

## Fast 12

### Pondering over the Quran

“(This is) a Book that We have revealed to you (O Prophet) abounding in good, that they may ponder over its verses, and that those who have understanding may be mindful.” — Ch. 38, v. 29.

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*Notes:* The word translated as “abounding in good” is the well-known *Mubārak*, which is often used to mean “blessed”. The Quran is a blessed Book, but how are its blessings to be obtained by its readers? Here it says that this Book has been revealed **in order that** people may “ponder over its verses” and that those who possess understanding may become mindful, or aware, of its teachings. The blessings of the Quran cannot be attained until this first condition is observed by its readers, that of pondering over its verses and applying one’s understanding to them.

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“Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.” — Ch. 4, v. 82.

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*Notes:* The word for “meditate” here is the same as the word for “ponder” in 38:29. The Quran was revealed in small portions over 23 years, during which the life and circumstances of the Holy Prophet changed vastly, from his being a recluse in the cave of Hira to the ruler of Arabia. Yet the entire revelation retains the same thread and spirit: absolute submission to Allah, entire trust in Him, perfect confidence of future success, a liberal view of humanity, an attitude of charity towards all nations and religions, and goodness to all alike. If this were the composition of a human being, there would be differences, contradictions and inconsistencies in its message. **Pondering over the Quran** will show that there are no such discrepancies in it. Any alleged contradictions, such as those on which the concept of abrogation is based, are due to lack of pondering.

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“Do they not reflect on the Quran? Or, are there locks on the hearts?” — Ch. 47, v. 24.

“My messages were indeed recited to you, but you used to turn back on your heels haughtily, passing nights in talking nonsense about it. Do they not then ponder the Word? Or has there come to them something which did not come to their fathers of old?” — Ch. 23, v. 66–68.

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*Notes:* In the two passages quoted above, those who reject the message of the Quran are asked to reflect and ponder on it, to remove the locks from their hearts and to study the Quran seriously rather than repeating among themselves the baseless things they had heard about it. The first sentence in this verse is in the past tense (“messages were recited”, “you used to turn back”) because they will be told this after they have met with complete failure due to opposing the truth.

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### **Inspiring sayings**

Maulana Muhammad Ali wrote in an article:

“Adopt the habit of prayer firmly like a discipline. First get used to prayer as a formal regulation, then gradually you will develop joy and interest in it which will make it the means to gain strength from the Divine Power.” — *A Mighty Striving*, page 282.