

## CHAPTER II

### *MUḤA>SABAH*

#### A. Definition of *Muḥa>sabah*

In the world of Sufism, many of Sufis discuss about *muḥa>sabah*. *muḥa>sabah* has become a tradition of the Sufis. According to them, *muḥa>sabah* is one of the ways to get closer with The Creator to achieve *ma'rifat*. The way that to achieve *ma'rifat* is not easy, for example is *muḥa>sabah* it self. Not all people can actualize *muḥa>sabah*, because much of them are very difficult to realize and know their own defect or their shame. Generally, people are easier to see the defect of others than their own defect. As a story of a *Tabi'in*, his name is Aṭa' Al-Salami.<sup>1</sup> In fact, most of people think that they have been true with his actions, but, actually what they do is still defect or wrong according to others. As well as in the presence of Allāh SWT, people think that their actions are true, but, actually according to God that actions are defect. So people have to be clever to actualize *muḥa>sabah* in their life.

According to the origin word, *muḥa>sabah* comes from the Arabic (حسب- حساب). The meanings of that original word are count or calculate.<sup>2</sup> The meaning of calculate here is calculate the profits and losses, and weighing between good and bad of deeds for people in this world and in the hereafter.

Generally, *muḥa>sabah* is interpreted as self-introspection, or supervise for own self. Supervise for own self is researching to every action and behavior

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<sup>1</sup> Aṭa' Al Salami is a pious *tabi'in*. Once upon a time, he wanted to sell the cloth he had spined for months. But, it turns out, according to the seller who would buy his cloth, saying that there are defects on cloth, and the seller did not want to buy it. Then, Aṭa' Al-Salami cried. His crying was not because of disappointment with his cloth so he could not sell it. But he likened his defect cloth with his worship during the time he did. He assumed that his worship during that time was already good, but turned out to worship in front of Allāh The Almighty, was still many defects, such as cloth in the eyes of an expert about that. Aṭa' Al Salami was so sad because he was never aware of it. See, Abdul Halim Fathani, *Ensiklopedi Hikmah: Memetik Buah Kehidupan di Kebun Hikmah*, Darul Hikmah, Jogjakarta, 2008, p. 213

<sup>2</sup> Ahmad Warson Munawwir, *Al Munawwir: Kamus Arab-Indonesia*, Pustaka Progressif, Prints to-14, Surabaya, 1997, p. 261

constantly, because a realizing that every people action is always supervised by Allāh, The All Knowing. Beside for people to be careful in their actions, with *muḥa>sabah* also, people can know extend to which these actions, the good and the bad. So they will know which ones more, profit or lose, good or bad. Then, people will know their profit and lose, or their good and bad. People will also be able to decide what they do next, continue or stop it.

Whereas according to KH. Toto Tasmara, *muḥa>sabah* is doing calculation of the relationship between people inside with the outside of world or the environment, and their actions as a human being. Because people always interacting with their environment in their life.<sup>3</sup>

As for the term of Sufism, *muḥa>sabah* is continuously to analyze the heart and its condition is always changing.<sup>4</sup> In the other term of Sufism add about definition of *muḥa>sabah*, that is believe that Allāh SWT knows every thought, action, and secret inside, those make people respect, fear, and submit them self to Allāh SWT only.<sup>5</sup>

According to Wahab Al-Sya'rani, *muḥa>sabah* means the weighing between the pleasures of Allāh SWT and its means the weighing the mistakes are carried by a servant. Beside of that, weigh between the good as a form of gratitude for pleasures of God with the various forms of iniquity as the disbelief in His pleasures. This weighing is directed to find out where the heavier of both.<sup>6</sup>

In the next statement explained that *muḥa>sabah* also has another meaning, which is to distinguish between the rights of Allāh SWT that must be fulfilled and the rights of human are not required be fulfilled. Human may has a prejudice that he has a right to get reward from Allāh SWT. In fact, a servant don't have right to

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<sup>3</sup> Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, Gema Insani Press, Jakarta, 2001, p. 79

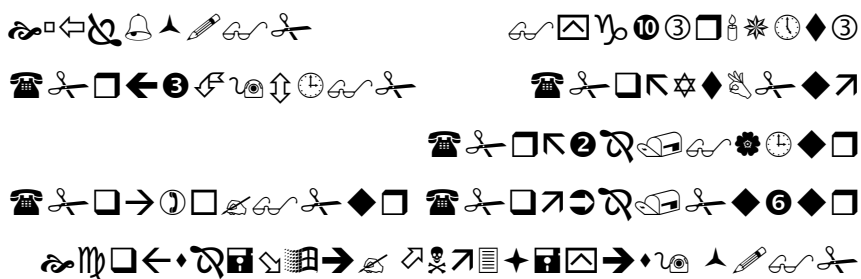
<sup>4</sup> Amatullāh Amstrong, *Khazanah Istilah Sufi: Kunci Memasuki dunia Tasawuf*, Translated by Nashrullah and Ahmad Baiquni, Penerbit Mizan, Bandung, 1996, p. 188

<sup>5</sup> Samsul Munir Amin and Totok Jumentoro, *Kamus Ilmu Tasawuf*, Penerbit Amzah, Jakarta, 2005, p. 147

<sup>6</sup> Abdul Wahab Al-Sya'rani, *99 Akhlak Sufi (Meniti Jalan Surga Bersama Orang-Orang Suci)*, Al Bayan Mizan, Bandung, 2004, p. 295

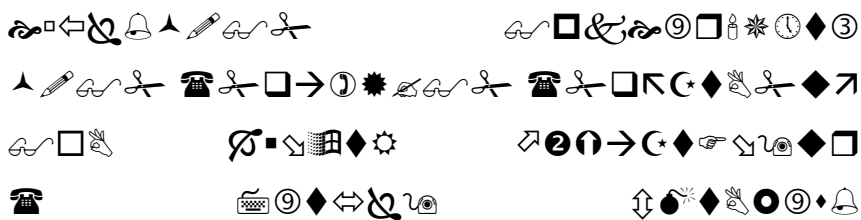
get the reward of his good charity. Because carrying out the right of servant hood is a obligation, it is not a job that should be rewarded with a reward.<sup>7</sup>

According to Al Ghazali, in his book *Ihya>* 'Ulumuddīn, *muḥa>sabah* is one means of *tazqiyyatun-nafs*. Al-Ghazali said that *muḥa>sabah* is including *maqam* in *mura>baṭah*<sup>8</sup> (on standby), that is a warning of Allāh SWT to people who believe that they are always in His supervision and so that they always on the alert to all provision of Allāh SWT that will happen. Allāh SWT said,



*O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allāh; that ye may prosper. (Surah Āli 'Imra>n (3): 200)<sup>9</sup>*

The Qur'an has hinted command about *muḥa>sabah* to remind people to keep their attention for every their act which would be a manifestation for future.<sup>10</sup> Allāh SWT said,

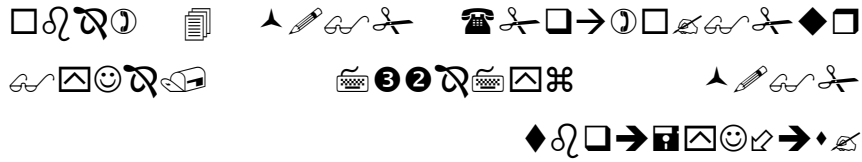


<sup>7</sup> Ibid, p. 296

<sup>8</sup> Among others *maqams* of *murabaṭah* are *musyaraṭah*, *muraqabah*, *mu'aqabah*, *mujahadah*, and *mu'aṭabah*. See, Sa'id Hawwa, *Mensucikan Jiwa: konsep Tazqiyyatun-nafs Terhadap Intisari Ihya>* 'Ulumuddīn al Ghazali, Translated by Ainur Rafiq Shaleh Tamhid, Robbani Press, p. 134

<sup>9</sup> In that statement, which is the next day here is the hereafter. This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali

<sup>10</sup> Ibid.



*O ye who believe! Fear Allāh, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allāh: for Allāh is well-acquainted with (all) that ye do. (Surah Al-Ḥasyr (59): 18)<sup>11</sup>*

‘Umar bin Khaṭṭab ra. said,

حاسبوا انفسكم قبل أن تحاسبوا، وزنوا أعمالكم قبل أن توازن عليكم فإنه أهوان عليكم في الحساب غدا أن تحاسبوا أنفسكم اليوم و تزينوا للعرض الأكبر يومئذ تعرضون لا تخفي منكم

خافية

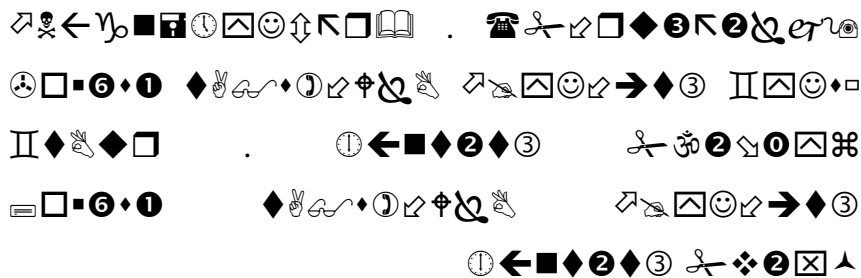
*Evaluate yourselves before you are evaluated, and weigh your charities before yours are weighed. It will relieve your self in the day of reckoning later, if today you have done the calculations for your self! And adorn yourselves for “a biggest day of facing”. In that day, you will be confronted (to Alla>h SWT), there is nothing hidden of your situation (for Him).”<sup>12</sup>*

Advice of ‘Umar bin Khaṭṭab above confirms that human should hasten to do *muḥa>sabah* before the coming day of reckoning (*yaumul ḥisāb*). Where on that day, all of charities will be considered until there are none one left. Because, surely that Allāh SWT Knows of all human actions and He is the Most Justice in His reckoning. Allāh SWT said,



<sup>11</sup> *Ibid.*

<sup>12</sup> Abu Ḥāmid Al Ghazali, *Mukasyafatul Qulu>b*, Dar al Jil, Beirut\_Lebanon, 1991, p. 407



*On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it!. And anyone who has done an atom's weight of evil, shall see it. (Surah Az-Zilza>l (99): 6-8)<sup>13</sup>*

Therefore, human should calculate and contemplate whether the acts are done can make the benefit for his life in hereafter or not. Because, actually this *muḥa>sabah* born of faith and belief in the coming of *yaumul ḥisa>b*.<sup>14</sup>

As word of Al Ḥasan that was quoted by Thowil Akhyar in his book *The Secret of Sufi (Rahasia Kehidupan Sufi)*. Al Hasan said “You do not find people who believe, except he is definitely evaluate or practice to *muḥa>sabah* by asking: ‘what do you want so you do this action? What do you want so that you eat? What do you want so you have a drink?’ As for the *fajir* will continue to pass without ever doing *muḥa>sabah* for him self”.<sup>15</sup>

From above, it can be concluded that the essence of *muḥa>sabah* is always thinking, pay attention, and taking into account what has been done, is being done, and that will be done. So that people can improve themselves toward better and Allāh SWT will bless them before the coming of the day of judgment that will not be there any actions that missed by the calculation.

**B. Urgency of *Muḥa>sabah***

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<sup>13</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali  
<sup>14</sup> Thowil Akhyar, *The Secret of Sufi (Rahasia Kehidupan Sufi)*, Asy Syifa’, Semarang, 1992, p. 76  
<sup>15</sup> *Ibid.*

*Muḥa>sabah* is the most widely taken by a servant to reach bless of Allāh SWT. *Muḥa>sabah* is one of the signs that are on the righteous or *muttaqīn*. Because he was afraid that if doing something is forbidden by God or he left something that is very loved by Him. While he has not had time to fix or replace it until death comes over him. From Maimun bin Mahran, he said,

لا يكون العبد من المتقين حتى يحاسب نفسه أشد من محاسبة شريكه, والشريكان  
يتحاسبان بعد العمل

*A servant does not include in muttaqīn group, so he evaluates himself harder than his evaluation of its business partners; whereas two business partners evaluate each other after finish their work.*<sup>16</sup>

About the importance of a servant do *muḥa>sabah* also present in the Al Qur’an clearly. Allāh SWT said,



*We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account. (Surah Al-Anbiya’ (21): 47)*<sup>17</sup>

<sup>16</sup> Abu Hāmid Al Ghazali, *Mukasyafatul Qulu>b*, p. 408

<sup>17</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali

People should evaluate himself for his actions, no matter how small it is, from their births until the moment when they repented. Better for People to inspect and weigh their self before examined and weighed by Allāh SWT. Because people who do not want evaluate their self in the world, so their weigh will very long in the hereafter.<sup>18</sup>

People should do *muḥa>sabah*, because Allāh SWT gave an intelligence that can be used to thinking, reflecting, and weighing everything will be done, is being done, and what has been done. By that intelligence, people can differentiate between good and bad. People will also be able to differentiate between commands and prohibitions, and they will know what have to do to fix and make their actions to be perfect. Allāh SWT explained that intelligent people should have three times, one of them is time for *muḥa>sabah*. In the *Ḥadisi/ Qudsi*, Allāh SWT said,

على العاقل ان يكون له ثلاث ساعات , ساعة يناجر فيها ربه, وساعة يحاسب فيها نفسه ,  
و ساعة تخلو فيها بمطعمه و مشربه. رواه ابن حبان عن ابي ذر

*The wish intelligent and wish people should divide his time to three times, an hour for khalwat, dhikir, and for pray to Allāh SWT. An hour for evaluated their self, and an hour is used for eating and drinking. (Narrated by Ibn Ḥibban)<sup>19</sup>*

Worth people is people who is able to provide time to evaluate themselves, and advise each other in truth and patience.<sup>20</sup> Allāh SWT said,

<sup>18</sup> See, Imam Ghazali, *Taubat Sabar dan Syukur*, Translated by Nur hikmah and Suminto, Tintamas Indonesia, Jakarta, 1982, p. 86

<sup>19</sup> Muhammad Tajuddin bin al Manawi al Haddadi, *272 Hadisi/ Qudsi*, Translated by Salim Bahreisy, PT. Bina Ilmu, Surabaya, p. 65

<sup>20</sup> Abdullah Gymnastiar, *Jagalah Hati (MQ for beginners)*, MQS Publishing, Bandung, 2004, p. 16



By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (Surah Al- ‘Aşr (103): 1-3)<sup>21</sup>

In this case, Imam Al-Ghazali said, “you have to know, if a servant has time in the morning to listen the some counsels of truth, so he should has time also in the afternoon for evaluate him self. He has to contemplate again the all of movement and actions a long day. Wherever he moves, and what purpose did he move?”<sup>22</sup>

*Muḥa>sabah* should be done every day, or it should be done as often as possible. As well as ‘Umar bin Khaṭṭab, when night came, he sat with his legs flailing, and said, “what did you do today?”<sup>23</sup> So, more frequent people evaluate their self, so it will be better for them. This is what was done by Caliph ‘Umar bin Khaṭṭab all his life. If he found a defect in his actions in the daytime, so he repented and asked forgiveness immediately.

According to *Ijma’*, *muḥa>sabah* is an obligation. The content of science in *muḥa>sabah* is faith in *muḥa>sabah* of Allāh SWT. Result of doing *muḥa>sabah* is *i’tiṣam*<sup>24</sup> and *istiqamah*.

<sup>21</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali

<sup>22</sup> Arif Supriono, (ed.), *Seratus Cerita Tentang Akhlak*, Republika, Jakarta, 2006, p. 24

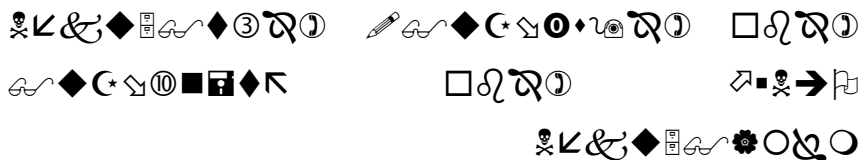
<sup>23</sup> Abu Ḥāmid Al Ghazali, *Mukasyafatul Qulu>b*, p. 408

<sup>24</sup> *I’tiṣam* is holding fast, its mean that hold past to the book of God that is Al Qur’an and keep His laws. Whereas *Istiqamah* is the firmness and independence of the tendency of the two base cases are held. *Istiqamah* has a distinctive purpose for its substance and for other purposes. For the substance is an intermediate stage entrance to *al-jam’*, from the abyss *tafriqah*. See, Imam Ghazali, *Rauḍhah: Taman Jiwa Kaum Sufi*, Risalah Gusti, p. 137



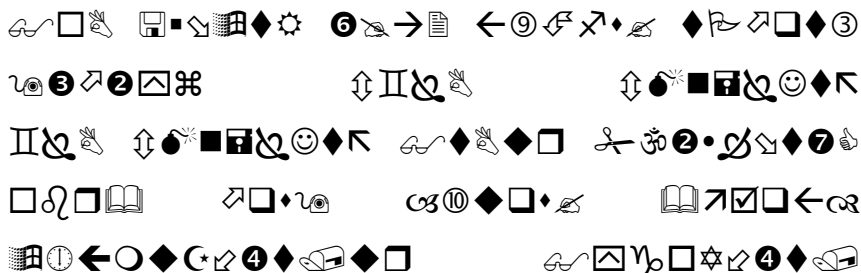
Meanwhile, Ibrahim at-Taimy said, “I imagined myself initially had entered paradise, and enjoying the delicious of fruits and drink. There and drinks. There is a river that flows in the paradise, and there are many angels whose faces are very beautiful. Then I imagined myself go to hell also. I imagined that I ate branches of *zaqum*, I drank water pus, and I suffered because I was chained” then Ibrahim at Taimy ask to himself “O soul, which one do you want?”. Then he answered that question “I want to return to the world for doing pious charity (doing well)”. Ibrahim at Taimy said again to him self, “now, you have to get what do you want. Well get a charity!”.<sup>25</sup>

Judgment of all deeds is a sure thing for every people. Prophet Muḥammad SAW emphasized that the day of reckoning (*yaum al ḥisa>b*) is true (*hāqq*). No one be able to escape from *ḥisa>b* in the hereafter. Allāh SWT said,



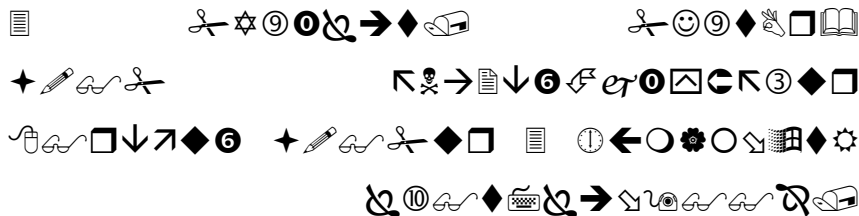
*For to Us will be their return; Then it will be for Us to call them to account. (Surah Al-Ghasyiyah (88): 25-26)*<sup>26</sup>

Allāh SWT said,



<sup>25</sup> Abu Hāmid Al Ghazali, *Mukasyafatul Qulu>b*, p. 409

<sup>26</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali



*"On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allāh cautions you (To remember) Himself. And Allāh is full of kindness to those that serve Him." (Surah 'Ali 'Imra>n (3): 30)<sup>27</sup>*

When the Day of Judgment comes, there is no opportunity to do good charity and improve it. Therefore, every people must be preparing for them selves to face that day to multiply good deeds in the world. 'Ali bin Abu Ṭalib said, "The world is always moving away from human life, while the hereafter is always on the move toward him. Each of them has a loyal slave. Therefore, be a people who are be a slave for hereafter, and do not be a slave for world. Verily, in this world is a place of charity and there is no judgment here. While in the hereafter is a place of judgment and there is no opportunity for charity."

Therefore, there is no reason for people to reject *muḥa>sabah* for themselves before its too late, which is before coming of death. When death has come, there is no opportunity for charity again. The thing to do just wait to the Day of Judgment, in that day all of action will be shown without any missing. Conduct a *muḥa>sabah* now is better than putting it off, in order to avoid regrets and disadvantages.

### C. Steps of *Muḥa>sabah*

According to Toto Tasmara, in the process of *muḥa>sabah*, people will use his two potentials, namely *fu'ad* potentials (mind, thought) and *ṣadr* potentials (emotions, *dhikir*). As for the process, there are two steps that must be performed

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<sup>27</sup> *Ibid.*

by someone who evaluate himself to reach a better quality of life and happiness in the world to hereafter. Both of them are *muḥa>sabah* in the implementation stage and *muḥa>sabah* in the increase stage.

### 1. *Muḥa>sabah* in the implementation step

*Muḥa>sabah* in the implementation step is *muḥa>sabah* that is done before practicing an act or when doing an act. This *Muḥa>sabah* step is to know the truth or falsity of an act according to Allāh SWT. And it is to know advantages and disadvantages if it is done or it is abandoned.

*Muḥa>sabah* before act is evaluate appearing of the desire or the will early. Then it is not done immediately, if the act is not clear, whether the act is better to do or to left.<sup>28</sup>

As word of Ḥasan Baṣri that quoted by Margaret Smith in his book *Mistikus Islam Ujaran-ujaran dan Karyanya*. Hasan Basri said that a believer when faced with the emergence of the nice things. Then they say, “You are really nice to me and really I needed. Nevertheless, it is not necessary, there are limits of punishment between you and me, and this is *muḥa>sabah* before act. Whereas if a believer is already doing something wrong, then they said, “O soul, what do you want exactly? I will not forgive you, and *Walla>hi, Insya>Alla>h*, I will do this again forever.”<sup>29</sup>

In *muḥa>sabah* at this implementation step, there are several steps that must be performed by someone who doing *muḥa>sabah* or evaluate himself. Among others that:

*First*, people have to know every act that will be do. It means that he understands the reason,

- Why I do this?

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<sup>28</sup> Ibnu Qayyim al Jauziyyah, *Tombo Ati: Cerdas Mengobati Hati Sendiri*, Translated by Muhammad Babul Ulum, Maghfirah Pustaka, Jakarta, 2005, p. 101

<sup>29</sup> Margaret Smith, *Mistikus Islam Ujaran-ujaran dan Karyanya*, Risalah Gusti, Surabaya, 2001, p. 183

- What the act is done for?
- Whom the act is done for?
- What does purpose this action?
- And, what advantages or disadvantages that would be gotten if the act is done for them?

*Muḥa> sabah* of the actions that have not been done is by stop first and think,

- Is it better done or left?

When if he do is well, he will think again, is the motivation because of hoping blesses of Allāh SWT or because of people. If his motivation because of Allāh SWT, he still has to think again, if he does it,

- Is there people will help him if he needs it?

If nothing helps, he will refrain of it. As Prophet Muḥammad SAW refrained to *jihad* in Makkah before he has the strength and support. But, if people sure that they will get support, so should he determined to go forward, because there will definitely be a help.<sup>30</sup>

The steps before deciding on an action need a careful calculation. Every time, when people will go to next action, should people to make a long time to think before to avoid the hasty nature that cause regret later. Actually hasty nature is belonged to devil, as the *hadis/* related by Tirmiz|i>,

و عن سهل بن سعد رضى الله عنه قال : قال رسول الله صلى الله عليه و سلم :

العجلة من الشيطان. رواه الترمذى

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<sup>30</sup> Ibnu Qayyim al Jauziyyah, *Tombo Ati: Cerdas Mengobati Hati Sendiri*, p. 102

*Hasty action is includes devil. (Narrated by Tirmiz|i>)*<sup>31</sup>

By a lot of thinking before doing something, people will know the cause and the effect of their each act, as well as the good and bad also. People will think that not all of desire has to do, and not all that is in ability well to do. Not all that well done is because of Allāh SWT, and Not all are done because of Allāh will be helped.

*Second*, should people to evaluate them self by *mura>qabah*. Generally, *mura>qabah* is mean researching of self, introspection, or self-control. *murāqabah* is control of self by realizing that at the same time, he was being supervised by Allāh SWT, The Almighty.

Imam al Qushairy an-Naisabury said that, etymologically, *mura>qabah* is researching the destinations, while in the terminology, *mura>qabah* is seeing God with heart, because Allāh SWT always see motion and silence of every people.<sup>32</sup>

According to ‘Abdullāh al Murta’isy, *mura>qabah* is keeping away the inner self, because of awareness of the supervision of The Almighty in every sight and speech.<sup>33</sup>

According to Toto Tasmara, *mura>qabah* is the way of people to investigate into the self, seeing into all the nerves of heart, so they will understand that the entire of heart or soul runs on and in the tendency to God. In others words, *mura>qabah* is calculation of a servant about his interaction with Allāh SWT, The Almighty.<sup>34</sup>

Allāh SWT always knows every movement of people, even though the movement inside, in the deepest of heart. Allāh SWT will make calculation for all of it. Allāh SWT said,

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<sup>31</sup> Ibnu hajar Al-Asqalani, *Terjemah Lengkap Bulughul Maram*, Translated by Abdul Rosyad Siddiq, Akbar Media Eka Sarana, Jakarta, 2009, p. 692

<sup>32</sup> Imam al Qushairy an Naisabury, *Risalatul Qusyairiyyah: Induk Ilmu Tasawuf*, Translated by Mohammad Luqmanul Hakiem, Risalah Gusti, Surabaya, 2000, p. 218

<sup>33</sup> *Ibid*, p. 221

<sup>34</sup> Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 79



*To Allāh belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allāh Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allāh hath power over all things. (Surah Al-Baqarah (2): 284)<sup>35</sup>*

In the other verse, Allāh SWT said,



*And He is with you where so ever ye may be. And Allāh sees well all that ye do. (Surah Al-Hadīd (57): 4)<sup>36</sup>*

*Mura>qabah* also been described also by Prophet Muḥammad SAW to *Jibrīl*. Prophet described it when *Jibrīl* asked about *iḥsan* to Prophet. Prophet answer is follow,

<sup>35</sup> This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali  
<sup>36</sup> *Ibid.*

الإحسان ان تعبدالله تعالى كأنك تراه فإن لم تكن تراه فإنه يراك

*Ihsan is you worship to Allāh SWT as if that you are seeing Him, (but) if you do not see Him, surely He is seeing you. (Narrated by Muslim, Tirmizī, Abu Dawud, and Nasa’ī)*<sup>37</sup>

Syaikh ‘Ali ad-Daqqā gave his comment for *hadis/* above. Syaikh said that word of the Prophet “if you don’t look at Him, surely He saw you” is a form of introspective to God, because the introspective is a realization of a servant that Allah SWT always sees him self.

*Mura>qabah* will make people always be careful in all his act are done. As a worker who is supervised his boss when he on duty, so he will be careful more and more, because if something goes wrong, the boss will angry at him, and hate him, and even his boss can cut off his salary. That is parable of the servant who always doing *mura>qabah*, he will be very careful and thorough in his doing, because of his fear, if God does not give His bless for his charity. Allāh SWT said,



*Their reward is with Allāh: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allāh well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.(Surah Al-Bayyinah (98): 8)*<sup>38</sup>

<sup>37</sup> Imam al Qusyairy an Naisabury, *Risalatul Qusyairiyyah: Induk Ilmu Tasawuf*, p. 217

<sup>38</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali

People, in all his actions were never separated from motion and silent. When in that state, they do with the intention, good act, and then keep the laws is commanded and forbidden in Islām, so he is people who have done *Mura>qabah*. For example, when people are sitting, they chose to face the *qiblah*. As Prophet Muḥammad said,

خير المجالس ما استقبل به القبلة

*The best of the assembly is overlooking to the qiblah.* (Narrated by al Ḥakim)<sup>39</sup>

If they are sleeping, they will choose position that facing the *qiblah* by putting their right hand below. Even when they are doing activities in the bathroom too, they always keep rules, which are thought by Islām. Sometime, people were doing some errors in their action. Then they should always be asking to themselves ‘what do I want from this? What do I need from this? By this people will aware the good and bad of their actions.

According to Al Ghazali, generally, there are three conditions of people in doing *mura>qabah*, those are:<sup>40</sup>

1. *Mura>qabah* in the *ṭ}a’at* state is doing devotion with sincerity, doing to improve it, keep the rule of it, and protect it from defects. Because people realize that all of intention is known by God, so that in running devotion, they are not influenced by the surrounding situation, either being alone or in a crowd.

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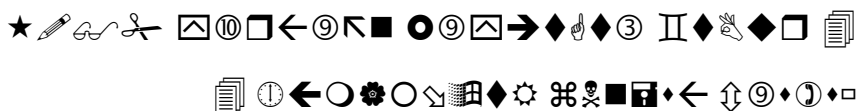
<sup>39</sup> Sa’id Hawwa, *Mensucikan Jiwa: konsep Tazqiyatun-nafs Terhadap Intisari Ihya>’ Ulumuddīn al Ghazali*, p. 139

<sup>40</sup> Al Ghazali, *Intisari Ihya’ Ulumuddīn Al Ghazali(Mensucikan Jiwa)*, Risalah Gusti, p. 139



2. *Mura>qabah* in immorality state is researching themselves are doing immorality with repentance, releases it, shy because of it and busy doing *tafakkur* on the immorality that is being done.
3. *Mura>qabah* in the *mubaḥ* state is secure in rules or Islamic teachings then pay attention to bounties that have been gotten and thankful for it. Make a relation with other in a good way, honest, *amanah*, responsibility, brave, simple, and so forth. *Mura>qabah* in this state will foster a love from other people, as well as God will love them.

A servant must be able to control himself in all of state above. Each of three states above are has some limitations that must be kept by *mura>qabah* continually. Allāh said,



*And any who transgresses the limits of Allāh, does verily wrong his (own) soul. (Surah Aṭ-Ṭalāq (65): 1)*<sup>41</sup>

After people practicing *muḥa>sabah* in the implementation stage, they should to consistence. Smart people never ignore themselves come to badness or immorality back, but they have to increase it.

## 2. *Muḥa>sabah* in the increase step

Practicing *muḥa>sabah* in this stage is to know the increase o decrease in the quality and quantity of actions or charities. This *muḥa>sabah* is done after doing action and then people can decide whether action is needed to continue and to increase, and whether action is not needed to continue and to increase.

According to Ibnu Qayyim Al Jauziyyah, *muḥa>sabah* after action is divided into three kinds. *First*, evaluate about the validity of action or charity,

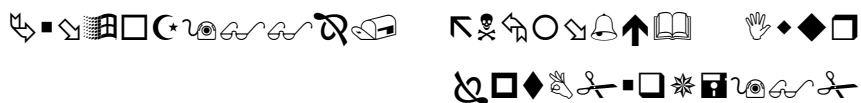
<sup>41</sup> This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali

its means whether devotion to implement the rights of God has been fulfilled as it should? There are six rights of God that must be fulfilled by a servant in serving to Him, there are:

- 1.) Sincere in their studies
- 2.) Faithful to the God
- 3.) Follow the Prophet Muḥammad SAW
- 4.) Witnessing the goodness
- 5.) Acknowledging the gift of God for self, and after this
- 6.) Acknowledging of the defects

*Second*, evaluate the action that better if leave it. *Third*, evaluate the *mubah* of action and the action that usually to do. Does every actions that they usually do is to expect the God' bless and the happiness in the hereafter? So they will luck or do the actions just to expect the happiness in the world so will make them lose?<sup>42</sup>

*Muḥa>sabah* in this increase stage is an effort to improve on everything that has not been good in the past. *First*, in fixing self is stop the act if it bad act according to The God. One of ways to stop the bad act is by pressing and controlling hard desire, and always alert.<sup>43</sup> Then hurry up to repent to Allāh, because repentance is part of *muḥa>sabah* process. People do repentance after research what has been done and if that act is bad, immorality, and included in the prohibition of God, then they regret it and never repeat it.<sup>44</sup> Allāh SWT. said,



<sup>42</sup> Ibnu Qayyim Al Jauziyyah, *Menyelamatkan Hati Dari Tipu Daya Setan Juz 1*, p. 179

<sup>43</sup> *Ibid*, p.177

<sup>44</sup> Sa'id Hawwa, *Mensucikan Jiwa: konsep Tazqiyatun-nafs Terpadu Intisari Iḥyā' 'Ulumuddīn al Ghazali*, p. 140

*And I do call to witness the self-reproaching spirit: (Eschew Evil). (Surah Al-Qiyāmah (75): 2)*<sup>45</sup>

If the people find him self in a state of *zālīm* to someone in the afternoon, hurry up to apologize to him as soon as possible. If he cannot, he should be determined to fix it when he meets that people in the future.

Prophet Muḥammad SAW said,

وعن ابى هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : ( مَنْ

تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ. ) رواه المسلم

*Whoever repents to Allāh SWT before sun rises from the western direction, so Allāh SWT will accept his repentance. (Narrated by Muslim)*<sup>46</sup>

Prophet Muḥammad SAW said,

وعن ابى هريرة رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول:

(والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة). رواه البخارى

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<sup>45</sup> Self-regretting is when people doing the goodness they will regret, why do they not do more? But when people doing badness they will more regret, why did they do this? This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali

<sup>46</sup> Yusuf bin Ismail An Nabhāni, *Mukhtasar Riyaḍusṣālihīn*, Dar Ibn Hazm, Beirut\_Lebanon, 1996, p. 29

*And by Allāh, actually I beg His forgiveness and I repent to Him not less than seventy times every day. (Narrated by Al Bukhārī)<sup>47</sup>*

Actually, Prophet Muḥammad SAW is *ma'sum* and *mahfud*, which is kept by Allah SWT from all of sin. But, Prophet never stops to ask His forgiveness. More over, people are the ordinary person who never free from doing sin every day. Then they should doing *muḥa>sabah* and repent to God more than the Prophet did.

After doing repentance, a servant has to keep it from mistakes and inadvertence. In order to the mistakes and inadvertence are not repeated in the future. Repentance is the result of *muḥa>sabah* from the act that is forbidden by Islām, Allāh never bless people who does it.

However if the result of *muḥa>sabah* had shown that their act during this time is in accordance with teachings of Islām, then they should to continue their act and improve it, never feel enough and satisfied, and never stop it. Prophet Muḥammad ever said, *whoever charity today is better than yesterday, so they are lucky people. Whoever charity is today as well as yesterday, so they are stupid people. Whoever charity today is worse than yesterday, so they are lose people.*

Prophet Muḥammad SAW said,

عن عائشة رضي الله عنها انها قالت: سئل النبي صلى الله عليه وسلم: أَيُّ الْأَعْمَالِ

أَحَبُّ إِلَى اللَّهِ ؟ قال: (أَدْوَأْمَهَا وَإِنْ قَلَّ). رواه البخارى

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<sup>47</sup> Imam Az-Zabidi, *Ringkasan Hadis} Şahih Al-Bukhārī*, Pustaka Amani, Jakarta, 2002, p. 1000

*From 'Aisyah ra, she said: I asked to Prophet Muḥammad SAW: which one of act that most loved by Allāh? Prophet said: the most favorite charity according to the God is the Good act that is done routinely, although a bit (Narrated by Al Bukhārī)<sup>48</sup>*

The next step in the increase stage is preservation of self. After knowing what should be fixed. Then fix it, after that people have to keep what has been repaired to prevent it from the badness before.

Preservation of self that can be done by people that is increase the worship, such as *dhikir*, fasting, and reading the Holy Qur'an. Preservation of self can also be done by stay away from places that can lead to badness, because the environment has a strong to influence on self. Then, attending the assemblies of *dhikir*, assemblies of scientific study, and gather with righteous people, it all is better. When they doing mistakes, they will be reminded immediately and they will be guided back in the goodness.

#### **D. Advantages of Practicing *Muḥa>sabah***

Everything that was ordered by God, it certainly contain a specific purpose, or contain some advantages. Similarly, the order that people have to doing *muḥa>sabah*. Many advantages is gotten if people want to practicing *muḥa>sabah*. The real advantage when people process *muḥa>sabah* is they become a person who is increasingly better. Because of practicing *muḥa>sabah*, they always know their mistakes or defects in themselves, the fix it as soon as possible.

Without practicing *muḥa>sabah*, people will not can realize their mistakes and will never fix it. Truly, *muḥa>sabah* keep people in the goodness continually. Al Ḥasan said, "A servant, always in the goodness, as long as he still has advisor in himself and he cares to evaluate himself or practicing *muḥa>sabah*".<sup>49</sup>

When people have know their disability or their defect, they will be more respectful to others, and they will love others more that he loved them selves.

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<sup>48</sup> *Ibid*, p. 1015

<sup>49</sup> Ibnu Qayyim Al-Jauziyah, *Menyelamatkan Hati dari Tipu Daya Setan Juz 1*, p 173

Muṭarīf bin ‘Abdullāh said, “If I do not understand my disability or defect of my self. Surely I have hated all over the world”.<sup>50</sup>

Therefore, Allāh SWT commanded people to always practicing *muḥa>ṣabah* by always remember Him. In addition, they have to hurry up to repent, if the act was done by them is an act that is hated by Allāh SWT. Allāh SWT said,



*Those who fear Allāh, when a thought of evil from Satan assaults them, bring Allāh to remembrance, when lo! They see (aright)!.* (Surah Al A’rāf (7): 201)<sup>51</sup>

People who want practicing *muḥa>ṣabah*, then they fix and he repent, so he ask the forgiveness of God. They are people who will get the advantages in the world and later, in the hereafter.

Allāh SWT. said,



*And O ye Believers! Turn ye all together towards Allāh, that ye may attain Bliss.* (Surah An-Nūr (24): 31)<sup>52</sup>

<sup>50</sup> Ibid, p. 184

<sup>51</sup> This Qur’an and translation is taken from *Al Qur’an player* by ‘Abdullāh yusuf ‘Ali

<sup>52</sup> Ibid.

People should count all his acts, both of the good action or bad action, then weigh both of them. If people only count their goodness, and ignore their badness. It can cause ‘*ujub* in the heart. And it will only hurt them selves. Because of that, *muḥa>sabah* keep people from ‘*ujub* and complacency of their goodness. Beside of that, *muḥa>sabah* will guide people to know which one the actions have to do or leave.

In the life of this world, should people always be careful in the every action, not just follow their want, their lust, but weigh it by God’s laws. Al Ḥasan ra said, “Allāh SWT bless a servant who think before he do something, or want something, he will do if it is because of Allāh SWT, and he will stop if it is because of others”. Some people interpret the saying of Al Ḥasan above, “if *an Nafs* moves to do something that a servant wants, it will stop for a moment and think” he will ask to himself “am I can do it or not?”.<sup>53</sup>

When *muḥa>sabah* or self evaluation has become a people habit, and they fix their action immediately, so in the Judgment day, their responsibility will be easy. As word of Ḥasan Baṣri (110H/728M)<sup>54</sup> that quoted by Hafidz Sulaiman, *Mutiara Kaum Sufi: Pokok-pokok Ajaran Sufi dalam Mendekatkan Diri kepada Allāh SWT*. Hasan Basri said that a believer to God, he has to lead him self, he has to evaluate himself because of Allāh SWT. So in the next of Judgment day will be light for him, who is man who always evaluates himself in this world. Conversely, the judgment day will be so hard for man who never evaluate him self for introspect or *muḥa>sabah* in this world.<sup>55</sup>

Whereas, according to KH. Toto Tasmara, people who always doing *muḥa>sabah* will get many advantages, as follows:

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<sup>53</sup> Arif Supriono, (ed.), *Seratus Cerita Tentang Akhlak*, p. 24

<sup>54</sup> Ḥasan Baṣri is a Sufi who was born in Medina and he grew up in Basra. He was known because of his the simplicity of life (*zuhud*). He was also known because of his speeches that were delivered in Baghdad. He is a Sufi that laid the foundation of ‘*ilmu al qulūb* which was developed by other Sufis in the next period. See, Margaret Smith, *Mistikus Islam Ujaran-ujaran dan Karyanya*, p. 3

<sup>55</sup> Hafidz Sulaiman, *Mutiara Kaum Sufi: Pokok-pokok Ajaran Sufi dalam Mendekatkan Diri kepada Allāh SWT.*, Putra Pelajar, Surabaya, 2002, p. 182

1. Being a virtuous, efficient, and effective people in the every action.
2. Being the people that always keep their speech in the communication with others. It has to accordance with the law of *Ilahiyah*, *syadidan*, and *layyinan*.
3. Being people who can control themselves, because they always aware that devil never stop to tempt themselves to badness.<sup>56</sup>

#### **E. Dangers of Leaving *Muḥa>sabah***

Verily, the believer is community that barred by Qur'an from the act that will harm their life. In this world, a believer likes a prisoner. He walk with a bound neck, he never feel safe until met Allāh SWT, The Almighty, later. He knows that his self will be asked the responsibility of his hearing, his sight, his speech, and all of his body. He will be asked the responsibility of all those.

As word of Abu Hafṣ that quoted by Hafidz Sulaiman, *Mutiara Kaum Sufi: Pokok-pokok Ajaran Sufi dalam Mendekatkan Diri kepada Allah SWT*. Abu Hafṣ said that those who never reproach him self, never fighting his will, and never force to do something that is hated by him. So he will be someone who forgets himself. Those who admires himself because of something in him self, its mean he was destroying himself.”<sup>57</sup>

Comment of Abu Hafṣ above explained, that people who neglect, reluctant, indifferent doing *muḥa>sabah*, even up to leave *muḥa>sabah*. Surely, they are the loser and they were endangering for them self. This is state of people who forget themselves, people who close their eyes of result of their action, they can not control themselves and they only rely on the forgiveness of God. Therefore, they will ignore *muḥa>sabah* of themselves and they do not think about the consequences that will happen. If this happens, they will be easy to follow their lust and the sin. They love sin and they will so difficult to separate it of themselves.

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<sup>56</sup> Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 76

<sup>57</sup> Hafidz Sulaiman, *Mutiara Kaum Sufi: Pokok-pokok Ajaran Sufi dalam Mendekatkan Diri kepada Allāh SWT.*, p. 183



If people know that lust will only invite to destruction, it will help the enemies of people that is devil to disturb them, and lust will invite people to follow the crime and other deviant way. So surely, people will doing *muḥa>abah* as soon as possible, and they will also beg the forgiveness of Allāh SWT.

Beside of that, if the sin is relation with other people, then their responsibility will be harder later. Because they will be required to seek the sincerity of that people or their heirs. If they can not find their sincerity in the world, their searching will be continued in the hereafter. But if in the hereafter, they do not get the sincerity yet, so their good charities will be a replacement of their sin. But if their good charities are not enough for replace it so the bad charities of that people will be transferred to their weights of charities. Therefore, the most important for people is doing *muḥa>abah* for themselves, for their acts. Then fix or replace it with the good act before the coming of their death, before coming of Judgment day that so very careful.

Abu Qatadah said, “Your God always remind that coming of the Judgment day is so near, So He always say that its coming is tomorrow”.<sup>58</sup>

Actually, it is very dangerous for people who leave *muḥa>abah*. Ibnu Qayyim said, “Generosity is manifested by self evaluation, while damage of heart is manifested by ignoring to the desire”.<sup>59</sup> So it is clear that leave *muḥa>abah* can make the damage of heart.

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<sup>58</sup> Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 77

<sup>59</sup> *Ibid.*