



TADABBUR

REFLECTING ON THE QUR'AN



Life With Allah

الحياة مع الله

Contents

The Qur'an: The Greatest Gift

01

Tadabbur: Reflecting Upon the Qur'an

09

Practical Tips for Tadabbur

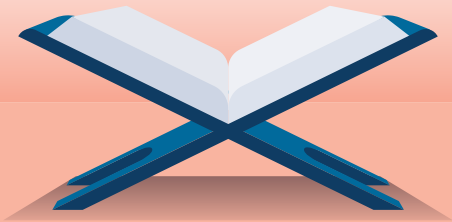
18

Reciting Calmly & Beautifully

28

The Qur'an: Your Daily Lifeline

34





The Qur'an: The Greatest Gift

The Qur'an is Allah's greatest gift to humanity—an eternal book of **guidance** and a complete **way of life**. It is a **cure** for every disease, whether spiritual or physical, and a **light** that illuminates the path of truth amidst the darkness of falsehood. It highlights the journey toward becoming true servants of Allah. It is a book of **blessings** and eternal wisdom, a warner and a bearer of glad tidings.

The Qur'an: The Blueprint for Life and Beyond

The Qur'an is the manual which Allah sent down to guide us to Him. Allah tells us in His own words **who He is**—in the most profound manner possible. The Qur'an unveils the secrets of human existence and the universe. It reveals **who we are**, where we came from, our purpose, and our ultimate destination, reminding us of the One who brought us into being and to Whom we will return.

The Qur'an narrates the **stories of the Prophets**—their worship, servitude to Allah, their da'wah efforts, the challenges they faced from their people, and their steadfastness. These accounts strengthen our īmān, instil courage to endure hardships, and motivate us to spread the word of Allah with sacrifice and dedication.

The Qur'ān highlights our **ultimate destination**. It vividly describes the moment of death, the terrors of the Day of Judgement, the horrors of Jahannam and the eternal bliss of Jannah. Every other page in the Qur'ān reminds us of our ultimate end. Reflecting on these verses strengthens our **īmān in the hereafter** and helps us stay focused, undistracted by the illusions of this world.

The Qur'an Is the Ultimate Guide

The primary goal of reciting the Qur'ān is to **seek guidance** and live by its teachings. Our recitation should **strengthen our īmān** and deepen our love and awe of Allah. He ﷻ says, “...And when His āyāt are recited to them, it **increases them in īmān**” (8:2).

To achieve this, we must recite the Qur'ān with **tadabbur** (deep reflection), engaging our hearts, minds, and tongues together. We should approach it as a personal message from Allah, a **mirror to our shortcomings and a diagnosis of our weaknesses**. The Qur'ān is our roadmap to success, and we must recognise our need for its guidance, turning to it with sincerity and humility.

True guidance is a transformation of the heart. Allah ﷻ describes the Qur'ān as “...the most beautiful of all teachings... which causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of Allah. That is **the guidance of Allah...**” (39:23). Thus, **true**

guidance is not merely about acquiring knowledge; it is an internal transformation that begins with humility and leads to a softened, devoted heart. For this to occur, reciting the Qur'ān with reflection (tadabbur) and a sincere, attentive heart is essential.

The Qur'ān Transformed the Sahabah ﷺ

The Qur'ān transformed the impoverished Arab Bedouins, elevating them from poverty and lawlessness to global power and influence. Once mere camel drivers, they became rulers of vast empires, surpassing the might of the Persian and Roman emperors. This extraordinary change was made possible by the guidance of the Qur'ān. **The Qur'ān has the power to bring about such profound transformation even today.**

The Qur'ān was the manual through which the Prophet ﷺ nurtured the best generation—one defined by unwavering imān, a deep love for Allah and His Messenger ﷺ and the pursuit of ihsān. **The Qur'ān transformed their hearts, minds, characters and their entire lives.**

This did not happen overnight. In fact, the Qur'ān was revealed over a period of 23 years to allow the companions to understand, internalise and shape their character according to it. Abū 'Abd al-Raḥmān al-Sulamī said, “Those who used to teach us the Qur'ān—such as 'Uthmān b. 'Affān and 'Abdullah b. Mas'ūd ﷺ etc—told us that when they learned ten verses from the Prophet ﷺ, they would not move on from them until

they had learned the knowledge and actions contained within them.” They said: **“So we learned the Qur’ān, knowledge, and action all together.”**

The number of companions who memorised the Qur’ān was not high in number, yet they all ‘lived’ and breathed the Qur’ān. Their primary concern was to put into practice what they had learned. ‘Abdullāh b. Mas’ūd رضي الله عنه said, “Memorising the words of the Qur’ān is difficult for us, but **acting upon it is easy for us.** As for those who come after us, **memorising the Qur’ān will be easy for them, but acting upon it will be difficult for them.**”



The Eternal Truth

In an age where ideas and information are increasingly controlled by AI and a handful of media conglomerates, false news and narratives spread rapidly, fueling confusion and chaos. The Qur'ān, known as **al-Furqān**—the Criterion—offers the ultimate standard for distinguishing truth from falsehood. As deception intensifies, returning to the Qur'ān is more crucial than ever.

The Qur'ān is the absolute truth. It is a divine miracle, the source of our honour and strength. It transforms those who dedicate themselves to it, refining them into God-centred (rabbāniyūn) servants. Its power lies in its deep meanings—awakening hearts, clarifying minds, and nurturing the soul, offering a **clear Qur'ānic worldview**.

The Qur'ān is constant, perfect, and timeless. It is our **refuge in times of turmoil**. Developing a Qur'ānic perspective allows us to view the world through the lens of revelation, offering clarity and solutions to life's challenges.

The Qur'ān traces the eternal struggle between **truth and falsehood**, beginning with the conflict between Ādam ﷺ and Shayṭān, continuing through the Prophets' struggles with their nations, up until the era of our beloved Prophet ﷺ. The Prophet ﷺ and his companions ﷺ faced great opposition in spreading the truth, and throughout this struggle, the Qur'ān was continuously revealed to guide, support, and

impart essential lessons. The Qur'ān repeatedly warns of the **enemies' plots and the treachery of the hypocrites**. As this battle continues until the end of time, the Qur'ān remains our guide, equipping us to face similar trials and assuring us that while falsehood may sometimes seem dominant, **ultimate victory belongs to the righteous**.

The Qur'ān unveils **Shayṭān's tactics** and highlights the various trials we face in life. The more we immerse ourselves in its teachings, the better equipped we are to face life's challenges and in battling evil and temptation.

The Qur'ān is one of the greatest means of attaining **yaqīn** (conviction) and **steadfastness**. Allah ﷻ says, “Say, ‘The Holy Spirit (Jibrīl) has brought it down from your Lord with the truth **to strengthen** the believers, and as a guide and good news for those who submit to Allah” (16:102).

The Qur'ān Brings Life & Light to the Heart

The Qur'ān **gives life to the heart**, revives the soul and prepares it for the journey to Allah. The Qur'ān is the most **effective treatment for a sick heart**. Its light pierces through darkness, eliminating doubts and desires. Any path to tazkiyah (self-purification) that neglects the Qur'ān will fall short, for it is the divine remedy sent to purify and illuminate hearts. Allah ﷻ describes it as “...a **cure for what is in the hearts**, a guide, and a mercy for the believers” (10:57).

Regular engagement with the Qur’ān strengthens īmān. As īmān deepens, the heart overcomes worldly desires and frees itself from lower temptations. This is when the heart truly awakens and comes to life.

In a beautiful du‘ā’, the Prophet ﷺ teaches us to ask Allah ﷻ to make the Qur’ān the **source of life and light for our hearts**:

...أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَدَهَابَ هَمِّي

“...Make the Qur’ān the spring of my heart, the light of my chest, the banisher of my grief and the reliever of my anxiety” (Aḥmad).

‘Rabī’ refers to the rain that brings life to the earth in spring. In this du‘ā’, we ask Allah ﷻ to revive our hearts with the Qur’ān, just as the rain revives the earth in spring by bringing life and growth. We also ask Him to make the Qur’ān a source of radiance and light, providing clarity amidst the darkness of falsehood and illuminating the path to righteousness.

“

“I have not seen anything that nourishes the mind and soul, protects the body, and guarantees success more than constantly engaging with the Book of Allah.”

- Ibn Taymiyyah ﷺ

”

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا
آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“This is a blessed Book which We revealed to you, that they may reflect upon its verses, and those with understanding may take heed.”

(38:29)



Tadabbur: Reflecting Upon the Qur'an

The primary purpose of the Qur'an is to be guided and transformed by its message, and to live in accordance with its teachings. Reciting the Qur'an or memorising its words alone is not enough. **While both acts are essential, they must be accompanied by deep reflection and a sincere commitment to 'live' the Qur'an.**

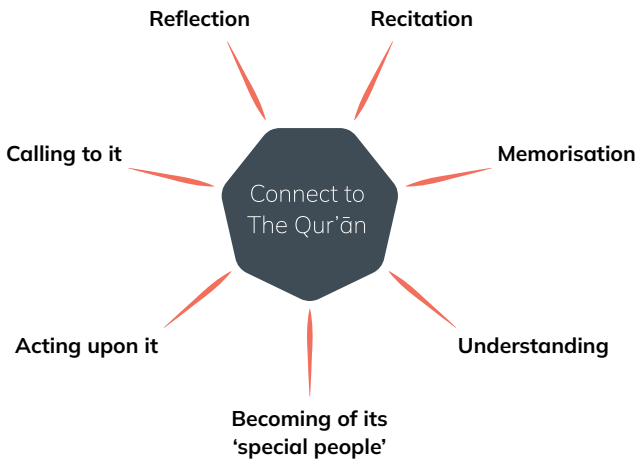
“

“We find that the majority of the Muslims today have limited themselves to repeating the words (of the Qur'an) and chanting it melodiously in funerals, graveyards and homes, and to carrying muṣḥafs or abandoning them in the homes. And they forgot—or appeared to forget—that **the greatest blessing of the Qur'an is in fact in reflecting upon its verses, seeking to understand it, embodying it as one's character, acting upon its commands and staying away from its prohibitions.**”

- al-Zurqānī 🕌

”





Allah ﷻ says, **“Do they not, then, ponder upon the Qur'an?** Had it been from someone other than Allah, they would have found in it a great deal of discrepancy” (4:82); and “This is a blessed Book which We revealed to you, so that they **reflect upon its verses**, and those with understanding may take heed” (38:29).

Imām al-Qurtubī رحمه الله writes, “This āyah contains the proof for the **obligation of knowing the Qur'an's meanings**. It also serves as evidence that reciting slowly is better than reciting fast, as tadabbur cannot be performed correctly with fast recitation.”

Al-Sa'dī ﷺ explained, “Allah has commanded His servants to reflect on His Book, ponder on its meanings, and ponder deeply on its principles and lessons, along with pursuing whatever is necessary to achieve this noble aim. **Reflecting on the book of Allah is the key to knowledge and all sciences.** It is the source of all goodness and the fountain of all the sciences. It increases the īmān in one’s heart and makes it firmly rooted in it.

The Qur’ān gives the servant the **ma’rifah** (knowledge and deep awareness) of his Lord; how all attributes of perfection belong to Him, and how He is pure from all deficiencies and shortcomings. It sets out the path that leads to Him, describes the characteristics of the people who are treading this path and what they will attain when they come to Him in the hereafter.

It informs about the real enemy, the path which will lead to punishment, the characteristics of the people who are treading this path, and how they will be justly punished. **The more the servant ponders upon the Qur’ān, the more they will increase in knowledge, good deeds and insight.”**

For the Messenger of Allah ﷺ and the pious predecessors, tadabbur was not a practice limited to Ramaḍān; it was their way of life. It was an essential part of their worship and a core element of their ṣalāh. Without tadabbur, there is no ṣalāh.

Reflect: The Qur'an and You

- How would you describe your relationship with the Qur'an?
- When you recite the Qur'an, do its words pierce your mind?
- Do its meanings penetrate your heart?
- Does its beauty mesmerise you?
- What does the Qur'an mean to you?

“

“From the greatest of voluntary acts through which Allah's Love is earned, is reciting and pondering upon the Qur'an.” - Ibn Rajab

”

Once Abū Bakr said to the Prophet, “O Messenger of Allah, you have become old.” He said, “(The sūrah) Hūd, al-Wāqī'ah, al-Mursalāt, 'Amma Yatasā'alūn and Idha al-Shamsu Kuwwirat have aged me” (Tirmidhī).

Imām al-Munāwī explained that these sūrah took a toll on the Prophet because they contained descriptions of the horrors of the Day of Judgement and the punishments that afflicted earlier nations. They aged him prematurely, as he feared similar punishments would afflict his ummah.

Thus, the Qur'an cannot just be recited or chanted only for the sake of blessings. **Rather, it must be read with reflection**

and contemplation. The above ḥadīth demonstrates that the Qur’ān did not just enter the heart of the Prophet ﷺ, but its impact was so profound that it physically affected him.

Why Your Heart Needs Tadabbur

In *Madārij al-Sālikīn*, Ibn al-Qayyim رحمته الله explains the hundred spiritual stations a seeker traverses on their journey to Allah. He explains that reciting the Qur’ān with tadabbur has the power to bring about all these spiritual states.

He writes, “There is nothing more beneficial for the heart than **reciting the Qur’ān with contemplation and reflection.** Doing so takes us through all of the stages and stations of the spiritual journey—it inspires love and longing for Allah, generates fear of Him and hope in Him, and makes one turn in repentance to Him and rely on Him. It causes one to fully submit to Him, leave matters in His Hands and be pleased with His decree. It inspires patience and gratitude and is a means of acquiring all of the characteristics which give life to and perfect the heart. Similarly, it prevents the negative traits and actions which corrupt the heart.

If people knew what recitation of the Qur’ān with contemplation contains, they would devote themselves to it at the expense of anything else. When one recites with reflection and comes across an āyah that **he needs to cure his heart with,** he repeats it. He may repeat it a hundred times, or even throughout the entire night, as was reported about

the Prophet ﷺ and the early predecessors. Hence, **reciting a single āyah of the Qur'ān with contemplation and reflection is better than reciting the entire Qur'ān without any contemplation or reflection.**

This is more beneficial for the heart, more likely to **increase** one's īmān and allows one to **taste the sweetness of īmān** and the Qur'ān. This was the habit of the early predecessors, whereby one of them would repeat the same āyah throughout the night until morning came. Likewise, it has been reported that the Messenger of Allah ﷺ stood **repeating one āyah** till morning came. **Reciting the Qur'ān with tadabbur is the key to rectifying the heart."**

Abū Dharr ؓ said, "The Prophet ﷺ stood reciting an āyah and repeating it until morning came. The āyah was, 'If You punish them, they are Your servants, and if You forgive them, indeed You, only You, are the Almighty, the All-Wise' (5:118)" (Ibn Mājah).

“

“Do not scatter the Qur'ān (i.e. read it hurriedly) like poor quality dates are scattered, and do not recite it quickly like poetry is recited. Take a pause at its wonders, move the hearts with it, and do not let your concern be to (merely) reach the end of the sūrah.” -

‘Abdullāh b. Mas‘ūd ؓ

”

Tadabbur: The Route to Discovering the Secrets of the Qur'an

Spending long hours with the book of Allah and reflecting on it helps us discover its profound meanings and hidden insights.

Ibn 'Āshūr رحمته الله writes “Tadabbur is reflection and pondering, through which a person gains knowledge of the intended meanings. This only occurs in speech that is concise, yet comprehensive in meaning; **the more a person reflects, the more he discovers meanings which were previously not apparent to him.**”

“

“As for the one who does not reflect, ponder and is not blessed with Allah’s help in this regard, he will remain ignorant of the amazing secrets mentioned in this Magnificent Qur’an.” - Imām al-Rāzī رحمته الله


”

Tadabbur and ‘Living’ the Qur'an


Tadabbur is not merely about extracting amazing gems from the Qur'an. Rather, it should directly lead us to implementing the commandments of Allah and the sunnah of His beloved ﷺ.

Imām al-Ājurī رحمته الله describes the **companion of the Qur'an**: “His concern when he begins reciting a sūrah is, ‘When will I take heed of what I recite?’ And his objective is not, ‘When will I complete the sūrah?’ Rather, his objective is, ‘**When**

will I understand the message from Allah? When will I restrain myself? When will I take a lesson?’ This is because the recitation of the Qur’ān is an act of worship, and worship cannot be performed heedlessly.”

Sometimes we only focus on making our children memorise the Qur’ān, but we neglect to inspire and teach them the message and the meanings of the Qur’ān. Al-Ḥasan al-Baṣrī  said, “Certainly, slaves and children recite the Qur’ān and they have no knowledge of its meaning. **They memorised its letters but neglected its commands**, to the extent that one of them will say, “By Allah, I have recited the entire Qur’ān without missing out on any letter.” By Allah, he has missed out on all of it! **For there is no effect of the Qur’ān on his character and actions**. By Allah, it is not about memorising its letters, and then neglecting its commands!”

“

“O Bearers of the Qur’ān! What has the Qur’ān planted in your hearts? For indeed the Qur’ān is the spring and irrigation of the hearts.” - Mālik b. Dīnār 

”



“Do whatever you wish to get close to Allah ﷻ, but know you will never get closer to Him with anything more beloved to Him than His own words (i.e. the Qur’ān).”

Khabbāb ﷻ



Practical Tips for Tadabbur

1 Choose a Right Environment

Choose a **peaceful, distraction-free space** to allow your mind and heart to focus on the Qur'ān. Choose a time when you are not physically or mentally exhausted. Avoid interrupting your recitation with talking or checking your phone. Put your phone on silent or leave it in another room to recite with focus.

2 Make Du'a

Ask Allah to open your heart to understanding and benefitting from the Qur'ān. Beg Him to illuminate your heart with the light (nūr) of the Qur'ān. Allah ﷻ says, “...Allah chooses for Himself whoever He wills, **and guides to Himself whoever turns to Him (to seek guidance)**” (42:13). Allah guides those who genuinely seek guidance with humility, repentance, and obedience. Persistent supplication is the key to opening the heart to the Qur'ān.

3 Seek Allah's Protection

Recite isti'ādhaḥ mindfully as Shayṭān will try his best to prevent you from reciting Qur'ān with reflection (tadabbur). Ibn Taymiyyah ﷺ said, “The reciter of the Qur'ān has been commanded to seek protection in Allah

from the accursed Shayṭān, for reciting the Qur’ān as commanded instils **deep faith in the heart, increasing it in certainty, tranquillity, and healing.**”

4 Fill Your Heart With Awe of Allah

To truly benefit from the Qur’ān, **cultivate the fear of Allah** and ensure your heart is receptive to its guidance. This will allow His words to resonate deeply and transform you. Allah ﷻ tells us that those who benefit most from the Qur’ān are those who fear and are mindful of Him, “...So remind with the Qur’ān those **who fear My warning**” (50:45).

5 Think of Who Is Talking to You

Imām al-Ghazālī ﷺ advises that when you begin reciting the Qur’ān, you should bring the **Greatness of the One who is addressing you** to the forefront of your mind. The words you are reciting did not originate from a human being; they are the words of the Lord of the worlds.

“

“I said to my nafs: ‘O nafs, recite the Qur’ān as though you (personally) heard it from Allah when He uttered it.’ I then felt the sweetness (of reciting the Qur’ān).”

- Sulaymān b. Maymūn ﷺ

”

6 Personalise it to Your Life

Ibn al-Qayyim رحمته الله said, “If you want to benefit from the Qur’ān, **gather your heart when it is recited, focus your hearing, and act like you are being directly addressed by Allah**, as it is an address from Him to you upon the tongue of His Messenger ﷺ. Allah said, ‘Indeed there is a reminder in that for whoever has a heart or whoever **listens attentively** with his heart present’ (50:37).”

Imām al-Ghazālī رحمته الله said, “One is to assume that **he is the one who is being addressed in every statement** in the Qur’ān. Hence if he hears a command or prohibition, he assumes that he is the one who is being commanded and prohibited. If he hears a promise or threat, he does the same. If he hears the stories of the past and those of Prophets, he realises that entertainment is not the objective, but rather, it is for him to take lessons, and to extract from its content what he needs.”

Try to personalise the Qur’ān to your situation whilst reciting it. Relate it to your own life and your own experiences. Ask yourself:

- **What is Allah telling me?**
- **What is Allah asking me to do?**
- **How can I apply it to my life?**

The āyah above also alludes to the importance of having a healthy and sound heart. The Qur’ān can only benefit you if it finds a suitable recipient to enter: **a pure heart**. Your heart must be purified from shirk, sins, and the diseases of the heart (e.g. envy, pride, hatred, hypocrisy).

“

“Those before you saw the Qur’ān as a correspondence from their Lord; they would ponder upon it at night and review it in the day.”

- al-Ḥasan al-Baṣrī 🕌

”

7 Visualise

Think deeply about the words you are reciting and try to visualise the meaning they are conveying. For instance, when reading about the descriptions of Hell-fire in Juz ‘Amma, **make the imagery come alive in your mind**. To achieve this, repeat the āyāt wherever necessary.

8 Feel the Emotion and Repeat the Ayah

The Qur’ān was sent down for us to derive guidance from it and to increase our īmān in Allah, the Prophet 🕌 and the hereafter. Allah says, “...And when His āyāt are recited to them, **it increases them in īmān**” (8:2).

Accordingly, when reciting an āyah about Paradise, **feel**

your longing for Paradise increasing. On feeling this effect in your heart, continue to repeat this āyah. Similarly, when reciting an āyah about Hell-fire, **feel fear in your heart.**

On feeling this effect, keep repeating the āyah. Let it move you to the point of crying over it. Similarly, when reading an āyah about the greatness of Allah, feel shyness and awe before Him. **Keep repeating this āyah until you feel the effect of it in your heart.**

Try to recall the last time you heard Sūrah Yusuf in tarāwīḥ. Did you hear sniffing and people rummaging in their pockets for tissues when the imām recited the latter āyāt of the story? Even though our imān is weak and we find it easier to cry at the stories which tug at our hearts, the principle is the same.

Whether your recitation includes a touching story or an āyah about Allah’s greatness, let it move you emotionally. **Let it pierce your heart.**

“

“Son of Adam, how will your heart soften when your only concern is to reach the end of the sūrah?”

- al-Ḥasan al-Baṣrī

”

Mālik b. Dīnār used to recite the āyah ‘Had We sent down this Qur’ān to a mountain, you would have seen it

humbled, burst apart from the awe for Allah...’ (59:21), and then say, “I swear to you, no slave truly believes in the Qur’ān except that his heart bursts open.”

9 Interact With the Ayat

Strive to emulate the Messenger of Allah ﷺ by interacting with the āyāt you are reciting during voluntary prayers. When you come across an āyah about mercy, **stop and ask Allah for His mercy**. When you come across an āyah about punishment, **stop and ask Allah’s protection**. When you come across an āyah where you can make a du‘ā’, **stop and ask Allah**.

‘Awf b. Mālik رضي الله عنه said, “I stood up to pray along with the Messenger of Allah ﷺ one night. He got up and recited Sūrah al-Baqarah. When he came to an āyah of mercy, he stopped and made du‘ā’, and when he came to an āyah of punishment, he stopped and asked for Allah’s protection” (Abū Dāwūd).

Masrūq رضي الله عنه said, “Ā’ishah رضي الله عنها recited the āyah:

فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

‘But Allah was gracious to us and protected us from the punishment of the scorching fire. We used to pray to Him before. He is surely the Most Kind, the Very Merciful’ (52:27).

Then she said, ‘**O Allah, be gracious to us and protect us from the punishment of the scorching fire.**’” A‘mash, one of the narrators, was asked if she said this in her ṣalāh. He replied, “Yes” (Tafsīr Ibn Kathīr).

‘Umar b. al-Khaṭṭāb ؓ had **two black lines on his face due to weeping excessively.** Once, whilst he was patrolling Madinah at night, he passed by a house and heard a man reciting in his ṣalāh, “By Mount Tūr” (52:1), until he reached, “Indeed, the punishment of your Lord will certainly take place— none will avert it” (52:7-8). He said, **“By the Lord of the Ka‘bah, this oath is the truth!”** He stepped down from his donkey and leaned on the wall. He remained there for a short time, and then returned home. For the next month, he remained ill. People would visit him, and not know the cause of his illness.

“

“Whoever loves the Qur’ān loves Allah and His Messenger ؓ.” - ‘Abdullāh b. Mas‘ūd ؓ

”

10 Study the Qur’an

To achieve the above (points 1-9), you will have to make an effort to study and understand the meanings and message of the Qur’ān. Some ways you can do this are:

- **Learn the meaning of the Qur’ān.** There are many


classes, books, apps and videos dedicated to this subject. Even reading a simple translation is better than not reading one at all.

- **Learn Arabic.** This will open the door to understanding the meaning of the Qur'ān.
- **Attend Qur'ān classes.** Increase your knowledge of the Qur'ān by studying it along with the other sciences of the dīn.
- **Listen to reliable tafsīr** (explanation of the Qur'ān) **lectures.**
- **Read reliable tafsīr books.** Some of these have been translated into English.

Whenever you are reflecting on the words of the Qur'ān, **always take heed not to fall into the trap** of interpreting the book of Allah according to your own whims and desires, or speaking about His words without knowledge.


Once you have studied the meanings of an āyah and have understood its context and lessons, then you should memorise it, if you have not done so already. Thereafter, recite those āyāt in your ṣalāh—especially in tahajjud. Allah willing, you will feel a huge difference in the sweetness of your ṣalāh. Remember to: **(1)** personalise, **(2)** visualise and **(3)** interact with the āyāt!

“

“What a profound regret and immense loss for the one who spends his life seeking knowledge, yet leaves this world without understanding the realities of the Qur’ān, nor has his heart ever truly engaged with its secrets and meanings.” - Ibn al-Qayyim 


”

But I Am not a Scholar...?

There is a misconception amongst some people that tadabbur is limited to scholars. This is not true. The disbelievers were condemned in the Qur’ān for not doing tadabbur. Allah  said, “Then do they not reflect upon the Qur’ān, or are there locks upon (their) hearts?” (47:24).

Therefore, as believers, **we have no excuse for failing to perform tadabbur**. Tadabbur is essential to our lives and for building a strong connection with Allah.

“

“Amongst Shayṭān’s plots is to deter the slaves of Allah from pondering over the Qur’ān (tadabbur). This is because he knows that guidance is attained through tadabbur.” - Ibn Hubayrah 

”

**“I am amazed at the one who recites
the Qur’ān and yet does not know
its meaning. How can he enjoy its
recitation?”**

Imām al-Ṭabarī 



Reciting Calmly & Beautifully

In order to reflect upon the Qur’ān, it is vital to recite it calmly and wholeheartedly.

Recite With Tartil

When reciting the Qur’ān, the Prophet ﷺ was instructed by Allah ﷻ to recite with ‘tartil’ (73:4). Tartil refers to reciting slowly and calmly, making each word distinct, and not exceeding the limits. Reciting like this ensures that the tongue, heart, limbs and organs are in perfect harmony with one other. To recite with tartil, an effort must be made to learn tajwīd. Reciting with tartil will also help you do tadabbur.

Qatādah ؓ narrated that Anas b. Mālik ؓ was asked, “How was the recitation of the Prophet ﷺ?” He replied, “It was elongated. He then recited بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ elongating بِسْمِ اللّٰهِ elongating الرَّحْمٰنِ and elongating الرَّحِیْمِ” (Bukhārī).

Pausing at the end of each āyah is essential as it provides sufficient time to reflect on the words being recited. Umm Salamah ؓ said that the Messenger of Allah ﷺ would break down his recitation of Sūrah al-Fātiḥah and would pause at the end of each āyah (Abū Dāwūd).

“

“I never saw the Messenger of Allah ﷺ praying voluntary prayers (nawāfil) sitting, until a year before his death. He would pray his voluntary prayers sitting. He would recite the sūrah slowly and distinctly until it would seem to be longer than other sūrahs which were actually longer than it.”

- Ḥaḥṣah ﷺ (Muslim)

”

Sometimes, we recite very fast to complete a sūrah. Similarly, we may witness ‘super high speeds’ in the tarāwīḥ prayers during Ramaḍān. However, this is contrary to the sunnah and does not help achieve the objectives of the Qur’ān. **Slow recitation is vital for absorbing the message of the Qur’ān and reflecting on Allah’s words.** Repeating certain āyāt is critical if you want to strengthen your īmān through the Qur’ān. This, however, is impossible if your aim is just to reach the end of a sūrah, juz or even the entire Qur’ān.

A man once came to ‘Abdullāh b. Mas‘ūd ﷺ and said, “I recite all the mufaṣṣal sūrahs in one rak‘ah.” Upon this ‘Abdullāh said, “(Do you recite it) hastily like the recitation of poetry? Indeed, there are people who recite the Qur’ān, but it does not go down beyond their collar bones. However, **it benefits when it enters the heart and becomes deeply-rooted in it.**

The best of (the actions) in ṣalāh are bowing and prostration. I am quite aware of the similar sūrahs which the Messenger of

Allah ﷻ used to combine together: two sūrahs in every rak‘ah” (Muslim).

The Messenger of Allah ﷺ said, **“There will emerge people from my ummah who will drink the Qur’ān as they drink milk”** (Ṭabarānī).

Explaining this ḥadīth, al-Munāwī ﷺ writes, “They recite it quickly with their tongues, without pondering on its meanings or reflecting on its commands. Rather, it passes over their tongues just as when milk is drunk, it quickly passes over their tongues.”

Beautify Your Voice

Strive to beautify your voice whilst reciting the Qur’ān, as the Messenger of Allah ﷺ said, “Beautify the Qur’ān with your voices” (Abū Dāwūd). He ﷺ also said, “Whoever does not recite the Qur’ān melodiously is not one of us” (Abū Dāwūd).

Have you ever wondered what it would be like to hear the Prophet ﷺ recite the Qur’ān? His Companion al-Barā’ b. ‘Āzib ﷺ said, “I heard the Messenger of Allah ﷺ reciting *وَالَّتَيْنِ وَالرَّيْتُونَ* in ‘Ishā’ and I have never heard anyone with a more beautiful voice or recitation than his” (Bukhārī).

The spiritual intensity of his recitation is indicated in the following ḥadīth: “Allah does not listen to anything as He listens to the recitation of the Qur’ān by a Prophet who recites the Qur’ān audibly and melodiously” (Bukhārī).

Numerous accounts from the Companions ﷺ give us a glimpse into their deep connection with the Qur'ān and their beautiful recitation of it. Once the Prophet ﷺ said to Abū Mūsā al-Ash'arī ؓ, “If you were to see me, as I was listening to your recitation last night (you would have felt delighted). You have certainly been given a ‘flute’ from the flutes of the family of Dāwūd (i.e. a great melodious voice)” (Muslim).

Cry Whilst Reciting

The **purpose of melodious recitation** is not merely to ensure that the recitation of the Qur'ān sounds good; instead, it is to ensure that the recitation is beautiful, with **complete focus and khushū'**. Such a recitation would inevitably result in the heart being moved. It should increase your fear of Allah ﷻ and provide peace. The Messenger of Allah ﷺ said, “Of those who recite the Qur'ān with the best voice is the one who, **when you hear him recite, you think that he fears Allah**” (Ibn Mājah).

When reciting the Qur'ān, try to cry, as this was the practice of the pious people of the past. Allah ﷻ says, “...When the āyāt of the Most Merciful were recited before them, they used to fall down in prostration, **weeping**” (19:58).



“

“Indeed, this Qur’ān has descended with sadness. So, **when you recite it, cry. If you cannot cry, then try hard to do so.** And recite it melodiously, for whoever does not recite it melodiously is not one of us.”

- The Prophet ﷺ (Ibn Mājah)

”

Imām al-Nawawī رحمه الله says that crying during the recitation of the Qur’ān is, “a quality of those who have a deep awareness of Allah (ma’rifah) and is a distinguishing feature of the pious servants of Allah... It has been reported that ‘Umar b. al-Khaṭṭāb رحمه الله led the congregation in the morning prayer, and recited Sūrah Yusuf. **He wept until his tears flowed over his collarbone.** Another narration of the report mentions that this occurred during ‘Ishā’, indicating that this happened repeatedly. Another narration mentions that he cried until **the people in the rows behind him heard his weeping.**”

Imām al-Ghazālī رحمه الله writes, “It is mustahabb (recommended) to cry whilst reciting the Qur’ān, and when it is being recited. The way to achieve this is to **evoke sadness in the heart by reflecting** on the severe threats, warnings and promises; and then reflecting on one’s shortcomings in relation to them. If this does not evoke sadness and crying, as it does to the elite (worshippers), then **he should cry over his inability (to cry), as this is one of the greatest calamities.**”

Rate Your Recitation:

Would the Prophet ﷺ stand and listen to you recite?

Ā'ishah ؓ said, “One night, during the time of the Messenger of Allah ﷺ, I was late returning from ‘Ishā’. When I came after some time, he ﷺ asked, ‘Where were you?’ I replied, ‘I was listening to the recitation of a man from your Companions; I have never heard a recitation or a voice like his from anyone.’”

She says, “So he got up and I got up with him, to go and listen to him. Then he turned to me and said, ‘This is Sālim, the freed slave of Abū Ḥudhayfah. **All praise is for Allah, who has created such men in my ummah**’” (Ibn Mājah).



The Qur'an: Your Daily Lifeline

The Qur'ān is a timeless book of guidance and blessings. For it to play its proper role in our lives, we must commit to it and make space for it. This requires a dedicated, one-on-one appointment—a **consistent daily recitation** session **with deep reflection** on its meanings—until it consumes the mind and preoccupies the heart.

As humans, we are prone to forgetfulness and constantly in need of reminders. Thus, daily exposure to the Qur'ān is as essential for the soul as sunlight is for the body. Even skipping a single day of recitation can have detrimental effects. A daily portion (wird) of the Qur'ān endows our hearts with **certainty** in Allah, wards off doubts and strengthens our conviction in the fundamentals of our dīn. It **nourishes, heals and fortifies our hearts**, helping us maintain our principles and stay firm on the dīn. When we engage daily with the heart-strengthening stories that flow from the pages of the Qur'ān, we are less likely to despair in times of difficulty.

“

“If your hearts were pure, they would never have enough of reciting Allah’s words.”

– ‘Uthmān b. ‘Affān ﷺ

”

We should make the Qur'ān an essential part of our lives and recite it as much as possible. Setting aside a fixed daily time for recitation is crucial. The best time is at night, especially during the **last third of the night**. Another blessed time is **after Fajr**, as the Prophet ﷺ asked Allah to bless his Ummah in their mornings. If neither is possible, choose another time during the day, but be sure to schedule it in your timetable and adhere to it.

If, for any reason, you miss your daily portion (wird), make up for it. This will help maintain consistency. The Messenger of Allah ﷺ said, “Whoever slept through all or part of his nightly *ḥizb* (portion of recitation), but recited it between Fajr and *Zuhr*, its (reward) will be written for him as if he had recited it at night” (Muslim).

Despite his incredibly busy life, the Prophet ﷺ always ensured he completed his *wird*. Once, a delegation from *Thaqīf* came to *Madinah*. The Prophet ﷺ hosted them and would go to speak to them every night after '*Ishā'*. One night, he was late. When they asked him why, he replied, “It occurred to me that **I had not completed my daily portion** of the Qur'ān, so I disliked leaving the *masjid* without completing it” (Abū Dāwūd).

The Companions ﷺ would complete the recitation of the Qur'ān in **seven days** (Abū Dāwūd). If this isn't possible, we should aim to complete it at least once a month (Bukhārī). If this is too challenging, start with a manageable amount and gradually increase it.

“

“Know that the Qur’ān is of the most emphasised of all adhkar, so it is essential to be consistent in it, and not to miss it even for one day or night.”

– Imām al-Nawawī رحمه الله

”

May Allah al-Mannān (The Bestower) make us among the people of the Qur’ān—His special, chosen people.

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَٰلِهِ وَسَلَّمَ





Upcoming
inshaAllah

Free E-Book Collection

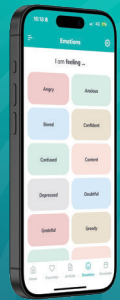


Order or download your copies from lifewithallah.com/publications

Dhikr & Dua App

Connect to The Creator

Authentic Remembrances and Supplications
Prescribed by the Messenger of Allah ﷺ



Search App:
Dhikr & Dua



The Qur'ān is the eternal truth—a book of guidance, blessings, and light. Its power lies in its deep meanings—awakening hearts, clarifying minds, and nurturing the soul, offering a clear Qur'ānic worldview. For the Qur'ān to truly shape our lives, tadabbur is essential. This booklet explores the transformative role of tadabbur in our journey to Allah and provides practical ways to integrate it into daily life.



Life With Allah

Connecting to The Creator