

## An Exposition of the Islamic Perspective of Reflection: Meaning, Entailment and Significance

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**Abstract:** Allah created human beings and endowed them with cognitive abilities, that is, intelligence or the ability to think, reason (ta'qqul), reflect (tafakkur), remember (tadhakkur), realize (i'tibar) and deliberate (tadabbur). These abilities define who they are as human beings; they distinguish them from other living creatures such as animals, enable them to "freely choose among alternatives", survive, lead and flourish in this world, and more importantly attain salvation in the Hereafter life. The aim of this paper is twofold. First, to describe the meaning and entailment of reflection. Second, to highlight the significance of reflection based on the selected Qur'anic verses and hadith or prophetic traditions. To achieve these aims, the paper is divided into two sections addressing the following questions: What is reflection? What is its significance? What does it entail? Or, what should we reflect on? The objective of this work is to highlight the impacts of reflection on our life.

**Keywords:** reflection, intellect, senses, tafakkur, ta'qqul, tadabbur, i'tibar

### Preamble

The first five verses of *surat al-'Alaq* is the earliest revelation to Prophet Muhammad (peace and blessings be upon him) and, therefore, the key to the understanding of Islam: "Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) the pen. Taught man that which he knew not." (Qur'an, 96: 1-5). Islam is a knowledge based religion. It urges Muslims to seek knowledge as long as they live and as far as they could reach. In the above verses Allah commanded three things, first, reading as the cornerstone of learning the Qur'an in particular and Islam in general; second, reflection on His creation, particularly the creation of Man, and third, thanksgiving to Him or the attitude of gratitude, that is, "making it a conscious habit to express thankfulness and appreciation" to Allah for His countless and unmeasurable blessings: "If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful." (Qur'an, 16:18). Ungratefulness and heedlessness of Allah's blessings has been, and continues to be, one of the mankind's greatest failures: "But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful." (Qur'an, 27:73). This work aims to answer the following fundamental questions: What is reflection? What is its significance? What does it entail? Or, what should we reflect on? The objective of this work is to highlight the impacts of reflection on our life.

### Meaning, purposes and entailment of reflection

The Arabic concepts for reflection, reasoning, deliberation and realization are *tafakkur*, *ta'qqul*, *tadabbur* and *i'tibar*. These are broad terms that entail the following, among others: (a) to give focus to something or to turn attention towards it (b) to look beyond the form, or to look deeper into the meaning of something (c) deep thought aimed at achieving better understanding (d) "going over something, often several times, in order to get a broad view and check nothing is missed." (e) "learning and understanding on a deeper level." The purposes of reflection are: (a) to gain valuable insights (b) to draw conclusion e.g. from reading a text or observation of an object (c) to gain greater clarity or to get a broader view of something (d) to build a deeper connection with what is reflected upon e.g. the purpose of creation, that is, the reason why Allah created mankind and the universe.

In Islam reflection is an everyday process through which one arrives at the acknowledgement of the truth or knowledge of or gains greater clarity on the following fundamental issues: (a) Allah (*ma'rifatu'llah*), (b) self (*ma'rifatu al-Nafs*), (c) the reality and purpose of worldly life. Knowledge of Allah entails knowledge of His Attributes, and

His Rights over us, whereas knowledge of self involves examining ourselves, our perspectives, attributes, experiences and actions or interactions with others (Allah, fellow humans and nature). Allah instructs us to reflect His signs which are in the earth and in the universe, in us and in the Qur'an, and also to reflect on the purpose of our creation and the creation of the universe.

### Reflection on the universe

Islam has its view of nature or universe and its relationship to Allah and mankind; other religions have theirs, the philosophers and scientists also have theirs, and so are others. According to Islam, nature or the universe is a symbol of Allah's existence around us. However, we barely take the time to observe it and draw conclusions: "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (Qur'an, 12:105).

In many verses of the Qur'an Allah exhorts us to observe and think about, reflect upon and ponder His creation, and arrive at conclusions that "there must be a creator who must have created all things, and hence, there must be a life purpose." For example, He says (interpretation of the meaning):

"It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things). Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error." So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set." When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guides me, I shall surely be among those who go astray." When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Qur'an, 6:74-79).

The above verses are about Prophet Ibrahim (peace and blessings be upon him)'s search for Allah before prophet hood was bestowed on him. From the meaning of these verses we can draw the following inferences: first, human beings possess a spiritual instinct that inclines them toward their Creator; and second, a careful observation of and deep reflection on the phenomena of the universe can awaken this natural instinct. This is why Allah beseeches us to observe our own bodies and the universe around us, think and reflect deeply. For example, He says (interpretation of the meaning):

"Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed (*ayat*) Signs for (*ulu al-Albab*) men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire." (Qur'an, 3:190-191).

It is clear from this verse that: first, observation of nature is a praiseworthy deed in Islam. It is a great *'ibadah* or an act of devotion to Allah, and a remembrance of Him. It is the most fundamental way of connecting to Allah at anytime and anywhere; second, those who reflect upon and ponder the universe are those who see the greatness of Allah at all time and in every situation; they are able to arrive at the reality of Allah's existence and subsequently celebrate His praises, standing, sitting, and lying down on their sides. In other words, they nurture their relationship with Allah through the remembrance of Him in order to attain His love and nearness; "they keep His attributes in mind, reciting them again and again, affirming them with eagerness and sincerity, and reflect upon His Omnipotence and Power." In the language of the Qur'an those who are characterised with these values are termed as *'ulu al-Albab*. *Albab* is the plural of *lubb*, meaning "essence". Hence, *ulu al-Albab* are people who get to the *lubb* (essence or meaning) of something. To elaborate, they look beyond the surface of things; they transcend the mundane and know the purpose of creation and meaning of life. More importantly, they know Allah, the creator of the universe. In simple terms, they are *ashab al-Uqul al-Salimah* "people of sound reason/mind", *'ulu al-Absar* "the possessors of insight" and *'ulu al-Nuhad* "people of deep understanding." They are the "intellectuals and scholars par excellence who combine the understanding of the Book of Nature with the Book of Revelation, and integrate human reason with Divine revelation." (Hassan, 2010, p.183).

It is worth noting that “intellect” is one of the countless blessings Allah has bestowed upon human beings. It is described as “the core of man and the body (is) its outer shell,” “the instrument of logical reflection and deliberation” (Dar al-Ifta al-Missriyyah), and “man’s instrument for grasping reality” (Sheldon, p.4).

Allah says (interpretation of the meaning):

“It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections that ye may give thanks (to Allah).” (Qur’an, 16:78).

From this verse it is clear that: first, besides the senses which are “the tools of perception and experimentation” Allah has bestowed upon human beings the intellect which enables them to comprehend His signs and make decisions; second, failure to use one’s intellect is ungratefulness and heedlessness of Allah’s blessing.

Having described the characteristics of *'ulu al-Albab*, we now come to the description of another important term mentioned in chapter 3 of the Qur’an, verses 190-191, namely *ayah* (sing. *Ayah*). Islam considers every part of nature such as mountains, waters, trees, the sun, the moon, the stars, wind, the celestial bodies, etc. and Allah’s actions as *ayah*, which basically means sign, symbol, proof, evidence, etc.

Allah draws our attention to how He destroyed many empires that had lasted for centuries leaving nothing behind but ruins, and also individuals of great wealth and influence whose arrogance led them to disbelief in His existence and corruption in the land. He says (interpretation of the meaning):

“Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?” (Qur’an, 32:26).

“Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.” (Qur’an, 20:128).

“How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest. When (thus) Our punishment took them, no cry did they utter but this: “Indeed we did wrong.” (Qur’an, 7:4-5).

“Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.” (Qur’an, 18:59).

Hence, the reasons for narrating the stories of the perished nations is for us to reflect on our actions, derive lessons from their errors and comprehend Allah’s greatness. The reasons that led to the destruction of the past nations and empires are worth mentioning. They include arrogance, ungratefulness, transgression, excessiveness and disbelief; they did not acknowledge Allah who fashioned them and subjugated to them all that is in the Heavens and in the Earth.

On the authority of Abu Hurayrah (may Allah be pleased with him): I heard the Messenger of Allah (peace and blessings be upon him) say, “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” (Al-Bukhari & Muslim, Hadith 9, 40 Hadith an-Nawawi).

From this hadith we understand that the perished nations asked many questions of no benefit; they failed to ponder over what was told to them by Allah’s Prophets and Messengers (peace and blessings be upon them); and, they neither stayed away from Allah’s prohibitions nor did they fulfil His commands. Two questions every Muslim should ask themselves are: How do I deal with orders and prohibitions that have been laid out in the Qur’an and Sunnah? Why do I procrastinate? The conditions we live in today are sufficient to take heed of this verse: “Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.” (Qur’an, 57:16).

## Reflection on the Qur'an

The Qur'an is the Last and Best Divine Message to mankind. Among the responsibilities every Muslim has towards the Qur'an are: to accept it as a Divine Message, to learn it, to fulfill the commands communicated in it and reflect upon its message. Allah revealed the Qur'an when Arabia in particular and the world in general were immersed in ignorance. The Arabic term describing this time is *jahiliyyah*. Etymologically, *jahiliyyah* is derived from *jahl*, an Arabic noun for "ignorance" and "stupidity". Hence, the Qur'an was revealed to improve and restore moral values in society, guide humankind to the right path, and free the intellect from blind imitation of the ancestors. Abu Hurayrah reported the Prophet (peace and blessings be upon him) as saying:

"No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness (*sakinah*) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him." (Sunan Abi Dawud, *Kitab al-Salat* (Book of Salat: Detailed injunctions about *witr*), *Bab fi thawabiqira'at al-Qur'an* (Chapter regarding the rewards for reciting the Qur'an)).

Muslims are urged to make efforts to comprehend the Qur'an and ponder over its meaning. Allah says (interpretation of the meaning):

"We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom." (Qur'an, 12:2).

"(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition." (Qur'an, 38:29).

The first verse clearly mentions that the reason for revealing the Qur'an in Arabic is to understand it; to appreciate its meaning, while the second verse mentions that the Qur'an was revealed to be reflected upon so that it is thoroughly understood. Hasan al-Basri regarded one hour's reflection on the Qur'an as "better than observing *qiyamul-Layl* through the whole night."

Abdur Rashid Siddiqui writes that "one of the reasons why the Muslim *Ummah* large, despite its reverence for the Qur'an, has failed to be inspired by its message, is the lack of appreciation of what the message really means." (Siddiqui, 2010, xii).

It is worth noting that reading the Qur'an is not like reading any other book. Allah has commanded *tadabbur* – reflection – when reading the Qur'an in the same way He has commanded *tafakkur* – reflection when reading the book of the universe or observing nature (see Qur'an, 3:191). Why is reflection so important?

According to Ibn Qayyim (d. 1350), the uprightness and rectification of the heart are based on the recitation of the Qur'an with reflection:

"If people only knew the great value of reciting the Qur'an with reflection, then they would devote themselves to it above anything else. For when one recites with contemplation, when he comes across an *ayah* which contains something needed to rectify his heart, he would repeat that *ayah*, perhaps as many as one hundred times or even for the entire night! For reciting a single *ayah* with contemplation and understanding is better, more beneficial for one's heart, and more likely to bring about an increase in *imaan* and tasting the sweetness of the Qur'an than reciting the entire Qur'an without reflection or understanding." (Al-Jawziyyah, 1997, p. 553).

## Reflection upon ourselves (self-reflection)

What exactly is self-reflection? What does it entail? And, why is it important? Self-reflection, also known as "personal reflection" and "introspection", is the process by which we grow our understanding of who we are. It "entails contemplating (our) existence and everything that it entails, on a daily basis and on a grander scale." (Basic, April 17, 2021). It is the process of arriving at the answers to the following fundamental questions: What am I? Whence did I come? Whither am I going? What are my strengths? What are my weaknesses? What have I achieved? Do I use Allah's blessings in obedience to His commands? What could I do to improve myself or to refine my character?

Without examining one's life, one ends up "doing the same things over and over again, but expecting different results." This phrase, which is attributed to Albert Einstein, is the definition of "insanity". (Hamm, April 18, 2020).

Self-reflection allows us to travel into the past in order to assess ourselves, our ways of performance, understand our past or the past events which in turn contributes to our knowledge of the present. Allah says (interpretation of the meaning):

“Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned? Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight.” (Qur’an, 76:1-2).

“This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him.” (Qur’an, 3:182).

Socrates is quoted to have said, “The unexamined life is not worth living.” Meaning, that unscrutinised life is “deprived of the meaning and purpose of existence.” (Verma, February 17, 2020). It is unfruitful. A worthwhile life in Islam is that which is linked to Allah, doing what He has commanded and abstaining from what He has prohibited. Life is worthwhile when it is spent in realizing the goal of life. Hence, it is important to examine one’s life.

Self-reflection, also referred to as self-awareness and introspection, is about understanding one’s character, one’s needs, desires, strengths and weaknesses, habits, feelings, emotions, and being aware of one’s life and its purpose, relationship to Allah and relationships with one’s fellow human beings and the world.

In a nutshell, self-knowledge is about understanding who one really is, what duties one has to himself and others.

Self-reflection is the key to self-knowledge. A famous remark of Socrates is “Know thyself.” (Titus, 1946, p. 125). When Thales of Miletus, one of the sages of ancient Greece, was asked, “What is difficult?” He is said to have replied, “To know yourself.” McKinney (Spring 2011). Too many men are ignorant about self-knowledge. How important is self-knowledge? How can Man know himself? What should everyman know about himself?

Allah says (interpretation of the meaning):

“Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief.” (Qur’an, 52:35-36).

It is obvious that we neither created ourselves nor did the universe create itself; we neither sustain ourselves nor does the universe operate on its own.

Self-reflection is also the key to discovery of the reality of Allah’s existence and also to a proper understanding of our relationship with Allah. Yahya bin Mu’adz al-Razi said: *Man ‘arafanafsahu, faqad ‘arafaRabbahu* “He who knows himself knows his Lord;” which means he believes in His existence, performs what He commands and abstains from what He forbids. Allah says (interpretation of the meaning): “I have only created Jinns and men, that they may serve Me.” (Qur’an, 51:56). ‘Abdullah ibn ‘Abbas and his student, Mujahid (may Allah be pleased with them) interpreted the phrase *illa li ya‘budun* (that they may serve Me) as *illa li ya‘rifun* “that they may know Me.” (Al-Baghawi, 2002, p.1236; Al-Qurtubi, 1996, vol.17, p.38; Ibn Kathir, 1987), vol. 4, p.255). Al-Jibouri wrote: “knowing Allah is the pillar whereupon Islam in its entirety hinges. Without such knowledge, any action in Islam does not have any real value whatsoever: it has neither essence nor value” (Jibouri, 1996, p.10). Based on *thamaximma la yatimmu al wajibillabihifahunwawajib* (that without which an obligation cannot be fulfilled is an obligation), knowing oneself is, therefore, an obligation.

In addition to the above, self-reflection is the first step to understanding the reality of the life of this world: “The world is but a reflection of how we see ourselves in it.” Anais Nin observed, “We don’t see things as they are, we see them as we are.” (Koltko-Rivera, p.3).

Last but not least, self-reflection or introspection helps us in our pursuit of *al-Falah*, success. Allah says (interpretation of the meaning):

“The believers must (eventually) win through. Those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors; those who faithfully observe their trusts and their covenants; and who (strictly) guard their prayers; these will be the heirs, who will inherit Paradise: they will dwell therein (for ever).” (Qur’an, 23:1-11).

## Significance of Reflection

Reflection is a soft skill, a mental activity needed for human success. As mentioned in the foregone, Allah distinguished human beings from other creatures with a mind that is capable of reasoning (*ta'auquf*), reflection (*tafakkur*), remembrance (*tadhakkur*), realization (*i'tibar*) and deliberation (*tadabbur*). With these abilities they are able to earn a living, survive in this world, improve their lives, distinguish between right and wrong, and "freely choose among alternatives." Allah says (interpretation of the meaning):

"Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, '(Allah) never sent down any (Message): ye are nothing but an egregious delusion!' They will further say: 'Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!'" (Qur'an, 67:8-10).

We can understand from this verse that Hellfire is for those people who deliberately turn a deaf ear (and eye) to the signs of their Lord; those who do not reflect the reality of life, contemplate about the creation of the universe, and when admonished for misbehaviour they are heedless. There is a large number of verses in the Qur'an that make reference to the reality of life, including the following:

"O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last." (Qur'an, 40:39).

"Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?" (Qur'an, 32:26).

Second, the Prophet (peace and blessings be upon him) used to self-isolate in al-Hira, a dark and small cave in Makkah, leaving the comfort of this world and companionship of family and friends in order to self-reflect, contemplate life, withdraw from the ills of the society that was deep-rooted in ignorance, and gain a greater connection with Allah. In simple terms, he found peace and serenity in social isolation. His social isolation could also be interpreted as an inspiration from Allah to prepare his heart for receipt of revelation.

In life we are stressed with myriad of things such as overwhelming responsibilities, uncertainties, the death of a loved one, loss of a job, chronic illness, long working hours, divorce, fear, etc. How do we deal with stressful situations? Or, how do we attain inner peace?

In Islam, inner peace is attained through the remembrance of Allah: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah. for without doubt in the remembrance of Allah do hearts find satisfaction." (Qur'an, 13:26). It is for this purpose that salat is established: "Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance." (Qur'an, 20:14, Saheeh International, 2004).

Salim ibn Abu al-Ja'd said: A man said: (Mis'ar said: I think he was from the tribe of Khuza'ah): "I wish I had performed salat and got comfort." The people objected to him for it. Thereupon he said: I heard the Messenger of Allah (peace and blessings be upon him) as saying: "O Bilal, call *iqamah* for prayer: give us comfort by it." (Sunan Abi Dawud, kitab al-Adab (Book of manners), bab fi salat al-'Atamah (Chapter on *salat al-'Atamah* (darkness prayer)).

Salat is a temporary detachment of the heart from the world and its temptations; it is a travel to the Hereafter before one is taken there. The time for salat is the time when one's heart is emptied of all thoughts except thoughts about Allah and the day of reckoning. Hence, it is also the time for self-reflection, also known as self-examination and self-criticism (*muhasabah*), that is, casting a critical look back at one's thoughts and actions; admonishing one's own self; and calling one's soul to account. Allah says (interpretation of the meaning):

"O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah. for Allah is well-acquainted with (all) that ye do." (Qur'an, 59:18).

Third, 'Umar ibn al-Khattab (may Allah be pleased with him) is reported to have said, "Call yourself to account before Allah does. Weigh your deeds before Allah does." This statement explains what self-reflection is partially about. In his *Ighathatu al-Lahfan*, Ibn Qayyim wrote, "There are two ways to call the soul to account for its deeds. The first way is done before the deed and the second is after the action." This means, one should take himself to account before an action and at the end of it. He should begin by examining his intention. Hasan al-Basri (may Allah have mercy on him) is reported to have said, "May Allah have mercy on a slave that pauses at the

intention. If the deed is for Allah, it's done and if it's for another reason its abandoned" (Abu Aaliyah, November 8, 2015). At the end of the action he should evaluate his performance. In other words, he should ask himself whether the manner in which the action was performed is pleasing to Allah! Allah says (interpretation of the meaning): "Indeed, Allah only accepts from the righteous [who fear Him]." (Qur'an, 5:27, Saheeh International, 2004).

Fourth, reflection is "the key to unlocking deeper learning and understanding." (Gustafson, Jan 12, 2021). It is "a deeper form of learning that allows us to retain every aspect of any experience, be it personal or professional — why something took place, what the impact was, whether it should happen again — as opposed to just remembering that it happened. It's about tapping into every aspect of the experience, clarifying our thinking, and honing in on what really matters to us." (Browning, November 24, 2014). Early educational reformer, John Dewey (1859 – 1952) observed: "We don't learn from experience. We learn from reflecting on experience;" (Dewey, 1933, p.78). "Failure is instructive. The person who really thinks learns quite as much from his failures as from his successes." (Dewey, 1998, p.142). It is agreed by the *fuqaha* (Muslim jurists) that "understanding and contemplation with little reading is better than much recitation without thinking or contemplation." (Al-'Alwani and Khalil, 1995, p.11).

### Concluding Remarks

In the framework of the foregoing, it is safe to conclude that reflection is one of the blessings that Allah has bestowed upon human beings so that they may survive and flourish in this world, distinguish the right from wrong and choose between alternatives, and attain salvation in the Hereafter life. To think, reason (*ta'aqqul*), reflect (*tafakkur*), remember (*tadhakkur*), realize (*i'tibar*) and deliberate (*tadabbur*) is act of the mind that Allah is pleased with. Hence, it one of the *'ibadabor* act of devotion to Allah. It is one of the ways of arriving at the reality of Allah's existence. Also a means to intellectual development. Valliani writes, Muslims' "intellectual development owes much to their reading and reflection." (Valliani (January 03, 2013). To reflect is "the best source of continuous learning." Islam urges mankind to learn from the cradle to grave. Reflection is required before and after the action, and it is performed anywhere and anytime.

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