

Main Thought of al Muhasibi in the Book *al Masail fi A'mal al-Qulub wa al-Jawarih fi al Makasib wa al-Aql*

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Abstract

Al-Muhasibi was a phenomenal figure in the VIII-IX centuries who mastered several disciplines, especially fiqh and al-hadith as well as Sufism. Al-Muhasibi was born in Iraq in 781 AD (165 AH). His thoughts in the field of Sufism can be found in several of his monumental works, among others, in ar-Risalah lil Huquqillah, al-Washoya aw an-Nashoih, Risalah al-Mustarsyidin, al-Masail fi A'mal al Qulub wa al-Jawarih wa al-Makasib wa al-Aql and Fi Fahm al Qur'an (understanding the Koran). The book of al-Masail fi A'mal al-Qulub wa al-jawarih fi al-Makasib wa-al-Aql by al-Muhasibi essentially leads to spiritual education so that people are clean in mind, have a clear heart and sincerely seek forgiveness and love of Allah in their activities. The Methode used in this paper is qualitative content analysis. This book explained about zuhud and keeping the body as good as possible to achieve the mercy and blessing from the God the almighty. al Muhasibi explained that people who have simple ideals will cause that person to have positive activities and always be zuhud in spending their assets. This is because, he is afraid that his property will be lost so that he cannot spend it according to Allah's command. al-Muhasibi's thoughts in his book al Masail fi A'mal al-Qulub wa al-jawarih fi al Makasib Wa al-Aql to be used as a qudwah (model) for human behavior. The behavior referred to here is both in the context of human interaction in the vertical dimension, namely interacting with God (Allah), as well as in the horizontal application level, namely human interaction with other humans.

Keywords: *Thought of Al-Muhasibi, Book of al Masail fi A'mal al-Qulub, al-Muhasibi*

Introduction

Al-Muhasibi was a prominent scholar in the VIII-IX century AD who mastered several fields of science, especially in the study of Sufism. Muhasibi was born in the Basrah country of Iraq in 781 AD (165 AH). At the beginning of his biography he was raised in the scientific tradition of hadith and jurisprudence, so it is not surprising that Muhasibi perfectly mastered these two disciplines.

In the field of hadith science, Muhasibi received guidance from several teachers, including Hashim, Syureikh bin Yunus, and Yazid bin Harun. As for the field of fiqh, Muhasibi studied from well-known fiqh scholars such as Imam Shafi'i, Abu Ubaid al-Qosim bin Salam and Qodhi Abu Yusuf. In the world of Islamic studies, Al-Muhasibi's expertise in the field of Sufism cannot be doubted.

His thoughts in the field of Sufism can be found in several of his monumental works, among others, in ar-Risalah lil Huquqilah (safeguarding the rights of Allah), al-Washoya aw an-Nashoih (Wasiat or Advice), Risalah al Mustarsyidin (people who get instructions), al Masail fi A'mal al Qulub wa al-Jawarih wa al-Makasib wa al-Aql (about the activity of the heart, limbs, effort and mind) and Fi Fahm al Qur'an (understanding the Koran) .

This paper tries to portray al-Muhasibi's repertoire of thought in general as stated in his book entitled "al masail fi al A'malul Qulub wa al-Jawarih fi al Makasib wa-al-Aql". *The Book al Masail fi A'mal al-Qulub wa al-jawarih fi al Makasib wa-al-Aq l The work of al Muhasibi* consists of several topics such as: Zuhud's problem, feeling enough (al ghina), gratitude and faqr, arrogance, jealousy, showing off (riya'), and feeling disturbed, following lust, problems of worship, actions of the heart and limbs, hiding deeds, pomp, ma'rifatuh an Nafsi, carelessness and forgetfulness, human actions, creative in seeking rizki, and things -that causes ignorance.

Result and Discussion

Of the several topics discussed above, there are at least 5 (five) interesting things that are interesting to mention in this paper, namely:

1. Zuhud Problem

In addressing the problem when al Muhasibi was asked about the issue of zuhud, especially on the question 'is zuhud obligatory or is it a legal sunnah?', He replied that Allah obliges each of His servants to do zuhud. The obligation of a person to do this zuhud is especially in some things that are haram in nature, while in keeping things that are lawful Allah SWT is sufficient to recommend (punish) His servants to carry out zuhud.

When humans are able to distinguish whether the command of zuhud is forbidden or something that is forbidden, then that person will be able to be careful and always be alert to spend his assets in the way of Allah SWT correctly. Human prudence in spending his wealth solely for the purpose of getting the love of Allah SWT. The ascetic attitude is what will guide the perpetrator to always be grateful to Allah by donating his belongings to others.

The statement above is complemented by an illustration of the story that was told by some scholars regarding the philosophy of the story of the prophet Isa A.S. From the wisdom of the story about Jesus, the scholars see that there are some

people who love the world less, while others always love the world. Examples of people who do not love the world are people who are chosen like the prophet Ibrahim, prophet Ya'kub, prophet Dawud, and prophet Solomon. Furthermore, Muhasibi argues that zuhud is the station of the prophets and pious people.

A further question about zuhud is 'what develops people into zuhud?'. In answering this problem, Al Muhasibi argued that in order for people to be zuhud, the methods that can be taken are: a) have simple ideals or desires (*qasrul amal*); b) serious in working (*al jiddu fil 'amal*). Furthermore, al Muhasibi explained that people who have simple ideals will cause that person to have positive activities and always be zuhud in spending their assets. This is because, he is afraid that his property will be lost so that he cannot spend it according to Allah's command.

A person who does not think about his future except for what is faced on that day, and he believes that tomorrow is not necessarily his, then he will not have lofty ideals and will not postpone his work. If that person has a desire for something, then he will not force himself to get it. In other words, he is more interested in engaging in activities that are useful for the enjoyment of the hereafter. Al Muhasibi added that this kind of person is more moved in his heart to immediately spend his wealth in order to gain reward and goodness in the hereafter. People who focus more on the afterlife do not easily give up in the face of all the challenges that hold them back.

The concept of al Muhasibi about how a person can enter the dimension of the zuhud state as ordered by Allah SWT is by giving to others and being comfortable with the burdens being ordered to him. This is because when the heart is filled with zuhud, the heart will calm down. This means that when someone has done zuhud, his heart will be clean from things that love the world, therefore he will be more willing to help others, by simply hoping for the goodness of the hereafter and the pleasure of Allah.

2. The Best Worship

According to al Muhasabi, there are several good forms of worship. As for the form of worship that is considered the best according to al Muhasibi is: knowing the existence of Allah and glorifying His asma by constantly meditating. Meanwhile, other worship which is also good worship is helping widows and the poor. Worship by helping widows and the poor by al Muhasabi is equivalent to

the practice of the mujahid fi sabilillah who spend the night worshiping and the daytime used for fasting.

Actions that are also classified as good worship after helping widows and poor people are helping others and putting the interests of others ahead of their own, even though oneself are in need. Besides that, the best of actions that apply at all times is to teach others about the sunnah, loving others, and spreading benefits to others.

In fact there are many practices or deeds that are considered to be of benefit to others, including the practice of scholars ('alimun) by giving or teaching knowledge to people who don't know (those who need it). According to al Muhasibi, a scholar who can be classified as a person who provides benefits to others is required to have certain characteristics. Among the intellectual characteristics is the nature of tawadhu 'towards the knowledge he has so that he does not become an arrogant scholar, has good human relations with others, and is always sincere in all his actions.

On the other hand, people who are seeking knowledge (muta'allimin) are also required to respect scholars ('alim) both when they are in front of them and when they are behind them. A muta'allimin is also required to have ethics in meeting face to face with the religious, including: (a) not moving his body too much, (b) when listening to explanations, not looking away, (c) showing cheerful faces when the 'alim are explaining problems, and (d) do not protest demonstratively against the thoughts of the pious even though these thoughts are different from their thoughts. Furthermore, the best of acts of worship after knowing Allah and glorifying His asma is *thuulul maqam baina yadayillaahi azza wa jalla bi husnil khairi wa khusyu 'lillah* (always in Allah's arms by doing good and special') and praying.

Maintaining prayers according to al Muhasibi is always doing the prayers on time by exerting all efforts to reach khusyu 'and wearing good clothes when performing them. Prayers is first obligation is Islam given by Allah to all moslems. Prayer became pillar of Islam. If you have read the istiftah prayer. Istiftah is right term in linguistic perspective not iftitah as commonly understood by ordinary people then the person who performs the prayer can focus and present his heart

to glorify Allah's asthma, and make the place of prostration between his eyes (meaning that his eyes are focused on the place of prostration).

Sahabat Ali Karoma Allahu wajhahu explains "when you pray, keep your eyes fixed on the place of prostration" (idza qumta lishshalaati fa auki 'basharaka maudhi'a sujudika). Furthermore, when the person who performs the prayer has started reciting al fatihah, his mouth recites the prayer while his heart translates the meaning, so that his heart is never empty of his spoken words. And then the heart understands maa yaquulu lisaanuhu.

After reading the fatihah and doing bowing ', for those who pray there are no things to remember except the reading and meaning of takbir and the special attitude' and so on until the i'tidal movement up to the first rekaat count, and so on until their count. 'at next. The prayer sequence is carried out as in the first reka'at by still counting the number of rekaatnya so that there are no less and more counts until the completion of the prayer work.

The practice of doing this prayer can be classified as one of the best forms of worship if it is carried out solemnly and sincerely. According to al-Muhasibi, this sincere nature can be classified into two things, namely: (1) monotheize Allah Almighty and do not expect help from anyone other than Him, and (2) cleansing all forms of deeds by doing these deeds without expecting anything in return except for the pleasure of Allah.

Satan

In fact, what is meant by Satan is the essence that can walk in Adam's son, which penetrates into his every blood stream. Al Muhasibi explained that syaitan means flirting with all the seductions and seductions as his state to Adam's children is in line with his state of blood flow. This seductive nature possessed by Satan is due to Allah Himself who gave him authority as a creature whose job is to seduce humans. This has been outlined by Allah in His Word which reads "fawaswasa lahumaa". The commentators have agreed that the work of Satan is to seduce humans on earth. This explanation was also confirmed by Allah in His word "uhruj minhumaa fama yakuunu laka antatakabbara fiiha".

In connection with the foregoing, then a question arises 'does the devil know what is written in humans?' In order to answer this question, Al Muhasibi explained that actually the satan is not afraid of everything and always knows

what human desires (*arada mathalibahu wa madhalibahu*). However, Satan does not know what will happen even though Satan always invites people to do actions that are contrary to virtue.

Meanwhile, every virtue (if done) will always get the light of truth. Furthermore, al Muhasibi explained that in fact only Allah knows what is written in the human heart. This statement is based on the word of Allah "*ya'lamu khainatal a'yuni wamaa tuhfi assHUDUURA*". Meanwhile, the basis of the argument used to explain that the work of Satan is to always invite people to do evil and heinous things is the word of Allah which reads "*inna maa ya'murukum bissu-i wal fakhsyya-i*".

3. The Actions of the Heart and Limbs

Indeed, Allah determines in each of His servants several conditions in his heart which are called the deeds of the heart and are not actions of the limbs. These practices are grouped into three categories, namely: a). Confirmation of faith (*i'tiqadul iman*); b). Persistence in adhering to the Sunnah of the Prophet and avoiding heretical actions; c). Determination to obey Allah

Based on the three practices of the heart mentioned above, the terms *a'malul qulub* and *a'malul jawarih* emerged, whose explanations were very complex. Among the *a'malul qulub* (deeds of the heart) of the children of Adam that can be explained by al Muhasibi is the residing of *tawadhu* 'in humans, getting rid of arrogant attitudes and avoiding actions that are *ujub* (too proud to be proud of oneself) as one of the disgraceful heart deeds.

An act of the heart for seekers of god which is considered the holiest deed is *nashuha* repentance. In this case *nashuha* repentance or what is called *thaharatul muttaqin* has a position in the eyes of Allah as the highest heart deed, while at the next level is *thaharatul muhibbin*. If this heart is clean from everything other than remembering the greatness of Allah, then the heart is never empty of the desire to always remember Allah. Therefore, in man there is no veil or veil covering his heart so that one's heart is always clean and always remembers Allah.

Attempts to Please Others

Al Muhasibi explained that the act of pleasing others (in all conditions) is a need for heart food which is also the right of a Muslim to other Muslims. Examples of pleasing other people include giving *zakat* and giving alms to those in need. The

motivation for this action to please others is simply to seek the pleasure of Allah. The way to please others besides by giving zakat and giving charity in order to reach the reward from Allah is by straightening the intention that is in the heart of every act of good deeds (righteous deeds).

In terms of pleasing others, Rasulullah was once asked by a friend as narrated by a friend of the Judge as follows, "Who is the person I should treat well, the Prophet answered your mother three times, then your father. The friend asked more deeply. Then who else? The Prophet answered your close family, which includes sisters and brothers. "Even the Prophet explained in another saying that someone will get a sin if he does not care about people in need (kafa bilmar-I ishman an yudhi'a ma ya'ulu,), while he knows that the person really needs it.

In a hadith it is told that a man came to the Prophet saying, "I have a dinar. The Prophet replied, infakanlah for yourself. The man said again I have another dinar. Rasul said infakkan your family. And so on until the question is spelled out five times, where finally the Apostle said: "the best of alms is to give to those who need it". Allah also explained in his words "wa yu'tsiruna 'ala anfusihim wala kana bihim khoshoshoh". Khoshoshoh in this context is defined as a need. This verse of Allah SWT clearly appreciates and praises someone who gives something to others even though he himself still needs it. In other His words Allah explains "wayuth'imuuna tha'aaman 'alaa hubbihiiskinan wa yatiiman wa asiiran".

According to the explanation of some scholars, what is meant by al muktsiruuna in the above verse is Ali and Fatima, while other opinions say that al muktsiruuna is meant as ahlul bait of Ansar's friend. However, the scholars agree that if we want to give something, it must be given to people who really need it.

Apart from that, it was also explained that doing silatul qarabah (establishing friendship with close relatives) must be carried out even with wealthy relatives. Described by the friend Atha 'that establishing friendship (silatul qarabah) with rich relatives is considered better than establishing friendship with people who are poor but we do not know the origin of the genealogy (sillatul aghniya min uulil al arham hall min sillatil fuqara minal ghuraba) .

Hiding Deeds

According to al Muhasibi, hiding or covering up an act is grouped into two groups, the first is hiding the actions of the limbs (physical acts as a result of behavior) so that they are not seen by others. Meanwhile, the second group is hiding one's actions or deeds of heart (non-physical actions as a result of one's attitudes and thoughts) so that they are not seen by others even though their limbs appear to be doing them.

Honest people always hide their good deeds (pious deeds) so that they are not visible to others, because Allah loves people who like to hide pious deeds or do good deeds in secret. People who hide pious deeds so that others do not appear (known) are called *muhlish*, while the act of covering up is called *ilklas*. Described in a hadith "actually a person who does an act sincerely will do it in an equally good way, regardless of whether the action is being seen by people or not being seen by people". Furthermore, there are several practices with limbs that do it by showing it to other people, where this can happen in carrying out obligations or carrying out sunnah practices.

The reality is that when a person is carrying out an obligation, this practice is often seen from the actions of his limbs, whereas when he is doing the Sunnah practice most of the practice is hidden from the limbs. Doing the sunnah practice by hiding the actions of the limbs is intended so that in carrying out these practices the perpetrator remembers Allah more perfectly.

In general, what applies to humans is that the visible or invisible deeds or work can be categorized into three things. a) If an increase in visible and invisible deeds does not lead to immorality and these actions can be used as an example. If the invisible and visible action is done with the same portion and frequency, then this is called a just act. If the portion of the invisible action is greater than what is visible, that is what is called *fadlun* (virtue), and it is the highest position. b) Surrender all the results of these deeds (both visible and invisible) to Allah, avoid everything (deeds) that Allah hates and always remember and always have merit to Him. c) Surely Allah will always give help to people who like to help others. If someone helps others with the aim and desire to gain the pleasure of Allah, then that person will definitely get a reward from Allah where Allah will help them with their difficulties.

Pomp

Al Muhasibi asked himself, is the splendor considered an act or just an ornament usually done by ordinary people? For example, people who wear clothes in a different form than other people generally get dressed, ride a vehicle, show the practice of dhikr with a loud voice, and so on. Humans seem to have different opinions about what things are actually forbidden to boast about. Some people think that what is called pomp is doing what is forbidden by Allah because it is considered excessive deeds such as wearing silk and gold clothes for men, lengthening hair and so on.

While some others argue that splendor is a human effort to prohibit himself from doing something excessively even though it is not prohibited, for example, men who behave like women, and vice versa, women behave like men, both in terms of dress and other appearance. This is based on the words of the Prophet Muhammad s.a.w which means "the apostle cursed women who behave like men and on the other hand men who behave like women". Besides that, there are other opinions that say that pomp is a mistake in dress by religious experts who wear clothes similar to those worn by priests.

There is another opinion which says that the context of the splendor depends on the situation and environmental conditions and does not depend on human actions. The reason is now that we find friends wearing oversized clothes that were not commonly worn at the time of the apostles. Besides that, the tabiin such as Shaikh, Ibrahim an Nakhai, 'Amir asy Shaybi and others at their time dressed like Christians. However, this opinion is refuted by another opinion which says that the splendor does not depend on the setting of the age and does not depend on clothes, but the splendor depends on the context of each human being.

Some scholars argue that the basis for prohibiting people from boasting is because they are feared that it will damage the image of their heart so that it can result in ujub and arrogant actions with attributes or manifest attached to them. The basis for this prohibition rests on a story narrated by Said bin Musayyab who tells his dialogue with a man. Once upon a time someone came to him and asked about how to dress, so Said replied "clean your heart and wear what you like". The opinion of this group sees the opposite side, namely if a person's attitude and behavior will clearly not be affected by the physical appearance that is attached to

him and also does not feel too proud of what is on his side then he is not one of those categorized as boasting.

Human Deeds.

In this section of 'human deeds', al Muhasibi explains the obligation of tawakkal for a believer, because the value of tawakkal can be used to differentiate between special people and ordinary people in an effort to find rizki. In the realm of tawakkal, humans are obliged to justify and have faith in everything that Allah has outlined for human destiny, especially regarding rizki because Allah is ar-razaq, al muhyi al mummit, al mu'thi al maani '. When this belief has been embedded in the human heart and held firmly, accompanied by a strong faith that remains embedded in his heart, he will fully believe in the creator and an attitude of tawakkal will emerge in him.

What often happens, tawakkal behavior cannot be carried out wholeheartedly, especially for ordinary people where they tend to have a hasty nature in their hearts in responding to this tawakkal concept. Besides that, in the hearts of the common people there are still doubts, too much love for worldly things, and too proud of the luck that befell him. In this connection, Allah has explained in one of His words which means "man is decorated to love women, children, property and so on". In another verse Allah also explains "in fact man loves the world and forgets the hereafter". In another verse, Allah explains that basically humans were created in a hurry.

Regarding tawakkal attitudes and behaviors that are often ignored by humans as a result of being too busy with worldly life, Allah has reminded in one of His words which means "O people, eat what is on earth lawfully and well". While in another verse Allah also describes "a man who is not preoccupied with trading and buying and selling and always remembers Him".

The doctrine contained in these verses explains that in principle humans are allowed to be creative and work to pursue worldly needs, but these worldly activities should not be balanced with activities in the hereafter, namely not forgetting Allah. The attitude and behavior of the human being's diligent work received praise from the Messenger of Allah who always appreciated and encouraged his people to work hard. This is as explained in one of his sayings "athyabu ma senseal mu'minu min kasbihi".

Both the aforementioned verses and hadiths can be used as a reference that humans are allowed to seek rizki (*ibbahatul harakat fi thalabi rizqi*) or think about worldly life, but in that effort, humans must not forget the afterlife. In this context, human efforts and creativity to seek life in this world cannot be interpreted as saying that someone has left *tawakkal*, because this is balanced by remembering Allah.

There are claims by some scholars who say that what is called *tawakkal* is someone's attempt to leave the activity of seeking rizki and worldly life by sticking to Allah's provisions. If there is an opinion that says that humans are not allowed to pursue worldly life, it means that the opinion was expressed without understanding the hadith narrated by Ismail bin Ibrahim from Aisyah r.a. that Rasulullah said "*afdhalu ma akala ar rajulu min kasbihi*". On another occasion the Prophet also explained in his words that Allah did not send a prophet except to herd goats, "I myself (the Prophet) also herd the goats of the people of Mecca". Besides that, in the realities of daily life the Prophet also went to Syria to carry out trading activities.

4. Surrender (*Tafwidh*)

What is meant by the term surrender here is a form of submission of man to the provisions of Allah. The illustration is used to explain the terminology of surrender as it has been told that Allah actually praised the believer (even though he came from the family of Pharaoh) when Allah saved him from the threat of Pharaoh. In one hadith the Prophet said to two men who came to him "leave your case to Allah and you will both feel roomy".

In essence, surrender is to surrender completely to Allah, who has no demands on the heart and body, which causes the heart and body to calm down. A person who always leaves all his affairs to Allah will not be discouraged by the hope that is addressed to Allah. Such a person has a firm belief that what Allah wills is what will happen and is best for him.

Submission is a form of human expression for the purity of *tawakkal* only to Allah which is based on the element of faith and knowledge about the power of Allah and His compassion. The surrender of a person also shows the dependence of that person's heart only on the power and provisions of Allah in all his life

affairs, both things that are feared and things that are desired or what is expected both in the world and in the hereafter on the day of reckoning charity.

An illustration that can be used to describe this situation is the presence of two men who have slightly different behavior from one another. The first man is someone who believes in the provisions of Allah so that he relies all his affairs only on Allah. This surrender is done because he feels he has no power and strength so that all his affairs rely on Allah. This type of typology actually opens up opportunities for the devil to tease him from the *ujub* aspect.

The second male character is someone who feels he has no power and effort at all. This man even felt that he did not have himself but his god had himself by adhering to the principle of 'I surrender my business to Allah'. The meaning of 'I leave my business to Allah' (*ufawwidu amri ilaallaah ay aladzii la amliku*).

5. Al-Aqlu

In explaining the definition of reason, Al-Muhasibi uses references that come from the Qur'an and Sunnah. In connection with the explanation of the two reference sources, al Muhasibi looked back at the opinion of the previous scholars who gave reasoning in three senses. One understanding of the commonly known terminology of reason is that there is no meaning of reason in its essential meaning, except for the meaning of "reason" itself. As for the other two meanings, the Arabs cannot formulate any other meaning except that this reason is formulated terminologically.

In principle, the essence of reason can be interpreted as *ghorizah* or instinct. The term reason is not associated with the meaning related to a person's physiological feeling to feel or taste food. Intellect is an intuitive human feeling to know everything so that one can know the existence and greatness of Allah Almighty.

By using the media of human reason, he can distinguish between actions that are beneficial and those that are not useful for him, and can avoid actions that endanger himself. If a person cannot distinguish between two things that provide benefits and cause damage, then that person is categorized as *majnun* / *ahmaq* (crazy person / stupid person). Because humans have this sense, Allah SWT burdens humans with legal sanctions. In other words, the person is subject to legal

sanctions and gets khitob (orders) to do or leave it, because humans have the ability to distinguish between good and bad things.

Experts of kalam / theologians define the term "mind" in terms of "clean spirit" or "clean spirit" (qola qoumun minal mutakallimin huwa shofwatu ar-ruhi ai kholisu ar-ruhi). This understanding is based on a linguistic definition which contains the understanding that everything must have a core / spirit. Therefore, in other terms, sense is also called the term lubbun which means core or content. The meaning is based on one of the verses in the Koran which reads, innama yatadzakkaru ulul albab. "Ulul albab" is defined as ulul 'uqul (people who have reason).

Apart from the aforementioned understanding, there are also scholars who define reason as nur (light) which is the basic potential of humans to be able to see and express everything like "light in the heart" or like light in vision so that one can see something (ka an-nurijil 'aini wahuwa al-bashor). With this understanding, reason is interpreted as ma'rifah (knowledge). By using the definition of ma'rifah in interpreting "reason", implied an understanding that reason can develop in accordance with the context, both for things that are constructive-positive and for things that have destructive implications.

Al-Muhasibi seems to prefer the formulation of reason as the equivalent of the words ghorizah / instinct and ma'rifah (knowledge). The argument that is used as guidance for al Muhasibi in this meaning is that the substance of the meaning of lubbun in the verse innamayatadzakkaru ulul albab is not found in the explanation of al Qul'an or as-Sunnah except in terms of "gharizah" and "ma'rifah" as explained in the discussion above.

Another reason that strengthens the choice of this definition according to al-Muhasibi is that reason should be interpreted in the sense of ma'rifah. the prophet Adam can mention it. This argument is also used to respect the intellectual superiority of Prophet Adam (AS) who has the ability above the ability of angels, because he is able to carry out Allah's commands to mention the names of objects.

In this narrated incident the angels answered Allah's command with the words "Laa ilma lana." Because of the ignorance of the angels. Therefore, Allah swt ordered Prophet Adam AS to tell the names of objects in the universe. The

expertise of Prophet Adam AS mentioned the names of objects in this universe because he had knowledge obtained from the teaching process of Allah SWT.

Another basis on which al Muhasibi rests is that with that reason, someone who has reached *aqil baliq*, both male and female, is legally exposed to the text and the obligation to carry out Allah's orders and stay away from all the prohibitions as described in His word which reads, *layahlika man halaka 'an bayyinat*. Whereas in another verse Allah also says the following: *fastahyu al 'amya' ala al huda* which means that humans are advised to always live in guidance.

In addition to several definitions of the various definitions of reason as mentioned above, there are also groups that define reason as *al-bashirah*, namely the ability of a person to be able to distinguish between things that are virtuous and bad, both in the world and in the hereafter.

Described in one of the verses of the Qur'an, "*wa qolu lau kunna nasma'u au na'qi'lu* meaning *fi as-depleted as-sa'ir*" (which means that the inhabitants of hell feel sorry for not following the instructions of the apostles. and do not use their intellect.) Actually, humans have hearing and have reason, but their hearing and reason are only used to think and listen to worldly things and do not understand the magnitude of Allah, and do not understand promises and threats.

Conclusion

These are some of the excerpt points derived from al-Muhasibi's thoughts in his book *al Masail fi A'mal al-Qulub wa al-jawarih fi al Makasib Wa al-Aql* to be used as a *qudwah* (model) for human behavior. The behavior referred to here is both in the context of human interaction in the vertical dimension, namely interacting with God (Allah), as well as in the horizontal application level, namely human interaction with other humans. In essence, the five points presented by al Muhasibi indicate that Islamic teachings are integral-holistic. On the one hand, Islam teaches the concept of *zuhud* which in essence does not put the material world first, but on another doctrine Islam encourages humans to work and create optimally because the best of actions is an act resulting from the pouring of one's own sweat. Apart from that, al Muhasibi described that life is not a smooth and straight toll road without obstacles. however, life in this world is dynamic, full of twists and inclines in the form of a devilish temptation that leads people to the valley of error. Humans who are lucky in life are those who can defeat their main enemy, namely Satan by clearing the heart of

despicable desires, and optimizing the potential of their intellect to face life's challenges. Al Muhasibi's thoughts are still limited to a moral guide and provide motivation for humans (believers) to always pray to Allah in order to anchor to seek His pleasure.

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