



NABR: LEXICAL STRESS

It's methodological application in the Qur'ān



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تَقْوِيمُ اللِّسَانِ

إِلَى قَوَاعِدِ النَّبَرَةِ

فِي تِلَاوَةِ الْقُرْآنِ

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First Print 2022

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Acknowledgements

All praise and thanks belong to Allah alone, the Magnanimous, the Most Gracious, the All Knowing and the Most Wise. May His choicest salutations be upon the final Messenger, *Sayyid al-Qurrā' wa Imām al-Mujawwidīn*, Muḥammad, his family and his luminary Companions. I also thank Him for the countless bounties that He bestowed upon me.

My deepest gratitude goes to the person who introduced me to the study of the Holy Qur'ān, the late *Imām* Sirāj Willenberg (May Allah bestow His mercy upon him) as well as *Ḥāfiẓ* 'Adnān Khaṭīb, at whose hands I completed the memorisation of the Holy Qur'ān. With the same breath, I express my heartfelt thanks and appreciation to the inspiration in my life, an individual whom I am eternally indebted to, my esteemed teacher, *Qāri'* Muḥammad Salīm Gaibie, for the knowledge he has imparted to me. Without his guidance, advices, continuous encouragement, expertise and insight encompassing the various subject matters in the field of *Qirā'āt*, a work of this nature would not have been possible.

Furthermore, I thank my parents, Arshād and Sakīnah, for their encouragement, and continuous support; my heartfelt thanks and appreciation to my beloved wife Sumaiya, and my children for their patience and the countless hours they have sacrificed in my pursuit of acquiring knowledge and the imparting thereof.

Gratitude goes to all my teachers at both, *Dār al-'Ulūm* Newcastle and *Dār al-'Ulūm al-'Arabiyyah al-Islāmiyyah*, Strand, and the teaching staff at al-Tanzīl. Special thanks to *ḥāfiẓ* Munowar Harneker for proofreading and editing the text; and Faḥmī Londt for the beautiful cover design.

Lastly, I ask Allah to forgive me and to accept this humble work. May it be a benefit to one and all.

System of Transliteration

Nr	Arabic	English	Nr	Arabic	English
1	أ	ʾ	17	ظ	ṭh
2	ب	b	18	ع	ʿ
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	أَ	ā
14	ص	ṣ	30	إِ	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَيَّ	ay
			33	أَوْ	aw

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

- 1- When possessing a current English usage.
- 2- When part of a heading or table/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.

Foreword

All praise is due to Allah alone. May He shower salutations upon our beloved Prophet Muḥammad, his family, his companions and all those who follow in their stead. May His mercy engulf those whom He has specially selected to memorise the Qurʾān, study it, teach it, and those who have dedicated their lives to serving it.

A textbook on *nabr* is long overdue. Many reciters of the Qurʾān in the English-speaking world have never heard of *nabr*. Most of those who have heard of it are uncertain whether they are applying it properly or how to offer guidance regarding it. The art of *nabr* is a skill passed on orally, in face-to-face sittings between teacher and student. It is not an easy task to transcribe an oral-based skill, yet Muhammad Riyaadh has done an outstanding job at it.

I commend Muhammad Riyaadh on this pioneering work. He commences by defining *nabr*, its inception and simplifies some basic rules of how to practically apply it in recitation. He also highlights common errors with regards to its application. This book will undoubtedly offer guidance and insight into the applications and the intricacies of the art of *nabr*, which forms part of an ideal recitation of the Qurʾān.

May Allah bless the author, accept this work from him and allow many to benefit from his efforts.

M. Saleem Gaibie
(20 May 2022)

Preface

The work at hand is the brainchild of an idea I had while rendering my first rendition of the Qur'ān to my esteemed teacher and mentor, Qārī Muḥammad Saleem Gaibie. Being a *hāfiṭh* of the Qur'ān, I was always under the impression that I was able to recite the Qur'ān correctly, to the best of my ability. However, I soon discovered that not only was I unable to apply the rules of *Tajwīd* with consistency, rather I was unable to even pronounce certain words and phrases accurately. Thus, for the first time, I was introduced to the subject matter known as *nabr* [lexical stress].¹

Being an analytical person who loves developing methodologies, I started making short notes, which later formulated into rules; and as I progressed in my rendition, so the notes increased. I recall the countless hours I spent with my teacher discussing the varying applications of *nabr* on certain words, phrases and sentences. He would often remind me that *nabr* is *dirāyah* (theoretical) and is not based on *riwāyah* (transmission). Therefore, one would find that while many teachers agree on certain applications of *nabr*, they differ in others. At times, this disagreement ranges from the differences regarding the orthography of the Qur'ān, the actual pronunciation of a word or to the meaning of a word within a verse.² Despite my efforts in formulating these rules, they remained stagnant on a hard drive for many years.

I started teaching in 2014 and by then, it became a standard that a student would not progress to studying the various *Qirā'āt* until they had rendered a *khatm* (rendition of the entire Qur'ān) which incorporated the application of both *nabr* and *Tajwīd*. This is when I started implementing the rules of *nabr* which I formulated. Bear in mind that these notes were still very rough.

In 2016, a Canadian student, Sa'ūd Malakhail contacted me. While rendering his *khatm*, he would often ask many questions relating to *nabr*. At times, they related to his application of *nabr* within his own reading, while at other times, his questions

¹ One of the first English authors to dedicate a chapter to the rules of *nabr* was Shaykhah Kareema Carol Czerepinski, in her work: *Tajweed Rules of the Qur'ān*.

² In the study of sound, *nabr* generally assumes various forms, such as: *nabr al-khāṣṣ* and *nabr al-'āmm*, with each of these forms having sub-categories. However, with regards to its application in the Qur'ān, *nabr* only assumes the form of *nabr al-ḥarf* and *nabr al-ṣawt*, with each of them having sub-categories.

related to the varying applications of *nabr* amongst teachers. It was at this point in time that I shared the notes with him. After perusing the notes, he suggested that we work on refining them in order to transform them into a booklet that systematically layed down a simple; yet structured methodology for others to employ. The reason for attempting this is that, *nabr* has always been taught *mushāfatan* [orally] and in the presence of a teacher.

This work is divided into four parts:

- ❖ The first part discusses twelve rules relating to the general application of *nabr* in the Qur’ān. We mentioned each rule with examples; and also included a section that illustrates common errors. For example:

Rule 1:

Nabr is applied on the first *aṣḥī* letter of a word. This rule applies whether the word is in the form of a noun, verb or a particle.

Examples from the Qur’ān:

خَتَمَ اللَّهُ وَالْقَلَمِ مِّنَ النَّاسِ

Common errors: *Nabr* is applied on any other letter besides the first letter of the word.

خَتَمَ اللَّهُ وَالْقَلَمِ مِّنَ النَّاسِ

- ❖ The second part discusses the application of *nabr* on *maqṭū‘* and *mawṣūl* compounds.
- ❖ The third part discusses the application of *nabr* on miscellaneous words and phrases, as well as selected passages from the Qur’ān. Additionally, we mentioned two varying applications of *nabr* amongst *mashāyikh*.
- ❖ The fourth part discusses the varying application of *nabr* within the *Qirā’āt*.

Lastly, it is only Allah who facilitates the preservation of this sacred knowledge, and it is only Allah who can bring forth so much good at a time of difficulty (the COVID 19 pandemic).

وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمُكُمْ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٢٢﴾

Introduction

Linguistic definition: The term *nabr* [lexical stress], with its plural being *anbār*, *nibār* and *anābīr* is a verbal noun derived from the verb **نَبَرَ - يَنْبِرُ**. It bears a number of linguistics meanings:³

- 1) To change a *ḥarf*[letter] into a *hamzah*.
- 2) To speak eloquently.
- 3) To raise or elevate the voice when reciting or singing.

Technical definition: *Nabr* [lexical stress]⁴ is the primary stress⁵ on one syllable in a word that stands out from the juxtaposed letters. It is therefore louder and higher in pitch/frequency than the remaining letters in a word i.e. the remaining letters are unstressed.⁶ For example, in a word like [كَتَبَ], the primary stress is on the *kāf*, as in [كَتَبَ]. The remaining letters are unstressed.

If we were to examine the application of *nabr* in the phrase [أَلْفَ سَنَةٍ], the primary stress is on the *hamzah* of the first word; and on the *sīn* of the second word i.e. as in [أَلْفَ سَنَةٍ]. Thus, if *nabr* is applied correctly, the phrase would render the meaning of “a thousand years”. Conversely, if we were to shift the syllable of the primary stress in the phrase to the *fā’*, as in [أَلْفَ سَنَةٍ], the result is that the compound seems to resound as one word i.e. as in [أَلْفَسَنَةٍ], due to the manner in which it is read, despite it being a compound written as [أَلْفَ سَنَةٍ].

Similarly, if we were to closely examine the application of *nabr* in the phrase [فَسَقَى لَهُمَ], *nabr* is applied on the *sīn*, as in [فَسَقَى] due to it being the first *aṣlī* letter of the word. The *fā’* preceding it is an additional letter to the verb [سَقَى]. The phrase therefore renders the meaning: “so he quenched their thirst”. However, if *nabr* is

³ *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*: 896 – 897. *Lisān al-‘Arab*: 5/189.

⁴ Lexical stress is also known as word stress, i.e. stress placed on syllables within a word, such as: [كَتَبَ]. However, sentence stress, or prosodic stress as it is better known, is when stress is placed on words within a sentence, such as [أَلْفَ سَنَةٍ]. While *nabr* is known as lexical stress; *nabr al-fāṣil* is known as prosodic stress.

⁵ There are various levels of stress such as: primary, secondary; and unstressed. Furthermore, Arabic recognizes weights of syllables as being: light, heavy or super heavy. See: *Word stress in Arabic* by Janet C.E. Watson and; *Stress, duration, and intonation in Arabic word-level prosody* by Kenneth de Jong and Bushra Adnan Zawaydeh.

⁶ *Mu’jam Muṣṭalahāt ‘Ilm al-Qirā’āt al-Qur’āniyyah*: 319.

applied on the *fā'*, as in [فَسَقَىٰ لَهُمَا], the result is that despite the phrase being written as [فَسَقَىٰ لَهُمَا], which could be interpreted as being read as [فَسَقَا لَهُمَا], which in turn renders the meaning of “they both (males) *sinned* with them (females).”

Similar examples are: [وَوَتَرَى النَّاسَ سُكَارَىٰ], [فَقَسَتْ قُلُوبُهُمْ] and [فَقَعُوا لَهُ سَاجِدِينَ]:

- a) [وَوَتَرَى النَّاسَ سُكَارَىٰ] – The phrase translates as “you will see the people [on the Day of Judgement as if they are] intoxicated”. *Nabr* is applied on the *tā'* of the word, as in [وَوَتَرَى], because it is the first letter of the verb [رَأَى - يَرَى], which means to “see”. However, if *nabr* is shifted from the *tā'* to the *wāw*, as in [وَوَتَرَى], this could mean that the word actually stems from the verb [وَتَرَّ - يَتَرَّ], which means “to become odd”. The result is that by applying *nabr* on the *wāw* as opposed to the *tā'*, a redundant translation of the phrase is rendered, as in “He became odd, the people intoxicated”.
- b) [فَقَسَتْ قُلُوبُهُمْ] – The phrase translates as “so their hearts hardened”. *Nabr* is applied on the *qāf* of the word, as [فَقَسَتْ], because it is the first *aṣli* letter of the word, whereas the *fā'* is an additional letter. However, if *nabr* is shifted from the *qāf* to the *fā'*, as in [فَقَسَتْ], the verb bears the meaning of “to hatch”. The result is that by applying *nabr* on the *fā'* as opposed to the *qāf*, an incorrect meaning of the phrase is conveyed, as in “so their hearts hatched”.
- c) [فَقَعُوا لَهُ سَاجِدِينَ] – The phrase translates as “so they fell down in prostration to Him”. Thus, *nabr* is applied on the *qāf*, as in [فَقَعُوا], because it is the first *aṣli* letter of the word. However, if *nabr* is shifted from the *qāf* to the *fā'*, as in [فَقَعُوا], the verb bears the meaning of “to burst or to fart”. The result is that by applying *nabr* on the *fā'* as opposed to the *qāf*, an incorrect meaning of the phrase is conveyed, as in “so they burst/farted in prostration to Him”.

In light of the afore-mentioned examples, it becomes clear that every reciter of the Qur'ān technically recites with *nabr*, whether or not they bear knowledge of the subject; and despite some of them applying *nabr* on an incorrect syllable.

Nabr amongst the Salaf (Pious Predecessors)

قال عبد الله بن مسعود رضي الله عنه: «جَوِّدُوا الْقُرْآنَ وَزَيِّنُوهُ بِأَحْسَنِ الْأَصَوَاتِ وَأَعْرِبُوهُ فَإِنَّهُ عَرَبِيٌّ وَاللَّهُ يُحِبُّ أَنْ يُعَرَّبَ بِهِ».

It has been reported on the authority of ‘Abd Allah ibn Mas‘ūd رضي الله عنه who said: “Beautify [by applying *Tajwīd* to the recitation of] the Qur’ān, adorn it [its recitation] with the best of voices and Arabicize it, for indeed it [the Qur’ān] is in [the] Arabic [language]; and Allah loves that it [the Qur’ān] be Arabicized.”

وَقَالَ الْإِمَامُ النَّوَوِيُّ: عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِمَكَّةَ – وَالَّتَيْنِ وَالزَّيْتُونِ – وَرَفَعَ صَوْتَهُ وَقَالَ – وَهَذَا الْبَلَدِ الْأَمِينِ – رَفَعَ صَوْتَهُ تَعْظِيمًا وَتَقْدِيرًا لَوْطَنِ رَسُولِ اللَّهِ ﷺ ...

وَقَالَ أَيْضًا: وَقَدْ رُوِيَ أَنَّهُ قَرَأَ سُورَةَ قُرَيْشٍ حَتَّى وَصَلَ – فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ – فَرَفَعَ صَوْتَهُ إِجْلَالًا لِبَيْتِ الْحَرَامِ ...

In both of the afore-mentioned transmissions, al-Nawwawī mentions that ‘Umar رضي الله عنه raised his voice when reaching the verses [وَهَذَا الْبَلَدِ الْأَمِينِ] and [فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ].⁷

In the transmissions presented by al-Nawwawī, it is quite clear that ‘Umar رضي الله عنه raised his voice on certain phrases or words of the Qur’ān. This manner of recitation clearly indicates that he applied *nabr al-fāṣil* [prosodic stress].⁸ It is important to understand, that before one is able to apply prosodic stress, one first has to be skilled in applying lexical stress. Meaning that, a reciter first has to learn a methodology of pronouncing words correctly before he/she is able to read a phrase/sentence correctly.

Ibn al-Jazarī mentions that Sulaymān al-A‘mash read to Ibrāhīm [al-Nakha‘ī] and whenever he read or pronounced a *ḥarf* [letter] in a manner that was disliked by al-Nakha‘ī, Ibrāhīm al-Nakha‘ī would not say: “It is not like this”. Rather he would say: “Alqamah read it like this or like that”. He further states that al-Nakha‘ī said: “It is of utmost importance for the reciter to lower his voice when he recites: [وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ]

⁷ *Al-Tibyan*: 115.

⁸ At times, some *mathāyikh* refer to it as being *nabr al-faṣl* as opposed to *nabr al-fāṣil*.

اللَّهُ وَقَالَتِ الْتَصَرَّى الْمَسِيحُ ابْنُ اللَّهِ as this is of the best forms of *adā'* in recitation [elocution] — ”[من أحسن أداء القراءة]”.⁹

Ibn al-Jazarī relates under the biography of Abū ‘Abdullah Muḥammad ibn ‘Īsā ibn Ibrāhīm ibn Razīn al-Taymī al-Aṣbahāhī that Abū Nu‘aym al-Aṣbahānī said: “I do not know of any person who was more knowledgable in his lifetime regarding the science of *Qirā’at* than him [‘Abū ‘Abdullah Muḥammad ibn ‘Īsā al-Aṣbahānī]. He compiled a work entitled, *Kitāb al-Jāmi‘* on *Qirā’at*; he wrote a work on Qur’anic verse enumeration; and he also compiled a work, *al-Kitāb fī jawāz qirā’at al-Qur’ān ‘alā ṭarīq al-mukhāṭabah*¹⁰ [the permissibility of reciting the Qur’ān with intonation]. It is said that he passed away in 242 A.H”.¹¹

The afore-mentioned transmission is clearly not alluding to a work that discusses reciting the Qur’ān with *Tajwīd*; nor does it refer to reciting the Qur’ān in a particular *maqām* [tune] as this form of recitation is known as *maqāmāt*. Had this been the case, Abū Nu‘aym would have explicitly mentioned that he compiled a work on *Tajwīd*; or that he was ‘*min aḥsan al-nās ṣawtan fī qirā’at al-Qur’ān*’ [he was of the most skilled reciters of the Qur’ān when it came to applying his vocal ability]. Rather, the word used to describe the nature of his work was *al-mukhāṭabah* [intonation]. Furthermore, the word *mukhāṭabah* appears on the scale *tafā‘ala* i.e. to *mutually* do something. In this case, the work depicts a method whereby the recitation of a reciter ‘interacts’ with the Qur’ān i.e. he conveys the oration of the Qur’ān with intonation. Moreover, Muḥammad ibn ‘Īsā would have only been able to compile such a work if he had read in this particular manner.

Benefit of studying nabr: To enable a reciter to convey the correct oration of the Qur’ān with proper intonation.

⁹ *Ghāyat al-Nihāyah*: 1: 60. *Al-Tibyān*: 113.

¹⁰ The word *al-mukhāṭabah* in the study of linguistics is known as intonation i.e. the sound changes produced by the rise and fall of the voice when speaking, especially when this has an effect on the meaning of what is said. See *Cambridge Dictionary*. Furthermore, it is proven that speech really uses different keys for different purposes. *An introduction to the study of intonation* by Ernst Feise: 2.

¹¹ *Ghāyat al-Nihāyah*: 3: 1187 – 1188.

The General Application of Nabr in the Qur'ān

Rule 1:

Nabr is applied on the first *aṣḥ* letter of a word. This rule applies whether the word is in the form of a noun, verb or a particle.

Examples:

كَتَبَ	دَرَسَ	أَكَلَ
قَالَ	قَرَّبَا	طَفِقَا
لَبِثُوا	فَعَلُوا	تَرَكُوا
سَقَى	يَرَى	تَرَى
هُدَى	مُحَرَّمَةٌ	حَسَنَةٌ
عَنِ	مِنْ	مِنْ
عِنْدَ	تَحْتَ	قَبْلَ

Examples from the Qur'ān:

ذَهَبَ اللَّهُ	فَمَا رِيحَتْ	خَتَمَ اللَّهُ
خَلَقَكُمْ	حَذَرَ الْمَوْتِ	وَتَرَكَهُمْ
بِحَمْدِكَ	بِسْمِعِهِمْ	الْبَرْقُ يَخْطِفُ
مَعَ الصَّابِرِينَ	عِنْدَ اللَّهِ	مِنَ الظَّالِمِينَ

Common errors: *Nabr* is applied on any other letter besides the first letter of the word.

ذَهَبَ اللَّهُ	فَمَا رِيحَتْ	خَتَمَ اللَّهُ
خَلَقَكُمْ	حَذَرَ الْمَوْتِ	وَتَرَكَهُمْ
بِحَمْدِكَ	بِسْمِعِهِمْ	الْبَرْقُ يَخْطِفُ
مَعَ الصَّابِرِينَ	عِنْدَ اللَّهِ	مِنَ الظَّالِمِينَ

Exception 1:

If the third [aṣḥ] letter in a word is *sākin* and appears in the middle of a word, *nabr* is then applied on the letter preceding the *sākin* letter.

Examples:

جَعَلْتُمْ	خَلَقْتَ	كَتَبْتَ
عَرَّضْتُمْ	بَسَطْتَ	يَعِدْكُمْ
إِلَيْكُمْ	عَلَيْهِمْ	إِلَيْهِمْ

Common errors: *Nabr* is applied on the last letter of the word.

جَعَلْتُمْ	خَلَقْتَ	كَتَبْتَ
عَرَّضْتُمْ	بَسَطْتَ	يَعِدْكُمْ
إِلَيْكُمْ	عَلَيْهِمْ	إِلَيْهِمْ

Exception 2:

If the third [aṣḥ] letter in a verb is *sākin* and appears in the middle of a word, and the last letter of the word is a pronoun that is followed by a letter of *madd*, *nabr* is then applied on the letter preceding the *sākin* letter as well as the letter preceding the letter of *madd*.

Examples:

جَعَلْنَا	خَلَقْنَا	كَتَبْنَا
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Examples from the Qur'ān:

جَعَلْنَاكُمْ	خَلَقْنَاكُمْ	كَتَبْنَا عَلَيْهِمْ
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Common errors: *Nabr* is applied on first letter of the word.

جَعَلْنَاكُمْ	خَلَقْنَاكُمْ	كَتَبْنَا عَلَيْهِمْ
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Rule 2:

Nabr is applied on the first as well as the third letter of a word if the second letter is *sākin*. This rule only applies if the word consists of four or more letters. Thus, if a word consists of three letters, *nabr* is only applied on the first letter of the word.

Examples:

نَعْلَمُ
إِنَّمَا

تُكْرَهُ
أَظْلَمُ

يَفْعَلُ
أَرْبَعِ

Common errors: *Nabr* is only applied on one of the afore-mentioned letters or on one of the other letters.

نَعْلَمُ
إِنَّمَا

تُكْرَهُ
أَظْلَمُ

يَفْعَلُ
أَرْبَعِ

Rule 3:

If two *sākin* letters appear in the middle of a word – whether the *sākin* letter is *maddiyyah* or not – and they are separated by two *mutaḥarrik* letters, *nabr* is then applied on the first letter as well as the *mutaḥarrik* letter preceding the second *sākin* letter.

تَقْتُلُوهُمْ
الْكَافِرُونَ

تَعْقِلُونَ
الْمُحْسِنِينَ

يُسَبِّحُونَ
الظَّالِمِينَ

Note: Preference is always given to the application of *nabr* on the letter preceding a letter of *madd*, whether the word is a noun or a verb. This rule only applies during *wasl*.

However, when stopping on any of the afore-mentioned words, *nabr* is only applied on the first letter of the word and is not applied on the letter preceding the letter of *madd*.

تَقْتُلُوهُمْ

تَعْقِلُونَ

يُسَبِّحُونَ

الْكَافِرُونَ

الْمُحْسِنِينَ

الظَّالِمِينَ

Note: Despite *nabr* always being applied on the letter preceding a letter of *madd*, whether the word is a noun or a verb, an exception is made in its application upon a three lettered root verb, which is plural; and in the masculine state, as in [لَيْسُوا] and [تَرْكُوا]. In this scenario, *nabr* is only applied on the first letter and is not applied on the letter preceding the letter of *madd*. This exception applies during *wasl* and *waqf*.

Common errors: *Nabr* is applied only the letter preceding the letter of *madd*, thus excluding the first letter of the word.

تَقْتُلُوهُمْ
الْكَافِرُونَ

تَعْقِلُونَ
الْمُحْسِنِينَ

يُسَبِّحُونَ
الظَّالِمِينَ

Exception 2:

If the letter of *madd* appears at the end of a word, *nabr* is only applied on the *mutaḥarrik* letter following the first *sākin* letter.

وَأَذْكُرُوا
وَأَمْسَحُوا

فَاسْجُدُوا
وَأَشْرَبُوا

ظَالِمِي
وَأَكْفُرُوا

Note: In this scenario, *nabr* is not applied on the letter preceding the letter of *madd* when the word is a *fi'l 'amr* [an imperative command]. This rule applies whether or not the *fi'l 'amr* is preceded by a *wāw al-‘aṭf* or a *fā’ al-rābiṭah*.

Exception 3:

If three consecutive *mutaḥarrik* letters appear between two *sākin* letters in the middle of a word, *nabr* is applied to the first letter of the word as well as the letter preceding the letter of *madd*.

Examples:

مُنْتَصِرِينَ

تَنْتَصِرَانِ

تَنْتَشِرُونَ

Common errors: *Nabr* is only applied on the first letter; or it is only applied on the letter preceding the letter of *madd*.

مُنْتَصِرِينَ
مُنْتَصِرِينَ

تَنْتَصِرَانِ
تَنْتَصِرَانِ

تَنْتَشِرُونَ
تَنْتَشِرُونَ

Rule 4:

Contrary to rule 1, *nabr* is applied on a *mutaḥarrik* letter preceding an attached pronoun [*ḍamīr*] or a feminine *tā'* [*tā' al-ta'nīth*]. *Nabr* is applied in order to read a complete *ḥarakah* [*itmām al-ḥarakah*] on the third letter as opposed to reading it partially [with *ikhtilās*].

Example:

تُقْتَلُوهُمْ
حَسَنَةً

يَعْظُكُمْ
رَحْمَةً

خَلَقَكُمْ
كَلِمَةً

Note: The *tā' al-marbūṭah* must be preceded by three letters. If it is preceded by two letters, as in [سَنَةً], *nabr* is then applied on the first letter.

Common errors: *Nabr* is only applied on the first letter of the word; or it is only applied on the letter preceding the *ḍamīr* or *tā' al-ta'nīth*.

تُقْتَلُوهُمْ
حَسَنَةً
تُقْتَلُوهُمْ
حَسَنَةً

يَعْظُكُمْ
رَحْمَةً
يَعْظُكُمْ
رَحْمَةً

خَلَقَكُمْ
كَلِمَةً
خَلَقَكُمْ
كَلِمَةً

Rule 5:

If the last letter in a word is *mushaddad*, *nabr* is then applied on the first letter of the word as well as the letter preceding the *mushaddad* letter during *waqf*.

Examples:

الْأَذَلَّ	مُسْتَقَرَّ	مُسْتَمِرَّ
وَأَمَرَّ	الْجُودِيَّ	الْمَقَرَّ
الْحَيَّ	النَّبِيَّ	عَدُوَّ

Common errors: *Nabr* is only applied on the first letter of the word.

الْأَذَلَّ	مُسْتَقَرَّ	مُسْتَمِرَّ
وَأَمَرَّ	الْجُودِيَّ	الْمَقَرَّ
	النَّبِيَّ	عَدُوَّ

Note: Another common error when applying *waqf* on [الْأَذَلَّ], [مُسْتَمِرَّ], [مُسْتَقَرَّ] and [الْمَقَرَّ] is that some reciters apply *waqf* on the *lām mushaddad* and the *rā' mushaddad* with *ghunnah*. Their reason in doing so is to indicate that these letters are *mushaddad*. Note that applying *ghunnah* on these letters is only allowed via certain *ṭurūq* if they are preceded by a *nūn sākin* or *tanwīn*.

Rule 6:

Contrary to the previous rule, if the last letter in a word is *sākin* during *waqf*, then *nabr* is not applied on the letter preceding it, rather it is applied on the first letter of the word if the word consists of three letters. If the word consists of four or more letters, *nabr* is then applied on the first letter as well as the letter following the first *sākin* letter. In this scenario, the *lām al-ta'rif* [الْ] is not counted as being part of a word; and we will therefore start counting the letters following the *lām al-ta'rif*.

Examples:

مُزْدَجَرٌ
نَعَمْ

الْقَمَرُ
نُكْرٍ

لَا وَزَرَ
النُّذُرِ

Common errors: *Nabr* is only applied on any other letter besides first letter of the word.

مُزْدَجَرٌ
نَعَمْ

الْقَمَرُ
نُكْرٍ

لَا وَزَرَ
النُّذُرِ

Note: The afore-mentioned rule still applies even if the last letter of the word is given a temporary *kasrah*. This based on the precept [إذا حُرِّك، حُرِّك بالكسرة] i.e. a *sākin* letter is given a *kasrah* when it is joined to the word following it.

Examples:

سَبَّحَ اسْمَ
جَاهِدِ الْكُفَّارَ

حَرَّضَ الْمُؤْمِنِينَ
وَمَنْ يُضِلِلِ اللَّهَ

وَبَشِّرِ الصَّابِرِينَ
وَرَتِّلِ الْقُرْآنَ

Common errors: *Nabr* is applied on any letter besides the first letter of the word.

سَبَّحَ اسْمَ
جَاهِدِ الْكُفَّارَ

حَرَّضَ الْمُؤْمِنِينَ
وَمَنْ يُضِلِلِ اللَّهَ

وَبَشِّرِ الصَّابِرِينَ
وَرَتِّلِ الْقُرْآنَ

Rule 7:

If a word consists of two letters, then *nabr* is applied on the first *aṣḥī* letter, whether it is preceded by a *ḥarf al-jarr*, *wāw al-ʿaṭf*, *fāʾ al-rābiṭah*, or a *lām al-taʿkīd*.

Examples:

أَوْ أَوْ
لَقَدْ
فَهُوَ

وَمَا
بِيَدٍ
فَقَدَرُهُمْ

بِئْسَ
وَلَيْسَ
لِعَدٍ

Common errors: *Nabr* is applied on a *ḥarf al-jarr*, *wāw al-ʿaṭf* or *lām al-taʿkīd*.

Examples:

أَوْ
لَقَدْ
فَهُوَ

وَمَا
يَبِيدُ
فَذَرَهُمْ

يَسِدِّمِ
وَلَيْسَ
لِغَدٍ

Rule 8:

When two words follow one another, *nabr* is then applied on the first *aṣṭi* letter of each word (**rule 1**). *Nabr* is never applied on the last letter of the first word eventhough it might logically seem that it should be applied on the last letter. This form of *nabr* is known as *nabr al-faṣl* or *nabr al-fāṣil* [*nabr* indicating a separation or prosodic stress within a unit].

Examples:

اللَّهُ لَا
كَذَابٍ ءَالِ

وَسَاءَ لَهُمْ
بِاللَّهِ مِنْ

أَلْفَ سَنَةٍ¹²
قِيلَ لَهُمْ

Common errors: *Nabr* is applied on any other letter besides those mentioned in the afore-mentioned examples.

Examples:

اللَّهُ لَا
كَذَابٍ ءَالِ

وَسَاءَ لَهُمْ
بِاللَّهِ مِنْ

أَلْفَ سَنَةٍ
قِيلَ لَهُمْ

اللَّهُ لَا
كَذَابٍ ءَالِ

وَسَاءَ لَهُمْ
بِاللَّهِ مِنْ

أَلْفَ سَنَةٍ
قِيلَ لَهُمْ

¹² *Nabr* is not applied on the letter preceding the *tāʾ marbūṭah* because it is a three letter word as opposed to being a four letter word as mentioned in rule 4.

Rule 9:

If a *ḍamīr* follows a pronoun or a *ḥarf jarr* [particle] that consists of one letter, then *nabr* is applied on the *ḥarf jarr* as opposed to applying *nabr* on the *ḍamīr*.

Examples:

بِكُمْ
فِيمَا نَقَضْتُمْ

وَلَكُمْ
بِهِ مِنْ عَاصِمٍ

وَلَهُ¹³
لَهَا مَا كَسَبَتْ

Common errors: *Nabr* is applied on a first letter of the *ḍamīr* or the *fā' al-rābiṭah*, *wāw al-ʿaṭf* or *lām al-ta'kīd*.

Examples:

بِكُمْ
بِكُمْ
فِيمَا نَقَضْتُمْ

وَلَكُمْ
وَلَكُمْ
بِهِ مِنْ عَاصِمٍ

وَلَهُ
وَلَهُ
لَهَا مَا كَسَبَتْ

Exception:

If the *ḍamīr* is followed by an *umm al-ḍamā'ir*, *nabr* is applied on the letter preceding it.

Examples:

بِكُنَّ

بِهِنَّ

لَهُنَّ

Common errors: *Nabr* is applied on a *ḥarf al-jarr*.

Examples:

بِكُنَّ

بِهِنَّ

لَهُنَّ

Rule 10:

When applying *waqf*, *nabr* is applied on a *hamzah* if it is the last letter of a word. This rule only applies if the *hamzah* bears a *fathah*, *ḍammah*, *ḍammatān*, *kasrah* or a

¹³ The *lām* when used as a preposition or genitive particle is written with a *kasrah* except when it attached to pronouns, it is written with a *fathah*.

kasratān. *Nabr* is applied on the *hamzah* due to its intrinsic qualities of *jahr* and *shiddah*.

Examples:

قُرُوءِ
السُّوءِ

السَّمَاءِ
شَيْءِ

السُّفْهَاءِ
السُّوءِ

Common errors: Not applying *nabr* on the *hamzah* gives the impression that the word is read with *isqāṭ* of the *hamzah* [the *hamzah* has been dropped].

Examples:

السَّوِ

شَيْ

السُّفْهَاءِ

Rule 11:

Nabr is never applied on a *wāw al-‘aṭf*, *wāw al-ibtidā’iyyah*, *fā’ al-rābiṭah*, *lām al-ta’kīd*, *ḥarf al-istiqbāl* and so forth.

Examples:

فَمَقْرُوءَهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٣٦﴾ فَأَخَذَهُمْ	فِي جَنَّتٍ وَعُيُونٍ ﴿١٣٤﴾ وَزُرُوعٍ وَنَخْلٍ
لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٣٧﴾	كَلَّا سَيَعْلَمُونَ ﴿١٣٥﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿١٣٦﴾

Exception:

The *ḥarf al-istiqbāl* assumes the following two forms in the Qur’ān:

- 1) It assumes the form of a letter, as in [سَيَعْلَمُونَ].
- 2) It assumes the form of a word, as in [سَوْفَ]. This form of the *ḥarf al-istiqbāl* may even be preceded by a *fā’ al-rābiṭah*, as in [فَسَوْفَ], or by a *lām al-ta’kīd*, as in [لَسَوْفَ]. At times, the word is preceded by a *lām al-ta’kīd*, which in turn is preceded by a *wāw al-ibtidā’iyyah*, as in [وَلَسَوْفَ يَرْضَى ﴿١٣٨﴾]. However, despite its form, *nabr* is always applied in the *sīn*.

Rule 12:

Nabr is always applied on the *lām* of Allah, whether it appears at the beginning, middle or at end of a verse. The same applies whether the *lām* in the name of Allah is *mufakhkham* [full] or *muraqqaq* [empty].

Examples:

فَتَشَمُّ وَجْهَ اللَّهِ ط
مِنْ خَشْيَةِ اللَّهِ ط

إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ط
أَتَّخَذْتُمْ عِنْدَ اللَّهِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لا
اللَّهُ الَّذِي لَهُ

Applying Nabr on Maqtū‘ and Mawṣūl¹⁴

The application of *nabr* on compounds differs from the rules that have been discussed in the previous chapter. Reason being, its application is merely to distinguish between the orations of *maqtū‘* from *mawṣūl*.

The compound [أَنْ لَا] is *maqtū‘* in ten places in the Qur’ān; while it is *mawṣūl* in the remaining places. While *nabr* is applied on both the *hamzah* and the *lām* when it is *maqtū‘*, *nabr* is only applied on the *lām* when it is *mawṣūl*.

Maqtū‘:

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ط	7:105
أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ	7:169
وَوَظَنُوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ط	9:118
فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ء	11:14
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ط	11:26
يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا	21:87
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا	22:26
أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْتِي أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ء	36:60
وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ء	44:19
أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ۖ	68:24

Mawṣūl:

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ط	2:246
وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ	6:119

¹⁴ For the sake of simplicity, I restricted myself to the views mentioned in the *Muqaddimat al-Jazariyyah*. I have refrained from discussing those words in which there is *ikhtilāf* [difference of opinion] as to whether they are *maqtū‘* or *mawṣūl*, as this is not within the scope of this work.

قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ط	7:12
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The compound [إِمَّا] consists of [إِنْ شَرْطِيَّة] – which denotes a condition, and [مَا زَائِدَةٌ] – a [مَا] that is additional. The word [إِمَّا] which is [عطف] i.e. symbolizes a joining; is always written as *mawṣūl* and is therefore excluded from the discussion at hand.

The compound [إِنْ مَّا] is *maqṭūʿ* in one place in the Qurʾān, while it is *mawṣūl* in the remaining places. While *nabr* is applied on both the *hamzah* and the *mīm* when it is *maqṭūʿ*, *nabr* is only applied on the *mīm* when it is *mawṣūl*.

Maqṭūʿ:

وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَعَلَيْنَا الْحِسَابُ ﴿١٣٤﴾	13:40
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Mawṣūl:

وَآخِرُونَ مُرْجُونَ لَأَمْرٍ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ط	9:106
فَأَمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا	47:4

The compound [أَمَّا] consists of [أَمْ] which appears for [عطف] and will come after a *hamzat al-istifhām* whereas the [مَا] is *mawṣūlah*.

The compound [أَمَّا] is *mawṣūl* wherever it appears in the Qurʾān. *Nabr* is applied only on the *mīm*.

Mawṣūl:

قُلْ آلَ الَّذِينَ حَرَّمَ آمِرِ الْأُنثِيَيْنِ إِمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ط	6:143
قُلْ آلَ الَّذِينَ حَرَّمَ آمِرِ الْأُنثِيَيْنِ إِمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ط	6:144
قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ط اللَّهُ خَيْرٌ إِمَّا يُشْرِكُونَ ﴿٢٧﴾	27:59
حَتَّى إِذَا جَاءُوكَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا إِمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾	27:84

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ ۖ	3:106
فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۚ	47:4

The compound [عَنْ مَّا] consists of [عَنْ] which is a particle, while the [ما] is *mawṣūlah*.

The compound [عَنْ مَّا] is *maqṭūʿ* in one place in the Qurʾān, while it is *mawṣūl* in the remaining places. While *nabr* is applied on both the *ʾayn* and the *mīm* when it is *maqṭūʿ*; *nabr* is only applied on the *mīm* when it is *mawṣūl*.

Maqṭūʿ:

فَلَمَّا عَتَوْا عَنْ مَّائِهِمْ أَرْسَلْنَا إِلَيْهِمُ الْمُرْسَلِينَ ۚ كُنُوزًا لَهُمْ كُنُوزًا قَرَدَةً ۖ حَسِبِينَ ۚ	7:166
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Mawṣūl:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۚ	2:74
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In the compound [عَمَّا], *nabr* is applied on the *ʾayn*, as opposed to applying it on the *mīm*. The reason for this is that the *alif* following the *mīm* is dropped due to the compound being *istifhāmiyyah* [posing a question].

Mawṣūl:

عَمَّ يَتَسَاءَلُونَ ۚ	78:1
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The compound [مِنْ مَّا] consists of [مِنْ] which is a particle; while the [ما] is *mawṣūlah*.

The compound [مِنْ مَّا] is *maqṭūʿ* in two places in the Qurʾān; whereas it is *mawṣūl* in the remaining places. While *nabr* is applied on the the second *mīm* when it is *maqṭūʿ*; *nabr* is only applied on the first *mīm* when is it *mawṣūl*.

Maqṭūʿ:

فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتْيَتِكُمْ الْمُؤْمِنَاتِ ط	4:25
هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِى مَا رَزَقْنَاكُمْ	30:28

Mawṣūl:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ط	86:5
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In the compound [مِمَّ], *nabr* is applied on the first *mīm* as opposed to applying it on both *mīm*'s. The reason for this is that the *alif* following the second *mīm* is dropped due to the compound being *istifhāmiyyah* [posing a question].

The compound [أَمْ مِّنْ] is *maqṭūʿ* in four places in the Qurʾān; while it is *mawṣūl* in the remaining places. While *nabr* is applied on both the *hamzah* and the *mīm* when it is *maqṭūʿ*; *nabr* is only applied on the *hamzah* when is it *mawṣūl*.

Maqṭūʿ:

فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَّنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾	4:109
أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ط	9:109
فَاسْتَفْتِهِمْ أَهَمْ أَسَدٌ خَلَقْنَا أَمْ مَّنْ خَلَقْنَا ط	37:11
أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَّنْ يَأْتِيَ آمِنًا يَوْمَ الْقِيَمَةِ ط	41:40

The compound **إِنَّمَا** is a combination of 2 words i.e. **إِنَّ** and **مَا** bears the following two meanings in the Qur'an:

- 1) It is used for emphasis and translates as “only”. In this case, the **مَا** is referred to as *mā kāffah* [hindering or preventative *mā*].¹⁵
- 2) In this case, the **مَا** is referred to as *mā al-mawṣūlah* [definite conjunctive pronoun or pronominal *mā*]¹⁶ and bears the meaning of **الَّذِي**, which translates as “that which”.

The first type [*mā kāffah*] appears 141 times in the Qur'an. Wherever it appears, *nabr* is applied on the *hamzah*

Examples:

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ط	4:171
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾	49:10
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ط	64:15

The second type [pronominal *mā*] only appears five times in the Qur'an. In this case, *nabr* is applied on both the *hamzah* and the *mīm* irrespective of the compound being *maqṭū'* or *mawṣūl*.

Examples:

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾	6:134
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾	16:95
إِنَّمَا صَنَعُوا كَيْدُ سَجِرٍ ط	20:69
إِنَّمَا تُوْعَدُونَ لَصَادِقٌ ﴿٧٠﴾	51:5
إِنَّمَا تُوْعَدُونَ لَوَاقِعٌ ط	77:7

¹⁵ This type of **إِنَّمَا** comes after particles that resemble verbs i.e. حروف مشبهة بالفعل.

¹⁶ This type of **إِنَّمَا** is used for inanimate objects and is used to introduce a clause.

The word **أَنْتُمْ** is a combination of 2 words and bears the following two meanings in the Qur'an:

- 1) It is used for emphasis. In this case, the **ما** is referred to as *mā kāffah*.
- 2) In this case, the **ما** is referred to as *mā al-mawṣūlah* and bears the meaning of **الَّذِي**.

While *nabr* is applied on the *hamzah* that precedes the *mā kāffah*, *nabr* is applied on both the *hamzah* and the *mīm* i.e. of *mā mawṣūlah*.

Mā Kāffah:

وَأَعْلَمُوا أَنْتُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾	8:28
فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنْتُمْ أَنْزَلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ ۚ	11:14
هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنْتُمْ هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ﴿٥٢﴾	14:52
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنْتُمْ إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ	18:110
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنْتُمْ إِلَهُكُمْ إِلَهُ وَاحِدٌ ۚ	21:108
فَاعْلَمْ أَنْتُمْ يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ	28:50
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنْتُمْ إِلَهُكُمْ إِلَهُ وَاحِدٌ	41:6
إِعْلَمُوا أَنْتُمْ الْحَيَاةُ الدُّنْيَا لَعِبٌ ۖ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۚ	57:20

Mā Mawṣūlah:

وَلَا يَحْسِنَنَّ الَّذِينَ كَفَرُوا أَنْتُمْ نُمَلِّئُ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ	3:178
وَأَعْلَمُوا أَنْتُمْ غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ اللَّهَ خُمُسَهُ وَلِلرَّسُولِ	8:41
أَفَمَن يَعْلَمُ أَنْتُمْ أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ	13:19
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ	22:62

23:55	أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٢٥﴾
31:27	وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَتُ اللَّهِ ^ط
31:30	ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ^ل
40:43	لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

Furthermore, there are two additional places in the Qur'an where there is *ikhtilāf* [difference of opinion] as to whether the ما is of the first type or the second. These two places are list below:

5:49	فَإِنْ تَوَلَّوْا فَاغْلَمَ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ^ط
5:92	فَإِنْ تَوَلَّيْتُمْ فَاغْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

Some scholars opine that the ما is *mawṣūlah* and thus *nabr* is will be applied on the *hamzah* and the *mīm*. Others opine that the ما is *kāffah* and thus *nabr* will be applied on the *hamzah*. Despite there being a difference of opinion, preponderance is given to the second opinion. *Nabr* is therefore is only applied on the *hamzah*.

Note: If the word أَنَّمَا appears together with the letter *kāf*, as in كَأَنَّمَا; then *nabr* is always applied on the *hamzah*.

Examples:

فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا

¹⁷ While the compound is written as *mawṣūl* in most *maṣāḥif*, it is written as *maqṭūʿ* in the Waterval edition. Furthermore, al-Shāṭibī does not mention the word as being *maqṭūʿ* in his *ʿAqīlah*.

The word **بُئْسَمَا** assumes the following two forms in the Qur'an:

- 1) **بُئْسَ مَا** – is comprised of the word **بُئْسَ** and a *mā al-mawṣūlah*. In this scenario, *nabr* is applied on the *bā'* and the *mīm*.
- 2) **بُئْسَمَا** – In this scenario, *nabr* is applied on the *bā'*.

The word **بُئْسَمَا** appears nine times in the Qur'an. While the word appears thrice as *mawṣūl*; it appears six times as *maqṭū'*:

Mawṣūl:

بُئْسَمَا اشْتَرَوَاهُ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا	2:90
وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بُئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ^ع	7:150

Maqṭū':

وَلَيْئَسَ مَا شَرَوْاهُ أَنْفُسَهُمْ ^ط	2:102
فَلَيْئَسَ مَا يَشْتَرُونَ ^{١٧٤}	3:173
لَيْئَسَ مَا كَانُوا يَعْمَلُونَ ^{١٧٥}	5:62
لَيْئَسَ مَا كَانُوا يَصْنَعُونَ ^{١٧٦}	5:63
لَيْئَسَ مَا قَدَّمْتُ لَهُمْ أَنْفُسَهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ	5:80

A varying reading for mawṣūl:

بُئْسَمَا اشْتَرَوَاهُ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا	2:90
وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بُئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ^ع	7:150

The word **أَيْنَمَا** bears the following two meanings in the Qur'an:

- 1) **أَيْنَ مَا** – the **ما** appears in the meaning of **الَّذِي** [definite conjunctive pronoun].
- 2) A conditional noun [protasis], or as an adverb of place.

The word **أَيْنَمَا** is *mawṣūl* in five places in the Qur'an; whereas it is *maqṭū'* in the remaining places. While *nabr* is applied on the *hamzah* when the word is *mawṣūl*; *nabr* is applied on both the *hamzah* and the *mīm* when it is *maqṭū'*.

Mawṣūl:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ ۖ	2:115
أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۖ	4:78
أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ ۖ	16:76
وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٦٦﴾ مِنْ دُونِ اللَّهِ ۖ	26:92
أَيْنَمَا تُقِفُوا أَخَذُوا وَقَتَلُوا تَقْتِيلًا ﴿٦٧﴾	33:61

Maqṭū':

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۖ	2:148
صُرِّبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ	3:112
قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ	7:37
وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ	19:31
ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٦٩﴾	40:73
وَلَا أَذْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۚ	58:7

¹⁸ While the compound is written as *mawṣūl* in most *maṣāḥif*, it is written as *maqṭū'* in the Wateval edition.

The word [كُلَّمَا] bears the following two meanings in the Qur'ān:

- 1) A particle of repetition – it is used for renewal, continuity, or repetition.
- 2) A relative pronoun in the form of [كُلُّ الَّذِي].

While *nabr* is applied on the *kāf* when it is *mawṣūl*; *nabr* is applied on both the *kāf* and the *mīm* when it is *maqṭū'*:

Mawṣūl:

كُلَّمَا رُزُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ^ع	4:91
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ^ط	7:38
كُلَّمَا جَاءَ أُمَّةٌ رُسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ^ع	23:44
كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ^١	68:8
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ^ل	14:34
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ^ل	3:37
كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ^ل وَيَسْمَعُونَ فِي الْأَرْضِ فَسَادًا ^ط	5:64

Maqṭū':

وَأَتَّكُم مِّنْ كُلِّ مَا سَأَلْتُمُوهُ ^ط	14:34
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The phrase *مَا مِثْلُ* bears the meaning of [الَّذِي] [definite conjunctive pronoun] wherever it appears in the Qur'ān. *Nabr* is always applied on both *mīm*'s.

Example:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلُ مَا أَنَّكُمْ تَنْطِقُونَ ^ع	51:23
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The word [يَوْمُهُمْ] appears twice as *maqṭū'* in the Qur'ān; while it appears four times as *mawṣūl*. While *nabr* is applied on the *yā'* when it is *mawṣūl*; *nabr* is applied on both the *yā'* and the *hā'* when it is *maqṭū'*.

Mawṣūl:

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾	51:60
فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٦٥﴾	52:45
فَذَرَهُمْ يَخْوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾	43:83
فَذَرَهُمْ يَخْوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٤﴾	70:42

Maqṭū':

يَوْمَهُمْ لَبِزُونَ ﴿١٦﴾	40:16
يَوْمَهُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾	51:13

The word [مَالٍ] appears four times as *maqṭū'* in the Qur'ān, whereas it is *mawṣūl* in the remaining occurrences. While *nabr* is applied on the *mīm* when it is *maqṭū'*; *nabr* is applied on the *lām* when it is *mawṣūl*.

Maqṭū':

فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾	4:78
وَيَقُولُونَ يَوْمَئِذٍ هَذَا الَّذِي كُنَّا نَسْتَعِذُّ بِاللَّهِ مِنْهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ	18:49
وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّامَةَ وَيَمْشِي فِي الْأَسْوَاقِ ط	25:7
فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكِ مُهْطِعِينَ ﴿٣٦﴾	70:36

Mawṣūl:

فَمَا لَكُمْ ؕ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾	10:35
قَالُوا يَا بَنَاتَنَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾	12:11

The word [كَيْلًا] appears four times as *mawṣūl* in the Qurʾān; whereas it is *maqṭūʿ* in the remaining three occurrences. While *nabr* is applied on the *kāf* when it is *mawṣūl*; *nabr* is applied on both the *kāf* and the *lām* when it is *maqṭūʿ*.

Mawṣūl:

فَأَنبَأَكُمْ عَمَّا بِهِمْ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ط	3:153
وَمِنْكُمْ مَّنْ يُتَوَقَّى وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ط	22:5
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلًا يَكُونُ عَلَيْكَ حَرْجٌ ط	33:50
لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط	57:23

Maqṭūʿ:

وَمِنْكُمْ مَّنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ط	16:70
فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرْجٌ	33:37
كَيْ لَا يَكُونَ دُولُهُ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ط	59:7

Note: At times the word is preceded by a *lām al-taʿkīd*, as in [لِكَيْلًا] and [لِكَيْ لَا]; whether it is *maqṭūʿ* or *mawṣūl*.

The word [حِينَ] is *maqṭūʿ* in the Qurʾān. *Nabr* is applied on the *hāʾ*.

Maqṭūʿ:

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَلَا تَحِثْ مَنَاصِ ۝	38:3
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Applying Nabr on Miscellaneous Words

The word [أَلَا] bears the following two meanings in the Qur'ān:

1. As a *ḥarf al-tanbīh*: affirming the information that follows it.
2. As a *ḥarf al-istifhām*: Used to request/ask something.

While *nabr* is applied on both the *hamzah* and the *lām* when it is for *tanbīh*, *nabr* is applied on the *lām* when it is for *istifhām*.

Ḥarf al-Tanbīh:

أَلَا إِنَّهُمْ هُمُ السَّافِهَاءُ وَلَكِنَّ لَا يَعْلَمُونَ ﴿٣٧﴾	2:13
أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾	10:62
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ	11:8
أَلَا إِنَّهُمْ مِّنْ أَفْكَهْمَ لَيَقُولُونَ ﴿١٥١﴾	37:151
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾	42:5

Ḥarf al-Istifhām:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٢٧٧﴾	2:77
أَلَا تُفْقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ	9:13
إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾	26:106
أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾	83:4
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾	100:9

Note: At times, the *istifhām* form of the word [أَلَا] is separated by a *fā'* or a *wāw*. *Nabr* is only applied on the *lām* when it assumes the form of [أَلَا], whereas *nabr* is applied on both the *hamzah* and the *lām* when it assumes the form of [أَفَلَا] and [أَوَلَا].

When an attached *ḍamīr* is in a masculine, plural state and is preceded by a verb, a noun, or a particle; and the *mīm* of the *ḍamīr* is *mutaḥarrik*, *nabr* is then applied on the first letter of the *ḍamīr*. In this case, it is either a *hāʾ*, *tāʾ*, or a *kāf*.

Example:

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾	2:88
فَاخَذَتْكُمْ الصُّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٣٥﴾	2:55
وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥﴾	2:66
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ط	2:93
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٤٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٤٣﴾	37:172 - 173

Nabr is applied on the first letter of the words [فِيمَ] and [لِمَ], whereas it is applied on the second letter of the word [فِيمَ].

Example:

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ط	4:97
قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٣٠﴾	15:54
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٥٠﴾	61:2

Lastly, the methodological application of *nabr* differs when two consecutive words resemble one another, as in [إِلَىٰ إِلَهٍ]. Despite the first three letters of each word resembling each other, the first word [إِلَىٰ] is a particle whereas the second word [إِلَهٍ] is a noun. Thus, in order to differentiate between them, *nabr* is applied as follows:

فَجَعَلَ لِي صِرْحًا عَلَيَّ أَطْلِعْ إِلَىٰ إِلَهٍ مُوسَىٰ ٧	28:38
فَجَعَلَ لِي صِرْحًا عَلَيَّ أَطْلِعْ إِلَىٰ إِلَهٍ مُوسَىٰ ٧	

Note: Despite both variations of *nabr* being accepted and practiced upon, preponderance is given to the former.

The following section focuses on a few miscellaneous words and phrases in the first juz of the Qur'an:¹⁹

Word/Phrase	Application of Nabr	Common Error
وَيُقِيمُونَ الصَّلَاةَ	وَيُقِيمُونَ الصَّلَاةَ وَيُقِيمُونَ الصَّلَاةَ	وَيُقِيمُونَ الصَّلَاةَ
قِيلَ لَهُمْ	قِيلَ لَهُمْ	قِيلَ لَهُمْ
جَعَلَ لَكُمُ الْأَرْضَ	جَعَلَ لَكُمُ الْأَرْضَ	جَعَلَ لَكُمُ الْأَرْضَ
فَسَوَّاهُنَّ	فَسَوَّاهُنَّ فَسَوَّاهُنَّ	فَسَوَّاهُنَّ
هَؤُلَاءِ إِنْ كُنْتُمْ	هَؤُلَاءِ إِنْ كُنْتُمْ	هَؤُلَاءِ إِنْ كُنْتُمْ
وَاسْتَكْبَرَ	وَاسْتَكْبَرَ	وَاسْتَكْبَرَ
وَاسْتَعِينُوا	وَاسْتَعِينُوا وَاسْتَعِينُوا	وَاسْتَعِينُوا
لَكَبِيرَةٌ	لَكَبِيرَةٌ لَكَبِيرَةٌ	لَكَبِيرَةٌ
قَالَ ادْعُ لَنَا	قَالَ ادْعُ لَنَا	قَالَ ادْعُ لَنَا
لِيَحَايَ جُوكُمْ	لِيَحَايَ جُوكُمْ لِيَحَايَ جُوكُمْ	لِيَحَايَ جُوكُمْ
مَاعَقْلُوهُ	مَاعَقْلُوهُ	مَاعَقْلُوهُ

¹⁹ Additionally, I mentioned a varying application of *nabr*. While the methodology employed throughout this work is highlighted in red; the variation is highlighted in orange. Hence, if no variation is mentioned, it implies that both methodologies agree upon the application of *nabr*.

لَقُوا الَّذِينَ	لَقُوا الَّذِينَ	لَقُوا الَّذِينَ
أَوَّلَا يَعْلَمُونَ	أَوَّلَا يَعْلَمُونَ أَوَّلَا يَعْلَمُونَ	أَوَّلَا يَعْلَمُونَ
فَوَيْلٌ لِلَّذِينَ	فَوَيْلٌ لِلَّذِينَ فَوَيْلٌ لِلَّذِينَ	فَوَيْلٌ لِلَّذِينَ
فَفَرِيقًا كَذَّبْتُمْ وَ	فَفَرِيقًا كَذَّبْتُمْ وَ فَفَرِيقًا كَذَّبْتُمْ وَ	فَفَرِيقًا كَذَّبْتُمْ وَ
لِجِبْرِيلَ وَمِكَالَ	لِجِبْرِيلَ وَمِكَالَ	لِجِبْرِيلَ وَمِكَالَ
بِبَابِلَ هَارُوتَ وَمَارُوتَ	بِبَابِلَ هَارُوتَ وَمَارُوتَ	بِبَابِلَ هَارُوتَ وَمَارُوتَ
وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى	وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى	وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى
فَتَنَّمْ وَجْهَ اللَّهِ	فَتَنَّمْ وَجْهَ اللَّهِ	فَتَنَّمْ وَجْهَ اللَّهِ
إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِنْ	إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِنْ	إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِنْ
فَسَيَكْفِيكَهُمُ اللَّهُ	فَسَيَكْفِيكَهُمُ اللَّهُ	فَسَيَكْفِيكَهُمُ اللَّهُ
قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ	قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ	قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
وَلَكُمْ مَا كَسَبْتُمْ	وَلَكُمْ مَا كَسَبْتُمْ وَلَكُمْ مَا كَسَبْتُمْ	وَلَكُمْ مَا كَسَبْتُمْ

The Application of Nabr in Selected Passages of the Qur'ān

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

ركوعها

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥

آياتها

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Variant

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Common errors

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

ركوعها

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥

آياتها

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿١٤﴾ صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٥﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ ۚ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٦﴾ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ ۗ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۗ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

Variant

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿١٤﴾ صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٥﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ ۚ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٦﴾ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ ۗ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۗ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

Common errors

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿١٤﴾ صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٥﴾ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ ۚ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ

بِالْكَافِرِينَ ﴿٦٦﴾ يَكَادُ الْبَرَقُ يَخْطِفُ أَبْصَارَهُمْ ط كَلَّمَآ أَصْنَآءَ لَهُمْ مَشَوْا فِيهِ ﴿٦٧﴾ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ط وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ط إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٨﴾

آياتها ١ ١١١ سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Variant

آياتها ١ ١١١ سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Common errors

آياتها ١ ١١١ سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

The Varying Application of Nabr within the Qirā'āt

Ḥaṣṣ	Nabr	Qārī	Nabr
وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ		Kisā'ī	وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

In the *Qirā'ah* of Kisā'ī, the word changes from [وَيَذَرُهُمْ] to [وَنَذَرُهُمْ]. Thus, *nabr* is applied on the second letter of the word, as in [وَنَذَرُهُمْ], as opposed to applying *nabr* on the first letter, as in [وَيَذَرُهُمْ]. Note that the *wāw* is not part of the original word and is therefore unstressed.

Ḥaṣṣ	Nabr	Qārī	Nabr
وَإِذَا خَلَوْا إِلَىٰ شُيُطَانِهِمْ		Warsh	وَإِذَا خَلَوْا إِلَىٰ شُيُطَانِهِمْ
بِمَا قَدَّمَتْ أَيْدِيهِمْ		Warsh	بِمَا قَدَّمَتْ أَيْدِيهِمْ

In the *Riwāyah* of Warsh, *nabr* is applied on the first as well as the last letter of a word, as in [وَإِذَا خَلَوْا إِلَىٰ شُيُطَانِهِمْ] and [بِمَا قَدَّمَتْ أَيْدِيهِمْ], as opposed to only applying *nabr* on the first letter, as in [وَإِذَا خَلَوْا إِلَىٰ] and [بِمَا قَدَّمَتْ أَيْدِيهِمْ]. The reason for this is that Warsh reads these phrases with *naql*. In the afore-mentioned examples, the *ḥarakah* of the *hamzah* in the second word is transferred to the last letter of the first word. Thus, if *nabr* is not applied on the last letter of the first word, the result is a hasty reading of the word as opposed to reading the word with *naql*.

Ḥaṣṣ	Nabr	Qārī	Nabr
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ		Ḥamzah	لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

While *nabr* is applied on the *hamzat al-mutawasiṭah* during *waqf* for Ḥamzah's *wajh* with *taḥqīq*; *nabr* is not be applied on the *hamzah* for his *wajh* with *tas-hīl*. The reason for this is that if *nabr* is applied while applying *tas-hīl*, it would resemble a *hā'* as opposed to the actual sound of *tas-hīl*.

Ḥaṣṣ	Nabr	Qārī	Nabr
		Khalaf	
	فِيهِ ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ		فِيهِ ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ

In the *Riwāyah* of Khalaf, he reads a *wāw* and *yā'* with *idghām* without *ghunnah* if they are preceded by a *nūn sākinah* or *tanwīn*. *Nabr* is applied on the last letter of the word which precedes the *wāw al-ʿaṭf*, as in [ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ]. However, a common error is that some would rather apply *nabr* on the *wāw al-ʿaṭf* as opposed to applying *nabr* on the letter preceding it, as in [ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ]. As a result of their application, the reciter reads the *wāw* with *shiddah* as opposed to reading it with *līn*. The reason for this is that they are focused on reading the *shaddah* on the *wāw*, and also because they are focused on applying *idghām* without *ghunnah*.

Ḥaṣṣ	Nabr	Qārī	Nabr
		Khalaf	
	بِمَا قَدَّمْتُ أَيْدِيهِمْ		بِمَا قَدَّمْتُ أَيْدِيهِمْ

When applying *sakt* on the *maṣṣūl* for Khalaf, *nabr* is applied in the same manner as it is applied for Ḥaṣṣ. However, a common error is that because the reciter is focused on applying *sakt*, they tend to apply *nabr* on the *mīm* preceding the *tā'*. Thus, they give the impression that the *tā'* is *mushaddad* when applying *sakt*, as in [قَدَّمْتُ أَيْدِيهِمْ].

Ḥaṣṣ	Nabr	Qārī	Nabr
		Ibn Kathīr	
	فِيهِ ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ		فِيهِ ظُلُمْتُ وَرَعْدٌ وَبَرْقٌ

In the *Qirā'ah* of Ibn Kathīr, *nabr* is applied on the first letter of the word as well as on the last letter i.e. reading the *ṣilah* of the *hā'* *al-kināyah/al-ḍamīr*, as in [فِيهِ], as opposed to only applying *nabr* on the first letter, as in [فِيهِ].

Hafṣ	Nabr	Qārī	Nabr
وَيَمْدُهُمْ فِي طَعْيَانِهِمْ يَعْمَهُونَ		Qālūn	وَيَمْدُهُمْ فِي طَعْيَانِهِمْ يَعْمَهُونَ
		Ibn Kathīr	
		Abū Ja'far	

In Qālūn's *wajh* with *ṣilah* of the *mīm al-jam'*, as well as for the *Qirā'at* of Ibn Kathīr and Abū Ja'far, *nabr* is applied on the *mīm al-jam'*, as in [وَيَمْدُهُمْ], as opposed to those who read with *iskān* thereof, as in [وَيَمْدُهُمْ]. Furthermore, Warsh joins them in this application on condition that the *mīm al-jam'* is followed by a *hamzat al-qaṭ'*, as in [وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ]. However, if the *mīm al-jam'* is not followed by a *hamzat al-qaṭ'*, then Warsh joins the remaining *qurrā'* in their reading of a word as well as in their application of *nabr* on the word, as in [وَيَمْدُهُمْ].

Hafṣ	Nabr	Qārī	Nabr
يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشَى		Ibn 'Āmir	يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشَى

In the *Qirā'ah* of Ibn 'Āmir, the word changes from [بِالْعَدْوَةِ] to [بِالْعَدْوَةِ]. Thus, *nabr* is applied on the first and the third letter of the word, as in [بِالْعَدْوَةِ], as opposed to applying *nabr* on the second letter, which in this case, happens to precede a letter of *madd*, as in [بِالْعَدْوَةِ].

Hafṣ	Nabr	Qārī	Nabr
وَهُوَ - فَهُوَ - لَهُوَ وَهِيَ - فَهِيَ - لَهَا		Qālūn	وَهُوَ - فَهُوَ - لَهُوَ وَهِيَ - فَهِيَ - لَهَا
		Abū 'Amr	
		Kisā'i	
		Abū Ja'far	

Generally, *nabr* is not applied on a *wāw al-ʿaṭf*, *fāʾ al-rābiṭah* and a *lām al-taʿkīd* when it is attached to a noun, verb or a particle. The same applies when it is attached to the words [هُوَ] and [هِيَ], as in [فَهُوَ - لَهُوَ - وَهُوَ] and [فَهِىَ - لَهِىَ - وَهِيَ]. *Nabr* is thus applied on the *hāʾ*.

However, an exception is made in the *riwāyah* of Qālūn and the *Qirāʾāt* of Abū ʿAmr, Kisāʾī and Abū Jaʿfar. They read the words as [فَهُوَ - لَهُوَ - وَهُوَ] and [فَهِىَ - لَهِىَ - وَهِيَ], with *iskān* of the *hāʾ*. Thus, in their reading of these words, *nabr* is applied on the *wāw al-ʿaṭf*, *fāʾ al-rābiṭah* and the *lām al-taʿkīd*.

Commencement: 15 December 2021/Completion: 18 January 2022

تَرَكْتُ النَّوْمَ رَبِّي فِي الْيَّالِي لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي
فَوَقَّعَنِي إِلَى تَحْصِيلِ عِلْمٍ وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

إجازة الكتاب

الحمد لله رب العالمين والصلاة والسلام على مبعوث رحمة للعالمين وعلى آله وأصحابه أجمعين.

أما بعد: فيقول العبد الفقير إلى الهادي، المحتاج إلى رحمة الباري

محمد مرياض بن أمّرشاد بن إبراهيم بن إسماعيل بن يوسف أبّاري:

سعود بن إقبال ملاخيل:

فقد رغب إليّ الأخ الفاضل / رغب إليّ الأخت الفاضلة:

قد درّس/درست الكتاب: تقويم اللسان إلى قواعد النبوة في تلاوة القرآن

□

وقرأ/قرأت عليّ ختمة كاملة بضمن قوائد النبوة والتجويد فأجزته/فأجزتها بالكتاب:

التوقيع:

قَدْ خُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهُوَ مِنَ الدِّينِ الْآتِرْدَادِ

□

□

إِلَهِهِ سُبْحَانَكَ رَاجِعِ يَلَا شَامِلًا	قَالَ مُحَمَّدٌ دُرِّيَاضُ سَابِلًا
مُصَلِّيًا عَلَى الَّذِي هَذَا دَانَا	حَمْدًا لِمَنْ بَقِضَ إِلَيْهِ وَالْآنَا
وَالهِ وَصَحْبِهِ الْأَعْيَانِ	مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
بِعَوْنِ رَبِّنَا مُفِيضِ النِّعَمَةِ	أَلَا هُنَا تَمَامُ التَّحْقِيقَةِ
نَاطِمُهُ وَاعْفِ رُكْلَهُ الْقَبَائِحِ	فَاقْبَلْهُ يَا إِلَهَنَا وَسَامِعِ
وَالهِ وَصَحْبِهِ الْأَمَاجِدِ	وَصَلِّ دَائِمًا عَلَى مُحَمَّدٍ

وقال محمد مريض بن أرسلا:

عَلَى أَنْتَ تَبْقَى وَتَفْنَى أَنَا مِلِّي	سَتَبْقَى خُطُوطِي مُدَّةً بَعْدَ مَوْتِي
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ	فَيَا نَاطِرًا فِيهِ سَأَلَ اللَّهُ رَحْمَةً