



NABR: LEXICAL STRESS

It's methodological application in the Qur'ān



Muhammad Riyaadh Obaray

Saud Malakhail

تَقْوِيمُ اللِّسَانِ

إِلَى قَوَاعِدِ النَّبَرَةِ

فِي تِلَاوَةِ الْقُرْآنِ

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مُقِرُّ بِالَّذِي قَدْ كَانَ مِنِّي
وَعَفْوِكَ إِنَّ عَفْوَتَ وَحُسْنَ ظَنِّي
وَأَنْتَ عَلَيَّ ذُو فَضْلٍ وَمَنِّي
عَضُّتُ أَنَامِي وَقَرَعْتُ سِنِّي
لَشَرِّ النَّاسِ إِنْ لَمْ تَعْفُ عَنِّي

إِلٰهِي لَا تُعَذِّبْنِي فَإِنِّي
وَمَا لِي حِيلَةٌ إِلَّا رَجَائِي
وَكَمْ مِنْ زَلَّةٍ لِي فِي الْخَفَايَا
إِذَا فَكَّرْتُ فِي نَدَمِي عَلَيْهَا
يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي

قال محمد رياض بن أرساد: **فَوَاللَّهِ** - مَا أَنَا بِخَيْرِكُمْ، وَفِيكُمْ مَنْ هُوَ خَيْرٌ مِنِّي ...

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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	أ	ā
14	ص	ṣ	30	ي	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَي	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 the flow of 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 correctly 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 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 genesis of this endeavour originates from an idea conceived during my initial rendition of the Qurʾān to my esteemed teacher and mentor, Qāriʾ Muḥammad Saleem Gaibie. As a *hāfiṭh* of the Qurʾān, I held the belief that my recitation was proficient. However, it soon became evident that I lacked the consistent application of *Tajwīd* principles and even encountered difficulties pronouncing certain words and phrases correctly. This discovery led me to delve into the subject of *nabr* [lexical stress] for the first time.¹

Driven by my penchant for analytical methodologies, I began taking brief notes, which gradually evolved into comprehensive rules as I progressed in my rendition. Countless hours were spent with my teacher, delving into the nuances of *nabr* applications on specific words, phrases, and sentences. My teacher emphasised that *nabr* is theoretical [*dirāyah*] and not solely based on transmission [*riwāyah*]. Hence, while some instructors agreed on specific *nabr* applications, disagreements were not uncommon, particularly concerning the orthography of the Qurʾān, word pronunciation, or meaning within a verse.²

Despite my efforts to formulate these regulations, they languished on a hard drive for many years. In 2014, as I commenced teaching, it became customary for students to complete a *khatm* [a rendition of the entire Qurʾān] incorporating both *nabr* and *Tajwīd* before progressing to the study of various Qirāʾāt. Then, I began implementing the preliminary drafts of my formulated *nabr* rules.

In 2016, a Canadian student named Saʿūd Malakhail reached out to me, initiating contact. During the course of his *khatm* recitation, he actively engaged in raising multiple queries pertaining to the subject of *nabr*. These inquiries encompassed both the application of *nabr* in his personal readings and the diverse approaches to *nabr* adopted by various instructors. Subsequently, I proceeded to share my drafted materials with him.

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 Qurʾān*.

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

Upon perusing the provided notes, he proposed a collaborative effort aimed at refining the content into a systematically structured booklet. The primary objective of this endeavour was to furnish a comprehensible yet organised methodology for others to utilise. The impetus behind this endeavour lies in the traditional modes of *nabr* instruction, which have been predominantly oral transmission [*mushāfatan*] and reliant on direct teacher-student interaction [*mubāshratan*].

This work is divided into four parts:

- The first part discusses twelve rules relating to the general application of *nabr* in the Qurʾān. We mentioned each rule with examples and included a section highlighting common errors. For example:

Rule 1:

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

Examples from the Qurʾān:

مِنَ النَّاسِ

وَالْقَلَمِ

خَتَمَ اللَّهُ

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

مِنَ النَّاسِ

وَالْقَلَمِ

خَتَمَ اللَّهُ

- The second part discusses the application of *nabr* on *maqṭūʿ* and *mawṣūl* compounds.
- The third part discusses the application of *nabr* on miscellaneous words and phrases, as well as selected passages from the Qurʾān. Additionally, we mentioned two varying applications of *nabr* amongst *mashāyikh*.
- The fourth part discusses the varying application of *nabr* within the *Qirāʾāt*.

Lastly, I earnestly beseech Allah ﷻ to pardon my sins and accept my humble effort. May it be a means of salvation for me in the Hereafter and a *sadaqat al-jāriyah* [recurring charity] for all Muslims, both living and deceased.

Introduction

Linguistic definition: The term *nabr* [lexical stress] is a verbal noun derived from the verb [أَنْبَرُ – يَنْبِرُ], and it exists in plural forms as *anbār*, *nibār*, and *anābīr*. This term encompasses several linguistic meanings:³

- 1) The transformation of a *ḥarf* [letter] into a *hamzah*.
- 2) The act of speaking with eloquence.
- 3) The elevation or accentuation of the voice while reciting or singing.

Technical definition: *Nabr* [lexical stress]⁴ denotes the primary stress⁵ placed on a single syllable within a word, resulting in its prominence among adjacent letters. This stress is characterised by heightened loudness and increased pitch/frequency compared to the unstressed letters within the word, i.e. the remaining letters are unstressed.⁶ For example, in a word like [كَتَبَ], the primary stress falls on the letter *kāf*, as in [كَتَبَ], while the remaining letters remain unstressed.

By analysing the application of *nabr* in the phrase [أَلْفَ سَنَةٍ], the primary stress occurs on the *hamzah* of the first word and on the *sīn* of the second word, as in [أَلْفَ سَنَةٍ]. Consequently, when *nabr* is appropriately applied, the phrase conveys the meaning “a thousand years.” Conversely, if the primary stress is shifted to the *fā’*, as in [أَلْفَ سَنَةٍ], the result is that the compound seems to resound as one word, as in [أَلْفَسَنَةٍ], due to the way it is read, despite it being a compound written as [أَلْفَ سَنَةٍ].

Similarly, a close examination of the application of *nabr* in the phrase [فَسَقَى لِهَمًا] reveals that *nabr* is placed on the *sīn*, as in [فَسَقَى], as it is the first *aṣḥab* letter of the word. The preceding *fā’* serves as an additional letter to the verb [سَقَى]. Consequently,

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’at al-Qur’āniyyah*: 319.

the phrase conveys the meaning “so he quenched their thirst.” However, if *nabr* is applied to the *fā’*, as in [فَسَقَى لَهُمَا], the result is that despite the phrase being written as [فَسَقَى لَهُمَا], which could be interpreted as being read as [فَسَقَا لَهُمَا], which alters the meaning to “they both (males) sinned with them (females).”

Similar examples are: [وَتَرَى النَّاسَ سُكَارَى]، [فَقَسَّتْ قُلُوبُهُمْ] and [فَقَعُوا لَهُ سَاجِدِينَ]:

- [وَتَرَى النَّاسَ سُكَارَى] – The phrase signifies “you will see the people [on the Day of Judgement as if they are] intoxicated.” *Nabr* is appropriately applied to the *tā’* of the word, as in [وَتَرَى], due to its status as the first letter of the verb [رَأَى - يَرَى], meaning “to see.” However, shifting *nabr* from the *tā’* to the *wāw*, as in [وَتَرَّ - يَتَرَّ], could suggest the derivation of the word from the verb [وَتَرَّ - يَتَرَّ], signifying “to become odd.” Consequently, this change in *nabr* renders a redundant translation of the phrase, as in “He became odd, the people intoxicated.”
- [فَقَسَّتْ قُلُوبُهُمْ] – The phrase translates as “so their hearts hardened”. *Nabr* is applied on the *qāf* of the word, as in [فَقَسَّتْ], as it represents the first *asli* letter of the word, with the *fā’* being an additional letter. However, if *nabr* is shifted from the *qāf* to the *fā’*, as in [فَقَسَّتْ], the verb bears the meaning of “to hatch”. Consequently, by applying *nabr* to the *fā’* instead of the *qāf*, an erroneous interpretation of the phrase is conveyed, as in “so their hearts hatched.”
- [فَقَعُوا لَهُ سَاجِدِينَ] – The phrase translates as “so they fell down in prostration to Him”. Hence, *nabr* is appropriately applied to the *qāf*, as in [فَقَعُوا], because it is the first *asli* 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”. As a result, applying *nabr* to the *fā’* rather than the *qāf* yields an incorrect meaning of the phrase, as in “so they burst/farted in prostration to Him.”

Based on the examples provided, a clear observation emerges that every reciter of the Qur’ān employs *nabr* in their recitation, regardless of their level of knowledge on the subject. Notably, some reciters may occasionally apply *nabr* to an incorrect syllable.

Nabr amongst the Salaf (Pious Predecessors)

قال عبد الله بن مسعود رضي الله عنه: «جَوِّدُوا الْقُرْآنَ وَرَبِّتُوهُ بِأَحْسَنِ الْأَصْوَاتِ وَأَعْرِبُوهُ فَإِنَّهُ عَرَبِيٌّ وَاللَّهُ مُجِبُّ أَنْ يُعْرَبَ بِهِ».

It has been reported on the authority of ‘Abd Allah ibn Mas‘ūd رضي الله عنه who said: “Beautifully [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 – وَالْتَيْنِ وَالزَّيْتُونِ – وَرَفَعَ صَوْتَهُ وَقَالَ – وَهَذَا الْبَلَدِ الْأَمِينِ – رَفَعَ صَوْتَهُ تَعْظِيمًا وَتَقْدِيرًا لَوْطَنِ رَسُولِ اللَّهِ ﷺ ...

وَقَالَ أَيضًا: وَقَدْ رَوِيَ أَنَّهُ قَرَأَ سُورَةَ قُرَيْشٍ حَتَّى وَصَلَ – فَلْيُعْبُدُوا رَبَّ هَذَا الْبَيْتِ – فَرَفَعَ صَوْتَهُ إِجْلَالًا لِبَيْتِ الْحَرَامِ ...

In both afore-mentioned transmissions, al-Nawwawī reports that ‘Umar رضي الله عنه elevated his voice while reciting the verses [وَهَذَا الْبَلَدِ الْأَمِينِ] and [فَلْيُعْبُدُوا رَبَّ هَذَا الْبَيْتِ].⁷

The presentation of these transmissions by al-Nawwawī clearly indicates that ‘Umar رضي الله عنه emphasised specific phrases or words of the Qur’ān, demonstrating his application of *nabr al-fāsil* [prosodic stress]. Recognising that a reciter must possess proficiency in applying lexical stress before venturing into the domain of prosodic stress is crucial. A thorough comprehension of proper pronunciation methodology is a prerequisite for accurately rendering phrases and sentences.

Ibn al-Jazarī records that Sulaymān al-A‘mash read to Ibrāhīm [al-Nakha‘ī], and whenever he recited or pronounced a *ḥarf* [letter] in a manner that displeased al-Nakha‘ī, the latter would not reprimand him directly. Instead, he would mention how ‘Alqamah read it differently. al-Nakha‘ī emphasised the significance of reciting the verse: [وَقَالَتِ الْيَهُودُ عَزْرِيُّ ابْنُ اللَّهِ وَقَالَتِ النَّصْرِيُّ الْمَسِيحُ ابْنُ اللَّهِ] in a subdued voice, as it

⁷ *Al-Tibyān*: 115.

represented one of the finest forms of *adā'* in recitation [elocution] – [من أحسن أداء [القراءة]].⁸

According to Ibn al-Jazarī's account in the biography of Abū 'Abdullah Muḥammad ibn 'Īsā ibn Ibrāhīm ibn Razīn al-Taymī al-Aṣbahānī, Abū Nu'aym al-Aṣbahānī expressed that there was no individual more knowledgeable during his lifetime in the science of Qirā'āt than 'Abū 'Abdullah Muḥammad ibn 'Īsā al-Aṣbahānī. He authored three significant works on the subject: "*Kitāb al-Jāmi*" on Qirā'āt, a treatise on Qur'anic verse-terminals, and *al-Kitāb fī jawāz qirā'at al-Qur'ān 'alā ṭarīq al-mukhāṭabah*⁹ [the permissibility of reciting the Qur'ān with intonation]. It is reported that he passed away in the year 242 A.H.¹⁰

The mentioned transmission explicitly does not pertain to a work discussing *Tajwīd* [the laws of pronunciation], nor does it refer to reciting the Qur'ān in specific *maqāmāt* [melodic modes of recitation]. If this were the case, Abū Nu'aym would have specifically mentioned a work on *Tajwīd* or acclaimed him as '*min aḥsan al-nās ṣawtan fī qirā'at al-Qur'ān*' [one of the most skilled reciters of the Qur'ān with regard to vocal ability]. Instead, the term used to describe the nature of his work was "*al-mukhāṭabah*" [intonation]. Furthermore, the term "*mukhāṭabah*" appears on the scale "*tafā'ala*," implying a mutual action. In this context, the work elucidates a method by which the reciter '*interacts*' with the Qur'ān, conveying its oration with proper intonation. Moreover, Muḥammad ibn 'Īsā could only have compiled such a work if he had practised recitation in this particular manner.

The benefit of studying *nabr*: The study of *nabr* enables a reciter to convey the correct oration of the Qur'ān accurately with proper intonation. This proficiency in intonation enhances the reciter's ability to deliver the Qur'ān with precision and eloquence.

⁸ *Ghāyat al-Nihāyah*: 1: 60. *Al-Tibyān*: 113.

⁹ 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.

¹⁰ *Ghāyat al-Nihāyah*: 3: 1187 – 1188.

The General Application of Nabr in the Qur'ān

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 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 رَبِحَتْ	خَتَمَ اللَّهُ
خَلَقَكُمْ	حَدَرَ 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 رَبِحَتْ	خَتَمَ اللَّهُ
خَلَقَكُمْ	حَدَرَ الْمَوْتِ	وَتَرَكَهُمْ
بِحَمْدِكَ	بِسْمِعِهِمْ	الْبَرْقُ يَخْطِفُ
مَعَ الصَّابِرِينَ	عِنْدَ اللَّهِ	مِنَ الظَّالِمِينَ

Exception 1:

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

Examples:

جَعَلْتُمْ	خَلَقْتِ	كَتَبَتْ
عَرَّضْتُمْ	بَسَطَتْ	يَعِدُّكُمْ
إِلَيْكُمْ	عَلَيْهِمْ	إِلَيْهِمْ

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

جَعَلْتُمْ	خَلَقْتِ	كَتَبَتْ
عَرَّضْتُمْ	بَسَطَتْ	يَعِدُّكُمْ
إِلَيْكُمْ	عَلَيْهِمْ	إِلَيْهِمْ

Exception 2:

If the third [*ashli*] 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
-----------	-----------	-----------

Examples from the Qur'an:

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

جَعَلْنَاكُمْ	خَلَقْنَاكُمْ	كَتَبْنَا عَلَيْهِمْ
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Rule 2:

Nabr is applied on the first and 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, then *nabr* is only applied to the first letter of the word.

Examples:

نَعْلَمُ
إِنَّمَا

تُكْرَهُ
أَظْلَمُ

يَفْعَلُ
أَرْبَعٌ

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
أَرْبَعٌ

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.

تُقَاتِلُوهُمْ
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 in the form of a noun or a verb. This rule only applies in *waṣl* mode.

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*.

تُقَاتِلُوهُمْ

تَعْقِلُونَ

يُسَبِّحُونَ

الكَافِرُونَ

الْمُحْسِنِينَ

الظَّالِمِينَ

Note: Despite *nabr* always being applied on the letter preceding a letter of *madd*, whether the word is in the form of 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 [تَرَكُوا]. In this scenario, *nabr* is only applied to the first letter and is not applied to the letter preceding the letter of *madd*. This exception applies during *wasl* and *waqf* mode.

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

تَقْتَلُوهُمْ

تَعْقِلُونَ

يُسَبِّحُونَ

الكَافِرُونَ

الْمُحْسِنِينَ

الظَّالِمِينَ

Exception 2:

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

وَأذْكُرُوا

فَاسْجُدُوا

ظَالِمِي

وَأَمْسَحُوا

وَأَشْرَبُوا

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* [imperative command]. This rule applies whether or not a *wāw al-ʿaṭf* or a *fāʾ al-rābiṭah* precedes the *fi'l 'amr*.

Exception 3:

If three consecutive *mutaḥarrik* letters appear between two *sākin* letters in the middle of a word, *nabr* is applied on the first letter of the word and 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:

تُقَاتِلُوهُمْ
حَسَنَةً

يَعْظُمُكُمْ
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 to 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*.

تُقَاتِلُوهُمْ
حَسَنَةً
تُقَاتِلُوهُمْ
حَسَنَةً

يَعْظُمُكُمْ
رَحْمَةً
يَعْظُمُكُمْ
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 in *waqf* mode.

Examples:

الأَدَلَّ	مُسْتَقَرَّ	مُسْتَمِرَّ
وَأَمَّرَ	الجُودِيَّ	المَقَرَّ
الحَيَّ	النَّبِيَّ	عَدُوَّ

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

الأَدَلَّ	مُسْتَقَرَّ	مُسْتَمِرَّ
وَأَمَّرَ	الجُودِيَّ	المَقَرَّ
	النَّبِيَّ	عَدُوَّ

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

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, instead, 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* [أل] does not constitute being part of a word; and we will therefore start counting the letters following the *lām al-ta'rif*.

Examples:

مُزْدَجِرٌ الْقَمْرُ لَا وَزَرَ
نَعَمْ نُكْرٍ التُّذْرُ

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

مُزْدَجِرٌ الْقَمْرُ لَا وَزَرَ
نَعَمْ نُكْرٍ التُّذْرُ

Note: The afore-mentioned rule still applies even if the last letter of the word is given a temporary *kasrah*. This is 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 حَرَّضَ الْمُؤْمِنِينَ وَبَشَّرَ الصَّابِرِينَ
جَاهِدِ الْكُفَّارَ وَمَنْ يُضِلِلِ اللَّهَ وَرَتَّلِ الْقُرْآنَ

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

سَبَّحَ اسْمَ حَرَّضَ الْمُؤْمِنِينَ وَبَشَّرَ الصَّابِرِينَ
جَاهِدِ الْكُفَّارَ وَمَنْ يُضِلِلِ اللَّهَ وَرَتَّلِ الْقُرْآنَ

Rule 7:

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

Examples:

أَوْ أَوْ وَمَا بِدِمٍ
لَقَدْ بِيْدٍ وَلَعِنَ
فَهُوَ فَذَرَهُمْ لِعِدٍ

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

Examples:

أَوْ	وَمَا	يَدِم
لَقَدْ	بِيَدِ	وَلَسِنَّ
فَهُوَ	فَذَرَهُمْ	لِغَدٍ

Rule 8:

When two words follow one another, *nabr* is then applied on the first *aṣli* letter of each word (**rule 1**). *Nabr* is never applied on the last letter of the first word, even though 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 separation or prosodic stress within a unit].

Examples:

اللَّهُ لَا	وَسَاءَ لَهُمْ	أَلْفَ سَنَةٍ ¹¹
كَذَابٍ ءِالٍ	بِاللَّهِ مِنْ	قِيلَ لَهُمْ

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

Examples:

اللَّهُ لَا	وَسَاءَ لَهُمْ	أَلْفَ سَنَةٍ
كَذَابٍ ءِالٍ	بِاللَّهِ مِنْ	قِيلَ لَهُمْ
اللَّهُ لَا	وَسَاءَ لَهُمْ	أَلْفَ سَنَةٍ
كَذَابٍ ءِالٍ	بِاللَّهِ مِنْ	قِيلَ لَهُمْ

¹¹ *Nabr* is not applied on the letter preceding the *tā' 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 *damīr* 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 *damīr*.

Examples:

بِكُمْ فِيمَا نَقَضْتُمْ	وَلَكُمْ بِهِ مِنْ عَاصِمٍ	وَلَهُ ¹² لَهَا مَا كَسَبَتْ
-----------------------------	-------------------------------	--

Common errors: *Nabr* is applied on the first letter of the *damīr* 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 an *umm al-damā'ir* follows the *damīr*, *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
---------	---------	---------

¹² 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*.

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

Examples:

فُرُوءِ
السَّوِّءِ

السَّمَاءِ
شَيْءِ

السُّفْهَاءِ
السَّوِّءِ

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:

السَّوِّءِ

شَيْءِ

السُّفْهَاءِ

Rule 11:

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

Examples:

فَمَقَرُّوْهَا فَاصْبِحُوا نَدِيمِينَ ﴿١٣٤﴾ فَأَخَذَهُمْ	فِي جَنَّتٍ وَعُيُونٍ ﴿١٣٤﴾ وَزُرُوعٍ وَنَخْلٍ
لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٣٤﴾	كَلَّا سَيَعْلَمُونَ ﴿١٣٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿١٣٤﴾

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]. *Nabr* is not applied on the *sīn*.
- 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 يَرُضَىٰ ﴿١٣٤﴾]. However, despite its form, *nabr* is always applied on the *sīn*.

Rule 12:

Nabr is always applied on the *lām* in the name 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:

فَتَمَّ 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 Mawṣūl¹³

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 [أَنَّ لَا] is *maqtū‘* in ten places in the Qur’ān, whereas 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 عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ ط	7:105
أَلَمْ يُوْحَدْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ	7:169
وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ط	9:118
فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ٥	11:14
أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ط	11:26
يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا	60:12
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا	22:26
أَلَمْ آعْهَدْ إِلَيْكُمْ لِبَيْتِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ٥	36:60
وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ٥	44:19
أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٣٧﴾	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

¹³ 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 مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ط

7:12

The compound [إِمَّا] consists of [إِنْ شَرْطِيَّة] – which denotes a condition, and [مَا زَائِدَةٌ] – a [مَا] that is additional. The word [إِمَّا], which is [عَطْف], i.e. symbolises a joining, is always written as *mawṣūl* and is therefore excluded from this discussion.

The compound [إِنْ مَّا] is *maqṭū‘* in one place in the Qur’ān, whereas it is *mawṣūl* in the remaining places. While *nabr* is applied on both the *hamzah* and the *mīm* when it is *maqṭū‘*; *nabr* is only applied on the *mīm* when it is *mawṣūl*.

Maqṭū‘:

وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا
الْحِسَابُ ﴿١٣٤﴾

13:40

Mawṣūl:

وَآخِرُونَ مُرْجُونَ لَأَمْرٍ اللَّهِ أَمَّا يُعَذِّبُهُمْ وَإِنَّمَا يَتُوبُ عَلَيْهِمْ ط

9:106

فَأَمَّا مَتَّابِعُدُوا وَإِنَّمَا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

47:4

The compound [أَمَّ مَّا] consists of [أَمَّ], which appears for [عَطْف] and will come after a *hamzat al-istifhām* whereas the [مَا] is *mawṣūlah*.

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

Mawṣūl:

قُلْ آلَ الَّذِينَ حَرَّمَ أَمْرَ الْأَنْثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثِيَيْنِ ط

6:143

قُلْ آلَ الَّذِينَ حَرَّمَ أَمْرَ الْأَنْثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثِيَيْنِ ط

6:144

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ط اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿١٣٤﴾

27:59

حَتَّى إِذَا جَاءُوكَ قَالَ أَكذَّبْتُمْ بِالَّذِي وَلَّمْ تُحْيِطُوا بِهَا عِلْمًا أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ ﴿١٣٤﴾

27:84

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ ۖ	3:106
فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۚ	4:175

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

The compound [عَنْ مَّا] is *maqṭūʿ* in one place in the Qurʾān, whereas 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 مَّآثِهِمْ قَالُوا هُوَ أَغْوَيْنَا وَلَكِنَّا إِنَّمَا كُنَّا نَعْبُدُهُمْ كَمَا قَرَدُوا خَسِيئِينَ ﴿١١٦﴾	7:166
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Mawṣūl:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾	2:74
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In the compound [عَمَّ], *nabr* is applied on the *ʾayn*, as opposed to applying it on the *mīm*. This is because the *alif* following the *mīm* is dropped due to the compound being *istifhāmiyyah* [posing a question].

Mawṣūl:

عَمَّ يَتَسَاءَلُونَ ﴿٧٨﴾	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 second *mīm* when it is *maqṭūʿ*; *nabr* is applied on the first *mīm* when it is *mawṣūl*.

Maqṭūʿ:

فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَتِكُمْ الْمُؤْمِنَاتِ ط	4:25
هَلْ لَكُمْ مِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَارَزَقْنَكُمْ	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. This is because the *alif* following the second *mīm* is dropped due to the compound being *istifhāmiyyah* [posing a question].

The compound [أَمْ مِنْ] is *maqṭūʿ* in four places in the Qurʾān, whereas 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 it is *mawṣūl*.

Maqṭūʿ:

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

The compound **إِنَّمَا** is a combination of 2 words, i.e. **إِنَّ** and **مَا** and 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 kāffāh* [hindering or preventative *mā*].¹⁴
- 2) In this case, the **مَا** is referred to as *mā mawṣūlah* [definite conjunctive pronoun or pronominal *mā*]¹⁵ and bears the meaning of **الَّذِي**, which translates as “that which”.

The first type [*mā kāffāh*] 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 ﴿١٣٠﴾	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 تُوْعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾	6:134
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٥﴾	16:95
إِنَّمَا صَنَعُوا كَيْدٌ سِحْرِ ط	20:69
إِنَّمَا تُوْعَدُونَ لَصَادِقٌ ۖ ﴿٥٠﴾	51:5
إِنَّمَا تُوْعَدُونَ لَوَاقِعٌ ط	77:7

¹⁴ This type of **إِنَّمَا** comes after particles that resemble verbs i.e. **حروف مشبهة بالفعل**.

¹⁵ This type of **إِنَّمَا** is used for inanimate objects and is used to introduce a clause.

The word **أَتَمَّا** 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 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:

وَاعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٧٨﴾	8:28
فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ	11:14
هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٧﴾	14:52
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۚ	18:110
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۚ	21:108
فَاعْلَمْ أَنَّمَا يُتَّبِعُونَ أَهْوَاءَهُمْ ۚ	28:50
قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ	41:6
إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهُمْ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۚ	57:20

Mā Mawṣūlah:

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُضِلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ	3:178
وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ	8:41
أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ	13:19
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ	22:62

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٣٥﴾	23:55
وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ ط	31:27
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ ۗ	31:30
لَا جْرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ	40:43

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

فَإِنْ تَوَلَّوْا فَاغْلَمُوا ۚ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ ط	5:49
فَإِنْ تَوَلَّيْتُمْ فَاغْلَمُوا ۚ أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٣٦﴾	5:92

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

¹⁶ While the compound is written as *mawṣūl* in most *maṣāhif*, 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 **بُنْسَمَا** assumes the following two forms in the Qur'an:

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

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

Mawṣūl:

بُنْسَمَا اشْتَرَوْا بِهٖ اَنْفُسَهُمْ اَنْ يَّكْفُرُوا بِمَا اَنْزَلَ اللّٰهُ بَغْيًا	2:90
وَلَمَّا رَجَعَ مُوسَىٰ اِلَىٰ قَوْمِهٖ غَضِبَانَ اَسْفًا ۗ قَالَ بُنْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۗ	7:150

Maqṭū':

وَلَيْسَ مَا شَرَوْا بِهٖ اَنْفُسَهُمْ ۗ	2:102
فَلَيْسَ مَا يَشْتَرُونَ ﴿١٨٢﴾	3:173
لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾	5:62
لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٣٣﴾	5:63
لَيْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ	5:80

A varying reading for mawṣūl:

بُنْسَمَا اشْتَرَوْا بِهٖ اَنْفُسَهُمْ اَنْ يَّكْفُرُوا بِمَا اَنْزَلَ اللّٰهُ بَغْيًا	2:90
وَلَمَّا رَجَعَ مُوسَىٰ اِلَىٰ قَوْمِهٖ غَضِبَانَ اَسْفًا ۗ قَالَ بُنْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۗ	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:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ ط	2:115
أَيْنَمَا تَكُونُوا يُدْرِكْكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ط	4:78
أَيْنَمَا يُوجِّهُهُ لآيَاتٍ بَحْرٍ ط	16:76
وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٦٧﴾ مِنْ دُونِ اللَّهِ ط	26:92
أَيْنَمَا تُقِفُوا أَخَذُوا وَقَتَلُوا تَقْتِيلًا ﴿٦٨﴾	33:61

Maqṭū':

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

¹⁷ 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'an:

- 1) A particle of repetition 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 *maqṭūʿ*:

Mawṣūl:

كُلَّمَا رُزِقُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ^ع	4:91
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا ^ط	7:38
كُلَّمَا جَاءَ أُمَّةٌ رَّسُولَهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ^ع	23:44
كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٥١﴾	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 وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا ^ط	5:64

Maqṭūʿ:

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

Example:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٣٦﴾	51:23
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The word [يَوْمُهُمْ] appears twice as *maqtū'* in the Qur'ān, whereas 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 *maqtū'*.

Mawṣūl:

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٤١﴾	51:60
فَدَرَّهْمٌ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿١٥﴾	52:45
فَدَرَّهْمٌ يَخْوَضُونَ فِيهِ وَيُحْتَضُونَ بِخِصْمِهِمُ الَّذِي يُوعَدُونَ ﴿٣٣﴾	43:83
فَدَرَّهْمٌ يَخْوَضُونَ فِيهِ وَيُحْتَضُونَ بِخِصْمِهِمُ الَّذِي يُوعَدُونَ ﴿١٧﴾	70:42

Maqtū':

يَوْمَ هُمْ لَبِزُونَ ﴿٤٥﴾	40:16
يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٧﴾	51:13

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

Maqtū':

فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤١﴾	4:78
وَيَقُولُونَ يَوْمَئِذٍ هَذَا الَّذِي كُنَّا نُوعَدُ وَلَا كِبْرَةَ إِلَّا أَخْطَاهَا ﴿٤١﴾	18:49
وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّامَرَ وَيَمْشِي فِي الْأَسْوَاقِ ﴿٣٦﴾	25:7
فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكُ مَهْطِعِينَ ﴿٣٦﴾	70:36

Mawṣūl:

فَمَا لَكُمْ ﴿٣٦﴾ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾	10:35
قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ 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:

فَأْتَابَكُمْ عَمَّا يَغْمُرُ لَكُمْ لَكَيْلًا تَحَزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ط	3:153
وَمِنْكُمْ مَن يَتَوَقَّىٰ وَمِنْكُمْ مَن يُرَدُّ الَّتِي آرَدَلِ الْعُمَرِ لَكَيْلًا يَعْلَمُ مَن بَعْدَ عِلْمٍ شَيْئًا ط	22:5
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيٓ أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لَكَيْلًا يَكُونُ عَلَيْكَ حَرْجٌ ط	33:50
لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط	57:23

Maqṭūʿ:

وَمِنْكُمْ مَن يُرَدُّ الَّتِي آرَدَلِ الْعُمَرِ لَكَيْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا ط	16:70
فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لَكَيْ 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 [لَكَيْلًا] and [لَكَيْ 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 وَآلَاتٍ حِينَ مَنَاصٍ ﴿٣٨﴾	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 السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿٣٦﴾	2:13
أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٤﴾	10:62
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ	11:8
أَلَا إِنَّهُمْ مِّنْ أَفْكَهٍ لِّيقُولُونَ ﴿١٥٧﴾	37:151
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾	42:5

Ḥarf al-Istifhām:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٢٢٠﴾	2:77
أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ	9:13
إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٢٦﴾	26:106
أَلَا يَظُنُّ أَوْلِيَاكَ أَنَّهُمْ مَّبْعُوثُونَ ﴿٧٠﴾	83:4
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٠٠﴾	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 *damir* is in a masculine, plural state and is preceded by a verb, a noun, or a particle, and the *mim* of the *damir* is *mutaḥarrik*, *nabr* is then applied on the first letter of the *damir*. In this case, it is either a *hā'*, *tā'*, or a *kāf*.

Example:

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿١١﴾	2:88
فَأَخَذَتْكُمْ الصُّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾	2:55
وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥٤﴾	2:66
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْمَجَلَ بِكُفْرِهِمْ ط	2:93
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٤٦﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٤٧﴾	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]. While the *fā'* and the *lām* form part of the original word in the first two examples, the *fā'* in the third example does not form part of the word and is, therefore, unstressed.

Example:

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ط	4:97
قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشَّرُونَ ﴿٥٢﴾	15:54
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢٠٠﴾	61:2

Nabr is applied in a negative manner when reading the negative *mā* [*mā nāfiyah*], the negative *lā* [*lā nāfiyah* and *lā nāhiyah*]¹⁸ as well as *lā nafī li al-jins* [the *lā* of absolute negation].

Example:

<p>وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ط</p>	11:31
<p>قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٧﴾</p>	26:112
<p>فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ؕ</p>	21:87

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

<p>فَجَعَلَ لِي صِرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى ؕ</p> <p>فَجَعَلَ لِي صِرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى ؕ</p>	28:38
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Note: Despite both variations of *nabr* being accepted and practiced, preponderance is given to the former.

¹⁸ While *lā nāfiyah* indicates towards negation; *lā nāhiyah* indicates towards prohibition.

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
لِيَحَا جُوكُمْ	لِيَحَا جُوكُمْ لِيَحَا جُوكُمْ	لِيَحَا جُوكُمْ
مَا عَقَلُوهُ	مَا عَقَلُوهُ	مَا عَقَلُوهُ

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
أَوْ لَا يَعْلَمُونَ	أَوْ لَا يَعْلَمُونَ أَوْ لَا يَعْلَمُونَ	أَوْ لَا يَعْلَمُونَ
فَوَيْلٌ لِلَّذِينَ	فَوَيْلٌ لِلَّذِينَ فَوَيْلٌ لِلَّذِينَ	فَوَيْلٌ لِلَّذِينَ
فَقَرِيفًا كَذَبْتُمْ وَ	فَقَرِيفًا كَذَبْتُمْ وَ فَقَرِيفًا كَذَبْتُمْ وَ	فَقَرِيفًا كَذَبْتُمْ وَ
لِجِبْرِيلَ وَمِيكَالَ	لِجِبْرِيلَ وَمِيكَالَ	لِجِبْرِيلَ وَمِيكَالَ
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
فَتَمَّ وَجْهَ اللَّهِ	فَتَمَّ وَجْهَ اللَّهِ	فَتَمَّ وَجْهَ اللَّهِ
إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِن	إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِن	إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى * وَلَئِن
فَسَيَكْفِيكُمْ اللَّهُ	فَسَيَكْفِيكُمْ اللَّهُ	فَسَيَكْفِيكُمْ 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

أياتها > سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥ ركوعها ١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٤﴾ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Variation

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٤﴾ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Common errors

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

أياتها > سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ٥ ركوعها ١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٤﴾ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿١٤﴾ صُمُّ بُكْمٌ عُمَى فُهُمْ لَا يَرْجِعُونَ ﴿١٥﴾ أَوْ كَصَيْبٍ مِنَ 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﴾

Variation

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

بِالْكَافِرِينَ ﴿٦٦﴾ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ ٥ كَلَّمَ أَضْيَاءَ لَهُمْ مَشَوْا فِيهِ ٤ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ٥ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ٥ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٧﴾

آياتها ١ | | سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ | | ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ٥ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٥ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٥
وَامْرَأَتُهُ ٥ حَمَّالَةَ الْحَطَبِ ٥ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

Variation

آياتها ١ | | سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ | | ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ٥ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٥ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٥
وَامْرَأَتُهُ ٥ حَمَّالَةَ الْحَطَبِ ٥ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

Common errors

آياتها ١ | | سُورَةُ اللَّهَبِ مَكِّيَّةٌ ٦ | | ركوعها ١

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ٥ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٥ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٥
وَامْرَأَتُهُ ٥ حَمَّالَةَ الْحَطَبِ ٥ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

The Varying Application of Nabr within the Qirā'āt

Ḥafṣ	Nabr	Qāri'	Nabr
وَيَذُرُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٣١﴾		Kisā'i	وَنَذَّرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٣١﴾

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

Ḥafṣ	Nabr	Qāri'	Nabr
وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ ^ل وَ إِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ ^ل		Warsh	وَ إِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ ^ل
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 [وَ إِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ^ل] and [بِمَا قَدَّمَتْ أَيْدِيهِمْ], as opposed to only applying *nabr* on the first letter, as in [وَ إِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ^ل] and [بِمَا قَدَّمَتْ أَيْدِيهِمْ]. This is because Warsh reads these phrases with *naql* [vowel transference]. 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*.

Ḥafṣ	Nabr	Qāri'	Nabr
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ^ط		Ḥamzah	لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ^ط

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

Hafṣ	Nabr	Qāri'	Nabr
	فِيهِ ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ	Khalaf	فِيهِ ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ

In the *Riwāyah* of Khalaf, he reads a *wāw* and *yā'* with *idghām* without *ghunnah* if a *nūn sākinah* or *tanwīn* precedes them. *Nabr* is applied on the last letter of the word which precedes the *wāw al-ʿatf*, as in [ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ]. However, a standard error is that some would instead apply *nabr* on the *wāw al-ʿatf* as opposed to applying *nabr* on the letter preceding it, as in [ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ]. As a result of their application, the reciter reads the *wāw* with *shiddah* as opposed to reading it with *līn*. This is because the reciter is focused on reading the shaddah on the *wāw*; and because they are focused on applying *idghām* without *ghunnah*.

Hafṣ	Nabr	Qāri'	Nabr
	بِمَا قَدَّمَتْ أَيْدِيهِمْ	Khalaf	بِمَا قَدَّمَتْ أَيْدِيهِمْ

When applying *sakt* [textual constraints] on the *mafṣūl* for Khalaf, *nabr* is applied in the same manner as it is applied for Hafṣ. Considering the afore-mentioned examples, a standard 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 [قَدَّمَتْ أَيْدِيهِمْ].

Hafṣ	Nabr	Qāri'	Nabr
	فِيهِ ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ	Ibn Kathīr	فِيهِ ظَلُمْتُ 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* [*hā'* suffix] as in [فِيهِ], as opposed to only applying *nabr* on the first letter, as in [فِيهِ].

Hafṣ	Nabr	Qāri'	Nabr
		Qālūn	وَيَمُدُّهُمُو فِي طُعْيَانِهِمُو يَعْمَهُونَ
		Ibn Kathīr	
		Abū Ja'far	
	وَيَمُدُّهُمْ فِي طُعْيَانِهِمْ يَعْمَهُونَ		

In Qālūn's *wajh* with *ṣilah* of the *mīm al-jam'*, as well as for the *Qirā'āt* of Ibn Kathīr and Abū Ja'far, *nabr* is applied on the *mīm al-jam'*, as in [وَيَمُدُّهُمُو], as opposed to those who read with *iskān* thereof, as in [وَيَمُدُّهُمْ]. 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 لَكُمْو إِنِّي مَلَكٌ]. However, if a *hamzat al-qaṭ'* does not follow the *mīm al-jam'*, 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 [وَيَمُدُّهُمْ].

Hafṣ	Nabr	Qāri'	Nabr
	يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْمَشْيِ	Ibn 'Amir	يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْمَشْيِ

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

Hafṣ	Nabr	Qāri'	Nabr
		Qālūn	وَهُو- فَهُو- لَّهُو وَهِي- فَهِي- لَهِي
	وَهُو- فَهُو- لَّهُو	Abū 'Amr	
	وَهِي- فَهِي- لَهِي	Kisā'i	
		Abū Ja'far	

Generally, *nabr* is not applied on a *wāw al-‘aṭf*, *fā’ al-rābiṭah* and a *lām al-ta’kīd* 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 *hā’*.

However, an exception is made in the *riwāyah* of Qālūn and the *Qirā’āt* of Abū ‘Amr, Kisā’ī and Abū Ja’far. They read the words as [فَهُوَ - لَهُوَ - وَهُوَ] and [فَهِىَ - لَهِىَ - وَهِيَ], with *iskān* of the *hā’*. Thus, in their reading of these words, *nabr* is applied on the *wāw al-‘aṭf*, *fā’ al-rābiṭah* and the *lām al-ta’kīd*.

تَرَكْتُ التَّوَمَ رَبِّي فِي الْيَمِينِ لِأَجْلِ رِضَاكَ يَا مَوْلَى الْمَوَالِي
فَوَقَّفَنِي إِلَى تَحْصِيلِ عِلْمٍ وَبَلَّغَنِي إِلَى أَقْصَى الْمَعَالِي

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أَنْظُرُ بِعَيْنِ الرَّحْمَةِ يَا رَبَّ لِمُحَمَّدٍ رِيَاضِ الْفِكْرِ بِالْأَنْوَارِ وَالْجِلَالِ
إِحْفَظْهُ وَاغْفِرْ لَهُ وَأَمَلْهُ رَحْمَةً وَأَسْكِنْهُ الْجَنَانَ بِالثُّورِ وَالتَّعَمِّمِ

إجازة الكتاب

الحمد لله رب العالمين ، وأصلي وأسلم على صفوة الأنبياء والمرسلين ، سيد القراء وإمام المجودين ،
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وقرأ/قرأت عليّ حَمَةً كاملة بضمن قوائد النبذة والتجويد فأجزتته/فأجزتها بالكتاب:

التوقيع:

قَدْ خُصَّتِ الْأُمَّةُ بِالْإِسْنَادِ وَهِيَ مِنَ الدِّينِ بِأَلَّا تَرْدَادِ

□

إِلَيْهِهِ سِتْرًا جَمِيلًا شَامِلًا
مُصَلِّيًّا عَلَى الَّذِي هُوَ دَانَا
وَالِهِ وَصَاحِبِهِ الْأَعْيَانِ
بِعَوْنِ رَبِّنَا مُفِيضِ التَّعْمِينِ
نَاظِمَهُ وَأَغْفِرْ لَهُ الْقَبَائِحَ
وَالِهِ وَصَاحِبِهِ الْأُمَاجِدِ

قَالَ مُحَمَّدُ رِيَّاضٌ سَائِلًا
حَمْدًا لِمَنْ يَفْضُلُهُ وَالْآنَا
مُحَمَّدٍ مَنْ جَاءَ بِالْقُرْآنِ
أَلَا هُنَا تَمَامُ التَّحْقِينِ
فَأَقْبَلْهُ يَا إِلَهَنَا وَسَامِحِ
وَصَلِّ دَائِمًا عَلَيَّ مُحَمَّدِ

وقال محمد مرياض بن أمشاد:

عَلَيَّ أَنَّهَا تَبَقَى وَتَفُنِّي أَنَا مِلِّي
لِكَاتِبِهَا الْمَدْفُونُونَ تَحْتَ الْجَنَادِلِ

سَبَقَ خُطُوبِي مُدَّةً بَعْدَ مَوْتِي
فَيَا نَاطِرًا فِيهَا سَلِّ اللَّهُ رَحْمَةً