

# Phonology of the Qur'an: Al-Nabr and Its Practice in the Qur'an

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## Abstract

Qur'anic phonology is the study of the sound and pronunciation of the sacred text of the Qur'an. One important aspect of this phonology is al-nabr, which refers to the emphasis of the voice in the pronunciation of the verses of the Qur'an. This emphasis not only serves to clarify meaning, but also has aesthetic and spiritual implications in the recitation of the Qur'an. The practice of al-nabr in the Qur'an involves other sciences such as ashwāt, tajweed and makhraj, which provide guidance on how each letter and syllable should be pronounced correctly. This research is a library research using one of the research work steps of ashwāt science. It explores the ways in which al-nabr is applied in the rules of Arabic and its application in the Qur'an. By understanding the phonology of the Qur'an, one can appreciate the linguistic beauty and depth of meaning contained in the Qur'an. Through descriptive analysis, this article contributes to the treasures of ulumul Qur'an, especially the field of ashwāt science and the urgency of al-nabr in the study of the Qur'an.

Keywords: Phonology, *al-Nabr*, *Ashwāt Science*, al-Qur'an

## Introduction

The language of the Qur'ān manifests an aesthetic uslub (language style), characterized by a coherent and harmonious structure of letter composition, as well as a contextually structured arrangement of verses. Furthermore, this holy book combines beauty in the dimensions of lafaẓ and ma'nā. This study specifically focuses on the analysis of the lafaẓ aspect, namely the phonetic harmony in the fawāṣil (verse closure) that forms its stunning language style, along with the aesthetic effects it causes. The

stylistic pattern is manifested through the utilization of dynamic lexical and syntactic variations.<sup>1</sup>

Quraish Shihab states that the first time that is felt when the verses of the Qur'an are heard is the tone and rhythm. The verses of the Qur'an, although not poetry or poetry, the letters in the words chosen give birth to a harmony of sound and then the collection of words gives birth (also) to a harmony of rhythm in a series of sentences of verses.<sup>2</sup> The high style of language used in the Qur'an is in line with the meaning and message contained in it. Therefore, to know the beauty of the language style contained in the Qur'an requires a study of the rules of the Qur'an using a linguistic approach.

Among the levels of linguistics are phonetics and phonology. These two branches are very important in learning a language. Because, if the phonetics is not in accordance with the original speech, then the sounds of language, phrases, words, and sentences spoken will not be understood by the interlocutor or it can also happen, changes in meaning from what the speaker intended.<sup>3</sup> In other words, both sciences contribute greatly to the suitability and accuracy of sounds, words, and sentences in the language process.

Phonetics and phonology are branches of 'ilm al-aṣwāt (the science of sound)<sup>4</sup> that examine the structure and function of sounds in language. In phonology, sounds are classified into two main types: segmental and suprasegmental. Suprasegmental elements, such as stress (al-nabr) or intonation<sup>5</sup>, play an important role in distinguishing the meaning of utterances. Intonation refers to the relative strength in pronunciation of a word that a speaker utters between a series of sentences.<sup>6</sup> Thus, intonation indicates the emphasis that makes a word sound clearer than other words

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<sup>1</sup> Tri Tami Gunarti, "Fonologi Al-Qur'an Pada Surah Asy-Syamsy Analisis Keserasian Bunyi Pada Sajak Dan Efek Yang Ditimbulkannya," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 3, no. 2 (2020).

<sup>2</sup> M. Quraish Shihab, *Mukjizat Al-quran: ditinjau dari aspek kebahasaan, isyarat ilmiah, dan pemberitaan gaib*, Cet. 2 (Bandung: Mizan, 2007).123.

<sup>3</sup> H. Ahmad Sayuti Anshari Nasution, *Bunyi bahasa* (Jakarta: AMZAH, 2010). 19.

<sup>4</sup> Nasaruddin Idris Jauhari, *Ilmu al Aswat : Liddarsy al Lughah al Arabiyah Min Indonisiyyin* (Sidoarjo: Lisan Arabi, 2014).

<sup>5</sup> Ahmad Zainun Ahmad Zainun, "Pengaruh Intonasi Dan Nada Arab Dalam Pembelajaran Bahasa Arab Pada Maharah Kalam," in *Seminar Nasional Bahasa Arab Mahasiswa*, V (Malang: HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang, n.d.), 302–8.

<sup>6</sup> Muhammad Nur Sholihin, "Peran Ilmu Al-Ashwat dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan)," *SALIHA: Jurnal Pendidikan & Agama Islam* 3, no. 2 (July 20, 2020): 111, <https://doi.org/10.54396/saliha.v3i2.85>.

in a unit of speech. The word al-ashwāt comes from the word shoutun which means sound or sound whose plural is al-ashwāt. While the science of al-ashwāt is an Arabic language discipline that discusses the sound system. The definition basically includes two basic skill elements: auditory received speech (listened speech) and produced speech (spoken speech).

One of the studies that discuss al-ashwāt is al-Nabr. Al-Nabr is a new subject that is included in the books of tajweed. Signs about the practice of reading al-nabr were not so widespread among the previous recitation imams. In fact, the discussion was only a focus among scholars of Arabic phonetics. However, recently the argument of al-nabr has begun to be elaborated in detail by contemporary reciters as scholars of Arabic linguistics have begun to connect the element of al-nabr with the recitation of the Qur'an.<sup>7</sup>

Studies on al-nabr in general have not been done much, especially related to al-nabr in the context of the Qur'an. Azizul Hassan and Mohd Faiz Mohd Yasin's article entitled, 'Analysis of Qur'anic Recitation Through Spectrographic Method'.<sup>8</sup> This article shows that al-nabr is not a common practice among qurra' and there is no need to debate and worry among Muslims for not practising al-nabr in the recitation of the Qur'an. Then, the article written by Heniatus Zahroh and Ilma Nailu Fitriani entitled 'The Position of An-Nabr in the Cartoon Muhsin wa Maḥāsin Episode at-Tafākhur' identified 46 positions of an-nabr in the episode. The findings are grouped into three main categories, namely: (1) muwāfaqah li siyāq al-kalām (according to the rules of context); (2) irādah al-mutakallim (based on the speaker's wishes); and (3) the use of adawāt al-istifhām, an-nafī, wa ash-syarth (questioning, disclaiming, and conditional devices). This study reinforces the importance of prosody analysis in understanding linguistic messages in children's audiovisual media. Then the article entitled, 'Application of Nabr and Tangim Patterns in Improving the Ability of Maharah Al-Kalam Students of Umm Arabic Language Education Study Programme' written by Murdiono Murdiono and Muhamad Amin. This article is the result of community service which results in student understanding, where before the service was held they did not fully

<sup>7</sup> Azizul Hassan and Mohd Faiz Mohd Yasin, "Al-Nabr: Analisis of Quranic Recitation through Spectrographic Method," *International Journal of Academic Research in Business and Social Sciences* 1, no. 12 (2021). 1025.

<sup>8</sup> Nuril Mufidah, "Metode Pembelajaran Al-Ashwat," *al Mahāra: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (December 31, 2018): 203, <https://doi.org/10.14421/almahara.2018.042-03>.

understand the Nabr and tanghim patterns. Then the students were able to understand and apply it in the articulation of conversation in Arabic.<sup>9</sup>

To fill the void of these studies, this study will discuss al-nabr and its application in the Qur'an. This article will fill this gap in order to enrich the academic treasure in the field of tajweed al-Qur'an. This article will reveal more deeply by describing the meaning of al-Nabr, types of al-Nabr, murādif al-Nabr according to Imam Qurra', narration path (sanad) al-Nabr imam Qurra', and the application of al-Nabr in the Qur'an. The study uses the library research method with descriptive analysis and content analysis to reveal aspects of al-nabr in the Qur'an.

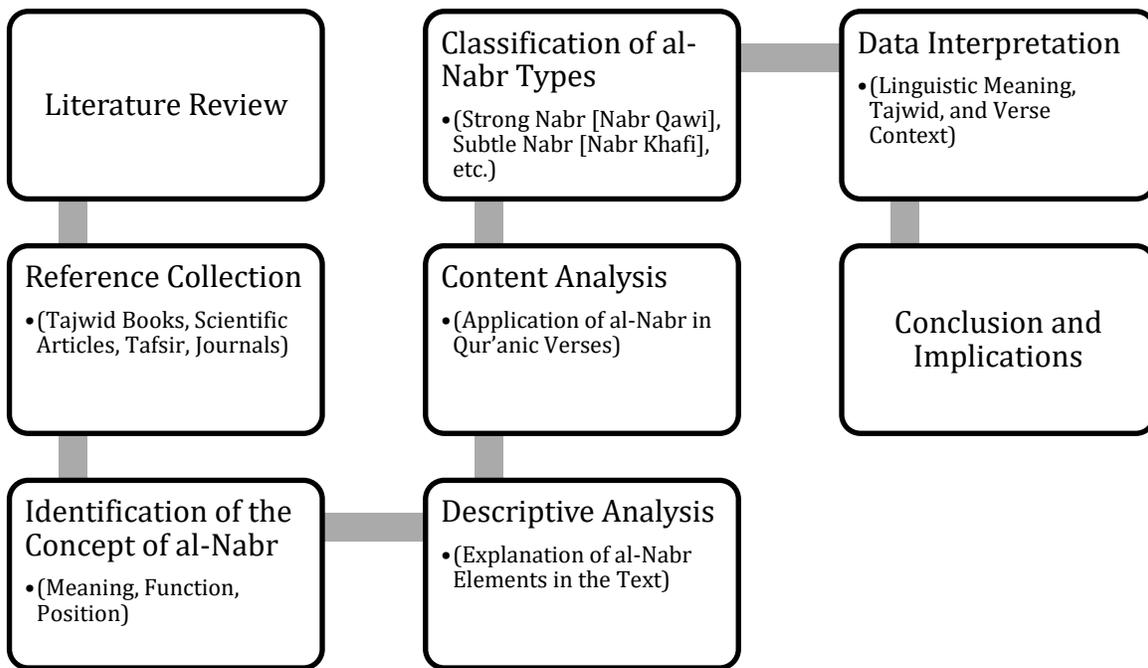


Figure 1: Research Method

<sup>9</sup> Muhamad Hamdani, "Stilistika Bahasa Arab Dalam Al-Qur'an Ditinjau Dari Ranah Al-Ashwaat (Fonologi) (Studi Surat Al Kautsar )," n.d. h. 460.

## Definition of al-Nabr

In the language of nabr (النبر) is al-Raf'u meaning ra'fu al-shaut which is raising the voice and not lowering it. Another opinion defines al-nabr as suppressing the voice. <sup>10</sup> Ibn al-Anbari (d. 328) said in Al-Zāhir that al-Nabr means raising the voice. Al-Jawhari in Al-Sahīh gives the same meaning that al-Nabr is like saying, 'I accentuate something or make it prominent. Ibn Faris in Maqāyis al-Lughah writes that the letter nun, the letter ba' and the letter ra' indicate something high. Some other scholars interpret the term al-Nabr as an articulate emphasis (ta'kīd al-ṣawt) that appears under certain conditions, for example, when pronouncing the letter wāw bertasydid which is preceded by harakah fathah or ḍammah. <sup>11</sup> From these definitions, it can be deduced that al-Nabr means raising the voice or accentuating the voice so that it becomes high.

In terms of al-nabr, it means pressing a word or letter so that its sound is slightly higher than the letter next to it, or in other words, raising the sound (sound waves) in order to clarify the nature of the letter after it or to preserve its meaning. <sup>12</sup> What this means is that the mad letters and harakat are stressed because they are connected to the meaning of the word. What is meant by raising the voice is making a difference in the tone of the answer and the response, because this difference is not the result of raising the voice.

Based on lughawī (linguistic) and istilāhī (terminological) studies, it can be confirmed that each lafaz in the Qur'an has its own idiomatic stress that is not accidental. The Imams of qurrā' have underlined that this aspect of sound pressure is the main characteristic in the recitation of the Qur'an. In this case, the term al-nabr refers to a phonetic emphasis that is more prominent than other sound elements, thus providing the strength of meaning and beauty of reading. This concept then developed in the realm of 'ilm al-ṣawt or al-nabr al-asāsī, which became an important part of the study of Qur'anic phonology.

<sup>10</sup> Fajar Hasan Mursyid dkk, *Bimbingan Tahsin Tilawah Al-Qur'an* (Medan: Fajar Hasan Mursyid, 2022). 132.

<sup>11</sup> Syihabuddin Qalyubi, *'Ilm Al-Ushlub; Bahasa Dan Sastra Arab* (Yogyakarta: Karya Media, 2013). 78.

<sup>12</sup> Rahmat Hidayat, *Ilmu Tajwid Dan Ikrabnya* (Kalimantan Selatan: Pustaka Labib, 2022). 238-239.

### **Murādif al-Nabr According to the Imams of the Qurra'**

The Qur'anic Imams mentioned nine murādifs of al-Nabr. Firstly, al-qat'u, which is disconnected. 'Abd al-Rahman ibn Zaid ibn Aslam stated that al-qat'u is being cut off in some places because of its position in the explanation of meanings. Secondly, al-tarassul means haste. Al-Hudzaliyyu (d. 465) stated that al-tarassul is raising the voice by presenting unhurriedness and being a measure of the high and low sound of recitation. Third, al-zajru which is pounding. The point is that a reader of the Qur'an must distinguish which must be read nabr and which is not, because one of the meanings of stomping is strengthening the voice (quwwat al-tashwīt). Fourth, tasydīd al-shaūt, which is the emphasis of sound.

Al-Syahrazuriy (d. 550) in al-Misbāh al-Zāhir states that a reader of the Qur'an should soften the voice in (ل) isim and emphasise the voice in (ل) nafi and lengthen the voice in (ل) ta'ajjubiyah and make the voice between soft and hard in (ل) istifhām. Fifth, Madd al-saut is lengthening the voice. Al-Hamazanī argues that what is meant by lengthening the voice is raising the voice. Sixth, raf'u al-Saut means raising the voice. Seventh, tamkīn al-Shaut is strengthening the voice. Eighth, al-Dhaght means pressure or tension. Ninth, al-ittikā'u which is something to rely on. Of all the muradifat as described, the more popular term is al-Nabr.

### **Path of narration of al-Nabr according to Imams Qurra'**

Al-Nabr means, according to al-Hamazanī (d. 569), Ibn al-Jazari, and Imām al-Dāni, the raising of the voice in many verses of the Qur'an and what follows it. Such Qur'anic sciences have not reached the present day with a sound chain of transmission from the Prophet, the Companions and the Tabi'in, such as qirā'at, narration, word count, surah, verse, tafsir, meaning, maqa'thi' and maba'di. These are the conclusions of contemporary scholars and the opinions of a few of the Imams.

The chain of transmission about al-Nabr as mentioned in the commentary of Ibn Abi Hatim and al-Suyuti narrated it from him without a chain of transmission. However, this is correct and does not contradict what al-Hamadanī said about not having a saheeh chain of transmission from the early reciters among the Companions, Taabi'een and others. This is due to a number of reasons. The first aspect. Al-Hamadanī requires authenticity in what he denies, so it is possible that this report is not saheeh in his view.

The second aspect. If he thinks it is true, then it is rare, and what matters is the general rule, not the *shāz* and *munfarid*. The third aspect: The meaning is not in the validity of the statement of one or some people. Therefore, *al-Nabr al-istilāhī* has specific rules. If there is a view that *al-Nabr* is not a *sunnah muttaba'ah*, as the *salaf al-shalih* said, there is no need to follow this opinion, while reciting the *Qur'ān* is a *sunnah* that must be followed.

### Types of *al-Nabr* and its Rules in Arabic

In the study of Arabic phonology, *al-nabr* (النبر) or vowel stress is known to have two main forms, namely *al-nabr fī al-kalimah* (النبر في الكلمة) and *al-nabr fī al-jumlah* (النبر في الجملة). *Al-nabr* at the word level refers to the sound stress given to a particular phonological unit in a word. For example, the stress falls on the sound 'غ' in the word *غفر* (*ghafara*), or on the syllable *تغ* in the word *استغفر* (*istaghfara*), as well as on the piece *قون* in the word *مناقفون* (*munāfiqūn*). Meanwhile, *al-nabr* in sentences appears in certain words that syntactically occupy an important position, such as *محمد* as *mubtada'* in the sentence *محمد طالب نشيط* (*Muḥammad Ṭālib Nashīṭ*), or *ما* as a *nāfī* particle in the sentence *ما تأخر محمد* (*Mā Ta'akhkhara Muḥammad*). This phenomenon shows that *al-nabr* is an integral part of the Arabic phoneme system, as sound stress helps to distinguish meaning between sentences that are lexically similar but have different stresses and syntactic structures.<sup>13</sup>

### Types of *Al-Nabr* and Its Rules in Arabic

Within the study of Arabic phonology, *al-nabr* (النبر), or vocal stress, is recognized as having two primary forms: *al-nabr fī al-kalimah* (النبر في الكلمة - word-level stress) and *al-nabr fī al-jumlah* (النبر في الجملة - sentence-level stress).

Word-level *al-nabr* refers to the vocal emphasis placed on a specific phonological unit within a single word. For instance, stress falls on the sound 'غ' (*ghayn*) in the word *غفر* (*ghafara*), on the syllable *تغ* (*tagh*) in the word *استغفر* (*istaghfara*), or on the final syllable *قون* (*-qūn*) in the word *مناقفون* (*munāfiqūn*).

Sentence-level *al-nabr*, conversely, occurs on specific words occupying syntactically prominent positions within a sentence. Examples include placing stress on

<sup>13</sup> Lina Marlina, *Pengantar Ilmu Aswat* (Bandung: Fajar Media, 2019). 115-118

مُحَمَّدٌ (Muḥammadun) as the *mubtada'* (topic) in the sentence مُحَمَّدٌ طَالِبٌ نَشِيطٌ (Muḥammadun ṭālibun nashīṭun - "Muhammad is an active student"), or on مَا (mā) as the negative particle in the sentence مَا تَأَخَّرَ مُحَمَّدٌ (Mā ta'akhhara Muḥammadun - "Muhammad did not delay"). This phenomenon demonstrates that *al-nabr* is an integral component of the Arabic phonemic system. Vocal stress serves to distinguish meaning between lexically similar sentences that possess differing stress patterns and syntactic structures.

### Qā'idat al-Nabr

In Arabic, there are two al-Nabr rules that must be considered. Firstly, the rules of stress at the word level. In the study of Arabic phonology, the placement of stress or al-nabr on basic words has six main systematic patterns. (1) for words consisting of one syllable, stress is placed on the core of the syllable, i.e. the vowel, for example y'an (يعن), min (من), lam (لم), lan (لن), la (لا), ma (ما), and fi (في). (2), in words with short syllables, stress is placed on the initial syllable, such as in the words jalasa (جلس, j + l + s), darasa (درس, d + r + s), kataba (كتب, k + t + b), and kharaja (خرج, kh + r + j). (3) For words with long syllables, the stress moves to the final syllable, such as jamus (جاموس, j + mus), mamnu'un (ممنوعون, mam + nu + 'un), and baqin (باقين, ba + qin). (4) When a word consists of a combination of short and long syllables, stress is placed on the next long syllable, e.g. ṣā'im (صائم, ṣā + 'i + m), ṣā'iman (صائمان, ṣā + 'i + mā + n), and ṣā'imūn (صائمون, ṣā + 'i + mū + n). (5) In the wazan pattern 'infa'ala or 'ifta'ala, the stress is on the specific syllable, for example in ishtamala (اشتمل, 'ish + tam + la), irtakaba (ارتكب, 'ir + ta + ka + ba), and intaqala (انتقل, 'in + ta + qa + la). (6) When the word ends with dhomir nashab muttashil, the stress is on the syllable before the end if it is long, and if it is short, on the third syllable from the end, such as katabtaha (كتبتها, k + t + b + t + ha), katabaha (كتبها, k + t + b + ha), and irtakabtaha (ارتكبتها, 'ir + ta + ka + b + t + ha).

Secondly, the application of the al-nabr rule at the sentence level shows its complexity in Arabic language structure. In particular, al-nabr operates on various types of sentences, such as interrogative (*istifhām*), disclaimer (*nāfi*), prohibition (*nahyī*), and conditional. Examples can be seen in sentences such as: هل كتبت الرسالة؟ (Hal katabta ar-risālah?), ما كتبت الرسالة؟ (Mā katabta ar-risālah?). Furthermore, al-nabr is also found in additional words that serve to complete the meaning, such as البتة (*al-battah*),

ليس هذا فحسب (faqat), and فحسب (faḥasb). An example of its use is in the sentence: (Laysa hādhā faḥasb), وما زرته قط (Mā zurtuhu qatt), سكنت هناك شهرين فقط (Sukintu hunāk shahrayn faqat).

In addition, al-nabr appears in words that convey demands or warnings, whether they are verbs or nouns, as in: اتق الله (Ittaqullāh) and حذار من المخدرات (Ḥadhār min al-mukhaddarāt). At another level, al-nabr lies in the mubtada' or khabar which, depending on the context, places stress on the part of the sentence that answers a particular question; for example in the sentence محمد في البيت (Muḥammad fī al-bayt), the stress is on the mubtada' when answering the question 'Who is in the house?' and on the khabar when answering 'Where is Muḥammad?'

Al-nabr serves to strengthen the meaning of a word or sentence in an Arabic text. For example, in the sentence اشترى محمد كتب اللغة أمس (Ishtarā Muḥammad kutub al-lughah ams), the emphasis placed on the first word, اشترى (fi'il ishtirā'), clearly reinforces the meaning as a verb of purchase. This distinguishes it from other possible meanings, such as sale (al-bay'), making the interpretation of the sentence more precise and accurate.

### Types of Nabr and its Practice in the Qur'an

There are two types of al-Nabr. First, al-Nabr al-Maknawi which is closely related to meaning. It can be distinguished in two ways. First: differentiated from the imaginary meaning known in Arabic. An example that can be given is the word (فَقَسَّتْ) understood as incubating or hatching. Secondly, the distinction of imaginary meanings even though these meanings are not known in Arabic according to the beliefs of some contemporaries. An example of this is the word (وَزُنُوا). Al-Nabr on the letter za' in the sentence (وَزُنُوا) to distinguish the verb (fi'il) from wawu 'athaf, not because the collection of the two gives the illusion of a known meaning in Arabic, where the sentence (وَزُنُوهُمْ), where the letter wawu in this sentence is the original letter. Second, al-Nabr al-Lafzi which is related to the lafaz. There are seven types of Nabr lafzi.

Firstly: if the waqaf is on letters or sentences with a tashdid. An example can be given in Qs. al-Baqarah [2]:164.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْتَبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In this verse, the position of al-nabr is found in the lafaz wa-batstsa (وَبَتْ), in line with the stipulation that al-nabr applies to sentences or letters with a tashdid, especially when waqf occurs.

Another example is found in Qs. al-Baqarah [2]:255.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

In the verse, the location of al-Nabr is on the lafaz al-Hayy (الْحَيُّ), in line with the rule that al-nabr applies to the position of waqf on letters or words containing tasydīd. There are exceptions to this, namely waqaf on the letters nun and mim which have a tashdīd, due to their ghunnah nature, and waqaf on the letter qalqalah which has a tashdīd, because the emphasis is on pronunciation.

Secondly, when the letter wawu and the letter ya' meet with a mashdid and a mashdid. There are two situations that need to be known regarding this waqaf, the first is when reciting a wawu with a mashdid that is preceded by a letter with dammah or kasrah. An example can be given in Qs. al-Nisa [4]:135.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوِّمِيْنَ بِالْقِسْطِ شٰهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اَوْلَادِكُمْ اَوْ الْاَقْرَبِيْنَ ۗ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاِنَّهٗ اَوْلٰى بِحِيْمٰهٖ فَلَا تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدِلُوْا ۗ وَاِنْ تَلَوْا اَوْ تُعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

In the structure of the sentence, the location of an-nabr is in the pattern of lafaz qawwāmīn, in accordance with the an-nabr rule that applies when the letter wāw or yā' is bertasydīd and has a degree appears in the phonetic unit. There are two circumstances that need to be recognised in relation to this waqaf: firstly, when reciting a wawu with a mashdīd that is preceded by a letter that is dammah or kasrah.

Another example is found in Qs. al-Baqarah [2]:165.

وَمَنْ النَّاسُ مَنِ يَتَّخِذُ مِنْ دُونِ اللّٰهِ اٰنْدَادًا يُجْبُوْهُمْ كَحُبِّ اللّٰهِ وَالَّذِيْنَ ءَامَنُوْا اَشَدُّ حُبًّا لِلّٰهِ ۗ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْا اِذْ يَرُوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا وَاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ

Thirdly, when moving (intiqa'l) from a mad letter to the first letter with a tashdid letter. An example can be given in Qs. al-Haqqah [69]:3.

وَمَا اَدْرَاكَ مَا الْحٰقَّةُ

In this verse, the location of an-Nabr is in the al-Ḥāqqah pattern, in line with the rule of al-nabr when there is intiqāl from the letter mād to the initial letter with a tashdid according to the rules of tajweed.

Another example is found in Qs. al-Baqarah [2]:164.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآءَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In this verse, the location of an-nabr is in the dābbatin pattern, in accordance with the rule of an-nabr when there is intiqāl from the letter mād to the initial letter bertasydīd, as stipulated in the rules of tajwīd.

Another example is also found in Qs. al-Baqarah [2]: 7.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

In this verse, the position of an-nabr appears in the pattern wa lā aḍ-ḍāllīn, in line with the rule of an-nabr when there is a coreḡāl from the letter mād to the initial letter with a tasydīd.

Fourthly, the waqaf on the hamzah preceded by the letters mad or mad layyin. An example can be given in Qs. Hūd [11]: 77.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيسَىٰ يِهِمْ وَصَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

In this verse, the An-Nabr pattern appears in the patron sī'a' (سِيسَىٰ), according to the rule of al-nabr waqf on hamzah preceded by hamzah and madd or madd layyin letters phonetically.

Another example is also found in Qs. al-Baqarah [2]: 19.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرُوقٌ يَجْعَلُونَ أُصْبِعُهُمْ فِي آذَانِهِمْ مِّنَ الصَّوْعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

In the verse, the position of an-nabr is in the pattern السَّمَاءِ (as-samā'i). This is in accordance with the al-nabr waqf rule that applies to hamzah preceded by mad or mad layyin letters.

Another example is also found in Qs. al-Baqarah [2]: 20.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلِيمٌ  
كُلِّ شَيْءٍ قَدِيرٌ

The verse shows the position of an-nabr in the pattern شَيْءٍ (shayi'in), according to the provision of al-nabr waqaf which occurs after the hamzah preceded by a mad or mad layyin letter.

Another example is also found in Qs. al-Taubah [9]: 98.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ ۖ عَلَيْهِمْ دَآئِرَةُ السُّوٓءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

In the verse, the position of al-Nabr is in the pattern السُّوٓءِ, according to the provision of al-nabr waqaf on hamzah preceded by mad or mad layyin letters, as explained in classical tajweed principles (al-Qur'an, 20:20).

Another example is found in Qs. al-Baqarah [2]: 49.

وَإِذْ نَحَيْنُكُمْ مِن ۖ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

The verse places an-Nabr in the pattern سُوءِ, in accordance with the al-nabr waqf rule that applies to hamzah preceded by mad or mad layyin letters. The stress in the above examples is obligatory so that the sound of the hamzah can be heard by the ear.

Fifthly, when saying a word that ends with Alif Tasniyah. It is not recited because of the meeting of two sukun. Alif Tasniyah in this case is Alif which functions as a second person pronoun. An example can be given in Qs. Yūsuf[12]: 25.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَا الْبَابِ ۗ قَالَتْ مَا جَزَاءُ مَن أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

In the verse, An-Nabr's position is located in the patron وَأَسْتَبَقَا الْبَابَ. This is in accordance with the provision of al-nabr when pronouncing a word that ends with Alif Tasniyah. So it is not pronounced because of the meeting of two sukun. Alif Tasniyah in this case is Alif which functions as a second person pronoun.

Another example is also found in Qs. al-A'rāf [7]: 49.

فَدَلَّلَهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ۗ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ

In the verse, An-Nabr's position is in the patronising فَدَلَّلَهُمَا بِعُرْوَةٍ. This is in accordance with the provision of al-nabr when pronouncing a word that ends with Alif Tasniyah. It is not pronounced because of the meeting of two sukun. The Alif Tasniyah in this case is an Alif that functions as a second person pronoun.

Another example is also found in Qs. al-Naml [27]: 15.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

In the verse, the position of An-Nabr is located in the patron وَقَالَ الْحَمْدُ لِلَّهِ. This is in accordance with the provisions of al-nabr when pronouncing words ending in Alif Tasniyah. It is not pronounced because of the meeting of two sukun. The Alif Tasniyah in this case is an Alif that functions as a second-person pronoun.

What is excluded from the above example is the lafaz in Surah al-A'raf verse 189 as follows:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ

The underlined sentence in the verse above is because the Alif Tasniyah is distinguished from the mufrad lafaz by the letter wawu that comes before the Alif Tasniyah, so that there is no confusion of meaning between the two. The reason for this type of nabr is so that Mad (long reading) does not appear. If it is not pressed when reading the letters in the example above, it is feared that a reader of the Qur'an will read by lengthening it.

Sixth, the waqf on a letter with a sukun sound preceded by a letter with a sukun sound as well. An example can be given in Qs. al-Thāriq [86]:13-14.

إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِأَهْرَاقٍ

In the verse, the position of an-Nabr is in the pattern of faṣḥun (فَصْلٌ) and bil-hazli (بِأَهْرَاقٍ), in accordance with the rule of al-nabr wakaf that applies to a letter with a sukun sound preceded by a letter with a sukun sound as well.

Seventh, followed by four or more letters in one word. An example can be given in Qs. al-Nahl [16]:114.

فَكُلُوا بِمَا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تُعْبُدُونَهُ

In the verse, the position of al-nabr is in the pattern razaqakumu Allahu (رَزَقَكُمُ اللَّهُ), in accordance with the rule of al-nabr waqaf on a letter with a sukun sound preceded by a letter with a sukun sound.

Another example is found in Qs. al-Rūm [30]: 40.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِن دُونِ شَيْءٍ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

In the verse, the an-nabr appears in the pattern razaqakum ṭumma, in line with the rule of an-nabr waqf on a shorthand letter preceded by a shorthand letter as well, according to the rules of classical Arabic phonology. The above example does not apply

to something that occurs three harakat, as in the patronising word سَبَقْتُ in Qs. Al-Shaffat [37]: 171.

وَلَقَدْ سَبَقْتُ كَلِمَتُنَا لِعِبَادِنَا الْمُؤْمِنِينَ

In the verse, the an-nabr pattern is located in the patron sabaqat (سَبَقْتُ), in line with the provision of an-nabr which is not applied to lafaz with changes of three ḥarakāt or more.

From the analysis of the seven types of nabr studied, it can be classified that the first five types belong to al-nabr al-lafzī, which is an emphasis that is closely related to phonetic aspects, grammatical structure, and word placement in sentence construction. Meanwhile, the last two types belong to al-nabr al-ma'nawī, which focuses more on the affirmation of meaning and the semantic content of the message. This distinction confirms that understanding nabr cannot be separated from the two main approaches: linguistic-phonological and semantic-pragmatic. Therefore, the classification is very relevant in expanding the horizon of balāghah studies and linguistic interpretation of the Qur'ān in a more integrative and analytical manner.

Based on the above discussion, it can be analysed that the position of al-nabr in the Qur'an can be identified through the location of the last syllable of a word. If this last syllable is the fourth or fifth syllable in a word composed of four or five syllables, then the syllable receives stress or al-nabr. This phenomenon specifically occurs when waqaf (stopping) occurs. Thus, al-nabr on the last syllable only appears in the context of waqaf and in words that have four or five syllables. In addition, when a word does not fall into the two-syllable category, the stress of al-nabr generally falls on the last syllable. In Arabic vocabulary, the stress position tends to be on the syllable before the end of the word. Furthermore, in three-letter past tense verbs (fi'il madhi tsulasi), the stress of al-nabr lies on the penultimate syllable, called maqtha'. The same pattern is also found in other verbs, masdar forms, and nouns, where the stress of al-nabr is on the third syllable from the end of the word.

## Conclusion

From the explanation and analysis results that have been stated, the author draws the following conclusions: al-Nabr is one of the studies of al-ashwāt science (sound science). The science of al-ashwāt has branches namely Phonetics and

phonology. The Imams of Qurra' mentioned nine murādif al-nabr, namely al-qat'u, Second, al-tarassul, al-zajru, tasydīd al-shaūt, Madd al-saut, raf'u al-Shaut, tamkīn al-Shaut, al-Dhaght, and al-ittikā'u. The chain of transmission of al-Nabr is not a muttaba'ah sunnah, while reciting the Qur'an is a sunnah that must be followed. Al-Nabr is divided into two, namely al-nabr in words and al-nabr in sentences. The rules of al-nabr in words consist of one syllable, short syllables, long syllables, mixed syllables (short and long). The rules of al-nabr at the level of istifhām sentences, and Nāfi, and Nahyī and conditions, words that complete / additions, demanding words, verbs or nouns, al-Nabr lies in the muftada' or khabar which according to the context of the language accepts the sentence in it and al-Nabr lies in the word or sentence that strengthens its meaning.

There are two types of al-Nabr. Firstly, al-Nabr al-Maknawi which is closely related to meaning. It can be distinguished in two ways. First: differentiated from the imaginary meaning known in Arabic. Second, the distinction of imaginary meanings even though they are not known in Arabic according to the beliefs of some contemporaries. Second, al-Nabr al-Lafzi, which is related to the lafaz. It was found that there are seven types of Nabr lafzi, namely when waqaf on letters or sentences with a mashdid, when meeting the letters wawu and ya' with a mashdid and a mashdid, when moving (intiḳāl) from a mad letter to the first letter with a mashdid letter, waqaf on a hamzah preceded by a hamzah letter preceded by mad letters or mad layyin, when saying a word that ends with Alif Tasniyah. So it is not recited because of the meeting of two sukun. The Alif Tasniyah in this case is an Alif that functions as a second-person pronoun, a wakaf on a letter with a sukun sound that is preceded by a letter with a sukun sound, and which is followed by four or more letters in one word. Of these seven types of Nabr, it can be classified that the first to fifth al-Nabr belong to al-Nabr Lafzi while the last two are al-Nabr maknawi.

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