

الْإِصْبَاحُ

لِنَظْمِ مَا لِحَفْصِ مِنَ الرَّوْضَةِ وَالْمِصْبَاحِ

نَظْمٌ وَتَعْلِيقٌ

عَبْدُ اللَّهِ بْنُ صَالِحٍ بْنِ مُحَمَّدٍ الْعَبِيدِ

An Exposition

For Hafṣ

Via the Rouḍah and the Miṣbāḥ

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المملكة العربية السعودية
مؤسسة القرآن الوقفية
(قرآن)





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N.B. Arabic words are italicised except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading or diagram.
- 3- When the proper names of humans.

The “al” of the Arabic lām al-taʿrīf is occasionally omitted to maintain flow of the English.

Introduction

Sheikh ‘Abd Allah ibn Ṣaliḥ ibn Muḥammad al-‘Ubayd

Basic Studies:-

- Born in 1966.
- Graduated from the University of Imam Muhammad ibn Saud; Faculty of Sharī‘ah.
- Received his Master’s degree from the University of Washington DC; Faculty of Islamic Studies.
- Received his Doctorate from the University of Sana, Yemen; Faculty of Arts.

Written Works:-

- *Iṣbāḥ li Naṭḥm mā li Ḥaḥṣ min al-Rouḍah wa al-Miṣbāḥ* - a poem consisting of nine lines, in which he outlines the application of *qasr* in *madd munfaṣil* with *tawassuṭ* in *madd muttaṣil* for Ḥaḥṣ via the *ṭuruq* (ways) of *al-Nashr*. This is via two books: *al-Miṣbāḥ* of Abū al-Karam al-Shahrazūrī and *al-Rouḍah* of Ibn al-Mu‘addal.
- He has numerous books, including a two volume dictionary of the names of his teachers, their profiles, biographies, qualifications etc. His teachers exceed more than 400 in number.

Teachers in the science of Qirā'āt:-

He has read the Seven (*Sab'ah*), Ten (*'Asharah*), via the *Shāṭibiyyah*, the *Durrah* and the *Ṭayyibah*, as well as the Four *Shādhdh Qirā'āt* to many.

They include:

- Aḥmad Aḥmad Muṣṭafā Abū Ḥasan – one of the senior students of al-Zayyāt.
- Muhammad 'Īd 'Ābidīn.
- Ibrāhīm al-Samannūdī (Egypt).
- 'Abd al-Bāsiṭ Hāshim (Egypt).
- Abū al-Ḥasan Muḥy al-Dīn al-Kurdī (Syria).
- Muḥammad 'Abd al-Hamīd (Alexandria) – had the highest *sanad* in the *'Asharah* via the *Ṭayyibah*.
- Sheikha Umm al-Sa'd (Alexandria) – has the highest *sanad* in the *'Asharah* via the *Shāṭibiyyah* and the *Durrah*.
- Bakrī al-Ṭarābīshī (Syria) – had the highest *sanad* in the *Sab'ah*.
- Miṣbāḥ Wīdn (Egypt) – currently has the highest *sanad* the *'Asharah* via the *Shāṭibiyyah* and the *Durrah*.
- Al-Qāḍī Zayd al-Athari (Yemen).
- Muḥammad Makkī Barbesh (Maghrib).

by

M. Saleem Gaibie

TEXT

- ١ حَمِدْتُ إِلَهًا يُنْزِلُ الْغَيْثَ مُسَجَلًا وَصَلَّيْتُ تَسْلِيمًا عَلَى خَيْرِ مَنْ تَلَا
 ٢ وَبَعْدُ فَهَذَا مَا رَوَاهُ أَبُو الْكَرَمِ لِحَمَامِهِمْ عَنْ حَفْصِ فَاعْلَمُهُ وَاعْمَلَا
 ٣ فَقَصْرُ لِمَفْصُولٍ وَتَوْسِيطُ مُنْصِلٍ ءَالَانَ أَبْدِلَ وَامْدِدِ الْبَابَ مُرْسِلًا
 ٤ وَيَلْهَتْ وَنَخْلَقُكُمْ وَبَا ارْكَبْ فَأَدْعِمَا
 ٥ وَلَا سَكَتَ لَا تَكْثِيرَ لَا غُنَّةَ رَوَى
 ٦ وَيَبْصُطُ وَبَصْطُهُ قُلْ كَذَا بِمُصْطِطٍ
 ٧ وَتَوْسِيطُ عَيْنٍ فَتَحْ ضَعْفٍ وَفَجَمَا
 ٨ وَفِي بَابِ بَلِ رَانَ اسْكُتَنَّ وَكُلُّ ذَا
 ٩ عَدَا بَصْطَةً يَبْصُطُ وَلَا سَكَتَ مُطْلَقًا
 وَصَلَّيْتُ تَسْلِيمًا عَلَى خَيْرِ مَنْ تَلَا
 لِحَمَامِهِمْ عَنْ حَفْصِ فَاعْلَمُهُ وَاعْمَلَا
 ءَالَانَ أَبْدِلَ وَامْدِدِ الْبَابَ مُرْسِلًا
 وَإِظْهَارُ يَاسِينَ وَتُونٍ مُوصَلًا
 سَلَسِلَ وَءَاتَانِ اخْذِفَنَّ لِتَسْنَهَلَا
 وَسِيْنٌ لَدَى الْمُصْطِطِرُونَ وَجُمَلَا
 بِفَرْقٍ وَتَأَمَّنَّا اِشْمِ التُّونَ مُفْضِلَا
 عَنْ الْفِيلِ عَنْ عَمْرٍو مُعَدِّ لَهُمْ تَلَا
 وَلَا مَدَّ فِي عَيْنٍ وَنَظْمِي تَكْمَلَا

COMMENTARY

TEXT 1:

١ حَمِدْتُ إِلَهًا يُنْزِلُ الْغَيْثَ مُسْجَلًا وَصَلَّيْتُ تَسْلِيمًا عَلَى خَيْرِ مَنْ تَلَا

TRANSLATION:

I praise the Lord who unrestrictedly sent down abundant rains, I salute and send peace upon the best of reciters.

TEXT 2:

٢ وَبَعْدُ فَهَذَا مَا رَوَاهُ أَبُو الْكَرَمِ لِحَمَامِهِمْ عَنْ حَفْصٍ فَأَعْلَمُهُ وَأَعْمَلَا

TRANSLATION:

Thereafter, this is what is transmitted by Abū al-Karam, via al-Ḥammāmī for Ḥafṣ, so know this and apply it.

COMMENTARY

He is Abū al-Karam al-Mubarak ibn al-Ḥasan al-Shahrazūrī (d. 550 A.H.).

Abū al-Karam read in this particular manner to Abū al-Ḥusayn Aḥmad ibn ‘Abd al-Qādir ibn Muḥammad ibn Yūsuf, who read to Abū al-Ḥasan al-Ḥammāmī, who read to al-Waliyy, who read to ‘Amr ibn al-Ṣabbāḥ, who read to Ḥafṣ.

Ibn al-Jazarī states “...except for Abū al-Ḥusayn who transmits sections [from him]”.¹ This indicates that his study was via transmission and not via recitation. In spite of this, it is recognised from amongst the *ṭuruq* which have been recited. None have refuted this *ṭarīq*. Instead, it has been practiced upon in former times until present-day. For this reason I have stated “فَاعْلَمْهُ وَاعْمَلْ” – so know this and apply it.

TEXT 3:

فَقَصِّرْ لِمَفْصُولٍ وَتَوَسِّطُ مُتَّصِلِ ءَالَانَ أَبْدِلْ وَامْدِدِ الْبَابَ مُرْسِلًا ٣

TRANSLATION:

So *qashr* in *mafṣūl*, *tawassuṭ* in *muttaṣil*, *ibdāl* in ءَالَانَ, while lengthening this application; prolonging it.

COMMENTARY:

Apply *ibdāl* while lengthening the likes of ءَالَانَ to six *ḥarakāt*. This is found in 6 places:

- ﴿الذَّكْرَيْنِ﴾ in two places of *Sūrat al-An‘ām*.
- ﴿ءَالْنِ﴾ in two places of *Sūrah Yūnus*.
- ﴿اللَّهُ﴾ in two places of *Sūrat al-Naml*.

¹ *Al-Nashr*, Vol. 1 pg 153.

TEXT 4:

وَيُلْهَثُ وَنَخْلُقُكُمْ وَبَا اَرْكَبُ فَادْعَمَا وَاِظْهَارُ يَاسِيْنِ وَنُؤْنِ مُوَصَّلَا ٤

TRANSLATION:

Apply *idghām* in يُلْهَثُ and the اَرْكَبُ of بَا; whilst (applying) *itḥ-hār* of نُؤْنِ and يَاسِيْنِ when joining (them).

COMMENTARY:

Al-Ḥammāmī makes *idghām* of the اَرْكَبُ into the يُلْهَثُ of *Sūrat al-A'raf*, the يَاسِيْنِ into the نَخْلُقُكُمْ of *Sūrat al-Mursalāt*, and the مُوَصَّلَا into the فَادْعَمَا of *Sūrah Hūd*.

What is meant by *idghām* when it is mentioned unrestrictedly by the experts of recitation is *idghām kāmīl* (complete *idghām*). However, *idghām nāqīṣ* (incomplete *idghām*) is always mentioned restrictedly.

Make *itḥ-hār* of the يَاسِيْنِ by the فَادْعَمَا at the start of الْقُرْآنِ and يَاسِيْنِ وَالْقُرْآنِ.

TEXT 5:

وَلَا سَكْتٌ لَا تَكْبِيرَ لَا غُنَّةٌ رَوَى سَلَسِلُ وَءَاتَانِ اخْذِفْنِ لِسْهَلَا ٥

TRANSLATION:

Sakt is not related, nor *tabkīr* or *ghunnah*; and be sure to omit (the *alif* and the *yā*) in لِسْهَلَا and وَءَاتَانِ to ease (its reading).

COMMENTARY

Al-Ḥammāmī does not transmit *sakt* (before a *hamzah*), however, does relate *sakt* in four places which will be mentioned later. Similarly, he does not transmit *takbīr*, nor *ghunnah* in the *lām* or the *rāʾ*.

During *waqf*, al-Ḥammāmī reads with omission in ﴿سَلَا﴾ of *Sūrat al-Dahr*, and similarly in ﴿فَمَآءَانِ﴾ of *Sūrat al-Naml* i.e. he omits the second *alif* of ﴿سَلَا﴾, therefore stopping on a *lām sākinah*; he also omits the *yāʾ* after the *nūn* of ﴿فَمَآءَانِ﴾, therefore stopping on a *nūn sākinah*.

It is clear that in the former, a *fathah* is read on the *lām* after the *sīn*, as it is clear that stopping with the letter of *madd* is easier.

TEXT 6:

وَيَبْصُطُ وَيَبْصُطُهُ قُلْ كَذًا بِمُصْطِطٍ وَسِينَ لَدَى الْمُصْطِطُونَ وَجُمَلًا ٦

TRANSLATION:

(Read) يَبْصُطُ and بَصْطَةٌ, then say the same for بِمُصْطِطٍ, while a س is beautified by الْمُصْطِطُونَ.

COMMENTARY:

Al-Ḥammāmī will read with a ص — as it appears in the text — in ﴿يَبْصُطُ﴾ of *Sūrat al-Baqarah*, ﴿بَصْطَةٌ﴾ of *Sūrat al-Aʿrāf* and ﴿بِمُصْطِطٍ﴾ of *Sūrat al-Ghāshiyah*.

He reads ﴿الْمُصِيطِرُونَ﴾ of *Sūrat al-Ṭūr* with a س, which will be read more known and read first when combining both options.

TEXT 7:

وَتَوَسَّيْتُ عَيْنٍ فَتَحْ ضَعْفٍ وَفَجَمَا بِفِرْقٍ وَتَأَمَّنَّا اِشْمِمْ النَّوْنَ مُفْضِلًا ٧

TRANSLATION:

(Read) *tawassuṭ* in the عَيْن, a *fatḥah* in ضَعْفٍ, velarise فِرْقٍ, *ishmām* in the ن of تَأَمَّنَّا, becoming virtuous.

COMMENTARY:

He reads with *tawassuṭ* in the عَيْن at the start of *Sūrah Maryam* and *Sūrat al-Shūrā*. He also reads with a *fatḥah* on the ض in ﴿ضَعْفٍ﴾ and ﴿ضَعْفًا﴾ of *Sūrat al-Rūm*.

Tafkhīm of the ر will be made in ﴿فِرْقٍ﴾ of *Sūrat al-Shu‘arā’*. He reads with *ishmām* in ﴿تَأَمَّنَّا﴾ of *Sūrah Yūsuf*. This is more correct and read first according most experts.

TEXT 8:

وَفِي بَابِ بَلْ رَانَ اسْتَكْتَنَ وَكُلُّ دَا عَنِ الْفِيلِ عَنْ عَمْرِو مُعَدِّ لَهُمْ تَلَا ٨

TRANSLATION:

Be sure to apply *sakt* in the likes of بَلْ رَانَ; and all this is recited by Mu‘addal, from Fīl, from ‘Amr...

COMMENTARY

Apply *sakt* in the likes of ﴿بَلْ رَانَ﴾, which are in four famous places:

- ﴿عَوَجًا﴾ in *Sūrat al-Kahf*.
- ﴿مَرْقَدِنَا﴾ in *Sūrah Yāsīn*.
- ﴿مَنْ رَاقٍ﴾ in *Sūrat al-Qiyāmah*.
- ﴿بَلْ رَانَ﴾ in *Sūrat al-Muṭaffifin*.

All that is transmitted by the *ṭarīq* al-Ḥammāmī in *al-Miṣbāḥ*, is read by al-Mu‘addal in his *Rouḍah*, via Fīl, from ‘Amr ibn al-Ṣabbāḥ, as affirmed by the two great Imams, al-Izmīrī and al-Mutawallī, and others. This is in addition to what is found in *al-Nashr*.

The *Rouḍah* does not differ from the *Miṣbāḥ* except for what is mentioned in the last line.

TEXT 9:

عَدَا بَصِطَةً يَبْصُطُ وَلَا سَكَّتْ مُطْلَقًا وَلَا مَدَّ فِي عَيْنٍ وَنَظْمِي تَكْمَلًا ٩

TRANSLATION:

...excluding بَصِطَةً and يَبْصُطُ; and without any *sakt*, generally, nor *madd* in عَيْنٍ; and thus my poem is completed.

COMMENTARY:

Al-Mu‘addal will agree with *al-Miṣbāh* except in four things:

➤ ﴿يَبْصُطُ﴾

➤ ﴿بَصْطَةً﴾

He reads then both with a س.

- There is no *sakt* for him at all; not in the likes of “أَلْ”, “شَيْءٌ”, nor the four above-mentioned places.
- He reads “عَيْنَ” at the start of *Sūrah* Maryam and *Sūrat al-Shūrā* with *qaṣr*, as is apparent from the expressed text, without *madd*.

Differences between Shāṭibiyyah, Rouḍah and Mişbah

	Difference	Shāṭibiyyah	Rouḍah	Miṣbah
1	Takbīr	No Takbīr	No Takbīr	
2	Madd Muttaṣil	4/5 ḥarakāt	4 ḥarakāt	
3	Madd Munfaṣil	4/5 ḥarakāt	Qaṣr (2 ḥarakāt)	
4	Ghunnah in lām and rā'	No ghunnah	No ghunnah	
5	بِقِصْطٍ - Baqarah	س	س	ص
6	بِقِصْطَةٍ - A'raf	س	س	ص
7	بِقِصْطِطُورُنْ - Tūr	ص/س	س	س
8	بِقِصْطِطِرْ - Ghāshiyah	ص	ص	ص
9	أَللّٰهُ / أَلذِّكْرَيْنِ / أَللّٰهُنَّ	Tashīl/Ibdāl	Ibdāl	
10	4 saks	Sakt	No Sakt	Sakt
11	Sakt before hamzah	No sakt	No sakt	
12	إِزْكَبْ مَعَنَا	Idghām	Idghām	
13	يَلْهَثْ ذَلِكَ	Idghām	Idghām	
14	أَلَمْ تَخْلُقْكُمْ	Idghām Tām	Idghām Tām	
15	عَيْنٍ (Ayn)	Ṭūl/Tawassut	2 ḥarakāt	4 ḥarakāt
16	نِ /يس	Iṭḥ-hār	Iṭḥ-hār	
17	تَأْمَنَّا	Ishmām/Roum	Ishmām	
18	فَرْقِي	Tafkhīm/Tarqīq	Tafkhīm	
19	ضَعُفًا/ضَعُفٍ	Faṭḥah/Ḍammah	Faṭḥah	
20	فَعَاءَاتَانِ يَ اللّٰهُ	Stops with or without the yā'	Stops without the yā'	
21	سَلَامِيَا	Stops with or without the alif	Stops without the alif	

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