should allocate some time daily in explaining (and teaching) the students the various Mutashaabhaat. This will prove to be very beneficial.

4. This kitaab has been prepared by taking the Hifz students into consideration. Many are unaware of the Arabic language and (its terminology) and many do not even understand Arabic. Therefore, it has been simplified. Otherwise, the Arabs and the Ulema could have established excellent methods which are in accordance with their liking. Nevertheless, I have included different examples according to my perception but this does not mean that the Huffaadh could master the Qur'aan by this system only. Rather it is a stepping stone in the memorising. If this system is introduced from the very beginning, the question of confusion will be removed, rather it will assist the Huffaadh in eradicating further difficulties. My son Moulaa Muhammad Ayyoob Surti Sahib (Ustaadh of Daarul Uloom Chapi in Gujarat) and my son-in-law, Moulaa Aabid Samrodi Sahib (Ustaadh - Jamiah Islaamiyyah in Dhabel) were instrumental in compiling this kitaab. I am also very grateful to the people of Ataaulaah who assisted in printing this kitaab, especially Hajee Sa'eed Ghorawala who encouraged others to purchase this kitaab and donate them to Madaaris, May Allaah Ta'aala grant all those who assisted an abundance in their livelihood.

A last request to those who study this kitaab is that they should amend any errors and inform us also so that we can rectify them in our future editions. Also those who become aware of something beneficial in this regard should enlighten us, after which we will add it to future editions if we deem it useful.

O Allaah! Accept this kitaab and grant the Huffaadh benefit from it and make this a means of forgiveness for me, my parents and all those who assisted. Aameen

Qaari Banda Ilaahi
The Sequence of Aayaat According to the Order of the Arabic Alphabet

{Surah Baqarah, verse 24}
فَإِنَّا لَنَفَعَّلُ وَنَنَفَعُ فَاثِئًا
الذّينَ خَلَقْنَاهُمْ وَعَمِدْنَاهُمْ فِي السَّمَاوَاتِ وَالْإِنْسَانِ

{Surah Aal Imraan, verse 131}
وَنَفَعَّلَا الْنَّارُ الَّتِي أَعْطَى الْكَافِرِينَ

The Mutashaabihaat in this verse lies in the words فَاثِئًا and فاثِئَا. Since فاثِئَا begins with the letter ف and فاثِئَا begins with the letter ف, فاثِئَا appears before فاثِئَا because the letter ف appears before the letter ف in the Arabic alphabet. The first verse is also longer than the second.

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فَإِنَّا لَنَفَعَّلُ وَنَنَفَعُ فَاثِئًا
الذّينَ خَلَقْنَاهُمْ وَعَمِدْنَاهُمْ فِي السَّمَاوَاتِ وَالْإِنْسَانِ

{Surah Baqarah, verse 26}
وَأَمَّا الَّذِينَ كَفَرَ فِي غَيْبَةِ اللَّهِ\n
{Surah Baqarah, verse 26}
هَذَا مَثَلًا

There are two similarities in this verse:
1. ك begins with an ك while كūfカا appears before ك in the Arabic alphabet.
2. After the ك in the word غِيْبَةِ, an غ appears while after the ك in the word غِيْبَةِ, كūfKa appears. The letter غ appears before the letter ك in the alphabet.

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فَإِنَّا لَنَفَعَّلُ وَنَنَفَعُ فَاثِئًا
الذّينَ خَلَقْنَاهُمْ وَعَمِدْنَاهُمْ فِي السَّمَاوَاتِ وَالْإِنْسَانِ

{Surah Baqarah, verse 18}
صَمُّ بُكْمَ غَمَيْنَ عَالِمِيَّ فَهُمْ لَأْ يَبْعَثُونَ

{Surah Baqarah, verse 171}
صَمُّ بُكْمَ غَمَيْنَ عَالِمِيَّ فَهُمْ لَأْ يَبْعَثُونَ

Here the Mutashaabihaat lies in the words لا يَبْعَثُونَ and لا يَبْعَثُونَ. While in the word غِيْبَةِ, غ appears after the ك, it is a غ that appears after the ك in the word غِيْبَةِ. Since the letter غ appears before the letter ك in the Arabic alphabet, the word غِيْبَةِ does not appear before the word غِيْبَةِ.
the first verse begins with an ا while the second verse begins with a و. ا precedes و in the alphabet.

As in the above examples, the first verse contains the word عليكُمَ عليناُمْ الغمَمُ with the letter ك، while the other has the word عليناُمْ علَيكمُ، with a ه. The ك appears before the ه in the Arabic alphabet, so the word with the ك will therefore come first.

In the above example, the first verse contains the word فَكَلَّوا with the letter ف، while the other has the word وَكَلَّوُا، with a و. The ف appears before the و in the Arabic alphabet, so the word with the ف will therefore come first.

There are 2 similarities in the above verses:

وَظَلَّلُنا عَلَيْكُمُ الغَمَمًا
{Surah Baqarah, verse 57}
{Surah A’raaf, verse 160}

وَظَلَّلُنا عَلَيْنَا الْعَمَّامَ
{Surah Baqarah, verse 55}
{Surah Nisaa, verse 153}

{Surah A’raaf, verse 78}
{Surah A’raaf, verse 91}
{Surah Hijr, verse 73}
{Surah Hijr, verse 83}
{Surah Mu’minoon, verse 41}
{Surah A’raaf, verse 155}
{Surah HaaMeem Sajdah, verse 17}
{Surah Dhaariyaat, verse 44}

While the first verse contains the word علَيكمُ علىُكمُ with the letter ك، the others have the word علَيْنَا علَيْنَا with a ه. The ك appears before the ه in the Arabic alphabet and the word with the ك will therefore come first.

{Surah Baqarah, verse 58}
{Surah A’raaf, verse 161}
{Surah Baqarah, verse 57}
{Surah A’raaf, verse 160}

{Surah Baqarah, verse 58}
{Surah A’raaf, verse 161
(1) The first verse contains the word جَعَلَكمُ with the letter كُ, while the other has the word جَعَلُهمُ with a ه. The كُ appears before the ه in the Arabic alphabet, so the word with the كُ will come first.

(2) The first verse contains the words ثُمَّ أَخْتَمَهُمُ فَأَفْتَكَرُوا فَ ف. The ثُمَّ appears before the ف in the Arabic alphabet, so the word with the ثُمَّ will come first.

After the word جَعَلَكمُ, the first verse contains the word جَعَلُهمُ with the letter عُ, while the second verse has the word جَعَلُهمُ with a ق. The عُ appears before the ق in the Arabic alphabet, so the word with the عُ will therefore come first.

There are similarities in all three verses. In the first verse, the word يَعِرَفُونَ appears after the letter كُ, while the word يَعِرَفُونَ appears after it in the second and third verses. In the word مِرَاحَمَتُ, the letter تُ appears after the letter يُ, while in the word مِرَاحَمَتُ it is the letter يُ which appears after the letter عُ. Since the letter عُ appears before the يُ in the Arabic alphabet, the word مِرَاحَمَتُ will come first.

In the second two verses, the similarity occurs after the word أَبْنَاءُهُمُ. In the first of the two verses, the word أَبْنَاءُهمُ is followed by وَإِنْ فَرْقَيْكَا, which may be linked to the letter مُ of the word مَيِّتٌ (which starts off the 2nd Para in which the verse is found). The second of the two verses in which follows the word أَبْنَاءُهُمُ is found in the 7th Para and the 2nd Para is, naturally, after the 7th. Therefore, the verse with أَبْنَاءُهُمُ will precede the verse with وَإِنْ فَرْقَيْكَا.

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Surah Baqarah, verse 121

Surah Baqarah, verse 146

Surah An’a’am, verse 20

Surah Baqarah, verse 113

Surah Maa’idah, verse 18

Surah Maa’idah, verse 64

After the word جَعَلَكمُ, the first verse contains the word جَعَلُهمُ with the letter عُ, while the second verse has the word جَعَلُهمُ with a ق. The عُ appears before the ق in the Arabic alphabet, so the word with the عُ will therefore come first.

After the word جَعَلَكمُ, the first verse contains the word جَعَلُهمُ with the letter عُ, while the second verse has the word جَعَلُهمُ with a ق. The عُ appears before the ق in the Arabic alphabet, so the word with the عُ will therefore come first, followed by the word with the letter ق and then the letter عُ.
These four verses are often confused with each other. Take note of the following:

- The first verse starts with the word رَبُّنا وَبَعْثُ فِيهِم رَسُوْلًا مِنْهُمْ يَتَّلُو عَلَيْهِمُ آيَاتَكَ وَيَزَكِّيهمُ إِلَّا أَنْ تَعْلَمَ الْهَيْنَاءُ الحكْمَةُ.

- In addition to this, one may link the word زُرْقَيْهِمْ in the first verse to the ending of the verse, which is زُرْقَيْهِمْ كَمَا أَرْسَلْنَا فِيكُمْ رَسُوْلًا مِنْهُمْ يَتَّلُو عَلَيْهِمُ آيَاتَكَ وَيَزَكِّيهمُ إِلَّا أَنْ تَعْلَمَ الْهَيْنَاءُ الحكْمَةُ.

- The second verse starts with the word كَمَا لَقِدْتُمْ رَسُوْلًا مِنْ أَنفُسِهِمْ يَتَّلُو عَلَيْهِمُ آيَاتَكَ وَيَزَكِّيهمُ إِلَّا أَنْ تَعْلَمَ الْهَيْنَاءُ الحكْمَةُ. In the other verses, the words زُرْقَيْهِمْ and يَتَّلُو عَلَيْهِمُ آيَاتَكَ and يَزَكِّيهمُ إِلَّا أَنْ تَعْلَمَ الْهَيْنَاءُ الحكْمَةُ appear after the words زُرْقَيْهِمْ.

- The third verse starts with the word لَقِدْتُمْ رَسُوْلًا مِنْ أَنفُسِهِنَّ, whereas the other verses contain the words مِنْهُمْ. To remember this, note that the letter نُ which is akin to the beginning of the word مِنْ أَنفُسَهُمْ. من الله.

The first verse begins with the letter فُ, while the second begins with the letter وُ. The فُ appears before the وُ in the Arabic alphabet, so the verse with the فُ will therefore come first.

The first verse contains the word لَأَتَمَّ الْأَنَامُ تَعْمَلُهُمْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْدَوُّنَ. The first verse has the word لَأَتَمَّ الْأَنَامُ, with a لُ. The لُ appears before the يُ in the Arabic alphabet, so the verse with the لُ will come first.
Both these verses appear in the same Ruku. After the words 

أيام أخر

in the Arabic alphabet, so the verse with ُ يُ رِيدُ اللّهُ will come first, followed by the verse withَ وْ عَلَى

يا

وَلَتَ مَعُ مِمْهُمْ الكِتَابَ بَالْحَقِّ لِيُحْکُمَ بِنَّ

{Surah Baqarah, verse 213}

وَانْزِلْ مَعُ مِمْهُمْ الكِتَابَ وَالْمِيْزَانَ لَيْقُومَ

{Surah Hadeed, verse 25}

The similarity lies in the words وَ جَدَّا and وَ جَدَّا. While the word وَ جَدَّا starts with the letter ُ، the word وَ جَدَّا starts with the letter و. The ُ appears before the و in the Arabic alphabet, so the word وَ جَدَّا will come first.

فَعَلَّةٌ مِّنْ أَيَامِ أَخْرَ وَعَلَى الَّذِينَ يَظْفِرُونَ

{Surah Baqarah, verse 170}

وَأَيْذاَ قَيْلُ لَهُمْ أَنْزِلْ اللَّهُ قَالُوا بَنْ

{Surah Luqmaan, verse 21}

After the word الكِتَابَ, the first verse contains the word بالْحَقِّ with the letter ُ، while the second verse has the words والْمِيْزَانَ with the letter و. The ُ appears before the و in the Arabic alphabet so the verse with بالْحَقِّ will come first, followed by the verse with والْمِيْزَانَ. The same applies with the words لَيْقُومَ and لَيْقُومَ (the letter ح appears before the letter ق in the Arabic alphabet).

وَانْزِلْ مَعُ مِمْهُمْ الكِتَابَ وَالْمِيْزَانَ لَيْقُومَ

{Surah Nahl, verse 114}

وَأَشْكْروا اللّهَ إِنْ كَانُوا يَأْتُونَ

{Surah Baqarah, verse 184}

وَأَشْكْروا لَمْ تَغْفِي نَعْمَتَ اللّهِ إِنْ كَانُوا يَأْتُونَ

{Surah Baqarah, verse 185}

After the word اللّهَ, the first verse contains the word لَّهُ with the letter ل، while the second verse has the word لَّهُ. The لَّهُ appears before the ن in the Arabic alphabet so the verse with لَّهُ will come first, followed by the verse with لَّهُ.
All these verses appear in the third Para. The first verse contains the word بَصِيرَةُ, starting with the letter ب, the second verse has the word خِيَرَةً, starting with the letter خ, while the third verse contains the word عَلِيْمٌ, starting with the letter ع. The ب appears before the خ in the Arabic alphabet and is later followed by the letter ع so it is in this sequence that they will appear.

After the words بَصِيرَةُ to the third two words نَاطِرَةُ the second verse has the word خَيَرَةً, starting with the letter خ, while the third verse contains the word عَلِيْمٌ, starting with the letter ع. The ب appears before the خ in the Arabic alphabet and is later followed by the letter ع so it is in this sequence that they will appear.

These verses all appear in the same Para. In the first verse, the word بَصِيرَةُ is followed by the word نَاطِرَةُ, starting with the letter ن, in the second verse it is followed by the word خَيَرَةً, starting with the letter خ, while the third verse it is followed by the word عَلِيْمٌ, starting with the letter ع. The ب appears before the خ in the Arabic alphabet and is later followed by the letter ع, so it is in this sequence that they will appear.
The word الفاسقين starts with the letter ف, while the word الكافرين starts with the letter ك and the letter ف appears before the ك in the Arabic alphabet. They therefore follow in alphabetical sequence.

After omitting the letters و and ي before the underlined words, one will notice that the word يُرِسَلُ السماء عليهم مُنَزِّلًا َّ تَجْزَى starts with the letter ج, the word يُرِسَلُ السماء علَيْكم مُنَزِّلًا وَيُؤْدِمُكم قُوَّةً َّ تَجْزَى starts with the letter ز and the word يُمَدَّدُكم بِمَوَالِدَنِينَ َّ يُرِسَلُ السماء علَيْكم مُنَزِّلًا وَيُؤْدِمُكم قُوَّةً starts with the letter م. These letters follow in alphabetical sequence.

In the Arabic alphabet, the letter ف at the beginning of the word قَوْى appears before the letter و at the beginning of the word قَوْى and will therefore come first.

Furthermore, when looking at the words after ئُوَلَاءُ ضَيْفُهُمْ فَلا تَفَضَّلُوا َّ يُؤْمِنُوا َّ يُؤْمِنُوا الله ولا تَخْزُونَ َّ يُؤْمِنُوا الله ولا تَخْزُونَ َّ يُؤْمِنُوا الله الاَّلَّمِينَ، notice that the letter ف starting the words في ضييِفِهُمْ appears before the letter ف at the beginning of the word قَالُوا. The alphabetical sequence will therefore be followed.
In the Arabic alphabet, the letter ظ (after the د) appears before the letter م in the word يما كسبوا ما ترك and will therefore come first.

After the letter ٍ in the underlined word of the first verse (أجْرَهُم)، there appears the letter ج, in the second verse there appears the letter ح and in the third verse there appears the letter س. These three letters follow in alphabetical order and appear in the same order of sequence.

While the first verse contains the word أَمَّا, starting with the letter آ, the second verse contains the word مُرِدًا, starting with the letter م. Since the آ appears before the م in the alphabet, the verse with the word أَمَّا will appear first.
The words **إِنْ سَالََّا** in the first verse starts with the letter تُ, the word **كِتَابًا** in the second verse starts with the letter تُ and the word **كِتَابًا** in the third verse starts with the letter لُ. These three letters also appear in this respective sequence in the Arabic alphabet.

The similarity lies in the words **يَخْبِرُ وَيَثْبَتُ قَبْسًا**. While the word **يَخْبِرُ** starts with the letter خُ (after the preposition بُ), the word **يَثْبَتُ** starts with the letter شُ (after the preposition بُ). These two letters appear in this respective sequence in the Arabic alphabet.

Since these two verses appear one after the other, the word **رَضْنَا** is often confused with the word **رَضْنَا**. Note that in the first verse the word **يَسْتَمِعُ** contains the letter سُ, the word **يَسْتَمِعُ** contains the letter لُ and the word **رَضْنَا** contains the letter رُ, all of which follow each other successively in the alphabet.

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<tbody>
<tr>
<td>{Surah Naba, verse 35}</td>
<td>لا يَسْمَعُونَ فيها لَغْوًا وَلَا تَائِيْهَا</td>
</tr>
<tr>
<td>{Surah Waqi’ah, verse 25}</td>
<td>لا يَسْمَعُونَ فيها لَغْوًا وَلَا تَائِيْهَا</td>
</tr>
</tbody>
</table>

Note that the word **الجَهَّمُ** contains the letter حُ after the letter جُ, while the word **الجَنَّةُ** contains the letter نُ after the letter جُ and the جُ does precede the نُ in the alphabet.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Takweer, verse 14}</td>
<td>عَلَمَتْ نَفْسَ مَا أَحْضَرَتْ</td>
</tr>
<tr>
<td>{Surah Infitaar, verse 5}</td>
<td>عَلَمَتْ نَفْسَ مَا قَدَّمَتْ وَأَخْرَتْ</td>
</tr>
</tbody>
</table>

Note that the word **أَحْضَرَتْ** starts with the letter أُ while the word **قَدَّمَتْ** starts with the letter قُ and the أُ does precede the قُ in the alphabet.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Zilzaal, verse 7}</td>
<td>فَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرْزُهُ</td>
</tr>
<tr>
<td>{Surah Zilzaal, verse 8}</td>
<td>وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرْزُهُ</td>
</tr>
</tbody>
</table>

Note that the word **خَيْرًا** starts with the letter خُ while the word **شَرًّا** starts with the letter شُ and the خُ does precede the شُ in the alphabet.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Ghaashiya, verse 25}</td>
<td>إِنْ أَلْيَأٍبُهُمْ</td>
</tr>
<tr>
<td>{Surah Ghaashiya, verse 26}</td>
<td>ثُمَّ إِنْ أَلْيَأٍبُهُمْ حَسَابُهُمْ</td>
</tr>
</tbody>
</table>

Note that the word **أَلْيَأٍبُهُمْ** starts with the letter أُ while the word **أَلْيَأٍبُهُمْ** starts with the letter غُ and the أُ does precede the غُ in the alphabet. Furthermore, the word **حَسَابُهُمْ** starts with the letter حُ while the word **حَسَابُهُمْ** starts with the letter حُ and this also follows the alphabetic sequence.
The first verse begins with فَأَمَّا، while the second verse begins with وَأَمَّا and precedes ل in the alphabet.

Furthermore, the first verse contains the word رَبَّهُ (starting with the letter ر ) while the second verse contains the word فَقَدُ (starting with the letter ف ) and this also follows the alphabetic sequence.

Also, the first verse ends with the word أَكْرَمُنَ and the second ends with the word أَهَانُن . Looking at the letters after the letter ك , note that أَكْرَمُn has the letter ك and أَهَانُn has the letter ه . This also follows the alphabetic sequence.

Aayaat that Repeatedly Follow the Sequence of the Arabic Alphabet

The sequence in the above four verses is astounding. While the first and third verses are exactly the same, the second and fourth are also exactly the same. After the word أَرْسَلْنَا, the word بالحقّ appears in the first verse (starting with the letter ب ), while it is the word شاهدًا (starting with the letter ش ) that appears after the word أَرْسَلْنَا in the second verse. The ب appears before the ش in the alphabet. The same applies for the third and fourth verses.

As in the above example, the first and third verses and the second and fourth verses resemble each other. The underlined words follow an alphabetical sequence.


Aayaat that Oppose the Sequence of the Arabic Alphabet

{Surah Baqarah, verse 7}

The sequence of the underlined letters of this verse opposes the sequence of the Arabic alphabet. We have the letter ق coming first, followed by the letter س of the word سمعهم and then the letter أ of the word أيضرارهم.

~~~~~~~~~~~~~~

{Surah Baqarah, verse 7}

Here, the letter ع in the word عظيم precedes the letter أ in the word أليم, which opposes the sequence of the Arabic alphabet.

~~~~~~~~~~~~~~

{Surah Baqarah, verse 62}

The words (beginning with the letter س) and (beginning with the letter ص) oppose the sequence of the Arabic alphabet in their order.

~~~~~~~~~~~~~~

{Surah Baqarah, verse 90}

This is similar to the above examples. Here the verses starting with the letter و will precede those starting with the letter ف. 

{Surah Nahl, verse 34}

{Surah Zumar, verse 48}

{Surah Zumar, verse 51}

{Surah Jaathiya, verse 33}
Here also, the word beginning with the letter ﷺ precedes the word beginning with the letter ﷺ, thus opposing the sequence of the Arabic alphabet.

After the letter ﷺ in the word ﷺ, the second verse contains the letter ﷺ and the third verse contains the letter ﷺ in the word ﷺ. The sequence in which these letters appear here oppose that of the Arabic alphabet.

The underlined word in the first verse contains the letter ﷺ, the word in the second verse contains the letter ﷺ and the underlined word in the third verse contains the letter ﷺ. The sequence in which these letters appear here oppose that of the Arabic alphabet.

Also contrary to the sequence of the Arabic alphabet, we find the ﷺ appearing first, followed by the ﷺ and then the ﷺ.

After the letter ﷺ in the word ﷺ there appears the letter ﷺ and in the word ﷺ there appears the letter ﷺ. Thereafter, there appears the letter ﷺ at the beginning of the word ﷺ. The sequence in which these letters appear here oppose that of the Arabic alphabet.
There appears the letter  Dh in the word "مستوى" and the letter س and in the word "إسلم" and the letter  د in the word "شفي". The sequence in which these letters appear opposite that of the Arabic alphabet.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

The letter  ُ and in the word "افعك" and in the word "إدر".

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Note that the letter ك (after the letters ل and ن) in the word "نالكفرن" and the letter د in the word "ويلكنهم" and the letter ب in the word "ليلونهن" all oppose the sequence in which they appear in alphabet.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

The letter  د and in the word "تكتكرون" and in the word "شفي".

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Note that while the letter ش in the first verse are in alphabetical order, this order is reversed in the same words in the fourth and fifth verses.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

The letter  ب in the word "يتكبُس" and the letter  ك in the word "يتكبُس" and the letter  ب in the word "يناية" all oppose the sequence in which they appear in alphabet.
Note that while the د in 
and the ق in 
in the first verse are in alphabetical order, this order is then reversed in the same words in the second verse.

~~~~~~~~~~~~~~

While the first verse starts with إنّ, the second starts with وإن and the third again with just إنّ. Furthermore, the word الناس has the letter ن and the word أكثر has the letter ه. Thereafter, the word الناس appears again.

~~~~~~~~~~~~~~

The sequence of the letters in the above example is ظ, ك, ظ, ظ, ك, and then ظ.
After the word الناس in the above verses, we have the word يُعلمون (with the letter غ) followed by the word يؤمنون (with the letter ء), which conforms to the alphabet. Thereafter, the word يُعلمون appears again, which opposes the alphabetical order.

~~~~~~~~~~~~

{Surah Zumar, verse 49} ولكن أكثر الناس لا يُعلمون.

{Surah Ghaafir, verse 57} ولكن أكثر الناس لا يؤمنون.

{Surah Ghaafir, verse 59} ولكن أكثر الناس لا يؤمنون.

{Surah Ghaafir, verse 61} ولكن أكثر الناس لا يشرونون.

These verses have been included here because of their similarities with each other.

~~~~~~~~~~~~

{Surah Taubah, verse 19} والله لا يُهدى القوم الظالمين.

{Surah Taubah, verse 24} والله لا يُهدى القوم الفاسقين.

{Surah Taubah, verse 37} والله لا يُهدى القوم الكافرين.

{Surah Taubah, verse 80} والله لا يُهدى القوم الفاسقين.

{Surah Taubah, verse 109} والله لا يُهدى القوم الظالمين.

The similarity in these verses is whether the words بإموالهم وأنفسهم appear before the words في سبيل الله or afterwards. In the first verse, بإموالهم (starting with a ب) appears first, followed by في سبيل الله (starting with a ف). This follows the alphabetical sequence. This alphabetical sequence is however reversed in the second verse.

~~~~~~~~~~~~

{Surah Yunus, verse 34} قل هَل مِن شرکاكم مَن يبِدأ الخلق ثُمَّ يعیدهُ.

{Surah Yunus, verse 35} قل هَل مِن شرکاكم مَن يهعدي إلى الحق.

{Surah Naml, verse 63} أمَّن يهديكم في ظلمات الير والبحر.

{Surah Naml, verse 64} أمَّن يبِدأ الخلق ثُمَّ يعیده.

In the first verse, the word يبِدأ appears with a ب, while the second verse contains the word يهعدي with a ه. This conforms with the alphabetical sequence. On the other hand, the word يهديكم appears in the third verse with a ه, while the fourth verse contains the word يبِدأ with a ب, contrary to the alphabetical sequence.

~~~~~~~~~~~~

{Surah Mu'minoon, verse 83} لقد وَعَدْنَا نَحْنَ وَآباؤُنا هذَا مِن قَبلٍ.

{Surah Naml, verse 68} لقد وَعَدْنَا هذَا نَحْنَ وَآباؤُنا مِن قَبلٍ.

The first verse has the word نَحْنَ before the word هذَا, while the second verse has the word هذَا before the word نَحْنَ. The first verse therefore conforms with the alphabetical sequence, while the second does not.

~~~~~~~~~~~~

{Surah Anfaal, verse 72} إن الذين أمنوا وهاجروا وجاهدوا بإموالهم وأنفسهم في سبيل الله.

{Surah Taubah, verse 20} الَذِين أمنوا وهاجروا وجاهدوا في سبيل الله بإموالهم وأنفسهم.

{Surah Qasas, verse 20} وجاء رجل مَن أقصى المدينة يسغي.
After the word ْوَجَاء in the first verse, there appears the word ْرَجَّلُ, followed by the word ْمِن (which conforms with the alphabetical sequence). This is however, reversed in the second verse, where the word ْرَجَّلُ precedes the word ْوَجَاء.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

The words ْيَقُولُ الْذُّنُوتَ اِسْتَضْفَعُوا لِلْذِّنِينَ اِسْتَكْبَرُوا ْقَالَ الْذِّنِينَ اِسْتَكْبَرُوا لِلْذِّنِينَ اِسْتَضْفَعُوا ْوَقَالَ الْذِّنِينَ اِسْتَضْفَعُوا لِلْذِّنِينَ اِسْتَكْبَرُوا with the letter ْكُ and ْضُ are in alphabetical sequence in the first verse. This alphabetical sequence is then reversed in the second verse and then restored to its sequence in the third verse.

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Aayaat that Twice Contradict the Sequence of the Arabic Alphabet

| Surah Saaffat, verse 27 | ْوَأَقَابَلُ بَعْضَهُمْ عَلَى بَعْضِهِمْ يَسَاءَلُونَ |
| Surah Toor, verse 25 | ْوَأَقَابَلُ بَعْضَهُمْ عَلَى بَعْضِهِمْ يَسَاءَلُونَ |
| Surah Qalam, verse 30 | ْوَأَقَابَلُ بَعْضَهُمْ عَلَى بَعْضِهِمْ يَسَاءَلُونَ |

While the first verse starts with the letter ْوَ, the second starts with the letter ْفَ (which contradicts the alphabetical sequence). Thereafter, the same reverse sequence appears in the third and fourth verses.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

| Surah Baqarah, verse 160 | ْإِلَّا الَّذِينَ تَابَوا وَأَصَلَحُوا وَبَيِّنَنَا فَأُولَئِكَ أُوْبِيَ عَلَيْهِمْ |
| Surah Aal Imraan, verse 89 | ْإِلَّا الَّذِينَ تَابَوا مِنْ بَعْدَ ذَلِكَ وَأَصَلَحُوا فَانْتَقِمُوا ْاللهُ غَفُورٌ رَحِيمٌ |
| Surah Nisaa, verse 146 | ْإِلَّا الَّذِينَ تَابَوا وَأَصَلَحُوا وَاعْتَصَمُوا بِالللهِ وَأَخْلَصُوا دِينَهُمْ لِللهِ ْاللهُ غَفُورٌ رَحِيمٌ |
| Surah Noor, verse 5 | ْإِلَّا الَّذِينَ تَابَوا مِنْ بَعْدَ ذَلِكَ وَأَصَلَحُوا فَانْتَقِمُوا ْاللهُ غَفُورٌ رَحِيمٌ |

After the word ْتَابُوا in the first verse, there appears the letter ْوَ in the first verse and the letter ْمُ in the second verse (which contradicts the alphabetical sequence). The same appears thereafter in the third and fourth verses.
Aayaat that Twice Conform to the Sequence of the Arabic Alphabet and Thereafter Contradict it Twice

وَيَتَعْمَّلُونَ مَا يَضْرُّهُمْ وَلَا يَنْفَعُهُمْ

{Surah Baqarah, verse 102}

قَلْ أَنْعَدُوُنَّ مِنْ دُونِ اللَّهِ مَا لَا يَمْلَكُ لَكُمْ ضَرًاً وَلَا نَفْعًا

{Surah Maa’idah, verse 76}

قَلْ أَنْعَدُوُنَّ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضْرُّهُمْ

{Surah An’aam, verse 71}

قَلْ لَا أَمْلِكُ لَنَفْسِي ضَرًاً وَلَا نَفْعًا

{Surah A’raaf, verse 188}

وَيَعْدُوُنَّ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضْرُّهُمْ

{Surah Yunus, verse 18}

قَلْ لَا أَمْلِكُ لَنَفْسِي ضَرًاً وَلَا نَفْعًا

{Surah Yunus, verse 49}

وَلا تَدْعُوُنَّ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضْرُّهُمْ

{Surah Yunus, verse 106}

لا يَمْلَكونَ لَنَفْسِهِمْ نَفْعًا وَلَا ضَرًاً

{Surah Ra’d, verse 16}

The underlined words in the above verses have an extraordinary sequence. While the letters ض ن follow the alphabetical sequence in the first two verses, this sequence is reversed in the third and fourth verses, then restored in the fifth and sixth verses and again reversed in the last two verses.

Addition and Omission of Letters and Words

أَوْلَكَ أُصْحَابُ النَّارِ هَمْ فيَهَا خَالِدُونَ

{Surah Baqarah, verse 39}

فَأُولَكَ أُصْحَابُ النَّارِ هَمْ فيَهَا خَالِدُونَ

{Surah Baqarah, verse 81}

Note that the second verse has the additional letter ف.

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أَوْلَكَ هُمُ الْخَاسِرُونَ

{Surah Baqarah, verse 27}

فَأُولَكَ هُمُ الْخَاسِرُونَ

{Surah Baqarah, verse 121}

Here again, the second verse has the additional letter ف.

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أُوْلَكَ عَلَى هَذِهِ مِمْ رَبِّهِمْ وَأُوْلَكَ هُمُ المُفْلِحُونَ

{Surah Baqarah, verse 5}

أُوْلَكَ عَلَى هَذِهِ مِمْ رَبِّهِمْ وَأُوْلَكَ هُمُ المُفْلِحُونَ

{Surah Baqarah, verse 157}

أُوْلَكَ الَّذِينَ صَدَقوُا وَأُوْلَكَ هُمُ المَطْفُونَ

{Surah Baqarah, verse 177}

All the above verses have the word أُوْلَكَ appearing twice, first without the letter و and then with it.

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أَوْلَكَ أُصْحَابُ النَّارِ هَمْ فيَهَا خَالِدُونَ

{Surah Baqarah, verse 257}

فَأُولَكَ أُصْحَابُ النَّارِ هَمْ فيَهَا خَالِدُونَ

{Surah Baqarah, verse 275}

فَأُولَكَ أُصْحَابُ النَّارِ هَمْ فيَهَا خَالِدُونَ

{Surah Aal Imraan, verse 116}
In the above three verses, the word ْيَأَرْفَحَأ has neither a ف or a و in the first verse, then has a ف in the second and a و in the third, which conforms with the alphabetical sequence.

~~~~~~~~~~~~~~

سُبْحَانَ اللهِ وَتَعَالَى
\{Surah Aal Imraan, verse 99\}

سُبْحَانَ اللهِ وَتَعَالَى
\{Surah A’raaf, verse 86\}

Note that the second verse has the additional words ْبَهٌ وِ.

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وَذَلِكَ الْفَوْزُ الْمُبِينُ
\{Surah An’aam, verse 16\}

ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ
\{Surah Jaathiya, verse 30\}

The second verse has the additional word َهُوَ.

~~~~~~~~~~~~~~

الْيَوْمِ يَنْجِزُونَ عَذَابَ الْهُوَنَ
\{Surah An’aam, verse 93\}

قَالُوا يَنْجِزُونَ عَذَابَ الْهُوَنَ
\{Surah Ahqaaf, verse 20\}

The second verse begins with the additional letter َفِ.

~~~~~~~~~~~~~~

فَأَسْتَعَنَّ بِاللَّهِ إِنَّهُ مَنْ سَمَعَ عَلَيْهِ
\{Surah A’raaf, verse 200\}

فَأَسْتَعَنَّ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ َعَلَيْهِ
\{Surah HaaMeem Sajdah, verse 36\}

The second verse has the additional word َهُوَ.

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فَإِنَّهُ لَا تُسَمَّعُ الصَّمْمِ الدَّعَاء
\{Surah Naml, verse 80\}

فَإِنَّهُ لَا تُسَمَّعُ الصَّمْمِ الدَّعَاء
\{Surah Room, verse 52\}

The second verse begins with the additional letter َفِ.

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وَفِي أَمْوَالِهِمْ ْحَقٌّ لِلسَّلَّامِ وَالْمَحْرُومِ
\{Surah Dhaariyaat, verse 19\}

وَالذِّينَ فِي أَمْوَالِهِمْ ْحَقٌّ مَّعْلُومٌ لِلسَّلَّامِ
\{Surah Ma’aarrij, verses 24,25\}

The second verse contains the additional word ْمَعْلُومٌ after the word ْحَقٌّ.

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<table>
<thead>
<tr>
<th>Verse Reference</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Aal Imraan, verse 25}</td>
<td></td>
</tr>
<tr>
<td>{Surah Nisaa, verse 57}</td>
<td></td>
</tr>
<tr>
<td>{Surah Baqarah, verse 36}</td>
<td></td>
</tr>
<tr>
<td>{Surah A’raaf, verse 20}</td>
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</tr>
<tr>
<td>{Surah Baqarah, verse 120}</td>
<td></td>
</tr>
<tr>
<td>{Surah Aal Imraan, verse 15}</td>
<td></td>
</tr>
</tbody>
</table>

Although all three verses begin with the word ﴿اَنُ﴾, the first verse also has the letter ﴿ءَ﴾, while the third verse has the word ﴿هُ﴾. 

There are eight letters before the word ﴿الْشَّيَاطِينَ﴾ in the first verse, nine in the second verse and then eight again in the third.

While the second verse has the additional words ﴿خَالِدِينَ فِيهَا﴾, the third verse has even more, viz. the words ﴿خَالِدِينَ فِيهَا أَيْدًا﴾.

After the word ﴿الْذَّنِيَّةَا﴾, the second verse has the additional words ﴿وَمَا يُهَلَّكُنَا إِلَى الْذَّهِرَ﴾ and the third verse has even more, viz. the words ﴿وَمَا يُهَلَّكُنَا إِلَى الْذَّهِرَ﴾.
Whereas the first verse has the word إنَّهُ, the second has the words إنَّهُ بَيْنَ السَّمَاءَ وَالأَرْضَ, which means they are in between heaven and earth. Thereafter, the third verse adds the words منَ عَبِيَادِه, while the fourth adds the word لَهَ at the end.

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وَوَصَّيْنَا الْأَيْمَانَ بِوَالِدِيْهِ حَسْنًا  
{Surah Ankaboot, verse 8}

وَوَصَّيْنَا الْأَيْمَانَ بِوَالِدِيْهِ حَمِيْلًا  
{Surah Luqmaan, verse 14}

وَوَصَّيْنَا الْأَيْمَانَ بِوَالِدِيْهِ إِحْسَانًا  
{Surah Ahqaaf, verse 15}

After the word بَيْنَ, the first verse has a 4 letter word, the second verse has a 5 letter word and the third verse has a 6 letter word.

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يَا عَبِيَادِيَ الَّذِينَ آمَنُوا إنَّ أَرْضَيَ وَأَوْاسَعَ  
{Surah Ankaboot, verse 56}

قُلْ يَا عَبِيَادِيَ الَّذِينَ آمَنُوا أَقِمُوا رِيَاَمَ  
{Surah Zumar, verse 10}

قُلْ يَا عَبِيَادِيَ الَّذِينَ أَسَرَفُوا عَلَى أَنفُسِهِمْ  
{Surah Zumar, verse 53}

While the first verse has the word بَيْنَ, the second verse has the addition of أَرْضَيَ and the third verse has a letter extra in أَوْاسَعَ.

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Ayaat that Have Fewer and then even Fewer Words or Letters

{Surah Baqarah, verse 164}

إنَّ فِي خلق السَّمَاءَ وَالأَرْضَ  
{Surah Aal Imraan, verse 190}

أَيْمَانٌ لَّكُمْ  
{Surah Maa’idah, verse 3}

فَمَن ضَطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمُ  
{Surah An’aam, verse 145}

فَمَن اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمُ  
{Surah Nahl, verse 115}

The second verse contains fewer words than the first. To prevent confusion, a person should not stop after reciting the words اللَّيْلَ وَالْذَّهَارَ, but should continue reciting.

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فَمَن اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمُ  
{Surah Baqarah, verse 173}

فَمَن اضْطَرَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
{Surah An’aam, verse 145}

فَمَن اضْطَرَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
{Surah Nahl, verse 115}

The first verse has more letters than the others. In the first verse, the letter فُ أَلْيُ عَلَيْهِ فَلَا إِثْمُ, appears before the phrase فَلَا إِثْمُ عَلَيْهِ. Therefore, the phrase فَلَا إِثْمُ will not be preceded by a فُ. On the other hand, the other
Note that only the first verse contains the extra phrase أنَّهم الناسُ.

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{Surah A’raaf, verse 32}  
كذلك نفصل الآيات لقوم يعلمنَو
{Surah Taubah, verse 11}  
وفقًا الآيات لقوم يعلمنَو
{Surah Yunus, verse 5}  

Note that all the verses end with the phrase لقوم يعلمنَو and something has been omitted from each one of them. While the letter و has been omitted from the first verse, the word كذلك has been omitted from the second verse and both the letter و as well as the word كذلك have been omitted from the third verse.

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{Surah Anfaal, verse 2}  
إِنَّا المُؤمِنُونَ الذُّنِينَ إِذَا ذَكَرَ اللَّهُ وَجَلَّتْ قَلْوَهُم
{Surah Hajj, verse 35}  
وإِذَا ذَكَرَ اللَّهُ وَجَلَّتْ قَلْوَهُم
{Surah Zumar, verse 45}  
لَا تُؤمِنُونَ بالأخيرة

Note that underlined words get shorter from verse to verse.

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{Surah Ambiyaa, verse 84}  
وَأَتَىَنَا أُهْلَهُ وَمِلَّةٌ مَّعَهُمْ رَحْمَةٌ مِّنَ
{Surah Saad, verse 43}  
وَوَهَبَنَا لَهُ أُهْلَهُ وَمِلَّةٌ مَّعَهُمْ رَحْمَةٌ مِّنَ

The first verse contains more letters than the second with the extra word عدد.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
### Ayaat that Have Fewer Letters at the Beginning, Extra at the End and then Those that are Vice Versa

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>Verse 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Maa’idah, verse 31}</td>
<td>{Surah Hood, verse 72}</td>
</tr>
<tr>
<td>قالْ يَا وَيْلَتَا أَعْجِزْتُ</td>
<td>قالْ يَا وَيْلَتَا إِلَّا أَلَّدَ</td>
</tr>
</tbody>
</table>

The first verse begins with a three letter word and ends with a five letter word, while the second verse begins and ends with four letter words.

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>Verse 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Baqarah, verse 33}</td>
<td>{Surah Noor, verse 29}</td>
</tr>
<tr>
<td>وأَعْلَمُ مَا تُبِدُونَ وَمَا كَتَبْتُمُ تَكْتُمُونَ</td>
<td>واللَّهُ يَعْلَمُ مَا تُبِدُونَ وَمَا تَكْتُمُونَ</td>
</tr>
</tbody>
</table>

While the first verse has a short beginning and a long ending, the second verse is the opposite.

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>Verse 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Anfaal, verse 43}</td>
<td>{Surah Anfaal, verse 44}</td>
</tr>
<tr>
<td>إِذْ يُرِيكُمُ اللَّهُ</td>
<td>وإِذْ يُرِيكُمُ اللَّهُ</td>
</tr>
</tbody>
</table>

While the first verse has a short beginning and a long ending, the second verse is the opposite.
While the first verse has a shorter beginning than the second, it also contains the extra word ﺟِمَيْعًا, which the second verse does not have.

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{Surah Nahl, verse 79}

{Surah Mulk, verse 19}

While the first verse has a short beginning and a long ending, the second verse is the opposite.

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{Surah Mujaadalah, verse 2}

{Surah Mujaadalah, verse 3}

While the first verse has a short beginning and a long ending with the addition of the word ﻣَنَكَمْ, the second verse is the opposite.

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{Surah Shu’araa, verse 70}

{Surah Saaffaat, verse 85}

The second verse has a longer ending with the addition of the word ﻣَنَادًا.

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{Surah Shu’araa, verse 1,2}

{Surah Naml, verse 1}

{Surah Qasas, verse 1,2}

Note that while the second verse has the letter م less at the beginning, it has a longer ending than the other two verses.
While the first two verses have the extra words "بِذِعَانِكَ" which appear at the beginning, the second two verses have the extra words "بِذِعَانِكَ" afterwards.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

{Surah An’Aam, verse 165}

{Surah Faatir, verse 39}

While the first verse has an extra letter "وَ" at the beginning of the verse, the second verse has the extra word "فِي" after the word "فَضَبَحَ".

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

{Surah Aal Imraan, verse 32}

{Surah Maa’idah, verse 92}

While the first verse has the extra word "فَلَن" at the beginning of the verse, the second verse has extra words at the end.

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{Surah TaaHaa, verse 130}

{Surah Qaaf, verse 40}

{Surah Toor, verse 49}

{Surah Insaan, verse 26}

The first verse has the extra word "فَضَبَحَ" before the word "اللَّيْلَ" and therefore only has the word "فَضَبَحَ" afterwards and not the word "فَضَبَحَ". On the other hand, the other verses do not have the extra word "فَضَبَحَ" anymore.

Aayaat that Have Extra Letters at the Beginning, Less at the End and then Those that are Vice Versa

<table>
<thead>
<tr>
<th>Surah Maryam, verse 4</th>
<th>Surah Maryam, verse 48</th>
</tr>
</thead>
</table>

The beginning of the first verse has an extra letter "لِ" in the word "بِذِعَانِكَ" and no letter "و" in the word "رَبَّبَ" which appears at the end of the verse. Conversely, the second verse does not have the extra letter "لِ" in the word "بِذِعَانِكَ" and an extra letter "و" in the word "رَبَّبَ" which appears at thereafter.

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{Surah A’la, verse 14}

{Surah Shams, verse 9}

While the first verse has an extra letter "ث" at the beginning of the word "رَزَقاً" the second verse has an extra "هَا" at the end of the word "رَزَقاً".

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{Surah A’raaf, verse 45}

{Surah Yunus, verse 3}

{Surah Furqaaan, verse 59}

{Surah Sajdah, verse 4}

The first verse has the extra word "يَتَرَضَيْ" before the word "اللَّيْلَ" and therefore only has the word "يَتَرَضَيْ" afterwards and not the word "يَتَرَضَيْ" anymore. On the other hand, the other verses do not have the extra word "يَتَرَضَيْ" anymore.
before the word الليل and therefore have the word فسيحة (with the extra letter ه).

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لا تَمْدِنَ عَيْنِكَ إِلَى مَا مَتَّعْنَا به أَزْوَاجًا مَنْهُمْ وَلا تَحْزَنُ عَلَيْهِمْ وَأَخْفَضْ جَنَاحَكَ للْمُؤْمِنِينَ وَأَخْفَضْ جَنَاحَكَ لِمَنْ أَتَبَعَكَ مِنْ الْمُؤْمِنِينَ  

{Surah Shu’araa, verse 215}

While the beginning of the first verse is longer, the ending of the second verse is longer.

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كُلُّمَا آرَأَيْتُمُ انْخَرَجُوا مِنْهَا مَنْ غَمُّ أَعْيَنُوا فِيهَا وَذَوَّقُوا عَذَابَ الْحَرِيقِ  

{Surah Hajj, verse 22}

كُلُّمَا آرَأَيْتُمُ انْخَرَجُوا مِنْهَا مَنْ غَمُّ أَعْيَنُوا فِيهَا وَذَوَّقُوا عَذَابَ الْحَرِيقِ  

{Surah Sajdah, verse 20}

While the first verse has the extra words من غم at the beginning, the second verse has extra words at the end.

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أَلَّمْ تَتَعْمَّمْ أَنَّ اللَّهَ لَمْ كُلَّ السَّمَاءِ  

{Surah Baqarah, verse 107}

وَالْأَرْضِ وَمَا كَمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيّ وَلَا نَصِيرٍ  

 إنَّ اللَّهَ لَمْ كُلَّ السَّمَاءِ وَالْأَرْضِ  

{Surah Taubah, verse 116}

يَحْبِي وَيَمْيِتُ وَمَا كَمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيّ وَلَا نَصِيرٍ
Aayaat that Have Either More or Less Letters than their Counterparts

<table>
<thead>
<tr>
<th>Ayaat</th>
<th>Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَان نَ أَلْحَمَمَ عَن الْعَالَمِينَ</td>
<td>{Surah Aal Imraan, verse 97}</td>
</tr>
<tr>
<td>إِن الله لَعَفَ عَن الْعَالَمِينَ</td>
<td>{Surah Ankaboot, verse 6}</td>
</tr>
</tbody>
</table>

While the first verse has the extra letter ف at the beginning, the second verse has the extra letter ل afterwards.

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| فَان الله لَعَفَ عَن الْعَالَمِينَ حَمِيدَ | {Surah Ibraheem, verse 8} |
| وإن الله لَعَفَ عَن الْعَالَمِينَ حَمِيدَ | {Surah Hajj, verse 64} |

While the first verse has the extra letter ف at the beginning, the second verse has the extra words هو آل afterwards.

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| فَان الله لَعَفَ عَن الْعَالَمِينَ حَمِيدَ | {Surah Luqmaan, verse 12} |
| إن الله هو الغني الحميد | {Surah Luqmaan, verse 26} |

While the first verse has the extra letter ف at the beginning, the second verse has the extra words هو آل afterwards.

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| قالوا يا لو لَعَنِي رَأْسُ رَبِّكِ لَن يَصْلُوا إلىك فأَسْرَ بِهِ لَبِطَعَ مِن اللِّيْلِ ولا لِيَنفِقُونَ مِنكَ أَحَدٌ | {Surah Hood, verse 81} |
| فَان تَابَوْا وَأَقْمَوْا الصَّلَاةَ وَاتَّوَى الزَّكَاةَ فَخَلْؤُوا سَبِيلِهِمْ | {Surah Taubah, verse 5} |

The first verse has the only words فَان تَابَوْا وَأَقْمَوْا الصَّلَاةَ وَاتَّوَى الزَّكَاةَ فَخَلْؤُوا سَبِيلِهِمْ after the words أَسْرَ بِهِ لَبِطَعَ مِن اللِّيْلِ ولا لِيَنفِقُونَ مِنكَ أَحَدٌ. The second verse, however, has several more words after الفَان تَابَوْا وَأَقْمَوْا الصَّلَاةَ وَاتَّوَى الزَّكَاةَ. The first verse has the extra letter F at the beginning, the second verse has the extra words لَبِطَعَ مِن اللِّيْلِ afterwards.
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوْمِ إِنَّمَا ظَلْمُكُمْ أَنْفُسَكُمْ {Surah Baqarah, verse 54}

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَا مِلْكُكُمْ {Surah Baqarah, verse 67}

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوْمِ إِنَّمَا ظَلْمُكُمْ أَنْفُسَكُمْ {Surah Maa‘idah, verse 20}

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوْمِ إِنَّمَا ظَلْمُكُمْ أَنْفُسَكُمْ {Surah Ibraaheem, verse 6}

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوْمِ إِنَّمَا ظَلْمُكُمْ أَنْفُسَكُمْ {Surah Saff, verse 5}

The first third and fifth verses all have the extra word ْوَا قُوْمَ after the word لَقَوْمِهِ.

يا أيتها الذُّينَ أمُنُوا كَبِّبَ عَلَىٰكُمُ الْقَصَاصَ في الْقُتْلِ {Surah Baqarah, verse 178}

يا أيتها الذُّينَ أمُنُوا كَبِّبَ عَلَىٰكُمُ الْقَصَاصَ في الْقُتْلِ {Surah Baqarah, verse 180}

يا أيتها الذُّينَ أمُنُوا كَبِّبَ عَلَىٰكُمُ الْقَصَاصَ في الْقُتْلِ {Surah Baqarah, verse 183}

يا أيتها الذُّينَ أمُنُوا كَبِّبَ عَلَىٰكُمُ الْقَصَاصَ في الْقُتْلِ {Surah Baqarah, verse 216}

The first and third verses have the additional phrase ْوَا يَا أيتها الذُّينَ أمُنُوا.

وَلَعْفَ آنُزِلَنَا إِلَيْكُمُ آيَاتٍ بَيْنَاتٌ وَمَا يَتَفَكَّرُ بِهَا الْأَقْاسِفُونَ {Surah Baqarah, verse 99}

لَعْفَ آنُزِلَنَا إِلَيْكُمُ كِتَابًا فِيهِ ذُكْرُكُمُ أَفَأَتَعْقُولُونَ {Surah Ambiyaa, verse 10}

لَعْفَ آنُزِلَنَا إِلَيْكُمُ آيَاتٍ مُبِينَاتٍ مِّثْلُ مَثَلِ الْأَقْلَادِ {Surah Noor, verse 34}

لَعْفَ آنُزِلَنَا آيَاتٍ مُبِينَاتٍ {Surah Noor, verse 46}

وَلَعْفَ آنُزِلَنَا آيَاتٍ بَيْنَاتٍ {Surah Mujaadalah, verse 5}

The first and fourth verses start with ْوَلَعْفَ and also has extra word ْوَا before آيَاتٍ بَيْنَاتٍ. Then, the second, third and fourth verses have the extra words آيَاتٍ بَيْنَاتٍ. 
The first verse has an extra letter و at the beginning, while the third verse has several extra words.

The above verses do not begin with the words وَلَقَدْ. 

The last two verses have the words إن الله ما يُحَكَّمُ at the beginning, while the first verse has the word يُفَعَّلُ, while the second has the word يُفَعَّلُ. Furthermore, the first and third verses have the word يُحَكَّمُ, while the second has the word يُفَعَّلُ.
The first verse starts with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ.

The first two verses start with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ, while the second and third verses have the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ at the beginning.

The first verse starts with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ, while the second and third verses starts with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ and the last verse ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ even has the extra letter ِّلَ.

Apart from the first verse, all the others have the additional word ِّهُمْ at the beginning.

The first verse starts with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ, while the second and third verses have the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ, and the last verse ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ.

The first verse starts with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ, while the second and third verses start with the words ِّإِنَّ اللَّهَ عَزِيزٌ ذَوَ انتِقامٍ.
While the first two verses have the letter ل at the beginning of the word كل، the third verse has just the word كل.

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واصبر لحكم ربك إياك يا عذارينا
{Surah Toor, verse 48}

فاصبر لحكم ربك ولا تكن كصاحب الحوت
{Surah Qalam, verse 48}

فاصبر لحكم ربك ولا تطع منهم أثنا أو كفورا
{Surah Insaan, verse 24}

While the first verse has the letter و at the beginning, the second two verses start with the letter ف.

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بَيْنَ غَفْرَانِ فَضُلْتُمْ مِّنْ رَبِّكُمْ
{Surah Maa'idah, verse 2}

The words فَضُلْتُمْ مِّنْ رَبِّكُمْ appears only in this verse. Other similar verses have words like من الله, من رَبِّكُمْ etc.

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فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Baqarah, verse 64}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Baqarah, verse 83}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 113}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 10}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 14}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 12}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 20}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nisaa, verse 21}

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

ولَنْ سَأَلْنَهُمْ مِنْ خَلْقَ السَّمَاوَاتِ والْقَارِرِ وَالْأَرْضِ لِيَقُولُنَّ الله
{Surah Ankaboot, verse 61}

ولَنْ سَأَلْنَهُمْ مِنْ خَلْقَ السَّمَاوَاتِ والْقَارِرِ وَالْأَرْضِ لِيَقُولُنَّ الله
{Surah Luqmaan, verse 25}

ولَنْ سَأَلْنَهُمْ مِنْ خَلْقَ السَّمَاوَاتِ والْقَارِرِ وَالْأَرْضِ لِيَقُولُنَّ الله
{Surah Zumar, verse 38}

ولَنْ سَأَلْنَهُمْ مِنْ خَلْقَ السَّمَاوَاتِ والْقَارِرِ وَالْأَرْضِ لِيَقُولُنَّ الله
{Surah Zukhruf, verse 9}

The first verse has the extra phrase وَسَخَرَ السَّمَاوَاتِ والْقَارِرِ and خلَقَنَّ العَزِيزِ العَلِيمَ, while the fourth verse ends with خلَقَنَّ العَزِيزِ العَلِيمَ.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Baqarah, verse 86}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Baqarah, verse 162}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Aal Imraan, verse 88}

فَلا يَخَفَّفَ عَنْهُمْ الْغَذَابُ وَلَا هُمْ يَنْصَرُونَ
{Surah Nahl, verse 85}

While the first verse has the words وَلَا هُمْ يَنْصَرُونَ، the rest of the verses end with the words وَلَا هُمْ يَنْصَرُونَ. Furthermore, the first and last verses start with the letter ف, while the others do not. The last verse also does not have the word الغَذَاب.  

Different from the verses above is the verse:
### Aayaat that Start and End in a Like Manner, but Differ in Between

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>Verse 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Baqarah, verse 28}</td>
<td>{Surah Baqarah, verse 245}</td>
</tr>
<tr>
<td>{Surah Aal Imraan, verse 83}</td>
<td>{Surah An’aam, verse 36}</td>
</tr>
</tbody>
</table>

While the first and the fourth verses start with the word 
，the second and third verses start with the letter 
. Furthermore, the first and second verses end with the word 
，while the third and fourth verses end with the word 
.

<table>
<thead>
<tr>
<th>Verse 1</th>
<th>Verse 2</th>
<th>Verse 3</th>
<th>Verse 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Surah Baqarah, verse 116}</td>
<td>{Surah Yunus, verse 68}</td>
<td>{Surah Maryam, verses 88,89}</td>
<td>{Surah Aamiya, verse 26}</td>
</tr>
</tbody>
</table>

The first and the fourth verses have more words. The second verse does not start with the letter 
and the third verse does not have the word 
. Furthermore, the first two verses have the phrase 
，while the second two have the phrase 
.
The first and the fourth verses are alike and the second and third verses are alike.

Different from the verses above is the verse:

إن اللّه يَصِرَّ بِالْعِبَاد

(Surah Ghaafir, verse 44)

Although the first and the fourth verses are alike and the second and third verses are alike, the sequence of words differ.

The first and the fourth verses end with the word نصيرًا, while the second and third verses end with the word سبيلًا. However, the fourth verse has the word لهم and not لهم.
While the first verse has the word **بَعْدَ** after the word **الذِّي**. The second and third verses have the word **مَا** (in alphabetical sequence). Furthermore, the second verse has the extra word **مِن** before the word **بَعْدَ**, while the other two verses do not.

~~~~~~~~~~~~~~

**Surah Hijr, verse 29**

**Surah Sajdah, verse 9**

**Surah Saad, verse 72**

The first and third verses have extra letters in the words **فَإِذَا سَوِّيتَهُ وَنَفَخْتَ فِيهِمْ رُوحُ يُقَفْعُوا لِلَّهِ سَاجِدِينَ** and have the word **رُوحِي**. The second verse has less letters at the beginning and contains the word **رُوحَهُ**.

~~~~~~~~~~~~~~

**Surah Hood, verse 69**

**Surah Hijr, verse 52**

**Surah Dhaariyya, verse 25**

While the first and third verses have the word **سَلَامًا** as well as the word **سَلَامًا**, the second verse has the word **سَلَامًا** only.

~~~~~~~~~~~~~~

**Surah Taubah, verse 2**

**Surah Taubah, verse 3**

The underlined portions of the above verses are very alike except that the first begins with the letter و, while the second begins with the letter ف.

~~~~~~~~~~~~~~

**Surah Room, verse 38**

**Surah Room, verse 39**

The first verse starts with the letter ف (with the letter و) and ends with the word المُضْفَعُون*. On the other hand, the second verse starts with the letter و, has the word فَأْوَلُكُمْ (with the letter ف) and ends with the word المضْفَعُون.

~~~~~~~~~~~~~~

**Surah Baqarah, verse 120**

**Surah Baqarah, verse 145**

**Surah Ra‘d, verse 37**

While the second verse has the word **بَعْدَ**, the second and third verses have the word **مَا** (in alphabetical sequence). Furthermore, the second verse has the extra word **مِن** before the word **بَعْدَ**, while the other two verses do not.

~~~~~~~~~~~~~~
While the first and third verses are the same, the second verse is different.

~~~~~~~~~~~~~~

وَالمَلَّاتِ عَلَى بَذَاتِ الْصُّدُور
{Surah Aal Imraan, verse 119}

وَالمَلَّاتِ عَلَى بَذَاتِ الْصُّدُور
{Surah Aal Imraan, verse 154}

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Maa’idah, verse 7}

While the first and third verses are the same, the second verse is different. Then there are the following verses that begin with the word إِنَّ:

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Hood, verse 5}

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Hood, verse 38}

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Zumar, verse 7}

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Shura, verse 24}

إِنَّ اللَّهَ عَلِيمٌ بَذَاتِ الْصُّدُور
{Surah Mulk, verse 13}

~~~~~~~~~~~~~~

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءِ مُثِيبًا
{Surah Nisaa, verse 85}

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءِ مُثِيبًا
{Surah Nisaa, verse 133}

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءِ مُثِيبًا
{Surah Ahzaab, verse 27}

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءِ مُثِيبًا
{Surah Fataah, verse 21}

Unlike the rest, the second verse has fewer words.

~~~~~~~~~~~~~~

إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتَ
{Surah Baqarah, verse 180}

إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتَ
{Surah Nisaa, verse 18}

إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتَ
{Surah Maa’idah, verse 106}

74
While the first and third verses are the same, the second verse is different.

The first and second verses have the word أَنْتَهُمَ, while the third has the word وَهُمُ. Furthermore, the first and third verses have the word الأَخْسَرُونَ, while the second has the word مَسَنُونَ.

The first and third verses have the extra word قَالَ at the beginning.

The first and third verses contain the extra phrase أَنَا بِشَرْ مَثَلَكَ. 

~~~

While the first and third verses are the same, the second verse has the word وَسَمَّى وَاسِعًا rather than سَمِّيَ.

The second verse has the extra words خَالِدُونَ فِيهَا.

The first and third verses have the extra letter و at the beginning and the extra letter رَآَةُ in the word رَآَةُ.

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<table>
<thead>
<tr>
<th>Surah An’aam, verse 15</th>
<th>Surah Yunus, verse 15</th>
<th>Surah Zumar, verse 13</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Surah Kahaf, verse 110</th>
<th>Surah Ambiyaa, verse 108</th>
<th>Surah HaaMeem Sajdah, verse 6</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Surah Noor, verse 21</th>
<th>Surah Noor, verse 32</th>
<th>Surah Noor, verse 60</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Surah Muhammad p, verse 12</th>
<th>Surah Fatah, verse 5</th>
<th>Surah Fatah, verse 17</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Surah Najm, verse 13</th>
<th>Surah Najm, verse 32</th>
<th>Surah Takweer, verse 23</th>
</tr>
</thead>
</table>

The first and third verses have the same verse order, with the second verse having the extra words خَالِدُونَ فِيهَا.
The first and third verses have the extra letter ل in the word للمتّقين.

The first and third verses are alike and have more letters than the second verse.

All the above verses apart from the middle verse start with the word وَآِ. The middle verse appears in the 16th Para, which also starts with the letter ق.

The first, second, third and fourth verses all begin with the letter و. The fifth and sixth verses contains the word أَنَّ، as opposed to the others with the word إن.

All the above verses apart from the middle verse start with the word أَرْ. The middle verse appears in the 16th Para, which also starts with the letter ق.

All the above verses apart from the middle verse start with the word وَآِ. The middle verse appears in the 16th Para, which also starts with the letter ق.

All the above verses apart from the middle verse start with the word أَرْ. The middle verse appears in the 16th Para, which also starts with the letter ق.
Linking Ayaat Using Common Words

Surah Saaffaat, verses 109,110

 Salaam on Ebraheem * کَذَلِكَ نُجُرٍ المُحَسَّنِينَ فِي الْجَهَنَّمَ (Surah Saaffaat, verses 120,121)

 Salaam on Moosaa وَ هَارُوْنَ * إِنَّا كَذَلِكَ نُجُرٍ المُحَسَّنِينَ فِي الْجَهَنَّمَ Salaam on Elay Yaseen * إِنَّا كَذَلِكَ نُجُرٍ المُحَسَّنِينَ فِي الْجَهَنَّمَ (Surah Hajj, verses 130,131)

The third verse has only the word * كَذَلِكَ and not * إِنَّا كَذَلِكَ as in the others.

Surah Al-Baqarah, verse 59

فَأَتاَنَا الْذِّينَ ظَلَّمُوا فَغَُلِّبَ الَّذِينَ ظَلَّمُوا رَجُرًا مِّنَ السَّمَاءِ بِمَا كَانُوا يُفْسَفَظُونَ (Surah Al-Baqarah, verse 59)

Surah A’raaf, verse 162

فَأَتاَنَا الْذِّينَ ظَلَّمُوا فَغَُلِّبَ الَّذِينَ ظَلَّمُوا رَجُرًا مِّنَ السَّمَاءِ بِمَا كَانُوا يُفْسَفَظُونَ (Surah A’raaf, verse 162)

Surah A’raaf, verse 184

أَوْلَمْ يَتَفَكَّرُوا مَا يَسِاحَبُهُمْ مِّنْ جَهَةٍ (Surah A’raaf, verse 184)

Surah Al-Room, verse 8

أَوْلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ (Surah Al-Room, verse 8)

The first verse, the word * يَتَفَكَّرُوا is followed by the word * مَا, while in the second verse it is followed by the word * فِي.

Both verses have the common word * يَتَفَكَّرُوا (with the letter ظ). The verse with the word * يَفْسَفَظُونَ (with the letter ف) will appear first because the letter ظ (in ظلموا) appears before the letter ف (in the word فسفوان).

The first verse has the word * يُفْسَفَظُونَ and the second has the word * يُفْسَفَظُونَ فَأَسْتَرَأُوا. Furthermore, the second verse has the extra word * مُنْهِمْ.

Both verses have the common word * ظلموا (with the letter ظ). The verse with the word * يَفْسَفَظُونَ (with the letter ف) will appear first because the letter ظ (in ظلموا) appears before the letter ف (in the word فسفوان).

The first verse, the word * يَتَفَكَّرُوا is followed by the word * مَا, while in the second verse it is followed by the word * فِي.

Both verses have the common word * يَتَفَكَّرُوا (with the letter ظ). The verse with the word * مَا (with the letter م) will appear first because the letter ظ (in يَتَفَكَّرُوا) appears before the letter م (in the word مَا).
The first verse, the word وَقُدْ is followed by the word ذلِّة, while in the second verse it is followed by the word ذاك.

Both verses have the common word تُرْفَحُمَ (with the letter ق). The verse with the word وَقُدْ (with the letter و) will appear first because the letter و (in the word وَقُدْ) appears before the letter و (in the word ذالَّة).

~~~~~~~~~~~~

The words that are confused here are ضلِالاً and نُطِبَّا. Both verses have the common word ضَلِالاً (with the letter ض). The verse with the word ضِلَالاً (with the letter ض) will appear first because the letter ض (in the word ضِلَالاً) appears before the letter ض (in the word ضَلِالاً).

~~~~~~~~~~~~

The words that are confused here are كافَرُوا and لَؤْن. Both verses have the common word كَافِرًا (with the letter ك). The verse with the word كافِرًا (with the letter ك) will appear first.

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### Linking Aayaat Using Common Letters

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Verse Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ولا تُпиًّسوا الحق بالباطل وتكنتموا الحقَّ</td>
<td>{Surah Baqarah, verse 42}</td>
</tr>
<tr>
<td>يا أهل الكتاب لم تُ.piًّسوا الحق بالباطل وتكنتموا الحقَّ</td>
<td>{Surah Aal Imraan, verse 71}</td>
</tr>
</tbody>
</table>

The words that are confused here are (without the letter ن ن) and (with the letter ن ن). Note that the first verse has the word تكنتموا (without the letter ن ن) and will therefore have the word تكنتموا (also without the letter ن ن). On the other hand, the second verse has the word تكنتموا (with the letter ن ن) and will therefore have the word تكنتموا (also with the letter ن ن).

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<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Verse Reference</th>
</tr>
</thead>
</table>
| وهو الذي مِ.رَح البَ.رَين هذا عذب فِ.راَت  
وهذا مِ.لَح أَجَاج                        | {Surah Furqaan, verse 53} |
| وما يستوي البَ.رَين هذا عذب فِ.راَت  
سابِع شرِ.اَبَه وهذا مِ.لَح أَجَاج          | {Surah Faatir, verse 12}  |

After the word فِ.راَت in the first verse, there appears the words وَهذَا, while in the second verse there appears the words سابِع شرِ.اَبَه. The first verse starts with the words وَوَوَهذَا, which resemble the words وَوَوَهذَا, which appear in the verse.

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<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Verse Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>وعَدهم قَسَارَات الطرف عينَ</td>
<td>{Surah Saaffaat, verse 48}</td>
</tr>
<tr>
<td>وعَدهم قَسَارَات الطرف أتْرَابَ</td>
<td>{Surah Saad, verse 52}</td>
</tr>
</tbody>
</table>

Since most of the verses in Surah Saaffaat end with the letter ن ن, the first verse ending with the word عينَ will appear first in this Surah. Furthermore, since most of the verses in Surah Saad end with the letter ب ب, the verse ending with the word أتْرَابَ will appear in this Surah.

---

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Verse Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَغَرِيْبًا نعَمَه وَتَوْكَّل على الله وَكَفِيَ</td>
<td>{Surah Nisaa, verse 81}</td>
</tr>
<tr>
<td>والملابكة يَشْهَدُونَ وكفى بالله شهيدا</td>
<td>{Surah Nisaa, verse 166}</td>
</tr>
</tbody>
</table>

The word وكِيْلَا appears at the end of the first verse in relation to the word (both of which have the same root word) earlier in the verse. The word يَشْهَدُونَ appears at the end of the second verse in relation to the word يَشْهَدُونَ earlier in the verse.

---

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>Verse Reference</th>
</tr>
</thead>
</table>
| فَيَمَّا نَقْطِمُه مَبِيِّقَهُم لَعَظاهم وجَعَتْا  
قلو بِهِ قَانِسَة يُهُرَفُونَ الكلم عن مَواضعه وَنَسِوا حَظَا مَمََ ذِكَرُوا بِهِ ولا  
تِزَاَلَ           | {Surah Maa‘idah, verse 13}  |
| أخَذَنَ مِبِيِّقَهُم فَنَسَوا حَظَا مَمََ ذِكَرُوا بِه  
فَغَرِيْبًا بِنَبِيِّهِ العَداوَة          | {Surah Maa‘idah, verse 14} |

The confusion here reigns over what follows the words مَمََ ذِكَرُوا بِه الا. The words لا تِزَاَلَ and the word فَغَرِيْبًا appear at the end of the first verse in relation to the words (both of which start with the letter و و) earlier in the verse (both of which start with the letter ف ف).
The words 

وَإِذَا

appear at the end of the first verse in relation to the words

وَإِذَا

and the words

وَإِذَا

appear at the end of the second verse in relation to the word

وَإِذَا

at the beginning of the verse (both of which start with the letter و) and the words

وَإِذَا

at the beginning of the verse (both of which do not start with the letter و).

~~~~~~~~~~~~

The words 

وَأَنَّهُ يُعْلَمُ مَا فِي

الْسَمَاوَاتِ وَمَا فِي

الْأَرْضِ وَأَنَّهُ يُعْلَمُ

شيءٌ عَلِيمٌ

appear at the end of the first verse in relation to the words

وَأَنَّهُ يُعْلَمُ مَا فِي

الْسَمَاوَاتِ وَمَا فِي

الْأَرْضِ وَأَنَّهُ يُعْلَمُ

شيءٌ عَلِيمٌ

earlier in the verse (both of which start with the letter و and the letter ي which are repeated at the beginning and end of the verse).

~~~~~~~~~~~~

The word

تَلَانَتْنِمَ

appears at the end of the first verse in relation to the word

تَلَانَتْنِمَ

earlier in the verse (both of which have the same root word) and the words

تَلَانَتْنِمَ

appear at the end of the second verse in relation to the words

تَلَانَتْنِمَ

earlier in the verse (both of which have the same root word).

~~~~~~~~~~~~

The words

وَأَذِىٰ مَا غَضِبُوا هُمُ الْمُغْفِرُونَ

وَالذَّينَ يَجَهَّزُونَ كَبَارَ الْبَلَمَ وَالْفَوَاحِشَ

appear at the end of the first verse in relation to the word

وَأَذِىٰ مَا غَضِبُوا هُمُ الْمُغْفِرُونَ

earlier in the verse (both of which have the same root word) and the words

وَالذَّينَ يَجَهَّزُونَ كَبَارَ الْبَلَمَ وَالْفَوَاحِشَ

appear at the end of the second verse in relation to the verse

وَأَذِىٰ مَا غَضِبُوا هُمُ الْمُغْفِرُونَ

earlier in the verse (both of which have the same root word) and the words

وَالذَّينَ يَجَهَّزُونَ كَبَارَ الْبَلَمَ وَالْفَوَاحِشَ

appear at the beginning of the second verse (both of which have the same root word).
The first verse is closer to the beginning of the Qur'aan, where the Qur'aan is referred to as ذلك الكتاب (Surah Baqarah, verse 2). This first verse of Surah Hijr will therefore have the word الكتاب first.

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والنadir الآخرة خبر للذين يفقءون أفا يتفلقوه
{Surah An'aam, verse 32}

والنadir الآخرة خبر للذين يفقءون أفا يتفلقوه
{Surah A'raaf, verse 169}

ولنادر الآخرة خبر للذين أمنوا وكانوا يفقءون
{Surah Yusuf, verse 57}

ولنادر الآخرة خبر للذين أمنوا أفا يتفلقوه
{Surah Yusuf, verse 109}

ولنادر الآخرة خبر ونعيم دار المتقين
{Surah Nahl, verse 30}

It is the word دار that people confuse in the above verses. While in the first two verses it is recited with the Tashdeed (ٍ) this is not the case in the fourth and fifth verses. The third verse, on the other hand, does not have the word at all, but has the word أجر.

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كلنا يا نار كونى بدر وسلاما علي إبراهيم * وآراؤوا به كيدا فجعلناهم الخضرين
{Surah Ambiyaa, verses 69,70}

قالوا إنا أبنانا له بنيانا في الجحيم * فآراؤوا به كيدا فجعلناهم السلفين
{Surah Saaffaat, verses 96,97}

The first verse has the words وسلاما and will therefore be followed by فارئوا (both beginning with the letter و), whereas the second verse has the word فارئوا and will hence be followed by the word فارئوا (both beginning with the letter ف).
The word ٱلْقَافِسِينَ appears at the end of the first verse in relation to the word مُوسِيَ at the beginning of the verse (both of which contain the letter س). The word ٱللَّهِمَّ appears at the end of the second verse in relation to the word ٱلْقَافِسِينَ at the beginning of the verse (both of which have the same root word) and the word ٱللَّهِمَّ appears at the end of the third verse in relation to the word ٱلْقَافِسِينَ at the beginning of the verse (both of which contain the letter س).

The word ٱللَّهِمَّ appears a few more times in the same Surahs.

The word ٱلْقَافِسِينَ appears at the end of the first verse in relation to the word ٱلْقَافِسِينَ at the beginning of the verse (both of which contain the letter س) and the word ٱلْقَافِسِينَ appears at the end of the second verse in relation to the word ٱلْقَافِسِينَ at the beginning of the verse (both of which contain the letter س).

The word ٱلْقَافِسِينَ will appear first in the Surah because it is closer to the beginning of the Surah, which begins with the words ٱلْلُّهُ ٱلْمُلْكُ (both contain the letter ي).
The word نَ أَ فَ أَ يُ عِ دَ كُ مْ فَ أَ يُ فَ قُ ٌ تَ نَ أَ يُ فَ قُ ٌ تَ يَ كَ فَ (Surah Baqarah, verse 41)

The word نَ أَ فَ أَ يُ عِ دَ كُ مْ فَ أَ يُ فَ قُ ٌ تَ نَ أَ يُ فَ قُ ٌ تَ يَ كَ فَ appears at the end of the first verse in relation to the word نَ أَ فَ أَ يُ عِ دَ كُ مْ فَ أَ يُ فَ قُ ٌ تَ نَ أَ يُ فَ قُ ٌ تَ يَ كَ فَ at the beginning of the verse (both of which contain the letter لَ). The word نَ أَ فَ أَ يُ عِ دَ كُ مْ فَ أَ يُ فَ قُ ٌ تَ نَ أَ يُ فَ قُ ٌ تَ يَ كَ فَ appears at the end of the second verse in relation to the word نَ أَ فَ أَ يُ عِ دَ كُ مْ فَ أَ يُ فَ قُ ٌ تَ نَ أَ يُ فَ قُ ٌ تَ يَ كَ فَ at the beginning of the verse (both of which contain the letter لَ).

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{Surah Baqarah, verse 193}

{Surah Aal Imraan, verse 60}

This verse has the word تَ نَ أَ يُ فَ قُ ٌ تَ كَ فَ in relation to the words تَ نَ أَ يُ فَ قُ ٌ تَ كَ فَ in the previous verse. Otherwise, all other similar verses read:

لا تكون ممن المتمرين

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{Surah Baqarah, verse 250}

{Surah Baqarah, verse 286}

{Surah Aal Imraan, verse 147}

The first and third verses have the words وَانصِرْنا وَانصِرْنا in relation to the words وَانصِرْنا وَانصِرْنا, with which these verses begin (all of which begin with the letter وَ). On the other hand, the second verse has the word وَانصِرْنا (without the letter وَ) in relation to the beginning of the verse (the words وَانصِرْنا), which also does not have the letter وَ.

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{Surah Baqarah, verse 193}

{Surah Anfaal, verse 39}

The second verse has the extra word كَ لَهُ, which has a Tashdeed (١) on the letter لَ. This verse appears in the ninth Para of the Qur'aan, the first verse of which contains the letter لَ with a Tashdeed (in the word كَ لَهُ).

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{Surah Nisaa, verse 22}

{Surah Bani Israa’eeel, verse 32}

The first verse has the extra words وَمَعْتَأِنَا وَمَعْتَأِنَا, which contains the letter تَ, which appears in many verses before it. Furthermore, it appears in the fourth Para of the Qur'aan, which begins with a word containing the letter تَ (لَنْ تَنَّالَوا الْبُرُ وَيْلَاءَ). In addition to this, the Paras before and after all start with words containing the letter تَ (المَخْصُوصَةَ تَ وَالْمَخْصُوصَةَ تَ). On the other hand, the verse without the word وَمَعْتَأِنَا appears in the fifteenth Para.

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Because of the word َلا in the first verse, the verse contains the word َلا several times. This verse is located in the sixth Para of the Qur’an, which itself begins with the word َلا.

The second verse does not contain the word َلا.

The word َصلّاء appears with a Dhamma ( ) on the letter َس in the first verse and with a Fatha ( ) in the other two verses. To remember this, note that the first word of the first verse above starts with a Dhamma ( ) on the letter َق of the word َكَل.

The word حَزَب appears twice in this verse, first with a Dhamma ( ) on the letter َب and then with a Fatha ( ) on the ب. Note that the before the first حَزَب, there appears the word َأَوَّلَك حَزَب, which starts with a Dhamma ( ).

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**Linking Aayaat to the Beginning of the Paras**

<table>
<thead>
<tr>
<th>{Surah Kahaf, verse 56}</th>
<th>{Surah Kahaf, verse 106}</th>
</tr>
</thead>
<tbody>
<tr>
<td>واشْتَخِذُوا آبَاتَي وَمَا أَنْذَرُوْا هُزُوْا</td>
<td>واشْتَخِذُوا آبَاتَي وَرَسْلُي هُزُوْا</td>
</tr>
</tbody>
</table>

The letter َذ which appears in the word أَنْذَرُوا will be linked to the letter َذ in the word سِنَابَانِ الدّيْنِ, which appears at the beginning of the fifteenth Para in which the verse is found.

<table>
<thead>
<tr>
<th>{Surah Maa’idah, verse 105}</th>
<th>{Surah An’aaam, verse 60}</th>
</tr>
</thead>
<tbody>
<tr>
<td>إلى اللّه مَرْجَعُكُم جَمِيعًا فَيَبْنِيّكُم بِمَا كَنْتُم تَعْمَلُونَ</td>
<td>ثم إِلَيْهِ مَرْجَعُكُم ثُمَّ يَبْنِيّكُم بِمَا كَنْتُم تَعْمَلُونَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>{Surah An’aaam, verse 108}</th>
<th>{Surah An’aaam, verse 109}</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثُمَّ إِلَى مَرْجَعِهِمْ فَيَبْنِيّهِم بِمَا كَانُوا يَعْمَلُونَ</td>
<td>يَعْمَلُونَ</td>
</tr>
</tbody>
</table>

All these verses appear in the seventh Para. The first two end with the word يَعْمَلُونَ، while the third ends with the word يَعْمَلُونَ (all containing the letter ع). This relates to the beginning of the Para, which starts with the words عَإِذَا سَمِعْتُوا، also containing the letter ع .

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The second verse has the extra word عَلَيْكُمْ (starting with the letter ع), which may be linked to the beginning of the Para, which starts with the words عَلَيْكُمْ, also containing the letter ع.

The first verse has the word يَعْقِلُونَ (containing the letter ق), which may be linked to the beginning of the second Para, which starts with the words يَعْقِلُونَ and يَعْقِلُونَ, also containing the letter ق. The second verse has the word يَعْقِلُونَ (containing the letter ع), which may be linked to the beginning of the seventh Para, which starts with the words إِذَا يَعْقِلُونَ, also containing the letter ع.

After the words حَتَّى يُخْفِضُوا فِي حَدِيثِ غَيْبِهِ إِذَا مِثَلُهُمْ, it is the words حَتَّى يُخْفِضُوا فِي حَدِيثِ غَيْبِهِ إِذَا مِثَلُهُمْ that are often confused with each other. To remember this, note that the first verse (with the word إِذَا) is found in the fifth Para, which begins with the word-confused letters, which also has the letter ن in it.

The two letters ن in the word بَيْنَنَا will be linked to the two letters ن at the beginning of the eighth Para (وَلَوْ أَتْنَا) in which the verse appears. The word بَيْنَنَا will therefore not appear in the second verse, which appears in the eleventh Para.
Linking Ayaat by the Sequence of Diacritical Marks

The letter ی in the first word bears a Dhamma ()

while the letter ی on the second word bears a Fatha (.).

Since these words appear in Surah Yusuf, one should bear in mind that the first of the two words will have the Dhamma ()
on the letter ی just like the letter ی in the word 

The letter ی in the first word bears a Dhamma ()

The letter ی in the word the word has a Dhamma () in the first verse and a Fatha () in the second. The first instance with the Dhamma () relates to the Dhamma () on the letter ی in the same word .

The letter ی in the word has a Dhamma () in the first verse and a Fatha () in the second. The first instance with the Dhamma () relates to the Dhamma () on the word , which begins the Surah.

The letter ی in the word has a Dhamma () in the first verse and a Fatha () in the second. The first instance with the Dhamma () relates to the Dhamma () on the word سورة, which begins the Surah.

The letter ی in the word has a Kasrah () in the second verse. To remember this, take note of what precedes the common word 

in both verses. While in the first verse it is preceded by the word (with a Fatha), in the second verse it is preceded by the letter ل, which has a Kasrah. This coincides with the diacritical marks on each of the words 

The first instance with the Dhamma () in the same word relates

The letter ی on the letter ی bears a Kasrah ().

The letter ی on the letter ی bears a Kasrah ()

The letter ی on the letter ی bears a Kasrah ().

The letter ی on the letter ی bears a Kasrah ().

The letter ی on the letter ی bears a Kasrah ().

All the nine verses above appear in the fourteenth Para and the words and are common to all of them either bear a Fatha () or a Kasrah (). To remember the sequence of these diacritical marks as they appear, remember the phrase common to all the verses ( ) and then remove the word ( ) . You will be left with the phrase: 

This phrase has nine letters in total. The diacritical marks on each of these nine letters will correspond with the diacritical marks used in each of the above verses (on the words and ). This is as follows:
The letter ح in the word أنَّ أَرَدت has a Dhamma (و) in the first verse and a Fatha (َ) in the second. The first instance with the Dhamma (و) relates to the Dhamma (و) with which the verse starts (in the word أُ). The second instance with the Fatha (َ) relates to the Fatha (َ) with which the verse starts (in the word وَ).