

الطريق المضمون

إلى

رواية قائلون

The Secure Way

to

Rewāyat Qālūn

مراجعة وتقريظ

د. على توفيق النحاس

Compiled and Translated by

Fatma Yacout Elibyari

فاطمة ياقوت اليباري

English Reviewed by

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Bismi Allāhi Alrrahmāni Alrrahīm
In the name of Allah, the most
Beneficent, the most Merciful

Uṣūl Rewayat

QĀLŪN ʿAN NĀFIʿ

Table of contents

1. The Tajwīd Rules of Rewayat Qālūn	5
2. The Basmalah between two sūrahs.....	7
-Sūratul-Fātiḥah.....	7
3. Al-Madd Al-Farṭ.....	8
4. Ṣilat Mīm Al-Jamṣ	9
5. Hā-al-Kināyah.....	13
6. Two hamzahs that appear in one word.....	15
7. Repetitive Istifhām Mukarar.....	17
8. Two hamzahs that appear in two separate words.....	18
(A) The 2 hamzahs differ in their ḥarakāt.....	19
(B) The 2 hamzahs agree in their ḥarakāt.....	20
9. Practice	22
10. Fath, Imālah and taqlīl.....	25
11. The Rules of A sigle hamzah in a word.....	26
12. An-Naql of hamzah's ḥarakah to a Preceding Sākin Ṣaḥīḥ ...	29
13. Itḥār, (Clarity) and Idghām.....	31
14. Qālūn's special words (Farsh).....	32
15. Yā-āt Al-Idāfah.....	35
16. Yā-āt az-Zawā-id.....	39
17. References.....	41

FUNDAMENTAL PRINCIPLES OF REWAIYAT QĀLŪN ṢAN NĀFIṢ, In Reference to Hafs's Recitation and Upon Evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh that concern the tajweed rules of Qālūn's *recitation* will be written in Arabic and in blue text. The **bā** is a letter code that indicates Qālūn

Imām Qāsim ibn Ahmad **Ash-Shāṭibī** (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā-āt, which he called **Hirz al-Amānī wa Wajh at-Tahānī**, it is better known as the *Shāṭibiyyāh*.

BASIC RULES OF REWAIYAT QĀLŪN ʿAN NĀFIʿ



فَذَاكَ الَّذِي اخْتَارَ الْمَدِينَةَ مَنْزِلًا
بِصُحْبَتِهِ الْمَجْدَ الرَّفِيعَ تَأْتِلًا

25 - فَأَمَّا الْكَرِيمُ السِّرِّيُّ فِي الطَّيِّبِ نَافِعٌ

26 - وَقَالُونَ عَيْسَى ثُمَّ عُثْمَانُ وَرَشُهُمْ

Nāfiʿ al-Madanī: He is Nāfiʿ ibn ʿAbd al-Rahmān ibn Abī Noʿaym al-Laythī, originally from an Isfahanian African family. When it was said to him “We wonder about the radiance of pleasure that we recognize in your face”, He said: “Why should I not be as you say, while the prophet (ṣallAllāhuʿalayhi wasallam) shook my hand in a dream and I recited the Qur-ān to him. And his mouth used to emit a smell of musk. When his students asked him: “Do you use musk whenever you sit for recitation? he said: “I do not touch any musk, but I saw the prophet (ṣallAllāhuʿalayhi wasallam) in a dream, reciting the Qur-ān into my mouth. Since that time, this scent can be smelled coming from me. He was one of the major scholars of qirā-āt during his time. He was born around 70 A.H., in Madeenah, and passed away in the same city at the age of 99, in 169 A.H. He learned the Qur-ān from over 70 successors, including Aboo Jaʿfar Yāzeed ibn al-Qaʿqāʿ (d. 130 A.H.), who recited the Qur-ān on Abi Hurayrah, who read on ʿUbayy ibn Kaʿab, who learned from the Prophet (PBUH). After the Era of the Successors, he became the chief qārī of Madeenah. Eventually his qirā-ah was adopted by the people of Madeenah. Among his students was Imām Mālik (d. 179 A.H.). He used to recite the Qur-ān in Nāfiʿs’ recitation, saying: “Indeed, the qirā-ah of Nāfiʿ is a Sunnah”, meaning that it is authentic and he preferred it.

Among the students who preserved Nāfiʿs’ recitation, Qālūn and Warsh were the two that were chosen by ibn Mujāhid, the author of the book of The 7 Qirā-āt.

1) **Qālūn**: He is *ʿIsā ibn Mīna ibn Wardān* (120-220 A.H.) and was called Abu Mūsā. He was the stepson of Nāfiʿ. He was of Roman heritage and lived in Medeenah. His sheikh, imām Nāfiʿ, gave him the nickname Qālūn, which means “good” in the Roman language, because of the excellent quality of his qirā-ah. After Nāfiʿ died, Qālūn took over his position as the leading qārī of Madeenah and afterward died there. He was deaf and could not even hear a horn, but if someone recited the Qur-ān to him, he could hear it. Some say the deafness came when he was older, but others mention it as if he was always deaf, and Allah knows best. May Allāh bestow His mercy on all of the reciters.

Among the students who preserved Qālūn s’ recitation, his sons, Aḥmad and Ibrahīm and many others like Abu Nashīt Muḥammad Harūn, Aḥmad Yazīd Al-Ḥulwānī.

2) **Warsh**: He is *Aboo Saʿīd ʿUthmān ibn Saʿīd al-Miṣrī* (110-197 A.H.). He lived in Egypt, but travelled to Madeenah in 155 A.H. to study under Nāfiʿ, and recited the Qur-ān to him many times. Eventually, he returned to Egypt, and became the leading qārī of Egypt.

To download the Muṣḥaf with Rewayat Qālūn ʿan Nāfiʿ in pdf, with ṣilat mīm uljamʿ, please click on the following link:

<https://www.scribd.com/document/366020498/Tayseer-Qaloon>

or just read it directly online.

May Allāh bless the sheikh who prepared this Muṣḥaf.

To listen to Qālūn’s recitation visit this link:

<https://www.youtube.com/watch?v=B7r64216iQk>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. THE BASMALAH BETWEEN TWO SŪRAHS



There are **three** ways of joining between two successive sūrahs:

1. With the **Basmalah**.

2. Without the Basmalah, which can be done in 2 ways:

Either by making a short pause (**sakt**) i.e. stopping for 2 seconds after the sukūn of the last letter of the previous Sūrah before beginning the next one. Or by connecting, (**waṣl**) the two sūrahs, while applying the appropriate tajweed rule for how the ending of the previous sūrah will meet with the first letter of the following.

100 - وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسُنَّةٍ *** رِجَالٌ نَمَوْهَا دَرِيَّةً وَتَحْمُلًا

The bā in the verse is a letter code that indicates Qālūn has only one way to make waṣl at the end of one sūrah with the following sūrah, and that is with the **basmalah** between the two sūrahs. The only exception would be joining the end of sūrat al-Anfāl with sūrat at-Tawbah, since there is no basmalah at the beginning of sūrat at-Tawbah. Instead, here they either make a short pause (sakt) or connection (waṣl). Qālūn does not count the basmalah as a first āyyah of ***Sūrat al-Fātiḥah***.

Qālūn reads (مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾) in sūrat ul-Fātiḥah, āyyah 4, without an alif in the word (مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾).

108 - وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ *** وَعِنْدَ سِرَاطٍ وَالسِّرَاطِ لِي قُنْبَلًا

3- Al-Madd Ul-Farĩ, ELONGATION



168 - إِذَا أَلِفٌ أَوْ يَأُوهَا بَعْدَ كَسْرَةٍ أَوْ	***	الْوَاوُ عَنِ ضَمِّ لَيْ لَيْ هَمْزٍ طَوِيلًا
169 - فَإِنْ يَنْفَصِلُ فَالْقَصْرُ بِادِرُهُ طَالِبًا	***	يُخْلِفُهُمَا يُرْوِيكَ دَرًّا وَخُضْلًا
170 - كَجِيٍّ وَعَنْ سُوءٍ وَشَاءٍ اتِّصَالُهُ	***	وَمَنْفُصُولُهُ فِي أَمِّهَا أَمْرُهُ إِلَى

Madd – literally means to lengthen. Technically it is a lengthening of the sound in the letters of madd. The alif always follows a letter carries a fathah. If the yā is preceded by a kasrah and the wāw is preceded by a dammah, then they are elongated as madd letters.

Madd Muttassil: is when a hamzat qaṭʿ follows a letter of madd in the same word. Qālūn reads the wājib muttassil madd (obligatory connected madd) with four ḥarakāt. كَجِيٍّ-وَجَائِيٍّ- وَعَنْ سُوءٍ - وَشَاءٍ - سَوَاءً.

Madd Munfaṣṣil: is when a hamzat qaṭʿ follows a letter of madd in 2 separate words, whether ajoined in writing or not يَا أَهْلَ يَأْتِيهَا-هَوُؤَلَاءِ. seperation is actual or in ruling only. The **bā** in the verse is a letter code that indicates Qālūn in his recitation’s rule of the Jā-iz munfaṣṣil madd with two different allowed lengths. (i.e., qaṣr with khulf), 2 ḥarakat is the preferred way, **muqaddam** fīl-adā-a and he elongates the madd to 4 ḥarakāt. (فِي أَمِّهَا-وَأَمْرُهُ إِلَى اللَّهِ-لَنْ تَدْخُلَهَا أَبَدًا-وَعَلَى

اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ-أَلَا إِنَّ-قَالُوا إِنَّا)

In a madd ʿarīḍ lil-waqf all the qurrā’ allow qaṣr, tawassuṭ and ṭūl.

Note: The madd munfaṣṣil can be one of the three categories, 1- a hamzah follows the letter of madd in 2 separate words, فِي أَمِّهَا
 2- Hamzah follows mīm ul-jamʿ, in 2 separate words, وَهَدَيْنَهُمْ, إِلَى
 3- Hamzah follows letter alif of the word أَنَا in 2 separate words,

(أَنَا أَحِيءُ وَأُمِيتُ-وَأَنَا أَوَّلُ الْمُسْلِمِينَ-أَنَا أَقَلُّ-أَنَا أَكْثَرُ) (إِنَّ أَنَا إِلَّا نَذِيرٌ) / (إِنَّ أَنَا إِلَّا نَذِيرٌ)

4. ŞILAH IN MĪM UL-JAM



Mīm ul-jam[~] refers to the mīm which indicates masculinity and plurality, always appears after hā, tā or kāf, at the end of a word. Like in: (لَكُمْ-بِهِمْ- أَنْتُمْ). Qālūn reads mīm al-jam[~] according to the letter that follows it, either sākin or mutaḥarrik letter, as follows.

A. If mīm ul-jam[~] is followed by a sākin letter, (due to the rule of preventing the meeting of two sākin letters), then he reads the mīm with a ḍammah [~]āriḍah without lengthening of the ḍammah [~]āriḍah on the mīm, as other reciters. * 113 - وَمِنْ دُونِ وَصَلٍ ضُمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ

As in this example: (Ali-Imran). ﴿۱۳﴾

115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ *** وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمِلًا

Qālūn has two allowed ways of reading mīm ul-jam[~] that precedes a mutaḥarrik letter, in a continuous reading. Ash-Shāṭibī states:

111 - وَصَلِ ضَمَّ مِيمِ الْجَمْعِ قَبْلَ *** مُحْرَكٍ دِرَاكًا وَقَالُونَ بِتَخْيِيرِهِ جَلًا

Qālūn makes ṣilah of mīm [~]itkhayirah with khulf, variance (i.e., he has another option). The preferred one (al-muqaddam fil-adā-a) way is

A. That he reads mīm ul-jam[~] with sukūn, like in the following:

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

B. He reads mīm ul-jam[~] with ṣilah, (i.e., connection of wāw). Pronouncing the mīm with a temporary, ḍammah [~]āriḍah, (instead of sukūn), lengthening the ḍammah of mīm ul-jam[~] into 2 ḥarakah

wāw. وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

C. If hamzatul qaṭ follows mīm ul-jam[~], then Qālūn has an extra permitted way of reading this mīm: Besides the previous two ways

(A. & B.), the third way is lengthening the wāw either two or four ḥarakāt, according to the way of reading the length of al-madd al-munfaṣṣil. (وَهَدَيْنَهُمْ، ~ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

Note: Similarly, if hamzatul qaṭʿ (ءَ ءِ ءِ) follows the alif of the word (أنا), then Qālūn pronounces and elongates it as a madd munfaṣṣil, (i. e., he lengthens it into either two or four ḥarakāt), waṣlan, according to the length of the madd munfaṣṣil. If “أنا” precedes a hamzat qaṭʿ maksūrah, then Qālūn has two allowed ways of reading the alif in “أنا”, waṣlan, he lengthens this alif either two or four ḥarakāt with khulf, the other option is that he drops it.

قَالَ أَنَا أَحِيءْ وَأُمِيتُ ، (وَأَنَا أَوَّلُ الْمُسْلِمِينَ) ، (إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ) ، (إِنْ أَنَا إِلَّا نَذِيرٌ)
 521 - وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ *** وَفَتْحِ أَتَى وَالْخُلْفِ فِي الْكَسْرِ بِجَلَا

The alif in the verse is a letter code that indicates Nāfiʿ (i.e., Warsh and Qālūn). Nāfiʿ elongates the alif in “أنا” in a continuous reading, if it is followed by a hamzat qaṭʿ maftūḥah or maḍmūmah. Warsh prolongs it into 6 ḥarakāt according to his madd munfaṣṣil, while Qālūn has two ways of reading this alif in “أنا”. If it is followed by hamzat qaṭʿ maftūḥah, maḍmūmah or maksūrah, in all ḥarakāt. He **1- lengthens** it (in a continuous reading), into two ḥarakāt, or into four, according to how the madd munfaṣṣil is being read, or **2- dropping** this alif in two cases, in which ‘أنا’ is followed by 1 of:

- a.** Hamzah maksūrah, as the 2nd way of reading ‘أَنَا إِلَّا’ is to drop it.
- b.** If any letter, other than the hamzah, comes after ‘أنا’, then he **drops** this alif, the same way in Ḥafṣ’s recitation: (إِنَّمَا أَنَا لَكُمْ نَذِيرٌ).

PRACTICE



If you have both mīm ul-jam` and al-madd al-munfaṣṣil in one āyah, then Qālūn has four permissible ways of reading this āyah; since multiplying the 2 ways of reading the mīm by the 2 ways of reading the madd = 4 ways in total. The mīm changes from sukūn to ṣilah and the short madd munfaṣṣil changes to a longer one, (tawassuṭ). The 1st and the 4th ways stay the same (constant). The 1st step will always be Qālūn's preferred way of recitation (muqaddam fil-adā-a), so we start with sakin mīm and qasr munfaṣṣil. Similarly, the 4th way must be silat mīm with tawassuṭ madd munfaṣṣil. In the 2nd step, the change has to be only for the one that appears last, while the 1st variable remains as it is (being mīm or madd). Because the changes start from the end of the āyah go towards the beginning. In other words, the 2nd way differs according to which one of the two variables comes first, (even if it is repeated many times in the āyah, all of them follow the changes of the 1st position). The one appears 1st in the āyah changes once at the 3rd step, and stays constant at the 4th. While the 2nd one changes again at the 3rd and also at the 4th step. this explains the reason of why the one comes secondary changes thrice, (being mīm or madd). Let us practice and deduct the rules from the following examples:

A. Mīm came first: (الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)

- 1- Sukūn mīm, short munfaṣṣil (وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)
- 2- Sukūn mīm, tawassuṭ munfaṣṣil (وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)
- 3- Ŝilat mīm, shorten munfaṣṣil, (وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)
- 4- Ŝilat mīm, tawassuṭ munfaṣṣil, (وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)

B. Madd munfassil came first: ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ

- 1- Sukūn mīm, short madd munfaṣṣil ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا
- 2- Ŝilat mīm, short madd munfaṣṣil (ءَاخِذِينَ مَا آتَاهُمْ, رَبُّهُمْ, إِنَّهُمْ, كَانُوا)
- 3- Sukūn mīm, tawassuṭ madd (ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا)
- 4- Ŝilat mīm, long munfaṣṣil, ءَاخِذِينَ مَا آتَاهُمْ, رَبُّهُمْ, إِنَّهُمْ, كَانُوا

To listen to *Qālūn's recitation* with all of these allowable ways, please click on the following [link](https://www.youtube.com/watch?v=sNAzOgc1vM0):

<https://www.youtube.com/watch?v=sNAzOgc1vM0>

Also we have the same four allowable ways, if mīm ul-jam[~] or the word (أنا) is followed by hamzatul qat[~], such as in: 2X2 = 4ways.

(تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)

Try to practice by following the previous rules.

C. Mīm came first: (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)

- 1- Sukūn mīm, short munfaṣṣil (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)
- 2- Sākin mīm, tawassuṭ munfaṣṣil (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)
- 3- Ŝilat mīm, shorten munfaṣṣil (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)
- 4- Ŝilat mīm, tawassuṭ munfaṣṣil (تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ)

5. HĀ-UL-KINĀYAH, THE PRONOUN (HĀ)



Hā-ul-Kināyah, the direct object hā that [denotes a single, male, third person, it is not part of the original root of a word]. The general rule for the mutaḥarrik hā-ul-Kināyah in the recitation of Ḥafṣ ḥan Ḥāsim is as:

(i) If it is located between two mutaḥarrik letters, then to lengthen its kasrah or ḍammah with yā or wāw of two ḥarakāt. As follows:

فَسُنِّيْسِرُهُو لِّلْيُسْرَى ، وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

(ii) If hamzatul qaṭʿ follows hā-ul-Kināyah, then it is lengthened as madd munfaṣṣil, for Qālūn it is elongated 2 or 4 ḥarakāt. مَالُهُ إِذَا As it is in the case also when hamzatul qaṭʿ follows the word (أنا).

وَنُؤْتِيهِ مِنْهَا فَاعْتَبِرْ صَافِيًا حَلَا	***	160 - وَسَكِّنْ يُؤَدِّهِ مَعَ نُؤْلِهِ وَنُضْلِهِ
حَمِي صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلَا	***	161 - وَعَنْهُمْ وَعَنْ حَفْصٍ فَالْقِهِ وَيَتَّقِهِ
بِخُلْفٍ وَفِي طِهِ بِوَجْهَيْنِ مُجَلَا	***	163 - وَفِي الْكُلِّ قَصْرُ الْهَاءِ بَانَ لِسَانَهُ

The bā in the verse is a letter code that indicates Qālūn reads some words in a different way of the normal rule of hā-ul-Kināyah, that he has only one way: qasr of hā, shortens it with a kasrah. Except the word يَأْتِيهِ in sūrat Tāhā, he reads it with بِوَجْهَيْنِ: qasr and ṣilah.

Note: I'll write how Qālūn reads hā-ul-Kināyah, in a red color, and how Ḥafṣ reads hā-ul-Kināyah, in a blue color.

Ḥafṣ reads with ṣilah: (3:75) (وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِقِنْطَارٍ يُؤَدِّهِ

I. Qālūn reads with qasr hā يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ

- نُؤْتِيهِ (3:145) (وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا)،

(وَمَنْ يُرِدْ حَرْثَ الْأَخِرَةِ نُؤْتِهِ مِنْهَا) (Ash-Shura 20)،
 وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ) 115;Annesā: نُوَلِّهِ وَنُصَلِّهِ
 (قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ) (Al-A`raf) أَرْجِهْ
 (قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ) (Ash-Shu`arā: 36
وَيَتَّقِهِ (An-Nur) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٦﴾

Note: Nāfi` (meaning both Qālūn and Warsh) reads the word with a kasrah on the وَيَتَّقِهِ. Only Ḥafṣ reads qāf with sukūn. The only hā with a ḍammah (Az-Zumar 7) وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

Note : Qālūn reads يَرْضَهُ the same way as Ḥafṣ `an `Āsim reads.

-(قَالِقَهُ إِلَيْهِمْ) (أَذْهَبَ بِكِتَابِي هَذَا فَأَلِقَهُ إِلَيْهِمْ) النمل 28 / وَفِي طَه بَوَجْهَيْنِ بُجَلًا*

II. Qālūn reads the hā in the word يَأْتِه in sūrat Tāhā with 2 allowed ways: qaṣr of the hā maksūrah, with a shortening to one ḥarkāh, is the preferred and with ṣilah of hā maksūrah lengthening the hā to a yā of 2 ḥarakāt: يَأْتِه like Ḥafṣ: (20:75) وَمَنْ يَأْتِه مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ

III. Qālūn reads the hā of al-Kināyah maksūrah, no elongation, in the following, while Ḥafṣ is the only one reads it with a ḍammah:
أَنْسَانِيَهُ (وَمَا أَنْسَانِيَهُ إِلَّا الشَّيْطَانُ) الكهف 63 - (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) الفتح 10 عَلَيْهِ اللَّهُ
 844 - وَهَا كَسِرَ أَنْسَانِيَهُ ضَمَّ لِحْفِصِهِمْ *** وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلَاً

IV. Qālūn and Warsh read the hā of the word (فِيهِ) maksūrah, with no elongation of the Hā-ul-Kināyah in the āyah: (Al-Furqan 69)
 (وَيَخْلُدُ فِيهِ مُهَانًا). (وَيَخْلُدُ فِيهِ مُهَانًا)

6. TWO ADJACENT HAMZAHS IN A WORD



183 - وَتَسْهِيلُ أُخْرَى هَمْزَتَيْنِ بِكَلِمَةٍ سَمَا

The word سما in the verse is a word code that indicates the first 3 qurra' in Ash-Shāṭibiyyah sequence in the list, as it means the sky, that were chosen by Ibn Mujāhid, the author of the book of The 7 Qirā-āt, Ash-Shāṭibī and other imāms of Qirā-āt. (Nāfi, Ibn Kathīr and Abu Amrul Baṣrī) recite the words of double hamzahs with tas-hīl of the second hamzah.

195 - وَأَضْرُبُ جَمْعَ الْهَمْزَتَيْنِ *** ثَلَاثَةً ءَأَنْذَرْتَهُمْ أَمْ لَمْ أُبَيِّنْ أَنْزِلًا

If two of hamzatul qaṭ meet or follow each other in one word, the first questioning hamzah will only carry a fatḥah, is called an interrogative hamzah, has to be pronounced muḥaqaqqah ء and the second hamzah is either maftūḥah, maḍmūmah, or maksūrah, such

as in: (أ. أَنْذَرْتَهُمْ - أ. نَزَلَ - أ. ذَا - ء. أَلِدْ - ء. أَنْتُمْ), (ء. أَنْذَرْتَهُمْ - ء. أَلِدْ - ء. أَنْتُمْ - ء. أَنْزَلَ)

I.Qālūn recites these types of double hamzahs with tas-hīl of the second hamzah and the insertion, idkhāl – It literally means to include. Technically, it is the insertion of an alif in between the two hamzahs, it is called alif-ulfaṣl, means separation.

Tas-hīl -means easying in pronunciation by reading a hamzah between the sound of a hamzah and the letter of madd which corresponds to its ḥarakah.

1022 - وَسَكِّنْ وَزِدْ هَمْزاً كَوَاوِ أَوْ شَهَدُوا *** أَمِيناً وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَلًا

II. Qālūn also reads the word (أَشْهَدُوا) in āyah 19 of Az-Zukhruf with two hamzahs: (أَشْهَدُوا) with the tas-hīl of the second hamzah, (which has a ḍammah), (وَفِيهِ الْمَدُّ بِالْخُلْفِ) . He means with and without insertion of an alif between the two hamzahs, as Qālūn has two allowed ways of reading it.

III. Qālūn also reads some words with the tas-hīl of the 2nd hamzah only, without the insertion of an alif-ulfaṣl, as it is forbidden to insert an alif in between the two hamzahs in these words: ءَءَامَنْتُمْ

1- (ءَءَامَنْتُمْ) in its three sūrahs: Al-ʿArāf:133, Tā-Hā: 71, and Ash-Shuʿarāʾ: 49, ءَءَامَنْتُمْ The 2nd is: (ءَءَالِهْتُنَا) in sūrat Az-Zukhruf.

189 - وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا *** بِهَا ءَامَنْتُمْ لِلْكَلِّ ثَالِثًا ابْدِلَاً

194 - وَلَا مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا *** وَلَا بِحَيْثُ ثَلَاثٌ يَتَفَقَّنُ تَنْزِيلاً

The reason وَلَا مَدَّ بَيْنَ الْهَمْزَتَيْنِ هُنَا the insertion is not allowed in these words is because it will have a collection of four alifs, which is forbidden: (i.e., if we add an extra alif to the three hamzahs that are found in these two words; the first is the questioning hamzah, istifhām, the second is the hamzah with a fathah, and the third is a hamzah sākinah, which ثَالِثًا ابْدِلَاً has been changed into an alif. The tas-hīl of the second hamzah only, is allowed here.

The 3rd is: (أَيْمَهُ) wherever it occurs in the Qur-ān, only tas-hīl.

7. Repetitive Istifhām (Mukarar)



I. If interrogative occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the second hamzah carries a kasrah, such as in: (أَئِنَّا) (أَئِذَا), then this double questioning is called *Istifhām Mukarar*. **II.** Qālūn recites these types of repeated istifhām with only one question in the first position (أَئِذَا) and with a proclamation (إِنَّا) for the second position (إِنَّا) (i.e., he reads it with one hamzah only). Dropping the first interrogative hamzah and thus the word is turned into a statement and not a question. Return to the previous rule no. 6, in which you learned that Qālūn reads double hamzahs in one word with tas-hīl of the second hamzah and insertion of an alif in between the hamzatyn. So in istifhām of Sūrat Ar-Raḍ: 5

(أَئِذَا كُنَّا تُرَابًا أَعْنَا لَفِي خَلْقٍ جَدِيدٍ) Hafs reads it as it is written.

(وَإِن تَعَجَبَ فَعَجَبٌ قَوْلُهُمْ أَمْ ذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ) Qālūn reads

789 - وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيَاتِنَا	***	أَيْنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوْلَا
790 - سَيَوَى نَافِعٍ فِي التَّمْلِ وَالشَّامِ مُخْبِرٌ	***	سَيَوَى التَّارِغَاتِ مَعَ إِذَا وَقَعَتْ وَلَا
791 - وَدُونَ عِنَادِ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا	***	وَهُوَ فِي الثَّانِي أَتَى رَاشِدًا وَلَا
792 - سَيَوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ	***	رِضًا وَزَادَاهُ نُونًا إِنْنَا عَنْهُمَا اعْتَلَا
793 - وَعَمَّ رِضًا فِي التَّارِغَاتِ وَهُمْ عَلَى	***	أُصُولِهِمْ وَأَمْدُدْ لَوَى حَافِظٍ بَلَا

III. The Qur-ān has eleven places of istifhām mukarar, in which Qālūn reads with the same way except two places, he reads them in an opposite way, means: with a proclamation for the 1st position, (إِنَّا) one hamzah, and istifhām in the 2nd position. (أَئِنَّا) (i.e., he reads 2 hamzahs in Sūrah An-Naml 67 and Al-ʿAnkabut 28-29.

The Qur-ān has 11 places of istifhām mukarar

- 1- {أَمْذَا كُنَّا تُرَبَّآ إِنَّا لَفِي خَلْقٍ جَدِيدٍ [Sūrat Ar-Raḍ:5]
- 2-3- {وَقَالُوا أَمْذَا كُنَّا عِظَامًا وَرُقَاتًا إِنَّا لَمَبْعُوثُونَ} [Sūrat Al-Isrā-a:49, 98]
- 4- {قَالُوا أَمْذَا مِثْنَا وَكُنَّا تُرَبَّآ وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [Sūrat Al-Mu-minūn: 82]
- 5- {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَبَّآ وَآبَاؤُنَا أَمْذَا لَمُخْرَجُونَ} [Sūrat An-Naml:67]
- 6- {إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ} {أَبْنَكُمْ لَتَأْتُونَ الرِّجَالَ} [Sūrat Ul-ʿAnkabūt 28, 29]
- 7- {وَقَالُوا أَمْذَا ضَلَلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ} [Sūrat Us-Sajdah: 10]
- 8-9- {أَمْذَا مِثْنَا وَكُنَّا تُرَبَّآ وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} {إِنَّا لَمَدِينُونَ} [Sūrat Aṣ-Ṣāffāt]
- 10- {وَكَانُوا يَقُولُونَ أَمْذَا مِثْنَا وَكُنَّا تُرَبَّآ وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [Sūrat Ul-Waqiʿah]
- 11- {يَقُولُونَ أَمْذَا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نَّخْرَةً} [Sūrat An-Naziʿāt]

8.TWO ADJACENT HAMZAHS IN TWO WORDS



When two hamzahs meet in two words, (i.e. the first hamzah is the last letter of the first word and the second hamzah is the first letter of the second word) there are different ways of reading these words depending on the ḥarakāt of the two different hamazāt (pl.). Some rāwīs have a special rule regarding these hamazāt.

Rule: The 2 hamzahs in 2 words have an opposite relationship with the 2 narrators of Nāfiʿ and Ibn Kathīr. In other words, they are in contrast; when one pair is in agreement (ittifāq), the other is in disagreement, (ikhtilāf) and vice versa. The 2 hamzahs differ or agree in their ḥarakāt and the 2 narrators differ or agree in dealing with the first or the second hamzah.

(A) When the 2 hamzahs differ in their ḥarakāt



If the 2 hamzahs differ in their vowels, (ikhtilāf ḥarakāt), then the 2 rāwīs narrators of Nāfi' agree (muttafiqān) on dealing with the 2nd hamzah and apply one rule to it. This rule is applicable to the recitation of 9 rāwīs: 6 from the Shāṭibiyyah, the first 3 qurrā' and 3 rāwīs from Ad-Durrah, a complementary poem of the 10 Qirā-āt by Ibn Al-Jazari, the great imām of this science. Qālūn and 8 rāwīs agreed upon reading the 2nd hamzah by applying this law to it, depending on where the fatḥah vowel is: either the 1st hamzah is maftūḥah, the 2nd or none of them.

فَتَّحِ الْأُولَى: سَهْلٌ / فَتَّحِ الثَّانِيَةَ: أُبْدِلْ / غَيْرِ ذَلِكَ: أُبْدِلْ وَكَذَلِكَ سَهْلٌ

The Rule

If the 1st hamzah is maftūḥah, then make tas-hīl of the 2nd hamzah
If the 2nd hamzah is maftūḥah, then make ibdāl of the 2nd hamzah
If none of them is maftūḥah, then make ibdāl & tas-hīl of the 2nd.

Ash-Shāṭibī states in 209 that the first 3 imāms of the Qirā-āt: سما (Nāfi', Ibn Kathīr and Abu 'Amr ibn al-'Alā' el-Baṣrī) recite every 2 words of double hamazāt with tas-hīl of the 2nd الأخرى hamzah in the case of different ḥarakāt, ikhtilāf, while the 1st is maftūḥah.

209 - وَتَسْهِيْلُ الْأُخْرَى فِي اخْتِلَافِهِمَا *** سَمًا تَفِيءُ إِلَى مَعِ جَاءَ أُمَّةً أَنْزِلًا

(a) If the first hamzah has a fathah, Qālūn makes tas-hīl of the 2nd hamzah, which will have a kasrah: (تَفِيءُ إِلَى) or a ḍammah: (جَاءَ أُمَّةً) .

(b) If the second hamzah has a fathah, then Qālūn changes it into a madd letter according to the preceding vowel. If the first hamzah, carries a ḍammah, then he turns, makes ibdāl of the second hamzah

maftūḥah into a wāw maftūḥah, keeping the fathah of the hamzah on the wāw. (السُّفَهَاءُ وَلَا) (السُّفَهَاءُ أَلَا) (لَوْ نَشَاءُ وَصَبْنَاهُمْ) (لَوْ نَشَاءُ أَصَبْنَاهُمْ)

210 - نَشَاءُ أَصَبْنَا وَالسَّمَاءِ أَوْ اثْنَيْنَا *** فَتَوَعَّانِ قُلْ كَالْيَا وَكَالْوَاوِ سُهْلًا

and if the first hamzah carries a kasrah, then he turns the 2nd into a (yā maftūḥah): (مِنْ السَّمَاءِ يَوْ): (مِنْ السَّمَاءِ أَوْ) - (مِنْ السَّمَاءِ يَأَيَّةَ : مِنْ السَّمَاءِ آيَةً):

211 - وَتَوَعَّانِ مِنْهَا أُبْدِلَا مِنْهُمَا *** وَقُلْ يَشَاءُ إِلَى كَالْيَاءِ أَفَيْسُ مَعْدِلًا

(c) If there is no maftūḥah, i.e. the 1st hamzah has a ḍammah and the 2nd has a kasrah, (the opposite is not existing in the qura-ān), Qālūn makes tas-hīl & ibdāl of the second hamzah into a wāw maksūrah and the ibdāl is preferred, muqaddam. (يَهْدِي مَنْ يَشَاءُ إِلَى)

(الشُّهَدَاءُ إِذَا) (يَشَاءُ وَلى) (يَشَاءُ لى)، (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ): (الْفُقَرَاءُ وَلى) (الْفُقَرَاءُ لى)

212 - وَعَنْ أَكْثَرِ الْقُرَّاءِ تُبَدَّلُ وَأَوْهَا *** وَكُلُّ بِهِمْزِ الْكَلِّ يَبْدَأُ مُفَصَّلًا

213 - وَالْإِبْدَالُ مَحْضٌ وَالْمُسَهَّلُ بَيْنَ مَا *** هُوَ الْهَمْزُ وَالْحَرْفُ الَّذِي مِنْهُ أَشْكَالًا

(B) When The 2 Hamzahs Agree in Their Ḥarakāt



If the 2 hamzahs agree (ittafaqata) in their ḥarakāt, then the 2 rāwīs differ (yakhtalifān) in regards to changing separate hamzah. The two rāwīs of both Nāfi~ and Ibn Kathīr differ, so the 1st rawī (Qālūn and al-Bazzī, respectively) changes the 1st hamzah and the 2nd rawī, (Warsh and Qunbul, respectively) changes the 2nd hamzah. While the 3rd qārī, Abu ~Amr el-Baṣrī ibn al-~Alā', drops (أَسْقَطَ) the 1st hamzah of double hamazāt that agree in their ḥarakāt, regardless of their ḥarakāt:

202 - وَأَسْقَطَ الْأُولَى فِي اتِّفَاقِيهِمَا مَعًا *** إِذَا كَانَتَا مِنْ كَلِمَتَيْنِ فَتَى الْعَلَا

203 - كَجَا أَمْرُنَا مِنَ السَّمَاءِ إِنَّ أَوْلِيَا *** أَوْلِيكَ أَنْوَاعُ اتِّفَاقٍ تَجَمَّلَا

I. If the two hamzahs are identical: (جَاءَ أَمْرُنَا) (أَوْلِيَاءُ أَوْلِيَتِكَ) (هَتُّوْلَاءِ إِنْ)

Qālūn either **drops** the 1st of the hamzatayn which bear **fathah** or reads the 1st hamzah with **tas-hīl**, if both hamzahāt bear **dammah** or **kasrah**. This rule is applicable for the 1st rawī al-Bazzī, as well.

204 - وَقَالُونَ وَالْبَرْئِي فِي الْفَتْحِ وَافَقًا *** وَفِي غَيْرِهِ كَالْيَا وَكَالْوَاوِ سَهْلًا

If both hamzahs have **fathah**, Qālūn **drops** the 1st one, accordingly, he reads the two words with two allowable ways of lengthening of the first madd, the preferred way is to read it with 2 ḥarakāt madd, qaṣr, then the 4 ḥarakāt, as in madd munfaṣṣil: (جَاءَ أَحَدًا)

II. If both hamzahs have a **kasrah**, such as in (السَّمَاءِ إِنْ) (هَتُّوْلَاءِ إِنْ)

or a **dammah**, as in the sole example in the Qur-ān: (أَوْلِيَاءُ أَوْلِيَتِكَ), then Qālūn makes **tas-hīl** of the **first** hamzah, with an **exception** in one word: **بِالسُّوِّ إِلَّا** in (Sūrat Yūsuf:53). Qālūn and al-Bazzī have an

205 - وَبِالسُّوِّ إِلَّا أَبَدَلًا ثُمَّ أَدْعَمًا *** وَفِيهِ خِلَافٌ عَنْهُمَا لَيْسَ مُقْفَلًا

extra way of reading this word by making **ibdāl** of the 1st hamzah, altering it into a madd letter following the preceding **dammah** into wāw, then they merge, make **idghām** of the previous **sakin wāw** into it and read it as: **بِالسُّوِّ إِلَّا**, accordingly, reads with assimilation as one **mushaddad wāw**. This is besides the two permitted ways of **tas-hīl** for the same hamzah. Accordingly, Qālūn reads the 2 words with 2 allowable ways of lengthening the first madd, the preferred one is to elongate it into 4 ḥarakāt madd, and then qaṣr, 2 ḥarakāt.

The **explanation** of the **qasr al-muttassil** into two ḥarakāt instead of the original four is relating to the changed hamzah with the **tas-hīl**.

Imām **Ash-Shāṭibiyy** referred to this rule which all reciters follow:

وإن حرف مد قبل همز مغير *** يجر قصره والمد ما زال عدلا

If a madd letter precedes a changed hamzah, It is allowed to be shortened, but its lengthening is more fair, or more just.

Imām [Ibn Al-Jazarī](#) clarified it in his poem Tayyibatu-n-Nashr:

والمَدُّ أَوْلَىٰ إِنْ تَغْيِيرَ السَّبَبِ *** وَبَقِيَ الْأَثْرُ أَوْ فَاقْصِرْ أَحَبُّ

The madd is preferred if its reason changed, and the remnant “of the hamzah” remains, if not, then the shortening is more beloved.

Note: That all of these rules are applicable to the second hamzah only in the connecting recitation, but if you stopped on the first hamzah, - for out of control reason-, test, sneezing, then you start the second without any changes, even it is not a good place to stop, as the meaning requires to connect them. **وَكُلُّ بِهِمْزِ الْكُلِّ يَبْدَأُ مُفَصَّلًا *****

Note: The tajweed scholars forbade shortening the stronger madd muttaṣil, (even that has a changed hamzah with tas-hīl), when you lengthen the weaker one, munfaṣṣil into 4 ḥarakāt. This explains why Qālūn reads any āyah that has madd munfaṣṣil, mīm jamˆ and 2 hamzah words, in 6 allowable ways instead of 8. As he drops 2 of tawassuṭ madd munfaṣṣil (1 for sukūn mīm ul- jamˆ and 1 for its ṣilah) if he makes qaṣr 2 ḥarakāt of the changed madd muttaṣil.

9. Practice on Mīm ul-Jamˆ OF Some Ayāt



﴿سُورَةُ سَابِعِ اَلْحَدِثِ﴾ Sūrat Saba’ (وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَآءِ . إِيَّاكُمْ كَانُوا يَعْبُدُونَ)

I. If you have mīm ul-jamˆ, a madd munfaṣṣil and two identical adjacent hamzahs in two words that carry kasrahs, then Qālūn has 8-2 allowable ways of reading this verse = 6 ways, as follows.

2 for (mīm) X 2 for (madd) X 2 for (لَآءِ .) = 8 - 2 = **6** ways. As he drops 2 ways of tawassuṭ madd munfaṣṣil (one for sukūn mīm and one for its ṣilah) if he makes qaṣr of the changed madd muttaṣil.

Mīm ul-jam` came first:

1,2- Sukūn mīm, qasr munfaṣṣil, tawassuṭ, qasr changed muttaṣṣil

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَّا. إِيَّاكُمْ / أَهْلُوا لَّا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ

3- Sukūn mīm, tawassuṭ munfaṣṣil, tawassuṭ the changed muttaṣṣil

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَّا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ)

4, 5- Do the same as in the previous no. 1,2-, but with ṣilat mīm,

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَّا. إِيَّاكُمْ / أَهْلُوا لَّا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ

6- Do the same as in the previous no. 3, but with ṣilat mīm,

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَّا. إِيَّاكُمْ كَانُوا يَعْبُدُونَ)

II. If there is mīm ul-jam`, the word (أنا) followed by hamzatul qat` that has a kasrah, and a madd munfaṣṣil, then Qālūn has 8 ways of reading this verse: 2 (mīm) X 2 (munfaṣṣil) X 2 (أنا إلا) = 8 ways.

(وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

Note: The changes start from the left side, the end of the verse and goes towards the right, (i.e., to the beginning of the āyah).

Madd munfaṣṣil came first, read mīm jam` mahmūzah, (i.e., that followed by a hamzah, in 3 ways: 2 of them are included as madd munfaṣṣil, the same madd munfaṣṣil is applied for the alif of (أنا إلا)).

(وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

1,2- Qasr munfaṣṣil, sukūn mīm, qasr madd (أنا) and drop alif of أَنَا

(وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

3,4- Do the same as the previous, but with ṣilat mīm in qasr
 (وَمَا أَدْرَى مَا يُفَعَّلُ بِي وَلَا بِكُمْ. إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

5,6- Tawassuṭ munfaṣṣil, sukūn mīm, tawassuṭ madd أنا and drop.
 وَمَا أَدْرَى مَا يُفَعَّلُ بِي وَلَا بِكُمْ. إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

7,8- Do the same as the previous, but with ṣilat mīm in tawassuṭ.
 وَمَا أَدْرَى مَا يُفَعَّلُ بِي وَلَا بِكُمْ. إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا / أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

III. Qālūn could have the same **8** allowable ways of reading the verse, if instead of the the word (أنا), there are two different vowels hamzahs of two adjacent words: the first hamzah has a ḍammah and the second has a kasrah, Qālūn **changes** the **second** hamzah into a (wāw maksūrah) and also makes **tas-hīl** of it: يَهْدِي مَنْ يَشَاءُ إِلَىٰ, then, 2 (mīm) X 2 (munfaṣṣil) X 2 (ء ؕ) = 8 ways.
 ،(يَشَاءُ وَلِي) (يَشَاءُ لِي)، with **mīm ul-jamʿ**, and al madd al-**munfaṣṣil**.

وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنْ أَلَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Mīm ul-jamʿ came first:

1,2- Sukūn mīm, qasr munfaṣṣil and 2 ways of يَشَاءُ نَنْ - يَشَاءُ وَنَّ
 (وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ، يَشَاءُ نَنْ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

3,4- Do the same as the previous, but with ṣilat mīm,
 (وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ - يَشَاءُ نَنْ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

5,6- Sukūn mīm, tawassuṭ munfaṣṣil, and 2 ways (يَشَاءُ وَلِي، يَشَاءُ لِي)
 (وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ، يَشَاءُ نَنْ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

7,8- Do the same as the previous, but with ṣilat mīm,
 (وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا (يَشَاءُ وَنَّ، يَشَاءُ نَنْ) اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

10-The open sound, Fath, Taqlīl and Imālah of Alif:



Fath literally means to open and recite something openly without any inclination in the sound. This is the opposite of imālah. Fathah is an indication towards an upward movement.

Al-Imālah (the deflection of particular vowels from the fathah towards the kasrah or alif towards the yā sound), Qālūn reads all the words with an open sound, fath even the only word which Ḥaḥḥ reads it with imālah (مُجْرَاهَا), except two words that Qālūn reads differently: (التَّوْرَةَ) he reads it with fath, which is the preferred, and taqlīl, (i.e., taqlīl (التَّوْرَةَ) is in khulf). The other word that Qālūn reads with imālah, is (هَار) (in sūrat Attawbah:109).

وَقُلِّلَ فِي جَوْدٍ وَبِالْخُلْفِ بَلَّاءَ	***	546 - وَإِضْجَاعُكَ التَّوْرَةَ مَا رُدَّ حُسْنُهُ
يَا بُنَيَّ هُنَا نَصٌّ وَفِي الْكُلِّ عُمُومًا	***	757 - وَفِي ضَمِّ مَجْرَاهَا سِوَاهُمْ وَفَتْحُ
رَوَى مُرُو بِخُلْفٍ صَدِّ حَلَا 24 - بَدَارِ	***	323 - وَمَعَ كَافِرِينَ الْكَافِرِينَ بِيَايِهِ وَهَارِ

Note: Qālūn reads the word (التَّوْرَةَ) in **two** ways: one is like Ḥaḥḥ, (with fath) and the other is like Warsh (with taqlīl). If there are also mīm ul-jamʿ, and madd munfaṣṣil, then Qālūn will have 8 ways: 2 (mīm) X 2 (madd) X 2 (التَّوْرَةَ) = 8-3= 5 Allowed ways. As there are 3 ways of recitation that are **forbidden** from the 8, as follows:

- 1- Sukūn mīm, shorten madd munfaṣṣil and fath, opening (التَّوْرَةَ).
- 2- Ṣilat mīm, shorten madd munfaṣṣil and taqlīl the التَّوْرَةَ .
- 3-Ṣilat mīm, lengthen madd munfaṣṣil, fath التَّوْرَةَ, like Ḥaḥḥ.

11. Rules of a Single Hamzah in a word



Since hamzah is considered a difficult letter to pronounce; due to jahr and shiddah in it, and due to its articulation point being deep in the throat and far from the mouth, the Arabs and the qurrā` allow changes to be made in it to ease the pronunciation. Qālūn reads some hamzahs with tas-hīl: pronouncing it with ease, ibdāl: changes the hamzah into a madd letter that corresponds to the previous letter's ḥarakah, naql: transfer its vowel, ḥarakah to the previous sākin letter and omit it and hadthf: (حَذَفَ) deleting it. Qālūn also adds hamzahs to other words, contrary to Ḥafṣ.

I. Qālūn adds a hamzah with madd muttaṣṣil in: (الْأَنْبِيَاءُ-النَّبِيِّ-التُّبُوءَةَ) singular, plural, noun, adjective. (زَكَرِيَّا) (مِيكَائِيلَ) (الْبَرِّيَّةَ) (هُرُوًّا) (كُفُوًّا)

553 - وَقُلْ زَكَرِيَّا دُونَ هَمَزٍ جَمِيعِهِ *** صَحَابٌ وَرَفَعٌ غَيْرُ شُعْبَةَ الْأَوْلَا

473 - وَدَعُ يَا مِيكَائِيلَ وَالْهَمَزَ قَبْلَهُ *** عَلَى حُجَّةٍ وَالْيَاءُ يُحْذَفُ أَجْمَلًا

II. Qālūn changes, makes ibdāl of hamazāt with different ḥarakāt:

-A hamzah with a sukūn into a yā, then merges it, makes idghām into the following yā: ورثيًّا: وريًّا: sūrat (Maryam: 74).

-A hamzah with a kasrah into yā maksūrah, then merges the previous sākin yā into it in (Al-Aḥzāb: 50,53): (لِلنَّبِيِّ إِنْ) (النَّبِيِّ إِلَّا),

458 - وَجَمْعًا وَفَرْدًا فِي النَّبِيِّ وَفِي *** التُّبُوءَةَ الْهَمَزُ كُلُّ غَيْرِ نَافِعِ ابْدَلًا

459 - وَقَالُونَ فِي الْأَحْزَابِ فِي لِلنَّبِيِّ *** مَعَ بِيُوتِ النَّبِيِّ الْيَاءُ شَدَّدَ مُبْدَلًا

allowed to elongate (هَأَنْتُمْ) except with elongating " هَوُؤَلَاءِ ", this means: elongate both, shorten both, or shorten (هَأَنْتُمْ), while elongating " هَوُؤَلَاءِ ", but not the opposite; This why Qālūn reads it in 6 ways instead of 8 in sūrat an-Nisā109

559 - وَلَا أَلْفٌ فِي هَا هَأَنْتُمْ زَكَاجَنَا	***	وَسَهَّلَ أَخَا حَمْدٍ وَكَمْ مُبْدِلٍ جَلَا
560 - وَفِي هَايِهِ التَّنْبِيهُ مِنْ ثَابِتٍ هُدًى	***	وَإِبْدَالُهُ مِنْ هَمَزَةٍ زَانَ جَمَلًا
561 - وَيَحْتَمِلُ الْوَجْهَيْنِ عَنْ غَيْرِهِمْ وَكَمْ	***	وَجِيهِ بِهِ الْوَجْهَيْنِ لِلْكَلِّ حَمَلًا
562 - وَيَقْصُرُ فِي التَّنْبِيهِ ذُو الْقَصْرِ مَذْهَبًا	***	وَذُو الْبَدَلِ الْوَجْهَانَ عَنْهُ مُسَهَّلًا

هَأَنْتُمْ هَوُؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ

Madd munfaṣṣil came first

1,2- Qasr both munfaṣṣil هَأَنْتُمْ , sukūn mīm, tawassuṭ munfaṣṣil

هَأَنْتُمْ هَوُؤَلَاءِ / هَوُؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ

3,4- Do the same as the previous, but with ṣilat mīm aljamʿ. هَأَنْتُمْ.

5- Tawassuṭ munfaṣṣil of tas-hīl, sukūn mīm, tawassuṭ munfaṣṣil.

هَأَنْتُمْ هَوُؤَلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَدِّدُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ

6- Do the same as the previous, but with ṣilat mīm. هَأَنْتُمْ هَوُؤَلَاءِ.

هَأَنْتُمْ هَوُؤَلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ: Sūrat Āl ‘Emran 119:

Madd munfaṣṣil came first, read mīm jamʿ mahmūzah, that is

followed by a hamzah, in 3 ways: 2 of them are as madd munfaṣṣil

1- Qaṣr munfaṣṣil of tas-hīl, sukūn mīm هَآنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

2- Qaṣr munfaṣṣil tas-hīl, ṣilat mīm هَآنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

3- Tawassuṭ munfaṣṣil, sukūn mīm هَآنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

4- Tawassuṭ both munfaṣṣil and ṣilah هَآنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

12. AN-NAQL, TRANSFERRING THE VOWEL



An-Naql means to transfer the ḥarakah of the hamzah to the previous sākin letter and omit the hamzah. Unlike Warsh, Qālūn does not transfer the vowel of every hamzah to the previous sākin letter, except within three words as follows, he is making the naql.

230 - وَقُلْ عَادًا أَوْلَىٰ بِإِسْكَانِ لَامِهِ *** وَتَنْوِينِهِ بِالْكَسْرِ كَاسِيهِ ظَلَلَا

231 - وَأَدْغَمَ بَاقِيَهُمْ وَبِالنَّقْلِ وَصَلُّهُمْ *** وَبَدَّوهُمْ وَالْبَدْءُ بِالْأَصْلِ فُضِّلَا

232 - لِقَالُونَ وَالْبَصْرَىٰ وَتُهُمَزُ وَآوُهُ *** لِقَالُونَ حَالَ النَّقْلِ بَدْءًا وَمَوْصِلَا

A. Sūrat An-Najm ﴿وَإِنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ﴾. This is how Ḥafṣ reads it.

Qālūn reads عَادًا أَوْلَىٰ: by making 1-Idghām of the tanween into the sākin lām, will have lām mushaddad, then 2- He transfers the ḍammah of the hamzah to the sākin lām, 3-He adds a sākin hamzah on the wāw, so it is read as: عَادًا أَوْلَىٰ. This is in waṣl, but if you stopped on the first word: عَادَا, -even it is not a good place to stop,

as the meaning requires to connect them, -but, for a good reason-, such as a test, sneezing, coughing, then Qālūn has three ways to

start the second word: 1- **الْأُولَى** like Ḥafṣ, ***** وَالْبَدءُ بِالْأَصْلِ فَضلاً لِقَالُونَ *****

2- **الْأُولَى**, with hamzat ulwaṣl pronounced maftūḥah, followed by lām maḍmūmah and hamzah sākinah after that. **الْأُولَى**

1- **لُؤْلَى**, without hamzatul waṣl, since the lām acquired a ḥarakah āriḍah, so there is no need for hamzat waṣl, this is in general naql of any word starts with (الأ), such as الارض-الاسم-الانسان-الازفة-الاحرة

233- **وَتَبَدَأَ بِهِمْزِ الْوَصْلِ فِي التَّقْلِ كَلِّهِ (الْأُولَى) *** وَإِنْ كُنْتَ مُعْتَدًا بِعَارِضِهِ فَلَا (لُؤْلَى)**

234- **وَنَقُلْ رِدًّا عَنْ نَافِعٍ وَكِتَابِيهِ *** بِالْإِسْكَانِ عَنْ وَرِثِشِ أَصْحَ تَقَبَّلاً**

B. **رِدًّا** in āyah 34 of Al-Qasas, **(فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي)**, This in Ḥafṣ.

Qālūn, and Warsh read **(رِدًّا: رِدْءًا)**: by **transferring** the faṭḥah of the hamzah to the sākin dal and omits the hamzah, then reads it: **(رِدًّا)**.

229- **وَشَيْءٍ وَشَيْئًا لَمْ يَزِدْ وَلِنَافِعٍ *** لَدَى يُونُسِ آلَانَ بِالتَّقْلِ نُقْلًا**

C. **(ءَآلَنَ وَقَدَّ)**: Sūrat Yūnus (51,91) it has an interrogative hamzah, istifhām. Qālūn and other reciters read this word, with the two ways of the second conjunctive, hamzatul waṣl,

1- **Change**, make ibdāl of hamzatul waṣl into a **long alif**, lengthening it to six ḥarakāt as a compulsory madd lāzim, due to the sākin lām following it. **(ءَآلَنَ)**

2- Read it with ease, make **tas-hīl** of hamzatul waṣl: **(ءَآلَنَ)**. Besides, Qālūn and Warsh read it with an extra way accompanying

these two ways after transferring the fatḥah of the third hamzatul qaṭʿ (ءَأَلَّنَ) to the sākin lām, omit the hamzah, read without it:

3- (ءَأَلَّنَ) which requires to shorten the changed hamzatul waṣl, into a two ḥarakāt natural madd of a short alif, make ibdāl in qaṣr, due to the ʿārīḍah temporary fatḥah vowel that the lām -following it-acquires, and this is the third way of reciting this word with transferring, naql.

Note: Qālūn reads (ءَأَلَّنَ) in 3 ways: all of them for hamzatul waṣl this is accompanied with the naql ḥarakah of hamzatul qaṭʿ in the same time. In other words, both ibdāl with 6 or 2 ḥarakāt with the naql in the same time, and also tas-hīl of hamzatul waṣl with the naql, in the same time.

13. Itḥār, (Clarity) and Idghām, Assimilation



A. The Small Idghām: Some readers merge special sākin letters. Like the letters that are close in articulation point or may be from the same articulation point: Similar letters:

283 - وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ	***	أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَعْفَلَا
284 - وَفِي أَرْكَبِ هُدَى بَرِّ قَرِيبٍ يُخْلِفُهُمْ	***	كَمَا ضَاعَ جَا يَلْهَثُ لَهُ دَارِ جُهَلَا
285 - وَقَالُونَ ذُو خُلْفٍ وَفِي الْبَقْرَةِ فَقُلْ	***	يُعَذِّبُ دَنَا بِالْخُلْفِ جُودَا وَمُوبَلَا

I. Qālūn reads the following letters with idghām of: "ذ" في "ت"

1- The “dhāl” into the “ta” in the words like: (أَخَذْتُمْ، اتَّخَذْتُمْ) and its variations of verb tenses wherever they occur.

2- The “ba” into the “mīm” in Sūratul (فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ) ٢٤

Baqarah: 284, as he reads both verbs with sukūn: (وَيُعَذِّبُ), (فَيَغْفِرُ).

3-The “ba” into the “mīm” in Sūrat Hūd with khulḥ: both **Idghām** and **Ithhār**: (يَبْنِي أَرْكَبَ مَعَنَا) ، (يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ) ١٢١

4- The “thā:ث” into the “thāl:ذ”:Sūratul Al-Aʿrāf: 176: in the waṣl, with both ways: **Idghām** and **Ithhār**: (يَلْهَثُ ذَٰلِكَ) (يَلْهَثُ ذَٰلِكَ). In both no. 3,4 , the idghām is the preferred way.

Note: None of the Qurra’ makes a short pause (**sakt**) in the 4 places of the obligatory sakt of Ḥaḥḥ, rather they make waṣl only.

830 - وَسَكَتَهُ حَفِصٌ دُونَ قَطْعِ لَطِيفَةً *** عَلَى أَلِفِ التَّنْوِينِ فِي عَوْجاً بَلَاً
831 - وَفِي نُونٍ مِّن رَّاقٍ وَمَرْقِدِنَا وَلَا مِ بَلٍ *** رَانَ وَالْبَاقُونَ لَا سَكَتٌ مُّوَصَّلاً

14. Alfarsh (Different Pronunciation) of Qālūn



Alfarsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

495 - وَضُمَّكَ أَوْلَى السَّاكِنِينَ لِثَالِثٍ *** يُضَمُّ لُزُوماً كَسْرُهُ فِي نِدٍ حَلَاً

If two sākin letters meet between two words, then waṣlan, the first sākin is either given a ḥarakah or it is dropped if it is a madd letter. , on the وَضُمَّكَ أَوْلَى السَّاكِنِينَ a ḍammah Qālūn reads the first sākin with condition that the second sākin is a verb which starts with hamzatul waṣl and its third letter (counting starts from hamzah),

as in: *** لِثَالِثٍ يُضَمُّ لُزُومًا carries a permanent ḍammah, lazimah
 496- قُلِ ادْعُوا أَوْانْقُضْ قَالَتْ اخرجُ أَنْ اَعْبُدُوا * وَمَحْظُورًا اَنْظُرْ مَعَ قَدِ اسْتَهْزَيْ اَعْتَلَا
 (قُلِ ادْعُوا اَللّٰهَ اَوْ ادْعُوا الرَّحْمٰنَ- قَالَتْ اخرجُ- اَنْ اَعْبُدُوا اَللّٰهَ- مَحْظُورًا اَنْظُرْ- قَدْ اسْتَهْزَيْ)

448 - وَحِيلَ بِاِشْمَامٍ وَسِيقَ كَمَا رَسَا *** وَسِيءَ وَسِيءَتْ كَانَ رَاوِيهِ اَنْبَلَا

Nāfi~ (meaning both Qālūn and Warsh) reads two words with ishmām, 1- سِيءَ (in sūrat Hūd:77), 2- سِيءَتْ (in sūrat al-Mulk:27).

Al-ishmām: It is the pronunciation of the first letter (سِيءَتْ) with a combination of two vowels: the ḍammah is first and least, followed by a kasrah the bigger part (round the lips with ḍammah at the same time of producing the kasrah vowel for the same letter), Pay attention, do not elongate the ḍammah into a wāw.

494 - وَحَيْثُ أَتَى خُطَوَاتُ الطَّاءِ سَاكِنٌ *** وَقُلْ ضَمُّهُ عَن زَاهِدٍ كَيْفَ رَتَلَا

Qālūn reads the tā of the word خُطَوَاتٌ sākinah, while Ḥafṣ reads it with a ḍammah. Qālūn reads in sukūn and ikhtilās or ikhfā ḥarakah

536 - نِعْمًا مَعًا فِي التَّوْنِ فَتَحَ كَمَا شَفَا *** وَإِخْفَاءِ كَسْرِ الْعَيْنِ صِيغَ بِهِ حُلَا

612 - بِالْإِسْكَانِ تَعَدُّوا سَكْنُوهُ وَخَفَّفُوا *** خُصُوصًا وَأَخْفَى الْعَيْنَ قَالُونَ مُسْهَلَا

748- وَيَا لَأَيَّهْدَى اكْسِرْ صَفِيًّا وَهَاهُ نَلْ *** وَأَخْفَى بَنُو حَمْدٍ وَخَفَّفَ شُلْشَلَا

988 - وَحَا يَخْصِمُونَ افْتَحَ سَمًا لُدًّا وَأَخْفَى *** حُلُوْبَرٍ وَسَكْنَهُ وَخَفَّفَ فَتُكْمِلَا

Al-Ikhtilās: means to truncate or shorten the vowel pronunciation (i.e. the vowel is reduced to approximately 2/3 of its sound), it is also called ikhfā. Qālūn reads in ikhtilās of the kasrah of (نِعْمًا), in (2:270, 4:57), according to the numbering or counting the āyāt of Muṣḥaf for Rewaiyyat Qālūn. Also he has ikhtilās in the fathah of:

(لا تَعْدُوا) in (4:153), (لا يَهْدِي) in (10:35) and يَخْصِمُونَ in (36:48). He also reads with iskān, which is the preferred.

538 - وَيَحْسَبُ كَسْرُ السَّيْنِ مُسْتَقْبَلًا سَمًا *** رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا

تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ -503 وَكَسْرُ بُيُوتٍ وَالْبُيُوتِ Qālūn reads with kasrah

459 - وَقَالُونَ فِي الْأَحْزَابِ فِي اللَّيْلِ مَعَ *** بُيُوتِ النَّبِيِّ الْيَاءِ شَدَدَ مُبَدَّلًا

460 - وَفِي الصَّابِئِينَ الْهَمْزَ وَالصَّابِئُونَ حُذُ *** وَهَزُؤًا وَكُفُؤًا فِي السَّوَاكِينِ فُصَّلًا

The rules in verses 458-460 were mentioned under the title (11. Rules of a Single Hamzah in a Word), on page 46.

449 - وَهِيَ هُوَ بَعْدَ الْوَاوِ وَالْفَا وَلَا مَهَا *** وَهِيَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا

450 - وَثُمَّ هُوَ رِفْقًا بَانَ وَالضَّمُّ غَيْرُهُمْ *** وَكَسْرٌ وَعَنْ كُلِّ يَمَلٍ هُوَ انْجَلَا

Qālūn reads these words with sākīn hā with the condition to be preceded with a letter of (و-ف-ل-ثم) (وهو-فهي-أهو خير للصائرين-ثم هو) .

617 - وَفِي كَلِمَاتِ السُّحْتِ عَمَّ نَهَى فَتَى *** وَكَيْفَ أَتَى أُذُنٌ بِهِ نَافِعٌ تَلَا

979 - نَجَازِي بِيَاءٍ وَافْتَحَ الزَّايَ وَالْكَفُورَ رَفَعُ *** سَمَا كَمَّ صَابَ أَكْلٍ أَضْفَ حَلَا

Qālūn reads 2 words with sukūn of the 2nd letter: الأكل-أكل-أكلها والأذن بالأذن-ويقولون هو أذن قل أذن خير لكم-لجعلها لكم تذكرة وتعيها أذن واعية نسيًا-تسقط-مخلصًا-جثيًا-عتيًا-صليًا-فيسحتكم-تلقف-قل ربّي يعلم-قل رب احكم.

15- Yā-āt al-Idāfah



can be added to the end of Yā-āt il-idāfah is yā-el-mutakallim, and a noun, verb or particle. It can be replaced by a kāf, hā or any other pronoun. It's an extraneous letter that is not part of the root letters, fā, ʿayn or lām ulkalimah.

*** وَمَا هِيَ مِنْ نَفْسِ الْأَصُولِ فَتُشْكِلًا
387 - وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءٌ إِضَافَةٌ
*** يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلًا
388 - وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ

What are the differences between Yā-il-idāfah and Yā-az-Zawā-id?

The Attached <u>Yā-āt il-idāfah</u> at the end of:	The Extra <u>Yā-āt az-Zawā-id</u>
(1) Nouns as بَيْتِي , verbs as ذَرُونِي, and pronouns as عَلِيٌّ / إِلَيَّ / مِنِّي	(1) At the end of: nouns as الدَّاعِي and verbs as يَأْتِي / النَّبِيُّ / الجُّوَارِي
2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a faṭḥah.	(3) The reciters differ in reading yā or without it. with the
(4) Do not stem from the word's letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root or an يَأْتِي / يَسْرِي / الدَّاعِي letters like . extra letter وَعِيدِي / نَذِيرِي
(5) They are pronouns	(5) They are letters

Yā-al-idāfah can be divided into 3 categories in general:

a. The yā-āt that the reciters have agreed upon reading with sukūn:

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي - الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ - وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ -
وَالَّذِي يُمَيِّتُنِي - يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً.

b. The yā-āt that the reciters have agreed upon reading with fathāh:

بَلَّغَنِي الْكِبْرُ - نِعْمَتِي الَّتِي - أَرُونِي الَّذِينَ

c. The yā-āt that the reciters differed upon, regarding reading them with a fathāh or with a sukūn. Their differences are found in [212](#) yā-āt according to ash-Shāṭibī and he will divide them as follows:

389 - وَفِي مِائَتِي يَاءٍ وَعَشْرٌ مُنِيفَةً *** وَثِنْتَيْنِ خُلْفَ الْقَوْمِ أَحْكِيهِ مُجْمَلًا

The disagreement (ikhtilāf) that the qurrā' have concerning yā-al-idāfah is whether it should be read as maftūḥah or sākinah.

Yā-al-idāfah can be followed by 1 of [6](#) letters: any letter -أ-ال-ء-ء-ء-

1) There are [99](#) yā-idāfah that precede hamzat ulqat **almaftūḥah**:

390 - فَتِسْعُونَ مَعَ هَمْزٍ يَفْتَحُ وَتِسْعُهَا *** سَمًا فَتَحُّهَا إِلَّا مَوَاضِعَ هَمَلًا

Yā-al-idāfah which is followed by hamzat qaṭ' maftūḥah are found in 99 places. In it Nāfi', Ibn Kathīr and Abū 'Amr generally read the yā as maftūḥah with certain exceptions, as Ash-Shāṭibī states:

391 - فَأَرِنِي وَتَفْتِنِي اتَّبِعْنِي سَكُونَهَا *** لِكُلِّ وَتَرَحَّمْنِي أَكُنْ وَلَقَدْ جَلًّا

Qālūn reads yā-āt-il-idāfah that are preceding hamzat qaṭ'

maftūḥah with **fath** such as: إِنِّي أَخَافُ - إِنِّي أَعْلَمُ, except 8 words he

reads with **sukūn**, [4](#) of them that all the qurrā' read with **sukūn**.[391](#)

أَرِنِي أَنْظُرْ إِلَيْكَ (Al-A'rāf: 143)، وَلَا تَفْتِنِّي أَلَا (At-Tawbah: 49)،

فَاتَّبِعْنِي أَهْدِكَ (Maryam: 43)، وَتَرَحَّمْنِي أَكُنْ (Hūd: 47)

392 - ذُرُونِي وَادْعُونِي اذْكُرُونِي فَتَحُّهَا *** دَوَاءً وَأَوْزَعْنِي مَعًا جَادَ هُطْلًا

ذُرُونِي أَقْتُلْ، أَدْعُونِي أَسْتَجِبْ لَكُمْ (Ghāfir :26,60) فَادْكُرُونِي أَذْكَرْكُمْ (2:152)
 أَوْزَعْنِي أَنْ أَشْكُرَ، (An-Naml:19 and Al-Ahqāf:15)

2) There are 52 yā-idāfah that precede hamzat ulqat **almaksūrah**

400 - وَثْنَتَانِ مَعَ خَمْسِينَ مَعَ كَسْرِ هَمْزَةٍ *** بِفَتْحِ أُوْلَى حُكْمٍ سِوَى مَا تَعَزَّلَا

Nāfī reads the yā maftūhah in general, in the 52 places with a few exceptions, as Ash-Shāṭibī states, so Qālūn reads with **fath** such as:

401 - بَنَاتِي وَأَنْصَارِي عِبَادِي وَلَعْنَتِي *** وَمَا بَعْدَهُ بِالْفَتْحِ إِنْ شَاءَ أَهْمِلَا

Except 8 words he reads with **sukūn**: رَّبِّي إِنَّهُ كَانَ بِنِ حَقِّيَا، نَفْسِي إِنْ - مَنِي إِلَّا

402 - وَفِي إِخْوَتِي وَرَشِّ يَدِي عَنْ أُوْلَى حِمِّي *** وَفِي رُسُلِي أَصْلُ كَسَا وَفِي الْمَلَا

404 - وَحُزْنِي وَتَوْفِيقِي ظِلَالٌ وَكُلُّهُمْ *** يُصَدِّقُنِي أَنْظِرْنِي وَأَخَّرْتَنِي إِلَى

405 - وَذُرِّيَّتِي يَدْعُونَنِي وَخِطَابُهُ ***

1 (مِنْ بَعْدِ أَنْ تَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ) 100 يوسف،

2 (رَدًّا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ) 34 القصص، 3 (أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ) 14 الأعراف،

4 (لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ) 10 5 (فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ) 36 الحجر / 147 ص،

6 Yūsuf (أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ) 7 (وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي) 46

8 (وَتَدْعُونَنِي إِلَى النَّارِ) 41، (أَتَمَّا تَدْعُونَنِي إِلَيْهِ) غافر 43.

Note: Qālūn reads the yā of (رَبِّي) with a **fathah**, which is preferred, and with a **sukūn** in: 50 (فُصِّلَتْ لِي عِنْدَهُ لِلْحُسْنَى) وَلَيْنَ رُجِعْتُ إِلَى رَبِّي إِنَّ رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَى

3) There are 10 yā-idāfah that precede hamzat ulqat **almaqḍūmah**:

Qālūn reads with **fath**, like إِنِّي أَعِيدُهَا، except 2 in **sukūn**

وَعَشْرٌ يَلِيهَا الْهَمْزُ بِالضَّمِّ مُشْكَلًا

406 - فَعَنْ نَافِعٍ فَافْتَحَ وَأَسْكِنَ لِكُلِّهِمْ *** بَعْدِي وَآتُونِي لِتَفْتَحَ مُقْفَلًا

All the reciters read these 2 words with **sukūn** on yā-il-idāfah:

(وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ) 40 البقرة، (قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا) 96 الكهف

4) There are 14 yā-idāfah that precede hamzat wasl with lām ut-Taʿrīf (Identification Article “al”): like: (لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

407 - وَفِي اللَّامِ لِلتَّعْرِيفِ أَرْبَعُ عَشْرَةَ *** فَإِسْكَانَهَا فَائِشٌ وَعَهْدِي فِي عُلَا

Qālūn reads all of them with a **fathah** without exceptions.

5) There are 7 yā-āt-idāfah that are followed by hamzat ul-waṣl:

411 - وَسَبْعٌ بِهَمْزِ الْوَصْلِ فَرْدًا وَفَتْحُهُمْ *** أَخِي مَعَ إِيَّيْ حَقَّهُ لَيْتَنِي حَلَا

Qālūn reads 3 words with a **sukūn**: طه { هَارُونَ أَخِي ﴿٣٠﴾ اشدُّ بِهِ أُرِي ﴿٣١﴾ }

{ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ } (Al-Aʿrāf:144) { هَارُونَ أَخِي ﴿٣٠﴾ اشدُّ بِهِ أُرِي ﴿٣١﴾ }

{ يَلِيَّتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٣٧﴾ } (TāHā: 30-31) (Al-Furqān:27)

412 - وَنَفْسِي سَمًا ذِكْرِي سَمًا قَوْمِي الرِّضَا *** حَمِيدٌ هُدَى بَعْدِي سَمًا صَفْوُهُ وَلَا

Qālūn reads 4 with **fath**,

وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾ أَذْهَبَا إِلَى فِرْعَوْنَ..

يَرْبِ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْءَانَ مَهْجُورًا ﴿٣٠﴾ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

6) There are 30 yā-āt-idāfah that are followed by a letter other than a hamzah: Qālūn reads this yā with **sukūn**, except 5 words, he reads with **fathah** on yā, as ash-shāṭibī states:

413 - وَمَعَ غَيْرِ هَمْزٍ فِي ثَلَاثِينَ حُلْفُهُمْ *** وَمَحْيَايَ جِي بِالْحُلْفِ وَالْفَتْحِ حَوْلًا

Qālūn reads the following yā with sukūn: وَحَيَاتِي and elongates the preceding alif with light madd lāzim 6 ḥarakāt waṣlan and waqfan.

414 - وَعَمَّ عَلًا وَجْهِي وَبَيْتِي بَنُوحَ عَن *** لَوِيَّ وَسِوَاهُ عُدَّ أَصْلًا لِيُحْفَلَ

Nāfi~ reads **fath** other than this (نوح) - وَسِوَاهُ عُدَّ أَصْلًا

Qālūn reads 5 words with fathah on yā:

414 - (فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ وَجْهِي لِلَّهِ وَمَنِ اتَّبَعَنِ) (79 الأنعام ، آل عمران): 1

414 - (إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا)، وَسِوَاهُ عُدَّ أَصْلًا Nāfi~

Nāfi~ **fath** other than that 2 (نوح) بيتي مؤمنا

أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ (البقرة) 125 (وَطَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ) (الحج

415 - Nāfi~ وَلِي دِينَ عَن هَادٍ بِخُلْفٍ لَهُ الْهَلَا 3 لَكُمْ دِينُكُمْ وَلِي دِينَ (الكافرون)

(وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (165 الأنعام) 4 416 - مَمَاتِي أَتَى Nāfi~ **fath** only

(وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ) (22) (يس)، 419 - وَمَالِي فِي يَس 5

16. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)



I. Ya-āt az-Zawā-id are 62 in total. Qālūn reads 19 words with an extra “yā” ء, waṣlan and deletes them waqfan, as Shāṭibī states:

420 - وَدُونِكَ يَاءَاتٍ تُسَمَّى زَوَائِدًا لِأَنَّ كُنَّ عَن خَطِّ الْمَصَاحِفِ مَعَزِلًا ***

422 - وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ *** وَجُمَلْتُهَا سِتُونَ وَاثْنَانِ فَاعْقِلًا

423 - فَيَسْرِي إِلَى الدَّاعِ الْجَوَارِ الْمُنَادِ *** يَهْدِينَ يُؤْتِينَ مَعَ أَنْ تُعَلِّمَنِي وَلَا

- 425 - وَأَخْرَجْتَنِي الْإِسْرَاءَ وَتَتَّبِعَنُ سَمًا وَفِي *** الْكَهْفِ نَبِيٌّ يَأْتِي فِي هُودٍ رُقْلًا
- 426 - سَمًا وَدُعَاءِي فِي جَنَّا حُلُوٍ هَدِيهِ *** وَفِي اتَّبِعُونَ أَهْدِكُمْ حَقَّهُ بِلَا
- 427 - وَإِنْ تَرَنِي عَنْهُمْ تُمِدُّونَنِي سَمًا فَرِيقًا *** وَيَدْعُ الدَّاعِ هَاكَ جَنَّا حَلَا
- 429 - وَأَكْرَمَنِي مَعَهُ أَهَانِنِ إِذْ هَدَى *** وَحَذْفُهُمَا لِلْمَازِي عُدَّ أَعْدَلَا
- 430 - وَفِي التَّمْلِ آتَانِي وَيُفْتَحُ عَنْ أُولَى حِمَى *** وَخِلَافِ الْوَقْفِ بَيْنَ حُلَا عِلَا
- 431 - وَمَعَ كَالْجَوَابِ الْبَادِ حَقَّ جَنَّا هُمَا وَفِي *** الْمُهْتَدِ الْإِسْرَاءَ وَتَحْتَ أَخُو حُلَا
- 432 - وَفِي اتَّبِعَنُ فِي آلِ عِمْرَانَ عَنْهُمَا *** وَكَيْدُونَ فِي الْأَعْرَافِ حَجَّ لِيَحْمَلَا

{وَاللَّيْلِ إِذَا يَسِرَ هَلْ} {فَيَقُولُ رَبِّي أَكْرَمَنِي وَأَمَّا} {فَيَقُولُ رَبِّي أَهْلَنِي كَلَا} (Al-Fajr)

القمر: {مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ: الشورى: {وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ}

ق: {وَأَسْتَمِعُ يَوْمَ يُنَادِ الْمُنَادِ مِنْ} الكهف: {وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا

رُشْدًا ﴿٢١﴾ فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا} {أَنْ تُعَلِّمَنِي مِمَّا عَلِّمْتَ رُشْدًا} قَالَ ذَلِكَ مَا كُنَّا

نَبِّغُهُ فَأَرْتَدَّا} {إِنْ تَرَنِي أَنَا أَقْلُ} {فَهُوَ الْمُهْتَدِ وَمَنْ} {الإسراء: {لَيْنِ أَخْرَجْتَنِي إِلَى} {فَهُوَ

الْمُهْتَدِ وَمَنْ} طه: {أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي} هود: {يَوْمَ يَأْتِي لَا تَكَلِّمُ} غافر:

{اتَّبِعُونَ أَهْدِكُمْ} النمل: {أَتُمِدُّونَنِي بِمَالٍ} - آل عمران: {وَمَنْ اتَّبَعَنِي وَقُلْ لِلَّذِينَ}

II. Qālūn reads only 1 word with an extra “yā” **maftūḥah** waṣḥan and he reads it in 2 ways waqfan: deletes it or keeps it sākinah, as in Ḥafṣ’s recitation. (فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ) آتَانِي آتَانِي، and he reads only 1 word with an extra “yā” **sākinah** waṣḥan and waqfan:

يَعْبَادِي لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ (Az-Zukhruf)

III. Qālūn reads 4 words in 2 ways waṣḥan: either deletes the extra yā – the preferred- or keeps them, and he deletes them waqfan, as the Scholars are not sure of keeping these yā from famous ways.

غافر: {يَوْمَ التَّنَادِ ﴿٣١﴾ يَوْمَ تُولُونَ مُدْبِرِينَ} {يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُونَ} وَلَيْسَا

435 - وَفِي الْمُتَعَالَى دُرُّهُ وَالتَّلَاقِ *** وَالتَّنَادِ دَرَا بَاغِيهِ بِالْخَلْفِ جُهَلَا

436 - وَمَعَ دَعْوَةِ الدَّاعِ دَعَانِي حَلَا جَنَاءً *** وَلَيْسَا لِقَالُونِ عَنِ العُرِّ سُبَلَا
البقرة: {أجيب دعوة الداع إذا دعان}

Note: If hamzat qaṭ follows these yā-āt which Qālūn reads with **sukūn**, waṣlan, then he lengthens this yā into 2 or 4 ḥarakāt of madd, according to the madd munfaṣṣil .

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<http://www.abouttajweed.com/index.php/ten-qirā--6āt/nafi/Qālūn/136-lesson-eight>

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

How perfect You are O Allah, and I praise You. I bear witness that
Nonee has the right to be worshipped except You. I seek Your
forgiveness and turn to You in repentance.

If you find any mistakes please email me: najaah.ummAhmad@gmail.com

Here are my Facebook pages:

<https://www.facebook.com/profile.php?id=100011406521727>

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[https://www.youtube.com/channel/UC0grA3tsjOGc-
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This is my Youtube playlist for classes in Arabic and English:

<https://telegram.me/hifzquraan>

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