The Rules For Reading Qalun By Suhaib Webb

بسم الله الرحمن الرحيم

Rule One: The Basmalah

Imam Qalun¹ from Nafi² reads بسم الله الرحمن الرحيم between every chapter except the eighth and ninth chapters.

Imam al-Shattibi³ writes.

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

Al-Sheikh, Ahmed al-Daba'5 writes,

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-Ķāsim b. Firruh b. Khalaf b. Aḥmad al-Ruʿaynī, 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 kirāʾāt 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 Qurʾān reader and was appointed by al-Ķāḍī al-Fāḍil head instructor in the disciplines of Qirāʾāt, grammar and language in his new-founded al-Fāḍiliyya 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 Djumādā II 590/19 June 1194, and was buried at the smaller Ķarāfa 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 or 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 الرَّحْمُنِ الرَّحِيمِ
الْحَمْدُ اللهِ رَبِّ الْعُلَمِينَ ١ الرَّحْمُنِ
الرَّحِيمِ ٢ مَلِكِ يَوْمِ الدِّينِ ٣ إِيَّاكَ
الرَّحِيمِ ٢ مَلِكِ يَوْمِ الدِّينِ ٣ إِيَّاكَ
انْعُبُدُ وَإِيَّاكَ نَسْتَعِينُ ٤ أُهْدِنَا
الصِّرُ طَ المُسْتَقِيمَ ٥ صِرُ طَ الذِينَ
الصِّرُ طَ المُسْتَقِيمَ ٥ صِرُ طَ الذِينَ
الْعَمْتَ عَلَيْهِمْ ٦ غَيْرِ الْمَغْضُوبِ
الْنَعَمْتَ عَلَيْهِمْ وَلَا الضَّالِينَ ٧

Rule Two: Extending & Shortening Mudds

A) Qalun reads the connected mudd with four harakats

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,

⁷ Hirz al-Amani line 168

فَوَسِّطْ أو اقْصُرْ وَسْطَ ما اتَّصَلَ اقْبَلاً

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. الضآلين

Here is an example of each type of mudd

بِسْمِ اِللَّهِ اِلرَّحْمَٰنِ اِلرَّحِيمِ

اَلْمُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْكُتُبُ لَا رَيْبَ فِيهِ هُدئ الْمُتَّقِينَ ١ اَلذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَهُمْ يُنفِقُونَ ٢ وَالذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ الْمَا أُنزِلَ مِن قَبْلِكَ وَبِالْأَخِرَةِ هُمْ يُوقِنُونَ ٣ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْأَخِرَةِ هُمْ يُوقِنُونَ ٣ أُولَٰ اللَّهُ عَلَى هُدئ مِّن رَّبِّهِم وَأُولَٰ اللَّهُ وَالْمُفْلِحُونَ ٤

The Third Rule: Reading

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

When Lif 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 أَكْثَرُمِنكَ مَالًا

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

وَمَا أَنَا إِلَّا

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

Rule Four: Reading The Plural Mim with Doma

Qalun reads this two ways. The first; the prefered way, is to read it without silla (صلة). The second is to read it with silla, عليكمُ، أنتمو

If a plural م comes before a voweled hamza: أُ, then you can read the الم like you read a separated mudd: عليهمُو 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,

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

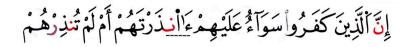
Practice

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

And,

وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّى تَغُرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ

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



And,

And,

Rule Five: The Symbolic -

The symbolic ha, ها الكناية, is when the letter ه 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, سمه أحمد, verbs بيؤده, and articles of preposition,

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

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,

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:

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

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

3. The words نولهِ and نصلهِ in Surah al-Nisa

4. The word أرجه in Surah al-'Araf

in Surah al-Nur يتّقِهِ 5. The word

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

Sheikh al-Daba'a summarizes these exceptions writing,

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 • with kasra with two words,

1. The word أنسانه in Sura al-kahaf

2. The word عليهِ الله in Sura al-Fath

al-Sheikh al-Daba, notes both writing,

-

⁹ Al-Jawahi al-Maknun lines four and five

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



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), halfing its sound in half (tashil), observing hamza, or removing it (hadhf), depending on the situation.

النَّبِتِءُ, أَنْكَ, ءَٰلُقِيَ, for example, two hamzas are part of the same word وَأَوْصَىٰ for example, two hamzas are part of the same word وَأَوْصَىٰ مَا الْسُقَهَاءُ وَالْقِيَ, السَّقَهَاءُ or two hamzas that follow each other from two different words: جَا أَمْرُنَا, السَّقَهَاءُ or

شُهُدَآءَ يِذْ حَضَرَ يَعْقُوبَ. There are also going the be times, when Qalun does not read the hamza, unlike Hafs: ياجوج وماجوج or it he reads a hamz, unlike Hafs: ركريآء or عابئون 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.

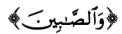
We will start with the words that Qalun reads without hamza, with a hamza or transfers a Hamza.

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



2. The word الصابون

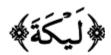
3. The word يضاهون

دکاً 4. The word

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



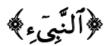
6. The word ليكة (Sad 13) and (Sh'ura 176), however Qalun reads it الأبكة in other verses.



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 نبی, Qalun reads it نبیء



Note: the plural of نبيَّء is read أنبئاًء with a hamz, also.

هزؤا 2. The word



كفوًا 3. The word

4. The word مكآئل

وأوْصىي 5. The word



6. The word زكريآء



7. The word بريّئة

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

In Qalun, there there are times when the vowel on hamz is transfered (naql) to a consant (sakīn) that proceeds 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 nintey-one, وَٱلْكُنَ , unlike وَالْكُنَ in Hafs. There are three ways to read this. The prefered is to read the mudded hamza with six harakats: aaaaaalana.



2. In Sura al-Najm, verse fifty, Hafs reads, عَادًا ٱلْأُولَىٰ, but Qalun reads it, عادًا اللَّوْلَىٰ and you want to start on الْأُولَىٰ, Qalun prefers you read it like Hafs: ٱلْأُولَىٰ.



Al-Sheik al-Daba' writes,

خُذْ نَقْلَ الآنَ مَعْ رِدَا وَعَادًا الأُولَى وَاهْمِزْ الْوَاوَ مُسْجَلاً Observe naq with عاداً الأولى and عاداً الأولى and الآن and the hamza of waw (la'ula) always. However, if for some reason, you stop after عاداً, it is preferred that you read

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

Rule Nine: Words With No Naql

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

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُ بَعْدَ ٱلرُّسُلَّ

1. The word النَّسِيءُ in Surah al-Tauba,

Al-Sheikh al-Daba' writes, mentioning that these words do no take naql,

وَحَقِّقُ لِنَلاَّ وَالنَّسِيءُ وَمَا انْفَرَدْ مِنْ الْهَمْزِ لاَ يَأْجُوجَ وَمَأْجُوجَ فِي كِلاَ Observe it with النسيء 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, wow with doma, 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 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, وأنذرتهم.

However, Qalun reads it, اَنْدَرْتَهُمْ . 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,

The same applies if the second hamza has kasra.

Or doma,

أَ لَمَهُ مَّعَ أَلَلَهُ أَ لُقِى أَلَدِّ كُرْعَلَيْهِ مِنُ بَيْنِنَا

Al-Sheikh al-Daba' writes,

لِثَانِيهِمَا سَهِّلْ وَبِالفَصلِ ۖ قُلْ خَلاَ أَئِمَّهُ ءَآمَنتُمْ ءَآلِهَةٌ فَلاَ

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

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

ثَانِيَةً سَهِّلْ مَعَ الْمَدِّ

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

¹¹ Al-Jawahi al-Maknun line seven.

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 hamazs 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;



And Surah al-Zukhuruf, verse 58.

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

أئمة 1. The word

أرئيت 2. The word

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

ثَانِيَةً سَهِّلْ مَعَ المدِّ سوى أئمةً وَنَحْو آمَنْتُمْ ورى آمَنْتُم ,and, like أَمْهُ Observe tashil with the second hamza with mudd, except 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 beings with hamza. Here are some examples . جآءَ أحد ,and,هؤلاء إن , أولِيآءُ أولينك

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 Senario: 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,

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

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

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



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,

An Exception

1. The words بالسوءِ إلا , is read,



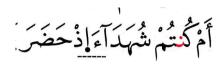
Rule Ten: Two Conccurent Hamzas From Different Words With Different Vowels

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.



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



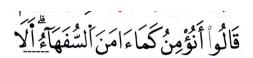
3. The first hamz has doma, the second, kasra. You read the second with tashil.



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



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



Al-Sheik al-Daba' summarizes this writing,

بِحَالِ اتِّفَاقِ الْفَتْحِ الاولَى فَاَسْقِطَا وَفِي الْكَسْرِ أَوْ ضَمِّ فَسَهِّلْ لِتَعْدِلاَ
When both hamazas have fatha, Qalun removes the first
And with kasra or domma, make tashil of the second.

وَفِي السُّوءِ إِلاَّ اخْتِيرَ الابْدَالُ وَادُّغِمْ وَإِنْ حَرفُ مَدٍّ قَبلَ هَمزٍ تَسَهَّلاً and with al-suu' except preferred is ibdal and make idgham and if before a mud letter comes before hamz, make tashil.

أَجِزْ قَصْرَهُ والْمَدَّ لَكِنْ إِذَا سَقَطْ فَمَعْ مَدِّ مَفْصُولِ بِمَدِّ تَسَجَّلاً It is allowed to shorten it and with mudd and with a disconnected mud with mudd is recognized.

Important Points

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

2. In sura al-Baqara مَوْلَامَ اِنْكُنتُمْ صَلِيقِيَّّةُ,Qalun allows two readings: Tawasut (four haraka) or Qasar (two haraka), but the former is preferred.¹⁴

Ibn al-Jazarī¹⁵ writes,

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 4 & The Female 54

The word idhar means to clarify or express.

In tajwid,

Shekh Abd al-Fatah al-Qadi writes

قد Of ك Of

The article is 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: هؤلااا or هؤلااا.

¹⁵ Abū l-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 at, which owes to him the final, official canonisation of the Ten Readings of the Qur an, taught, up to the present day, through his two didactic poems al-Durra al-muḍiyya fī l-qirā at al-thalāth al-mutammima 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").

Imam al-Shatibi writes

Examples

- س and قد With

قد سمِع

- د With ق and -

ولقد ذرأنا

ض and قد With

و لقد ضر بنا

ظ and قد With

فقد ظلم

ز and قد With

ولقد زيّنا

ج and قد With

قد جاءكم

ص and قد With

ولقد صرّفنا

ش and قد With

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 رضي 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 علا in sound. Mainly, six letters:

Imam al-Shatibi writes

And, then later he says,

Examples

س and تا with the female

مَضَتْ سُنَّتُ الْأُوَّلِينَ

ٹاء With the female تا and

كَذَّبَتْ ثَمُودُ

ص and تا With the female

لَهُدِّمَتْ صَوَامِعُ

ز and تاء With the female

كُلَّمَا خَبَتْ زِدْنَاهُم

ج and تاء With the female

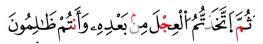
نَضِجَتْ جُلُودُهُمْ

ظ and تاء With the female

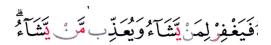
كَانَتْ ظَالْمَةً

Qalun observes idgham in four situations:

1. The letter i followed by ت



2. the letter ب followed by م



3. The letter $\stackrel{\triangle}{\sim}$ with $\stackrel{\triangle}{\rightarrow}$ in Sura al-'Araf, verse 176,



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



Rule Eleven: Idhar

There are certain words that Qalun observes idhar, not idgham after the article 4.17

1. The letters نا and ضا after the word غُذ

فَقَدُ ظَلَمَ نَفْسَهُ ۗ

and,

2. The letter تا with

- 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 الله with sukun, followed by خـ .

Sheik al-Daba' writes,

 $^{^{\}rm 17}$ Other Qir'at observe idgham in some of these situations.

وَتَاءٍ لَدَى ظَاءٍ وَيَس ن ثُمّ لَدَا الْبِكْر أَدْغِمْ بَا يُعَذِّبْ مُعَدِّلا

And with ظا of عَدْ observe إظهار and with غا and the يس of غنا however, in al-Bikr make idgham of بيعذب يعذب in با and the غا

Rule Thirteen al-Sakt and Idraj

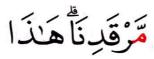
Imam Qalun observes idraj (does not pause: observe sakt) with the following verses,

In Surah al-Qiyama, verse 27 with idgham of the \(\tilde{\cut}\) into the \(\tilde{\cut}\),



• In Surah al-Mutaffin, verse 14,

• Surah Yasin, verse number 52,



Imam al-Shatibi writes,

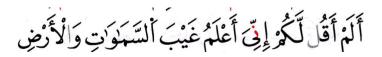
وسكتة حفص دون قطع لطيفة على ألف التنوين في عوجا بلا وفي نون من راق ومرقدنا ولام بل ران والباقون لا سكت موصلا

Rule Fourteen: Taqlil & Imalah

Imam Qalun observers taqlil with only one word, التورة, and no other word, although fatha, like Hafs, is preferred. Similarly, he observes imalah with one word, مارٍ, in Surah al-Tauba, verse 109. Imam Qalun does not observe imala in Surah Hud, verse 41, مَجْراها.

Rule Fithteen: The Possessive Ya (یاءات الإضافة)

The ya of idafah is the possessive ya, indicating the speaker. An example is إِنِّي. Qalun narrates back to the Prophet that when that ya is followed by an alif, it is read with a fatha.



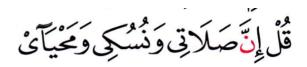
And,

And with \mathcal{J} ; the definite article,

Or in front of hamza al-wasil,



The possessive ya takes sukun unless it's followed by a hamza al-qata', with the following words, معى, لى, ما لى لا. بيتي in Surah al-An'am, and in the case of that last word, you must read it with Mudd lazim,



Rule Sixteen Yaa al-Zawaid

There are times when the letter φ 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,

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

Exceptions

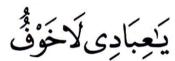
There are four words Qalun reads differently than the rule above. The first two are in Surah al-Baqara. Specifically the words دعان and دعان . The preferred opinion is to read them without the ya, but it is allowed to read them.

The second word is in Sura al-Nahl,



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-Zukhuraf,



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,

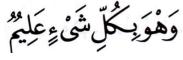
صِلْ إِنْ تَرَنِ بِالْيَا مَعَ اتَّبِعُونِ أَهْ لِهِ آتَانِ نَمْلٍ خُلْفٌ ذَا وَقْفًا اعْتَلاَ

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

وَفِي دَعْوَةَ الدَّاعِ دَعَانِ التَّلاَقِ وَالتَّ نَادِ خِلاَفٌ حَالَ وَصْلٍ تَوَصَّلاَ And in وَفِي دَعُوةَ الدَّاعِ there is a difference...

Rule Seventeen: Words That Qalun Reads Different Than Hafs

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



2. The word بيوت, Qalun reads with Kasra,



3. The wordخطوات, Qalun reads with sukun of the لم

وَلَا تَتَبِعُواْ خُطُورَتِ الشَّيْطُانِ

4. The word تذکرون when it begins with بن

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,

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

7. The word بنيّ, Qalun reads with kasra,

The last three words سيء, سيئت, require a teacher. Inshallah, you will find one, or reach out to me; I will assist you. The words التناد and التناد and التناد and التناد عنام.

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 observes those rules: he reads it like Hafs' narration of Asim.

Al-Sheikh al-Daba' writes,

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