

Keys to Tadabbur: How to Reflect Deeply on the Qur'an	
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Nourishment	Allah created our bodies from the earth and decreed that their nourishment would come from the earth. Similarly, He created our spirits from a higher world and decreed that they require nourishment from this higher realm
Rope	<p>The Qur'an is the "rope of Allah"; whoever grabs onto it will be saved, and whoever loosens his grip will be destroyed</p> <p>وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا</p>
Reflection	Reflection is a primary wisdom behind the revelation of the Qur'an
Qur'an	<p>"This is a blessed Scripture which We sent down to you [Muhammad], for people to think about its messages, and for those with understanding to take heed"</p> <p>كِتَابٌ أَنزَلْنَا إِلَيْكُمْ مُّبِينٌ لَّيَسَّرُ وَإِلَيْهِ وَلَيَتَّكَرَّرُ أُولُوا الْأَلْبَابِ</p>
Recitation without reflection	An expert reciter or a Qur'an instructor, who does not reflect on its meaning for their own salvation, can be among the worst of God's creation
Hadith	<p>"The expert reciter will be brought, the blessings of Allah will be made known and he will acknowledge them. Allah will say: What did you do about them? The man will say: I learned religious knowledge, taught others, and I recited the Qur'an for your sake. Allah will say: You have lied, for you studied only so that it would be said you are a scholar and you recited the Qur'an only so that it would be said you are a reciter, and thus it was said. Then, Allah will order him to be dragged upon his face until he is cast into Hellfire"</p> <p>قَالَ تَعْلَمْتُ الْعِلْمَ وَعَلِمْتُهُ وَقَرَأْتُ فِيهِ الْقُرْآنَ قَالَ كَذَّبْتَ وَلَكُمْ تَعْلَمْتُ الْعِلْمَ لِيَقَالَ عَالَمٌ وَقَرَأْتُ الْقُرْآنَ لِيَقَالَ هُوَ قَارِئٌ فَقَدْ قَبِيلَ ثُمَّ أَمْرَ بِهِ فَسُحْبٌ عَلَى وَجْهِهِ حَتَّى الْقَيْ فِي النَّارِ</p>
Sign of loving the Qur'an	<p>Tadabbur is the true differentiator between people who live self-serving lives, and those fixated on their love of the Divine</p> <p>Those who love Allah live to increase their intimacy with His divine messages, and in anticipation of meeting the Speaker they find themselves gravitating away from this transient world</p>
Gain and loss	Allah says, "And We send down of the Qur'an that which is healing and a mercy for the believers, but it does not increase the wrongdoers except in loss"

Qatādah	<ul style="list-style-type: none"> - “Nobody rises from a sit-down with the Qur'an without having been elevated or demoted” لَمْ يُجَالِسْنَاهُذَاالْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقصَانٍ
Conditions for being affected	Ibn al-Qayyim notes the three factors necessary for being impacted by anything: <ol style="list-style-type: none"> 1) It must have an intrinsic potency for impact 2) Its “target” must be open to stimulation or impression 3) Any hindrances between the force and the impact must be removed
Qur'an	<p>“Indeed in that is a profound reminder for whoever has a heart or who listens while he is present [minded]”</p> <p>إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَقْيَ السَّمْعَ وَهُوَ شَهِيدٌ</p> <ul style="list-style-type: none"> - The ‘or’ in the verse seems to suggest that either an alive heart or attentiveness is needed - This could mean that a disbeliever whose heart is not yet alive may still benefit from the Qur'an through sincerely listening to its message, and that a believer may have a sincere heart but still not benefit until he or she purges the impediments between them and the Qur'an, such as distraction or sin
Implementation	<p>'Ā'ishah RA was asked about the character of the Prophet ﷺ, she said, “His character was the Qur'an”</p> <ul style="list-style-type: none"> - Note that the Qur'an in his life was not limited to a frequent recitation but rather he embodied it
Spiritual detoxification	Ibn Taymiyyah: “If the angels—who are created beings—are prevented from entering a house by dogs and images, then how could knowing Allah, loving Him, the sweetness of remembering Him, and the comfort of being near to Him, enter a heart that is filled with the dogs of desires and images [of worldly pursuits]?”
Qur'an	<p>“I will turn away from My signs those who act unjustly with arrogance in the land”</p> <p>سَأَصْرِفُ عَنْ إِلَيْتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ</p> <ul style="list-style-type: none"> - Sufyān ibn 'Uyaynah: “I will remove from them the ability to understand the Qur'an” سَأَنْعَمُهُمْ فِيمَ الْقُرْآنِ
Effect of sins	Sins infect the heart just as diseases infect the body, and the diseased heart cannot benefit from the nourishment that its survival and well-being depend on
Ibn Qudāmah	<ul style="list-style-type: none"> - The reciter must clear himself of the deterrents of understanding, such as being insistent upon a sin, or harboring arrogance, or surrendering to his biases—for these all cause the heart to darken and corrode
Du'a to be affected by the Qur'an	<p>“O Allah make the Qur'an the spring of my heart, the illumination of my chest, the assuaging of my grief, and the departure of my anxiety”</p> <p>اللَّهُمَّ اجْعِلِ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي</p>

Seriousness	<p>Allah commands past nations and prophets to “take hold of the Scripture with strength,” meaning with the utmost seriousness</p> <p>We must insulate our sessions with the Qur'an against every avoidable distraction, especially technology in today's time</p>
Ibn 'Umar	<p>When he recited the Qur'an he would not speak at all until he had concluded</p> <p>كَانَ ابْنُ عُمَرَ إِذَا قَرَأَ الْقُرْآنَ لَمْ يَكُنْ حَتَّى يَقُولَ مِنْهُ</p> <ul style="list-style-type: none"> - It is disliked to interrupt the recitation in order to speak to someone. That is because the words of others should not be preferred over the words of Allah
Qur'an at night	<p>Among the wisdoms for why reciting the Qur'an in the night prayers has a superior virtue is it is more distant from diversion and permits a greater chance for the tongue and heart to coincide in focus</p> <ul style="list-style-type: none"> - “Indeed, worship in the night is more impactful and suitable for recitation” <p>إِنَّ نَاسِيَّةَ الَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِبَلًا</p> <ul style="list-style-type: none"> - “Those who were before you saw the Qur'an as messages from their Lord so they used to reflect on them at night and follow them during the day.”
Cleaning the mouth	<p>Alī: “Your mouths are the passageways of the Qur'an, so refresh them with the siwāk (toothbrush).”</p> <p>إِنَّ أَفواهَكُمْ طُرُقٌ لِلْقُرْآنِ فَطَبِّبُوهَا بِالسِّوَاكِ</p>
Consulting a tafsīr	<p>Since tadabbur involves deep reflection, and since reflection is a matter of deepening our understanding, developing a baseline understanding is necessary</p> <p>Al-Ṭabarī</p> <p>“I marvel at how someone who does not know the tafsīr could enjoy the Qur'an.”</p> <p>إِنِّي لِأَعْجَبُ مِنْ قِرَاءَ الْقُرْآنِ وَلَمْ يَعْلَمْ تَأْوِيلَهُ، كَيْفَ يَلْتَذَّ بِقِرَاءَتِهِ</p>
Expertise	<p>A nonexpert is capable of reflection, self-reckoning, and spiritual awakening through the Qur'an but should avoid delving into tafsīr or fiqh unassisted</p>
Recitation	<p>The Qur'an and Sunnah instruct us to recite at a measured pace (tartīl) that allows for the pronunciation of each letter, to beautify our voices into a melodious chant (taghannī), and to articulate the Qur'an accurately (tajwīd)</p> <p>Ibn al-Jazārī</p> <p>Reciting less but with tartīl and tadabbur is superior to reciting quickly and more, because the objective is to comprehend the Qur'an and act upon it, while reciting and memorizing it are a means to realize that [objective of] comprehension</p> <p>الصَّوَابُ مَا عَلَيْهِ مُعْطَمُ السَّلَفِ وَالْخَلَفِ، وَهُوَ أَنِ التَّرْتِيلُ وَالثَّدَبُورُ مَعَ قِلَّةِ الْقِرَاءَةِ أَفْضَلُ مِنَ السُّرْعَةِ مَعَ كَثْرَتِهِ؛ لِأَنَّ الْمَفْصُودَ مِنَ الْقُرْآنِ فَهُمُ وَالْقَوْفَةُ فِيهِ وَالْعَمَلُ بِهِ، وَتَلَاقُهُ وَحِفْظُهُ وَسِيلَةٌ إِلَى مَعَانِيهِ</p>

Beautification	Melodious tartīl should not divert people's attention away from tadabbur on the Qur'an, rather melodious tartīl should be for facilitating tadabbur
Mindset	A powerless, dependent, fleeting creature like the human being is restating the words of the All-Powerful, Independent, Eternal Creator
Qur'an	"And We have certainly made the Qur'an easy to remember. So is there anyone who will be mindful?"
Ibn 'Abbas	<ul style="list-style-type: none"> - "Had Allah not facilitated it on the tongues of the children of Adam, none from the creation would have been able to speak the words of Allah, the Mighty and Majestic." <p>لَوْلَا أَنَّ اللَّهَ يَسِّرَهُ عَلَى لِسَانِ الْأَدْمَيْنَ مَا اسْتَطَعَ أَحَدٌ مِّنَ الْخَلْقِ أَنْ يَتَكَلَّمَ بِكَلَامِ اللَّهِ عَزَّ وَجَلَّ</p>
Mālik ibn Dīnār	"Listen to what the Most Truthful is saying from above His throne."
Epiphanies	Allah called this Scripture "azīz," which has several implications, including it being a "proud" book, a book that refuses to disclose its secrets to those who allot it the leftovers of their time and attention
Context	<p>Identifying whether a sūrah is Meccan (revealed before the migration) or Medinan (revealed after the migration) is pivotal to optimizing tadabbur</p> <ul style="list-style-type: none"> - Meccan sūrahs descended in an atmosphere of idolatry, persecution, and turmoil; hence, they infuse the reader with the purity of creed, optimism, and perseverance - Madinan sūrahs descended amidst the birth of a state and a model community; hence, they set the infrastructure for stability, brotherhood, and mitigating the ills of prosperity <p>Investigate the themes or central concepts of a particular sūrah. The word sūrah comes from sūr (fence or gate), which is an indication that each sūrah is a distinct bundle of verses fused together. It is worth asking why these specific verses (sūrah) have been separated from others</p> <ul style="list-style-type: none"> - Sūrat al-Kahf, for instance, offers all four of its stories as an immunization against life's various trials. The boys in the cave symbolize the trial of religious persecution; the owner of the two gardens symbolizes the trial of wealth; the voyage of Mūsā (as) and al-Khiḍr symbolizes the trial of knowledge; the mission of Dhū al-Qarnayn symbolizes the trial of power. And as a whole, this sūrah was identified by the Prophet ﷺ as a means of protection from the greatest trial in human history: al-Masīḥ al-Dajjāl (the False Messiah)

<p>Drawing comparisons</p> <p>Yahyā b. Mu‘ādh</p>	<p>Every quality in people and every incident in history that the Qur'an tells us about has relevance in our lives and times. The function of tadabbur is to extract them</p> <p>“And [mention] when Ibrāhīm was erecting the foundations of the House, along with Ismā‘īl, saying, ‘Our Lord! Accept from us’</p> <ul style="list-style-type: none"> - This is the friend of Allah, building the [greatest] House of Allah, and yet he begs that it be accepted of him - We all too often have a premature sense of security about our meager deeds being worthy of acceptance <p>“Go [O Mūsā and Hārūn] to Pharaoh, for he has transgressed. And say to him a soft word, perhaps he may be reminded or fearful.”</p> <ul style="list-style-type: none"> - “My God, this is Your gentleness with those who say ‘I am god,’ so how about us, who testify that You are the True God? This is Your gentleness with those who say ‘I am your lord, most high,’ so how about us, who say ‘Glorified is my Lord, Most High’” <p>Ibrāhīm AS is ready to slaughter his son without hesitation, while the Israelites are reluctant to slaughter a cow of their choice</p> <ul style="list-style-type: none"> - Submission in Islam is not about the size of the command, but the Grandeur of the Commander
<p>Come to the Qur'an with your needs</p>	<p>The Qur'an speaks to its reader in different ways at different times</p> <p>Through tadabbur the most pertinent implications of a passage will manifest to satisfy a particular issue or need in our personal lives</p> <p>Fight the desire to reflect for posting, collecting, and discussing</p>
<p>Interact with the Qur'an</p> <p>‘Umar</p>	<p>The blessed eyes of our Prophet ﷺ would often overflow with tears by the weight of the Qur'an, and Allah (st) described all His prophets as weeping in response to revelation: “When the verses of the Most Merciful were recited to them, they fell in prostration, weeping.”</p> <ul style="list-style-type: none"> - “That is the prostration, now where is the weeping?” فَرَأَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ هَذِهِ الْآيَةَ فَسَجَدَ وَقَالَ: هَذَا السَّجُودُ ، فَأَيْنَ الْبُكْرِيَّ؟ - It is commendable to assume a weeping attitude (in private) if one cannot weep
<p>Recitation of the Prophet</p>	<p>“Whenever he recited verses pertaining to the glory of Allah, he would glorify Him (saying the likes of ‘Subḥān Allāh al-‘Azīm’ which means: Glorified is Allah, the Most Great, above every imperfection). And whenever he recited verses that warranted supplication, he would supplicate. And whenever he recited verses that warranted seeking refuge, he sought refuge [with Allah]”</p>
<p>Ibn Mas‘ūd</p>	<p>While reciting, “And say: My Lord, increase me in knowledge,” he stopped and said, “O Allah, increase me in knowledge, faith, and conviction.”</p> <p>اللَّهُمَّ زِدْنِي عِلْمًا وَإِيمَانًا وَيَقِنَّا</p>