

Sufism Psychotherapy: *Hudur al-Qalb* Method For Mental Health

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ABSTRACT

This study aims to explain *hudur al-qalb* as a tasawuf psychotherapy method for mental health. As a literature research, this article will examine *hudur al-qalb* in the thinking of Sufi experts, such as al-Ghazali and Ibn al-'Arabi, and to what extent it can provide benefits in mental health, namely peace of mind and soul. This research has implications for efforts to cure mental stress by tasawuf psychotherapy. This research is qualitative in nature, namely it is carried out by collecting, analyzing, and interpreting narratives comprehensively on visual data to gain complete, comprehensive and holistic insight into the phenomenon of *hudur al-qalb*. The results of the study found that *Hudur al-qalb* is a condition in which the heart is awake, namely in a stand-by position. This vigilance keeps the heart in awareness, and of course in vigilance. This wakefulness keeps the heart in awareness and in 'mindfulness'. This condition leads to intelligence of mind, meaning of life, clarity of heart, as well as silence and reassurance of the soul. In addition, this condition can also eliminate mental anxiety and reduce negligence.

Keywords: *Hudur al-Qalb*, Sufism Psychotherapy, Mental Health, Awareness

Introduction

Mental and emotional stress is a disease that has been around for a long time even before Christ. Most cultures in various places view mental stress or disorders as caused by evil spirits, demons or witches and healing them is the realm of priests or shamans. (Sucipto; 2020).

Philippe Pinel (1745-1826), known as the founding father of moral care, was a French national, who provided psychotherapy with a humane approach, non-violent, love-oriented non-medical treatment by establishing an asylum (Museum, 2019). In his *Medico-Philosophical Treatise on Mental Alienation or Mania* (1801), Pinel developed the 'moral treatment', of speaking gently to the patient, offering warmth, and restoring hope, elements central to today's effective psychotherapy, and psychological diagnosis and treatment. According to Pinel, mentally ill people are not guilty people who deserve to be punished. They are sick people whose condition is deplorable and deserve all human considerations. (Museums, 2019). Pinel made important contributions to the classification of mental disorders. The 1809 description of the case, which Pinel recorded in the second edition of his textbook on insanity, was the earliest evidence of a mental disorder called *dementia praecox* or schizophrenia.

Psychotherapy aims to restore the disturbed mental state of the client, starting from the mildest problem to the most severe, namely acute mental disorders. This is done so that the body and nervous system can function optimally again so that the client can feel healthier physically

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and mentally. In approach, some methods also look different. If Psychoanalysis emphasizes the unconscious and is based on the influence of human biological aspects (Mubasyarah; 2017, Hidayanti & Amin; 2018), then Behaviorism emphasizes aspects of behavior, which can be observed and quantified (Rahman; 2017, Iqbal & Farid; 2018). This explanation describes the problems handled by Western psychotherapists only regarding physiological-emotional-cognitive-behavioral-social problems. Although the scope varies, the connotation becomes narrow, which only leads to healing efforts, eliminating problems and disturbances. Only a few include the issue of self-development as an agenda in therapy, even though this is the true goal of psychotherapy which is not just trying to heal themselves (Muaz & Ahmad; 2019).

The essence of psychotherapy as assistance for people with psychological problems can be found in people from various cultures, both from spiritual figures, community elders or elements in traditional societies (Amin; 2017, Iqbal & Farid; 2018). In the tradition of Islamic society, the practice of psychotherapy has also been applied for a long time, some have even been institutionalized. This function of psychotherapy is played by many scholars, Sufi teachers and kiai who have spiritual strength or spiritual strength. Whereas the object of the focus of healing, treatment or treatment of Islamic psychotherapy is the whole human being, namely that which is related to mental and spiritual use, namely its relationship with reason, mind, memory and heart (heart). (Wahyudi et.al; 2020).

Islam contains high spiritual (spiritual) values, it is considered capable of solving various human psychological problems (Bensaid & Benaouda; 2018). The contents of Islamic teachings such as faith, worship, morals and Sufism are considered to have a systematic methodology for realizing spiritual mental health, which is the first step in efforts to develop psychotherapy methods. Islamic psychotherapy or tasawwuf psychotherapy, is a process of treating and healing an illness, whether mental, spiritual, moral or physical, through the guidance of the Qur'an and the Sunnah of the Prophet, or empirically through the guidance and teaching of Allah, His angels, the Prophet and His Apostles or the heirs of His Prophets (Adz-Dzaky, 2002). Sufism therapy is one of the means used to help counselees/clients who experience mental and mental problems or disorders (Zaini; 2017), it cause Sufism does have a role in healing practices (Mitha: 2019).

This paper focuses on *hudur al-qalb* as a tasawwuf psychotherapy method for mental health. The term Sufism means those who are interested in inner knowledge, those who are interested in finding a path or practice towards enlightenment and inner enlightenment. (Guemuesay; 2016). Sufism is a savior for humans and humanity for those who experience turmoil, alienation and emptiness of life. Sufism provides spiritual antidote and gives endurance in facing life's trials, also gives meaning about how to live a good and right life with God. (Latifa; 2019). In this context, Sufism emphasizes that life without a harmonious relationship with God is an empty and empty life. In Islam, feeling pressure (soul) can also occur because a person does not remember (dhikr) Allah, so that what appears is negligence (ghaflah). As a result, the connection and intimacy with Him is cut off, not connected properly in the form of the presence of the heart (*hudhur al-qalb*) so that they do not live up to and carry out religious teachings properly. They are more concerned with the demands of lust without regard to spiritual needs, so they will easily experience mental illness or emotional stress.

Methods

This paper is a library research, namely research originating from library materials and is a qualitative research method, it is to explain findings or data in the form of words and pictures (Muhadjir; 1996) or in the form of words, as well as combinations of words and sentence. This type of research is very dependent on information, broad scope, general questions, collecting data which mostly consists of words/text, explaining and analyzing words and conducting subjective research (Creswell; 2014). Qualitative research is carried out by collecting, analyzing,

and interpreting narratives comprehensively on visual data to gain insight into certain interesting phenomena, as well as produce in-depth descriptions in a complete, comprehensive and holistic viewpoint (Gay; 2006).

I explored many data, primary and secondary, beginning with a review of the works of Ibn al-'Arabi and al-Ghazali regarding the topic above. The data that has been collected is then presented chronologically, in which separate data are identified, selected, verified and rearranged systematically according to the problem mapping frame studied. (Muaz & Ahmad; 2019). After extracting the data, data analysis is then carried out simultaneously with the process of data collection, data interpretation and other narrative writing. (Moleong, 2014). The data that has been obtained is reduced in certain patterns, then theme categorization is carried out, then interpretation is carried out based on the scheme obtained, conclusions can be drawn and carried out using descriptive-analytic methods (Creswell; 2014).

Sufism and Hudur al-Qalb

Sufism focuses on esotericism, hidden meanings and the discovery of "religious reality", namely knowledge about God (Nizamie et al.; 2013). In addition to the inner (esoteric) side of Islamic teachings, the external (exoteric) side of tasawuf is shari'ah, which contains formal religious laws, regarding what a person must do, and what should not be done (nahiyat). Sufism cannot be practiced without shariah. Practicing tasawuf without shariah, is like planting a tree in the sky. This integral and dynamic relationship is what distinguishes Sufism from mysticism outside of Islam. By practicing shariah, tariqah can be traced, and truth can be achieved. Sufism actually clarifies, enlightens the path to al-ihsan. (Lubna and Syeda; 2019). In Sufi practice, ihsan is the basis and final dimension in Islam which is defined as "doing good and beauty" It is the culmination of the achievement of charity and communication between a servant and his God, which in turn takes the form of a sense of closeness (qurb) to God. This close relationship is understood as the spiritual experience of human dhawqiyah with God, which then creates a spiritual awareness that everything belongs to Him and everything in this world is meaningless for God. In addition to filling the inner side of shari'ah, Sufism also gives meaning about how to live a good and right life with God. (Rena Latifa; 2019, Museums, 2019). In this context, Sufism emphasizes that life without a harmonious relationship with God is an empty and empty life. (Sorgenfrei; 2018).

Sufism promises salvation for humans and humanity for those who experience turmoil, alienation and emptiness in life. Sufism provides spiritual antidote and provides endurance in facing life's trials. In contemporary discourse, it is explained that Sufism is a remedy for overcoming spiritual crises, even the physicality of modern man who has been detached from his self-center, so that he no longer knows who he is, the meaning and purpose of life in this world. (Thomas et.al.; 2018). The lack of clarity on the meaning and purpose of life is indeed very unpleasant and causes mental suffering. This cool Sufism spring provides refreshment and rescue for those alienated humans (alienation). Sufism will bring enlightenment to life so that it "makes life more alive". (Mitha.; 2018, Umam and Suryadi.; 2018).

Sufism becomes an antidote to mental anxiety when it is practiced so that you can experience divinity directly in two conditions, namely maqamat and ahwal. (Laleh Bakhtiar; 2008). One form of this spiritual experience is hudur al-qalb. Two other terms that are synonymous with the term hudur al-qalb are ihdar al-qalb and hudur. Al-Ghazali (d. 505 H / 1111 M.) used the first and second terms, while 'Ain al-Qudat al-Hamadani (d.1131) Ibn 'At ' Allah al-Sakandari (d. 1309 AD) and Ibn al-'Arabi uses the term hudur. This latter name is a well-known mystic and philosopher, whose writings on spirituality and gnosticism as a means of contact with God had such an influence on Sufism that he is referred to as "The Greatest Teacher" (Halligan; 2001). In this context, Ibn al-'Arabi mentions that hudur is part of ahwal, spiritual experience (fa inna al-

hudur min al-ahwal). (Ibn 'Arabi; 1997). Thus, hudur al-qalb is a spiritual (spiritual) experience that is felt by someone in relation to God. In other words, during hudur al-qalb one “experiences” God. (Coates; 2002, Ushuluddin et.al; 2021).

In the opinion of al-Ghazali's, qalb (heart) is the human essence, which is subtle, spiritual and transcendent, which can learn something and know. Rashid Rida said that there are two qalb, namely qalb which means a piece of body organ which is the center of blood circulation, and qalb which is the subsystem of the nafs which is the center of feelings. Qalb in the first meaning has a great influence on physical health while qalb in the second meaning has an influence on mental health. In Sufism, the heart (qalb) plays a central role in regulating health. The heart is the essence of the unconscious and the balance of the animal and intellectual nafs, it transcends reason and is the driving center of the subconscious. (Hardaker, Sabki; 2018, Rustom; 2008).

Presence means witnessing consciously, while absence (unseen) is related to and corresponds to witnessing unconsciously and not actualized. The presence, which corresponds to conscious practice of dhikr, is a mirror that reflects, which is aware when it sees; aware of the Divine Presence (hadrah) as stated by the hadith, “Worship Allah as if you see Him, and if you do not see Him, surely He sees you”. (Bakhtiar; 2008, Tiliouine et.al, 2019). Hudur is presence with al-Haq because if one experiences the occult of the existence of all beings, then at the same time, he is present with al-Haq. That is, its existence seems to exist due to the domination of dhikr in its heart. He hudur with his heart, with his God. (Al-Qushairi; 1959).

If a person's closeness to God decreases, he will experience anxiety and restlessness. He forgets his existence as a servant ('abd) before God, so that he ends up entangled and trapped in the void. (Zulkarnain; 2019). They experience “emotional sickness” when they separate themselves from God (Mita; 2019). It is these “sick” and “dry” psychological conditions that will be cured by Sufism so that modern humans get solutions to various main and important problems in their lives. Through the concept of hudur al-qalb, which is interpreted as “experiencing the presence” as “therapeutic methods” (Mitha; 2019), it is hoped that calm, happiness and comfort in life can be obtained. In the condition of hudhur al-qalb, there is concentration of mind and silence of the soul. The mind will be focused and focused on one thing that is contemplated. The mind is also in a calm state, not ‘wandering’, or asleep. The heart (qalb) is in a state of remembrance of Allah (dhikr), so that it ‘lives’ in the spiritual realm (Aydin; 2017).

In the perspective of psychology, people who are mentally healthy will feel happiness, live a meaningful and useful life, be able to adapt to various situations and conditions so they can avoid mental illness, stress and other bad behaviors. (Zulkarnain; 2019). Mentally unhealthy people, on the other hand, will bring up discomfort, anxiety and inner misery. He will also give birth to attitudes and behaviors that are not pleasant for both himself and his environment. (Museum, 2019). Therefore, in a review of psychology, modern and western society, which is plagued with various diseases above, is actually a society that is not mentally healthy. In other words, they are people who are experiencing mental illness. (Hidayanti & Amin; 2018), The solution that must be given to them is nothing but a correct and righteous method, so that their soul returns to calm and serenity, as the nature of the soul. And all of that will only be obtained through Sufism. (Sucipto; 2020, Wahyudi et.al; 2020)

Sufism sees the relationship between human attitudes and behavior with the urge or desire that arises from the soul that causes these actions to exist. The Sufis state that a person's behavior is very dependent on the type of soul that reigns within him. (Mitha; 2019, Iqbal & Farid; 2018). A soul controlled by the animal self will bring greed, pride, cruelty, envy, jealousy, and other negative things while a soul controlled by Divine light will bring forth positive attitudes such as honesty, courage, gentleness, and compassion. That's why in Sufism the soul must continue to be cleaned with various exercises and practices.

All practices in Sufism are basically spiritual training and soul training to make a spiritual ascent to a better and more perfect direction. These practices aim to seek peace of mind and

purity of heart so that they are more sturdy in going through the various twists and turns of life's problems and seeking the essence of truth that can manage everything well. Sufism prevents humans from various psychiatric illnesses and tries to continuously make spiritual contact with God so as to gain inner peace and freedom of the soul from all influences of mental illness. (Mitha; 2019).

Ibn al-'Arabi explained that *hudur al-qalb* is something related to the inner state, such as self-purity from despicable morals of the soul, and fulfilling it with praiseworthy soul behavior. This includes remembrance of Allah, which was a characteristic of the Prophet throughout his life. This is true *hudur*, and *muraqabah* (self-preservation) of the traces of God in the heart and in the cosmos. (Bensaid & Benaouda; 2018, Latifa; 2019). When a person has arrived at a spiritual (spiritual) condition like this, nothing crosses his eyes, nothing sounds in his ears, and nothing sticks in all his limbs and senses, except for all that he gets Divine judgment and insight (*nazar wa i'tibar* divine). From this then, one knows various Divine wisdoms. This is the spiritual condition (thing) of Rasulullah saw, as narrated from Aisha. (Ibn 'Arabi; 1997).

Hudur al-qalb is actually a part of *dhikr*. In general, *dhikr* in Sufism means making spiritual contact with God which is done in the form of *dhikr al-khafiy* (hidden) and *dhikr al-jaliy* (public). (Mitha; 2019, Lubna and Syeda; 2019). As for *hudur al-qalb*, in another division, it is included in the category of *dhikr al-ruh*. For al-Qushairy, *dhikr al-ruh* is the third level of *dhikr* after *dhikr al-lisan* and *dhikr al-qalb*. This third level of *dhikr* is also called secret *dhikr* (*dhikr al-sir*). (Al-Qushairi; 18). In the view of Ibn 'Ata'illah, this remembrance is cleansing the soul (*nafs*) from negligence (*gaflah*) and forgetfulness (*nisyan*) with the continuous presence of the heart to Allah. (Sorgenfrei; 2018).

Hudur al-qalb, for him is the third level of remembrance. (Ibn 'Atha'illah; 1420 H). He advised, do not leave your remembrance because of the absence of your *hudur* with Allah in that remembrance. Indeed, your neglect of Allah without remembrance is more dangerous than your neglect of Him with remembrance of Him. Hopefully Allah will lift you from *dhikr* that is accompanied by negligence (*dhikr ma'a manifest gaflah*), towards *dhikr* which is accompanied by awareness (*dhikr ma'a manifest yaqzah*). (Rena Latifa; 2019). From *dhikr* that is accompanied by awareness to *dhikr* that is accompanied by *hudhur* (*dhikr ma'a* in the form of *hudur*). And from the *dhikr* that is accompanied by *hudur* to the *dhikr* that is accompanied by magic from other than what is being recited (*dhikr ma'a*, the form of *ghaibah 'amma siwa al-madzkur*). (Ibn 'Atha'illah; tt.).

According to al-Ghazali, remembrance is important even as the only technique used to focus only on Allah. Aus bin Abdullah added that *dhikrullah* is a light for the heart. It is important to calm and reassure yourself as well as get *sakinah*, peace and comfort in life. The condition for obtaining this is *hudur al-qalb*, because a remembrance that makes an impression and is useful is *dhikr dawam* accompanied by *hudur al-qalb*. (Al-Ghazali; 1998, Umam and Suryadi.; 2018).

Al-Haddad also reminded us to read *ratib* with the presence of the heart (*hudur al-qalb*) because the nature and spirit of *ratib* itself is *hudur ma'a Allah* (presence with Allah). (Ushuluddin et.al; 2021). *Ratib* or *wird* is the term used by 'Abd Allah al-Haddad for continuous remembrance (*istiqaamah*) as a way to maintain the *junud Allah al-batinah* in the *qalb*, giving light of closeness (*anwar al-qurb*) in the heart, reaching noble position in the sight of God, even physically healthy. (Al-Haddad; 1414/1993). He advised, if you get used to doing *ratib* with the presence of your heart, then your heart will be filled with *anwar al-qurb*, and at that time the light of *makrifat* (*anwar al-ma'rifah*) will shine within you. At that time, your heart is ready and worthy of receiving Allah perfectly (*kulliyah*). Being present (*hudhur*) with Allah will then become your character and your morals. (Ba Sudan; 1379/1960).

Al-Ghazali explained *hudur al-qalb* which is related to the mind and heart. He connects *hudur al-qalb* with *tafahhum* which is part of thought and clarity of heart, which is very effective in eliminating mental anxiety. (Al-Ghazali; 1998). This means that apart from educating the

mind, tafahhum can also calm and reassure the soul. A good and straight understanding, which is attained by a person, arises after the existence of *hudur al-qalb* which becomes a stability in the mind. This condition is present simultaneously with the appearance of a change in the mind, as well as in understanding a meaning and towards something one wants. Thus, *hudur al-qalb* brings important changes to the meaning of life in a person. He also explained *hudur* in relation to prayer as one of the worship services and the implementation of *dhikr*, as an integral part of one's spiritual journey. (Tiliouine et.al, 2019).

Hudur al-qalb appears simultaneously with the acceptance of various righteous thoughts (*ma'a iqbal al-fikr*) as well as removing dirty thoughts. He can also reject various scratches on the heart (*li daf'i al-khawathir*), which are always busy (*al-shagilah*) or disturb the peace, as a cause of mental anxiety. The purpose of *hudur al-qalb* is to get rid of various bad things that are present in the heart and eliminate various causes of soul aridity. (Al-Ghazali; 1998). According to Sa'adi, the *hudur al-qalb* condition will make a person's heart calm (*yaskun qalbah*), calm his soul (*tatmain nafсах*), and reduce his negligence. All of these things show politeness (*muta'addiban*) before God, as well as the presence (*mustadiran*) of all his words and deeds, so as to prevent disturbing thoughts from coming. (The Holy Quran, Tafseer Saady, tt.).

Hudur al-qalb is related to two important things, i.e. worship and *dhikr*. Al-Ghazali divides worship into two parts, i.e. external deeds and inner deeds. Prayer, zakat, fasting, pilgrimage, reading the Koran, are referred to as the first charity, namely birth deeds; whereas *hudhur al-qalb*, including sincerity, and humility', is called the second charity, namely *a'mal al-batinah*. (Al-Ghazali; 1998). In line with this, al-Haddad also elaborates on the nature of worship practices, such as the nature of prayer, both physically and spiritually. For him, outward prayer is body movements, such as standing, bowing, prostration, and certain readings; while the inner prayer is *hudur al-qalb*, *khusyu'*, perfecting sincerity, and absorbing the reading. (Al-Haddad; t.t.). Al-Ghazali and al-Haddad mention the importance of *hudur al-qalb* in worship. Of course, as understood by the Sufis, that prayer services and other worship services such as zakat, fasting, are not accepted unless they include the inner prayer, namely *a'mal al-batinah* and one of them is *hudur al-qalb*.

Hudur al-qalb, as explained earlier, is a condition in which the heart is in a state of wakefulness. This awareness keeps the heart in awareness and in 'mindfulness' like an archer about to release an arrow or a shooter whose finger is on the trigger. The orientation of the archer or shooter is that of the target, and in this undisturbed concentration stillness and movement are in one action. A heart that is full of alertness, awareness, vigilance and full attention occurs because it is in the remembrance of Allah. Thus, in the condition of *hudur al-qalb*, there is concentration of mind and silence of the soul. The mind will be focused and focused on one thing that is contemplated. The mind is also in a calm state, not 'wandering', or asleep. The heart (*qalb*) is in a state of remembrance of Allah (*zikr*), so that it 'lives' in the spiritual realm (Aydin; 2017).

In the condition of *hudur al-qalb*, the heart is always in a state of remembrance of Allah. This condition will give birth to moral self-care, so that moral rules will no longer be needed. There is a very strong internal control over oneself, when a person is in a state of *hudur al-qalb*. In Charles' language, it is impossible (for the devout) to conceive of disobedience or bad behavior before God. Even other temptations in any form, will also not be able to touch someone who is in a state of *hudur al-qalb*. Therefore, *hudur al-qalb* will have a big positive impact on one's morals. That is, the presence of morality in a person is a bias from the presence of his heart. So, moral improvement will occur along with an increase in the presence of the heart to Allah. (Thomas, et.al; 2018).

People who are always in a state of *hudur al-qalb* (called *ahl al-hudur*), according to Ibn al-'Arabi, have real characteristics, among other things, always *munajah* with God. This is a state and condition that is closest between a servant and his Lord. (A. Sells, (ed.). This closeness and familiarity is shown by Ibn al-'Arabi with the sentence "*bain yaday rabbih*" a condition that is

without any hijab boundaries. In this condition, an ahl al-hudur is in front of God is without any barrier and without any intermediary. He is in a state (thing) of closeness above closeness, like light upon light. (Ibn 'Arabi; 1997). This hudur al-qalb light, according to Ibn al-'Arabi, will illuminate the mind of a person who worships Allah properly (Syekh al-Akbar; 2001/1422).

At the time of *munajah*, an ahl al-hudur, is very close (aqrab) to God. In this position, he witnesses Him in a certain closeness (qurbah) which is able to change his perspective, attitude and behavior towards true goodness and happiness. His mind is always calm and serene, in all situations and conditions. The changing life does not affect his calm, because he always 'faces' to his Lord. In the perspective of Ibn al-'Arabi, in practice, a person who is hudur al-qalb, has a strong belief in Allah because he is with Him. His belief will grow stronger and stronger in al-Haq, because he has witnessed it with the eyes of his heart ('ain al-qalb). The presence of his heart to God occurs in the performance of worship, as well as in all his movements and silence. Thus, his heart is present with God in all the activities of his life. (Ibn 'Arabi; 1997).

A person's negligence from the condition of hudur al-qalb, shows the low level of ma'rifah towards Allah. This indicates his distance from the Khaliq which results in the closing of the light (nur) within him. The closure of this light will make a person in the darkness of life, while the darkness causes him to have a tendency to commit immorality so that he gets lost more easily and ends in unhappiness. Therefore hudur al-qalb basically plays an important role in providing goodness and happiness in one's life. (Lubna and Syeda; 2019).

The impact of hudur al-qalb on the physical limbs, explained by Ibn al-'Arabi. He said that when a servant is in hudur al-qalb, his hudur will cover his mouth and the rest of his body, because sight (eyes) covers everything. If his gaze is not in a hudur condition, then his organs are also inactive, including outside himself (Ibn 'Arabi; 1997). People who are in hudur al-qalb will maintain their morals in the form of attitudes and actions. He guards the words that come out of his mouth, guards his sight, hearing, hands, feet and other limbs, because of his alertness and presence of heart before God. Wherever he turns, he always "sees" Allah, so there is no place for him to do bad things, not even in his mind and heart for a negative thought or bad intention. He lives in goodness, and always behaves well. His tongue will be protected from bad speech, his ears will be protected from hearing that is not of good quality, his hands and feet will be protected from stepping or touching something that is forbidden, and the five senses and other limbs will be protected from something bad. This condition will make the servant always be in goodness.

Conclusion

Hudur al-qalb is a condition where the heart is awake, namely in a stand-by position. This vigilance keeps the heart in awareness, and of course in vigilance. This alert heart, to borrow Charles Le Gai Eaton's term, is a kind of keen attention of an animal in the forest that is alert to every movement (something or person), even to the sound of a branch snapping. The heart is also in full attention like an archer who is about to release his arrow at the target, or a shooter whose finger is on the trigger. The orientation of the archer or shooter is that of the target, and in this undisturbed concentration stillness and movement are in one action. At such a moment there is neither past nor future, only the present.

Hudur al-qalb is presenting the heart when a substance is not visible, can be felt with clean belief. With hudur, something is as if its form is present with it, even though in fact it is invisible (supernatural) to the naked eye. This shows that hudur is able to make anything that is not in front of the eyes due to its absence, become 'present', that is, as if it is in front of the eyes. But in essence, it is not the eyes that see, but a clean belief that is firmly planted in the heart. This is the view of the heart that has been released from the disclosure of boundaries or the curtains of the unseen world (kashf al-hijab), so that nothing blocks the view of the heart, no matter how

far something is and wherever it is . Thus, the heart is in a condition without distance, without boundaries and without barriers from others.

Hudur al-qalb is the heart and essence of prayer together sincerely and humbly. Whereas in dhikr, it is guarding the heart, awareness, vigilance and full attention, so that it gives birth to moral guarding. People who is in hudur al-qalb, will guard their speech, sight, hearing, hands, feet and other members of the body, because of the alertness and presence of his heart before Allah. He lives in goodness and away from various bad things.

So, in hudur al-qalb, the mind will be focused and focused on something. The mind is in a calm state, not wandering around, or sleeping. In this position, the heart is alive, that is, it is in a state of wakefulness, awareness and vigilance. This condition occurs because a person is remembering Allah (dhikr) and feels His presence, so that he is in the present moment and has an impact on health and fitness, both physically and mentally. (Rena Latifa: 40).

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