



A GUIDE TO THE QIRAAT OF
IMAAM QALOON
MAY ALLAH HAVE MERCY ON HIM



QUBA ACADEMY

Rules of Qaloon

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Types of Madd

Meem Silah

If a Meem denoting plurality and masculinity (ميم الجمع) appears, you can stretch it for 2 counts.

Example: ولكنكم فتنتم

If it appears before a Hamzah, it should match the duration of Madd Munfasil (2 or 4 counts).

Example: فتنتم انفسكم

It is preferred to not elongate it altogether, as read in Hafs.

Note: the elongation will cancel out any Ghunnah from Idghaam Shafawi or Ikhfa Shafawi.

Madd of أنا

If the word أنا precedes a Hamzah, you can elongate it for the same duration as Madd Munfasil (2 or 4).

Example: وانا أول المسلمين

If the أنا comes before a Hamzah with a Kasrah, you can elongate it or drop it.

Example: ان أَنَا آلا نذير

Madd Ta'theem

If there appears the phrase {لَا إِلَهَ إِلَّا اللَّهُ}, the Madd Munfasil on لَا إِلَهَ can be extended to 4 counts even if the other Madd Munfasils are recited with 2 counts.

This includes similar phrases like {لَا إِلَهَ إِلَّا هُوَ} and {لَا إِلَهَ إِلَّا أَنَا}.

Note: this is through the Tareeqah of Tayyibah.

Madd Leen Lazim

The Madd in the 'Ayn (ع) in the حروف المقطعات can be shortened to 2 counts.

Examples: كهيص ، عسق

Note: this is through the Tareeqah of Tayyibah.

Iltiqaa'a Saakinayn

If a Saakin occurs before a Hamzatul Wasl which is originally a Dhammah, the Saakin will become a Dhammah

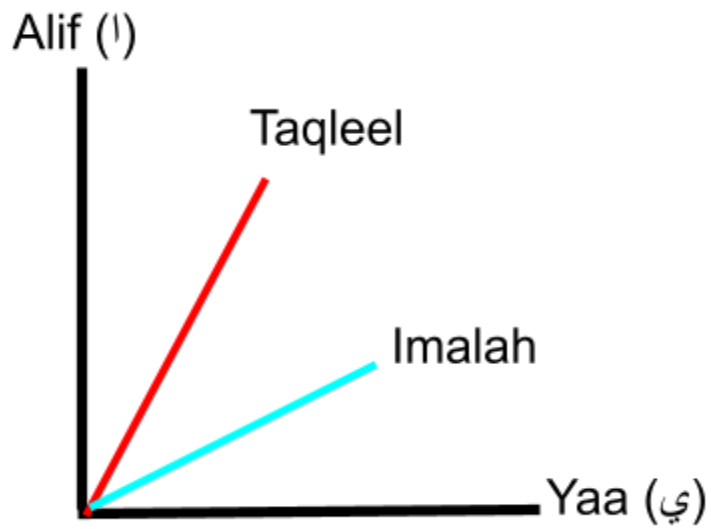
Example: انْ اعبدوا ، فمنْ اضطر

Note: in Hafs, the Saakin becomes a Kasrah in these cases.

Imalah & Taqleel

Qaloon only does Imalah on the word هار.

Qaloon only does Taqleel on the word التورنة, although it is permissible to read it with a Fathah as read in Hafs.



Idghaam & Izhaar

If ذ comes before ت in a word with the root letters أخذ, you will merge.

Examples: واتَّخَذْتُمْ ، واخَذْتُمْ

If ب comes before م, you can either merge or leave unmerged.

Examples: ويعذَّبُ مَنْ يَشَاءُ / ويعذَّبُ مَنْ يَشَاءُ ، اركبُ مَعْنَا / اركبُ مَعْنَا

If a ث comes before ذ, you can either merge or leave unmerged.

Example: يلهث ذَّالِكَ

The ن of حروف المقطعات following the rule of Idghaam Nun Sakin

Examples: يس وَالْقُرْآنِ ، ن وَالْقَلَمِ

Haa'ul Kinayah

If a Haa (هـ) denoting the third person ("he") comes at the end of a word with a Kasrah and is not connected to the word, it will be read without Silah (stretch).

Examples: بُوْدُّهُ إِلَيْكَ ، نُوْلُهُ مَا تُوْلِي

Note: a Haa not connected to the word means it is a مفعول (the object) of the sentence.

The words هي and هو

If any of the following 4 {ثمّ ، ل ، ف ، و} precede the words هو or هي, you will put a Saakin on the Haa.

Examples: فَهَوَ ، وَهِيَ

Note: in the Tareeqah of Tayyibah, ثمّ هُو is read with a Dhammah and أن يملأ هُو is read with a Saakin.

Tasheel & Ibdaal

Same word

If two Hamzahs appear in the same word (the first is a questioning Hamzah), you will insert an Alif at the between the Hamzahs and do Tasheel of the **second**.

The Tasheel will correlate with the Harakah of the second Hamzah (Fathah to Alif, Dhammah to Waw, Kasrah to Ya).

Examples: أُأذرتهم ، أُؤنبؤكم ، أإذا

Exceptions: أأمتتم , أألتهتنا

Note: حمزة is not included since the first Hamzah is not a questioning Hamzah (الاستفهام).

Special case: أأشهدوا can be read with the insertion of the Alif or without, but Tasheel is done on the **second** Hamzah in either case.

Separate words

- 1) If both Hamzahs have a Fathah, the **first** Hamzah is dropped completely, and the Madd is reduced to either 2 counts (preferred) or stays as 4.

Example: جاء أمرنا → جا أمرنا

- 2) If both Hamzahs have a Dhammah or Kasrah, you do Tasheel of the **first** Hamzah, and the Madd is reduced to either 2 counts or stays as 4 (preferred).

Examples: اولياءُ أولئك ، من السماءِ إن كنتم

Special case 1: بالسوّ الآ → بالسوءِ الآ

In this case, it is allowed to do either:

- The previous method of Tasheel on the **first** Hamzah mentioned
- Ibdaal of the Hamzah to Waw, then merge both to a single Waw with a Shaddah (without Madd).

Special case 2: من النبيّ إن → من النبيءِ إن ، بيوت النبيّ الآ → بيوت النبيءِ الآ

In these cases, it is only allowed for Ibdaal of the Hamzah to Yaa, then merge both as a single Yaa with a Shaddah (without Madd), as done in Hafs.

- 3) If the first Hamzah has a Fathah and the second has a Dhammah or Kasrah, Tasheel of the **second** Hamzah is done.

Examples: جاءَ أُمَّةٌ ، شهداءُ إذا

- 4) If the first Hamzah has a Dhammah and the second has a Fathah, Ibdaal (Hamzah to Waw) is done.

Example: السفهاءُ وآ → السفهاءُ آ

- 5) If the first Hamzah has a Dhammah and the second has a Kasrah, Ibdaal (Hamzah to Waw) is done or Tasheel of the **second** Hamzah.

Example: يشاءُ إلى / يشاءُ ولى

- 6) If the first Hamzah has a Kasrah and the second has a Fathah, Ibdaal (Hamzah to Yaa) is done.

Example: خطبة النساءِ يُو → خطبة النساءِ أُو

		Hamzah in the second word		
		Fathah	Dhammah	Kasrah
Hamzah in the first word	Fathah	Deletion	Tasheel	Tasheel
	Dhammah	Ibdaal	Tasheel	Tasheel/Ibdaal
	Kasrah	Ibdaal	N/A	Tasheel

Other words

The second Hamzah in the word رأيت and all its forms (أرايتكم ، أرايتم) is read with Tasheel only.

The Hamzah in the word هانتم is read with Tasheel only.

The short Madd in the words {كهيئعص ، يس} can be read with Tasheel. This is through the Tareeqah of Tayyibah only.

Ya'ul Idhafah

If the Yaa of the first person occurs before a Hamzah, it will receive a Fathah. Otherwise, it has a Saakin.

Examples: **إِنِّي أُرْنِي أَعْصِرَ , عَهْدِي الظَّالِمِينَ**

There are miscellaneous **exceptions** where the Yaa does not follow the rule:

- Where the Yaa has a Fathah despite not before a Hamzah

Examples: **وَلِيُؤْمِنُوا بِي , وَمَمَاتِي**

- Where the Hamzah has a Fathah and Yaa has Saakin

Examples: **أُرْنِي أَنْظِرَ , وَتَرْحَمْنِي أَكُنْ ,**

- Where the Hamzah has a Dhammah and Yaa has Saakin

Example: **بِعَهْدِي أُوفِ , أُتُونِي أَفْرِغْ**

- Where the Hamzah has a Kasrah and Yaa has Saakin

Examples: **تَدْعُونَنِي إِلَيْهِ , فَأَنْظِرَنِي إِلَى**

Ya'ul Za'idah

This is the Yaa which is omitted when pausing on the word but added when continuing. It occurs in 20 miscellaneous cases.

Examples: **وخاف وعيدي , يناد المنادي**