

HOW MIND WORSHIPS: TAFAKKUR (CONTEMPLATION)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ

هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْكَيْسُ مِنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ.

Honorable Muslims!

In verse I have recited, Allah the Almighty (SWT) states as follows, “**They always remember Allah while standing or sitting or [lying] on their sides. They give thought to the creation of the heavens and the earth, saying, ‘Our Lord! You did not create this aimlessly; exalted are You above such a thing! Protect us from the punishment of the Fire!’**”¹

Dear Believers!

One of the greatest blessings the Almighty Allah (SWT) has bestowed upon us is mind and reason. It is a superior faculty we are blessed with that helps us distinguish true from false, right from wrong, and useful from harmful. Through this faculty, humans can comprehend the verses/signs of Allah and

make their lives more meaningful. They avoid evil and turn to the good. They attain great rewards in the Hereafter if they use their reason in the way of the good. They end up in misery, however, if they use their mind in the way of evil.

Dear Muslims!

The fruit of mind and reason is tafakkur. Tafakkur is the informed and purposeful thinking to make sense of reality and act appropriately. Through tafakkur, we comprehend our reason for existence, the importance of servitude to Allah (SWT), the value of time, and the merit of good deeds. We notice the unique balance of the universe and countless blessings. We figure out the wisdom in the Creation of the heavens and earth, mountains and seas, the Moon and the Sun, and the countless known and unknown beauties. Through tafakkur, we adopt a reflective perspective to look into events, draw lessons from them, and assume our part of the responsibility.

Dear Believers!

The Prophet Muhammad (saw) states as follows, “**The clever person is the one who subjugates his soul, and works for what is after death.**”²

¹ Al-i ‘Imran, 3/191.

² Tirmidhi, Sifat al-Qiyamah, 25.