



IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN – TADABBUR 1

Tadabbur, means pondering over the meaning of the verses of the Qur'an and contemplating them. Literally, it means to look into the consequence or the end result of the matters, e. g. if we did that what would happen to us.

It is not enough to learn the Qur'an and recite it profusely. But what is required from us is to understand the words and the meaning of the verses. To know the matter (or the case or what the verse says) and this can not be attained except by reading the Tafseer (the interpretation), by heart or heedful mind and not by ears and eyes.

It is also said that Tadabbur is comprehensive and deep thinking and consideration in order to reach to a guidance or indications.

The scholars also said: The Tadabbur can not be attained (or fulfilled) except by:

- (1) Good and correct recitation of the Qur'an.
- (2) Correct understanding of the meaning of the words and verses (using a translation if necessary) and by using the Tafseer.
- (3) Then last by acting upon it.

Undoubtedly, if you understand the meaning and the Tafseer, you will then reflect upon what you read because you will know what Allah wants from you.

Bear in mind that Tadabbur, pondering over the meanings of the verses of the Qur'an, is obligatory upon every Muslim reciting the Qur'an.

The Qur'an itself emphasizes that mere reading or reciting of it is insufficient. One needs to reflect upon what one reads, and then act upon it. Allah (Subhaanahu Wa Ta'aala) said in Surat Saad (38:29):

“(This is) a Book (the Qur’an) which We have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.”

Allah (Subhaanahu Wa Ta’aala) also said in Surat Muhammad (47:24):

“Do they not think deeply in the Qur’an, or are their hearts locked up (from understanding)?”

If man turns away from the Qur’an, his heart will be hardened and become sick at the end he will not reach the guidance nor he will get a light in his heart and this is because he did not ponder over the meaning of the Qur’an.

Allah (Subhaanahu Wa Ta’aala) said in Surat an-Nisa’ (4:82):

“Do they not then consider the Qur’an carefully? Had it been from other than Allah, they would surely have found therein much contradictions.”

And in Surat al-Mu’minun (23:68), Allah (Subhaanahu Wa Ta’aala) said:

“Have they not pondered over the Word (of Allah i.e. what is sent down to the Prophet(Salla-Allaahu alaihi wa sallam)).”

LOOKING AT VARIOUS VERSES AND TADABBUR:

1. *Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].*
2. *This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].*
3. *Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc.].*
4. *And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).*
5. They are on (true) guidance from their Lord, and they are the successful.

Al Baqarah (2): 1-5

POINTS TO PONDER:

1. Qur'an – one must have no doubt
2. Qur'an as a Guidance
3. To who? To the Muttaqun, not just Muslims
4. Have we met the criteria? Verses 2-4
5. As a result of having these criteria – Guidance and success (Paradise)
6. Do we want to go to Jannah? If so, then we need to put in effort to have the above criteria

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

36. And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.

(41: 34-36)

POINTS TO PONDER:

1. Good deeds and sins are different in rewards
2. Allah Pointed out an example of a good deed: Repel evil with goodness
3. When someone did a bad thing to us, Islam never teaches us to take revenge by doing exactly the same as the other person. We are encouraged to do the opposite.
4. Shaytan always sows dissension and causes disunity among us, among family members, etc
5. See how Yusuf (AS) blamed shaytan on his fate (12:100)
6. If we follow what Allah Ordered us – then we will NOT be disunited and we will not fall out with one another.
7. Allah Reminded us: “*And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves...*” (3: 103)
8. BUT the one who is able to do the above is one who has patience
9. Reward of patience (in the next part) – Paradise
10. AND Allah Reminded us to seek protection from Him if shaytan continues to whisper in your ears
11. Methods to protect from shaytan? – make du'a,

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ
وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ

Rabbi a-'oodzoobika min hamazatish shayateen

Wa a'oodzoobika rabbi an yah dhuroon

'My Lord! I seek refuge with you from the whisperings of the devils and I seek refuge with you my Lord lest they come near me.' [Al-Mu`minoos (23): 97-98]

12. Also, recite ayat al Kursi, the 3 Quls, etc