

Exploring the Majesty of God the Creator through Reflection on Verses from the Quran Regarding the Universe

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ABSTRACT

Among the signs of Allah Almighty's greatness is the universe. There are verses in the Quran that discuss the universe as an approach to *tadabbur* (deep contemplation) to draw closer to Allah Almighty. However, these are often overlooked by some Muslims. This article aims to explain in more depth the method of reflecting on several verses of the Quran about the universe thru document study. Contemplating the verses of the Quran related to the environment is one of the methods of drawing closer to Allah Almighty. It is done through deep reflection on the meaning and wisdom contained in the verses of the Quran. It is also an effort to shape human spiritual awareness and personality, as well as to strengthen the bond between humans and their Creator. Referring to classical and contemporary Islamic interpretations and literature, this paper emphasizes the relationship of *tadabbur* in supporting the integration of knowledge and faith. The effectiveness of *tadabbur* as an effort to draw closer to the Almighty God is a method for achieving spiritual well-being and tranquility for every individual in daily life.

Keywords: *Tadabbur*; al-Qur'an, universe, God's greatness, spiritual

INTRODUCTION

Everything in the universe, including the cosmos and its contents, the sun, the moon, and the stars, is the creation of Allah Almighty. The universe is a sign of the greatness and power of Allah Almighty, the Most High. The beauty and diversity found in nature demonstrate the existence of the Most Creator God. Muslims are commanded to reflect on these signs of God's greatness as a means of drawing closer to God and increasing piety. Among the signs of Allah's Almighty greatness and majesty is the alternating change of day and night. Allah Almighty clearly states in the Quran about the alternation of day and night, which is among His signs of power. Allah Almighty says in the Quran, Surah Ali 'Imran, verse 190, which means, "*Indeed, in the creation of the heavens and the earth and in the alternation of night and day, there are signs (of Allah's power, wisdom, and vastness of mercy) for those who have understanding.*"

The daily changeover of night and day illustrates Allah Almighty's justice in dividing time for human life. Humans slumber at night and seek nutrition throughout the day. This decree should keep mankind grateful for the bounties of Allah SWT's decree in arranging the universe. (al-Tabari 2010). Among the methods of drawing closer to Allah is through contemplation in understanding the Quran and the universe. By deeply understanding the Quran and the universe, humanity can feel the greatness and majesty of Allah that shines through every creation. *Tadabbur* al-Quran is among the great practices commanded by Allah Almighty, as explained in the verse of Allah in Surah al-Nisa, verse 82: Meaning: "*Should they (behave like this), not wanting to reflect on*

the contents of the Quran? If the Quran were not from Allah, they would surely have found much discrepancy in it."

This is also explained in Surah Al-Saad, verse 29: Meaning: *"(This Quran) is a Book which We have sent down to you (and your nation, O Muhammad) - a Book full of benefits and advantages, so that they may carefully understand its verses, and that those with perfect intellect may remember and take heed."*

Tadabbur is one of the efforts to seek the meaning and wisdom behind the outward appearance of something. The word "*tadabbur*" means every human effort to deepen the reality of something. (al-Tayyar 2006). *Tadabbur* al-Quran is essentially done after reading, memorizing, and understanding the meaning of the verses read through translations and interpretations. This shows that the process of contemplating verses of the Quran is closely related to the science of interpretation, which clearly explains the meanings of the verses so that their content can be understood. Therefore, when performing this act of worship, it is necessary to allocate specific time to understand the verses of the Quran by referring to and studying reputable translation and interpretation books, especially to determine whether the lessons contained in the verses can be learned at the end of the *tadabbur* process. Because *tadabbur* is looking at the reward, outcome, and consequences at the end of a context. (al-Maidani 2009).

Contemplating the universe is a concept of significant importance, reflecting the belief that the universe is a sign of Allah Almighty's greatness, full of beauty, wisdom, and His power. In every element of nature, there are lessons and wisdom that humans, as rational beings, can learn. Contemplating nature is not just observing the universe but also involves profound understanding and meaningful reflection on the signs of Allah Almighty's greatness.

In Islamic scholarship, the term "contemplation of the universe" refers to in-depth contemplation and study of cosmic events. Muslims are encouraged to study, consider, and comprehend natural occurrences as a way to get closer to Allah via contemplation of the cosmos. The idea of pondering the universe entails paying more attention to Allah's creations, including the sky, trees, plants, animals, and other objects on Earth. Thinking about the beauty of the universe's wonders, order, and harmony is the primary goal of environmental contemplation. Muslims are supposed to grow in humility, appreciation, and awe of the wonders of God's creation by reflecting on the cosmos. In Islamic scholarship, the term "contemplation of the universe" refers to in-depth contemplation and study of cosmic events. Muslims are encouraged to study, consider, and comprehend natural occurrences as a way to get closer to Allah via contemplation of the cosmos. In order to contemplate the universe, one must observe Allah's creations more closely and meticulously, including the sky, trees, plants, animals, and other objects. This contemplation's primary goal is to consider the universe's wonders, harmony, and order. Muslims should cultivate a greater sense of appreciation, humility, wonder, and love for the magnificence of Allah's creation by reflecting on the cosmos. (al-Ahdal 2008). Overall, *tadabbur* regarding the universe is a practice in Islam that encourages Muslims to reflect on and understand the signs of Allah's greatness visible in the universe, with the aim of gaining deeper insights and wisdom and strengthening the relationship between humans and Allah Almighty, the Creator.

RESEARCH METHODOLOGY

The study on the approach to contemplating verses of the Quran regarding the universe was conducted using a qualitative approach with a document analysis method based on library data to obtain research data, such as books, journal articles, encyclopedias, online media, and other relevant sources related to contemplating verses of the Quran about the universe. Qualitative methodology is a study used to obtain significant research findings.

The data collection technique used is document analysis, which involves systematically and in-depth examining library sources or materials related to the study topic. The data analysis technique uses content analysis, which is applied thru references to books and journals found in the documents to make objective and systematic inferences by identifying specific characteristics of the text content.

Concept And Definition Of *Tadabbur*

Tadabbur comes from the Arabic word *dabara*, which means the end or conclusion of something. (Ibn Husein 1979). The word "*tadabbur*" means to look at and contemplate the consequences and rewards that occur at the end or conclusion of something. (al-Razi 1987). *Tadabbur*, according to language, means to think about the consequences of something. It is almost synonymous with the meaning of contemplation; contemplation is moving the heart or thinking about evidence. (Al-Ahdal, 2008) Ibn Kathir defines *tadabbur* as understanding the meaning of the words and reflecting on the verses, which include warnings and advice, until it touches the heart, leading to drawing lessons and obeying all of His commands. (Ibn Kathir 2000).

Al-Zamakhshyari (1998) defines *tadabbur al-Quran* as looking and observing diligently to reflect upon and understand the meaning of the verses' content by examining them one by one to gain the lessons contained within regarding consequences, rewards, and decisions in daily life (Zamakhshyari 1998). It also provides a comprehensive understanding that can reach the hidden meanings of the word of God and deep and detailed reminders. (al-Lahim 2004) Meanwhile, according to al-Qaradawi (1999), *tadabbur* is thinking beyond something, meaning its consequences. The act of contemplating the verses of the Quran is the most effective motivator in studying the miracles of the Quran. This is because the act of contemplation involves the linguistic aspect, which is the core of understanding the miracles of the Quran itself. *Tadabbur al-Quran* is a process of examining verses of the Quran to uncover hidden meanings according to each individual's ability. (Rajab (2022).

Mat Sin (2014) stated that *tadabbur* and *tafseer* are very closely related to each other. This is because the science of *Qawa'id al-Tafsir* is among the important elements in mastering the contemplation of the Quran. Reading tafsir books is also a bridge to *tadabbur* in achieving understanding of the verses of the Quran. Allah Almighty commands Muslims to constantly contemplate and reflect on the events of this universe as creations and signs of Allah Almighty's greatness. Allah praises them for using their minds to think, calling them *Ulul Albab* (People of Understanding), as in His saying: "*Indeed, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs (of Allah's power, wisdom, and vastness of mercy) for those who possess understanding; (namely) those who remember and mention Allah while standing, sitting, and lying down on their sides, and who reflect on the creation of the heavens and the earth (saying), 'Our Lord! You did not create these things in vain. Glory be to You! So protect us from the punishment of the Fire.'*" (Ali Imran 190-191).

The purpose of the Quran being revealed to humanity is not only for reading, but Allah Almighty also calls upon His servants to contemplate the meaning and content of the Quran, as stated in Surah Saad, verse 29 (Meaning): "*This Quran is a blessed book that We have sent down to you so that they may reflect on its verses and that those with understanding may learn a lesson.*"

Imam al-Tabari (2010) stated that the purpose of the Quran's revelation is for the Ummah of Prophet Muhammad SAW to contemplate the meaning of the Quranic verses and act upon everything that has been prescribed by Him. (al-Tabari 2010). Next, there is a rebuke for those who read the Quran but do not strive to understand and appreciate its essence, as Allah Almighty says (Meaning): "(After this has been explained) do they deliberately not strive to understand and ponder the contents of the Quran? Or are there locks on their hearts (preventing them from accepting the teachings of the Quran)? Surah Muhammad (24).

The above verse conveys the meaning that whoever reads the Quran without understanding and contemplating its meaning is like having their heart locked to receive the truth because they do not know the contents of the Quran more deeply. The above verse also shows the demand on humanity to understand and appreciate the essence of the Quran. (al-Shinqiti 2006).

Reading the Quran with full heartfelt contemplation is an early stage in the process of *tadabbur*, and it occurs when someone reads with their heart or when examining the writing of verses in the Quranic mushaf. (Mat Sin & Yusoff 2012). A heart given the opportunity to examine and reflect on the teachings and lessons conveyed through the holy verses of the Quran will undoubtedly leave a positive impact on the reader's self and spirituality. The implications of Quranic *tadabbur* will shape the human soul to be fully confident and believe

in the word of Allah. As a result, it will cultivate a determination within a person to strive to fulfill all of Allah's commands and abandon all of His prohibitions. (Rohana et.al 2017). *Tadabbur* al-Quran can be summarized as reading the Quran accompanied by the use of reason and heart in understanding, appreciating, and contemplating each verse of the Quran with an understanding of its meaning, and realizing that meaning through actions, attitudes, and practices in daily life. (Rohana & Saibon 2025).

Benefits Of Tadabbur

The concept of *Tadabbur*, which involves deep reflection and observation of the content of the Quranic verses, has several significant benefits, including:

1. Increasing faith in Allah Almighty

When someone reads the Quran with contemplation, their heart will become calm, and they will feel a sense of reverence (Zakaria et al. 2018). Through contemplating verses of the Quran, one can gain a deeper understanding of the greatness of Allah Almighty's power. By reflecting on and observing His creations, humans can witness the beauty, order, and diversity of the universe, which reflects the greatness and power of Allah Almighty. This serves as a means to strengthen belief and awe and increase faith in Allah Almighty, the Creator. (al-Ahdal 2008).

2. Improving understanding of the content of Quranic verses

Reading the Quran without understanding its meaning is a loss. The Quran that is read needs to be understood and internalized. If we fail to internalize and understand it, then we also fail to practice it. At the same time, we failed to preserve the Quran. Indeed, understanding the Quran is a gift from Allah Almighty. It is a blessing for those who diligently study the contents of the Quran. (Zakaria et al., 2018).

3. As a physical and spiritual healer

The Quran is the greatest miracle of the Prophet Muhammad SAW, possessing the virtue of healing heart diseases, physical ailments, and other illnesses. (al-Jawziyyah 2005). This is as explained in Surah Yunus, verse 57. When a believer contemplates and reflects on the meaning of the Quran, it has a positive effect on eliminating doubt and lust and leads to a person's piety. (al-Ahdal 2008).

4. Developing Spiritual Intelligence

Contemplating nature helps develop one's spiritual intelligence. By contemplating God's creation, one can gain deeper insights and understanding about the meaning of life, the purpose of existence, and their relationship with the Creator. This can lead to increased self-awareness, a deeper understanding of spiritual values, and a search for truth.

5. Scientific Inspiration and Innovation

Contemplating nature can also motivate humans to conduct scientific research and exploration. Deep observation and understanding of the universe can be a source of inspiration for science, new discoveries, and technological innovation. Many scientists and researchers are inspired by the wonders of the universe to conduct their research.

6. Order and Environmental

Sustainability Through nature contemplation, one can realize the importance of preserving and protecting nature. By understanding the beauty and order of the universe, one becomes more aware of the responsibility to care for the environment. Nature contemplation can foster awareness of the importance of environmental preservation, resource conservation, and environmental sustainability.

Command For The Care And Preservation Of The Universe

The environment or surroundings refers to the physical factors that surround human life. It includes land, water, air, climate, sound, smell, taste, biological factors, and also social facts. (Zawawi 1999). The environment can also be defined as the human living environment, which encompasses the entire universe. This environment is created through life values that have resources for life such as food, clothing, medicine, and shelter. According to Imam al-Ghazali (2001), the environment refers to living and non-living things that exist around humans, including what is naturally present or created by humans. The environment is one of the most important elements in human life and is even connected to all of Allah SWT's creations. [Abdul Halim 2016]. All creatures on this earth need nature as a place to continue their lives and obtain food. The comfort of human life depends on the quality of the environment around them. Any negative effects from the environment will affect other life. Therefore, greater emphasis needs to be placed on environmental care so that human daily life is not disrupted or affected by pollution and environmental damage. Environmental care is also emphasized in Islam. There are many verses in the Quran that call upon humanity to care for the environment. Although there are no specific verses in the Quran that mention the methods and ways of caring for the environment, there are many verses that generally describe the call to prosper the earth. Among them are the words of Allah Almighty: (Meaning): *"And to the people of Thamud, We sent their brother, the Prophet Salih. He said, 'O my people! Worship God! In fact, there is no god for you beside Him. It is He who created you from the earth and made you inhabit it. Therefore, seek forgiveness from Allah for acts of polytheism, then return to Him with obedience and monotheism. Indeed, my Lord is always near and responsive to the prayers of His servants.'" Surah Hud (61).*

Imam al-Qurtubi quotes Ibn al-'Arabi's view that some scholars of the Shafi'i school of thought consider the obligation to populate the earth as a duty from Allah Almighty. (al-Qurtubi 2006). Everything on Earth has role. It needs to be protected from any contamination and damage. The roles of clouds, wind, soil, plants, and so on constitute the hydrological cycle, which continuously supplies water resources for human life. If any of these elements become extinct, the hydrological cycle will be disrupted. (Kamarudin 2021). As explained in the word of Allah SWT in Surah Al-A'raf 57, which means, *"And it is He who sends the winds as bearers of good tidings before His mercy (i.e., rain), until when the winds carry heavy clouds, We direct them to a dead land (to a dry and barren region), then We send down rain with those clouds, and then We bring forth with it various kinds of fruits."*

The demand to preserve nature can also be seen thru Allah Almighty 's prohibition on all mankind from causing damage to the earth. Allah Almighty says in Surah al-A'raf, verse 56: Meaning: *"And do not cause corruption on the earth after Allah has prepared all that is good in it, and call upon Him with fear (lest it not be accepted) and also with excessive hope (that it will be granted). Indeed, the mercy of Allah is near to those who do good deeds."*

This verse explains that Allah Almighty forbids humanity from taking actions that cause damage to the environment. (al-Tabari 2000). Therefore, all forms of damage on the face of the earth are included in the things that are forbidden and hated by Allah Almighty.

Environmental Or Universe Care From The Perspective Of Islamic Theology

The concept of Islamic theology is a key element in everything done in this life. It encompasses complete belief and faith in the One God. The concept of Tawhid is also among the main concepts in environmental or universe preservation and care under the control of Islamic-based morals and ethics, which includes the concepts of *khalifah* and *amanah* (trust). Allah Almighty has given superiority to humankind over others with the gift of reason and soul (al-Ghazali 2001). Reason is among the special gifts from Allah Almighty to mankind that are not found in other creatures. With reason, humans are able to determine their goals and patterns of life (Kamaruddin 2021). Humans were given the responsibility of being caliphs on earth, as explained in Surah al-Ahzab, verse 72: *"Indeed, We offered the trust (of responsibility) to the heavens and the earth and the mountains, but they refused to bear it and were afraid to do so (because they were not prepared to carry it); and (at that time) man (with the preparation he had) was willing to bear it. (Remember) that most people are naturally inclined to do injustice and to do things that are not proper."*

This verse conveys the meaning that Allah Almighty offered the trust of caring for the Earth, the heavens, and the mountains to all creatures, but they were unable to bear that trust and were afraid of committing sins. Then God offered that trust to Prophet Adam, and he accepted it. (Ibn Kathir 2000). This is also confirmed by the explanation regarding Allah Almighty 's decree to make Prophet Adam a caliph on earth in the verse of Allah Almighty from Surah al-Baqarah, verse 30: *"And [mention] when your Lord said to the angels, "Indeed, I will make a successor upon the earth." They said, "Will You place upon it one who will cause corruption and shed blood, while we praise You with Your glory and sanctify You?" He said, "Indeed, I know what you do not know."*

This verse conveys the meaning that Allah Almighty made Prophet Adam a caliph on earth, responsible for protecting and developing the earth and its environment from damage (al-Thabari 2010), and for preserving it (al-Zuhayli 1996). The main goals of the concept of Islamic theology in caring for and preserving the environment or the universe are:

1. As a form of worship to Allah Almighty, as explained in the verse of Allah in Surah al-Dharuyat, verse 30: And (remember) I did not create the jinn and mankind except that they should worship and serve Me.
2. As a caliph entrusted with the responsibility of caring for the earth, as explained in Surah al-Baqarah, verse 30: And (remember) when your Lord said to the angels, "Indeed, I am going to make a caliph on earth."
3. To populate and preserve the earth and the universe, as explained in Surah Hud, verse 61: It is He who made you from the earth and made you inhabit it.

Environmental Or Universe Care From The Perspective Of Sufism

The concept of Sufism emphasizes the importance of morals and ethics. The concept of being a servant with good morals toward one's Lord is to carry out all commands and abstain from all prohibitions, which indirectly leads to protecting the living environment and preventing any damage to the surrounding environment. It is also stated that the Prophet Muhammad (peace be upon him) was sent to perfect morals. This is as stated in a hadith narrated by Imam Ahmad: *Meaning: "Indeed, I was not sent except to perfect good character."* (Narrated by Ahmad 8952).

Sufism is closely related to human ethics as servants of Allah Almighty and as responsible stewards of the environment. Therefore, good religion is good morals. (Ibn Qayyim 2019). The concept of Sufism in environmental conservation is found in several explanations of verses from the Quran. Similarly, there are prohibitions against causing damage on earth, as explained in Surah al-A'raf 56: *"And do not cause corruption on earth after Allah has prepared all that is good in it, and call upon Him with fear (lest it not be accepted) and also with excessive hope (for acceptance). Indeed, the mercy of Allah is near to those who do good."*

This verse explains that Allah Almighty forbids environmental destruction and will bestow mercy upon those who constantly strive to be righteous and improve their deeds. (al-Qurtubi 2006). In Surah al-An'am 38, the relationship between humans and the environment is also explained. Strengthening piety and improving actions are among the approaches of Sufism in environmental conservation. (al-Ghazali 2005)

Environmental Or Universal Care From The Perspective Of Maqasid Al-Syariah

The approach to environmental care and preservation is closely related to the five maqasid al-Shariah, which include the preservation of religion, life, intellect, lineage, and property. The basis of this method is the hadith of the Prophet (peace be upon him) (meaning): *"You must not do anything that is harmful and you must not cause harm to others."* (Narrated by al-Daraqutni 2011).

This hadith conveys the meaning of the prohibition against harming or causing harm to others. It is also based on the methods of *usul al-fiqh* (Meaning): *Preventing harm is more important than obtaining benefit*. One way to prevent harm to oneself and others is through the care of the universe and the preservation of nature from pollution and damage. If the state of the universe is well-maintained, then the condition of the earth as a place for human habitation will be better and more comfortable to live in.

The application of the five principles of *maqasid al-shariah* in the care and preservation of the universe can be detailed as follows:

1. Preserving Religion.

This concept makes Islam a system in life with comprehensive rules. (Asmadi, 2003). It is explained in the Quran, Surah al-Nahl, verse 128, that Allah Almighty is pleased with those who are righteous and strive to improve their deeds: *Indeed, Allah is with those who are righteous and those who strive to improve their deeds.*

Among the requirements to be a righteous servant and be pleased with Allah Almighty is to do good toward the environment. (Mustafar 2020).

2. Preserving Life.

Protecting and preserving the universe and the environment falls under the category of preserving life. It is done by safeguarding the health and safety of humanity. (al-Qaradawi 2001). Environmental damage and pollution lead to harm to human life.

3. To preserve the mind.

Reason is an infinite gift that Allah has bestowed upon mankind. Comprehensive environmental care encompasses the physical, spiritual, intellectual, and emotional aspects, maintaining a balance in human thinking.

4. Protecting future generations.

Environmental care is among the main factors that can contribute to the well-being and harmony of human life. It also protects them from any difficulties or hardships in life. (Mustafar 2020). Actions that damage the environment are the cause of destruction for future generations. (al-Qaradawi 2001).

5. Protecting wealth.

Allah SWT has made wealth a material that is beneficial for the lives of humankind. As explained in Surah al-Nisa, verse 5, which means, *"And do not give (hand over) to those who are not of sound mind their wealth (which is in your care), (wealth) which Allah has made for all of you as a basis for the development of your lives."*

Everything on earth that can be cultivated, worked on, or traded, such as gold, silver, money, land, rice fields, orchards, animals, crops, and other things, falls under the category of property. Therefore, taking care of the environment indirectly means taking care of humanity's property. (al-Qaradawi 2001).

Environmental Care In The Perspective Of The Quran And Sunnah

The Quran and the Sunnah are the primary sources of all knowledge and rulings in Islam. Every Muslim is obligated to obey the commands of Allah and His Messenger, and among those commands is to protect the environment from damage. The importance of protecting and preserving the environment is among the important matters highly encouraged in the Quran and Sunnah. (al-Qaradawi 2001). The environment, as a trust from Allah Almighty to mankind as His caliph on earth, needs to be well cared for and preserved. Guided by the Quran and the Sunnah, Muslims are responsible for protecting the environment for the survival of humanity and the sustainability of the universe.

Shared Responsibility For Caring For And Preserving The Environment

People do have a very close link with the world or the universe. They both depend on each other. Islam teaches that Allah Almighty has given humans the job of taking care of the earth's health and keeping it safe. As beings created by God, gifted with reason, humans must adhere to principles such as monotheism, stewardship,

fairness, and trust in their interactions with the environment. (Manzoor, 1991). The idea of tawhid is based on the fact that Allah is one. People must do everything He says and not do anything He says not to do. One of God's commands is to keep the environment safe from harm and take care of it.

Humans are part of God's creation and have a close relationship with their surroundings. The concept of the relationship between nature and humans in Islam is approached by viewing the earth as a place of civilization, testing, and responsibility. Humans are given the privilege of being caliphs to protect and utilize nature in a balanced way. (Prayetno 2018). The relationship between nature and humans is a blend of religious responsibility and environmental ethics. Humans, as caliphs, have the noble task of wisely protecting and managing nature and fostering harmonious relationships with the universe to ensure environmental sustainability for future generations. (Jainuddin 2023).

The togetherness and cooperation of all parties are the main factors in efforts to address and implement environmental care against all forms of human greed and selfishness, or irresponsible parties who pollute the earth by causing damage or various other forms of harm. The implementation of various campaigns and practices adopted by various parties aimed at helping toward environmental sustainability is a good effort that needs to be supported and carried out continuously. This effort can become ingrained in society to help maintain the balance and harmony of the environment. Next, when nature is well cared for, society indirectly fulfills Allah Almighty's command by protecting nature and prospering the earth. (Mustafar, 2020).

Tadabbur As A Spiritual Approach To Knowing God The Creator

Tadabbur as a Spiritual Approach to Knowing God the Creator. The practice of *tadabbur* directly plays a role in bringing oneself closer to Allah, including through increasing awareness of the value of monotheism by understanding the greatness of Allah SWT's power and oneness in His creation. This is done by reviving a heedless heart by contemplating Allah's promises and threats. This practice is also carried out by deepening the morals of the Quran through an approach that makes the Quran a moral and ethical guide for humanity. (al-Ahdal 2008). The practice of contemplation is not only done by scholars or experts in interpretation. It can be done by anyone who aims to understand and delve deeper into the content of the word of Allah SWT. The results obtained from the practice of *tadabbur* will produce the quality of taqwa and increase confidence and faith in Allah SWT. *Tadabbur* forms awareness of Allah's presence in daily life and increases piety through a deep understanding of His commands and prohibitions (Shihab, 2002). *Tadabbur* is the process of contemplating the greatness of Allah thru His creation, including this beautiful universe. In the Quran, Surah Al-Imran, verse 191, Allah SWT says (Meaning): *(That is) those who mention and remember Allah while standing and sitting and lying on their sides, and they reflect on the creation of the heavens and the earth (saying), "Our Lord! You did not create this in vain. Glory be to You! So protect us from the punishment of Hell."*

This verse emphasizes the importance of contemplating the greatness of God as reflected in the beauty of the universe. In the creation of the heavens and the earth and the alternation of night and day, there are signs of God's greatness for those who have understanding. By observing the beauty of the universe, we can recognize the power and majesty of the Almighty Creator. (al-Qurtubi 2006). *Tadabbur* is an approach that invites Muslims to reflect on and contemplate the signs of Allah's power manifested in His creation, namely the universe.

The universe is one of the main objects of contemplation in the Quran. In various verses, Allah SWT emphasizes that the heavens, the earth, and everything within them are signs of proof demonstrating His greatness, power, and wisdom. Therefore, contemplating the verses about the universe serves not only as a reflective process but also as a form of worship that enhances human spiritual awareness (Yusuf, 2000).

The *tadabbur* approach to understanding the universe also teaches Muslims to appreciate and protect the environment. By understanding the beauty and order of the universe, Muslims are reminded of their responsibility as God's vicegerents on earth to care for, maintain, and preserve God's creation. As mentioned in Surah Al-An'am, verse 141 (meaning): *"And it is He who made gardens, both those that are trellised and those that are not, and palm trees and crops of different kinds, and olives and pomegranates, similar and dissimilar."*

Eat of its fruit when it bears fruit, and give its due (zakat) on the day of harvest; and do not be excessive (in whatever you eat or spend); indeed, Allah does not like those who are excessive.”

By understanding *tadabbur* in the universe, Muslims are expected to fulfill their role as responsible stewards of nature. *Tadabbur* requires the simultaneous involvement of the mind and heart. Within this framework, *tadabbur* becomes a bridge between knowledge and faith, between empirical observation and spiritual meaning (al-Attas, 1995). A deep understanding of verses about nature will encourage humans not only to know but also to feel the presence of God in every one of His creations.

CONCLUSION

Tadabbur is one of the most effective methods for drawing closer to Allah Ta'ala. This is because it involves both intellectual and spiritual dimensions simultaneously. By contemplating, a Muslim not only understands the apparent text of the Quran but also understands its content more deeply and feels the presence and guidance of Allah in their life. Therefore, it is important to revive the culture of contemplation as part of daily worship and a deeper, Islam-nuanced effort to nurture the soul. Contemplation on the verses of the Quran about the universe reveals that the Quran not only teaches theological doctrines but also guides humanity to integrate science with faith. In the modern context, *tadabbur* becomes a means to strengthen spirituality through scientific observation and reflective understanding of the signs of Allah Almighty's greatness in the universe. Through the approach of contemplation, Muslims can feel the presence of God in every detail of the universe. By appreciating the beauty of nature and reflecting on His power that shines through His creation, Muslims can increase their faith and piety toward Allah. *Tadabbur* also opens the hearts of Muslims to understand that everything in the universe is not in vain but rather has a deep purpose and wisdom that is worthy of being studied and appreciated.

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