QURAN SG SEMINAR 2026

INSPIRING THE JOURNEY OF TADABBUR
REKINDLING OUR CONNECTION WITH THE QURAN



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QuranSG is an initiative by the Islamic Religious Council of Singapore (MUIS) that brings the community together to learn and engage with the Quran.

Launched at Kampung Siglap Mosque on 6 June 2026, it celebrates recitation and memorisation while creating more opportunities for people to understand, reflect on and live by the Quran's guidance.

Through national competitions such as MTTTQ, programs such as Tadabbur Talk Shows, and other resources, QuranSG invites Muslims of all ages to build a closer relationship with the Quran.

Its 2026 focus on tadabbur encourages a simple but meaningful step: to pause at what we read, consider what it means for our lives and let it shape our choices, character and care for others.

Our hope is for the Quran to be more than a book we return to for recitation. May it become a source of guidance we carry into everyday life.

SCAN FOR FULL ARTICLE

FOREWORD BY SS MUFTI

This is the Holy Quran.

Purified is the tongue that recites its verses. Calmed is the soul that listens to its recitation. Illuminated is the heart that reflects upon its meanings. Successful is the person who lives by its teachings. And truly blessed is the community that inherits it.

Allah says in Surah Az-Zumar (39:23):

"Allah has sent down the best message, a Book of consistent and repeated lessons which causes the skin of those who fear their Lord to tremble. Then their skin and hearts soften at the remembrance of Allah. That is the guidance of Allah, through which He guides whoever He wills."

The Quran is a guide for life, relevant to every time, place, person and circumstances.

It calls humanity towards goodness, not only in a particular form, setting or occasion, but wherever and whenever goodness can be pursued.

It teaches us the qualities that lead to safety and well-being, while warning us against those that bring harm and destruction.

Therefore, we must continually reflect on how the Quran calls us towards goodness, renewal and well-being within the unique realities we experience today and may face in the future.

In confronting the great challenges of the present and the future, the Quran will continue to provide guidance.

Our responsibility is to inspire our hearts and minds to this Sacred Book through recitation, understanding, tadabbur and reflection, so that we may embody its teachings in the best and most beneficial manner, and to overcome whatever challenges that may come to us.

May Allah s.w.t rekindle our passion to continue the journey of understanding the Quran and nurturing a community that makes its guidance the foundation for progress, leading to success in this world and the Hereafter.

DR NAZIRUDIN MOHD NASIR
MUFTI OF SINGAPORE



FOREWORD BY CO CHAIR QURANSG

We extend our heartfelt appreciation to the QuranSG Seminar team for making this meaningful gathering possible. May Allah grant everyone involved lasting health and reward them abundantly for the time, effort and dedication they have contributed.

As people who love the Quran, we must not allow our engagement with it to end when this seminar concludes. Instead, let today mark the beginning of a deeper and more meaningful journey with the Quran.

Those who memorise the Quran—continue revising and strengthening your memorisation.

Those who recite it—continue improving your fluency and understanding.

Those who engage in tadabbur—continue reflecting upon its verses, applying its guidance and sharing its wisdom with others.

The purpose of this seminar is not merely to deepen our knowledge of the Quran, but to help us move from reading to reflecting, and from reflecting to living by its guidance.

Whether we are asatizah, young people or working professionals, each of us has a role in bringing the Quran into our classrooms, workplaces, families and communities.

May this seminar inspire us to read the Quran with greater understanding, preserve its guidance within our hearts and embody its teachings in our everyday lives.

USTAZ RASHID RAMLI
CO CHAIR QURANSG

Inspiring the Journey of Tadabbur: Rekindling Our Connection with the Quran

The Quran was revealed as guidance for humanity, not merely to be recited or memorised, but to be reflected upon and lived.

While many Muslims maintain a connection with the Quran through recitation, there is a growing need to rekindle a deeper relationship, one that moves from reading its words to understanding, internalising and applying its guidance.

The programme begins with an opening presentation on the topic: From Reflection to Radiance: The Transformative Power of a Quran-Centric Life, examining the Qur'anic roadmap for recovering from a crisis, through a close reading of Surah Ali 'Imran (3:137–148).

The presentation demonstrates tadabbur in practice by exploring how the passage moves beyond isolated words of consolation to offer a coherent process of spiritual renewal. It guides believers to understand the wisdom behind hardship, restore emotional stability and reframe how we view adversity.

In light of this spirit, the programme therefore unites our participants to have a shared space by observing, discussing and exploring the Quran's guidance on global issues that are arising.

The breakout session is divided into three issues that our world is currently facing: Artificial Intelligence, Climate Change and the wars and conflict around the globe.

Through these breakout sessions, participants are able to connect the Quran's timeless wisdom through Tadabbur and how it can be a moral compass in navigating through these serious yet timely issues.

Although each track offers a different entry point, all participants share one common aspiration:

To rekindle our connection with the Quran and move beyond merely reading its words towards reflecting upon, living and sharing its guidance.

FEATURED PRESENTATION

PROF. MADYA DR. MUHAMMAD ARIF BIN MUSA



Associate Professor Dr Muhammad Arif bin Musa is a lecturer at the Faculty of Quranic and Sunnah Studies (FPQS), Universiti Sains Islam Malaysia (USIM), where he also serves as an academic researcher and supervisor for Master's and PhD candidates.

He holds a Bachelor's degree with Honours from the Islamic University of Madinah, a Master's degree from King Saud University, and a PhD in Quran and Sunnah Studies from USIM. With extensive experience in higher education and curriculum development, his academic interests encompass Quranic studies, tafsir, hadith, Quranic translation, comparative theology and tahfiz education.

Dr Muhammad Arif is also a guest lecturer and community speaker who regularly gives talks across Malaysia. He combines classical Islamic sources with modern linguistic and comparative approaches, making complex Quranic concepts easier to understand and apply. His expertise is especially valuable to university students, Islamic educators and communities seeking clear and structured approaches to tadabbur and Quranic learning.

From Reflection to Radiance: The Transformative Power of a Quran-Centric Life

Allah revealed a series of verses in Sūrah Āli 'Imrān (3:137–148) that not only offered consolation but also guided the believers through a gradual process of spiritual recovery and renewed resilience. This presentation examines the Qur'anic roadmap for recovering from crisis through a close reading of Āli 'Imrān (3:137–148).

The analysis demonstrates that these verses present a coherent progression that guides believers from understanding the wisdom behind hardship, restoring emotional stability, and reinterpreting adversity, to strengthening faith, and cultivating steadfastness through the examples of earlier prophets.

By revisiting this important Quranic passage, the presentation highlights the enduring relevance of its guidance in helping individuals and communities respond to trials with faith, patience, and confidence in Allah's wisdom. The lessons derived from these verses remain highly relevant for contemporary society in navigating personal and collective challenges.

FEATURED SPEAKER PROF. MADYA DR. MUHAMMAD ARIF BIN MUSA

SCAN QR FOR PRESENTATION NOTES

BREAKOUT ROOM 1

KNOWLEDGE & AI



Ustaz Ridhwan Mohd Basor is the founder of DigitalWell.ai, a consultancy advising on AI governance and responsible technology.

He previously spent a decade at MUIS, where his team built the Muslim.sg ecosystem, and later served as Global Policy Manager at TikTok. He holds a Master's in Islamic Political Thought from IIUM, and is now pursuing Master of Studies in Social Innovation at the University of Cambridge, where he is researching on AI for Good, Responsible AI and AI governance.

PANEL 1 SPEAKER



Ustaz Khairul Zaman holds a degree in Islamic Theology from Yarmouk University and a second-degree majoring in Prophetic Texts (Hadith) and also attained his Post-Graduate Diploma in Dakwah & Islamic Civilisation from the Islamic University of Madinah.

He currently serves as Assistant Head of Darul Tafsir Singapore at Al-Khair Mosque. He regularly conducts talks on Islamic topics and hosts tadabbur sessions. He has also co-published several tadabbur booklets, writes regularly for Berita Harian and prepares sermon texts for the Singapore prison community.

PANEL 2 SPEAKER

BREAKOUT ROOM 2

CLIMATE & ENVIRONMENT



Ustaz Mustazah Bahari is a consultant at Darul Tafsir, Al-Khair Mosque, and previously served as Head of the Office of the Mufti at Muis.

He has worked at RSIS NTU, Bank Negara Malaysia. He also serves on the Muis Appeal Board and RRG, supports the Singapore Syariah Court, contributes to JMS madrasah textbooks, and trains asatizah through Muis' ARS CPE programme.

He has written for various platforms and published books on hadith, tafsir, and fiqh. He holds a Master's in Quran and Sunnah Studies from UKM (2005), a Bachelor's in Shariah from the Islamic University of Madinah (2000), a diploma in psychology and counselling, and a certificate in fatwa studies from Dar al-Ifta, Egypt.

PANEL 1 SPEAKER



Mr Amirul Adli is a Singapore-based sustainability and circular economy professional with eight years of experience in waste management, recycling, and environmental strategy across Southeast Asia.

His work focuses on practical responses to resource use, waste, and climate-related challenges, spanning collaboration with government agencies, businesses, and regional partners.

PANEL 2 SPEAKER

BREAKOUT ROOM 3

PEACE & CONFLICT



Dr Mohamed Bin Ali is a Senior Fellow at RSIS, Nanyang Technological University, specialising in Islamic jurisprudence, religious extremism, inter-religious relations and rehabilitation. He is also Co-Chairman and counsellor of the Religious Rehabilitation Group (RRG), supporting the rehabilitation of Jemaah Islamiyah detainees since 2003.

He holds a PhD in Arab and Islamic Studies from the University of Exeter, an MSc in International Relations from NTU, and a BA in Islamic Jurisprudence from Al-Azhar University. Active in mosque leadership and MUIS advisory committees, he received Singapore's Public Service Medal (PBM) in 2022. Dr Mohamed has lectured internationally, conducted courses and published widely on Islam, religious extremism and terrorist rehabilitation.

PANEL 1 SPEAKER



Ustazah Amalina Nasir is Global Issue Policy Manager at a global tech company. She was one of the youngest Research Analysts when she worked at the International Centre for Political Violence and Terrorism Research (ICPVTR), S. Rajaratnam School of International Studies (RSIS).

After completing her A-levels in Madrasah Al-Ma'arif Al-Islamiah, Ustazah Amalina pursued her bachelor's degree at Singapore Management University with a Double Major in Sociology and Corporate Communication. She also has a Master's degree in Strategic Studies from RSIS, including a Certificate in Terrorism Studies from ICPVTR

PANEL 2 SPEAKER



BREAKOUT SESSIONS

The Breakout Sessions offer an hour-long engagement designed to inspire Muslims from different backgrounds to reconnect with the Quran through reflection, application and purposeful living.

The journey of tadabbur may take different forms according to one's age, experience and responsibilities.

As Muslims, we are blessed with the Quran as a source of divine guidance, helping us understand pressing challenges facing our world today and respond to them with wisdom, responsibility and faith.

These sessions therefore focus on the **"how"** : how we can bring the Quran into our everyday lives and draw upon its timeless wisdom, through the act of Tadabbur when navigating contemporary challenges.

Participants will explore and engage in discussion on three pressing issues guided by the Quran:

- **The influence, development and impact of artificial intelligence**
- **The effects of climate change on our planet and daily lives**
- **Navigating global conflicts and building peace**

It is hoped that this engagement will inspire participants to rekindle our personal connection with the Quran.

KNOWLEDGE & AI

وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

He ˹also˺ subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect.

(Surah Al Jathiyah 13)

To preserve the human intellect, intelligence and capacity for thought, the Quran emphasises tafakkur: Our ability to reflect deeply and think critically.

Although AI has made many tasks easier and can perform work on our behalf, excessive dependence on it may weaken not only our ability to think, but also our desire to do so: ***"There is no need to think too deeply, just let AI do it."***

The core verse of this discourse calls us to ***reflect*** what Quranic values should guide the way we develop and use AI?

How does the Quran teach us about human judgement with technology such as AI that can increasingly think, generate and advise?

Panel 1: Ustaz Ridhwan Mohd Basor
Panel 2: Ustaz Khairul Zaman Rahmat

KNOWLEDGE & AI

Tadabbur & Reflection

وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

*He ˹also˺ **subjected for you** whatever is in the heavens and whatever is on the earth all by His grace. Surely in this are signs for **people who reflect.***

(Surah Al Jathiyah 13)

TAKE THESE STEPS:

1

Recite the Verse

2

Read the Translation

3

Understand the Meaning

Refer to Tafsir Books and Qualified Scholars

4

Reflect & Apply



LET'S READ THE VERSE

وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

He ˹also˺ subjected for you *whatever is in the heavens and whatever is on the earth all by His grace. Surely in this are signs for* people who reflect.

(Surah Al Jathiyah 13)

INSIGHTS

CONTEXT

After highlighting the sea as a magnificent sign in Verse 12, this verse broadens its scope to the benefits found throughout the heavens and earth and to everything whose existence benefits humanity.

REFLECT

Why (يَتَفَكَّرُونَ - reflect)? Reflection is highlighted as the final quality of those who draw lessons from Allah's signs, because thought is the source of faith, certainty and knowledge.

PONDER

How does this verse remind me to keep using our intellect when engaging with AI, which is itself a product of human intellect?

LET'S TADABBUR: Recite - Read translation - Understand - Reflect - Apply



يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

O believers, if an **evildoer** brings you any news, **verify ˹it˺ so you do not harm people unknowingly, becoming regretful** for what you have done.

(Surah Al Hujurat 6)

1 How can this verse guide me to be more careful about what we share with AI and on social media?

وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦

Do not follow what you have no ˹sure˺ knowledge of. Indeed, **all will be called to account** for ˹their˺ hearing, sight, and intellect.

(Surah Al Isra 36)

2 What does this verse teach me about seeking knowledge, including when I engage AI in my professional capacity?

The fruit of tadabbur is a life guided by the Quran.

To respond with compassion and uphold justice, I will.....

CLIMATE & ENVIRONMENT

وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ وَلَا تَبۡغِ ٱلۡفَسَادَ فِي ٱلۡأَرۡضِۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٧٧

And be good ˹to others˺ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.

(Surah Al Qasas 77)

We have a responsibility to care for the earth.

Allah has entrusted its resources and blessings to us, so we must use them responsibly, live in moderation and avoid waste.

The Quran warns that excessive pursuit of worldly wealth can cause us to neglect this responsibility and contribute to environmental harm.

We have already see the effects around us: rising temperatures, forest fires and damage to the natural world that affects people's lives.

The core verse of this discourse calls us to reflect: What does the Quran tell us about the consequences of our actions, and how can the Quran guide us in making positive changes to protect the earth that Allah has entrusted to us?

Panel 1: Ustaz Mustazah Bahari
Panel 2: Mr Amirul Bin Adli

CLIMATE & ENVIRONMENT

Tadabbur & Reflection

وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ وَلَا تَبۡغِ ٱلۡفَسَادَ فِي ٱلۡأَرۡضِۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٧٧

And be good ˹to others˺ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.

(Surah Al Qasas 77)

TAKE THESE STEPS:

1. Recite the Verse
2. Read the Translation
3. Understand the Meaning
   Refer to Tafsir Books and Qualified Scholars
4. Reflect & Apply



LET'S READ THE VERSE

وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ وَلَا تَبۡغِ ٱلۡفَسَادَ فِي ٱلۡأَرۡضِۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٧٧

And be good ˹to others˺ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.

(Surah Al Qasas 77)

INSIGHTS

CONTEXT

The command to do good is followed by a warning against corruption, reminding us that doing good in some areas does not justify harm in others.

REFLECT

Why Allah doesn't love those who do corruption? (ٱلۡفَسَادَ) Allah dislikes corruption because it undermines what He created in this world for people's well-being. The All-Wise does not love anything that defeats the purposes of His wisdom.

PONDER

What does the Quran teach us about humanity's relationship and responsibility with the natural world? How can development continue without destroying the balance of nature Allah has created?

LET'S TADABBUR: Recite - Read translation - Understand - Reflect - Apply



ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٤١﴾

Corruption has spread on **land and sea as a result of what people's hands have done,** so that Allah may cause them to **taste ⌜the consequences of⌝ some of their deeds** and **perhaps they might return ⌜to the Right Path⌝.**

(Surah Ar Rum 41)

1 How does this verse guide me as " Personal/Professional" to take responsibility for the environment while supporting development?

وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴿٣١﴾

Eat and drink, but **do not waste.** Surely **He does not like the wasteful.**

(Surah Al A'raf 31)

2 How does this verse guide our current lifestyle which values consumerism and its effect on the environment?

The fruit of tadabbur is a life guided by the Quran.

To respond with compassion and uphold justice, I will.....

PEACE & CONFLICT

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

(Surah As Syuura 40)

Global conflicts force us to confront difficult questions about oppression, suffering and justice.

The Quran calls us to uphold human dignity, stand firmly for justice and respond with mercy and wisdom.

It encourages forgiveness and reconciliation, while making clear that wrongdoing must not be ignored or allowed to continue.

The core verse of this discourse invites us to reflect: How does the Quran guide our understanding of oppression and suffering around us, and what does it mean to pursue justice, reconciliation and peace without losing our compassion or moral responsibility?

Panel 1: Ustaz Dr Mohd Bin Ali
Panel 2: Ustazah Amalina Nasir

PEACE & CONFLICTS

Tadabbur & Reflection

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

(Surah As Syuura 40)

TAKE THESE STEPS:

1. Recite the Verse
2. Read the Translation
3. Understand the Meaning
   Refer to Tafsir Books and Qualified Scholars
4. Reflect & Apply



LET'S READ THE VERSE

وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ
لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

(Surah As Syuura 40)

INSIGHTS



CONTEXT

After praising resistance to oppression in verse 39, this verse limits retaliation to an equivalent response but forgiveness that brings reconciliation **is the better option.**

REFLECT

Why does Allah end with? (He certainly does not like the wrongdoers.) It's a warning for those who exceed the limits when seeking justice and to those who started the injustice.

PONDER

How can this verse help me respond to global conflicts with calm and compassion?

LET'S TADABBUR: Recite - Read translation - Understand - Reflect - Apply



وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٢

For Allah created the heavens and the earth **for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.**

(Surah Al Jathiyah 22)

1 How does this verse shape the way I see oppression and conflict in the world?

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰ

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and **do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.**"

(Surah Al Maidah 8)

2 What does this verse speak to me when I witness injustice?

The fruit of tadabbur is a life guided by the Quran.

To respond with compassion and uphold justice, I will.....

STAY CONNECTED

DARUL QURAN IG

DARUL TAFSIR IG

QURANSG IG

TADABBUR E-BOOK

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Designed by: Masjid Al-Istiqamah