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**Contribution of Abd al-Rahman Hasan Habannakah in the Field of Tafsir:
Background Studies on the Principles of Tadabbur in the Qawa'id al-Tadabbur
al-Amthal li Kitab Allah**

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Abstract

This article introduce the prominent figure of a Syrian-born, contemporary Muslim scholars, 'Abd al-Rahman Hasan Habannakah al-Maydani (m.2004M). This study tries to expose his contribution in the field of Tafsir through his writing entitled Qawa'id al-Tadabbur al-Amthal li Kitab Allah. The writing reveals the principles of tadabbur, evaluated in the form of 40 methodologies. The methodologies are clearly described through applications in his other writings entitled Ma'arij al-Tafakkur wa Daqaiq al-Tadabbur. Background studies discover that the methodologies presented by the writer are the result of his tadabbur and consistently on the Quranic verses, which he focus on the issues that have not been brought up or the ones that are not emphasized by other Mufasssireens (Interpretors). Therefore, the study will discuss on a different perspectives based on an extensive observation on the relationship between the Quranic verses and the thematic chapter, verses munasabat and its meanings, knowledge on ma'ani and balaghah, knowledge on bayani and uslub of the Quranic verses.

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Introduction

Tadabbur al-Quran is a process to understand the meanings of Quranic verses deep down to the fundamental meanings. *Tadabbur* is necessary and practising what have been learnt are important. Living a life by understanding and appreciating the Quran is a great blessing to those who practise the Quran. Those who believes, will always be under the protection of the revelation, overwhelmed with happiness, their soul in peace and at ease in their affairs. However, difficulties in understanding the Quran is one of the reasons that restrains some Muslims from understanding and *tadabbur* the Quran. By not understanding

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the language, having problems in reading the verses and etc. are keeping Muslims away from practising what is required by the Quran. These problems are causing them to avoid being near and discourage them from full-heartedly appreciating the Quran. In reality, the problem relies on the unwillingness to attempt to analyze and to study the content of the Quran, which then leads to the Quran to be abandoned.

Unfortunately, there are a group of people who tried to understand the Quran not in an appropriate manner, whereby they tend to lust. This occurs due to lack of knowledge and lack of skills to master the appropriate principles to understand the requirements and meanings of the revelations of Allah. Therefore, those who intend to deepen their Quranic knowledge should reach out to scholars and gain knowledge from authentic sources. The contributions of scholars to the ummah are undeniable because they kept on making efforts to *tadabbur* the Quran which leads to the establishment of various practical methodologies for the usage of Muslims, in order to develop an authentic understanding and aligned with what is required by the Quranic verses.

For that reason, this article tries to highlight the contributions of ‘Abd al-Rahman Hasan Habannakah al-Maydani in the field of Tafseer through the study on the principles of *tadabbur* in the book entitled *Qawa'id al-Tadabbur al-Amthal li Kitab Allah*. To complete this study, information on the author's biography and the introduction to his book will be available at the beginning of this article. Subsequently is the writer's preliminary research on the methodologies to *tadabbur* the Quran.

The Biography of Abd al-Rahman Hasan Habannakah (w.2004M)

‘Abd al-Rahman Hasan Habannakah al-Maydani is a Syrian-born figure, was born in 1927M equivalent to 1345H in the district of Maydan, southern part of the city of Damsyik. Maydan was an early village for the local Arabs. The village was well-known by the birth of prominent figures, warrior, great heroes as well as the generous residents, who entertain guests, overwhelmed with the spirit of neighbourliness in helping each other. The women were courteous, well-mannered and impressive. They preserved their good Arab culture and passed down their religious education and moral ethics to their generation.

His father, Syaikh Hasan Habannakah bin Marzuq bin ‘Arabi bin Ghunaim or known as *al-Maydani* since his young age, which refers to the name of the village al-Maydani, a place where he lived. Their families received the title ‘*Habannakah*’ which refers to descendants who are connected to the Arabs lineage of the children of Khalid, who hold a position in *Baadiyah (Huma)*. It is a well-respected qabilah and well-known among the Arabs qabilah due to its rank in Syam. Abd-al-Rahman was born in a preserved descent and was known as the earliest Arab families living there. He was brought up in a well-educated family among the scholars. His family was highly respected by the community because his father is a great scholar of Syam, well-known by the name *Sahib al-Samahah ‘Alim Mujahid al-Syaikh* Hasan Habannakah al-Maydani.

Syaikh Hasan Habannakah is a proficient murabbi, an educator that built up generation of knowledge, the one who hold to the da'wah mission and the upholder of the truth in the land of Damascus. He was a mujahid, who raised the banner of Islam, a great warrior who fought against French invasion, the elements that brought damage to Islam such as extremist, Atheist and etc. He was a member of the International Council of Founder in

Islamic Relations (*al-Majlis al-Ta'sis li Rabit al-'Alam al-Islamy*). May Allah shower him with His blessings and elevate his rank among the matrys, the *abrar* and the saints.

The mother of 'Abd al-Rahman is courageous person that played an important role as a great supporter other than his father, in an effort to educate and raise their children to become an honorable and successful person. Her name is Nazimah binti Ibrahim al-Sudan, who came from a good family that originally lived in the village of Maydan. When her mother was pregnant of 'Abd al-Rahman, his father was in Jordan, joining a reformist against the invasion of French on the land of Syam. Upon receiving the news of his birth, his father was very happy and returned home to Damsyik. Then, Syaikh Hassan invited the scholars of Syam to gather as a blessings for the aqiqah ceremony of his first son ('Abd al-Rahman).

The Marriage Life of 'Abd al-Rahman

'Abd al-Rahman was married to Mukarramah. From their marriage, he was blessed with two sons, named Hasan and Wail. He is currently a medical doctor in his own clinic in Maydan, Damsyik. Meanwhile, his son is involved with the management of Haj and Umrah travel in Jeddah. It was a destiny determined by Allah, his beloved wife died due to sickness before 'Abd al-Rahman moved to Mecca. Then, he married Ustazah A'idah al-Jarrah and moved to Mecca. From his second marriage, he was blessed with two children, a son named Ahmad and a daughter named Safa. Both, his two children are currently living and working in Jeddah and Mecca.

His second wife was the woman who faithfully support and inspired his struggle to the very end. For her beloved husband, she managed to perpetuate the struggle life of Syaikh 'Abd al-Rahman Habannakah in her book. The book was written by Ustazah 'Aidah due to the request of the students of Syaikh 'Abd al-Rahman, describing the life of their teacher as a sign of respect and recognition. It is also a written biography that was put into a book and it is rare for a wife to write about her husband's biography as the prominent figure. The writings was a very valuable gift for her husband and generally the community of Syam, who appreciates the good-deeds and sacrifices of Syaikh 'Abd al-Rahman Hasan Habannakah al-Maydani as a prominent contemporary scholars. Two years before his return to Syria, his wife answered the divine call before him and was buried in the Mecca al-Mukarramah.

Education Background

He received his early education in the Ma'ahad al-Tawjih al-Islamiy, which was founded by his father. The registration to study is based on the former traditional concept. It is open without charge to students attending educational classes. This noble culture is common to encourage community to seek for knowledge. Environment of knowledge lives within the community of Syam because they can easily reach out to scholars without any financial barrier or status.

Furthermore, one of the privileges studying in the Ma'ahad is due to the courses of studies offered are comprehensive, systematic and based on the methodologies of prominent and contemporary scholars. The system is based on a comprehensive and fundamental studies, with students from various levels and fields, starting from the basic up to the tertiary level. Syaikh Hasan Habannakah is very concerned on education which lead him to educate

his son to become a great scholar like him. ‘Abd al-Rahman stood out to be a person who is knowledgeable, who uphold the righteousness and persistent in spreading Islam.

He completed his studies in his father’s Ma’ahad in the year of 1947M which is equivalent to 1367H when he was 15 years old. Then, he decided to continue his studies in the school of Syariah in the al-Azhar al-Syarif. After that, in the year of 1370H, he continued his study to the level of Master in the field of Education & Human Psychology after graduating in the al-Azhar.

The Work, Position and Contribution

After completing his studies in the al-Azhar, he returned home and work as a teacher in a Ma’ahad in Damsyik. After few years, he returned back to the place where he studied before, Ma’ahad al-Tawjih al-Islamiy and worked as a teacher.

In the year 1967M which is equivalent to 1387H, he moved to Riyadh to work as a lecturer at the University of al-Imam Muhammad ibn Sa’ud al-Islamiyah for two years. Then, he moved to the Ummu al-Qura University in Mecca with his family, where he stayed for a long duration, which was almost 30 years.

He was a member of the International Council of Islamic Relations in Mecca. He attended numerous congresses and knowledge conferences which took place in various places such as:

Mecca: Congress of Ta’lim Islam, Islamic Economy Congress.

Medina: Da’wah Congress specifically for Preachers.

India: Islamic Literature Congress

He also attended and joined public lectures and knowledge conferences. Besides that, he was invited repeatedly to be the guest on the television and radio, either on daily basis or weekly basis for about 30 years.

The Works of His Writing

He produced lots of valuable work using his expertise in several areas ranging from specialization on syarie and also modern contemporary knowledge. Among the works that have been published are:

The series of (سلسلة في طريق الإسلام) are as per below:

1. *Akidah islamiyyah wa Ususiha.*
2. *Al-Akhlak Islamiyyah wa Ususiha.*
3. *Al-Hadharah al-Islamiyyah wa Ususiha wa Wasailuha.*
4. *Al-Ummah al-Rabbaniyah al-Wahidah.*
5. *Fiqh Dakwah ila Allah , wa Fiqh al-Nush wa Irsyad.*

The series of (دراسات قرآنية) are as per below:

1. *Qawa'id al-Tadabbur al-Amthal li Kitab Allah Azza wa Jalla*
(قواعد التدبر الأمثل لكتاب الله عز وجل)
2. *Ma'arij al-tafakkur wa Daqaiq al-Tadabbur (tafsir 15 jilid)*
(معارج التفكير ودقائق التدبر (وهو تفسير بديع للقرآن الكريم في 15 مجلداً).
3. *Amthal al-Quran wa Suwarun min Adabihi al-Rafi'*
(أمثال القرآن وصور من أدبه الرفيع)

The series of (سلسلةُ أعداء الإسلام) are as per below:

1. Makayid yahudiyah ‘Ibr al-tarikh
(مكاييدُ يهوديةٌ عبرَ التاريخ)
2. Sira’ ma’a al-Muwahadah hatta al-‘Azmi
(. صراعٌ مع الملاحدة حتى العظم)
3. Ajnihatu al-Makar al-Thalathah wa Khawafiha
(. أجنحةُ المكر الثلاثة وخوافيها (التبشير، الاستشراق، الاستعمار)
4. al-Kaydu al-Ahmar
(. (الكيدُ الأحمرُ (دراسة واعية للشيوعية)
5. Ghazwun fi al-Samim
(. غزوةٌ في الصميم)
6. Kawasyif Zuyuf fi Madhahib al-Fikriyah al-Mu’asirah
(. كواشيفُ زُيوفٍ في المذاهب الفكرية المعاصرة)
7. Zahirah al-Nifaq wa Khabaith al-Munafiqin fi al-Tarikh
(. ظاهرةُ النفاق وخبائثُ المنافقين في التاريخ)

The series of (سلسلةُ من أدب الدعوة الإسلامية) are as per below:

1. Mabadi’ fi al-Adab wa al-Da’wah
(مبادئُ في الأدب والدعوة)
2. al-Balaghah al-‘Arabiyah
(. (البلاغةُ العربيةُ (أسسها وعلومها وصورها من تطبيقاتها)
3. Diwan Tarnimat Islamiyah (Syair)
(ديوانُ ترنيمات إسلامية (شعر)
4. Diwan Amantu bi Allah
(. (ديوانُ آمننتُ بالله (شعر)

The series of general books are as per below:

1. Dawabit al-Ma’rifah wa Usul al-Istidlal wa al-Munazarah
(. ضوابطُ المعرفة وأصولُ الاستدلال والمناظرة)
2. Basa ir li al-muslim al-Mu’asir
(. بصائرُ للمسلم المعاصر -)
3. al-Walid al-Da’iyah al-Murabbi al-Syaikh Hasan Habannakah al-Maydani
(. (الوالدُ الداعيةُ المرابيُّ الشيخُ حسنُ حَبَنَكَة المَيداني (قصةُ عالم مجاهد حكيم شجاع)
4. al-Tahrif al-Mu’asir
(. (التحريفُ المعاصر (ردُّ على كتاب د.محمد شحرور: الكتاب والقرآن قراءة معاصرة)

Some of the books that have been mentioned by the writer covers specific classical work in the field of religion and also public work with the characteristics of modern contemporary knowledge.

The Death of Syeikh ‘Abd al-Rahman Habannakah

He passed away in the year of 2004M because of pain in stomach. Towards the end of his life, he returned to his homeland, Syam from Mecca. When the scholars of Syam, whom are his friends knew about his return to Syam, they were very contented and celebrated it lively and with full of gratitude. His uncle, Syaikh Sadiq Habannakah, who assisted him in managing the application for him to return to Syria from the Syrian government. His last wish was to be able to return home to his homeland to meet his relatives and friends after being so long apart without any meetings.

His son said: *“I watched him until the very end of his breath, he left us in peace and happiness after being able to return back to the beloved land of Syam and met his families after being separated.”*

Introduction and the Concept of *Tadabbur*

Tadabbur can be defined as an examination towards something that is beyond its meaning. It should be a target when someone reading or listening to the Qur'an which is his or her feeling was influenced by the verses of Qur'an. Actually, *tadabbur* is process that requires an in-depth research, understanding the meanings in general and also the meaning of and expression in detail. *Tadabbur* requires the manners of the heart, where a person's heart who recites the Quran needs to be calm and concentrates on the meaning of the Quran. Imam Abu Hamid al-Ghazali (w.505H) in his book *Ihya'* mentioned, the matters to be considered before the process of *tadabbur* are the practices that engaged the heart (*qalb*): firstly; the heart needs to absorb the fundamental meanings of the verses (words of Allah), secondly; express the feelings of glorifying the word of Allah, thirdly; ensure that the heart is prepared and then *tadabbur* with full of appreciation towards the meanings of the verses.

The Signs of Tadabbur

Allah has revealed in the Qur'an that the signs of *tadabbur* to those who read the Qur'an are as per mentioned in His verses:

"And when they hear to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth (Al-Qur'an) they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses." (Al-Ma'idah: 83)

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). (Al-Anfaal: 2)

"And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice." (At-Taubah: 124)

"...When the Verses of the Most Gracious (Allah) were recited to them, they fell down prostrating and weeping." (Maryam: 58)

"And when it is recited to them , they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (Al-Qashash: 53)

Therefore, based on the verses mentioned above, it can be concluded that the existence of the signs of *tadabbur* is evaluated through:

1. The unity between the heart and mind in appreciating when one reads the Qur'an.
2. The crying and the trembling of the soul due to fear of Allah.

3. The increased in Faith in Allah.
4. The increased in attentiveness of the heart in the act of worship.
5. The feeling of pleasure and happiness in hearing the verses of Allah.
6. Prostration as a form of exaltation of Allah.

Below are among the interesting quotes of the scholars associated with the call to practice the act of *tadabbur*:

Syaikh Ibn Taimiyah (w.728H) said: *“The things demanded by the Qur’an are the understanding of its meanings, practicing with it, but if one does not take good care of himmah, he is not among the ones who are knowledgeable and pious.”*

Al-Zarkashi (w. 794H) said: *“Anyone who does not have the knowledge, understanding, piety and tadabbur, he will not know anything about the deliciousness of the Qur’an”.*

Ibn Qayyim (w.751H) said: *“When one recites and tadabbur the Qur’an, and then he reaches to a verse that have an effect to his soul, therefore, repeat the verse even for a hundred of times even throughout the night, because reciting the verses of Allah in the state of appreciation, understanding and in-depth thinking are better than ending the recitation without tadabbur and understanding, which benefits the heart, whereby it enrich the intensity of faith and taste the sweetness in reading the Qur’an.”*

Introduction to the book of *Qawa'id al-Tadabbur al-Amthal li Kitab Allah*

The book of *al-Tadabbur al-Amthal li Kitab Allah*, written by Abd al-Rahman Habannakah, is unique and has its own special features in terms of content. It was written in one volume, which contains over 800 pages published by Dar al-Qalam. This book brings together the *tadabbur* methodologies that have never been brought up by other Mufasssireens. He managed to write about the methodologies through in-depth studies as well as consistent research on the meanings of the Quranic verses. In 1979M, the first printing was published, whereby only 27 methodologies are mentioned. He subsequently managed to add more methodologies up to 40, along with its practical examples, which were published in 1978M through its second printing. These methodologies was first written and gathered before being practically illustrated through relevant examples in the book of Tafseer *Ma'arij al-Tafakkur wa Daqaiq al-Tadabbur*. However, his work on the Tafseer came to an end after he passed away. For that reason, the Tafseer is not complete since the Tafseer was only done on Makkiyah verses. This book of *tadabbur* helps students who are doing in-depth study in the field of Tafseer al-Quran because it is beneficial and offers numerous information related to the knowledge of the principles of *tadabbur* al-Quran al-Karim. This is an exclusive reward given by God to ‘Abd al-Rahman Hasan Habannakah towards his determination on being close to the Quran and the life he spent serving His revelations.

In the introduction of his book, Syaikh ‘Abd al-Rahman said :*“During my research and the tadabbur of the Quran, I examined and revised the Tafseer of the scholars of different manhaj, then I discovered a number of methodologies, as a guidance to those who intend to tadabbur the words of Allah in the best picture. Therefore, I wrote these methodologies to those who intend to take advantage of it. During the practice of my tadabbur on the Quranic verses, I discovered the huge benefit to those who practice the tadabbur and it is suitable to serve as a manhaj to be followed by those who practice the*

tadabbur of al-Quran. I strongly felt that each methodologies found, is a great inspiration given by God, and it should be examined by those who tadabbur the Quran”.

He strongly encouraged readers to examine and ponder upon the meanings of the Quranic verses and also explained the new methodologies compared to the ancient methodologies. In the introduction of the second printing, he stated, “...Some of the scholars look into the practical examples that were brought out from the Quran and it is insufficient, which requires additional examples that leads to the production of the new methodologies, I obtained the guidance after undergoing an intensive process of tadabbur on the book of Allah through a thorough observation appreciating the Quran in the duration of 3 centuries or more.

I have set the resolution to continuously concentrate on the efforts of collecting and writing what have been inspired by Allah to me based on my observation during the period of my practice of tadabbur on the verses of Allah, where I discovered numerous of never-ending miracles, where there were no disagreement or contradiction in facts. Hence, in the second printing of the book, I have combined the best methodologies from the Quran which leads to further addition to the methodologies written in the first printing of the book. In addition, I have also brought forward additional examples from the Quran as an explanation to the methodologies that have been issued.

Therefore, I believe that some of the methodologies are ‘sabrul syamil’ to the Quranic verses, which is easier for me with the help of Mu’jam Mufahraas al-Quran al-Karim..it is clear to me that the mentioned ‘sabrul syamil’ will be more clear and obvious as the best knowledge of manhaj to those who practice the tadabbur, in order to learn the fact, where in general, will not degrade one’s method of reasoning.”

The book of *Qawa'id al-Tadabbur al-Amthal li Kitab Allah* gathers the best methodologies that will be presented in general and in brief by the author. Before moving on to the discussion on the *tadabbur* methodologies, the writer will present the biography as well as the contributions of ‘Abd al-Rahman Hasan Habannakah al-Maydani in the field of Tafseer.

The Background Studies of the 40 Tadabbur Methodologies (Qawa'id al-Tadabbur al-Amthal li Kitab Allah)

There are a very strong relationship between the knowledge of *Tafseer* and ‘*Ulum al-Qur'an*’, where some of the knowledge emerge from the others. According to the study and research done by the Muslim scholars on the Qur'an, there are many categories and debates in ‘*Ulum al-Qur'an*’, that requires explanation. This is because there are a lot of knowledge that are about the same, however, it were categorized into several categories which isolates one among the others, so it can be examined on the aspects of the debate which are more detailed and distinctive.

According to Ibn ‘Arabi (w.543H): “Muslim scholars said: the knowledge of the Qur'an has 77,450 (seventy seven thousand four hundred and fifty) types of knowledge, such as the words in the Qur'an that is multiplied by four. Because each of the word contains actual and literal meanings, limited and non-limited. There are absolute meanings, without correlation between them and there are words that are combination of a word to another that has connection and coordination between one and another. This matter is something that cannot be calculated and no one knows them better except for Allah s.w.t.”

Therefore, the writer attempted to organize the methodologies debated by ‘Abd al-Rahman Habannakah in a form of a more integrated methodologies based on the categorization of the ‘*Ulum al-Qur’an*. This will clearly reveal the configuration and pattern of the methodologies that were highlighted along the process of practicing the *tadabbur* of the Qur’an. The writer classify the 40 methodologies under a smaller groups of debated topics, which are:

1. Discuss on the Thematic of Chapter and *Munasabat al-Quran*.
2. Discuss on the *Nuzul al-Quran*.
3. Discuss on the technique of Arabic language and the structure of Quranic verses.
4. Discuss on Miracle of *balaghah al-Quran* and *Ilm’ Bayani*.
5. Discuss on *Uslub al-Quran*.

Discuss on the Thematic of Chapter and Munasabat al-Quran

Method 1: About the correlation between the Quranic verses and the topic of the Chapter and its relationship to the other verses thematically.

(حول ارتباط الجملة القرآنية بموضوع السورة , وارتباطها الموضوعي بما تفرق في القرآن المجيد)

Method 2: About uniting the theme for the Chapter of the Qur’an. (حول وحدة موضوع السورة (القرآنية))

Method 3: About the form of Tafseer/Interpretation or understanding of the text that has specific objective. (حول أوجه النص التي يهدف إليها)

Method 5: Collecting the Tafseer/Interpretations with the characteristic of juz’i (some parts) to the overall meanings which is more general. (حول التفسيرات الجزئية و المعنى الكلي)

Method 6: About the Quranic verses that complement each other in the network of thematic, there is no repetition of a topic unless only for the purpose of assertion.

(حول تكامل النصوص القرآنية في موضوعات التي اشتمل عليها القرآن)

Method 7: Examine the al-Ma’thur Tafseer/Interpretation towards the verses of the Qur’an (al-Ma’thur Tafseer/Interpretation based on the understanding of the companions and *tabien*).

(حول تتبع التفسير المأثور لمعنى النص)

Method 8: Combining the texts in the form of comprehensive arrangement of thoughts without directly concluding that the texts have been eliminated unless there is a clear evidence on it.

(تكافؤ النصوص القرآنية وعدم اللجوء إلي الحكم بالنسخ إلا فيما ثبت نسخه)

Method 17: Correlation of the verses of the Qur’an with its ending. (الربط بين الايات و خواتيمها)

Discuss on the Nuzul al-Quran

Method 4: Explanation on the *nuzul* of Quranic verses according to the related individual context, time and place. (حول بيئة نزول النص البشرية و الزمانية و المكانية)

Method 9: Research on the levels of revelation of Quranic verses (*marahil al-tanzil*)

(تتبع مراحل التنزيل)

Method 10: The rationale behind the categorization of *Madaniah* verse that was revealed in the *Makkiyah* verse, and otherwise. (الحكمة من وضع آيات مدنية التنزيل في سور مكية والعكس)

Method 11: Around the observation on what is mentioned by the source of *asbab nuzul*. (حول النظر فيما ورد من أسباب النزول)

Discuss on the technique of Arabic language and the structure of Quranic verses.

Method 12: About the consistency on understanding the aligned verse according the order of sentence structure. (لزوم فهم الآية وفق ترتيب نظمها)

Method 13: There is no disagreement and conflict in the Qur'an. There is no contradiction between the Qur'an and scientific facts. (القرآن لا اختلاف فيه ولا تناقض ولا تناقض بينه وبين الحقائق العلمية الثابتة بالسائل الإنسانية)

Method 15: About the repetition of words or verses (*al-tikrar*) and its objectives. (حول التكرار و أغراضه)

Method 16: The importance of research towards the meanings of the words in the Qur'an from academic perspective and research of language. (ضرورة البحث في معاني الكلمات القرآنية بحثا) (علميا لغويا)

Method 18: Examination on the pronunciations that have about the same meaning or the ones with similar meanings. (النظر في الألفاظ المتقاربة المعنى أو المترادفة)

Method 19: Text of the Qur'an might have two *dilalah* or more. (تردد النص القرآني بين دالتين)

Method 25: Research on the purpose of argument in elaborating a variety of texts. (البحث عن) (أغراض الاختلاف في التعبير في مختلف النصوص)

Method 26: The importance of examining techniques in the Arabic language and understanding the forms of *saraf*. The duties to study on the secret of *'irab* which mutually contradict each other in terms of appearance. (ملاحظة قواعد اللغة ومفاهيم الصيغ الصرفية و البحث عن سر مخالفة الإعراب لمقتضى الظاهر)

Method 27: Keep the sentence connector (*faslah ayat*) to ensure for a good and arranged order of narration. (رعاية فواصل الآيات اهتماما بالنسق القرآني)

Method 29: (*al-ta'lil*) The reason by having *anna masdariah* (أن مصدرية) , and the reason after it in the Quranic verses, and what is typical being eliminated previously. (التعليل بأن) (المصدرية وما بعدها ولزوم تقدير المحذوفات)

Method 30: Around the usage of *fi'il madhi* in the Qur'an. (حول استعمال الفعل الماضي في القرآن الكريم)

Discuss on Miracle of balaghah al-Quran and Ilm' Bayani.

Method 14: Around the implicit and explicit meanings in the text of the Qur'an, its consistency meaning and its correlation through thoughts, concise words that have holistic meanings, plus the essence is understood according to the verse requirement.
(اقتضاءات الرخص, ولوآزمه الفكرية, ومحاذيفه, وتضميناته)

Method 20: Vows (*Qasam*) in the Qur'an. (القسم في القرآن)

Kaedah 21: Review the compatibility style of al-Quran (*uslub al-bayani*) base on its objectives. (النظر في ملاءمة الأسلوب البياني للهدف منه)

Method 22: Research on the forms of *balaghah*, how way of thinking can relate the verses in the form of *balaghah* with its objectives. (البحث عن وجوه البلاغية, والغراض الفكري منها)

Method 23: Enrich the expression of *bayani* conveyance in various forms, which is almost similar and equal, and the general research on *dilalah bayani* from the perspective of what is in it and between it, and the one which is not its usage.

(الاستغناء في الأداء البياني بتعبيرات مختلفات موزعات على الأشباه والنظائر للدلالة على التكامل البياني فيما بينها وطرده استعمالها في سائرهما)

Method 24: A variety of style (*uslub*) to convey *al-bayani*. (التنوع في أساليب الأداء البياني)

Method 28: The usage of speech (*kalam*) in most of the meanings.

(حول استعمال الكلام في أكثر من معنى معا)

Method 31: Research on the direction of (*khitab*) the words of Allah.

(الرباني حول النظر في توجيه الخطاب)

Discuss on Uslub al-Qurani

Method 32: The word (لعل) which were mentioned in the Qur'an, for example (لعلمك تتقون)
(حول كلمة "لعل" الواردة في القرآن)

Method 33: The word (بلى) in the Qur'an. (حول لفظ "بلى" في القرآن)

Method 34: Around the verses in the form of (حول عبارة "وما أدرك ما..؟! في القرآن)

Method 35: Around *ta'addiatu fi'il* in the Qur'an. (حول تعدية فعل "أراد- يريد" في القرآن)

Method 36: (تعبيرات "من بين يديه ومن خلفه, ونحوهما- الأمام_الوراء) (من بين يديه ومن خلفه ونحوهما)

Method 37: Around *Isnad al-fi'il* or the content of its meaning. (حول إسناد الفعل أو ما في معناه)

Method 38: Around what is decided to be exempted. (حول ما يسمى بالاستثناء المنقطع)

Method 39: Pronunciation of "كذلك" *kazaalik* in the Qur'an. (حول لفظة "كذلك" فث القرآن)

Method 40: Around the debate of 10 *Qiraat*. (حول القراءات العشرة)

This list of methods was shown that the ability of sheikh who has created a clear idea and mission to highlight the importance of *tadabbur* with a specific approach. Refer to the

findings for the list of 40 methods, the author puts up began with a simple discussion until to the more complex topics of discussion. He started with the simple rules of the discussion about the thematic of Quranic until the method of *Qiraat* discussion. The *Qiraat* method is more complicated for beginners to do a *tadabbur* whenever they start to learning the Quran. For that reason, maybe syaikh put the complicated *qawa'id* as the last of his discussion to make easier for society close to understand the Qur'an. Moreover, the idea of *Qawa'id al-Tadabbur* is still in a new term and being current discussion among several scholars do make a sharing of techniques in *tadabbur Qur'an*. Therefore, this methods can be as a guidance for the people to understanding deep in Qur'an. Meanwhile, this book also reflected to the wisdom of the author as gifted by the God.

Summary And Conclusion

As a conclusion, the contributions of Syaikh 'Abd al-Rahman Hassan Habannakah to the Muslim society were tremendous through his deeds in producing interesting methodologies during the process of practicing *tadabbur* towards the word of Allah. He prefers to use the approach of *tadabbur* instead of *Tafseer* because *tadabbur* is an important process to build understanding towards the verses of Allah through authentic source of *Tafseer* as medium which will produce a result or a correct version of law *istinbat*.

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