

The Rules
For Reading Qalun
By
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Rule One: The Basmalah

Imam Qalun¹ from Nafi² reads بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ between every chapter except the eighth and ninth chapters.

Imam al-Shattibi³ writes,

وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ (ب) سُنَّةٌ
(ر) جَالٌ (ن) مَوْهَا (د) زِيَّةٌ وَتَحْمُلًا

Reciting the baslam between chapter is sunna that mean clinged to with experience and narrations.⁴

Al-Sheikh, Ahmed al-Daba⁵ writes,

فَبَسْمِلٍ لَهُ فِي السُّورَتَيْنِ وَصِلَ
أَوْ أَسْكَنَنَّ مِيمَ جَمْعٍ إِنْ تَحَرَّكَ مَا تَلَا

So, you must recite the basmal between chapters and connect or stay silent

with the plural mim, if the letter that follows it has a vowel.⁶

¹ Abu Musa 'Isa Ibn Mina al-Zarqi, better known as Qalun (120-220AH), was a significant figure in the spread of the Qira'at, or variant methods for recitation of the Qur'an. Being one of the two primary transmitters of the canonical method of Nafi' al-Madani, Qalun's recitation is currently the norm for Qur'an reading in mosques in Qatar as well as parts of Libya and Tunisia, and is quite popular among West Africans. The method of Qalun and his counterpart Warsh was also the most popular method of recitation in Islamic Spain. Because he was deaf, he would detect and correct his students' mistakes, according to Ibn Abu Khatim, by reading their lips; according to Yaqut, by getting so close to the student's mouth with his ear. He was born in Medina in the year 738, and he died there in 835.

² Abu Ruwaym Ibn 'Abd ar-Rahman Ibn Abi Na'im al-Laythi, better known as Nafi' al-Madani, was one of the transmitters of the seven canonical Qira'at, or methods of reciting the Qur'an. Outside of Egypt, his method of Qur'an recitation is the most popular in Africa in general, and his chain of narration returning to the companions of the Islamic prophet Muhammad is well-attested. Nafi' was born in the year 689CE, and he died in the year 785CE. His family was from Isfahan, though he himself was born and died in Medina.

³ Abu 'l-Kāsim b. Firruh b. Khalaf b. Ahmad al-Ru'aynī, scholar of the Qur'a and Arabic language. He was born in 538/1144 at the southern province of Valencia (al-Shāṭiba [q.v.]) in Muslim Spain. Although blind, he took up studies in qirā'āt and ḥadīth in his home town, where he also acted for one year as a preacher. Around 1175, he established himself at Cairo, where he soon became a renowned Qur'ān reader and was appointed by al-Kāḍī al-Fāḍil head instructor in the disciplines of qirā'āt, grammar and language in his new-founded al-Fādiliyya madrasa. Upon Ṣalāḥ al-Dīn's reconquest of Palestine, al-Shāṭibī payed him a visit at Jerusalem in 589/1193. He died from a painful illness at the age of 52 on 28 Ḍjūmādā II 590/19 June 1194, and was buried at the smaller Karāfa cemetery.

⁴ Hirz al-Amani line 80.

⁵ Ali b. Muhammad b. Ibrahim b. Abdullah, Nur al-Din was born in 1886 in Cairo and died in 1961. He was the head of Qu'ran in Egypt, as well as in charge of reviewing the print of the Qur'an. He wrote around sixty five texts, large and small related to the Qur'an and tajwid.

⁶ Al-Jawhar al-Maknun Fi Riwaya Qalun, line three.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١ الرَّحْمَنِ
 الرَّحِيمِ ٢ مَلِكِ يَوْمِ الدِّينِ ٣ إِيَّاكَ
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٤ اِهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ٥ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ ٦ غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

Rule Two: Extending & Shortening Mudds

A) Qalun reads the connected mudd with four harakats

إِذَا أَلِفٌ أَوْ يَأُوهَا بَعْدَ كَسْرَةٍ
 أَوْ أَلَوَاوُ عَنْ ضَمِّ لَقِي الْهَمْزَ طَوَّلًا

When alif, ya with kasra or wow after a doma meets a hamza, make it (mudd) long.⁷

B) Qalun reads the separated mudd in two ways: with qasr; scholars prefer that. The second way is the same as the connected mudd: four harakats.

Al-Sheik al-Daba' writes,

وَفِي يَأْتِيهِ طَهْ خِلَافٌ وَمَا انْفَصَلُ

⁷ Hirz al-Amani line 168

فَوَسَّطُ أَوْ أَقْصُرُ وَوَسَّطُ مَا اتَّصَلَ أَقْبَلًا

And in yahti in taha, they differ, and what is disconnected read long or short, and what is connected, reading (the mudd) moderately long, accept it.⁸

- C) Qalun reads mudd badl with qasr ءامنوا
D) Qalun reads mudd arid li sukun in three ways: qasr, tawassut, and ishba' العالمين
E) Qalun reads mudd lazim with six harakat. الضالين

Here is an example of each type of mudd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ١ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٢ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٣
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ٤

The Third Rule: Reading أنا

When أنا is followed by any letter other than hamza, you do not extend the fatha: read the alif.

قَالَ أَنَا خَيْرٌ مِنْهُ

When أنا comes in front of an alif with fatah or doma, Imam Qalun reads the alif of ana,

⁸ Al-Jawahir al-Maknun line five.

أَنَا أَكْثَرُ مِنْكَ مَا لَّا

However, while in front of a kasra, he reads it two ways: with the alif; scholars preferred that, and without the alif.

وَمَا أَنَا إِلَّا

All recognized Quranic scholars agree that if you stop on the alif of أَنَا, you recite it.

Rule Four: Reading The Plural Mim with Doma

Qalun reads this two ways. The first; the preferred way, is to read it without silla (صلة). The second is to read it with silla, عَلَيْكُمْ، إِلَيْكُمْ، أَنْتُمْ.

If a plural م comes before a voweled hamza: أ، then you can read the م like you read a separated mudd: عَلَيْهِمْ ءا، however, in the way we are reading, that is not the case: You read it with sukun!

Imam al-Shattibi, recognizing both ways writing,

وَصِلْ ضَمَّ مِيمِ الْجَمْعِ قَبْلَ مُحْرَكٍ (د) رَاكَاً وَقَالُونَ بِتَخْيِيرِهِ جَلَاً

Make silla with the plural mim before a letter with a vowel, ibn kathir, and Qalun, is known for allowing both.

Practice

Here are a few examples of Qalun, as we are reading it, with the plural mim,

And,

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ

Here is an example with a plural mim followed by an alif,

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

And,

أَيُّبٌ أَحَدُكُمْ أَنَّ

And,

يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ

Rule Five: The Symbolic هـ

The symbolic ha, ها الكناية, is when the letter هـ at the end of a word represents a singular, male, third person. Because of that, scholars called it the symbolic ha: ها الكناية or the pronoun ha: ها الضمير. It connects to the end of nouns, اسمه أحمد, verbs يؤده, and articles of preposition, فيه.

Scholars agree that when the ha comes before a sakin letter, you do not read it with sila: تحتها الأنهار, لعلمه الذين, وجه ربه الأعلى.

وَلَمْ يَصِلُوا هَا مُضْمَرٍ قَبْلَ سَاكِنٍ وَمَا قَبْلَهُ التَّحْرِيكُ لِلْكَلِّ وَصَلًا

However, when it comes in front of a voweled letter, they agree you read it with silla: أماته فأقبره, ختم على قلبه وسمعه, وله ما سكن.

Imam al-Shatibi writes,

وَمَا قَبْلَهُ التَّحْرِيكَ لِلْكُلِّ وَصَلًا

Some Exceptions

There are a few exceptions to this rule: when Qalun does not read with silla, even if those words come before a voweled word:

1. In Surah Ali Imran the word يُودِه in two places

يُودِه إِلَيْكَ وَمِنْهُمْ مَّنْ إِنْ تَأْمَنُ بِدِينَارٍ لَا يُودِه إِلَيْكَ

2. In Sura Ali Imran the word نُوتِه in two places

نُوتِه مِنْهَا وَمَنْ يَرِدُ ثَوَابَ الْآخِرَةِ نُوتِه مِنْهَا

3. The words نوله and نصله in Surah al-Nisa

نَوْلِهِ مَا تَوَلَّى وَنُصَلِهِ جَهَنَّمَ

4. The word أَرَجِه in Surah al-'Araf

قَالُوا أَرْجِه وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ

5. The word يَتَّقِه in Surah al-Nur

وَيَخْشَى اللَّهَ وَيَتَّقِيهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

6. Imam Qalun narrates from Nafi verse seventy-five from Surah Taha the word ياتيه with and without sila,

وَمَنْ يَأْتِيَهُ مُؤْمِنًا قَدْ

Sheikh al-Daba'a summarizes these exceptions writing,

وَقَصَّرَ يُؤَدُّهُ مَعَ نُؤْلِهِ وَنُصْلِيهِ وَنُؤْتِيهِ فَأَلْقَاهُ يَتَّقُهُ أَرْجِيهِ كِلَا

Shorten yadi, with nuwali, nuslih and n'utihi, faliqih, yataqih, arjih

وَفِي يَأْتِيهِ طَهْ خِلَافٌ وَمَا انْفَصَلَ فَوْسَطٌ أَوْ اقْصُرُ وَسَطٌ مَا اتَّصَلَ اقْبَلًا

In the word y'ati in Taha; a difference, and with mudd munfasil, make it moderate long or shorten, and what is connected moderately lengthening it.⁹

Qalun reads the ة with kasra with two words,

1. The word أنسانه in Sura al-kahaf

وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أذْكَرَهُ

2. The word عليه الله in Sura al-Fath

عَلَيْهِ اللَّهُ فَسَنُؤْتِيهِ أَجْرًا عَظِيمًا

al-Sheikh al-Daba, notes both writing,

وَهَا كَسْرٌ أَنْسَانِيهِ ضُمٌّ لِحَفْصِهِمْ وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

⁹ Al-Jawahi al-Maknun lines four and five

Finally, Imam Qalun reads **فيه مهاناً** with qasar, not sila, as Ibn Kathir and Hafs recites.

وَيَخْلُدُ فِيهِ مُهَانًا

The Hamza

Since hamza is the deepest letter in the throat, ancient Arabs read it in different ways to ease its observance. Allah sent the Quran to facilitate a relationship with faith; it recognized those pronunciations and allowed them by exchanging the hamza (ibdal), transferring it (naqal), halving its sound in half (tashil), observing hamza, or removing it (hadhf), depending on the situation.

In the context of these rules, one hamza is going to be part of a word, **النَّبِيِّ**, **ءَأَنْذَرْتَهُمْ**, **ءَأَنْتَ**, **ءَأَلْقَى**, **وَأَوْصَى** for example, two hamzas are part of the same word, or two hamzas that follow each other from two different words: **جَا أَمْرُنَا**, **السُّفَهَاءُ** or **وَأَلَا جَا أَمْرُنَا** or **شُهَدَاءَ يَذُ حَضَرَ يَعْفُوبَ**. There are also going to be times, when Qalun does not read the hamza, unlike Hafs: **ياجوج وماجوج** or it he reads a hamz, unlike Hafs: **زكرياء** or **صابئون صابون**.

NOTE: The rules for reading hamz are the most important foundation from the foundations of Qalun. If you get this, the rest, **إن شاء الله**, is easy. So, master this!

Now, Let's spend some time understanding these pronunciations in Imam Qalun's narration.

We will start with the words that Qalun reads without hamza, with a hamza or transfers a Hamza.

Rule Six: Words Without Hamza

Hadhf means that the hamza is completely gone: as though it was never there. Qalun observes this regularly. For example, Hufs reads **يضاهئون** with hamz. Qalun reads it **يضاهون**, without it. This is called hadfh hamz. The removal of hamz.

There are several words in Qalun's narration that have a removed hamz:

1. The word **الصابين**

﴿وَالصَّابِينَ﴾

2. The word **الصابون**

﴿وَالصَّابُونَ﴾

3. The word **يضاهون**

﴿يُضَاهُونَ﴾

4. The word **دكاً**

﴿دَكًّا﴾

5. The word **شركاً** with a tanwin on kaf with no hamza after it.

﴿شِرْكًا﴾

6. The word **ليكة** (Sad 13) and (Sh'ura 176), however Qalun reads it **الأيكة** in other verses.

﴿لَيْكَةً﴾

Rule Seven: Words With Hamza

There are a few words that Qalun reads with hamza, unlike Hafs. The opposite of the previous rule.

1. The first is نبيّ، Qalun reads it نبيّء

﴿النَّبِيِّءِ﴾

Note: the plural of نبيّء is read أنبياء with a hamz, also.

2. The word هزواً

﴿هَزُوءًا﴾

3. The word كفواً

﴿كُفُوءًا﴾

4. The word مكائلاً

﴿مِيكَائِلًا﴾

5. The word وأوصى

﴿وَأَوْصَى﴾

6. The word زكرياء

﴿زَكَرِيَّاءَ﴾

7. The word بريئة

﴿الْبُرَيْقَةُ﴾

Rule Eight: The Transfer of Hamza's Vowel (naql)

In Qalun, there are times when the vowel on hamz is transferred (naql) to a consonant (sakīn) that precedes it; agreeing with Warsh. This is called naql.

Qalun's narration observes this with the following words:

1. In Sura Yunus, verses fifty-one and ninety-one, ءَآلَّنْ, unlike ءَآلَّنْ in Hafs. There are three ways to read this. The preferred is to read the mudded hamza with six harakats: aaaaaalana.

ءَآلَّنْ

2. In Sura al-Najm, verse fifty, Hafs reads, عَادَا الْأُولَىٰ, but Qalun reads it, عَادَا الْأُولَىٰ. If you need to stop for any reason on the word عَادَا, and you want to start on الْأُولَىٰ, Qalun prefers you read it like Hafs: عَادَا الْأُولَىٰ.

عَادَا الْأُولَىٰ

Al-Sheik al-Daba' writes,

خُذْ نَفْلَ الْآنِ مَعَ رِدَا وَعَادَا الْأُولَىٰ وَاهْمِزْ الْوَاوَ مُسْجَلًا

Observe naq with الْآنِ, with رِدَا and عَادَا الْأُولَىٰ and the hamza of waw (la'ula) always.

However, if for some reason, you stop after عاداً, it is preferred that you read ¹⁰الأولى

وَقَدْ فَضَّلُوا فِي بَدْيِهِ تَرْكَ نَفْلِهِ

And, indeed, scholars preferred is you start from it, avoid the naql.

Rule Nine: Words With No Naql

Unlink other qiraat, there are certain words in Qalun that he does not recite with naql.

لَيْلًا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

1. The word النَّسِيءُ in Surah al-Tauba,

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

Al-Sheikh al-Daba' writes, mentioning that these words do not take naql,

وَحَقَّقْ لَيْلًا وَالنَّسِيءُ وَمَا انْفَرَدَ مِنَ الْهَمْزِ لَا يَأْجُوجَ وَمَأْجُوجَ فِي كَلَامٍ

Observe it with لَيْلًا and with النَّسِيءِ and with what has one hamz...

Tashil

Tashil, written with a black dot; it looks like a large period, is when you blend the hamza with its vowel's mudd letter: alif with fatha, waw with duma, and ya with kasra. I like to tell my students to imagine they are cutting the hamza in half with its vowel's mudd letter. Whatever you do, do not make tashil with a هـ sound!

This is how tashil looks in the Qur'an,



Rule Ten: Tashil of The Hamza - Two Hamza's in One Word

¹⁰ Similar to Hafs

If two voweled hamza are next to each other in one word, Qalun observes several rules that are different than Hafs. For example, Hafs reads, ءأنذرتهم. However, Qalun reads it, ءأنذرتهم. I'm sure you noticed the extra alif after the first hamz. That is called idkhal. Note: In this situation, the first hamza.

When that happens, the second hamz takes what scholars called tashil (Eng. Easing), while the first hamza is read with fatha and an alif mudd is read between both hamzas,

ءأنذرتهم

The same applies if the second hamza has kasra,

أأله مع الله

Or doma,

ألقى الذكر عليه من بيننا

Al-Sheikh al-Daba' writes,

لثانيتها سهلا وبالفصل قل خلا أئمة آمنتم ءآلهة فلا

With the second hamaz make tashil and with fasal (idkha) recite, but with ءآلهة and ءآمنتم and ءأئمة, don't.¹¹

And Al-Sheikh Abd al-Fatah al-Qadi¹² writes,

ثانية سهلا مع المد

¹¹ Al-Jawahi al-Maknun line seven.

¹² Sheikh Abd al-Fatah al-Qadi (1325/1907 - 1403-1982) was one of the most famous scholars of Qur'an readings in the era

Observe tashil of the second hamza with mudd.¹³

As is the case with the previous rules, there are exceptions to this rule. The first is when there are three consecutive hamzas in a word. When that happens, the idkhal happens after the second hamza. There are three places Qalun observes this: Surah al-Araf, verse one hundred and twenty-three, Surah al-Shura, verse forty-nine the same word;

ءَأَمَّنْتُمْ بِهِ

And Surah al-Zukhuruf, verse 58.

ءَالِهَتُنَا

There are also instances where Qalun observes the rule without any idkhal,

1. The word أئمة

فَقَتِلُوا أَيْمَةً

وَجَعَلْنَاهُمْ أَيْمَةً

2. The word أُرئيت

أُرئيتَ الَّذِي يُكذِّبُ بِاللِّدِينِ

Al-Sheikh Abd al-Fatah al-Qadi writes,

ثَانِيَةً سَهْلٌ مَعَ الْمَدِّ سِوَى أئمةً وَنَحْوِ أَمَّنْتُمْ وَرَى

Observe tashil with the second hamza with mudd, except أئمة and, like, أَمَّنْتُمْ was narrated.

¹³ Sharh Sir al-Masnun Fir Riwaya Qalun pg. 11

Rule Eleven: Two Concurrent Hamzas From Two Different Words

There are times when a word ends with a hamza and is followed by a word that begins with hamza. Here are some examples

جاءَ أحدٌ , هؤلاءِ إن , أوليائهُ أوليئكَ

For this section, you are going to need to pay attention, review the lessons, practice and work hard. It is the most important component of Qalun's riwaya. If you understand and apply this well, the rest, inshallah, is easy.

The First Scenario: The hamzas have the same vowel markings. This will only happen in three situations: two fathas, two domas- only once in the Qur'an - and with two kasras. The rule for the last two is the same, while the rule for the first is different.

1. Two fathas - In this case, Imam Qalun's riwaya reads it without the first hamza,

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ

Notice the difference between Qalun's narration above and Hafs here,

جاءَ أحدٌ

Note: when both concurrent hamzas are fatha in two separate words, Qalun's narration reads it without the first hamza: جاء أحد becomes جاء أحد!

2. Two Domas; this is only once in the Qur'an,

مِنْ دُونِهِمْ أَوْلِيَاءَ. أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ

As you can see, in this instance, Imam Qalun makes tashil of the first hamza, while reading the second.

3. Two Kasras - Just like the second situation, Qalun makes tashil of the first hamza, while reading the second,

فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ. إِنَّ كُنْتُمْ صَادِقِينَ

An Exception

1. The words بالسوء إلا, is read,

وَمَا أُبْرِي نَفْسِي إِلَّا بِالسُّوءِ إِلَّا مَا رَحِمَ

Rule Ten: Two Concurrent Hamzas From Different Words With Different Vowels

There are five situations when the vowels on concurrent hamzas differ:

1. The first hamz has fatha, the second has a doma. You read the second hamz with tashil.

كُلُّ مَا جَاءَ أُمَّةٌ رَسُوها كَذَبُوهُ

2. The first hamz has fatha, the second has kasra, you read the second hamz with tashil.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ

3. The first hamz has doma, the second, kasra. You read the second with tashil.

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى

4. The first hamz has kasra, the second has fatha. In this instance, you read the second with ibdal يا

إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً

5. The first hamz has doma, the second has fatha. Just like the last example, Qalun observes badal of the second hamz ولا السفهاء

قَالُوا أَنْتُمْ كَمَا أَمِنَ السُّفَهَاءُ إِلَّا

Al-Sheik al-Daba' summarizes this writing,

بِحَالِ اتِّفَاقِ الْفَتْحِ الْأُولَى فَاسْقِطَا وَفِي الْكَسْرِ أَوْ ضَمٍّ فَسَهِّلْ لِتَعْدِلَا

When both hamzas have fatha, Qalun removes the first
And with kasra or domma, make tashil of the second.

وَفِي السُّوءِ إِلَّا اخْتِيَرَ الْإِبْدَالَ وَأُدْغِمَ وَإِنْ حَرَفٌ مَدٌّ قَبْلَ هَمْزٍ تَسَهَّلَا

and with al-suu' except preferred is ibdal and make idgham
and if before a mud letter comes before hamz, make tashil.

أَجْزُ قَصْرَهُ وَالْمَدَّ لَكِنْ إِذَا سَقَطَ فَمَعَ مَدٌّ مَفْصُولٍ بِمَدٍّ تَسَجَّلَا

It is allowed to shorten it and with mudd and with
a disconnected mud with mudd is recognized.

Important Points

1. Qalun reads جاء أحد with qasr (two haraka) or with mudd mutasil (four haraka). The former is preferred.

2. In sura al-Baqara هَلْؤَلَا ءِءَانُ كُنْتُمْ صٰدِقِيْنَ (), Qalun allows two readings: Tawasut (four haraka) or Qasar (two haraka), but the former is preferred.¹⁴

Ibn al-Jazarī¹⁵ writes,

والمء أولى إن ءغفر السبب وبقي الأءر أو فقصر أحب

And, reading with mud (tawasut) is preferred if it changes and its impact remains, or without mudd is allowed.”¹⁶

Rule Eleven: The Idhar of قء & The Female ءاء

The word idhar means to clarify or express.

In tajwid,

فصل الحرف الأول عن الثاني من غير سكت عليه ومن غير إطالة في زمن الغنة

Shekh Abd al-Fatah al-Qadi writes

وقء وءاء ن أظهره واركب ويلهء بالخلاف ذكره

The ء Of قء

The article قء means that something is a fact. When it is followed by one of the following eight letters, Qalun reads it; he reads the dal sound clearly (idhhar).

The eight letters are

¹⁴ Meaning, the mudd before the tashil: هولا or هولا.

¹⁵ Abū I-Khayr Muḥammad b. Muḥammad Shams al-Dīn Ibn al-Jazarī (751–833/1350–1429; was known primarily for his contributions to the discipline of qirā’āt, which owes to him the final, official canonisation of the Ten Readings of the Qur’ān, taught, up to the present day, through his two didactic poems al-Durra al-muḍiyya fī l-qirā’āt al-thalāth al-muṭammima lil-‘ashr al-marḍiyya (“The lustrous pearl of the three readings which conclude the satisfactory ten,” modelled after a classical manual of the seven readings by al-Qāsim b. Fīrruh al-Shāṭibī, d. 590/1194, titled Ḥirz al-amānī wa-wajh al-tahānī (“The fortress of wishes and the path to felicity”) but known best as al-Shāṭibiyya, ed. Muḥammad Tamīm al-Zu’bī, Medina 1989), and Ṭayyibat al-nashr (“The wonderful fragrance/marvel of al-Nashr”).

¹⁶ Al-Tayyiba al-Nashir line 175

ش، ص، ج، ز، ظ، ض، ذ، س

Imam al-Shatibi writes

وَقَدْ (سَد) حَبَبْتُ (ذ) بِلَاءً (ض) فَا (ظ) لَّ (ز) زَنْبُ (ج) لَتْهُ (ص) بَاهُ (ش) أَيْقَأَ وَمُعَلَّلًا
فَاطَهَرَهَا (ت) جَمَّ (ب) دَا (د) لَّ وَاضِحًا وَأَدْعَمَ وَرَشُّ (ض) رَّ (ظ) مَانَ وَامْتَلَأَ

Examples

With قد and س -

قد سمع

With قد and د -

ولقد ذرأنا

With قد and ض

ولقد ضربنا

With قد and ظ

فقد ظلم

With قد and ز

ولقد زينا

With قد and ج

قد جاءكم

With قد and ص

ولقد صرفنا

With قد and ش

قد شغفها

All eight; you read the dal with sukum clearly: with qalqalah.

Rule Twelve: The Female Ta

The female ta is a ta that comes at the end of a verb, indicating the subject if the verb is female.

قالت عائشة رضى الله عنها

As you can see, it is sakin, and that means that there is potentially an idgham with certain letters that is close to تاء in sound. Mainly, six letters:

ج، ظ، ز، ص، ث، س

Imam al-Shatibi writes

وَأَبَدْتُ (سَد) نَا (ثَد) غِرِّ (صَد) فَتَّ (ز) رُقْ (ظ) لِمِه (ج) مَعْنٍ وَرُوداً بَارِداً عَطِرَ الطَّلَا

And, then later he says,

فَاِظْهَارُهَا (دُرُّ) (نَد) مَنَّهُ (بُ) دُورُهُ وَأَدْعَمَ وَرَشُّ (ظ) اِفْرَاً وَمُخَوَّلَاً

Examples

With the female تا and س

مَضَتْ سُنَّتُ الْأَوَّلِينَ

With the female تا and ثاء

كَذَّبَتْ تَمُودُ

With the female تا and ص

لَهْدَمَتْ صَوَامِعُ

With the female تاء and ز

كُلَّمَا خَبِتْ زِدْنَاهُمْ

With the female تاء and ج

نَضِجَتْ جُلُودُهُمْ

With the female تاء and ظ

كَانَتْ ظَالِمَةً

Qalun observes idgham in four situations:

1. The letter ذ followed by ت

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

2. the letter ب followed by م

فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

3. The letter ث with ذ in Sura al-'Araf, verse 176,

يُلْهَثُ ذَالِكَ

4. The letter ب with م in Surah al-Hud, verse 42,

يَبْنِي بِرُكْبٍ مَّعَنَا

Rule Eleven: Idhar

There are certain words that Qalun observes idhar, not idgham after the article قد.¹⁷

1. The letters ظا and ضا after the word فَعَدَّ:

فَعَدَّ ظَلَمَ نَفْسَهُ

and,

فَعَدَّ ضَلَّ سَوَاءَ السَّبِيلِ

2. The letter ظا with تا

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

3. In Sura يس you do not make idgham of س in the و, and in Sura al-Qalam with ن into و.

4. The letter تاء with sukun, followed by ظ.

كَانَتْ ظَالِمَةً

Sheik al-Daba' writes,

وَمَعَ ظَا وَضَادٍ قَدْ بِالْأَظْهَارِ عَدَلًا

¹⁷ Other Qir'at observe idgham in some of these situations.

وَتَاءٍ لَدَى ظَاءٍ وَيَسِ نٌ ثُمَّ لَدَا
الْبِكْرِ أَدْعَمُ بَا يُعَذِّبُ مُعَذَّلَا

And with ظا and ضا of فَعَّ observe إظهار
and تاء with ظا and the ن of يس however, in al-Bikr make idgham of با in يعذب.

Rule Thirteen al-Sakt and Idraj

Imam Qalun observes idraj (does not pause: observe sakt) with the following verses,

- In Surah al-Qiyama, verse 27 with idgham of the ن into the ر,

وَقِيلَ مَنْ رَاقٍ

- In Surah al-Mutaffin, verse 14,

اَكَلَابِلَ رَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

- Surah Yasin, verse number 52,

مَرَقَدْنَا هَذَا

Imam al-Shatibi writes,

وسكتة حفص دون قطع لطيفة على ألف التنوين في عوجا بلا
وفي نون من راق ومرقدنا ولا م بل ران والباقون لا سكت موصلا

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ

Rule Sixteen Yaa al-Zawaid

There are times when the letter ي is not written at the ends of words for ease (in agreement with the Uthmanic script). Some authenticated qiraat read them, while others don't. Qalun, has certain rules for reciting this type of ya.

The default for this ya is that when Qalun connects it, he observes it; when he stops, he does not. An example of this is in Sura Ali Imran,

وَمَنْ يَتَّبِعْهُ وَكُلِّ لِلَّذِينَ أُوتُوا

However, if ya is followed by an alif, you read it with qasar,

إِنْ تَرَنْهُ أَنَا أَقَلَّ

Exceptions

There are four words Qalun reads differently than the rule above. The first two are in Surah al-Baqara. Specifically the words الداع and دعان. The preferred opinion is to read them without the ya, but it is allowed to read them.

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَا

The second word is in Sura al-Nahl,

فَمَا أَتَنِىَ اللَّهُ خَيْرٌ

When connecting the ya above, Qalun reads it with fatha, as is seen here. However, he reads it two ways when stopping, although reading ya is preferred.

The third word is in Surah al-Zukhruf,

يَعْبَادِي لِأَخَوْفُ

Whether connecting or stopping, Qalun reads with sukun. In any other instances of ya zaida outside of these, Qalun does not read ya connecting or stopping.

Al-Sheikh al-Daba' writes,

صِلْ إِنْ تَرَنْ بِأَلْيَا مَعَ أَتْبِعُونَ أَهْ عِدِ أَتَانِ نَمَلٍ خُلْفُ ذَا وَقَفًا اعْتَلَا

Connect the ya of ترني with اتبعون أهد there is a difference in Naml: اتان when stopping.

وَفِي دَعْوَةِ الدَّاعِ دَعَانَ التَّلَاقِ وَالتَّ نَادٍ خِلَافُ حَالٍ وَصَلٍ تَوْصَلًا

And in دعوة, and دعان and التلاق and التناد and there is a difference...

Rule Seventeen: Words That Qalun Reads Different Than Hafs

1. The word هو when a و comes in front of it, Qalun read with sukun

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

2. The word بيوت, Qalun reads with Kasra,

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

3. The word خطوات, Qalun reads with sukun of the ط,

وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

4. The word تذكرون when it begins with ت,

ذَالِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

5. When the connected hamza of a verb of command begins with domma, if a word before it ends in sukun, Qalun connects it with domma,

قُلْ ادْعُوا الَّذِينَ

6. The word يحسب and its variants, Qalun reads it with kasra,

يَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ

7. The word بني, Qalun reads with kasra,

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ

The last three words سيئت, سىء, and فنعمًا, require a teacher. Inshallah, you will find one, or reach out to me; I will assist you. The words التلاق and التناد, Qalun reads them with out the ya zaida at the end.

Rule Eighteen: Ra in Qalun and Warsh

Warh's narration of Nafi's authenticated recitation observes some interesting rules with the letters ra and lam. However, Qalun does not observe those rules: he reads it like Hafs' narration of Asim.

Al-Sheikh al-Daba' writes,

وَرَاءَاتِ وَرَشٍ فَخَمَهَا وَرَفَّقَنُ لَأَمَاتِهِ

The ra of warsh (that warsh reads lightly) make it heavy (according to Qalun), and make his (Warsh's) lams light.

The same applies to the letter لام: Qalun does the opposite of warsh.

Sadjas in Qalun's Riwāya

The number of sajdahs in Qalun's narration is twelve, in agreement with the Imam of Median, Imam Malik bin Anas and are in the following chapters: al-'Araf, al-R'ad, al-Nahl, al-Isra, Maryam, al-Hajj, al-Furqan, al-Naml, Al-Sajda, Sad, and Fusilat.

Closing

By the grace and mercy of Allah alone, I completed this brief introduction to Qalun, on the 23rd of Dhul Hijjah. I asked Allah to accept it, forgive me, and make it a means of my salvation, as I ask him to bless those who study it and teach it.

I ask Allah to accept this work as a blessing for my wife, who just went through difficult birth; without her sacrifice, this would not have been possible.

Suhaib Webb
Washington, DC.
July 22nd, 2022.

وصلى الله على سيدنا محمد وآله وصحبه وسلم والحمد لله رب العالمين