TARTEEL AND TADABBUR

A short course on finding meaning in Recitation of the Holy Quran…

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Introduction

بأسم الله الرحمان الرحيم

This course is one that is very special to me as it has been instrumental in building my understanding and love for the Quraan, and has been a means of tranquillity through life's many tests. Insha'Allah this workshop is in remembrance of my late father who devoted his life to the spreading of the Kalam of Allah and may it be a sadaqah-e-jaariah for him.

The intention is to give each and every sister, that is a part of this journey a deeper meaning and understanding of tarteel. When looking upon the lives of the Sahaba (رضي الله عنه) and the Prophet Muhammed (صلى الله عليه وسلم) we can identify the essence of tarteel. With this course we will go in depth to understand what tarteel is and take our recitation from basic recitation to tarteel. Insha' Allah with this our Quraan will be a shifaa-is-sudoor for us ie. A cure for our hearts.

Part 1- The Definition of Tarteel.

وقال الذين كفروا لولا تنزل عليه القرآن جملة واحدة

The kufaar approached the Prophet Muhammed (صلى الله عليه وسلم) one day and asked him what the reason is as to why Allah has revealed the Quraan in pieces and not complete ayahs and surahs.Why not reveal it in one book in completion ,as the Torah was revealed to Moosa عليه السلام

To answer this Allah explains that when we take the Quraan as a whole and break it down ayah by ayah, word by word it creates a very firm heart.

وقران فرقناه لتقراه على الناس على مكث

Allah had revealed the Quraan in parts so that we as mankind could understand the importance of each aspect of the Quraan and so that we may absorb the knowledge in an easier manner so as to not be shocked nor bombarded with information.

We have all been brought up with the mindset that in order to become closer to the Quraan we need to read it from cover to cover as fast as possible when in reality we should be taking our time to understand what we are reciting.

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1) *You must pay attention with your heart as it has no value otherwise.*

1) YOU BECOME INDEPENDENT FROM PEOPLE.
2) YOU ARE HONORED IN THIS WORLD NOT DUE TO FAMILY BUT DUE TO YOUR TARTEEL.
3) YOUR FEARS AND LONELINESS IS REMOVED.

Allah says in the Quraan

كتاب انزلناه إليك
مبارك ليدبروا اياته
وليتذكر أولوا الباب

"He has sent such a Quraan to mankind that is so blessed, so that we may ponder on its verses, so that the people of intelligence may remember.

Hence our focus should be to develop our understanding. For those who recite there is without a doubt in the Quraan a reminder and a sort of change that occurs in your life. However, in order to obtain this change, there are 3 factors which we need in order for a change to occur.

TARTEEL

TADABBUR

TAJWEED

Tarteel is to recite the Quraan in such a manner that we take the heart, mind and tongue and join them together in order to understand the Quraan. When we begin to read with tarteel we open our hearts to be affected by the words we recite.

عن عبد الله ابن مسعود رض رضي الله عنه قال قال رسول الله صلى الله عليه وسلم

ليقرأن هذا القرآن قوم يشربونه كما يشرب الماء يقرؤونه فلا يجاوز تراقبهم

It is narrated by Ibn Mas'ud (r.a) that the Prophet Muhammed (s.a.w) has said that there will come a time when people will read the Quraan just as people drink water. They will recite it but it will not pass through their minds.

When drinking water, we are hasty and consume it so that we may rid of the thirst and continue with our day hence the same goes for our recitation. We read in haste so that we may finish our surah or para or quraan for that day. Hence Abdullah ibn Mas'ud (r.a) has advised that whenever one recites the Quraan when reaching an important part we should stop and ponder, we should take the time to understand and allow our hearts to

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be affected by the words. Do not let it be that your focus is to finish. If we take a look at the lives of the sahaba we can see the beauty of adapting our lives according to the Quraan.

قال عبد الله ابن مسعود رضى الله عنه

قفوا عند عجائبه وحركوا به القلب ولا يكن هم احدكم اخر السورة

Abdullah bin Masood رضي الله عنه

Stop your recitation at the marvelous parts of the Qur'an and let it affect your heart. Don't make your focus be reaching the end of the surah.

Tarteel is to remove the words of Allah from your mind, recite with your tongue and feel it in your heart.

Ataa رحمة الله عليه used to say:

انما القرآن عبر انما القرآن عبر

The Qur'an is only a lesson ,the Qur'an is only a lesson

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Part 2- The 5 Principles of Tarteel

Definition of TARTEEL:

إخراج الكلمة من المخ الى اللسان بحيث يفهم القلب

To focus the Recitation of each word in your Recitation so that it enters the brain to focus your thoughts on the ayah and then passes your tongue in a manner that affects the heart.

We know that both tajweed as well as tarteel is important. When making a mistake with tarteel it is a major sin where as tajweed is a part of the minor sins. Hence, we know that we have to first make towba of the major sins then minor. Insha'Allah may Allah forgive all ours sins. It is important for us to know the mistakes we make that go against tarteel.

1) *Changing one letter with another.*
2) *Changing one harakat with another.*
3) *Stopping at the incorrect places.*
4) *Placing letters in the Quraan which are not there.*
5) *Removing letters in the Quraan which are there.*

By taking note of these five principles, we can correct ourselves and our tarteel.

These five errors seem to be so tiny yet they are regarded as haraam in Islam and require taubah. They are classified to be from the Kabaair -Major sins as each mistake can cause a change in the words of Allah.

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Part 3- The value of the waqf in your tadabbur.

واذا سمعوا ما انزل الى الرسول ترى اعينهم تفيض من الدمع مما عرفوا من الحق يقولون ربما امنا فاكتبنا مع الشاهدين

وما لنا لا نؤمن بالله وما جاءنا من الحق ونطمع ان يدخلنا ربما مع الثوم الظالمين

In surah tul Maida Allah speaks about a very specific type of people. The people that tear up when hearing the words of the Prophet Muhammed (s.a.w) as they know the words come from Allah and it is the truth. They then say "OH Allah we believe in you Allah, so place us among those who bare witness that Muhammed (s.a.w) is the messenger of Allah.

This ayah that Allah is speaking about is specifically about those who are affected by the words of the Quraan. Those who stop when reading as they are deeply affected by its meaning.

Abdullah Ibn Mas'ud narrated that one day as he was passing by the Prophet Muhammed (s.a.w) the Prophet (s.a.w) had asked Abdullah ibn Mas'ud to recite the Quraan for him so he began to recite and upon reaching surah Nisaa' he turned towards the Prophet (s.a.w) and noticed the Prophets (s.a.w) eyes had welled up with tears. This is a sign of imaan.

The Prophet Muhammed (s.a.w) said

اتلوا القرآن وابكوا فان لم تبكوا فتباكوا

" Recite the Quraan and cry , if you cannot cry, you should act as if you are crying."

AS if we are showing Allah that we want the words to affect us and that we are yearning for it to bring us to tears.

Allah in His kindness has granted us the waqf within our recitation. Just as in the English language we have different punctuation marks and ques, so as to separate and highlight certain aspects to ensure we understand the importance of what is being stated, we have waqf.

Nabi صلى الله عليه وسلم has said :

ان القرآن نزل بحزن فاذا قرأتموه فتحازنوا

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To understand the beauty of waqf we will be looking at the last two ayahs of surah Baqarah. Nabi Muhammed (s.a.w) has said that the person who recites the last two ayahs of surah Baqarah it is sufficient for him. Meaning that it is sufficient to protect one from any form of illness, danger, etc. and secondly it is as if you woke up for Qiyaamul Layl. There are multiple waqf within these two ayahs alone. During which Allah is showing us the importance of very specific aspects within the ayahs.

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Part 4- The waqf of Ghufran

قال محمد ابن كعب

من بلغه القرآن فكانما كلمه الله

Whoever has the Qur'an conveyed to him ,then it is as if Allah is speaking directly to him

In many places within the Quraan Allah shows us the waqf of Nabi Muhammed (s.a.w) that are so beautiful as at those waqf the Nabi (s.a.w) would fulfil them immediately. For example, when the Prophet (s.a.w.) would recite surah A'laa he would immediately stop and glorify Allah by making tasbeeh.

This shows us that a mu'min is meant to interact with the Quraan and that they do not just recite without thinking about what Allah is speaking about. Every single recitation has to be connected to how we will make a'maal on what Allah is saying. When reading surah Mutafifeen we come across a sakta سكته. This is a pause in which we do not take a breath. When Allah uses a sakta it is within an important point within that surah. It is brought about to highlight your focus to the theme of the surah. To the severity of the topic at hand. Sometimes it serves to allow you to pause ,to reflect to focus your heart and your Dua in asking Allah to assist you in your journey of taqwa. There are stops where Jibraeel عليه السلام would stop and focus and other places where the Holy Prophet صلى الله عليه وسلم would stop and cry in taubah. Subhaanallah the Qur'an would mak Him turn in taubah to Allah. Every little stop in the Qur'an has the importance of making you think. Allowing you to connect in that moment and find out just what the word of the Qur'an means.

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Part 5- Tawseel and Istimaa’

Tawseel comes from the word Wasalnaa’. In the surah Qasus Allah speaks about tawseel. When Allah speaks about the prophets, He often speaks about prophets tawseel. Tawseel means to make something firm and strong.

When the prophets would give da’wa they would focus on the people as if they were pleating a rope, they would go back and forth continuously to ensure the people are firm in their knowledge.

We often assume that once we have learned the aspects of tarteel and tadabbur we are done and no longer need to learn more. Whereas in reality we have days in which we have different levels of spirituality which is directly linked to our tarteel. On certain days we have a high level of spirituality hence a high level of tarteel and tdabbur and on other days the complete opposite. The aspect that we learn from tawseel is that we need to constantly go back and strengthen our recitation.

Istimaa’. Allah says that when the Quraan is recited we need to do two things Istimaa’ and Insaat. When you are reciting the Quraan it is key to listen attentively while keeping silent. This is istimaa’. It creates something very important in which Allah says if we do this mercy will fall upon us. Insha’Allah.

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Malik Bin Dinaar once asked the people-

مكبولقي فنآرقلا عرز امنآرقلا لهأ اي

نمؤملا عيبر نآرقلا ناضرلأا عيبر ثيغلا نا امك

Oh, people of Quraan what has the Quraan planted in your heart?

The Quraan is the spring of the mu’min, like how when water touches the earth it makes dry land fill with beauty.

When pronouncing the waqf it is to show there is importance and we need to stop and ponder.



Part 6- Development of your recitation.

The purpose of reciting the Qur'an is to bring about an effect upon the heart and action within our lives. If this is not achieved then our relationship with the Qur'an is simply movements of the tounge.It is for this reason that many Quraa of the Qur'an understood that we have to move our recitation and memorization to become an act of worship. A Qari once said:

" I recited the Quraan to mg Sheikh completely. Once I had completed my lesson I went back to him and I recited it a second time. He admonished me saying:

"You have made reciting the Qur'an to me and act of ibadah! Go and recite it upon Allah. Then ponder over that which He commands you and prohibits you.

Imam Ghazali رحمة الله عليه has explained the steps to be taken in creating growth in your Recitation.

Imam Ghazali said that if we want to get tadabbur within our recitation there are 3 qualities we require within our hearts.

The lowest level:

For the servant of Allah to ponder that he is reciting the Qur'an infront of Allah whilst he is gazing upon the Noor Allah, and in this condition he asks Allah for his needs.

The second level:

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The heart bears witness to the fact that Allah is seeing him and Allah is speaking to him with kindness and Allah is granting him salvation through His many favours and mercy.at this point the servant of Allah is shy infront of the greatness of Allah and is very aware of his own weaknesses in understanding the Holy Quran.

The Third Level:

At this level the recited of the Qur'an only focuses on the words of Allah Ta'ala and the sifaat of Allah found in His words. Therefore His focus is not Himself and nor is it His Recitation, neither is it any favour from Allah But his entire focus is completely pondering upon the Greatness of Allah,almost as if He is Drowning in the gaze of the Speaker.

1) *To understand the greatness of the word of Allah.*
2) *Knowing the greatness of Allah.*
3) *Your heart must be attentive of Allah.*

Allah shows His greatness through the Quraan. The different levels of growth in our recitation are:

- Those who are close to Allah
- The general Muslim ummah
- Those who are completely unmindful of Allah

Ja'far ibn Muhammad رضى الله عنه has said :

والله لقد تجلى الله عز و جل لخلقه في كلامه ولاكنهم لا يبصرون

By Allah ! Allah shows His creation His Majesty through the words of the Qur'an ,but they are unable to see it .

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In order to not be of the lowest, we should read at least 10 ayahs of Quraan each day. The lowest level of the general Muslim ummah are meant to recite as if the are reciting directly to Allah and asking Allah for all that they desire. The level above them is those who want to aske Allah but are too shy to ask as they are mindful of all that Allah has bestowed upon them. Lastly the highest level would be to recite as if Allah is saying the words directly to you and as if you are not reciting at all. Your focus is completely on Allah not on your words, desires or needs.

Part 7- Making our children love the Quraan

It is of great importance for us to teach our children to love the Quraan. We do not want to make the Quraan seem as if it is a burden on them. By creating the love, they will enjoy the Quraan as it is meant to be enjoyed as well as loved. The first key of the Quraan is that it is to be done together and not alone. By sitting with your child while reciting the child can see that it is okay to make mistakes. The goal is to make the sabbaq that is learnt at the madrassah a qiyaamul layl. The first thing is not to make your child a hafidth but to rather get the small ayah on the tongue of your child as often as possible. Instead of using our own words we should rather replace them with the words of Allah making it much sweeter for yourself and your child.

Secondly introduce qur'anic games, it may seem difficult but take any

A wise man once said-The Benefits of Tarteel- Muhammed Ibn Husain

I USED TO RECITE THE QURAAN AND COULD NOT FIND THE SWEETNESS IN MY RECITATION UNTIL I BEGAN TO RECITE IT AS IF I AM HEARING IT FROM THE PROPHET (S.A.W) WHEN HE RECITED IT TO THE SAHABA (R.A). THAT IS WHEN I SAW THE CHANGE IN MY RECITATION. THEN I BEGAN IMAGINING HOW JIBREEL (A.S) RECITED IT TO THE PROHPET (S.A.W) AND ONCE AGAIN I SAW A CHANGE IN MY RECITATION AND NOW ALLAH HAS BLESSED ME IN ORDER TO RECITE WITH THE ABILITY TO IMAGINE AS IF ALLAH IS SPEAKING DIRECTLY TO METHE QURAAN BECOMES A CURE FOR YOU.

normal game and alter it in a qur'anic manner so as to ensure an interaction. For example, taking a game such as replacing the memory game with the memory game of all the surahs or even altering the game

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How to be a Billionaire by saying How to go to Jannah. These are simple yet effective ways in which you can broaden your child's Islamic knowledge while building a love for it.

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