

Mindfulness Muraqabah (Meditation)

In the Islamic context, mindfulness is the virtue of Meditation (muraqabah), a word which is derived from

the root meaning “to watch, observe, regard attentively.” Already we can see the close etymological and

linguistic proximity between “mindfulness” and muraqabah. As a technical spiritual term, it is defined as

“the constant knowledge of the servant and conviction in the supervision of the Truth, glory be to Him, over

one’s outward and inward states.”

That is, a Muslim in a state of muraqabah is in the continuous full knowledge that Allah Almighty is Aware

of him or her, inwardly and outwardly. It is a complete state of vigilant self-awareness in one’s relationship

with Allah Almighty in heart, mind, and body. The basis of Meditation (muraqabah) is our knowledge that

Allah Almighty is always watching us at all times and, as a consequence, we develop greater attention and

care for our actions, thoughts, feelings, and inner states of being. As Allah Almighty said, “Remember that

Allah Almighty knows what is in your souls, so be mindful of Him.” Imam Ibn Al-Qayyim and Imam AlGhazali both have chapters in their books about the merits and realities of muraqabah. And it is not simply a

recommended character trait, but rather it is the realization of the supreme character trait, spiritual

excellence (al-Ihsan. As the Prophet Muhammad (صلى الله عليه وسلم) defined in the famous hadith of Gabriel, spiritual

excellence “is to worship Allah Almighty as if you see Him, for if you do not see Him, He certainly sees

you.” In other words, spiritual excellence is to be completely aware and mindful of Allah Almighty at all

times the very peak of faith.

According to Sheikh Al-Tuwayjiri, Spiritual excellence is the essence of faith, its spirit, and its perfection by

perfecting presence (al-hudur) with Allah Almighty, and mindfulness of Him (muraqabah), encompassing

fear of Him, love of Him, knowledge of Him, turning to Him, and sincerity to Him. The fruit of muraqabah,

aside from the reward of eternal Paradise in the Hereafter, is a state of tranquil calm leading to contentment

in this life, “The means leading to stillness (al-sakinah) are produced by the servant’s acquisition of

muraqabah for his Lord, glorious and exalted is He, to the point that it is as if he can see Him.” All positive

spiritual and mental states derive from it, “for muraqabah is the foundation of all the deeds of the heart.”

Muraqabah is the fulfilment of worshipping Allah Almighty according to a proper understanding of the

beautiful names that convey His perfect knowledge. Ibn Al-Qayyim concludes his chapter on muraqabah,

writing, Muraqabah is to be devoted to the names of the Watcher (Al-Raqib), the Guardian (Al-Hafith), the

Knowing (Al-Alim), the Hearing (Al-Sami’), the Seeing (Al-Basir). Thus, whoever understands these names

and is devoted to fulfilling them will acquire muraqabah.

Muraqabah necessarily includes mindfulness of one’s intentions, thoughts, emotions, and other inner states.

Al-Murta’ish said, “Muraqabah is another observation of one’s innermost being (al-sirr), to be aware of the

hidden with every moment and utterance.” In every word we speak and in every thought that we choose to

pursue, we should be aware of our thought patterns and emotional states to react to our inner experiences in

the best manner. As put by Ibn al-Qayyim, maintenance of inward muraqabah is “by guarding thoughts,

intentions, and inward movements. This is the reality of the pure heart (al-qalb al-salim), by which no one is

saved but by coming to Allah Almighty with it. This itself is the reality of the inner refinement (tajrid) of the

righteous, the devoted, and the Allah Almighty-conscious. Every inner refinement besides this is deficient.”

To summarize, according to Sayyid Shaykh Abd al-Qadri al-Jilani, Meditation (muraqabah) is realized in

four aspects:

- 1- Knowing, or being aware of the Almighty.
- 2- Knowing the enemy, iblis, or satan.
- 3- Knowing your soul’s capacity to suggest evil, or being aware of yourself.
- 4- Knowing the deeds to be done for the sake of Allah.

According to Quran about Meditation (muraqabah) “Turning to your Lord ‘alone’ with hope.”

(Surah 94: Ayats:8)

أَرْغَبُ

كَفَّ

يَرْبُ

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وَأَ

According To hadiths Mention about Meditation (Muraqabah)

Hadiths Mention about Meditation....

Hanzala Usayyidi, who was amongst the scribes of Allah's Messenger (صلى الله عليه وسلم) reported:

I met Abu Bakr. He said: Who are you? He (Hanzala) said: Hanzala has turned out to be a hypocrite. He

(Abu Bakr) said: Hallowed be Allah Almighty, what are you saying? Thereupon he said: I say that when we

are in the company of Allah's Messenger (صلى الله عليه وسلم) (we ponder over Hell-Fire and Paradise as if we are seeing them

with our very eyes and when we are away from Allah's Messenger (صلى الله عليه وسلم) (we attend to our wives, our children,

our business; most of these things (about after-life) slip out of our minds. Abu Bakr said: By Allah

Almighty, I also experience the same. So, I and Abu Bakr went to Allah's Messenger (صلى الله عليه وسلم) (and said to him:

Allah's Messenger, Hanzala has turned to be a hypocrite. Thereupon Allah's Messenger (صلى الله عليه وسلم) (said: What has

happened to you? I said: Allah's Messenger, when we are in your company, we are reminded of Hell-Fire

and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to

our wives, children and business, much of these things go out of our minds. Thereupon Allah's Messenger

(صلى الله عليه وسلم) (said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence

and you are always busy in remembrance (of Allah Almighty), the Angels will shake hands with you in your

beds and our paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted

to prayer and meditation). He (the Holy Prophet) said this thrice.

سِيرَ

مِمْ يُيَ ، وَقَطْنُ بِنُ

حَدَّثَنَا يَحْيَى - رِ حَيْ يُ بِنِ حَيْ التَّهَ

هَفُ ظَل

وَاللَّ

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الَكَ يَفْ أَ

رَفَقَ

الُسَ بَحَ ان هَلَّا

حَنَ ظَلُّهُ قَ

رُسَ ول هَلَّا صلى هلا عليه وسلم يُدَ

تُ نَكَ وُنَ عُنْدُ

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ةَ حَتَهَ يَ كَأَ

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النهَ

مُنَ عُنْدِكَ رُنَّا بَ

وه الضي

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وَلَدٌ

وَأَلْ

زَوْاجٌ

لِ رُسُولِ هَلَالٍ صَلَّى هَلَالاً عَلَيْهِ وَسَلَّمَ عَافَتْ سَنًا أَلْ

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ي مَثِ

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نَهَا لُتْلِ

و هَلَالٍ إِ

كِرْفَ

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ي رُسُولِ هَلَالٍ

نَا عَلَ

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بِت نَافَقَ حَنْ ظَلُّهُ يَ ا رُسُولِ هَلَالٍ حَتَّى دَخَلَ

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سُولَ هَلِّالٍ.

اَكَالَ رَصْلِي هَلَّا عَلَيْهِ وَسَلَمْتُ َ

وَمَ . " فَقَّ صِلَى هَلَّا عَلَيْهِ وَسَلَمَ " اَذَّ

تِ يَاُ

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قُ

نَكَوْنَ عُ

رُسُولَ هَلِّالٍ

ذَاِ

يَ عِ يَنْ فَالِ

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ارَأَ

نَه

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ةَ حَتَّى كَاِ

جَنَهَ

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وال

ارِ

النَّهَ

اتِ نَسَ يَنَا كَثِيرُ نَدَاكَ تُذَكِّرُنَا بِ

وَهَ الضَّيْعَ

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وَلَدُ

وَالِ

زَوَاجِ

خَرَجَ نَا مِنْ غَيْدِكَ عَافَتْ سَنَا أَلِ

الَ

افَقَ.

رُسُولَ هَلَّا صَلَّى هَلَّا عَلَيْهِ وَسَلَمَ

وفي

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رِشْ كُمْ

عَلَى فَ

مَالِي كُهُ

حَتْ كُمْ اَ

صَافَ

ي وَفِي الذِّكْرِ لَ

ي مَاتَ كُونُ وَنَ غِنْدَ

نُومَ وَنَ عَلَ

وَتَ

نَ لَ

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يَ دِهَ إِ

ذِي نَفْسِي بِ

هـ

والَ

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وَسَاعَةُ

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سَاعَةُ

كُنْ يَ أَخْ ظَلُّهُ

ول

مهراتٍ ط . " رُقُكُمْ َ

ثَلَّ ث .

Reference : Sahih Muslim 2750

In-book reference : Book 50, Hadith 14

USC-MSA web (English)

reference

: Book 37, Hadith 6623

ي،

ب

بْنِ هِشَامَ ، حَدَّثَنِي أُو

نَا مَعَاذُ

هَشَارَ ، حَدَّثَ

حَدَّثَ اُ نَامَ حَ هُمُ دُ بِنَ بَ

عَنِ ابْنِ عَبَّه ، َ

جَالِجُ

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بْنِ اللِّ

عَنْ خَالِدِ ، َ

ي قَالِبَةُ

ب

يَعِ صُلَى هَلَانُ قَتَادَةَ، عَنْ أِ

سَ ، عَنْ النِّهْبِ

وَضَعَ الَ

رِي فَ

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يَلْ أِ

لُتْ رَب

عَلَى قُؤُ

مَالُ أُلْ

صُمُّ أُلْ

خَتُّ

يَمِ يَ

ال فِ

ي وَسْ عَدَّ يُكْ قَ

لُتْ لَبِهَ يُكْ رَب

ال يَ ا م ح هُمُ قُؤُ

حَسَنُ صُورَةٍ قُؤُ

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ي فِي أِ

ي رَبَ

تَان

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عليه وسلم ق " أ

وَجَدْتُ

هِيَ فَ

ال يَا

بِ قِ

مُغْرِيْدَهُ بَئِيْنَ كَتِفَ

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وال

مُشْرِقَ

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هِيَ فَعِلَ لَمْ تُتَ مَا بَ يَنْ اَل
مَالُ بَ رَدَّهَا بَ يَنْ تُذَيُّمَ حَ هَمْدُ

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صُم اَلِ
خَتَّ
يَ

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اَل فِيمَ
وَسْ عَدَّ يَكْ قَ
تَ لَبَهَ يَكْ رَبُّ

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عَلَى لُ
فَقُ
أَلْ

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لَى اَل

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فَدَامَ إِ
لُ اَلِ
وَفِي نَقْ
أَرَّ اتَ
كَفَهَ

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وَال
رَجَّ اتَ
تَ فِي الدَّهْ

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ه الصّالَة بِ عَدَا ل

ظَار قُ

وَأَنْتِ

مَ كُرَّوْهَاتِ

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وُضِوء فِي الْ

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ال

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سَبَاغُ

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وإ

ظَجَمَ اعَاتُ

وَمَنْ يُحَافِ

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هصالة

وَلَكَّانَ مَنْ

خَيْرٍ

وَمَاتَ ب

خَيْرٍ

يَهْنَعُ اشْبِ

عَلْمُهُ

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وَلَدَتْهُ أ

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ه كَيَوْمِ

اِجْدِثْ حَسَنَ غَرِيبٍ مَنْ جِهَتْ ثُوبَ

الْهَذَّ

قَ " .

وَذُ

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اِذِ

بِ ابَ عُنْ مَعَ

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وفي الِ

الَ

قَ

وَعَيْدُهُ الرَّحْمَنَ

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يَ صَلَّى هَلَا عَلَيْهِ وَسَلَّمَ

جَبَلِ بَ

بُنَ عَائِشَ عَنِ النَّهْ

Narrated Ibn 'Abbas: that the Prophet Muhammad (صلى الله عليه وسلم) (said: "My Lord, blessed is He and Most High, came

to me in the best of appearances. So, he said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at

Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do

not know.' So, he placed His Hand between my shoulders until I sensed its coolness between my breasts,

so I knew what was in between the east and the west. He said: 'O Muhammad!' I said: 'Here I am O my

Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I

said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation,

AL-Wudu is in difficulties and awaiting the Salat after the Salat. And whoever preserves them, he shall

live in goodness and die upon goodness, and his sins shall be like that on the day upon which his mother

bore him."

Jami` at-Tirmidhi

English

translation

: Vol. 5, Book 44, Hadith

3234

Arabic reference : Book 47, Hadith 3542

يَبَّ ، وَعَ بُدُّ بْنُ حَمِيدٍ، قَالَ ِ

بْنُ شَبَّ ُ

مُهُ

الَ رَسُولَ نَاسِلَ َ

حَدَّثَ َ

الَ قَ َ

عَنْ ابْنِ عَبَّاسٍ، قَ ، َ

ي قَالِبَةً ِ

ب

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وَبَّ ، عَنْ أ َ

يُ

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اقَ ، عَنْ مَعْمَرٍ ، عَنْ أ

نَا ع هُ بُدُّ الرَّهْزَ َ

لُ ل هَلَّا حَدَّثَ َ

مَالُ َ

صُمُّالِ

خَتْ

يَمِ

رِفِ

الِ يُمَحِّمُ ذَهْلُ تَدُ

مِ نَامُ فَقَقَ

يَالِ

الِفِ

حَسْبُهُ قَقَ

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الِ أ

حَسَنُ صَوْرَةٍ قَقَ

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وَتَعَالَى فِي أ

يَتَبَّارِكُ

رَبِّ

هَيْئَةً

تَأْنِي اللِّ

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صَلَّى هَلَّا عَلَيْهِ وَسَلَّمَ " أ

تَلَّ

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لِ

الِقُ

الْعَلَى قَقَ

وَقَّ

أَلِ

هِيَ أ

ى وَجَدْتُ بِرَدِّهَا بَيْنَ ثَنِيَّ

هِيَ حَتَّه

وَضَعُ يَدَهُ بَيْنَ كَتِفَ

الْيَا أَلْفَ

رَضَقَ

قَ

وَمَا فِي أَلْ

فَبُيْ نَجْرِي فَعَلْتُ مَا فِي هِيَ السَّمَوَاتِ

تَنْعُمُ

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ل

عَلَى قُ

مَالُ أَلْ

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صُمِّ أَلْ

خَتَّ

يَ

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ارر اتري فيمَ

. مَحْ هَمْ دُ هَلْ تَنْدُ

كَفَهَ

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مُشْ قَ . أَلْ فِي أَلْ

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وال

وَاتَ

مَسْ . اِجْدُ بَعْدَ هِ الصَّلَ

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مَكُتٌ فِي الْ

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ارُاتِ الْ

كَفَهَ

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وَالِ

لِي

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قُدَامِ

عَلَى الْ

وَكَّانِ مَنْ خَطِي

خَيْرٍ

وَمَاتِ

خَيْرٍ

لَكَ عَاشِ

وَمَنْ فَعَلَ

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مَكَارِهِ

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وُضِعَ فِي الْ

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سَبَاحُ الْ

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وَا

جَمَاعَاتِ

هَذَا يَت

اصِلَ

دَ

الْيَامَ حَمْدُ ِ

مَهُوقٌ

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وَلَدَتْهُ أ

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نَّتَبِّهَ كَيْ وَم

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لَيْلِ الل

فَقُ ِ

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رَدَّتْ بَ َ

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ذَا أِ

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مَسْكِينَ َ

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وُحْ هَبِ ال

مَنْ كَرِهَ اتُّ

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وَتَرْكِ الْ

خَيْرِ اتُّ

شَاءُ

لَكَ فَعَلِ الْ

فِ

رَجُ اتُّ إِ

والده

ال

ون قِ

لَكَ غَيْرَ مَفْتُ

اس نِيَامُ

والنه

يَلِ

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اللِ

وه الصَّالَةُ ب

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طَعَامُ ه الطَّعَامُ

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ه السَّالُ " .

Narrated Abu Qilabah: from Ibn 'Abbas that the Messenger of Allah (صلى الله عليه وسلم) said:
"During the night, my

Lord, blessed is He, and Most High, came to me in the best of appearances." He (one of the narrators) said

- I think he said it was during a dream - "So he said: 'O Muhammad! Do you know in what the most

exalted group busy themselves with?'" He said: "I said: 'No.'" He said: "So He placed His Hand between

my shoulders until I sensed its coolness between my breasts." - or he said: "on my throat, so I knew what

was in the heavens, and what was in the earth. He said: 'O Muhammad! Do you know what the most

exalted group are busy themselves with?' I said: 'Yes, in the acts that atone: and the acts that atone are;

lingering in the Masjid after the Salat, walking on the feet to the congregation, Isbagh Al-Wudu, in

difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be

like that of the day his mother bore him.' He said: 'O Muhammad! When you have performed Salat then

say: 'O Allah Almighty! Indeed, I ask of You, the doing of good deeds, avoiding the evil deeds, and loving

the poor. And when you have willed Fitnah for your slave, then take me to You, without making me suffer

from Fitnah.'" He [the Prophet Muhammad (صلى الله عليه وسلم)] said: "And the acts that raise ranks are spreading the

Salam, feeding others, and Salat during the night, while the people are sleeping."

Jami` at-Tirmidhi

English

translation

: Vol. 5, Book 44, Hadith

3233

Arabic reference : Book 47, Hadith 3541

Here are the Maqamat (Arabic: مقامات stages) in which Sufis have broadly categorized their journey of

ascension. The categorization is an arbitrary one, and each level is generally further divided into several

sublevels. During the process of enlightenment, some stages can merge or overlap each other.

Fana' Fi al-Shaykh - Become One or Annihilated in or with the Master, Guru, Teacher or Murshid

Fana' Fi al-Rasūl - Become One and Annihilated in or with Muhammad (صلى الله عليه وسلم)

Fana' Fil 'Ilāh - Become One and Annihilated in or with Allah Almighty.

Baqaa Billah - This is the state in which man comes back to his existence and Allah Almighty appoints him

to guide the humans.

How to start Muraqabah (Meditation)

First of all, the person finds the Shaykh (Master to guide him) The important thing is students must love and

obey the Shaykh and the silent place and clean, there are three concentrations during muraqabah...

1. Allah Almighty is Watching me

2. Allah Almighty is with me

3. One day everything will be destroyed (Fana) only Allah Almighty will be remaining, and then you have to

read the Noble Name of Allah "Allah - Hu" When you breathe in "Allah" When you Breathe out "Hu"

Continue 5 to 10 Minutes.

When the person doing muraqabah continue more than 22 days or 45 days, He will start seeing the light

during the muraqabah even close or open eyes, this time without shaykh it will be trouble because of

following explaining below

Some light (White Noor) appears the person on the right side very close, this is the light of self-angle

Some light (White Noor) appears the person of right side pretty far, this is the light of his Shaykh and (Zikri

Noor)

Some light (White Noor) appears in front of the person, this is the Noor of Prophet Muhammad (صلى الله عليه وسلم)

Some light (White Noor) appears on the person on the left side, this is the Noor of Shaitan(devil), so

students do not focus on the light on their left side, and obey the shaykh guide.

Muraqabah is the best concentration of your mind and the whole body towards Allah Almighty. Most of the

Islamic Scholar said, even the words of Allah Almighty means (Quran Ayat and the Name of Allah

Almighty) we can do Muraqabah reading inside the heart and Concentration to Allah Almighty. It will be

more knowledge and more sincerity.

Before Meditation student must follow shaykh's orders to do daily Zikri-Wazifah that he gives you the extra

for test, if you fulfil the test, it will fully support during your Meditations (muraqabah)