

Mechanisms of *Tadabbur* (contemplating) the Holy Qur'an for Non-Arabs

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Abstract

The importance of contemplating the Holy Quran for a Muslim's belief and its positive impact on the course of his life, worship, and dealings is not hidden from any rational person. Hence, this study, which aimed to help in providing mechanisms and means that help in contemplating the words and meanings of the Noble Qur'an for our Non-Arabs speaking brothers, responds at the same time to the definition of contemplation and the importance of contemplation of the Noble Qur'an, which brings benefit and goodness to the life and worship of a Muslim.

Keywords: The Holy Quran - Tadabbur – Non-Arabs – Mechanisms.

Introduction

As it is required of the Muslim who is satisfied with the Qur'an, the law of life, so by his command he is compelled, and by his prohibition, and by his admonition he is repelled, and as he is his companion in the altar of prayer, so is his guide in the altar of life. With him he perpetuates his life in the two worlds, and in him is everything that is suitable for his livelihood and what makes him happy in his time. It is the foundation of belief on which the family system, the goodness of society, governance, and the judiciary are based. It is nourishment for the soul and a cure for the body. It corrects your thoughts and refines your behaviour. The first, one of whom was a Qur'an walker among people, and this research, with the help and guidance of Allah, finds in it the intended purpose to reach the status of reflecting on the words of our Lord Almighty through the practical mechanisms that will be addressed in this systematic study, especially the non-Arabs speakers, as they are the ones concerned with this study.

The Importance of *Tadabbur* the Noble Qur'an

Tadabbur means to ponder and contemplate the meaning of the Qur'an's verses. It literally means to investigate the consequences or result of matters, such as what would happen to us if we did that.

It is not enough to memorise and recite the Qur'an. What we must do is understand the words and the meaning of the verses. To understand the matter (or the case or what the verse says), and this can only be accomplished by reading the Tafseer (the interpretation), by heart or heedful mind, rather than by ears and eyes.

Tadabbur is also defined as comprehensive and deep thinking and consideration to arrive at guidance or indications. For example, the word Rahmah (Mercy) can refer to a variety of things, including abundant knowledge; abundant provision (if Allah (*Subhanahu wa Ta'ala*) bestows abundant provision upon you, this indicates a mercy from Him); if your manners have been refined and perfected by the Qur'an, this is a mercy from Allah; you heard a story and took the admonition; and so on...

This is when you think a lot about the word Rahmah (Mercy).

As a result, we define Tadabbur as having a complete understanding of the meaning of Allah's words through reading the Tafseer, deep thought and consideration over the meanings of the verse and accepting its guidance fully and completely. Mold yourself in accordance with its instructions. Take each revelation passage as if it were addressed to you. Put yourself in the same situation (similar situation) [i.e., ask yourself if you have ever been in a similar situation].

Following that is acting on it, putting it into practise, which would be developing an inner response to the Ayah (verse) and expressing it by praising Allah, seeking His forgiveness, and so on.

Without a doubt, if you comprehend the meaning and the Tafseer, you will reflect on what you read because you will understand what Allah expects from you.

Remember that Tadabbur, or pondering the meanings of the Qur'an's verses, is required of all Muslims who recite the Qur'an.

Reading or reciting the Qur'an is insufficient, according to the Qur'an. One must consider what they read and then act on it. In Surat Saad (38:29), Allah (*Subhanahu Wa Ta'ala*) stated: "(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 (*Subhanahu Wa Ta'ala*) also said in Surat Muhammad (47:24):

"Do they not think deeply about the Qur'an, or are their hearts locked up (from understanding)?"

Research Methodology

Both inductive and deductive approaches were used. Inductive approach: This approach starts with specific observations and data, and then uses these to develop general theories or principles. In the context of an article on the mechanisms of *tadabbur* (contemplating) the Holy Qur'an for non-Arabs, an inductive approach might involve conducting interviews with non-Arab Muslims who have experience in *tadabbur*, or observing how they engage in this practice. The findings from these interviews or observations could then be used to develop a theory about the mechanisms of *tadabbur* for non-Arabs.

Deductive approach: This approach starts with general theories or principles, and then uses these to make predictions about specific observations or data. In the context of an article on the mechanisms of *tadabbur* (contemplating) the Holy Qur'an for non-Arabs, a deductive approach might involve starting with a theory about the nature of *tadabbur*, and then using this theory to make predictions about how non-Arabs might engage in this practice. These predictions could then be tested by conducting empirical research, such as interviews or surveys.

The inductive and deductive approaches are not mutually exclusive. In fact, they are often used together in research. For example, a researcher might start with an inductive approach by conducting interviews with non-Arab Muslims who have experience in *tadabbur*. The findings from these interviews could then be used to develop a theory about the mechanisms of *tadabbur* for non-Arabs. This theory could then be tested using a deductive approach, such as conducting a survey.

The choice of whether to use an inductive or deductive approach will depend on the specific research questions being asked. In some cases, it may be appropriate to use a combination of both approaches.

Here are some of the advantages and disadvantages of each approach:

Inductive approach:

Advantages:

- Can be used to generate new ideas or theories.
- Can be more flexible and adaptable to new situations.

Disadvantages:

- Can be time-consuming and difficult to collect enough data to make reliable generalizations.
- The findings may not be generalizable to other populations or contexts.

Deductive approach:

Advantages:

- Can be used to test existing theories or hypotheses.
- Can be more efficient and less time-consuming than the inductive approach.

Disadvantages:

- Can be inflexible and difficult to adapt to new situations.
- The findings may not be valid if the underlying theory is flawed.

Result and Discussion

Mechanisms of Tadabbur the Noble Qur'an for Non-Arabs

1. Studying and reading a summary of the definition of each surah of the Noble Qur'an¹

Before a non-Arab Muslim begins memorising or reciting a surah from the Noble Qur'an, he must familiarise himself with eight basic facts about this surah, which are as follows:

1. The number of verses of the surah.
2. The meaning of the name of the surah.
3. The reason for naming the surah.
4. The other names of the surah.
5. The general purpose of the surah.
6. The reason for the revelation of the surah. (Briefly).
7. The Virtue of the Surah (Only authentic hadiths and sayings).
8. The Occasions of the Surah (the objective link between each surah and the surah before it).

The benefit of this method:

1. It gives a comprehensive and brief idea of the surah².
2. It facilitates the process of understanding and memorising the surah.
3. Helping a non-Arab Muslim to contemplate and interpret the surahs and verses of the Noble Qur'an.

2. Try to understand the Arabic of the Quran without a translation

Understanding the Quran directly remains a highly coveted but elusive and unattainable goal for most new Muslims and non-Arab born Muslims. But is it really that difficult to realise this dream?

All praise be to Allah. There are numerous academic courses and educational programmes available to teach non-Arabs Muslims how to read and recite the Arabic of the Quran.

There are also some advanced ones that aim to provide their students with a deeper understanding of the Arabic of the Quran, allowing them to understand the Arabic of the Quran directly. The programme in which a Quran student enrolls should be determined by their vision.

Do they aspire to be able to recite the Quran flawlessly, as reciters (*Qurra'*) do?

Do they wish to study the meanings and explanations (*tafsir*) of the entire Quran once in their lives to properly understand, learn, and act on what their Creator has revealed to mankind?

Or do they want to be able to do both above, in addition to gaining the necessary insight and analytical ability to reflect and ponder deeply on the Quran for the rest of their lives, relating its messages to personal life circumstances, current events, and seemingly random events occurring around the world?

The Arabic of the Quran: Unrivalled and One-of-a-Kind

If the last scenario is part of the student's vision, then striving to understand the Arabic of the Quran without the need for a translation should be at the top of their list when looking for an educational programme to enrol in.

One thing to keep in mind is that the Arabic used in the Quran is distinct from the linguistic and dialectic Arabic languages spoken throughout the Arab world. Even the Arabic in Hadith texts differs from the Arabic in the Quran.

Furthermore, except for the very last *juz'* (which has much fewer words and surah's than the rest of the Quran), all the Arabic words that appear in the Quran are repeated repeatedly throughout its entirety.

In fact, learning the Arabic of the Quran is much easier than learning the general Arabic language from scratch using other textbooks and literature.

What I mean is that to learn and to decipher the Arabic of the Quran, the student of knowledge should begin with and focus on the Quran itself, using dictionaries and lexicons as supplementary resources.

Insha'Allah, the blessings of Allah's words will soon make the student's journey of learning Arabic easy and fruitful.

Allah has promised that the Quran has been simplified for "dhikr": remembrance, admonition, reminders, and memorization.

The simple yet incredibly effective method for *tadabbur* al-Quran is to memorise the word-for-word translation of all the words in a page (or two) of the Quran every day, and then have a teacher test this memorised lesson the following academic day.

The teacher should ask the student to translate word-for-word any verse or part of a verse from the memorised page(s) of the Quran, and the student should hold an Arabic Quran with no translation printed in it, rather than their 'textbook' Quran from which they had memorised their lesson.

This method is effective because, as previously stated, the words of the Quran are repeated throughout its entirety, eventually allowing the student to recall the translation of most of the Quran's easier words from memory as they go through the in-depth study of the entire Quran.

3. Familiarize yourself with the verses' meanings

Learn the meanings of the verses you will now recite. "And among them are unlettered ones who do not know the Scripture except [indulge in] wishful thinking, but they are only assuming,". Allah the Almighty said in the Qur'an of those who ignored the meanings of their Scripture, settled for its recitation, and took their faith from speculation as a result"³. Because *tadabbur* requires deep reflection and reflection is about deepening our understanding, developing a baseline understanding is required. This is easily accomplished by consulting a reliable tafsir book (exegesis). "I marvel at how someone who does not know the tafsir could enjoy the Qur'an," said Imam al-Tabari, a celebrated pioneer in tafsir literature"⁴. He is reminding us that the tranquillity found in the Qur'anic melody pales in comparison to its true treasure, which lies in savouring the meanings these verses contain. A reliable Sunni translation should suffice for beginners.

It should be noted that becoming acquainted with the meanings in this manner does not qualify a person to independently delve into Qur'anic interpretation (tafsir) or the extraction of legal rulings (Fiqh). However, just as it would be improper for nonexperts to dabble in these sophisticated disciplines without adequate training, it would also be improper for the average Muslim to disregard *tadabbur* on the grounds that they are not specialised in Qur'anic studies. Through the Qur'an, a nonexpert is still capable of reflection, self-reflection,

and spiritual awakening, and we must reject any whisper that suggests otherwise. "Among Satan's deceptive schemes is his chasing the servants of Allah away from *tadabbur* of the Qur'an, because he believes that guidance occurs during *tadabbur*," Ibn Ubayrah said. So, he says, "This [practise of reflection] is risky," until the person says, "Out of pious caution, I will not speak on the Qur'an"⁵.

4. *Tartil*

In terms of recitation, the Qur'an and Sunnah instruct us to recite at a measured pace (*tartil*) that allows for proper letter pronunciation, to beautify our voices into a melodious chant (*taghanni*), and to articulate the Qur'an correctly (*tajwid*). All of these contribute to the *tadabbur* project that we are investigating in this paper, but it should be noted that these components of proper recitation are (at a basic level) obligations on every Muslim to learn. Even experienced Arabic speakers recognised that there was a learning curve here. As a result, the Prophet (peace be upon him) said, "Whoever grapples with the Qur'an and finds it difficult, is entitled to a double reward"⁶. Reciting the Qur'an is thus a distinct skill, distinct from fluency, and we must all invest in joining classes and pursuing teachers to educate ourselves on this.

According to Imam Ibn al-Jazari, a leading authority in Qur'anic sciences and Qiraat, some scholars believe that reciting more is superior due to the famous "ten good deeds per letter"⁷ hadith and other texts. The correct position is that of most previous and subsequent generations: "reciting less but with *tartil* and *tadabbur* is superior, because the goal is to comprehend the Qur'an and act on it, while reciting and memorising it are a means to realise that [goal of] comprehension"⁸. Abū Ḥāmid al-Ghazālī After stating that *tartil* is an independently praiseworthy act even in the absence of comprehension, he said, "Even if a non-Arabic speaker cannot understand the Qur'an, he or she should recite it in a calm and measured manner because it is more reverent and respectful, and has a greater impact on the heart, than [reciting in] jabber and haste"⁹. In other words, this is all part of our reverent approach to the sacred on the way to *tadabbur*.

The Prophet (peace be upon him) emphasised the importance of reciting the Qur'an in an audible (as the default) and melodious manner, saying, "The person who does not recite the Qur'an melodiously is not of us"¹⁰. Scholars have cautioned against becoming so enamoured with reciters with extraordinary voices that it prevents you from *tadabbur* on the Qur'an itself. Melodious *tartil* is used to facilitate *tadabbur*, not to divert people's attention away from it, which is unfortunately common. This stumbling block, however, should never

overshadow the importance of reading the Qur'an on a regular basis. According to Al-Laith ibn Sa'd, "Allah's mercy does not hasten to anyone as quickly as it does to the listener of the Qur'an"¹¹. He would then cite the noble verse, "So when the Qur'an is recited, listen to it and be silent in order to receive mercy"¹².

5. The proper frame of mind

What should I consider while reciting the Qur'an? What should I be on the lookout for as I read the Divine message? The following will serve as a road map for our *tadabbur* sessions, allowing us to find new treasures with each dive.

A) Understand what it means to speak the words of Allah. Have you ever considered how a powerless, dependent, fleeting creature like a human being could be given the authority to repeat the words of the All-Powerful, Independent, Eternal Creator? The fact that Allah made it should be viewed as a gift from Him that we could never earn. As a result, Allah stated, "And certainly, we have made the Qur'an easy to remember." Is there anyone who will be mindful? " Ibn Abbs said of this verse, "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"¹³.

The expression of *Tadabbur* is aided by the fact that Allah Himself allowed you to connect with and express His inimitable speech. When Malik ibn Dinar had his students recite to him, he would say afterward, "Listen to what the Truest is saying from above His throne"¹⁴. Allow the weight of that reality to serve as your starting point.

B) Examine the meaning of each word. It is worth noting that *tadabbur* is derived from the word *dubur*, which means "the back of something." Allah, the Creator of our tongues and eloquence, chose this word specifically to describe our ideal reading of His book. So, as you recite, try to discover what lies behind each word, and spend some time doing so. A wise person once said that the messages of the Qur'an are like our conversations with friends; secrets are only shared with those who are the most loyal after trust has been established. Almost every *tadabbur* practitioner will attest to this: the transformative experiences inspired by this book are reserved for those who are dedicated to it, not necessarily those who know more about it.

Many people are surprised by the unique power of *tadabbur* because it causes epiphanies that seem so obvious after the fact. This is because *tadabbur* is about becoming eligible for it rather than unlocking some encrypted truth in the Qur'an. Remember that Allah called this Scripture "*aziz*," which has several implications, including that it is a "proud"

book, one that refuses to reveal its secrets to those who give it the leftovers of their time and attention.

C) Take a look down from above. The Qur'an contains many overarching themes and objectives that we should keep in mind whenever we reflect, such as Allah's perfection in qualities and actions, the blessing of knowing His perfect laws, the archetypes of good and evil behaviour, and descriptions of Paradise and Hellfire. The following are some of the most recurring themes in the Qur'an, and the reader should be aware of them all.

The reasons for a surah's revelation are another important aspect of comprehending its overall context. It is critical to determine whether a surah is Meccan (revealed before the migration) or Medinan (revealed after the migration) before optimising *tadabbur*¹⁵. Meccan surahs, for example, descend into a climate of idolatry, persecution, and turmoil; as a result, they instil the reader with religious purity, optimism, and perseverance. Medinan surahs descended during the formation of a state and a model community, and as a result, they established the foundation for stability, brotherhood, and mitigating the ills of prosperity. The Qur'anic narrative frequently assumes that the reader is aware of the background story, allowing one to see beyond its literal meanings without necessarily ignoring them. Ibn Abbs (may Allah be pleased with him), for example, recognised that Surat al-Nasr foretold the Prophet's (peace be upon him) impending death, even though it makes no direct reference to it. He deduced this from the tone and timing of the revelation.

Investigating the themes or central concepts of a specific surah is another high-level perspective that will undoubtedly aid *tadabbur*. This provides you with a more complete sense of context, allowing you to connect the dots. For example, Surat *al-Kahf* provides all four of its stories as a form of immunisation against life's various trials. The boys in the cave represent the trial of religious persecution; the owner of the two gardens represents the trial of wealth; the prophet Musá and al-Khidr represent the trial of knowledge; and Zul Qarnayn's mission represents the trial of power. And, in general, the Prophet (peace be upon him) identified this surah as a means of protection from the greatest trial in human history: al-Masih al-Dajjal (the False Messiah).

Recognize that the word surah derives from *sur* (fence or gate), which should draw our attention to the fact that each surah is a unique collection of verses. With Allah's permission, getting into the habit of inquiring why these specific verses (surah) have been separated from others will open worlds of meanings for you. Consider that Surat al-Rahman begins with Allah's name al-Rahman (the Merciful) and ends with "Blessed is the name of

your Lord"¹⁶. Recognizing this allows a person to read everything between those two poles (including the mention of Hellfire in this surah) considering this newly discovered theme: Allah's mercy.

6. Make comparisons

Every quality in people and every historical incident that the Qur'an describes has parallels in our lives and times. *Tadabbur's* role is to extract them. For example, consider why Allah the Almighty chose to show that even his prophets were human beings who struggled with emotions. Consider how the Qur'an first captures the prophet Musa's fear when he arrives in the blessed valley and the staff transforms into a snake; he flees and does not return until Allah says, "O Moses, fear not." Indeed, the messengers are not afraid in my presence."¹⁷ Later, as he stands before Pharaoh, fear returns to his heart, but this time he stands firm¹⁸. Later, when caught between the sea and the approaching army, the entire nation of Israelites is struck with fear, but Ms is nowhere to be found. Instead, he responds, "No! My Lord is undoubtedly with me, and He will guide me"¹⁹.

In the same way that we must relate to the prophets in our *tadabbur*, we must also contrast ourselves with them. For example, when Wuhayb ibn al-Ward recited the verse, "And [mention] when Ibrahim was erecting the foundations of the House, along with Isma'il, saying, 'Our Lord! Accept from us,'" he would weep and say, "This is Allah's friend, building the [greatest] House of Allah, and yet he begs that it be accepted of him"²⁰. His reflection led him to the realisation that we all too often have an overestimation of the value of our meagre efforts.

In their *tadabbur*, our righteous forefathers used parallels to contrast the righteous and the wicked. For example, Allah the Almighty says, "Go [O Musá and Harun] to Pharaoh, for he has transgressed." And speak softly to him, as he may be reminded or afraid"²¹. When he heard this, Yahya bin Mu'az wept and said, "My Allah, this is Your gentleness with those who say, 'I am Allah,' so how about us, who testify that You are the True Allah?" This is your gentleness toward those who say, "I am your lord, most high," so how about us who say, "Glorified be my Lord, Most High" [in every prostration]?"²².

Another method of drawing parallels is to juxtapose similar scenes from the Qur'an and compare them with one another. The prophet Ibrahim, for example, is willing to slaughter his son without hesitation, whereas the Israelites are hesitant to slaughter a cow of their choosing. *Tadabbur* based on this parallel alone can remind a reader of what Islam is all about: not the size of the command, but the grandeur of the commander. Every sacrifice is

merely a detail, and the surrender of the hearts (and thus the limbs) is what distinguishes a servant of Allah.

7. Consider your own personal requirements

The Qur'an speaks to its readers in various ways at various times. This is not because the meanings of the Qur'an are arbitrary or subjective, but because the most relevant implications of a passage will manifest through *tadabbur* to satisfy a specific issue or need in our personal lives. Consider the oft-quoted statement in Surat al-Fatihah, "Owner of the Day of Resurrection"²³. This verse can be used to dispel arrogance, chase away cowardice, and heal trauma. It is all the same verse, but it resonates differently with different people, or with the same person at different points in their lives, in a way that's most therapeutic for their respective conditions. The key here, however, is introspection: focusing on one's own flaws and needs and then entrusting them to the Qur'an to resolve. Defy the desire to reflect to post, collect, and discuss. When Allah gives someone a glimpse of sacred knowledge, he examines whether they are more concerned with implementing it (*ri'yah*) or talking about it (*riwyah*).

8. Engage with the Qur'an

Finally, we must exert ourselves before we can expect the Qur'an to move us. Just as the Qur'an is said to be able to move mountains, some people are said to have hearts as hard as stone. As a result, fruitful *tadabbur* necessitates a deliberate effort to tenderise that heart through interaction with the Qur'an. For example, before reciting, we are instructed to seek refuge. "So, when you [decide to] recite the Qur'an, seek refuge with Allah from Satan the outcast," says Allah the Almighty"²⁴. Be sure to do this and understand that it invites you to actively confess your poverty to Allah, admitting that His Book will not benefit you unless He cleanses your heart of distractions.

Similarly, look for opportunities to pause and interact as you recite. There are famous *sujud al-Tilawah* verses where a person is advised to stop and fall prostrate if they come across them.²⁵ There are also verses that make you want to cry, and some even openly encourage it. "Do you marvel at this recital?" Allah asks and you laugh instead of crying? while continuing to be careless?"²⁶. We know that the weight of the Qur'an caused the blessed eyes of our Prophet (peace be upon him) to overflow with tears, and Allah the Almighty 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"²⁷. According to the scholars, it is commendable to adopt a weeping posture (in private) if one is unable to weep, even if it is simply due to their inability to recognise the magnitude of their

responsibilities, the weakness of their commitment, and the gravity of that commitment²⁸. When Umar (may Allah be pleased with him) read the previous verse and fell into prostration but was unable to weep, he was heard reprimanding himself, "That is the prostration; now where is the weeping?"²⁹.

Conclusion

The research reached the following results:

1. It is important for non-Arab Muslims to read a summary of the definition of each surah of the Noble Qur'an according to the eight basic facts which we stated before.
2. Although many non-Arabic speakers feel that they cannot dispense with translation while reading the Qur'an, we advise them that translation should be a transit station only during the contemplation process.
3. The Qur'an contains many overarching themes and objectives that we should keep in mind whenever we reflect, such as Allah's perfection in qualities and actions, the blessing of knowing His perfect laws, the archetypes of good and evil behaviour, and descriptions of Paradise and Hellfire.
4. Investigating the themes or central concepts of a specific surah is another high-level perspective that will undoubtedly aid in *tadabbur* of the Quran.
5. The Qur'an speaks to its readers in various ways at various times. This is not because the meanings of the Qur'an are arbitrary or subjective, but because the most relevant implications of a passage will manifest through *tadabbur* to satisfy a specific issue or need in our personal lives.
6. We should strive hard in supplication, hoping that Allah will enable us to contemplate and understand the Qur'an in the manner that He is pleased with, and to be certain that if we truly contemplate the Qur'an, we will truly change and our whole life will change for the better, Insha'Allah.

¹ Identification Cards for the Surahs of the Noble Qur'an, dr. Yasser bin Ismail, p. 112.

² 114 cards have been translated into English and Malay. <https://albitaqat.com/>

³ Al-Quran 1:78

⁴ Yāqūt al-Hamawī, *Mu'jam al-udabā'*, ed. Ihsan Abbas, 1st edition. (Tunisia: Dār al-Gharb al-Islāmī, 1993, (6:2453).

⁵ Ibn Rajab al-Ḥanbalī, *Dhayl ṭabaqāt al-Ḥanābilah*, 1st edition. (Riyadh: Maktabat al-'Ubaykān, 2005, (2:156).

⁶ *Ṣaḥīḥ Muslim*, book. 6, hadith (290).

⁷ *Jāmi' al-Tirmidhī*, no: (2910).

⁸ Ibn al-Jazarī, *al-Nashr fī al-Qiraat al-'ashr* (Beirut: al-Maṭba'ah al-Tejārīyyah al-Kubra, n.d.), (1:208–209).

⁹ Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, (2:278).

- ¹⁰ **Ṣaḥīḥ al-Bukhārī**, book. 8, hadith (84).
- ¹¹ Al-Qurṭubī, **Tafsīr al-Qurṭubī: al-Jāmi' li-aḥkām al-Qur'ān**, ed. Abd al-Muḥsin al-Turkī, 1st edition. Beirut: Mu'sasat al-Risālah, 2006, (1:18).
- ¹² Al-Qur'an 7:204.
- ¹³ Ibn Kathir, **Tafsīr al-Qur'ān al-'Aẓīm**, ed. by Sami al-Salamah, 1st edition. Riyadh: Dar Tiba, 1997, (7:478).
- ¹⁴ Marwazī, Muḥammad ibn Naṣr, **Mukhtaṣar Qiyaḥ al-layl** (Riyadh: Hadith Academy, 1988), (176).
- ¹⁵ This is the most well-known of the three definitions of the Meccan and Medinan Qur'an.
- ¹⁶ Al-Quran 55:78.
- ¹⁷ Al-Quran 27:10.
- ¹⁸ Al-Quran 20:67.
- ¹⁹ Al-Quran 26:62.
- ²⁰ Ibn Kathir, **Tafsīr al-Qur'ān al-'Aẓīm**, (1:427).
- ²¹ Quran 20:43–44.
- ²² Al-Baghawī, **Ma'ālim al-tanzīl**, (5:275).
- ²³ Al-Quran 1:4.
- ²⁴ Al-Quran 16:98.
- ²⁵ Al-Ghazālī, **Iḥyā' 'Ulūm al-Dīn**, (2:280).
- ²⁶ Al-Quran 53:59–61.
- ²⁷ Al-Quran 19:58.
- ²⁸ Al-Nawawī, **At-Tibyan fi Adab Hamalat al-Quran**, (86–88); Al-Ghazālī, **Iḥyā' 'Ulūm al-Dīn**, (2:279).
- ²⁹ Al-Ṭabarī, **Jāmi' al-bayān 'an ta'wīl āy al-Qurān**, (15:566–67).

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