

# RECITING QĀLŪN:

A BRIEF GUIDE TO THE PRINCIPLES OF  
THE NARRATION OF IMAM QĀLŪN



*Saaima Yacoob*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# RECITING QĀLŪN

*A brief guide to the principles of the narration  
of Imam Qālūn*

*by*

Saaima Yacoob

First Print 2023

Recite With Love

All rights reserved. No part of this book may be reproduced without permission, except for fair use. The pdf of this book has been made available for free and can be distributed and printed for non-commercial, learning and teaching purposes only, provided that no changes are made to it.

*Author:* Saaima Yacoob

*Proofreader:* Basil Farooq

*Cover Design:* Huzaifa Saleh



صَلَّى عَلَيْهِ وَسَلَّمَ

*Dedicated to all those who make du‘ā’ for my writing projects. They do not always know the specific topics of these works, and yet they remember them in their du‘ā’s and I feel the blessings of their du‘ā’s throughout my writing process, Alḥamdulillah. May Allah make the time they spend, and the words they expend making du‘ā’ for me and my little books a proof for them on the Day of Judgment. Yā Allah, I ask you to count these beautiful souls among those who love the Qur’ān, and love others for your sake, and to grant them and me an immense acceptance with Yourself.*

*Āmīn.*

## Table of Contents

Foreword .....	2
Introduction.....	4
Biography of Imam Nāfi <sup>c</sup> al-Madanī .....	8
Biography of Imam Qālūn.....	10
The Ṭarīq of al-Shāṭibiyyah.....	12
Codes that Cover Imam Qālūn’s Riwāyah in al-Shāṭibiyyah .....	14
Distinguishing Between Uṣūl and Furūsh .....	15
Basmalah Between Sūrahs .....	17
Mīm al-Jam <sup>c</sup> .....	18
Hā <sup>3</sup> al-Kināyah .....	21
Mudūd.....	25
Two Consecutive Hamzahs .....	28
Two Hamzahs in One Word.....	28
Two Hamzahs in Two Words.....	30
The Repeated Interrogative Hamzah .....	35
Hamzat al-Qaṭ <sup>c</sup> Followed by Hamzat al-Waṣl .....	38
Naql and Sakt .....	39
Idghām Between Letters .....	41

Imālah and Taqlīl .....	44
Rules of Rā' .....	47
Rules of Lām .....	47
Iltiqā' al-Sākinayn .....	48
Yā'āt al-Iḍāfah .....	50
Yā'āt al-Zawā'id.....	57
Bibliography.....	61
Appendix .....	62



## Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

07/12/1444 AH

02/03/2023 CE

All praises are due to Allāh *Ta'ālā* who has gifted us with the Qur'ān and beautified it with the Seven *Aḥruf*. Salutations and blessings be upon our beloved prophet, Muḥammad ﷺ, who taught us the recitation of the Qur'ān and to whom we trace our Qur'ānic lineage.

Allāh *Ta'ālā* has revealed the Qur'ān upon Seven *Aḥruf*. There are many reasons and benefits to this. One such reason is perhaps to grant us more chances to connect back to Him and attain His proximity even more. The more *riwāyāt* and *Qirā'āt* one studies, the higher his rank becomes in this world and in the Hereafter. However, the one with the greater fortune is the one who not only learns them but assists and facilitates others to do so as well. I was very much delighted to see this book by Qāri'ah Saaima Yacob (*ḥafīzahallāh*). She has simplified therein the rules of the *riwāyah* of Imām Qālūn ؒ for the beginners as well as the advanced learners. May Allāh *Ta'ālā* reward her abundantly.

After studying the narration of Ḥafṣ, many aspire to study the Seven or the Ten *Qirā'āt* in one go but are often intimidated by its complex nature and do not know where to start. No problem. Start by studying one or a few at a time. This book is a perfect start for that. Similarly, many wish to take it easy and slow and study the *Qirā'āt* individually. This is actually better and more preferred. This book will be the steppingstone for that. This book is also beneficial for those who have studied the Seven or Ten *Qirā'āt*, but now wish to adopt one for regular *tilāwah* other than Ḥafṣ. This is for you.

I make *du'ā'* that Allāh *Ta'ālā* crowns this book with acceptance and makes it a means of *ṣadaqah jāriyah* for the author and all those that have supported her in this journey.

Sincerely,

**Muajul I. Chowdhury,**

Director, Darul Iftaa New York

Resident Imām, Masjid Al-Ikhlās

Lecturer, Al-Kauthar Institute NY

Associate Mufti, Darul Fiqh

## Introduction

All praise is due to Allah, our Creator, our Sustainer, the one who sent down the Qurʾān and granted us the immense blessing of Islam. May the peace and blessings of Allah be upon our Master, Muhammad ﷺ, his family, and his blessed companions through whom this sacred science has reached us.

I began compiling this booklet many years ago while teaching a dear student of mine to whom I was teaching the *riwāyah* of Qālūn *ifrādan*. I would prepare these chapter summaries to organize each chapter to teach from in class. *Alḥamdulillah*, there are now two useful resources available in English for the study of this *riwāyah*. One is Shaykhah Fatma Yaqout Elyibari's book on the *riwāyah*, *The Secure Way to Rewayat Qālūn*, and the other is Qārī Muajul Chowdhury's *al-Rawḍah*, an excellent, and pioneering work that has made the *qirāʾāt* more accessible in English than ever before.

As I had already begun compiling these notes, I decided to continue this endeavor with the hopes that it would be of benefit to my students. This booklet is written to be a guide for students, and a teaching aid for teachers who are teaching this *riwāyah ifradan* at Recite With Love, and I hope that Allah makes it of benefit to other teachers as well.

This booklet should be studied with a qualified teacher, and preferably by students who have already completed their *ijāzah* in the *riwāyah* of Imam Ḥafṣ. While most new terms are defined, the booklet does assume that the reader understands and knows basic terminology used in the science of *tajwīd*.

It generally follows the order of the chapters of *Ḥirz al-Amānī wa Wajh al-Tahānī (al-Shāṭibiyyah)*. Although the lines from the poem itself are not included, the line numbers are provided as a reference. This will allow a student to increase their understanding of the chapter by engaging in further reading in the numerous commentaries of the *Shāṭibiyyah*. While teaching from this work, I set aside some class time for students to refer back to the *matn* of the *Shāṭibiyyah* and explain to me how the rule mentioned in the book can be derived from the *matn*. The line numbers given aid teachers to easily complete such an activity.

Some of the *āyāt* given as examples in this booklet have been taken from a Word file of a *Qālūn muṣḥaf*. Therefore, its *ḍabṭ* will look different than the *ḍabṭ* of copies of the Qurʾān that the reader may be used to. Also, although Imam Qālūn follows the verse count of Madanī al-Akhīr, the *āyah* numbers used in this booklet are according to the Kūfī verse count to avoid

confusing a student who may not be using a *muṣḥaf* printed in the *riwāyah* of Qālūn.

I would like to take this opportunity to thank my student, Hammad Yusuf, for his help with some of the tables in this work, and my beloved student, Julianna Poh, who was my motivation for pulling out my old notes and completing this work, *Alḥamdulillah*. I would also like to thank my colleagues, Ustadha Sulma Baddrudduja and Ustadh Syed Junaid Tayyab, for reading through parts of this work and giving me their valuable feedback and suggestions. I am also indebted to Qārī Muajul Chowdhury for taking the time to read through this work and for writing a foreword for it. No book is complete without the name of my beloved husband, Mohamed Bashir, whom Allah has made my strength and support, *Alḥamdulillah*. May Allah grant all those who helped me and made *dua* for this work every *khair* in this world and the next. *Āmīn*.

I pray that Allah accepts this small effort from me and the teachers from whom Allah has blessed me to transmit the *riwāyah* of Qālūn. They are Mufti Mohamed-Umer Esmail رحمته الله, Shaykh Abdullah Abū Maḥfouz, and Qārī Najm al-Ṣabiḥ Thānwī. May Allah grant my teachers an immense reward and make this booklet a means of Him being pleased with us on the Day that we meet Him. *Āmīn*.

اللهم هذا الدعاء وعليك الإجابة وهذا الجهد وعليك النكاح

Saaima Yacoob

February 12<sup>th</sup>, 2023

## Biography of Imam Nāfi‘ al-Madani<sup>1</sup>

His name was Nāfi‘ ibn ‘Abd al-Raḥmān ibn Abī Nu‘aym. His *kunyah* was Abū Ruwaym, Abū Nu‘aym, Abū al-Ḥasan, Abū ‘Abd al-Raḥmān, or ‘Abū ‘Abd Allah. He was born around 70 AH and was originally from Isfahān. He had a very dark complexion, and is described as having an excellent character, a beautiful face, and a jovial nature. He prayed in the mosque of the Prophet ﷺ for sixty years and dedicated seventy years of his life to reciting and teaching the Qur’ān. Having recited to seventy *tābi‘īn*, he was the Imam of Qur’ān recitation in *al-Madīnah al-Munawwarah* after the *tābi‘īn*.

A pious man, he was known to have a musk like scent emanate from his mouth when he spoke. He explained that this was because he had seen the beloved Prophet ﷺ in a dream, and the beloved of Allah ﷻ had recited into Imam Nāfi‘’s mouth. Since that day, a musk-like scent emanated from his mouth when he spoke. When asked why he had such a beautiful face and pleasant nature, he responded that

---

<sup>1</sup> Taken from Saaima Yacoob, *Beyond Recitation: Tajwīd and Spirituality*, 36-37.

it was due to him having shook hands with the blessed Prophet ﷺ in a dream.

Both Imam Mālik and Imam Aḥmad ibn Ḥanbal preferred the *qirā'ah* of Imam Nāfi<sup>c</sup> over others.

When he was passing away, his sons asked him to advise them. He responded with the following,

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ<sup>2</sup>

So, fear Allah, and set your relations right, and obey Allah and His Messenger, if you are believers.

He passed away around 169 AH. Although he had many students, his two main narrators (*rāwīs*) are his stepson, Imam Qālūn, and Imam Warsh.

---

<sup>2</sup> 8:1, trans. Mufti Taqi Usmani.



## Biography of Imam Qālūn<sup>3</sup>

His full name was ʿĪsā ibn Mīnā, and his patronym was Abū Mūsā. He was born in the year 120 AH in the city of Madīnah.

His nickname was Qālūn, which means beautiful, good, and noble in Greek. His teacher, Imam Nāfi<sup>ʿ</sup> ؒ gave him this name because of the beauty and mastery that he had in his recitation of the Qurʾān. The reason his teacher chose a Greek word was because Imam Qālūn ؒ was of Byzantine ancestry. His great, great grandfather, a Byzantine, came to Madīnah during the time of the second *khalifah*, ʿUmar ibn al-Khaṭṭāb ؓ.

Imam Qālūn ؒ began reciting to Imam Nāfi<sup>ʿ</sup> ؒ in the year 150 AH and made countless *khatams* of the Qurʾān with him. He studied with his teacher for a period of about twenty years, until his teacher, who was also his stepfather, insisted that he begin teaching. In addition to Imam Nāfi<sup>ʿ</sup> ؒ, Imam Qālūn ؒ also recited to Imam ʿĪsā ibn Wardān ؒ. Imam Qālūn ؒ

---

<sup>3</sup> Dr. Muḥammad Ilyās al-Aʿẓamī, *Tadhkirat al-Qurrāʾ*, 28-34; ʿAbd al-Fattāḥ al-Qāḍī, *Tārīkh al-Qurrāʾ al-ʿAsharah*, 28-29. This section was adapted from content that I originally wrote for the Qariah app’s social media campaign to raise awareness about the *qirāʾāt*. This app can be downloaded for free by women who would like to listen to female reciters of the Qurʾān.

was a great reciter and teacher of the Qurʾān and a master of the Arabic language.

One of the miracles of Imam Qālūn ؑ was that he was deaf, so much so that he could not hear lightning if it struck, or even the sound of a horn. However, he could correct mistakes very accurately when people recited the Qurʾān to him. Some scholars suggest that he identified these mistakes by watching the mouth of the reader. It is considered a miracle that one of the greatest Qurʾān reciters of al-Madīnah al-Munawwarah was himself hard of hearing.

The blessed Imam passed away in 220 AH. He is buried in Jannat al-Baqīʿ.

Some lessons that we take from this great Imam of Qurʾān recitation are not to be hasty in our journey with the Qurʾān, and to have a deep appreciation and yearning for simply keeping its company. The second lesson we take from his life is that regardless of our personal limitations, we can still be people of the Qurʾān, and if we are sincere, Allah will open doors for us, *in shāʾ Allah*.

His mode of recitation is most commonly recited in Libya and Tunisia today.

## The Ṭarīq of al-Shāṭibiyyah

There are **eighty-three** *ṭuruq* recorded in *al-Nashr fī al-Qirāʾāt al-ʿAshr* for Imam Qālūn رحمته الله. Imam Ibn al-Jazārī رحمته الله recorded these eighty-three chains of transmission from twenty-seven books, one of which is *Ḥirz al-Amānī wa Wajh al-Tahānī* or the *Shāṭibiyyah*.<sup>4</sup> This is the *ṭarīq* that is most recited in, and this is the one outlined in this booklet.

Imam Qālūn رحمته الله has two main narrators, Imam Abū Nashīṭ رحمته الله and Imam Ḥulwānī رحمته الله. The *ṭarīq* of *al-Shāṭibiyyah* is among the *ṭuruq* narrated from Imam Abū Nashīṭ رحمته الله. Imam Abū Nashīṭ رحمته الله was a reliable, trustworthy, and well-known *muqriʿ* who narrated the Qurʾān from Imam Qālūn رحمته الله *ʿarḍan*, which means that he recited it to him. And he heard the Qurʾān from Rawḥ ibn ʿUbādah رحمته الله and Muḥammad ibn Yūsuf al-Faryābī رحمته الله. Abū al-Ḥassān Aḥmad ibn Muḥammad ibn al-Ashʿath رحمته الله narrated the *riwāyah* of Imam Qālūn رحمته الله from Abū Nashīṭ رحمته الله and this is the way of reciting Imam Qālūn’s *riwāyah* that is most commonly found in books of *qirāʾāt*. ʿAbdullah ibn Fuḍayl رحمته الله also narrates

---

<sup>4</sup> Ḍamrah, *al-Jisr al-Maʿmūn ilā Riwāyat Qālūn*, 128-130.

from Imam Abū Nashīṭ ؒ. However, this *ṭarīq* is only found in the *Kifāyah* of Abū al-‘Izz ؒ.

Scholars of *ḥadīth* have also transmitted from Imam Abū Nashīṭ ؒ. Among them are Ibn Mājah ؒ and Imam Aḥmad ibn Ḥanbal ؒ. Imam Abū Nashīṭ ؒ was in Baghdad at some point in his life as Imam Abū Ḥātim ؒ met him there. He passed away in 258 AH.<sup>5</sup>

Of the two primary narrators listed for Imam Abū Nashīṭ ؒ, Ibn Būyān ؒ and al-Qazzāz ؒ, the *ṭarīq* of *al-Shāṭibiyyah* is narrated from al-Qazzāz ؒ.<sup>6</sup> Imam Qazzāz is ‘Alī ibn Sa‘īd. He was a reliable and trustworthy *muqri*’ and narrated the Qur’ān from many people. Among his teachers was al-Ash‘ath ؒ, the student of Imam Abū Nashīṭ ؒ. Both ‘Allāmah al-Dānī ؒ and Imam al-Dhahabī ؒ praised his expertise in recitation and considered him reliable and authoritative. He passed away before 340 AH.<sup>7</sup>

---

<sup>5</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 2:357.

<sup>6</sup> Ḍamrah, *al-Jisr al-Ma’mūn ilā Riwayāt Qālūn*, 131.

<sup>7</sup> Ibn al-Jazarī, *Ghāyat al-Nihāyah*, 1:754-755.

## Codes that Cover Imam Qālūn's Riwāyah in al-Shāṭibiyyah

Imam Nāfiʿ	ا
Imam Qālūn	ب
Imams Nāfiʿ and Ibn ʿĀmir	عم
Imams Nāfiʿ, Ibn Kathīr, and Imam Abū ʿAmr	سما
Imams Nāfiʿ and Ibn Kathīr	جرمي
Imams Nāfiʿ, ʿĀṣim, Ḥamzah, and al-Kisāʾī (al- Kūfiyyūn)	حصن

## Distinguishing Between Uṣūl and Furūsh

The study of each narration (*riwāyah*) can be divided into two parts:

***Uṣūl:*** Consistent principles for a particular *riwāyah* or *qirā'ah* that will remain the same throughout the Qur'ān, such as lengths of *madd*, etc. There may be some exceptions to these rules. **These are the differences that are outlined in this booklet, *Alḥamdulillah*.**

***Furūsh:*** Differences that are spread out throughout the Qur'ān and there is no consistent rule that is being applied. *Furūsh* are of two types:

***Kulliyah (Universal):*** Words that will be read as such throughout the Qur'ān. For example, Imam Qālūn will read the word *بُيُوت* with a *kasrah* on the *bā'*, as *بُيُوت*, throughout the Qur'ān.

***Munfaridah (Individual):*** A particular word will be read in this way in just one or a few places in the Qur'ān. **This booklet does not list the *furūsh* of the *riwāyah* of Imam Qālūn.** The reader will have to refer to other resources to identify them, or the reader may recite

from a *muṣḥaf* that is published in the *riwāyah* of Imam Qālūn.

## Basmalah Between Sūrahs

All the *qurrā'* will recite the *basmalah* when *waqf* is made at the end of the last *āyah* of a *sūrah*. However, they will differ when the reciter decides to not make *waqf* at the end of the first *sūrah* and continue on to the next *sūrah*. Imam Qālūn **recites the *basmalah* between *sūrahs*** when joining two *sūrahs*. There are three correct options when joining two *sūrahs* with the *basmalah*.<sup>8</sup>

1. To stop at the end of the last *āyah* and the *basmalah*, and then read the first *āyah* of the next *sūrah*.
2. To join the last *āyah* of the previous *sūrah* to the *basmalah*, and then join the *basmalah* to the first *āyah*.
3. To stop at the end of the last *āyah* of the previous *sūrah*. Then, join the *basmalah* with the first *āyah* of the next *sūrah*.

*Basmalah* will not be read when joining *Sūrah al-Anfāl* and *Sūrah al-Tawbah*. The reciter has the option of *waqf* (a complete stop), *waṣl* (joining), or *sakt* (breathless stop) between these two *sūrahs*.

---

<sup>8</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 100.



## Mīm al-Jam<sup>ʿ</sup>

### *Mīm al-Jam<sup>ʿ</sup> is:*

1. A *mīm sākinah*
2. Not a part of the original word
3. Indicates the masculine plural
4. Attached to nouns, verbs, or particles
5. Comes after ه, ت, ك

### *The Ruling for Imam Qālūn:*

If *mīm al-jam<sup>ʿ</sup>* is followed by a *sukūn*, it will take a *ḍammah* **without any added *ṣilah***. Example:

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ  
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ



If it is followed by a *mutaḥarrrik* letter, then **there are two options for Imam Qālūn:**<sup>9</sup>

1. To read the *mīm al-jam<sup>ʿ</sup>* with a *sukūn*.

---

<sup>9</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 111.

2. To make *ṣilah* on the *mīm*, which means that the *mīm* will be read with a *ḍammah* followed by a *wāw maddiyyah* and will be extended for a minimum of two counts. One of the conditions for making *ṣilah* on *mīm al-jamʿ* is that the *mīm* must be detached from what comes after it. When it has something attached to it, all the *qurrāʾ* will make *ṣilah* on it, as it is written with an attached *wāw* in the *rasm* of the Qurʾān, e.g., *سَمِعْتُمُوهُ، أَنْزَلْنَاهُ مَكْمُوهًا، دَخَلْتُمُوهُ*. This is why it can also be said that *ṣilah* is the original, and *sukūn* on *mīm al-jamʿ* is for *takhfif* or ease.<sup>10</sup>

- a. If the *mutaḥarrik* letter following the *mīm al-jamʿ* is a *hamzah*, then it will be lengthened for the same duration as *madd jāʾiz munfaṣil*.
- b. When making *waqf* on *mīm al-jamʿ*, it will always be read with a *sukūn*.
- c. *Ikhfāʾ al-shafawī* and *idghām al-shafawī* will not prevent *ṣilah* on *mīm al-jamʿ*. Rather, the *ṣilah* of *mīm al-jamʿ* will prevent *ikhfāʾ al-shafawī* and *idghām al-shafawī*.

---

<sup>10</sup> Pānīpatī, *ʿInāyāte Raḥmānī*, 1:218.

Examples of where *ṣilah* on *mīm al-jam'* may be applied:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٦٦﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ  
وَمَنْ يَفْعَلْ ذَلِكَ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾

## Hā' al-Kināyah

*Hā' al-kināyah* refers to the singular, masculine, third-person pronoun that is attached to nouns, verbs, or particles. It is also called *hā' al-ḍamīr*.

The discussion around *hā' al-kināyah* is whether the vowel on it, *ḍammah* or *kasrah*, will be elongated or not. This elongation will only occur in the state of *waṣl* and not in the state of *waqf*.

*Hā' al-kināyah* can appear in the Qur'ān in the following ways:

1. Preceded by a *mutaḥarrik* letter or *sākin* letter while being followed by a *sākin* letter, e.g., لَهُ فِيهِ الْفُرْعَانُ، الْمَلِكُ. In this scenario, all the *qurrā'*, including Imam Qālūn, will omit the elongation and join the *hā'* with what comes after it.<sup>11</sup>
2. Preceded by and followed by a *mutaḥarrik* letter, e.g., كُلُّ لَهُ فَتَبْتُونَ. All the *qurrā'*, including Imam Qālūn, will elongate the vowel on *hā' al-kināyah* in this scenario. This is also called *madd silah*. If the *mutaḥarrik* letter following the *hā'*

---

<sup>11</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 158.

*al-kināyah* is a *hamzah*, the lengthening of *madd silah kubrā* will be the same as the length for *madd munfaṣil*.<sup>12</sup>

3. Preceded by a *sākin* letter and followed by a *mutaḥarrrik* letter, e.g., فِيهِ هُدًى. Imam Qālūn will not extend the vowel on *hā'* *al-kināyah* in this scenario.<sup>13</sup>

There are nine words in twelve places in the Qurʾān in which Imam Qālūn will not apply his general rule above and will shorten the *madd* and only read a *kasrah* despite the *hā'* *al-kināyah* being preceded by and followed by a voweled letter.<sup>14</sup> These are as follows:

<p>• وَمَنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ بِقِنطَارٍ  <u>يُؤَدِّهِ إِلَيْكَ</u> وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ <u>لَا يُؤَدِّهِ</u>  إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا  لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ  الْكَذِبَ وَهُمْ يَعْلَمُونَ</p>	3:75	1-2.
---	------	------

<sup>12</sup> Ibid.

<sup>13</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 159.

<sup>14</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 163-167.

3.	3:145	وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ آخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ
4-5.	4:115	وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا
6.	7:111	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ
7.	20:75	وَمَنْ يُؤْتِيهِ مُمْرِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ
8.	24:52	وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ الَّذِي يَتَّقِيهِ فَأُولَٰئِكَ هُمُ الْقَائِمُونَ
9.	26:36	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ
10.	27:28	إِذْ هَبَّ بِكِتَابِيهِ هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّىٰ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ
11.	39:8	إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

<p>مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ  وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ  فِي الْآخِرَةِ مِنْ نَصِيبٍ</p>	42:20	12.
---	-------	-----

There is *khulf* in the word **يَأْتِيهِ**, the *kasrah* can be read with both *madd* and *qasr*.

## Mudūd

*Madd Lāzim* is six counts for all the *qurrā'*.

*Madd muttaṣil* will be four counts for Imam Qālūn.<sup>15</sup> *Madd munfaṣil* can be 2 (*qaṣr*) or 4 (*tawassuṭ*) counts.<sup>16</sup> As there is an option for *madd munfaṣil* and an option for the *ṣilah* of *mīm al-jam'*, there will be a total of four options for Imam Qālūn.

	Madd Munfaṣil	Ṣilah
1.	Qaṣr	Without Ṣilah
2.	Qaṣr	With Ṣilah
3.	Tawassuṭ	Without Ṣilah
4.	Tawassuṭ	With Ṣilah

Unlike Imam Warsh, Imam Qālūn will only extend *madd al-badal* for 2 counts (*qāṣr*), and he will not make *madd* on a letter of *līn* followed by a *hamzah* in the same word, such as *سَيِّء*. He will have the same three options on *madd ʿarid lil-sukūn* as all the other *qurrā'*, 2, 4 or 6 counts (*qaṣr*, *tawassuṭ*, and *ṭūl*).

---

<sup>15</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 168.

<sup>16</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 169.



## The Word أَنَا

All the *qurrā'*, including Imam Qālūn, agree that the *alif* will be read when stopping on the word أَنَا everywhere it occurs in the Qurʾān. Most of the *qurrā'* will read the word أَنَا with only a *fathah* on the *nūn* when continuing recitation and not making *waqf*. Imam Qālūn, however, will read the *alif*, even when continuing, when the word أَنَا is followed by a *hamzat al-qaṭ'*.<sup>17</sup> The rules are as follows:

1. If the word أَنَا is followed by a *hamzat al-qaṭ'* that carries a *fathah* or a *ḍammah*, then the word أَنَا will be read with an *alif* when continuing. The length of the *alif* will be according to whichever option is being applied for Imam Qālūn on *madd munfaṣil*, e.g., قَالَ أَنَا، أَخِيءَ وَأُمِّيَّتْ.
2. If the word أَنَا is followed by a *hamzah al-qaṭ'* that carries a *kasrah*, then Imam Qālūn will have **two options**. The word أَنَا can be read with only a *fathah* when continuing or with an *alif*. When reading it with an *alif*, the length of the

---

<sup>17</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 521.

*alif* will be according to whichever option is being applied for Imam Qalūn on *madd munfaṣil*, e.g., *إِنَّا إِلَّا نَذِيرٌ مُّبِينٌ*.

## Two Consecutive Hamzahs

The letter *hamzah* is considered a difficult letter to pronounce due to its *makhraj* being far, the very bottom of the throat, and its qualities of *jahr* and *shiddah*. Therefore, the Arab tribes had various ways of lightening the difficulty of pronouncing *hamzah*. All of these methods together are referred to as *takhfif* of the *hamzah*. The opposite of *takhfif* or easing the pronunciation of *hamzah* is *taḥqīq*, pronouncing the *hamzah* from its *makhraj* with all its *ṣifāt*.

*Takhfif* is of four types, *naql* (transferring the vowel of the *hamzah* to the *sākin* letter before it), *tashīl* (reading the *hamzah* with a blend of a letter of *madd*), *ḥadhf/ishqāt* (dropping the *hamzah* altogether), or *ibdāl* (changing the *hamzah* into another letter). *Takhfif* can be made of a single *hamzah* or when two *hamzahs* come together. In this chapter, we will be discussing the *takhfif* of two *hamzahs* when they come together in the same word or in two separate words.

### Two Hamzahs in One Word

If two *hamzat al-qaṭʿ* come together in the same word, the first will always carry a *fatḥah*. This is because the first *hamzah* is usually *hamzat al-istifhām*, or the

interrogative *hamzah*. While the first *hamzah* will always be read with *taḥqīq*, the *qurrā'* take various approaches regarding the second *hamzat al-qaṭ'*, which can carry a *fathah*, *kasrah*, or *ḍammah*.

Imam Qālūn is one of the *qurrā'* that makes *takhfif* of the second *hamzah* in such scenarios. He will make ***tashīl*** with ***idkhāl*** in all three scenarios, *fathah* followed by a *fathah*, *fathah* followed by a *kasrah*, and *fathah* followed by a *ḍammah*.<sup>18</sup> *Tashīl* refers to reading the *hamzah* with a blend of *alif*, *yā'*, or *wāw maddiyyah* corresponding to the vowel on the *hamzah*. *Idkhāl* refers to inserting an *alif* between the two *hamzahs*. *Idkhāl* will cause the first *fathah* to be extended for two counts, e.g., *ءَأَنْذَرْتَهُمْ*, *أَأَوْتَيْتُكُمْ*, *أَأَنْتَ*.

The following words are exceptions to the rule above:

1. The word *أَشْهَدُوا* in Sūrah al-Zukhruf, āyah 19, can be read with and without *idkhāl*. The second *hamzah* will be read with *tashīl* in both options.<sup>19</sup>
2. The word *أَيُّمَّةٌ*, in all five places in the Qurʾān, will be read with *tashīl* of the second *hamzah*,

---

<sup>18</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 183, 196, 200.

<sup>19</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 1022.

without *idkhāl*. This is the only word where the first *hamzah*, although *maftūḥah*, is not *hamzat al-istifhām*, the interrogative *hamzah*.<sup>20</sup>

3. The words *ءَالِهَتِنَا* and *ءَأْمَنْتُمْ* (occurs in three places) will be read without *idkhāl* between the first and second *hamzah*.<sup>21</sup> This is because these words have three *hamzahs* in them and are therefore different than the words to which the general rule applies.

## Two Hamzahs in Two Words

Just as two *hamzahs* can appear consecutively in one word, they can also appear together in two words, such that the last letter of the first word is a *hamzah* and the first letter of the second word is also a *hamzah*. Keep in mind that both of the *hamzahs* under discussion are *hamzat al-qatʿ*. When this occurs, the two *hamzahs* can carry the same vowel, for example, *fathāh* and *fathāh*, or they can have differing vowels, such as one carrying a *fathāh* and the other a *kasrah*. Either of the two *hamzahs* can undergo some form of *takhfīf* in this scenario. It is important to note that only **one** of the two *hamzahs* will undergo change. Both *hamzahs*

---

<sup>20</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 199.

<sup>21</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 189, 194.

cannot be read with *takhfif* at the same time for any of the *qurrāʾ*. Also, if *waqf* is made at the end of the first word, and the reciter begins from the second word, the *hamzah* will be read with *taḥqīq*. This is because the rules only apply when there are two *hamzahs* read consecutively. If only one *hamzah* is read being read, the rule will not apply.

### Identical Vowels

When two *hamzahs* occur in two separate words, and carry the same vowels, the following three scenarios can occur:

1. The first *hamzah* carries a *fathah* and the second carries a *fathah* as well, e.g., جَاءَ أَحَدَكُمْ. In this scenario, Imam Qālūn will drop the first *hamzah* (*isqāt*) and read the second with *taḥqīq*, as: جَا أَحَدَكُمْ.<sup>22</sup>
2. The first *hamzah* carries a *ḍammah* and the second carries a *ḍammah* as well, e.g., أَوْلِيَاءٌ أَوْلِيَّكَ. There is only one example of this in the Qurʾān. In this scenario, Imam Qālūn will read

---

<sup>22</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 201-204.

the first *hamzah* with *tashīl* and the second with *taḥqīq*, as: *أُولِيَاءَ أَوْلِيَاكَ*.<sup>23</sup>

3. The first *hamzah* carries a *kasrah* and the second carries a *kasrah* as well, e.g., *الْأَسْمَاءُ إِنَّ*. Imam Qālūn will read the first *hamzah* with *tashīl* and the second with *taḥqīq*, as: *الْأَسْمَاءُ إِنَّ*. In the words *بِالسُّوءِ إِلَّا* in āyah 53 of Sūrah Yūsuf, Imam Qālūn will have the additional option of changing the first *hamzah* into a *wāw*, which then merges into the *wāw maddiyyah* before it. It can be read as: *بِالسُّوِ إِلَّا*.<sup>24</sup>

There is an important principle regarding extending letters of *madd* before a changed *hamzah*. As we know, *madd munfaṣil* applies when a letter of *madd* is followed by a *hamzah* in the next word, and *madd muttaṣil* applies when a letter of *madd* is followed by a *hamzah* in the same word. However, what do we do when the *hamzah* following the letter of *madd* is changed in some way, meaning it is either dropped (*isqāt*) or read with *tashīl*? Imam al-Shāṭibī رحمته الله provides us with a general principle to be applied in such scenarios. If a letter of *madd*

---

<sup>23</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 204.

<sup>24</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 205.

occurs before a changed *hamzah*, both *qaṣr* (reading it as two counts) or *madd* (reading it with the full length of the *madd*) are permissible.<sup>25</sup> In the case that the *hamzah* is dropped altogether (*isqāt*), *qaṣr* is preferred. In the case that the *hamzah* is being read with *tashīl*, *madd* is preferred because traces of the *hamzah* still remain.<sup>26</sup>

### Two Hamzahs in Two Words with Differing Vowels

There are a total of five scenarios in which this can occur in the Qurʾān. In all of the scenarios below, the second *hamzah* will be the one to undergo change, and the first will always be read with *taḥqīq*. It is also important to note that this change will only occur if these two words are read together (in the state of *waṣl*). If *waqf* is made at the end of the first word, and the reciter begins from the second word, the *hamzah* will be read with *taḥqīq*.<sup>27</sup>

1. The first *hamzah* carries a *fatḥah* and the second carries a *ḍammah*, e.g., جَاءَ أُمَّةً. In this scenario, Imam Qālūn will read the first

---

<sup>25</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 208.

<sup>26</sup> ʿAbd al-Fattāḥ al-Qāḍī, *al-Wāfi*, 161.

<sup>27</sup> Ḥirz al-Amānī wa Wajh al-Tahānī, l. 209-212.



hamzah with *taḥqīq* and the second with *tashīl*, as: جَاءَ أُمَّةً. This only occurs once in the Qurʾān.

2. The first *hamzah* carries a *ḍammah* and the second carries a *kasrah*, e.g., اَلشُّهَدَاءُ اِذَا. In this scenario, Imam Qālūn will have **two** options, to read the first *hamzah* with *taḥqīq* and the second with *tashīl*, as: اَلشُّهَدَاءُ اِذَا or to read the first *hamzah* with *taḥqīq* and the second as a *wāw* with a *kasrah* (*ibdāl*).
3. The first *hamzah* carries a *kasrah* and the second carries a *fathah*, e.g., اَلشُّهَدَاءُ اَنَّ. In this scenario, Imam Qālūn will read the first *hamzah* with *taḥqīq* and the second with *ibdāl* into a *yāʾ* with *fathah*, as: اَلشُّهَدَاءُ اَنَّ.
4. The first *hamzah* carries a *fathah* and the second carries a *kasrah*, e.g., شُهَدَاءُ اِذْ. In this scenario, Imam Qālūn will read the first *hamzah* with *taḥqīq* and the second with *tashīl*, as: شُهَدَاءُ اِذْ.
5. The first *hamzah* carries a *ḍammah* and the second carries a *fathah*, e.g., اَلسُّفَهَاءُ اَلَّا. In this scenario, Imam Qālūn will read the first *hamzah* with *taḥqīq* and the second as a *wāw* with a *fathah* (*ibdāl*), e.g., اَلسُّفَهَاءُ اَلَّا.

## The Repeated Interrogative Hamzah<sup>28</sup>

There are eleven places in the Qurʾān, in nine sūrahs, where there are two words that begin with an interrogative *hamzah* in the same āyah or in two consecutive āyāt. The majority of the *qurrāʾ* will read both words with *istifhām*, meaning that both words will be read with two *hamzahs*. However, some will drop the interrogative *hamzah* in the first word, and some in the second.

The general principle for Imam Qālūn is that **he will read the interrogative *hamzah* in the first word and drop the interrogative *hamzah* in the second word**, meaning that the second word will be read with one *hamzah*. This general principle will apply to nine of the eleven instances. These āyāt are listed below.

<p>وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَهَذَا كُنَّا تُرَابًا إِنْآ لَفِيهِ خَلْقٌ جَدِيدٌ</p>	13:5	1.
<p>وَقَالُوا أَهَذَا كُنَّا عِظْمًا وَرَفْتًا إِنْآ لَمَبْعُوثُونَ خَلْقًا جَدِيدًا</p>	17:49	2.

<sup>28</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 789-793.

ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا <u>أَمَدًا</u> كُنَّا عِظْمًا وَرَقْنَا <u>إِنَّا</u> لَمَبْعُوثُونَ خَلْقًا جَدِيدًا	17:98	3.
قَالُوا <u>أَمَدًا</u> مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا <u>إِنَّا</u> لَمَبْعُوثُونَ	23:82	4.
وَقَالُوا <u>أَمَدًا</u> ضَلَلْنَا فِي الْأَرْضِ <u>إِنَّا</u> لَفِي خَلْقٍ جَدِيدٍ	32:10	5.
<u>أَمَدًا</u> مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا <u>إِنَّا</u> لَمَبْعُوثُونَ	37:16	6.
<u>أَمَدًا</u> مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا <u>إِنَّا</u> لَمَدِينُونَ	37:53	7.
وَكَانُوا يَقُولُونَ <u>أَيُّدًا</u> مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا <u>إِنَّا</u> لَمَبْعُوثُونَ	56:47	8.
يَقُولُونَ <u>أَمَّا</u> لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿٧﴾ <u>إِذَا</u> كُنَّا عِظْمًا تَخِرَّةً ﴿٨﴾	79:10- 11	9.

The following two places are an exception to Imam Qālūn's general principle. In these two places, he will read the **first word without the interrogative hamzah** and read the **second word with the interrogative hamzah**.

﴿٧﴾ وَقَالَ الَّذِينَ كَفَرُوا <u>إِذَا</u> كُنَّا تُرَابًا وَعِظْمًا <u>أَيُّدًا</u> لَمُخْرَجُونَ	27:67	10.
--	-------	-----

<p>وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتُونَ الْفَحِشَةَ مَا  سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٧﴾ أَيْنَكُمْ  لَأَتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ</p>	<p>29:28- 29</p>	<p>11.</p>
---	----------------------	------------

When Imam Qālūn reads these words with *istifhām*, meaning with two *hamzahs*, he will follow his principle regarding how to read two *hamzahs* in one word.<sup>29</sup>

---

<sup>29</sup> See pp. 28-30.

## Hamzat al-Qaṭʿ Followed by Hamzat al-Waṣl

The discussions above were about two *hamzat al-qaṭʿ* coming together in one word or two words. In this section, we will discuss those places in which *hamzat al-qaṭʿ* is followed by a *hamzat al-waṣl* in one word.

There are three words in the Qurʾān in which an interrogative *hamzah* comes before a word that begins with a *hamzat al-waṣl* which would normally carry a *fathḥah* if one were to begin from that word. In these words, the reciter will have the option of changing the *hamzat al-waṣl* into an *alif (ibdāl)*, or then reading the *hamzat al-waṣl* with *tashīl*.<sup>30</sup> *Madd lāzim* will apply when making *ibdāl* of the *hamzat al-waṣl* into an *alif*. All the *qurrāʾ*, including Imam Qālūn, will apply this principle in the following three words: *ءَآلَهُ* in Sūrah Yūnus, *āyah* 59 and Sūrah al-Naml, *āyah* 59; *ءَآلِدَّكَرَيْنِ* in Sūrah al-Anʿām, *āyahs* 143 and 144, and *ءَآلَعَنَ* in Sūrah Yūnus *āyahs* 51 and 91.

---

<sup>30</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 192-193.

## Naql and Sakt

*Naql* is to transfer the vowel of a *hamzah* to a *sākin* letter before it. While Imam Warsh, the other *rāwī* of Imam Nāfi<sup>c</sup>, will apply *naql* throughout his recitation, Imam Qālūn applies *naql* in three words. These are as follows:

1. In the word **ءَأَلْعَنَ** in Sūrah Yunus, *āyahs* 51 and 91, the *fathah* will be transferred from the *hamzah* to the *lām sākinah* before it. Because the *sukūn* will no longer be present, the reciter has the option of making the *madd lāzim* or not. *Madd* may be applied because originally there was a *sukūn* on the *lām*, and *qaṣr* may be applied because the *lām* now carries a *fathah* due to *naql*. This word can also be recited with *tashīl* of the second *hamzah*. *Naql* will still apply even with *tashīl*.<sup>31</sup> Imam Qālūn will read it as: **ءَأَلِنَ**.
2. In the word **رَدَّءَا** in Sūrah al-Qaṣaṣ, *āyah* 34, the *fathah tanwīn* of the *hamzah* is transferred to the *dāl*. Imam Qālūn will read it as **رَدَّآ**.<sup>32</sup>
3. In the words, **عَادَا أَلْأَوَّلَى** in Sūrah al-Najm, *āyah* 50, the *ḥarakah* on the *hamzah* will be

---

<sup>31</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 192-194, 229.

<sup>32</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 234.

transferred to the *lām*, and the *hamzah* will be read as *sākinah*. *Idghām* will also be made between the *nūn* of the *tanwīn* and the *lām maḍmūmah*. Imam Qālūn will read it as: عَادَاً أَلَأُولَى. When stopping on عَادَاً and starting from the next word, Imam Qālūn will have three options. He can read it as أَلَأُولَى or لَأُولَى or لَى.

## Sakt

The technical definition of the term *sakt* is cutting off the voice, without taking a breath, for a duration less than *waqf* with the intention of resuming recitation.<sup>33</sup> Imam Qālūn will not apply *sakt* in any of the four places where *sakt* is required in the *riwāyah* of Imam Ḥafṣ. These are: Sūrah al-Kahf, between *āyahs* 1 and 2, Sūrah Yāsīn, *āyah* 52, Sūrah al-Qiyāmah, *āyah* 27, and Sūrah al-Muṭaffifīn, *āyah* 14.

---

<sup>33</sup> Al-Masʿūl, Muʿjam Muṣṭalahāt, 230.

## Idghām Between Letters

*Idghām* is a feature of the Arabic language. The Arabs merged similar letters together in order to make them easier to articulate. Its definition is for the first letter to be buried into the second letter. The second letter (*mudgham fih*) is pronounced with emphasis. There is no *waqf* or delay between the two letters. A similar definition is to articulate two letters as one emphasized letter of the second kind.<sup>34</sup>

*Idghām* has three main categories:

***Idghām mutamāthilayn*** occurs when two letters share the same *makhraj* and *ṣifāt*. In other words, this is when letters that are identical to each other merge. Some examples include: **فَمَا رَبَّحْتَ بِجَزْتُهُمْ , وَقُلْ لَهُمَا .**

***Idghām mutajānisayn*** occurs when two letters have the same *makhraj* but different *ṣifāt*. Some examples include: **عَبَدْتُمْ, يَلْهَتْ ذَلِكَ .**

***Idghām mutaḳāribayn*** occurs when the *makhārij* of two letters are close to each other, or they have similar *ṣifāt*. In order for two letters to be considered

---

<sup>34</sup> Yacoob, *Beyond Recitation*, 67-69.



*mutaqāribayn* in terms of *ṣifāt*, they must share at least three or more *ṣifāt*. Some examples include:

نَخْلُكُمْ، وَقُلْ رَبِّ

Within the three categories mentioned above, there are places where all the *qurrā'* will agree that the two letters will merge. This is called *idghām wājib*. There will also be many instances where letters may be *mutaqāribayn*, but the *qurrā'* will differ regarding applying *idghām* in those instances. This is known as *idghām jā'iz*.

In this chapter, we will list those places where Imam Qālūn will make *idghām* of letters that are *mutajānisayn* or *mutaqāribayn*. These are places where the *qurrā'* differ, and therefore, his particular rule needs to be clarified.

1. *Idghām* will be made between the *dhāl* and the *tā'* in the word أَتَّخَذْتُ wherever and however it occurs in the Qurʾān.<sup>35</sup>
2. Both *idghām* and *iḥār* will be allowed between the *bā'* and the *mīm* in the words مَعَنَا أَرْكَبُ in *āyah* 42 of *Sūrah Hūd*.<sup>36</sup>

---

<sup>35</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 283.

<sup>36</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 283.

3. Both *idghām* and *izhār* will be allowed between the *thā'* and the *dhāl* in the words **يَلْهَثٌ ذَّلِكَ** in *āyah* 176 of *Sūrah al-A'raf*.<sup>37</sup>
4. *Idghām* will be made between *bā'* and *mīm* in **وَيُعَذِّبُ مَنْ** in *āyah* 285 of *Sūrah al-Baqarah*. It should be kept in mind that Imam Qālūn reads this word with a *sukūn* on the *bā'*, and therefore this is not an example of *idghām kabīr*. *Idghām kabīr* is when two voweled letters merge into each other.<sup>38</sup>
5. *Izhār* will be made between *nūn* and *wāw* when joining the first two *āyāt* of *Sūrah Yāsīn* and *Sūrah al-Qalam*.<sup>39</sup>

---

<sup>37</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 283-284.

<sup>38</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 285.

<sup>39</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 281.

## Imālah and Taqlīl

*Faṭḥ* refers to reading an *alif* as it is usually read while differentiating between an *alif* that is attached to a heavy letter (*tafkhīm*) or a light letter (*tarqīq*). *Imālah* refers to bending an *alif* towards the sound of *yā'*. It is not, however, the sound of *yā' maddiyyah*. *Taqlīl*, also called *imālah ṣuḡhrā*, is a sound between *faṭḥ* and *imālah*. The exact sound of *taqlīl* and *imālah* must be practiced with a teacher. Imam Qālūn only has a few places where he will make *imālah* and *taqlīl*. These are as follows:

1. Imam Qālūn will make *imālah* in the following word in *āyah* 109 of *Sūrah al-Tawbah*:<sup>40</sup>

أَقْمِنُ أُنْسِي بُنَيْنُهُ وَعَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُنْسِي  
بُنَيْنُهُ وَعَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الظَّالِمِينَ

2. Imam Qālūn will make *taqlīl* on the *hā'* and *yā'* in the first *āyah* of *Sūrah Maryam*: كِهْيَعَصَّ. This is according to what is written in the

---

<sup>40</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 323-324.

*Shāṭibiyyah*.<sup>41</sup> Later scholars have written that only *fath* should be done for Imam Qālūn in these two letters in Sūrah Maryam when reciting in the *ṭarīq* of *Shāṭibiyyah*.<sup>42</sup>

3. Imam Qālūn also has the option to make *taqlīl* or *fath* on the word *al-tawrāh* wherever it appears in the Qurʾān.<sup>43</sup> Because Imam Qālūn also has options for *madd munfaṣil* and *ṣilah* on *mīm al-jamʿ*, there will be a total of eight possible combinations. They are as follows:

<i>Madd Munfaṣil</i>	<i>Ṣilah on Mīm</i>	<i>aḷ-Tawrāh</i>	
Qaṣr	Sukūn	Fath	1.
Qaṣr	Ṣilah	Fath	2.
Tawassuṭ	Sukūn	Fath	3.
Tawassuṭ	Ṣilah	Fath	4.
Qaṣr	Sukūn	Taqlīl	5.
Qaṣr	Ṣilah	Taqlīl	6.
Tawassuṭ	Sukūn	Taqlīl	7.
Tawassuṭ	Ṣilah	Taqlīl	8.

---

<sup>41</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 741. My teacher, Qārī Najm al-Ṣabīḥ Thānwī, advises us to recite according to what is found in the *matn* of the *Shāṭibiyyah*, and Allah knows best. Thānwī, *al-Qānīʿ fi Qirāʿat Imām Nāfiʿ*, 28.

<sup>42</sup> ʿAbd al-Fattāḥ al-Qāḍī, *al-Wāfi*, 475-476.

<sup>43</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 546.

From these, five are considered permissible, and three are considered impermissible. The options in red, numbers one, four, and six, are considered impermissible. These restrictions are not mentioned in the text of the *Shāṭibiyyah*. Rather, later scholars have recommended them.

## Rules of Rāʾ

Unlike the other *rawī* of Imam Nāfiʿ, Imam Warsh, Imam Qālūn does not have any unique rules for the *tafkhīm* and *tarqīq* of *rāʾ*. He will follow the same rules as the majority of the *qurrāʾ*. The *rāʾ* will always be read with *tafkhīm* when it carries a *fathah* or *ḍammah*, and it will always be read with *tarqīq* when it carries a *kasrah*. When *rāʾ* carries a *sukūn*, whether permanent or temporary, it will be read with *tafkhīm* if it is preceded by a *fathah* or *ḍāmmah*. It will be read with *tarqīq* if it is preceded by a *kasrah*, as long as no letter of *istiʿlāʾ* follows the *rāʾ*. It will also be read with *tarqīq* if it is preceded by a *yāʾ sākinah*, even if the letter before the *yāʾ sākinah* has a *fathah*.

## Rules of Lām

Unlike the other *rawī* of Imam Nāfiʿ, Imam Warsh, Imam Qālūn does not have any specific or unique rules for the *tafkhīm* and *tarqīq* of *lām*. He will follow the same rules as the majority of the *qurrāʾ*. He will only read *lām* with *tafkhīm* when the word Allah (*ism al-jalālah*) is preceded by a *fathah* or a *ḍammah*.

## Iltiqā' al-Sākinayn

When two *sukūns* meet, the first must take a vowel in order for the two words to be read in continuation. **The general rule is that the first letter will take a *kasrah*.** However, there are a few exceptions that also apply to Imam Qālūn, like other *qurrā'*. These are as follows:

1. In the word *من*, the *nūn* will take a *fathah*, e.g., *مِنَ اللَّهِ*.
2. The letter *wāw* indicating the masculine plural will take a *ḍammah*, e.g., *إِشْتَرَوْا الضَّلَالَةَ*.
3. *Mīm al-jam'* when followed by a *sukūn* will take a *ḍammah*, e.g., *أَنْفُسِكُمُ الْمَوْتِ*.
4. If a *sakin* letter is followed by a word that begins with *hamzat al-waṣl* that takes a *ḍammah* when beginning from it, then the letter before it will also take a *ḍammah* in the *riwāyah* of Imam Qālūn, e.g., *قُلْ أَوْ أَنْقُصْ*, *وَقَالَتْ أَخْرِجْ*, *أُدْعُوا*.<sup>44</sup> To compare, the *sākin* letter is read with a *kasrah* instead of a

---

<sup>44</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 495-496.

*ḍammah* in the *riwāyah* of Imam Ḥafṣ in this scenario, e.g., أَوْ أَنْقَضَ.



## Yāʾāt al-Idāfah

Yāʾ *al-idāfah* is an extra yāʾ that is not a root letter of a word, is written in the Qurʾān, and represents the singular, first-person pronoun. It can be attached to verbs, nouns, or particles. One of the ways in which it can be identified is that it can be replaced with a second-person, singular, attached pronoun, ك, or a third-person, singular, masculine pronoun, ٖ.

The *qurrāʾ* differ as to whether it will be read with a *sukūn* or a *fathah* in the **six** different scenarios in which it occurs in the Qurʾān. Although the *qurrāʾ*, like Imam Qālūn, will have a general rule for each category, there will also be exceptions.

Yāʾ *al-idāfah* can be followed by a:

1. A *hamzat al-qaṭʿ* that carries a *fathah*
2. A *hamzat al-qaṭʿ* that carries a *kasrah*
3. A *hamzat al-qaṭʿ* that carries a *ḍammah*
4. A *hamzat al-waṣl* that is part of ال
5. A *hamzat al-waṣl* that is not part of ال
6. A letter other than *hamzah*

**Imam Qālūn's general principle is that he will read the yāʾ *al-idāfah* with a *fathah* in the first four categories**

and will read the *yāʾ al-idāfah* with a *sukūn* in the last two categories listed above.<sup>45</sup>

The exceptions to the general rule are as follows:

1. When *yāʾ al-idāfah* is followed by a *hamzat al-qatʿ* that carries a *faṭḥah*, it will take a *faṭḥah*, except in the following places, where it will be read with *sukūn*.<sup>46</sup>

فَاذْكُرُونِي أَذْكُرْكُمْ	2:152	1.
قَالَ رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ	7:143	2.
وَمِنْهُمْ مَنْ يَقُولُ إِذْذَنْ لِي وَلَا تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ	9:49	3.
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ	11:47	4.
يَأْتِبِ إِيَّاهُ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا	19:43	5.
فَتَبَسَّ صَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ	27:19	6.

<sup>45</sup> *Hiz̄r al-Amānī wa Wajh al-Tahānī*, l. 390, 400, 405-406, 407, 412.

<sup>46</sup> *Hiz̄r al-Amānī wa Wajh al-Tahānī*, l. 391-393.

قَالَ رَبِّ <u>أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ</u> وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنَّي أَنَا خَائِفٌ عَلَىكَ وَإِنِّي مِنَ الْمُسْلِمِينَ	46:15	7.
وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ <u>إِنِّي</u> <u>أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ وَأَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ</u>	40:26	8.
وَقَالَ رَبُّكُمْ <u>لَدُعُونِي أَتَنْتَجِبُونَ لَكُمْ</u>	40:60	9.

2. When *yāʾ al-idāfah* is followed by a *hamzat al-qatʿ* that carries a *kasrah*, it will take a *fathah*, except in the following places, where it will be read with *sukūn*.<sup>47</sup>

قَالَ <u>أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ</u>	7:14	1.
• قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ	12:33	2
وَقَدْ أَحْسَنَ بَيْنَ إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنَنَا وَبَيْنَ <u>إِخْوَتِي</u> <u>إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ</u>	12:100	3.
قَالَ رَبِّ <u>فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ</u>	15:36	4.
قَالَ رَبِّ <u>فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ</u>	38:79	5.

<sup>47</sup> *Hiz̤r al-Amānī wa Wajh al-Tahānī*, l. 402, 404-405.

28:34	6.	وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْآءً يُبَيِّنُ لِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ
40:41	7.	• وَيَقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونِي إِلَى النَّارِ ﴿٥١﴾
40:43	8.	لَا جَزْمَ لَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ
46:15	9.	• وَوَضَعْنَا الْإِنْسَانَ بُولَدِيهِ حُسْنًا حَمَلْتُهُ أُمَّهُ كَرَاهًا وَوَضَعْتُهُ كَرَاهًا وَحَمَلُهُ وَفِضْلُهُ تَكْتُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ
63:10	10.	وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ

3. When *yā' al-idāfah* is followed by a *hamzat al-qat'* that carries a *ḍammah*, it will take a *fatḥah*, except

in the following places, where it will be read with *sukūn*:<sup>48</sup>

يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونِ	2:40	1.
ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي مُفْرَغٍ عَلَيْهِ قَطْرًا	18:96	2.

- There are no exceptions to the general principle of reading the *yāʾ al-iḍāfah* with a *fathah* when it is followed by a *hamzat al-waṣl* that is part of ال.
- When *yāʾ al-iḍāfah* is followed by a *hamzat al-waṣl* that is not part of ال, Imam Qālūn will read the *yāʾ al-iḍāfah* with a *sukūn* except in the following places, where it will be read with a *fathah*:<sup>49</sup>

وَأَصْطَنَعْتُكَ لِنَفْسِي <u>إِذْهَبْ</u> أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنبَيَا فِي ذِكْرِي	20:41- 42	1.
إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ وَلَا تَنبَيَا فِي ذِكْرِي ﴿٥١﴾ <u>إِذْهَبَا</u>	20:42- 43	2.

<sup>48</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 405-406.

<sup>49</sup> *Hīrz al-Amānī wa Wajh al-Tahānī*, l. 411-412.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٥﴾	25:30	3.
وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنَ يَدَيْهِ إِسْرَائِيلَ إِنَّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي إِسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ	61:6	4.

6. When *yāʾ al-īdāfah* is followed by a letter other than *hamzah*, Imam Qālūn will read the *yāʾ al-īdāfah* with a *sukūn* except in the following places, where it will be read with a *fathah*.<sup>50</sup>

فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَّمْتُ <u>وَجْهِي لِلَّهِ</u> وَمَنِ اتَّبَعَنِي	3:20	1.
إِنِّي وَجْهَتُ <u>وَجْهِي لِلذِّبَةِ</u> فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا	6:79	2.
وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا <u>بَيْتِي لِلطَّائِفِينَ</u> وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ	2:125	3.
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِهِ شَيْئًا وَطَهِّرْ <u>بَيْتِي لِلطَّائِفِينَ</u> وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ	22:26	4.
لَكُمْ دِينُكُمْ <u>وَلِيَ دِينِ</u>	109:6	5.
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي <u>لِلَّهِ رَبِّ</u> الْعَالَمِينَ	6:162	6.

<sup>50</sup> *Hiz̄r al-Amānī wa Wajh al-Tahānī*, l. 414-419.

7. 36:22 وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

## Yāʾāt al-Zawāʾid

A *yāʾ al-zaʾidah* is a *yāʾ* that is not written in the Qurʾān but is still read by some of the *qurrāʾ*. As it is not written in the Qurʾān, it is referred to as extra. It will always be the last letter of a word, and it can be found in verbs and nouns but will not be found in particles or prepositions. It can be a root or non-root letter.

Whenever it is read, it is read with *sukūn*, except for in one place. Due to this, *madd munfaṣil* will apply when the *yāʾ al-zāʾidah* is being read and is followed by a *hamzat al-qaṭʿ*.

There are a total of **sixty-two** places where the *qurrāʾ* differ regarding the reading or omission of *yāʾ al-zāʾidah*. There are **twenty-four** places where Imam Qālūn will read the *yāʾ al-zāʾidah* and these can be further divided into three categories that are listed below. He will not read the *yāʾ al-zāʾidah* in *waṣl* or in *waqf* in the remaining thirty-seven places.

1. He will **read the *yāʾ al-zāʾidah* only in *waṣl***. He will drop the *yāʾ* in *waqf*.<sup>51</sup> These have been placed in

---

<sup>51</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 422.



the order in which they appear in the *Shāṭibiyyah*.  
They are as follows:

قَالَ <u>أَتْمِدُّونَنِي</u> بِمَالٍ	27:36	1.
وَاللَّيْلِ إِذَا يَسِرُّهُ	89:4	2.
مُهْطِعِينَ إِلَى <u>الدَّاعِي</u> يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ	54:8	3.
وَمِنْ آيَاتِهِ <u>الْجَوَارِ</u> فِي الْبَحْرِ كَالْأَعْلَامِ	42:32	4.
وَأَسْتَمِعُ يَوْمَ يُنَادِ <u>الْمُنَادِي</u> مِنْ مَّكَانٍ قَرِيبٍ	50:41	5.
وَقُلْ عَسَى أَنْ <u>يُهْدِيَنِي</u> رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشْدًا	18:24	6.
فَعَسَى رَبِّي أَنْ <u>يُؤْتِيَنِي</u> خَيْرًا مِنْ جَنَّتِكَ	18:40	7.
قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ <u>تُعَلِّمَنِي</u> مِمَّا عَلَّمْتَ رُشْدًا	18:66	8.
قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ <u>أَخْرَجَنِي</u> إِلَى يَوْمِ الْقِيَامَةِ	17:62	9.
أَلَا <u>تَتَّبِعُنِي</u> أَفَعَصَيْتَ أَمْرِي	20:93	10.
قَالَ ذَلِكَ مَا كُنَّا <u>نَبْغُ</u> فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا	18:64	11.
يَوْمَ يَأْتِي <u>لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ</u>	11:105	12.
وَقَالَ الَّذِي آمَنَ يَتَقَوْمِ <u>الْبَاطِلِينَ</u> أَهْدَيْتُمْ سَبِيلَ الرَّشَادِ	40:38	13.
إِنْ <u>تَرَى</u> أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا	18:39	14.
فَيَقُولُ رَبِّي <u>أَكْرَمٌ</u>	89:15	15.
فَيَقُولُ رَبِّي <u>أَهْلَنٌ</u>	89:16	16.
وَمَنْ يَهْدِ اللَّهُ فَهُوَ <u>الْمُهْتَدِي</u>	17:97	17.
مَنْ يَهْدِ اللَّهُ فَهُوَ <u>الْمُهْتَدِي</u>	18:17	18.

2. He will have two options, to **read or omit the *yāʾ* *al-zāʾidah* in *waṣl***. He will drop the *yāʾ* in *waqf*.<sup>52</sup> This occurs in the following **four** places:

1.	يَوْمَ التَّلَاقِ يَوْمَ (40:15)	2.	يَوْمَ التَّنَادِ يَوْمَ (40:32)
3.	دَعْوَةَ الدَّاعِ إِذَا (2:186)	4.	إِذَا دَعَانِ فَلْيَسْتَجِيبُوا (2:186)

3. He will **read the *yāʾ* *al-zāʾidah* in *waṣl* with a *fathḥah* and will have the option to read it or omit it in *waqf*.**<sup>53</sup> This applies in only one place, in *āyah* 36 of *Sūrah al-Naml*.

فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتَمِدُّونَنِي بِمَالِ مِمَّا آتَيْنِي اللَّهُ خَيْرٌ  
مِمَّا آتَيْتُكُمْ

<sup>52</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 435-436.

<sup>53</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 429.

**Note:** He will read the *yāʾ* in both *waṣl* and *waqf* in āyah 68 of Sūrah al-Zukhruf.<sup>54</sup>

يَعْبَادِهِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ



Completed on the 11<sup>th</sup> of the blessed month of Rajab, 1444 AH, solely by the mercy of Allah, Most High, with a prayer on the beloved of Allah ﷺ. May Allah unite us, our families, our teachers, and our loved ones with him ﷺ in *jannah*. *Āmīn*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

---

<sup>54</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 418. Imam al-Shāṭibī mentions this instance in the chapter on *yāʾāt al-iḍāfah*. Some contemporary authors have listed this instance in the chapter on *yāʾāt al-zawāʾid* for Imam Qālūn, and I have done so as well. I believe this is because there is *khulf* regarding the writing of the *yāʾ* in this instance in the ‘Uthmānī codices. It is written in some *maṣāḥif* and not in others. Therefore, it can be considered from among the *yāʾāt al-zawāʾid*. ‘*Aqīlah Atrāb*, l. 183.

## Bibliography

- al-A‘zamī, Muḥammad Ilyās. *Tadhkirat al-Qurrā’*. Lahore: Qiraat Academy, ND.
- al-Mas‘ūl, ‘Abd al-‘Aliyy. *Mu‘jam Muṣṭalahāt ‘Ilm al-Qirā’āt al-Qur’āniyyah*. Cairo: Dār al-Salām, 2007.
- al-Qāḍī, ‘Abd al-Fattāh. *al-Wāfi fi Sharḥ al-Shāṭibiyyah*. Jeddah: Markaz al-Dirāsāt wa al-Ma‘lūmāt al-Qur’āniyyah bi-Ma‘had al-Imām al-Shāṭibī, 2018.
- al-Qāḍī, ‘Abd al-Fattāh. *Tārīkh al-Qurrā’ al-‘Asharah*. Jeddah: Markaz al-Dirāsāt wa al-Ma‘lūmāt al-Qur’āniyyah bi-Ma‘had al-Imām al-Shāṭibī, 2018.
- ‘Āshūr, Amānī bint Muḥammad. *al-Uṣūl al-Nayyirāt fi al-Qirā’āt*. Riyadh: Madār al-Waṭan lil-Nashr, 2016.
- Chowdhury, Muajul Islam. *Al-Rawḍah fi al-Qirā’āt al-‘Ashr*. Self-published, 2020.
- Ḍamrah, Tawfīq. *Al-Jisr al-Ma‘mūm ilā Riwayat Qālūn*. Cairo: Dār al-Māhir bil-Qur’ān, 2012.
- Esmail, Mohamed-Umer. *Tashīl al-Shāṭibiyyah*. Unpublished.
- Ibn al-Jazarī, Muḥammad ibn Muḥammad. *Ghāyat al-Nihāyah fi Ṭabaqāt al-Qurrā’*. Cairo: Maktabah al-Khānjī, 2010.
- Pānīpatī, Faṭḥ Muḥammad. *‘Ināyāte Raḥmānī*. Lahore: Qiraat Academy, ND.
- Thānwī, Najm al-Ṣabīḥ. *Al-Qānī‘ fi Qirā’at Imām Nāfi‘*. Lahore: Qiraat Academy, ND.
- Yacoob, Saaima. *Beyond Recitation: Tajwīd and Spirituality*. Charlotte: Recite With Love, 2021.

## Appendix

### How to Derive the Canonical Readings from the *abyāt* of the *Shāṭibiyyah*

1. The *wāw al-faṣilah* comes to show that Imam al-Shāṭibī is now discussing a different reading for a different *qārī* or set of *qurrā'*.<sup>55</sup> There will be some exceptions.
2. The Imam uses two kinds of sigla (*rumūz*) for the *qurrā'*, those that refer to the individual *qārī* or *rāwī*, and those that refer to a group of them.
3. Imam al-Shāṭibī groups together words that have a similar reading even if they do not occur in that particular *sūrah*. He will not mention them again. The reader will need to remember that they were listed earlier.
4. Opposites: Imam al-Shāṭibī will mention the reading of one or some of the *qurrā'* or *ruwāt*. However, the reading for the others is derived by knowing the opposites of various terms and *ḥarakāt*.<sup>56</sup> These are listed on the next page.

---

<sup>55</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 46-47.

<sup>56</sup> *Ḥirz al-Amānī wa Wajh al-Tahānī*, l. 56-63

Opposites	
<i>Takhfif</i> : will always have a <i>sukūn</i> before it.	<i>Tathqīl</i> : will always have a <i>fathah</i> before it.
<i>Ḍammah</i>	<i>Fathah</i>
<i>Iskān</i>	<i>Fathah</i> (if <i>tahrīk</i> is mentioned without a limitation, then the letter should be read with a <i>fathah</i> )
<i>Ikhtilās</i> (shortening of a <i>ḥarakah</i> to 2/3 of its length)	A full <i>ḥarakah</i>
<i>Madd</i>	<i>Qaṣr</i>
<i>Ithbāt</i>	<i>Ḥadhf</i>
<i>Idghām</i>	<i>Izhār</i>
<i>Fath</i>	<i>Imālah</i>
<i>Hamzah</i>	No <i>hamzah</i>
<i>Naql</i>	No <i>naql</i>
<i>Tadhkīr</i> (masculine)	<i>Ta'nīth</i> (feminine)
<i>Ghā'ib</i> (third-person)	<i>Khiṭāb</i> (second-person)
<i>Jam'</i> (plural)	<i>Ifrād</i> (singular)
<i>Jazm</i> <sup>57</sup>	<i>Raf'</i>

---

<sup>57</sup> *Raf'* (generally refers to *ḍammah*) is the opposite of *jazm* (generally refers to *sukūn*), but *jazm* is not the opposite of *raf'*. Where *raf'* is mentioned, the opposite that will be

<i>Rafʿ</i>	<i>Naṣb</i>
<i>Nūn</i>	<i>Yāʾ</i>
<i>Fatḥah</i>	<i>Kasrah</i>
<i>Naṣb</i>	<i>Khafḍ</i>

When the author does not specify what the reading is of a particular word, then *rafʿ*, *tadhkīr* (masculine), and *ghāʾib* (third-person) will be the default.<sup>58</sup>

---

implied by that will be *naṣb* (generally refers to *fatḥah*). *Hirz al-Amānī wa Wajh al-Tahānī*, l. 62.

<sup>58</sup> *Hirz al-Amānī wa Wajh al-Tahānī*, l. 63.

Download Free PDFs of our other publications at  
[www.ReciteWithLove.com](http://www.ReciteWithLove.com)

*Tajwīd Thoughts* by Saaima Yacoob

*Beyond Recitation: Tajwīd and Spirituality: A commentary on the Khāqāniyyah of Abū Muzāḥim al-Khāqānī* by Saaima Yacoob

*Maintaining the Meaning: An Introduction to Waqf and Ibtidā'* by Saaima Yacoob

*The Three Qurrā' and Their Ruwāt* by Saba Shaikh

*Before You Pause: How the Canonical Recitations of the Qur'ān Affect Where Waqf is Made* by Saaima Yacoob

*Qārī Faṭḥ Muḥammad Pānīpatī: A Brief Biography* by Saaima Yacoob

*Considering the Meaning: Stopping on Kallā, Balā, and Na'am* by Saaima Yacoob



