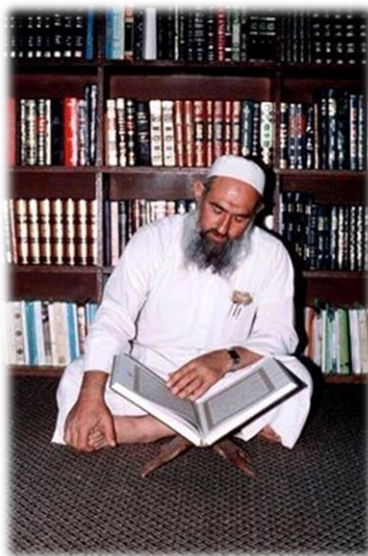


# The Obligation Of *Tadabburul-Qur'ān*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي هدانا للإسلام، ومن علينا به، وأخرجنا في خير أمة؛ فנסأله التوفيق لما يجب ويرضى، والحفظ مما يكره ويسخط.  
والصلاة والسلام على أشرف المرسلين

Allāh (تعالى) created man in the best of forms and endowed him with intellect, understanding and the faculty of reason (i.e. 'Aql), thus making him a rational being. The ability to think about something carefully over a period of time, especially quietly, soberly, and deeply, is termed *at-Tadabbur* in the Arabic language. Mankind utilises this ability to distinguish between truth and falsehood, right and wrong, that which is beneficial and that which leads to harm. This is the distinguishing factor between man and beast, which do not possess 'Aql and are therefore incapable of rational thought and behaviour. Hence, whenever the son of Ādam (عليه السلام) allows his desires to overcome his 'Aql he descends to the level of animals, or even lower. Qatādah (رحمه الله) said,

خلق الله الملائكة عقولاً بلا شهوة ، وخلق البهائم شهوة بلا عقول، وخلق ابن آدم وركب فيه العقل والشهوة ، فمن غلب عقله شهوته التحق بالملائكة ، ومن غلبت شهوته عقله التحق بالبهائم

"Allāh created angels with 'Aql but no Shahwah (i.e. desires); animals with Shahwah but no 'Aql; and man with both 'Aql and Shahwah ... So if a man's 'Aql is stronger than his Shahwah he is like an angel; but if his Shahwah is stronger than his 'Aql then he is like an animal."

— Ibn al-Qayyim (d. 751 AH) [Uddat as-Sabirīn, 2/7]

The Qur'ān is the Word of Allāh (تعالى) and as such the slave is required to not only listen to its recital, but is also obliged to utilise his 'Aql and thus strive to understand its intended meanings. Shaykhul Islām Ibn Taymiyyah (رحمه الله) says:

ومن المعلوم، أن كل كلام فالمقصود منه فهم معانيه دون مجرد ألفاظه. فالقرآن أولى بذلك

“And it is well known that the purpose of all speech is not just to understand the words being spoken, but to also understand the intended meanings behind them. Thus, the Qur’ān is more worthy of this (i.e. understanding its meanings).”  
(Muqaddimātu Usūlit-Tafsīr)

The first step that the Muslim must take, in order to maximize his ability to understand the Word of Allāh (تعالى), is to learn the language in which the Holy Qur’ān was revealed – i.e. Arabic. Translations of the meanings of the Qur’ān are NOT the Word of Allāh (تعالى), but are a reflection of the translator's understanding of the divine texts. The slave who sincerely desires to fulfill the duty of Tadabbarul-Qur’ān, as well as to gain a proper understanding of that which Allāh (تعالى) has revealed, would therefore strive to learn its language. Allāh (تعالى) says:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Verily, We have sent it down as an Arabic Qur’ān in order that you may understand (Ta’qiloon).”  
(Yūsuf: 2)

Consider the verb "Ta’qilūn" in this noble Āyāh. It is a derivative of the Arabic word 'Aql, thus the Holy Qur’ān addresses man's intellect (as opposed to his desires) and teaches sound aims based on a rational way of thinking. Hence, it invites the slave to ponder (Tadabbara) over its Āyāt, thereby utilising his 'Aql, in order that he may receive admonition, guidance, and sound advice. This is one of the major reasons for which the Qur’ān was revealed – as was clarified by Allāh (تعالى), Who said to His Messenger (صلى الله عليه وسلم):

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُوا أُولُو الْأَلْبَابِ

“(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.”  
(Sād: 29)

The aim of pondering upon the honourable Āyāt of the Holy Qur’ān is for the seeds of Īmān to take root in the slave's heart, which in turn causes him to become mindful of his Lord and to acknowledge the favours with which He (تعالى) has blessed him. It also causes the son of Ādam (عليه السلام) to become fearful of His Lord's Wrath and Punishment, and fills his heart with hope for the acquisition of His Mercy. Hence the Muslim surrenders to Allāh (تعالى), thereby expressing his gratitude for the favours bestowed upon him, and seeking a means to avert His Anger and to attain His Pleasure. This is the essence of 'Ibādah (worship), which increases in proportion to the believer's constant pondering over the Divine Revelation. Allāh (تعالى) says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُورِهِمْ، وَإِذَا تَلِيَتْ عَلَيْهِمْ آيَاتُنَا زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ. الَّذِينَ يَتَّقُونَ اللَّهَ وَيُؤْتُونَ الزَّكَاةَ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ. أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا، لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their Īmān; and they put their trust in their Lord. (Those) who perform the Salāh and spend out of what We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).”

(Al-Anfāl: 2-4)

The opposite of this state is that of the slave who turns away from the Āyāt of his Lord and neglects the act of Tadabburul-Qur’ān. They are those about whom Allāh (تعالى) says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

**“Will they not then ponder (yatadabbarūna) upon the Qur’ān, or are there locks upon their hearts.”**

(Muhammad: 24)

Indeed, the hearts of such people are sealed and devoid of the remembrance of their Lord. As such, they are unable to understand the Word of Allāh (تعالى) – regardless of how much they are exposed to the divine texts. They have failed to utilise that which distinguishes man from beast, i.e. their 'Aql, hence they lead their lives as animals – roaming about in the wilderness (i.e. ignorance and misguidance) and living according to the law of the jungle (i.e. manmade laws and constitutions). Allāh (تعالى) says:

ومثل الذين كفروا كمثل الذى ينعق بما لا يسمع إلا دعاءً ونداءً ، صم بكم عمي فهم لا يعقلون

**"And the example of those who disbelieve is as that of him who shouts at one who hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand (Ya'qilūn)."**

(Al-Baqarah: 171)

Imām Ibn Kathīr (رحمه الله) says:

فقال: (ومثل الذين كفروا) أي: فيما هم فيه من الغي والضلال والجهل كالذواب السارحة التي لا تفقه ما يقال لها، بل إذا نعق بها راعيها، أي: دعاها إلى ما يرشدها، لا تفقه ما يقول ولا تفهمه، بل إنما تسمع صوته فقط. هكذا روي عن ابن عباس، وأبي العالية، ومجاهد، وعكرمة، وعطاء، والحسن، وقتادة، وعطاء الخرساني، وربيع بن أنس، ونحو هذا ... وقوله: (صم بكم عمي) أي: صم عن سماع الحق، بكم لا يتفوهون به، عمي عن رؤية طريقه ومسلكه (فلا يعقلون) أي لا يعقلون شيئاً ولا يفهمونه

Similarly He said: (And the example of those who disbelieve...) meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what he is actually saying to them, nor do they comprehend it, for they only hear unintelligible sounds (i.e. his voice). This is what is reported from Ibn `Abbās, Abū Al-`Āliyah, Mujāhid, `Ikrimah, `Atā', Al-Hasan, Qatādah, `Atā' Al-Khurasānī and Ar-Rabī bn Anās. And His Statement: **(They are deaf, dumb, and blind)** means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way. **(So they do not understand)** means, they do not comprehend (Ya'qilūn) or understand anything."

(Tafsīrul-Qur'ānil-'Azīm)

Verily, the societies in which such people dwell have nothing to offer mankind, other than ideologies and policies that cause the children of Ādam (عليه السلام) to descend to a level below that of cattle. Indeed, these are the heedless who fail to utilise their 'Aql and as a result end up in the Hereafter as fuel for the Fire. Allāh (تعالى) says:

ولقد ذرأنا لجهنم كثيراً من الجن والإنس، لهم قلوب لا يفقهون بها، ولهم أعين لا يبصرون بها، ولهم آذان لا يسمعون بها. أولئك كالأنعام بل هم أضل، أولئك هم الغافلون

**"And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones."**

(Al-A`rāf: 179)

So fear Allāh (تعالى), O servants of Ar-Rahmān! And neglect not your duty to listen to and ponder over the Āyāt of the Holy Qur'ān, as well as to abide by its teachings. For indeed, nothing caused the people of the Fire to become its inhabitants except their refusal to listen to the Word of Allāh (تعالى),

ponder over its meanings, and to follow the guidance therein. Thus when they are receiving their punishment in the Fire they will lament and cry out:

لو كنا نسمع أو نعقل ما كنا في أصحاب السعير

**"Had we but listened or used our intelligence (Na'qilu), we would not have been among the dwellers of the blazing Fire!"**

(Al-Mulk: 6-11)

Imām Ibn Kathīr (رحمه الله) says:

فقالوا (لو كنا نسمع أو نعقل ما كنا في أصحاب السعير) أي: لو كانت لنا عقول ننتفع بها أو نسمع ما أنزله الله من الحق لما كنا على ما كنا عليه من الكفر بالله والاغترار به، ولكن لم يكن لنا فهم نعي به ما جاءت به الرسل، ولا كان لنا عقل يرشدنا إلى اتباعهم

**"Then they said: (Had we but listened or used our intelligence (Na'qilu), we would not have been among the dwellers of the blazing Fire) meaning, `if we would have benefited from our intellects ('Uqūl) or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence ('Aql) to guide us to following them'."**

(Tafsīrul-Qur'ānil-'Azīm)

**All praise belongs to Allāh, the Lord of all that exists, and may His Blessings and Peace be upon the Messengers**

7 Ramadān, 1436  
(24 June, 2015)



**Soldier Of Tawhīd**

For beneficial reminders and the latest posts visit our blog and follow us via email

<https://jundunlittawheed.wordpress.com/>