The Humility in Prayer

Ibn Rajab Al-Hanbali
THE SAYING OF ALLĀH,

“It is the believers who are successful: those who are humble in their prayer...”

[QUR’AN - AL-MU’IMINŪN (23): 1-2]
HUMILITY in PRAYER

APPENDIX I-III
Ibn al-Qayyim on Khushū'
Ibn al-Qayyim on Hypocritical Khushū'
Ibn Taymiyyah on The Ruling of Khushū' in Prayer

Translated from the original Arabic by Abū Rumaysah

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CONTENT

Transliteration Table

THE AUTHOR
Abū‘l-Faraj ibn Rajab

CHAPTER ONE

Khushū’

The Meaning of Khushū’ 18
Hypocritical Humility 23
The Source of Khushū’ 24
The first thing to be lost is khushū’ 27
Beneficial Knowledge 29
The True Slaves of Allāh 37

CHAPTER TWO

The Prayer

Khushū’ in Prayer 40
Actions of prayer conducive to Khushū’ 43
Hāfiz Abū’l-Faraj ibn Rajab al-Hanbalī

He is the ʿImām and Hāfiz, Zaynū’l-Dīn ʿAbdur-Raḥmān ibn Ahmad ibn ʿAbdir-Raḥmān ibn al-Ḥasan ibn Muḥammad ibn Abū-l-Barakāt Masʿūd al-Sulāmī al-Ḥanbalī al-Dimashqī. His agnomen was Abū’l-Faraj, and his nickname was Ibn Rajab, which was the nickname of his grandfather who was born in that month.

He was born in Baghdād in 736H and was raised by a knowledgeable and pious family. He died on a Monday night, the fourth of Ramadān, 795H in al-Ḥumariyyah, Damascus.


Many students of knowledge came to him to study under him.
Amongst the most famous of his students were: Abū’l-‘Ahhās Aḥmad ibn Abū Bakr ibn ‘Alī al-Ḥanbali; Abū’l-Faḍl Aḥmad ibn Naṣr ibn Aḥmad; Dāwūd ibn Sulaymān al-Mawsīlī; 'Abdu’l-Raḥmān ibn Ahmad ibn Muḥammad al-Muqrī; Zaynū’l-Dīn 'Abdu’l-Raḥmān ibn Sulaymān ibn Abū’l-Karam; Abū Dharr al-Zarkashī; al-Qāḍī ‘Alā’ūl-Dīn ibn al-Lahām al-Bālī; and Aḥmad ibn Ṣayfūl-Dīn al-Ḥamawi.

Ibn Rajab devoted himself to knowledge and spent the vast majority of his time researching, writing, authoring, teaching, and giving legal rulings.

Many scholars praised him for his vast knowledge, asceticism and expertise in the Ḥanbalī school of thought. Ibn Qāḍī Shuhbah said of him, “He read and became proficient in the various fields of science. He engrossed himself with the issues of the madhhab until he mastered it. He devoted himself to the occupation of knowledge of the texts, defects and meanings of the ḥadīth.”

Ibn Ḥajr said of him, “He was highly proficient in the science of ḥadīth in terms of the names of reporters, their biographies, their paths of narration and awareness of their meanings.”

Ibn Mufliḥ said of him, “He is the Shaykh, the great scholar, the Ḥāfīz, the ascetic, the Shaykh of the Ḥanbalī madhhab and he authored many beneficial works.”

HUMILITY IN PRAYER

He wrote many beneficial works, some of them outstanding such as *al-Qawā'id al-Kubrā fi'l-Furūʿ* about which it was said, 'It is one of the wonders of this age.' His commentary to at-Tirmidhi is said to be the most extensive and best ever written so much so that al-‘Irāqi; about whom ibn Ḥajr said, 'He was the wonder of his age'; would ask for his help when compiling his own commentary to the same book.

Moreover he has many valuable monographs explaining various aḥādith such as: *Sharḥ Madīth Mā Dhi'bāni Jaʿīn Ursilā fi Ghanam, Ikhtiyār al-Awālā Sharḥ Ḥadīth Ikhtisām al-Malaʿ al-'Aḥā, Nūr al-Iqtiṣās fi Sharḥ Wasiyyah al-Nābī li ibn ʿAbbās, and Kashfu'l-Kurbah fi Wasfi Ḥāli Abī-l-Ghurbah.*

In exegesis his works include: *Tafsīr Sūrah al-Ikālās, Tafsīr Sūrah al-Fātihah, Tafsīr Sūrah al-Nās, and al-Istighnā' bi'l-Qurān.*

In hadīth his works include: *Sharḥ Ilal al-Tirmidhi, Fathu'l-Bārī Sharḥ Sahih al-Bukhārī, and Jāmiʿ al-'Ulūm wa'l-Ḥikam.*

In fiqh his works include: *al-Istikbār fi Aḥkām al-Khāraj, and al-Qawā'id al-Fiqhīyyah.*

In biographies his works include the monumental *Dhayl 'alā Tabaqātīl-Ḥanābilah.*

In exhortation his works include: *Latāʾif al-Maʿārif and al-Takhwīf min al-Nār.*

*ibn ʿAbdu'l-Hadī, Dhayl 'alā Tabaqāt ibn Rajab, p. 38.*
CHAPTER ONE

Khushu

With the Name of Allāh, the All-Merciful, the Most Merciful

It is His aid that we seek and “all praise is due to Allāh, Lord of the Worlds.”

The Ḥāfīz and ‘Allāmah, Zayn al-Dīn ibn al-Shaykh Abū’l-‘Abbas Ahmad ibn Rajab, may Allāh fill his life with blessings, said:

This is a treatise we have written concerning humility (khushū’̱) and the hearts meekness and breaking (inkisār) before the Lord.

All praise is due to Allāh, mender of hearts which have broken for His sake and, by His grace, forgiver of the sins of the penitent. I testify that none has the right to be worshipped save Allāh Alone; He has no partners and there is nothing like Him. I testify that Muḥammad is His servant and Messenger; He sent him with

1 The term ‘broken heart’ refers to a heart that is filled with humility, subservience, and quietude as a result of its love and awe of Allāh, Most High.
guidance and the Religion of Truth that it may reign supreme over all religions. He gave him the choice of being a Prophet-King or a Messenger-Servant and he chose the station of servitude coupled with messengership.

He would say, “O Allah, make me live as one lowly and humble (miskīn), make me die as one lowly and humble, and resurrect me amongst the ranks of the lowly and humble,” thereby alluding to the nobility and excellence of this station. Peace and blessings be upon him, his family, his Companions, and those who hold tightly to his rope after him.

In His Book, Allah, Glorious and Most High, has commended those who are meek (mukhīb) before Him, and those who have broken in the face of His grandeur, rendered submissive (khādī) and humble (khāshi) in its presence. He, Most High, says,

\[إِنَّهُمَّ كَانُوا يَسْتَغْفِرُونَ في الْحَيَاتِ،\]
\[وَيَبْتَغُونَ رَحْمَةَ رَبِّهِمْ لَا تَحْلَقْنَ يَداً مِّنْهُ مَّنْ شَاءَ رَبُّهُ.\]

2 as Allah says, “It is He who has sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion even though the polytheists detest it.” [al-Tawbah (9): 33] cf. al-Fath (48): 28 and al-Saff (61): 9

3 The discussion on this will follow in the third chapter.

4 Tirmidhi #2352 on the authority of Anas and he said it was ghārib, ibn Mājah #4126 on the authority of Abū Sa`īd, and Ṭabarānī, al-Du`ā on the authority of `Ubādah ibn al-Šāmit, all with da`īf isnāds, however the hadith is ṣaḥīḥ.

It was also recorded on the authority of Abu Sa`īd by Hākim #7911 who said it was ṣaḥīḥ with Dhahabi agreeing; it was also ruled ṣaḥīḥ by Suyūṭī, al-Jāmi` al-Saghib #1454, and Albānī, Sahih al-Jāmi` #1261, al-Sāhibah #308, al-Irwa` #861. cf. Sakhawi, Maqāsid al-Hasanah #166
They outdid each other in good actions, calling out to Us in yearning and awe, and humbling themselves to Us.”

He describes the believers as those who have khusbū in the best action of worship they perform, and perform diligently,

“It is the believers who are successful: those who are humble in their prayer...”
He describes those who have been granted knowledge as people having *khushū‘* when they hear His words rehearsed to them,

“In the Name of Allah, the Most Gracious, the Most Merciful

Certainly, when it is recited to them, those who were given knowledge fall on their faces in prostration, saying, ‘Glory be to our Lord! The promise of our Lord is truly fulfilled!’ Weeping, they fall to the ground in prostration, and it increases them in humility.”

The Meaning of *Khushū‘*

The basic meaning of *khushū‘* is the softness of the heart, its being gentle, still, submissive, broken, and yearning. The Messenger of Allah (ﷺ) said, “Of a surety there is a morsel of flesh in the body, if it is sound, the whole body will be sound, but if it is corrupt, the whole body will be corrupt. It is the heart.”

When the heart is humble, so too is the hearing, seeing, head, and face; indeed all the limbs and their actions are humbled, even speech. This is why the Prophet (ﷺ) would say in his bowing

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* al-Isra’ (17): 107-109

*Bukhari #52-2051 and Muslim #1599*
The Meaning of Khushū'

(𝗿 kính'), "My hearing, sight, bones, and marrow are humbled to You,"
and another narration has, "and whatever my foot carries."

One of the Salaf saw a man fidgeting in his prayer and remarked, "If the heart of this person was humble, so too would his limbs be." This is reported from Hudhayfah (radiyAllahu 'anhu) and Sa'id ibn al-Musayyib, and it is also reported from the Prophet ( صلى الله عليه وسلم) but is not authentic.

Mas'ūdi reports on the authority of a person who narrated to him that 'Ali ibn Abi Ṭālib (radiyAllahu 'anhu) said concerning His saying,

"...those who are humble in their prayer..."

"It refers to the humility of the heart, that you soften your shoulder for a Muslim (praying next to you), and that you do not

10 Muslim #771 on the authority of 'Ali.

11 Ahmad #960 on the authority of 'Ali and it was declared saḥīḥ by ibn Khuzaymah #607

12 Ibn Naṣr al-Marwazi, Taṣāwīl Qadr al-Ṣalāh #150 with a daʿīf isnād

13 Marwazi #151 and ibn al-Mubārak, al-Zuhd #419 with a daʿīf isnād.

14 It was ruled mawḍūʿ by Albānī, al-Daʿīf #110 and al-Ifrīqī #373

15 al-Mu'iminin (23): 2

16 Waki', al-Zuhd #328, ibn al-Mubārak, al-Zuhd #1148 with a daʿīf isnād.

Suyūṭī, al-Durr al-Manthūr, vol. 10, pg. 557 records that ibn 'Umar said in com-
look here and there in your prayer."  

"Ata' ibn al-Sa'ib reported on the authority of a person that 'Ali (radiy Allâhu 'anhu) said, 'Khubû' refers to the humility of the heart and that you do not look left and right."

"Ali ibn Abû Talhah narrated that ibn 'Abbas said in commentary to the above verse, 'Those who are fearful and still.'  

Ibn Shawdhab narrated that al-Hasan, may Allâh have mercy upon him, said, 'Humility had taken root in their hearts so their gazes were lowered and their limbs became subservient.'  

Mansûr reported that Mujähid said, 'The foundation of khubû' is in the heart and quietude in prayer.'  

Layth narrated that Mujähid said, 'Part of it' is that the limbs be subservient and the gaze be lowered. When the Muslim would stand for prayer, the fear of his Lord would prevent him from turning left and right.'  

"Ata' al-Khurasânî said, 'Khubû' refers to the humility of the heart and the subservience of the limbs.'

Commentary to the verse, 'When they stood for prayer, they faced forward in their prayer, they lowered their gaze to the place of prostration, and they knew that Allâh had turned to them and so they did not look left or right.'

12 Tahârî, vol. 17. pg. 3.
13 Tahârî, vol. 17, pg. 8
14 i.e. standing in devout obedience (qunût)
15 Marwâzî, Tâzîm Qudr al-Salâh #138
Zuĥrī said, ‘It is the quietude of the servant in his prayer.’\(^{21}\)

Qatādah said, ‘The *khushū’ of the heart refers to fear and lowering the gaze in prayer.’\(^{22}\)

Ibn Abū Nujayh narrated that Muḥāhid, may Allah have mercy on him, said concerning the words of Allah, Most High,

\[
\text{وَكَانَوْا لَنَا خَيْبَاءً}
\]

‘...and humbling themselves to Us.’\(^{23}\)

‘i.e. being humble and meek (*mutawādi‘).’\(^{24}\)

Allāh, Most High, has described the earth as having *khushū‘ in his words,

\[
\text{وَمِنْ أَيْنَ طَيِّبَةً أَنَذَرَ نَزُلَ الآيَاتُ مُخْتَصَّةً فَإِذَا أُرِزَىٰ عَلَيْهَا أَلْمَاٰةَ}
\]

\[
\text{أَهْتَتَ وَرَبِّي}
\]

‘Among his Signs is that you see the earth laid

\(^{21}\) Ṭabārī, vol. 17, pg. 3 and Marwāzī, Ṭa‘ālim Qādī al-Salāh #141
The same is recorded by ibn al-Mubārak, al-Zuhd #169-1149 on the authority of Muḥāhid.

\(^{22}\) Ṭabārī, vol. 17, pg. 10

\(^{23}\) *al-ʾAnbā‘ī* (21): 90

\(^{24}\) Nuyūṭī, al-*Durr*, vol. 10, pg. 369 and he references it to ibn Abī Shaybah, 'Abd ibn Humayd, ibn al-Mundhir, and ibn Abī Ḥātim.
bare and then when We send down water on it, it quivers and swells.”

The meaning of its quivering and swelling is that its bareness and stillness (khusbu) has been removed and in its place vegetation grows. This then shows that the khusbu that it had was stillness, lowness, and lack of growth. The same applies to the heart: when it has khusbu, its base desires and thoughts arising from the following of carnal lusts are laid to rest, and it breaks and submits to Allâh, Mighty and Magnificent. Khusbu replaces the hearts remoteness, haughtiness, arrogance, and lordliness. When it settles in the heart, the limbs, organs, and motions - even the voice - are stilled. Allâh, Most High, has stated that voices have khusbu in His words.

"Voices will be humbled before the All-Merciful and nothing but a whisper will be heard." 36

The humility of voices refers to their being stilled and quieted after being clamorous.

In a similar vein, Allâh has described the faces and sight of the

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25 Fussilat (41): 39
26 Yâ Hâ (20): 108
36 as stated by ibn 'Abbas and recorded by Suyûî, al Durr, vol. 10, pg. 242 and he references it to ibn al-Mundhir and ibn Abî Haîm.
Hypocritical Humility

disbelievers with *khushū'* on the Day of Rising. This then proves that all of these limbs can have *khushū*.

Hypocritical Humility

When a person affects *khushū*', displaying it on his limbs while his heart is devoid of it, he has fallen prey to hypocritical *khushū* (*khushū' nifāq*) and this is what the Salaf would seek refuge from. One of them would say, 'Take refuge with Allāh from hypocritical *khushū*'. When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'

‘Umar (*radiy-Allāhu 'anhu*) saw a person with his head lowered and said, 'O such-and-such raise your head for *khushū* does not extend beyond what is in the heart.' Whoever outwardly displays more *khushū* than is present in his heart is guilty of hypocrisy on top of hypocrisy.

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28 Refer to Appendix 1 for a further discussion on the meaning and import of *khushū*.

29 Ahmad, *al-Zuhd*, pp. 142 and *ibn al-Mubarak, al-Zuhd* #143 on the authority of Abū al-Dardā'.

30 *Buyhaqi, ibn’ab* #6968 records a similar statement from Suﬁyān.

Refer to Appendix Two for a discussion on hypocritical *khushū*.
The Source of Khushū‘

The source of the khushū‘ that takes place in the heart is the gnosis of Allāh’s greatness, magnificence, and perfection. The more gnosis a person has of Allāh, the more khushū‘ he has.

The hearts vary in their khushū‘ in accordance to the gnosis they have of the One they have humbled to, and in accordance to the hearts’ witnessing the Attributes that lead to khushū’. Some hearts are humbled by the strength of their perceiving His closeness to His servants and His seeing their innermost secrets which leads to being shy of Him, Most High, and constantly being aware of Him in every state of motion or stillness. Some hearts are humbled through their perceiving the magnificence of Allāh, His greatness, and His grandeur which leads to being in awe of Him and magnifying Him. Some hearts are humbled through perceiving His perfection and beauty which leads to drowning in the love of Him and the desire to meet and see Him. Some hearts are humbled through perceiving the enormity of His seizure, vengeance, and punishment which leads to fearing Him.

He, Glorious is He, is the mender of hearts that have broken for His sake. He, Glorious is He, comes close to hearts that are filled with humility to Him in the same way that He comes close to one who is standing in prayer, privately discoursing with Him; in the same way that He comes close to one who rubs his face in

1 Hakīm #861 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said: “When any one of you stands to pray, he is conversing with His Lord, so let him pay attention to how he speaks to Him.” It was ruled sahih by Hakīm with Dhahabi agreeing, and Albānī, Sahih al-Jāmi‘ #1538
the dust when prostrating; in the same way that He draws near to the throngs of people visiting His House standing in abject humility at ‘Arafah, drawing close and boasting about them to the angels; in the same way that He comes close to His servants when they invoke Him, ask of Him, and seek His forgiveness in the early hours of the morning, and He answers their supplications and grants their requests.

11 Muslim #482 records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “The closest a servant is to his Lord is when he is prostrating.”

14 Ibn Hibbān #3853 records on the authority of Jābir that the Prophet (ﷺ) said, “No other days are better to Allah than the first ten days of Dhu’l-Hijjah.” The narrator said, “A man asked, ‘O Allah’s Messenger! Are these days better or a similar number of days of fighting in the way of Allah?’” The Prophet (ﷺ) said, “These days are better than a same number of days of fighting for the sake of Allah. No other day is better with Allah than the day of ‘Arafah when He descends to the lowest heaven and boasts of the people on earth to the inhabitants of heaven, saying, ‘Look at My servants who have come with grown hair, covered with dust, exposed to the sun, to perform Hajj. They have come by every distant road hoping for My mercy though they have not seen My punishment.’ So there is no other day than the day of ‘Arafah when more people are released from the Fire.”

Muslim #1348 records on the authority of ‘A’ishah that the Prophet (ﷺ) said, “There is no day on which Allah releases more servants from the Fire than the Day of ‘Arafah. He comes close and then boasts to the angels saying, ‘What do they want?’”

16 Bukhārī #1145-6321-7494 and Muslim #756/1772-1778 record on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “Every night, when the last third of the night remains, our Lord, Blessed and Exalted is He, descends to the lowest heaven and says, ‘Is there anyone who invokes Me that I may respond? Is there anyone asking of Me that I may give it to him? Is there anyone who asking My forgiveness that I may forgive him?’”

The issue related to this are covered in some detail by the author in the fourth chapter of his The Journey to Allah (Published by Daar as-Sunnah Publishers).
There is nothing that tends to the brokenness of the servant more than closeness and response.

Imam Ahmad, may Allah have mercy on him, records in his book, *al-Zuhd*, with his isnad to ‘Imrān ibn al-Quṣayr who said, ‘Mūsā ibn ‘Imrān said, “My Lord, where should I seek You?” He replied, “Seek Me with those whose hearts have broken for My sake. Every day I come close to them by one arm-span and were it not for this, they would surely perish.”’

Ibrahim ibn al-Junaid, may Allah have mercy on him, records in his book, *al-Mababbah*, with his isnad to Ja’far ibn Sulaymān who said, ‘I heard Malik ibn Dīnār saying, “Mūsā (‘alayhis-salām) asked, ‘My God, where should I seek You?’ Allah, Mighty and Magnificent, revealed to him, ‘Mūsā, seek Me with those whose hearts have broken for My sake for I draw closer to them by an arm-span every day, and were it not for this, they would surely perish.’” I asked Malik ibn Dīnār, “What does broken hearts mean?” He replied, “I asked this question to one who rehearsed the scriptures and he said that he had asked this same question to ‘Abdullāh ibn al-Salām who replied, ‘Broken hearts refers to those that have broken for the love of Allah, Mighty and Magnificent, rather than the love of anything else.’”

The authentic Sunnah proves that Allah is close to the heart that is broken by His tribulation, patient at His decree, and content. Muslim records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “Allāh, Might and Magnificent, will say on the Day of Rising, ‘O son of Ādām, I was ill yet you did not visit Me.’ He will say, ‘My Lord, how could I visit You while You are the Lord of the worlds?’ He will reply, ‘Did you not know that

“Aḥmad, *al-Zuhd*, pg. 75
such-and-such a servant of mine was ill yet you did not visit him? Did you not know that, were you to have visited him, you would have found Me with him?"

Abū Nu‘aym records via the route of Damrah that ibn Shawdhab said, ‘Allāh, Most High, revealed to Mūsā (`alayhis-salām), “Do you know why, from all people, I chose you for My message and speech?” He replied, “No, my Lord.” He replied, “Because none was as modest and humble before Me as you were.”

The first thing to be lost is *kbushū*

This modesty and humility of his was none other than *kbushū*, and that is beneficial knowledge, and that is the first thing to be raised of knowledge. Nasā‘ī records the ḥadith of Jubayr ibn Nufayr (radiy-Allahu ‘anhu) on the authority of ‘Awf ibn Mālik (radiy-Allahu ‘anhu) that, one day, the Messenger of Allāh (ﷺ) looked at the sky and said, “This is the vessel to which knowledge will be raised.” A man from the Ansār called Ziyād ibn Labid said, ‘Messenger of Allāh, how is it that knowledge will be raised now that it has become firm and the hearts have preserved it?’ He replied, “I thought that you were the most intelligent of Madinah’s people!” He then went on to mention the misguidance of the Jews and Christians despite their having the Book of Allāh, Mighty and Magnificent. (Jubayr) said, ‘So I met Shaddād ibn Aws and narrated this ḥadith to him and he said, “Awf has spoken truthfully, should I not tell you the first part of knowledge to be

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37 *Muslim* #2569

38 Abu Nu‘aym, *al-Hilyab*, vol. 6, pg. 130
raised?' I replied, ‘Of course!’ He said, ‘Khushū’, until the time will come that you will not see a single person having it.’”

A similar hadith is also recorded by Tirmidhī via Jubayr ibn Nufayr on the authority of Abū al-Dardā’ from the Prophet (ﷺ). The end of this hadith has, Jubayr said, ‘So I met ‘Ubadah ibn al-Sāmīt and I said to him, ‘Will you not hear something from me that I heard from your brother, Abū al-Dardā’? I narrated to him what Abū al-Dardā’ had narrated to me. He said, ‘Abū al-Dardā’ has spoken truthfully. If you wish, I will narrate to you about the first knowledge to be raised from the people: khushū’. Soon will come a time when you will enter a large Masjid and not see a single person having it.’”

It is said that the version of Nasā’ī is the stronger version.

Sa‘d ibn Bashir narrated on the authority of Qatadah, on the authority of al-Ḥasan, may Allāh have mercy on him, on the authority of Shaddād ibn Aws that the Prophet (ﷺ) said, ‘The first knowledge to be raised from the people will be khushū’.

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39 Nasā’ī, al-Kuhrā, vol. 3, pg. 456 and Ahmad #23990 and it was ruled sahih by ibn Hibbān #4572 and Hākim #337 with Dhahabī agreeing.

The hadith is also recorded by Ahmad #17473 from Ziyyād ibn Labīd himself and it is munqatū.

40 Tirmidhī #2653 and he said it was hasan gharīb and it was ruled sahih by Hākim #338 with Dhahabī agreeing.

41 Tabarānī, al-Kabir, vol. 7, pg. 295 #7183 and Abū al-Shaykh, al-Ṭabaqāt, vol. 3, pp. 164-165 both with da‘if isnāds, however the hadith was ruled hasan by Suyūṭī, al-Jāmī‘ al-Saghīr #2821 and sahih by Albānī, Saḥīh al-Jāmī‘ #2576.

It is also authentically reported as a statement of Shaddād ibn Aws as stated by Mundhīrī, al-Targhib #773.
This was also recorded by Abū Bakr ibn Abī Maryam on the authority of Ḍamrah ibn Ḥabīb as a mursal hadīth. A similar statement is also reported as the words of Hudhayfah.

Beneficial Knowledge

Beneficial knowledge is that which impresses itself on the heart leading to its quietude and humility, its being meek and shy before Allāh, and its breaking for His sake. If knowledge does not impress upon the heart in this way and, instead, is merely something spoken on the tongue, it becomes the proof of Allāh against the son of Ādam which will be established against him and others. Ibn Mas'ūd said, 'There are people who recite the Qur'ān yet it does not descend beyond their throats; were it to reach the heart and take root therein, it is then that it would benefit.'

Ibn al-Mubārak, al-Zuhd #175 also records this as a statement of Abū Yazīd al-Madāni.

Tāhirānī, al-Kabir, records on the authority of Abū al-Dardā’ that the Messenger of Allāh (ﷺ) said, "The first thing to be raised from this nation will be khushū’ until you will not see a single person from it having it." Mundhīrī #773 said the isnād was hasan as did Haythamī, Majma’ al-Zawā'id, vol. 2, pg. 136. The isnād was ruled hasan, and the hadīth, ṣaḥīḥ by Albānī, Ṣaḥīḥ al-Targhib #542

Ibn al-Mubārak #72 and Ahmad, al-Zuhd, pg. 395

Ibn Abī Shaybah, vol. 13, pg. 381 and Hakīm #8448 with the words, "The first thing you will lose of your religion will be khushū’ and the last thing you will lose of your religion will be the prayer, and the rope of Islām will be loosened knot by knot..." Hakīm said it was ṣaḥīḥ and Dhahābī agreed.

Muslim #822
al-Hasan said, 'Knowledge is of two types: knowledge that is superficial utterance upon the tongue, that is Allāh’s proof against the children of Ādam; and knowledge that takes root in the heart and that is beneficial knowledge.\(^{45}\)

This is also reported by al-Hasan, may Allāh have mercy on him, from the Prophet (ﷺ) as a mursal ḥadīth.\(^{46}\) He also reports it from Jābir (rādiy Allāhu ‘anhu)\(^ {47}\) and Anas (rādiy Allāhu ‘anhu)\(^ {48}\) to the Prophet (ﷺ), but it is not authentic as a ḥadīth of his (ﷺ).

Hence the Prophet (ﷺ) informed us that despite the knowledge that the People of the Book were given being readily available to them, they did not benefit from any of it since the primary goal behind this knowledge was missing, i.e. its reaching their hearts such that they could experience the sweetness of faith and realise its benefit of achieving fear and penitence; instead it remained superficial utterance on their tongues which served only to establish the proof against them.\(^ {49}\)

\(^{44}\) Darīmī #376 and ibn Abī Shaybah, vol. 13, p. 235 and it is ṣaḥīḥ.

\(^{45}\) Ibn ‘Abdu’l-Barr, al-Jāmi’, vol. 1, pg. 190

\(^{46}\) Khaprīb, Tarīkh, vol. 4, pg. 346

\(^{47}\) Munāwī, Fayd al-Qādir, vol. 4, pg. 391 references it to Abū Nu‘aym and Daylamī.

\(^{48}\) Refer to the authors Fuqī’īm al-Salaf (published by Daar us-Sunnah Publishers) in which he discusses the issue of beneficial knowledge at length. He states therein, “When knowledge is beneficial and takes root in the heart, the heart fears Allāh, submits to Him, and humbles itself in awe, glorification, fear, love, and veneration. When this happens the soul is content with the humblest of lawful worldly provisions and this in turn leads it to turn away from the world and all
It is for this reason that, in His Book, Allah, Glorious is He, describes the scholars as those having fear (khushya),

"It is only the learned amongst His servants who truly fear Allah."  

"What of him who spends the night hours in prayer, prostrating and standing up, mindful of the Hereafter, hoping for the mercy of his Lord? Say: 'Are they the same - those who know and those who do not know?'"

"temporal effects", "So beneficial knowledge is that which engenders a gnosis between the servant and his Lord and leads to this such that he comes to know his Lord, singles him out alone in belief and worship, takes comfort in Him, develops a sense of shyness (baya) of Him, and worships Him as if he sees Him", "The fundamental matter here is that the servant uses knowledge to engender a gnosis of his Lord. When this comes to fruition he will find Him close. When this happens, He will bring him close and answer his supplications. It is mentioned in a Judeo-Christian narration, 'Son of Adam! Seek me and you will find Me, when you find Me you will find everything. However if you don't find Me, you will have lost everything. I am more beloved to you than anything else.'"

\( ^{50} \) 

\( ^{51} \)
He describes the scholars of the People of the Book before us as having *khushū'*,

قَالُواْ أَتَأْمَرْنَا إِلَىٰ ذِكْرِ اللَّهِ أُوْلَٰئِكَ فَنَحْنُ أَبْرَزْنَاهَا ۡلِيُنَعِّلَنَّكُمُ الْجُنُودُ ۡلِيُقُلُّواْ إِنَّمَا يَسَعِرُهُمُ اللَّهُ ۖ وَلَيُعْقِبُنَّ الْكَرِيمُ ۚ وَلَيُزِيدَنَّهُمُ الْحَمْدُۡ إِنَّ الْمُتَّقِينَُّمُكَانُ ۖ وَلَيُعْلِنَّ الْكَرِيمُ ۚ وَلَيُزِيدَنَّهُمُ الْحَمْدُۡ إِنَّ الْمُتَّقِينَ

"Certainly, when it is recited to them, those who were given knowledge before it fall on their faces in prostration saying, 'Glory be to our Lord!' Weeping, they fall to the ground in prostration, and it increases them in humility."

This verse eulogises those who, when they hear the Book of Allah, attain *khushū'* in their hearts. Allah, Most High, says,

قُلْ أَلَمْ يَفْقَهُ الْقَبِيسَةُ قَلْوُهُمْ مِن ذِكْرِ اللَّهِ أُوْلَٰئِكَ فَنَحْنُ أَبْرَزْنَاهَا لِيُنَعِّلَنَّكُمُ الْجُنُودُ ۡلِيُقُلُّواْ إِنَّمَا يَسَعِرُهُمُ اللَّهُ ۖ وَلَيُعْقِبُنَّ الْكَرِيمُ ۚ وَلَيُزِيدَنَّهُمُ الْحَمْدُۡ إِنَّ الْمُتَّقِينَ

"Woe to those whose hearts are hardened against the remembrance of Allah! Such people are clearly misguided. Allah has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord

\[\text{al-Isra'}(17): 107-109\]
tremble at it and then their skins and hearts yield softly to the remembrance of Allah."\footnote{\textit{al-Zumar} (39): 22-23}

The softening of the heart refers to the removal of its hardness due to the onset of \textit{khushū'} and gentleness therein.

Allāh has denounced\footnote{One manuscript has: censured} those whose hearts are not humbled when they hear His Book\footnote{One manuscript has: speech} and ponder it,

\textit{Allāmā} yān bi lāzīn kāsmītān fahmān fi dhikr Allāh wān tarāzūn min al-nīn wa-labīkān kāzīn lā ațtāl kātib min qalul ṭālāl 'alāhumma al-ratīfāt fi dhikr Allāh wa lā ṭūbā bi fi ḍhī tawābīn}

"Has the time not arrived for the hearts of those who have faith to yield to the remembrance of Allāh and to the truth He has sent down, so they are not like those who were given the Book before for whom the time seemed over long so that their hearts became hard? Many of them are deviators."\footnote{\textit{al-Ḥadīd} (57): 16}

Ibn Mas'ūd (\textit{radī Allāhu 'anhu}) said, 'The time between our accepting Islām and being rebuked by this verse was four years.' This was recorded by Muslim.\footnote{Muslim #3027} It was also recorded by others.
with the additional words, 'So the Muslims began to rebuke each other.'

Ibn Majah records the hadith of ibn al-Zubayr (radiyAllahu 'anhu) who said, 'There were only four years between their accepting Islam and the revelation of this verse by which Allah rebuked them.'

Many of the righteous would be gravely affected when this verse was recited to them. Some would die because their hearts burst at hearing it, and others repented and abandoned whatever they were previously doing. We have mentioned their narratives in (our) book, *al-Istighnā' bi'l-Qurān*.

Allah, Most High, says,

\[
\text{الْقُرآنُ عَلَى جِبَلِ أَرَيْنَةُ، تُهْيَرُ أَكْبَرُهُ عَلَى أَمْنَاءَنَا نَعْبَسُهُ خَذَّيْهُ}
\]

"If we has sent down this Qurān onto a mountain, you would have seen it humbled, crushing to pieces out of fear of Allah..."

Abū 'Imran al-Jawni said, 'By Allah, our Lord has directed such things to us in the Qurān, which, were He to have directed to

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58 Nasū'ī, *al-Kabrā*.

59 Ibn Mājah #4192

60 *al-Hāshr* (59): 21
the mountains would have humbled and obliterated them.\textsuperscript{a1}

Mālik ibn Dīnār, may Allāh have mercy on him, would recite this verse and say, ‘I swear to you, no servant believes in this Qur’ān except that it causes his heart to burst.’\textsuperscript{a2}

It is reported that al-Ḥasan, may Allāh have mercy on him, said, ‘Son of Ādam, when Shayṭān whispers to you, enticing you to commit a sin, or your soul desires to commit it, remind yourself of what Allāh has burdened you with of His Book which, were a mountain to bear it, it would have been humbled and broken. Have you not heard his saying,

\begin{verse}
أَوَأَرْكَأُنَا
الْقُرْآنَ عَلَى جَبَلٍ أَرَبَّىٰ هُنَاكَ فَخَلَقْنَا يَسِيرًا فَنَصَبْنَاهَا عَلَى حَجَرٍ حَسِينٍ

اللَّهُ وَذَلِكَ الْأَمَّاسِلُ تَصِيرُهَا لِلنَّاسِ لِيَتَفَكَّرُوا
\end{verse}

“If we had sent down this Qur’ān onto a mountain, you would have seen it humbled, crushing to pieces out of fear of Allāh. We make such examples for people so that hopefully they will reflect.”\textsuperscript{a3}

Allāh has only propounded parables that you ponder them, carefully consider them, and refrain from disobeying Allāh, Mighty and Magnificent. You, son of Ādam, have a greater duty to yield to the remembrance of Allāh, and to what He has burdened you.

\textsuperscript{a1} in one manuscript: to prostrate

\textsuperscript{a2} Suyūṭi, \textit{al-Durr}, vol. 14, pg. 396 references this ibn al-Mundhir.

\textsuperscript{a3} \textit{al-Hashr} (59): 21
with of His Book and given you of His laws (than the mountains) since you will be judged and then find your final abode in Paradise or Hell.

The Prophet (ﷺ) would seek refuge with Allāh from a heart that does not have ḫushūʿ as recorded by Muslim with the words, “Allāh! I take refuge with You from knowledge that does not benefit; from a heart that has no fear; from a soul that is never content; and from an invocation (daʿwah) that is not responded to.”

This hadith is reported via many different routes.

It is reported that Kaʿb al-Aḥbār said, ‘It is written in the Injīl, “Īsā, the deeds of a heart that has no fear are of no benefit, his voice is not heard, and his supplication is not raised.”’

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64 The author has redacted this from the words of Dahhāk in commentary to this verse, cf. Suyūṭī, al-Durr, vol. 14, pg. 396

65 Muslim #2722 on the authority of Zayd ibn Arqam.
Asad ibn Mūsā said in his book, al-Waraţ: Mubārak ibn Fadlāl narrated to us that al-Ḥasan, may Allāh have mercy on him, would say, ‘When this call from Allāh reached the believers, they believed in it, certainty quickly settled in their hearts, and, as a result, their hearts, limbs, and sight were humbled. By Allāh, were you to have seen them, you would have seen a people who truly exemplified (these verses); by Allāh, they were not given to argumentation or falsehood. They found no source of tranquillity except the Book of Allāh. They did not display what was not in their hearts. When a command came to them from Allāh, they believed it and so, in the Qur’ān, Allāh described them in the best of ways, saying,

"The slaves of the All-Merciful are those who walk lightly on the earth..."66

al-Ḥasan said, ‘Walking lightly, hawn, in the Arabic language means walking with tranquillity and dignity.’67 Then he commented on,

"...and who, when the ignorant speak to them, say, ‘Peace,’..."68

66 al-Furqān (25): 63
67 This was also stated by Mujāhid as recorded by Bayhaqī, Iḥrāq al-imān #8413 and Abdur-Razzāq, vol. 2, pg. 71
68 Ibn ‘Abbās said that it means, ‘In obedience to Allāh, with decency and integrity, and modestly.’ Recorded by Ṭabarî and ibn Abī Ḥātim, vol. 8, pg. 28,9
by saying, 'They were forbearing and did not behave ignorantly, and when they were treated foolishly, they forbore.'

By day they would accompany the servants of Allāh in the way mentioned, and then He mentioned that their nights were the best of nights with his words,

\[
\text{"...those who pass the night prostrating and standing before their Lord."}^{71}
\]

They would stand before Allāh on their feet, and lie their faces on the ground in prostration to their Lord, their tears flowing down their cheeks in fear of Him. By a single command of Allāh they spent the night worshipping Him and by a single command they spent their days in humility to Him.'

al-Hasan, may Allāh have mercy on him, said, 'Then He says,

\[
\text{"...those who say, 'Our Lord, avert from us the punishment of Hell, its punishment is inescapable pain.'"}^{72}
\]

69 A similar statement was made by Qatādah as recorded by ibn Abī Ḥātim, vol. 8, pg. 2721

70 This portion is also recorded by Bayhaqī, Shu'ab #8452 and Tabari

71 \textit{al-Furqān} (25): 64

72 \textit{al-Furqān} (25): 65
The True Slaves of Allāh

Everything that afflicts a person and then leaves is not gharām; gharām refers to something that never leaves for as long the heavens and the earth endure. They were truthful! By Allāh besides whom there is none worthy of worship, they worked deeds and did not rely on vain hopes, so, may Allāh have mercy on you, beware of these idle hopes for Allāh does not grant any good to a servant in this world or the next merely for idle hopes.' He would say, 'What an excellent exhortation it is, if only the hearts were alive and thereby preserved it!'

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73 i.e. the exhortation he gave before starting his commentary to these verses as the full narration shows.

74 Suyūṭī, *al-Durr al-Manṭūr*, vol. 11, pp. 206-208 and he references it to 'Abd ibn Ḥumayd.
CHAPTER TWO

The Prayer

Allāh, Most High, has legislated different types of worship that would allow *khushū* to develop on the bodies, which in turn arises from the *khushū* of the heart, its meekness and brokenness.

*Khushū* in Prayer

The greatest action of worship which manifests the *khushū* of the body to Allāh is the prayer (*salāh*). Allāh has praised those who have *khushū* in the prayer with his words,

"...those who are humble in their prayer...”

i.e. those who are humble and meek in their prayer, not knowing who is standing on their left or right, and neither looking here or there due to their humility before Allāh, Mighty and..."
Magnificent.

Ibn al-Mubārak said, on the authority of Abū Ja'far, on the authority of Layth that Mujāhid said concerning the saying of Allāh,

\[
\text{وَقُولُواْ إِنَّنَا نَسْتَجِبُ لَهُ}
\]

"...and stand in obedience to Allāh."\(^77\)

‘\text{Qunūt}, obedience, here means to stand calmly with \text{khusū'}, to lower the gaze and still the limbs from the awe of Allāh, Mighty and Magnificent.’\(^78\) He also said, ‘When any of the scholars stood for prayer, he would be in such awe of the All-Merciful, Mighty and Magnificent, that his gaze would not swerve, he would not look here and there, he would not play with stones, or do any frivolous action, or talk - i.e. to himself - about anything related to the world unless out of forgetfulness.’\(^79\)

Mansūr said that Mujāhid, may Allāh have mercy on him, said concerning the saying of Allāh, Most High,

\[
\text{سَيَّاهِمُهُمْ وَمَجَاهِهِمْ أَلَا أَنْتُنَّ}
\]

"Their mark is on their faces, the traces of

\(^77\) \text{al-Baqarah (2): 238}

\(^78\) Sa'id ibn Mansūr #406, ibn Abī Hātim #2381, and Bayhaqi, \text{Sahih #315}.

Ibn Abī Hātim #2378 records that ibn Mas'ūd said, ‘The one who is \text{qānit} is one who obeys Allāh and His Messenger.’ Tabari records that ibn Zayd said, ‘The one who is \text{qānit} is one who does not speak in prayer.’

\(^79\) Ibid.
prostration.\textsuperscript{80}

'It means *khushū* in prayer.'\textsuperscript{81}

Imām Aḥmad, Nasāʾī, and Tirmidhī record the hadīth of al-Faḍl ibn ʿAbbās (rādiy Allāhu ʿanhu) that the Prophet (ﷺ) said, "The prayer is (performed) two by two, with the *tashahhud* being performed after every two *rakʿas*. You should be in a state of humility, humble entreaty, and display your dire need.\textsuperscript{82} Then you should raise your hands (in supplication) and say, 'My Lord, my Lord, my Lord' three times. Whoever does not do this, it will be defective."\textsuperscript{83}

Muslim records on the authority of 'Uthrnan (rādiy Allāhu ʿanhu) that the Prophet (ﷺ) said, "There is no Muslim who reaches the time of an obligatory prayer and performs its ablution, *khushū* and bowing well except that it will act as an expiation for his previous sins so long as he does not commit a major sin. And this applies for all times."\textsuperscript{84}

\textsuperscript{80} *al-Fath* (48): 29

\textsuperscript{81} Ibn Naṣr, *Mukhbaṣar Qiyām al-Layl*, pg. 16 and Tabarī with the words, "The trace does not show on the face, rather it refers to *khushū*." Ibn al-Mubārak, *al-Zuhd* #174, ibn Naṣr, pg. 16, and Tabarī also record that he said that verse refers to *khushū* and modesty.

\textsuperscript{82} or: be in a state of quietude

\textsuperscript{83} Aḥmad #1799-17523-17525, Nasāʾī, *al-Kubrā*, vol. 1, pg. 212, 450, and Tirmidhī #385.

It was ruled *ḍaʿī'il* by Albānī in his notes on Ibn Khuzaymah #1212 and by Arna'ūṭ, *Tahqiq Musnad*.

\textsuperscript{84} Muslim #228
Actions of prayer conducive to *khushū‘*

Amongst the actions that are conducive to having *khushū‘*, subservience, and brokenness in the prayer is to place one hand on the other when standing. It is reported that Imām Aḥmad was asked about this action and he replied, ‘It is to be subservient before the Almighty.’

‘ʿAlī ibn Muḥammad al-Miṣrī, the preacher, may Allāh have mercy on him, said, ‘I have not heard anything better of knowledge than this.’

It is reported that Bishr al-Ḥāfi, may Allāh have mercy on him, said, ‘For forty years have I wished to place one hand on the other in the prayer and the only thing that prevented me from doing so was that I would have then shown a *khushū‘* greater than that in my heart.’

Muḥammad ibn Naṣr al-Marwazi, may Allāh have mercy on him, records with his isnād to Abū Hurayrah (*rādīy Allāhun ‘anhu*) that he said, ‘Mankind will be gathered on the Day of Rising in accordance to their performance of the prayer,’ one of the narrators depicted this by grasping his left hand with his right, and inclining his head.

He also records with his isnād to Abū Ṣāliḥ al-Sammān, may Allāh have mercy on him, that he said, ‘People will be resurrected

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85 Ibn Ḥaṭr, *Fatḥu’l-Bārī*, vol. 2, p. 224, said, “The scholars said: the significance of this posture is that it is that taken by the humble petitioner, it is more likely to prevent fidgeting and is more conducive to *khushū‘*.”

86 Ibn Abī Shaybah, vol. 13, p. 543
on the Day of Rising like this and he placed one of his hands on the other.

Understanding this means leads the one praying to remember the time when he will stand before Allah, Most High, to be judged.

Dhūl-Nūn, may Allah have mercy on him, would say when describing the servants (of Allah), 'If only you could see one of them when they stood for prayer, standing in their place of prayer: it would cross his mind that place was the place in which Allah would raise man to stand before the Lord of the Worlds, he would be completely taken aback and his very sanity would be shaken.' This was recorded by Abū Nu'aym, may Allah have mercy on him.

Amongst the actions is the servants’ facing forwards to Allah, Mighty and Magnificent, and his not turning away to any other. This is of two types: the first is his heart not turning away from the One he is discoursing with, and its being totally devoted to the Lord, Mighty and Magnificent.

Muslim records on the authority of ‘Amr ibn ‘Abasah (radī Allāhu ‘anhu) that the Prophet (ﷺ) mentioned the excellence and reward of ablution and then said, “So if he then stands and prays, praising and eulogising Allah, magnifying Him as is befitting, and devoting his heart to Allah, he will finish the prayer in a state like the day on which his mother gave birth to him.”

Muslim #832

Abū Dāwūd #425 records that the Messenger of Allah (ﷺ) said, “Five prayers which Allah has made obligatory. Whoever performs the ablution well for them,
Actions of prayer conducive to Khushu’

The second is his not looking left and right, instead restricting his gaze to the place of prostration. This is one of the necessary outcomes of the khushu’ in the heart and its not turning away. This is why, when one of the Salaf saw a person fidgeting in the prayer, he remarked, ‘If the heart of this person had khushu’, his limbs would also show khushu’.’ This has been mentioned previously.

Tabarānī records the hadith of ibn Sīrīn on the authority of Abū Hurayrah (radiyAllāhu ‘anhu) who said, ‘The Prophet (ﷺ) would look left and right in prayer and then Allāh, Mighty and Magnificent, revealed,

> “It is the believers who are successful: those who are humble in their prayer...”

So the Messenger of Allāh (ﷺ) humbled himself and would no

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88 Hākim records on the authority of A’ishah that: ‘The Messenger of Allāh (ﷺ) used to pray with his head tilted forward and his gaze lowered, looking at the ground.’ Hākim said it was sahih with Dhahabi agreeing as did Albānī, Ṣaḥiḥ al-Ṣaḥīḥ #3242.

Hākim #1761 records on the authority of A’ishah that: ‘When the Prophet (ﷺ) entered the Ka’bah, his eyes never left the place of his prostration until he came out again.’ Hākim said it was sahih with Dhahabi agreeing, as did Albānī, al-Irshād, vol.2, pg. 73.

89 al-Mu’iminūn (23): 1-2
longer look left or right.'

Others have recorded this from ibn Sirîn, may Allāh have mercy on him, as a mursal report, and this is more authentic.”

Ibn Mājah records the hadith of Umm Salamah (raḍiy Allāhu ‘anā), the mother of the believers, who said, ‘During the time of the Prophet (ṣallī Allāhu ‘alayhi wa sallam), when the people stood for prayer, their gaze would not go beyond the place of his feet. Then the Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) passed away, and Abū Bakr (raḍiy Allāhu ‘anhu) became the leader. When the people stood for prayer, their gaze would not go beyond the place of their foreheads (on the ground). Then Abū Bakr (raḍiy Allāhu ‘anhu) passed away and ‘Umar (raḍiy Allāhu ‘anhu) (became the leader). When the people stood for prayer, their gaze would not go beyond the place of the Qiblah. Then 'Uthmān ibn ‘Affān (raḍiy Allāhu ‘anhu) became the leader and the tribulation happened and people began looking left and right.”

Bukhārī records on the authority of 'Ā’ishah (raḍiy Allāhu ‘anā) who said, ‘I asked the Prophet (ṣallī Allāhu ‘alayhi wa sallam) about looking (here and there) in prayer and he said, “It is a snatching away that Shayṭān steals from the servants’ prayer.”’

Imām Ahmad, Abū Dāwūd, and Nasā’i record the hadith of Abū Dharr (raḍiy Allāhu ‘anhu) that the Prophet (ṣallī Allāhu ‘alayhi wa sallam) said, “Allāh will remain turning to the servant in his prayer for as long as he

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91 Abū Dāwūd, al-Marāṣil, pg. 8

92 Ibn Mājah #1634 and it was ruled da’if by Albānī, Du’ā’i ibn Mājah

93 Bukhārī #751-3291
Actions of prayer conducive to Khusbū'

does not look away. If he looks away, He will turn away.\footnote{\textit{Actions of prayer conducive to Khusbū'}}

Imām ʿAḥmad and Tirmidhi record the ḥadīth of al-Ḥanūnah ibn al-ʿAshʿari that the Prophet (ﷺ) said, “Allāh ordered Yahyā ibn Zakariyyah with five statements, that he act by them and enjoin the Children of Israel to act by them,” one of them was, “and I enjoin you to the prayer for Allāh sets His face to the face of His servant for as long as he does not look away. So when you pray, do not look (here and there).”\footnote{\textit{Actions of prayer conducive to Khusbū'}}

There are many ḥadīths of this meaning.

ʿĀṭāʾ said, ‘I heard Abū Hurayrah saying, “When you pray, do not look (here and there) because he is privately talking to his Lord. His Lord is in front of him and he is privately talking to him, so do not turn (here and there).”’ ʿĀṭāʾ, may Allāh have mercy on him, went on to say, ‘It has reached us that the Lord, Mighty and Magnificent, says, “Son of Ādām, to whom do you look away to? I am better for you than the one you look away to.”’\footnote{\textit{Actions of prayer conducive to Khusbū'}}

\begin{footnotes}
\footnotetext{\textit{Actions of prayer conducive to Khusbū'}}{Ahmad #21508, Abū Dāwūd #909, Nasāʾī #1196}

It was ruled saḥīḥ by ibn Khuzaymah #481-482, Ḥākim #862 with Dhahabī agreeing, and ḥasan by Albānī, \textit{Ṣaḥīḥ al-Targhib} #554.

\footnotetext{\textit{Actions of prayer conducive to Khusbū'}}{Ahmad #17170-17800 and Tirmidhī #2863-2864 who said it was ḥasan ṣaḥīḥ gharīb.}

It was ruled saḥīḥ by ibn Khuzaymah #1895, ibn Hībbān #5233, Ḥākim #1534 with Dhahabī agreeing, and Albānī, \textit{Ṣaḥīḥ al-Targhib} #552.

\footnotetext{\textit{Actions of prayer conducive to Khusbū'}}{Abdu’l-Razzāq #3270 and ibn Abī Shaybah, vol. 2, pg. 41}

Ibn Abī Shaybah, vol. 2, pg. 40 records that ibn Masʿūd said, ‘Allāh remains facing the servant for as long as he is in the prayer provided he does not speak or look away.’
Bazzār and others record this as a hadīth of the Prophet (ṣallallāhu 'alayhi wa sallam) but it is more authentic as a saying of ‘Ātā.

Abū ‘Imrān al-Jawnī, may Allāh have mercy on him, said, ‘Allāh, Mighty and Magnificent, revealed to Mūsā (ṣallallāhu ‘alayhi wa sallam), “Mūsā, when you stand before Me, then stand as a servant who is lowly and subservient, censure yourself for it is most deserving of censure, and talk to Me with a trembling heart and a truthful tongue.”

Amongst these actions is the bowing (ruku) for this deed, outwardly, shows subservience. It is for this reason that the Arabs would scorn this deed and not perform it to the point that some of them tried to pledge allegiance to the Prophet (ṣallallāhu ‘alayhi wa sallam) that they would fall to the ground directly from the standing posture, i.e. they would directly go into prostration without bowing, this is how Imām Ahmad, may Allāh have mercy on him, and the researching scholars explained the phrase they employed.

Allāh, Most High, says,

وإذَا قُلْتُمُ أَذْكَرُوا لَنْ تُكْرِمُوْنَ

“When they are told to bow, they do not bow.”97

Submissiveness is completed in the bowing through the hearts’ submitting to Allāh and its being subservient to Him. As such the servant fulfils internal and external subservience to Allāh, Mighty and Magnificent. This is why the Prophet (ṣallallāhu ‘alayhi wa sallam) would say in his bowing, “My hearing, sight, bones, marrow, and whatever

97 al-Mursalat (77): 48
my foot carries are humbled to You." Here he stated that his *khushū'* in the state of bowing had encompassed all his limbs, from the heart down. The heart is the greatest of these organs, indeed it is the king of the organs and limbs, so when it has *khushū',* the limbs will also have *khushū'.

Amongst these actions is the prostration (*sajdah*), this action comprises the greatest outward manifestation of the servants subservience to his Lord, Mighty and Magnificent. The servant places his highest and most noble limb in the lowest position it can be in; he places it in the mud, rubbing it therein. This conduces the breaking of the heart, its meekness, and humility to Allāh, Mighty and Magnificent.

It is for this reason that the recompense of the believer when he does it is that Allāh will draw him closer for "The closest a servant is to his Lord is when he is prostrating," as is authentically reported from the Prophet (ﷺ).

Allāh, Most High, says,

"Prostrate and draw close."

The polytheists, those who were too arrogant to worship Allāh, would scorn the prostration (as they did the bowing). Some of

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88 Ahmad #960 on the authority of ‘Ali and it was declared *ṣaḥīḥ* by ibn Khuzaymah #607

99 Muslim #482 on the authority of Abū Hurayrah.

100 *al-‘Alaq* (96): 19
them well say, 'I find it abhorrent to prostrate because for my posterior would end up being higher than me!' and others would take a handful of pebbles and raise it to their foreheads, sufficing with that instead of prostrating.

Allāh cast Iblīs down because he was too arrogant to prostrate to one whom Allāh ordered him to prostrate to. This is why he cries when the believing servant prostrates, saying, 'He ordered the son of Ḥūd to prostrate and he did for which he is granted Paradise I was ordered to prostrate but I disobeyed (Him) for which I shall have the Fire.'

When in the posture of bowing or prostration, the servant completes his state of ḥuşābū', meekness, and subservience to his Lord by describing Him with the Attributes of might, grandeur, greatness, and highness. It is as if he is saying, 'Subservience and meekness are descriptions of me whereas highness, grandeur, and greatness are descriptions of You.' It is for this reason that it is legislated for the servant to say in his bowing, “Glory be to my Lord, the Great,” and in his prostration, “Glory be to my Lord, the Most High.” Sometimes, in prostration, the Prophet would say, “Glory be to the One who has all kingdom, power, greatness, and grandeur.”

It is reported that one night, he said in his prostration, “I say as my brother Dāwūd (‘alayhis-salām) said: I rub my face in the dust to my Master, my Master deserves that faces be rubbed in

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101 Muslim #81 on the authority of Abū Hurayrah.
102 Muslim #772 on the authority of Hudhayfah.
103 Ahmīd #23980, Abū Dāwūd #873, and Nasā’ī #1050 on the authority of ‘Awf ibn al-Jalīk and it is ṣaḥīḥ.
The dust for His face.”

**Being Attentive in Prayer**

al-Hasan, may Allah have mercy on him, said, ‘When you stand in prayer, stand in due obedience as Allah has ordered you, beware of negligence and looking (here and there), beware that Allah be looking at you while you are looking at something else, asking Allah for Paradise and taking refuge with Him from the Fire, yet your heart is heedless, not knowing what the tongue is saying.’ It was recorded by Muhammad ibn Naṣr al-Marwazi, may Allah have mercy on him.

He also records with his isnād to ‘Uthmān ibn Abū Dahr ash who said, ‘It has reached me that the Messenger of Allah (ﷺ) prayed a prayer in which he recited loudly. When he had finished he asked, “Did I forget anything of this chapter?” They replied, “We do not know.” Ubayy ibn Ka‘b said, “Yes you did, this and this verse.” The Messenger of Allah (ﷺ) said, “What is the matter with people! The Book of Allah is recited to them yet they do not know what was recited and what was not! This is how the greatness of Allah left the hearts of the Children of Israel: their bodies were present but their hearts were absent. Allah does not accept the action of a servant until his heart is present with his body.”

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114 Bayhaqi, Shu'ab #3556

105 Marwazi, Ta'zim Qadr al-Salah #140

106 Marwazi #157 with a da'if isnād.
There are many narrations of this meaning.

‘Iṣām ibn Yūṣuf, may Allāh have mercy on him, passed by Ḥātim al-ʿAsamm who was talking in his gathering. He asked, ‘Ḥātim, have you made your prayer good?’ He replied, ‘Yes.’ He asked, ‘How do you pray?’ He replied, ‘I stand at the command, I walk in fear, I commence with the intention, I perform the takbīr bearing in mind His greatness, I recite at a measured pace, carefully and with contemplation, I bow with khushū’, I prostrate in meekness, I sit and read the whole tashabbud, and then I perform the salām in accordance to the Sunnah. I pray with sincerity to Allāh, Mighty and Magnificent, and yet I fear that it will not be accepted of me; however I will preserve it as much as I can until I die.’ He said, ‘Keep talking for you have indeed excelled in your prayer.’

107 Refer to Appendix Three for a discussion on the ruling of havingkhushū’ in the prayer.
CHAPTER THREE

Supplication

Amongst the actions of worship that are conducive to subservience and khushū’ to Allāh, Mighty and Magnificent, is the supplication (du’ā).

Allāh, Most High, says,

أَدْعُو آرَبِكمُ نَضْرَعاً وَخَفِيَّةً

"Call on your Lord humbly and secretly."

 إنْهُمْ ضَعْفُكُمْ لِمُطَابِعٍ وَخُفْيَةٍ

"They outdid each other in good actions, calling out to Us in yearning and awe, and humbling"

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108 Du’ā to call out, to summon. Khattābī, Sha’s al-Du’ā, pg. 4 said, 'The meaning of du’ā is the servants asking his Lord for His help and continued support, his essence is that a person shows his need of Allāh and expresses his inability to change any matter himself or having any power and ability. This characteristic is the mark of servitude and exemplifies it. Du’ā also carries with it the meaning of praising Allāh and attributing to Him generosity and grace.'

109 al-A’raf (7): 55
HUMILITY IN PRAYER

themselves to Us."\(^{110}\)

One of the deeds that displays subservience in supplication is raising the hands. It is authentically reported that the Prophet (ﷺ) raised his hands when supplicating on many occasions, the most significant of which was the supplication for rain in which he raised them till the whiteness of his armpits was visible.\(^{111}\) Similarly he would raise his hands high on the eve of 'Arafah, when at 'Arafah.

Tabarānī, may Allah have mercy on him, records the ḥadīth of ibn ‘Abbas who said, ‘I saw the Prophet (ﷺ) supplicating at ‘Arafah and his hands were at the level of his chest, like a pauper begging for food.’\(^{112}\)

One of the fearful would sit at night (in supplication), still, head bowed, and extending his hands forward like a beggar. This is one of the most emphatic displays of subservience and need.

The need of the heart, and its breaking before Allah, Mighty and Magnificent, is also manifested in supplication coupled with its awareness of its dire want and destitution. It is in proportion to this yearning and need that the supplication is answered.

Ahmad and Tirmidhi record that the Prophet (ﷺ) said, ‘Allah does not answer a supplication arising from a heedless and negligent

\(^{110}\) al-Anbiya’ (21): 90

\(^{111}\) Bukhārī #1031-3565-6341 and Muslim #895 on the authority of Anas.

\(^{112}\) Ṭabarānī, al-Awsat #2892 and Haythamī, vol. 10, pg. 168 said that the isnad contained a qa'il narrator.
Supplication

Subservience is also displayed through the tongue in its actual request and supplication, and in its persistence therein. Awzā‘i, may Allāh have mercy on him, said, ‘It was said: The best supplication is the one in which one is persistent and humbly entreats Him.’

Ṭabarānī records on the authority of ibn ‘Abbās (rādiyAllāhu ‘anhu) that the Prophet (ṣallīAllāhu ‘alayhi wa sallam) supplicated on the Day of ‘Arafah, “O Allāh, You can see where I am and hear my words; nothing of my affair is hidden from You. I am wretched and poor, seeking succour and refuge, fearful and apprehensive, and one acknowledging his sin. I ask You as the indigent asks, and I humbly petition You as a lowly sinner. I invoke You as one who is fearful and blind, with the supplication of one whose neck has submitted to You and whose body has humbled to You, whose nose has been rubbed in the dust, and whose tears are flowing copiously. O Allāh, do not make me one who is disappointed when calling on You and be good, kind, and merciful to me. O the best of those who are asked, the best of those who give!”

One of them would say in his supplication, ‘By Your might and my subservience, by Your self-sufficiency and my need.’

Ṭawūs, may Allāh have mercy on him, said, ‘One night, ‘Ali ibn

\[113\] Ahmad #6655 on the authority of ʿAbdullāh ibn ‘Amr and Timmīdī #3479 on the authority of Abū Hurrārah and Timmīdī said it was gharīb; both isnāds are daʿīf.

It was declared hasan by Albānī, al-Sāhih #594, Sahīh al-Tahrīḥ #1653

\[114\] Ṭabarānī, al-Kabīr and al-Sāghīr #696 with a daʿīf isnād.
al-Hasan, may Allāh have mercy on him, entered his private room and prayed. I heard him say in prostration, “Your servant is at Your courtyard, one in abject need of You is at Your courtyard, one needy of You is at Your courtyard petitioning You at Your courtyard.” So I memorised these words and I have never supplicated with them at the time of distress except that I was relieved of it.’ It was recorded by ibn Abi al-Dunyā.

Ibn Bākwayh, the Ṣūfī, may Allāh have mercy on him, narrated with his isnād that one of the servants performed eighty pilgrimages on foot. While he was performing the tawāf saying, ‘My beloved, my beloved,’ a caller cried out, ‘Are you not content that you should be one who is humble and poor such that you too be beloved?’ He fainted on hearing this and afterwards would say, ‘One needy of You, one needy of You! I have repented from saying, “My beloved!”’
Loving the humble and poor

Ibn Majah records the ḥadīth of Abū Saʿīd al-Khudrī (rādīy Allāhu ‘anhu) that the Prophet (ﷺ) said, “O Allāh, make me live as one lowly and humble (miskin), make me die as one lowly and humble, and resurrect me amongst the ranks of the lowly and humble.”

Tirmidhī records a similar ḥadīth on the authority of Anas (rādīy Allāhu ‘anhu) and adds, “‘A’ishah (rādīy Allāhu ‘anha) asked, ‘Messenger of Allāh, why do you say this?’ He replied, ‘Because they will enter Paradise forty years before the rich. ‘A’ishah, never turn away one who is poor, even if you only find half a date to give him. ‘A’ishah love the poor and keep them close for Allāh will bring you close on the Day of Rising.’”

Abū Dharr said, ‘The Messenger of Allāh (ﷺ) advised me to love the poor and to keep close to them.’ This was recorded by Imām Aḥmad and others.

In the story about the dream, narrated by Muʿādh (rādīy Allāhu ‘anhu), the Prophet (ﷺ) said, “I ask You for the performance of

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115 Tirmidhī #2352 on the authority of Anas and he said it was gharīb, ibn Mājah #4126 on the authority of Abū Saʿīd, and Ṭabarānī, al-Duʿā’ on the authority of ‘Ubādah ibn al-ʿSāmit, all with ʿaḥīf isnāds, however the ḥadīth is ʿaḥīf.

It was also recorded on the authority of Abū Saʿīd by Ḥākim #7911 who said it was ʿaḥīf with Dhahabī agreeing; it was also ruled ʿaḥīf by Suyūṭī, al-Jāmiʿ al-Ṣaghīr #1454, and Albānī, Sahīh al-Jāmiʿ #1261, al-Ṣajibī #308, al-Juwa’ #861. cf. Sakhāwī, Maqāṣid al-Ḥasanah #166

116 Aḥmad #21415-21517 and Nasāʿī, al-Kabīr, vol. 6, pg. 96

It was declared ʿaḥīf by ibn Hibbān #449 and Arnaʿūṭ.
The word *miskin* in these hadiths and those like them refers to one whose heart is needy of Allah, submissive and humble to Him, and his after shows this. This state is frequently found amongst those who are poor in terms of monetary wealth, for wealth often causes a person to transgress. The hadith of Anas (radiy Allâhu 'anhu) supports this explanation, except that its isnâd is da'if.

Nasâ'î records the hadith of Abû Dharr (radiy Allâhu ‘anhu) that the Prophet (صلى الله عليه وسلم) said, “True poverty is the poverty of the self and true richness is the richness of the heart.”

The Sahih records that the Prophet (صلى الله عليه وسلم) said, “True richness only lies in the richness of the self.”

This is why Imâm Ahmad, ibn ‘Uyaynah, ibn Wahb, and a group of the Imâms stated that the poverty that the Prophet (صلى الله عليه وسلم) sought refuge from was the poverty of the self. Hence the one whose heart is in dire need of Allâh, Mighty and Magnificent, and is

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117 Ahmad #22109 and Tirmidhî #3235 and he said it was ḥasan sahih

The author has a treatise in explanation of this hadith entitled *Ikhtiyâr al-Awla Sharh Ikhtisâm al-Mala’ al-Awsâ‘* [a forthcoming publication of Daar al-Sunnah under the title, “The Heavenly Dispute”].

118 Nasâ’î, al-Kubra on the authority of Abû Dharr.

Ibn Hibbân #685 also records it on the authority of Abû Dharr with the words, “True richness is the richness of the heart and true poverty is the poverty of the heart.” Arna‘ît said that the isnâd was sahih meeting the criteria of Muslim. cf. ‘Ijlûnî, *Kashf al-Khafâ‘* #1809

119 Bukhârî #6446 and Muslim #1051 on the authority of Abû Hurayrah.
Living the humble and poor

humble to Him is a *miskin*, even if he be rich in monetary wealth. This is because the need of the heart must display on the limbs. Whoever is humble outwardly and displays need, but his heart is not humble, nor is it needy, is an arrogant tyrant.

Arrogance

Nasīr and others record that the Prophet ﷺ walked down a street where there was a black woman. A man said to her, ‘Make way!’ She said, ‘If he wishes he can walk past my right, and if he wishes he can walk past my left.’ The Messenger of Allah ﷺ said, “Let her be, she is a tyrant.” They said, ‘But Messenger of Allah, she is just a pauper!’ He replied, “It is in her heart.”

al-Hasan, may Allah have mercy on him, said, ‘Some people have modesty in their clothes and arrogance in their hearts. They wear woolen garments, yet, by Allah, while wearing them, one of them has more arrogance than a person (reclining) on a raised couch or a person wearing embroidered silk.’

It is authentically reported that the Prophet ﷺ denied that wearing nice clothes and shoes was arrogance and said, “Arrogance is to reject the truth and to look down on people.”

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120 Nasīr, *al-Kabir*, vol. 6, pg. 143 on the authority of Abū Burdah from his father, and he stated that there was an unknown narrator in the isnād.

Haythami, vol. 1, pg. 99, also references it to Tabarānī, *al-Awsat* and Abū Ya'la #3276 on the authority of Anas and shows that the isnād has a da'if narrator. He states that Bazzār #3579 also records it and that he declares it da'if due to the presence of another narrator.

121 Muslim #91 on the authority of Ibn Mas'ūd.
This hadith makes it clear that wearing nice clothes is not arrogance and that arrogance is in the heart, i.e. its obdurately not submitting to the truth, looking down on people, and scorning them. Whoever thinks highly of himself, and, as a result, scorns people and refuses to submit to the truth, such a person is the one who is arrogant, even if his clothes and shoes be simple and worn out. However, whoever leaves wearing nice clothes out of true humility to Allah for fear that he may fall prey to arrogance has done well. Ibn 'Umar (radiyAllahu 'anhu) would do this and the saying of the Prophet (ṣ) concerning the checkered shirt he wore, "It has distracted me from my prayer,"¹²² also proves this.

The Prophet (ṣ) chose the station of servitude rather than kingship. On the Day of Conquest, a man stood before him (ṣ), trembling, so he said, "Go easy, I am not a king, I am just the son of a Qurayshi woman who used to eat strips of dried meat."¹²³

It is authentically reported that he (ṣ) said, "Do not falsely praise me as the Christians falsely praised the son of Mary, I am only a servant, so say: servant of Allāh and His Messenger."¹²⁴

¹²² Bukhari #373-752-5817 and Muslim #556 on the authority of 'Ā'ishah

¹²³ Ibn Majah #3312 on the authority of Abū Ma'sūd.

Hākim #4366 said it was ṣaḥīḥ with Dhahabi agreeing. Hākim #3733 also records it on the authority of Jarīr ibn 'Abdullāh and he said it was ṣaḥīḥ with Dhahabi agreeing. It was ruled ṣaḥīḥ by Albāni, al-Sahihah #1876

¹²⁴ Bukhari #3445-6830 on the authority of 'Umar.

Ibn Haij, Fatḥ, vol. 12, pg. 181 said, 'Itra' is to praise someone falsely. 'Ali al-Qārī, Sharh Mishkāt #4897 said, 'Itra' is to go to an extreme in praising...
Arrogance

Imām Ahmad, may Allāh have mercy on him, said: Muhammad ibn Fudayl narrated to us; on the authority of ‘Umarah; on the authority of Abū Zur‘ah who said: I am sure that it was Muḥammad Hurayrah (rādīy Allāhu ‘anhu) who said, ‘Jibril sat with the Prophet (ﷺ) and looked to the sky to see an angel descending, he said, “This angel has not descended since the day it was created.” When he had descended he said, “O Muḥammad! Your Lord has sent me to you - should He make you a Prophet-King or a Servant-Messenger?” Jibril said, “O Muḥammad! Be humble before your Lord.” He said, “Rather a Servant-Messenger”

The understanding of this is that praising him in other ways is permissible.” 'Ali al Qari, Sharh Shams‘īl, vol. 2, pg. 161 said about his words, “I am only his servant…” ‘Meaning, I have no quality other than that of servitude and messengership; this is the peak of perfection that a created being can reach, so do not say anything about me that negates these two attributes and do not believe that I have a quality other than these two... the hadith indicate that it is permissible to describe him with anything that does not reach the boundaries of Lordship, ruḥūḥiyyah, and Godship, ʿulūḥiyyah’

125 Ahmad #7160 and ibn Hibbān #6365
Haythami, Majma‘ al-Zawā'id, vol. 9, pg. 19 and Albānī, Tahqīq Bāniyātā’l-Sal, said that its isnād was saḥīḥ meeting the criteria of Bukhārī and Muslim

Ibn Taymiyyah said, ‘The Messenger-Servant is one who only does that which he is commanded, hence everything he does is worship of Allāh; he is a pious servant, dispensing the order of the One who sent him as is established in Bukhārī #3117 that he (ﷺ) said, “By Allāh, I do not grant anybody anything, nor prevent anybody from anything, I am only a distributor, I place things where I am ordered.” Meaning, ‘I do not give except where I am ordered to give and I do not prevent except where I am ordered to prevent, I only obey Allāh in this.’ This is in contrast to the Prophet-King who is allowed to dispense with some affairs as he wills, Allāh says about such a Prophet-King, Sulaymān, “…so We subjected to him the wind blowing gently by his command wherever he directed, and also the devils [of jinn] - every builder and diver and others bound together in shackles. [We said], ‘This is Our gift, so grant or withhold without account’"
HUMILITY IN PRAYER

One of the mursal reports of Yahyā ibn Abū Kathīr, may Allāh have mercy on him, has that the Prophet (ﷺ) said, “I eat what a slave eats, I sit as a slave sits, I am merely a slave.” This was recorded by ibn Sa‘d, *Tabaqāt*.\(^{126}\)

He also records via the route of Abū Ma‘ṣhar, on the authority of al-Maqbarī, on the authority of ‘A‘ishah (radiy-Allahu ‘anha) that the Prophet (ﷺ) said, “An angel came to me and said, ‘Your Lord extends the salām to you and says, ‘If you wish, you may be a Prophet-King, and if you wish, you may be a Servant-Messenger.’” Jibrīl indicated that I should humble myself so I said, ‘A Prophet-Servant.’” ‘A‘ishah said, “After that, the Prophet (ﷺ) never ate while reclining and he would say, “I eat as a slave eats and I sit as a slave sits.””\(^{127}\)

One of the mursal reports of Zuhrī, may Allāh have mercy on him, has, “It has reached us that an angel came to the Prophet (ﷺ) that had previously never come to him accompanied by Jibrīl. Jibrīl was silent and the angel said, ‘Your Lord has given you the choice of being a Prophet-King or a Prophet-Servant.” The Prophet (ﷺ) looked at Jibrīl (‘alayhis-salam) as if seeking advice, \([Sād (38): 36–39]\), meaning ‘give as you wish and withhold as you wish, either way you will not be judged.’ The Prophet-King does what Allāh has obligated upon him and leaves what Allāh has prohibited, and is free to act as he wills with regards the worldly authority and wealth granted him without incurring any sin. However the Servant-Messenger does not give to anyone or withhold from anyone, except by the order of his Lord...as such all his actions constitute worship of Allāh, Exalted is He.” cf. Ibn Taymiyyah, *al-Furqān*, pg. 92 [published by Daar us-Sunnah Publishers, Birmingham 2003.]

\(^{126}\) vol. 1, pg. 371

\(^{127}\) Ibn Sa‘d, *Tabaqāt*, vol. 12, pg. 381
and he indicated that he should be humble so the Messenger of Allah (ﷺ) said, “A Prophet-Servant.”

Zuhri said, ‘They would think that from that time till the day he left this world, the Prophet (ﷺ) never ate in a reclining posture.’

Ahmad and Tirmidhi record on the authority of Abū Umamah (radiyAllāhu ‘anhu) that the Prophet (ﷺ) said, “My Lord offered to make the plain and pebbles of Mecca gold but I said, ‘No, my Lord! Rather I (would prefer) to eat my fill one day and to go hungry another,’” or he said “three days” or similar words, “When I go hungry, I would turn to You in humble entreaty and remember You, and when I am full, I would thank You and praise You.”

One of the Gnostics said, ‘Whoever claims servitude, yet some personal objective and gain remains that he looks to, he has belied his claim. Servitude can only truly be attached to one whose personal objectives have vanished and only the objectives of his Master remain in his mind. His only name would be that attached to His, his only description would be one of communion with Him. If he is summoned in His name, he answers by way of servitude. He has no name or designation left and he only responds to one who calls him to the servitude of his Master,’ then he read the following couplets

18 Ibīd.

19 Ahmad #22190 and Tirmidhi #2347 who said it was hasan. The wording of “three days” is recorded by Tabarānī, alKabīr #7835

Albānī, Tahqīq Bida‘ayāt‘l-Sul, pg. 63 ruled the first part of the hadith to be authentic due to supporting witnesses and the second part commencing with “I would be full...” to be munkar; Arna‘ūt said that the isnād was da‘īf jāhili.
O ‘Amr, with my Zahra’ am I bestirred
   Of this both listener and the seer know.
   Call me only ‘her servant,’
   For that is the most truthful of my names.

This is the end of this treatise.

*All praise is due to Allah.*

*Peace and blessings be on our master,*

*Muhammad, his family,*

*and his Companions.*
APPENDIX I & II

on *Khushūʿ*
on Hypocritical *Khushūʿ*

Imām ibn Qayyim al-Jawziyyah
may Allāh have mercy upon him.
Allāh, Most High, says,

"Has the time not arrived for the hearts of those who have faith to yield to the remembrance of Allāh and to the truth He has sent down, so they are not like those who were given the Book before for whom the time seemed over long so that their hearts became hard? Many of them are deviators."\(^\text{130}\)

Ibn Masʻūd (rādīx Allāhu 'anhu) said, "The time between our accepting Iṣlām and being rebuked by this verse was four years."\(^\text{131}\)

Ibn ʻAbbās said, "Allāh granted time and leeway to the hearts of

\[^{130}\text{al-Ḥadīd (57): 16}\]

\[^{131}\text{Muslim #3027}\]
the believers, then, at the turn of the thirteenth year after the revelation had started, He rebuked them.\textsuperscript{132}

Allâh, Most High, says,

\begin{quote}
فَدَأَفَّلَحُ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَائِبِهِمْ خَشِیَّونَ
\end{quote}

"It is the believers who are successful: those who are humble in their prayer..."\textsuperscript{133}

Linguistically, \textit{khusbû'} means sinking, subservience, and stillness. Allâh, Most High, says,

\begin{quote}
وَخَسِیَّةُ الْأَشْرَارِ لِلْرَّحْمَنِ فَلَا تَسْمَعُ الْإِنْسَانَا
\end{quote}

"Voices will be humbled before the All-Merciful and nothing but a whisper will be heard."\textsuperscript{134}

i.e. stilled and humbled. In this respect, the earth has been described as having \textit{khusbû'}, i.e. its being dry, bare, and low and not being elevated with plant and vegetation. Allâh, Most High, says,

\begin{quote}
وَمِنَ الْآيَاتِ مَعْلُوْمَةً أَنَّكَ تَرَى الْأَرْضَ خُيَطُةُ إِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءُ أَهْزَأْتَ وَرَبَّتَ أُهْرَكْتَ وَرَبَّتَ
\end{quote}

"Among his Signs is that you see the earth laid bare and then when We send down water on it, it

\textsuperscript{132} Suyûtî, \textit{al-Durr}, vol. 14, pg. 277 who references it to ibn Abî Hâtim and ibn Mardawayh.

\textsuperscript{133} \textit{al-Mu`iminûn} (23): 1-2

\textsuperscript{134} \textit{Ta`Ha} (20): 108
quivers and swells."\textsuperscript{135}

(Technically), \textit{khushū'} refers to the heart standing before the Lord in submissiveness, subservience, and focusing on Him.

It is also said that \textit{khushū'} is to submit to the truth, however (the truth is that) this is one of its results. Therefore, amongst the signs of \textit{khushū'} is that when the servant opposes the truth and is reminded of it, he accepts and willing returns to it.

It is said that \textit{khushū'} is the abating of the flames of lusts in the servants' breast and the dissipation of their smoke, replacing in their stead the blaze of the greatness (of Allāh) in the heart.

Junaid said, '\textit{Khushū'} is the humbling of hearts to the One who knows the unseen.'

The Gnostics have agreed that the seat of \textit{khushū'} is the heart and that its fruits sprout on the limbs and they display it. The Prophet (ﷺ) saw a man playing with his beard while praying and remarked, "If the heart of this person was humble, so too would his limbs be."\textsuperscript{136}

The Prophet (ﷺ) said, "\textit{Taqwā}\textsuperscript{137} is here," pointing to his breast,

\textsuperscript{135} \textit{Fussikat} (41): 39

\textsuperscript{136} It was ruled mawdū' by Albānī, \textit{al-Da'esah} #110 and \textit{al-Irwa} #373

\textsuperscript{137} \textit{Taqwā}: to ward off evil.

Ṭaqlīd ibn Ĥabīb said upon being asked about \textit{taqwā}, 'That you perform the obedience of Allāh upon a light from Allāh, hoping for the reward of Allāh. You leave disobedience to Allāh upon a light from Allāh, fearing the punishment of Allāh.'
and he said this three times.138

One of the Gnostics said, 'Fine conduct on the outer is a clear indication of fine conduct on the inward. One of them saw a person showing *khushu* on his shoulders and body and said, 'O such-and-such, *khushu* is here,' pointing to his breast, 'not here,' pointing to his shoulders.

One of the Companions, Hudhayfah, would say, 'Take refuge with Allah from hypocritical *khushu*.' When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'139

'Umar (radiyAllahu 'anhu) saw a person with his neck bowed in prayer and said, 'O such-and-such raise your head for *khushu* lies

Recorded by ibn al-Mubarak, *al-Zuhd* #473 with a šaḥīḥ isnād.

Ibn al-Qayyim, *ar-Risālah al-Tabukiyah*, p. 27, said, 'This is the best that has been said concerning the definition of *taqwa* for indeed every action must have a beginning cause to it and an objective. An action can never be considered to be obedience and a cause to draw one closer to Allah until its point of commencement and cause be unadulterated faith, not habit, not base desires, not the wish for praise and position, nor other such things. Its objective must be the reward that lies with Allah and His good-pleasure, this being the definition of *iḥrād*.

This is why we often find the combined mention of these two foundations such as in his (ṣ) saying, 'Whoever fasts the month of Ramaḍān out of faith and *iḥrisāh*...'.

His saying, 'upon a light from Allah' points to the first foundation which is faith. His saying, 'hoping for the reward of Allah' points to the second foundation which is *iḥrisāh*.'

138 Muslim #2564 on the authority of Abū Hurayrah.

139 Ahmad, *al-Zuhd*, pg. 142 and ibn al-Mubarak, *al-Zuhd* #143 on the authority of Abū al-Dardā'.

69
HUMILITY IN PRAYER

not on the neck but in the heart.'

‘Ā’ishah (radīyyAllāhu ‘anha) saw some youth trying to walk with an air of quietude, so she asked, ‘Who are they?’ Her colleagues replied, ‘Ascetics.’ She said, ‘When ‘Umar ibn al-Khaṭṭāb walked, he walked rapidly, when he spoke, he was heard; when he struck someone, it hurt; when he fed (the poor), he made sure they ate to their fill; he was the true ascetic!’

Fudayl ibn ‘Iyād said, ‘It used to be disliked for a person to display more khushū‘ than was in his heart.’

Hudhayfah said, ‘The first thing you will lose of your religion will be khushū‘ and the last thing you will lose of your religion will be the prayer, and it is well possible that there is no good in a person who prays, and soon will come a time when you shall enter a large Masjid and not see a single person with khushū‘.

Sahl said, ‘The person whose heart has khushū‘ will not go near Shayṭān.’

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The difference between (true) khushū' engendered by faith and the hypocritical khushū' is that the former takes place in the heart to Allah and is conduced by veneration, magnification, sobriety, dignity, and shyness. The heart breaks for Allah, combining dread, bashfulness, love, and shyness with the perception of Allah's blessings and one's own transgressions. This necessarily engenders khushū' in the heart which is then followed by khushū' on the limbs.

Hypocritical khushū', on the other hand, appears on the limbs; it is a mere pretence, the person affecting something that is not there since the heart is void of khushū'. One of the Companions would say, 'I take refuge with Allah from hypocritical khushū'.' When asked what it was, he replied, 'That you see the body humble and submissive while the heart is not.'

The one who has khushū' for the sake of Allah is a servant, in the breast of whom the flames of desires have abated and their

141 Ahmad, al-Zuhd, pg. 142 and ibn al-Mubarak, al-Zuhd #143 on the authority of Abū al-Dardā'.
smoke has dissipated, replacing in their stead radiance. The blaze of the greatness (of Allah) has been ignited, and the lusts of the soul have died in the face of fear and sobriety which have, in turn, stilled the limbs and quietened the heart. The heart is content and at peace with Allah, and it remembers Him; engulfed in the effusion of tranquillity descending from its Lord, it becomes meek and humble (mukhbit). The heart which is meek is the heart which is at peace and rest for the land which is mukhbit is land which is low-lying to which water flows and settles. The same applies to the heart: when it is mukhbit, i.e. it has achieved khushū', it becomes like this piece of low-laying land to which water flows and settles.

The sign of such a heart is that (its owner) will prostrate before Allah out of magnification and abject humility, broken before Him, never (desiring) to raise his head till the day he meets Him. This is the khushū' engendered by faith.

The arrogant heart, on the other hand, heaves and swells in its arrogance like a fast flowing river. It is like an elevated portion of the land at which water never settles. This is hypocritical khushū': the person feigns quietude and affects stillness of limb by way of ostentation. In reality, his soul is raging with lusts and desires; outwardly he displays khushū', but inwardly the valley serpent and jungle lion lurk between his shoulders, waiting to pounce on the prey.\textsuperscript{142}

\textsuperscript{142} Ibn al-Qayyim, \textit{al-Ruh}, pp. 346-347
APPENDIX III

The Ruling of *Khushūʿ* in Prayer

Shaykhu’l-Islām ibn Taymiyyah
may Allāh have mercy upon him.
The Ruling of *Khushūʿ* in Prayer

Shaykhul-Islām ibn Taymiyyah said:

Allāh, Most High, says,

وَإِنَّهَا لِلَّذِينَ يُؤْمِنُونَ باللهِ وَالَّذِينَ يُؤْمِنُونَ بِالْيَوْمِ الْيَمِينِ

"...but that is a very hard thing, except for the humble."\(^{143}\)

This signifies the censure of those who do not have *khushūʿ*. Similar statements indicating censure are,

وَمَا لَمْ نُنْزِلْهُ عَلَى عَقِبَةَ مَنْ كَانَ لَكِحْلَةٍ إِلَّا أَلْهَةَ الْهَادِيَانِ

"We only appointed the direction you used to face in order to know those who follow the Messen-

\(^{143}\) *al-Baqarah* (2): 45
ger from those who turn round on their heels. Though in truth it is a very hard thing - except for those Allāh has guided.”

١٤٤

"What you call the polytheists to follow is very hard for them.”

١٤٥

The Book of Allāh, Mighty and Magnificent, shows that whoever finds what Allāh loves hard to bear is blameworthy in the religion and receives Allāh’s displeasure. Censure and displeasure only come ones way when an obligation is left or a prohibition is committed. Therefore if those who do not have khushū’ are censured, its obligation is proven.

It is known that the reference to khushū’ in His saying,

وَإِنِّي لَكُبْرُ الْأَلْجَأِ إِلَّا عَلَى الْخَمِيسِ

"...but that is a very hard thing, except for the humble.”

١٤٦

must incorporate khushū’ in the prayer, otherwise the meaning becomes nonsensical, since it would mean that salāh is hard except for one who has khushū’ outside of it and not in it, as such it would mean that it is hard for those who have khushū’ in the prayer but not hard for those who have it outside of the prayer!

١٤٤_al-Baqarah (2): ۱۴۳

١٤۵_al-Shūrā (۴۲): ۱۳

١٤۶_al-Baqarah (2): ۴۵
The verse would then become pointless. As such, this verse then proves that *khushu'* is obligatory in the prayer.

The obligation of having *khushu'* in prayer is also proven by His saying,

*It is the believers who are successful: those who are humble in their prayer; those who turn away from worthless talk; those who pay the alms-tax; those who guard their private parts - except from their wives or those they own as slaves, in which case they are not blameworthy; but those who desire anything more than that are people who have gone beyond the limits - those who honour their trusts and their contracts; those who safeguard their prayer; such people are the inheritors who will inherit Firdaws, remaining in it timelessly, forever.*

Ālāh, Glorious and Most High, informs us that it is these who

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147 *al-Mīminūn* (23): 1-11
Ibn Taymiyyah on The Ruling of Khushū' in Prayer

will inherit Firdaws thereby showing that others will not do so; as such, this proves the obligation of having the qualities mentioned therein. This is because, were they recommendations, Firdaws could still be attained without them, since Paradise can be attained by the performance of obligatory deeds without the recommended. It is for this reason that only obligations are mentioned in these verses.

Khushū’ is obligatory and comprises quietude and humility. In this respect is the saying of ‘Umar (radī Allāhu ‘anhu) when he saw a person fidgeting in his prayer, “If the heart of this person was humble, so too would his limbs be,” meaning they would be stilled and submissive.

Allāh, Most High, says,

وَمِنْ أَنْبَثٍ أَنَّكَ تُرَى الأَرْضَ خَضَعَّةٌ فَإِذْ أُرَى عَلَيْهَا الْمَاءُ أَهْتَرَى وَرَبَّت

“Among his Signs is that you see the earth laid bare and then when We send down water on it, it quivers and swells.”

Here, He informs us that after having had khushū’, the earth quivers and swells, i.e. raises (with vegetation), this then proves that its khushū’ was stillness and lowness.

It is for this reason that the Prophet (ﷺ) would say in his bowing, “O Allāh, to You have I bowed, in You have I believed, and to You have I submitted: my hearing, sight, bones, and marrow are

144 Fussilat (41): 39
humbled to You,” as recorded by Muslim. Here he described himself with *khushū’* because the one bowing is still and in a posture of humility....

*Khushū’* is obligatory, as such the one who pecks on the ground like a crow when prostrating has not displayed *khushū’* therein. Similarly, one who does not fully return to (the standing posture) from bowing, before going down for prostration, has not been calm and still. Calmness (*sukūn*) is the exact same thing as tranquility (*tuma’ninah*). The person who was not calm in his bowing or his prostration has not shown *khushū’* in them. The person who does not have *khushū’* is sinful as we have just explained.

Amongst the proofs that *khushū’* is obligatory is that the Prophet (ﷺ) threatened people who left it, as in the case of a person who raises his gaze to the sky; this motion and this looking is at odds to *khushū’*. Anas (radiy.ālīhu ‘anhu) records that the Prophet (ﷺ) said, “What is the matter with people that they raise their gazes in their prayers?” He severely reprimanded those who did it saying, “They must stop or their sight will be snatched away!” Jābir ibn Samurah reports that “The Messenger of Allah (ﷺ) entered the Masjid to see people praying while looking up at the sky and said, “People must stop looking up at the sky or their sight will not return to them!” The first was recorded by Bukhārī and the second by Muslim, and both are recorded by Abū Dawūd, Nasā’ī, and ibn Mājah.

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149 Muslim #771 on the authority of ‘Alī.

150 Bukhārī #750

151 Muslim #117
Ibn Taymiyyah on The Ruling of Khushū‘ in Prayer

Ibn Sirin said, ‘The Messenger of Allah (ﷺ) would look up in prayer and when Allah, Mighty and Magnificent, revealed,

\[
\text{قد أطلَع في صلاةٍ مَّنَّاَهُ}
\]

“It is the believers who are successful: those who are humble in their prayer...”

his sight never left the place of his prostration.’ This was recorded by Ahmad, al-Nāṣikh wa’l-Mansūkh. Now, because raising one’s sight to the sky goes against khushū‘, the Prophet (ﷺ) prohibited it and threatened the one who did it.

As regards looking around, this reduces khushū‘ but does not negate it. This is why looking around decreases (the reward) of prayer; Bukhārī, Abū Dāwūd, and Nasā’ī record that ‘A‘ishah (radiyAllahu ‘anha) said, ‘I asked the Prophet (ﷺ) about looking (here and there) in prayer and he said, “It is a snatching away that Shayṭān steals from the servants’ prayer.”’ Abū Dāwūd and Nasā’ī record the hadith of Abu’l-Ahwaṣ from Abu Dharr (radiyAllahu ‘anhu) that the Prophet (ﷺ) said, “Allāh will remain turning to the servant in his prayer for as long as he does not look away. If he looks away, He will turn away.”

There is no harm in looking around if there is a need to do so. Abū Dāwūd records on the authority of Sahl ibn Hanzaliyyah.

\[\text{152 al-Ma‘imin (23): 1-2}\]

\[\text{153 Bukhārī #751-3291}\]

\[\text{154 Ahmad #21508, Abū Dāwūd #909, Nasā’ī #1196}\]

It was ruled saḥīḥ by ibn Khuzaymah #481-482, Hākim #862 with Dhahabi agreeing, and ḥasan by Albārī, Sahih al-Targhib #554.
'The iğāmah was called for prayer - i.e. the morning prayer - and the Messenger of Allāh (ﷺ) commenced praying, and kept looking at the mountain path.' Abū Dāwūd said, 'He had sent a horseman there to keep guard by night.'

In a similar vein is his taking Umāmah bint Abī al-‘Āṣ ibn al-Rabī’ from his daughter, Zaynab; his opening the door for ‘A’ishah; his descending the pulpit to teach the people prayer; his stepping back during the eclipse prayer; his holding Shaytān and squeezing his neck when he tried to sever his prayer; his command to kill snakes and scorpions while in prayer; his command to push back and fight the one who is walking in front of one praying; his command for women to clap their hands; his motioning in prayer, and other such actions in prayer that

155 Abū Dāwūd #916

156 Abū Dāwūd #918 on the authority of Abū Qatādah.

157 Abū Dāwūd #922

158 Bukhārī #917 and Muslim #44-45

159 Abū Dāwūd #1178 on the authority of Jābir

160 Ahmad #3926 on the authority of ibn Mas‘ūd with a da’if isnād.

Bukhārī #461-4808 and Muslim #541 record a similar hadīth on the authority of Abū Hurayrah.

161 Abū Dāwūd #921

162 Abū Dāwūd #697

163 Abū Dāwūd #939

164 Abū Dāwūd #943
are done for a need. If, however, they are done without need, they would be regarded as mere fidgeting which negates khusbu' and is prohibited in prayer.

The obligation of khusbu' is also proven by the hadith reported by Tamīm al-Ṭāḥī from Jābir ibn Samurah (rādiy Allāhu 'anhu) who said, 'The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) entered in upon us and the people were raising their hands - the narrator, Zuhayr ibn Mu'āwiyyah said that he thought that was in the prayer - and he said, "What is the matter that I see you raising your hands as if they are the tails of headstrong horses, be calm in the prayer."' This was recorded by Muslim, Abū Dāwūd, and Naṣā'ī. They also record on the authority of 'Ubaydullāh ibn al-Qibṭīyyah from Jābir ibn Samurah who said, 'When we would pray behind the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) and performed the sa'dīn, we would wave our hands to the right and to the left. When the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) had completed the prayer, he said, "What is the matter with you that he moves his hands as if they were tails of headstrong horses, it suffices you to do this - and he pointed with his finger - and to say the sa'dīn to his brother on the right and left."' Another narration has, "Does it not suffice one of you - or one of them - to keep his hand on his thigh and say the sa'dīn to his brother on his right and left?" The wording of Muslim has, 'We prayed with the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam), when we said the sa'dīn we would motion with our hands saying, "Peace be with you." The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) looked at us and said, "What is the matter with you that you motion with your hands as if they

155 Muslim #119, Abū Dāwūd #1000, Naṣā'ī #1184

162 Muslim #120, Abū Dāwūd #998, Naṣā'ī #1185

167 Abū Dāwūd #999
were the tails of headstrong horses. When one of you says the salām, let him face his neighbour and not motion with the hand.”

Here the Prophet (ﷺ) ordered calmness in the prayer, the whole prayer, and calmness cannot come about without tranquility. Whoever is not tranquil is not calm, and the command for calmness accords to Allāh’s command for khusbū”...

Ibn Taymiyah also said,

With regards to the report in which ‘Umar ibn al-Khaṭṭāb said, ‘I make plans for the army whilst I am praying,’ this was because ‘Umar was commanded to engage in Jihād and, since he was the leader of the believers, he was also the leader of Jihād. Therefore, in some respects, he was like the one who prays the prayer of fear when the enemy has been sighted, regardless of whether actual fighting is happening or not. He was commanded to pray and to engage in Jihād, so he had to carry out both duties to the best of his ability. Allāh says,

[Arabic text]

‘O you who believe! When you meet a troop, stand firm and remember Allāh repeatedly so that hope-

168 Muslim #121

169 Majmūʿ Fatawā, vol. 22, pp. 553-564. He proceeds to mention many more proofs, and the interested reader can refer to his Majmūʿ.
fully you will be successful.\textsuperscript{170}

It is known that one cannot achieve the same tranquility of heart during Jihad as attained at times of peace and security, so it happens that a person's prayer is lacking because of Jihad, this does not impute the completion of a person's prayer or obedience.

For this reason, prayer at times of danger is lighter than prayer at times of peace. When Allah mentioned the prayer at times of danger, He said,

\begin{quote}
 فإذا أتمتمْ صائمًا فأقيموا الصلاة وإن الصلاة كانت على المومنين لعتا موفورًا
\end{quote}

'... but when you are safe again, perform prayer in the normal way. Verily, the prayer is prescribed for the believers at specified times.'\textsuperscript{171}

Hence the one who is commanded to establish prayer at times of peace is not commanded to do so in the same manner at times of danger.

Moreover, people are of varying levels in this regard. If a person's faith is strong, he will have the proper presence of mind when he prays, even if he thinks of other matters. Allah had placed the truth firmly in 'Umar's heart and on his tongue, and he was one who was inspired, so there is nothing strange in a person of his calibre making plans for the army whilst, at the same time,

\textsuperscript{170} \textit{al-Anfal} (8):45

\textsuperscript{171} \textit{al-Nisa'} (4):103
focusing on his prayer. He was able to do this, whilst others are not, but undoubtedly when he did not have these concerns to think about, his focus on the prayer would be greater. Likewise, no doubt the prayer of the Prophet (ﷺ), in terms of outward actions, at times of safety was more perfect than at times of danger. If, in the prayer of fear, Allāh has made allowances with regard to some of the outward obligations of the prayer, what then about the internal aspects?

In conclusion, a person who is pressed for time thinking about some obligatory matter whilst he is praying is not the same as his thinking about some matter that is not obligatory. It may be that 'Umar could not give thought to making plans for the army except at that time because he was the leader of the nation with many obligations and responsibilities. Anyone could find himself in a similar situation in accordance to his position. People always think about things during prayer that they do not think of at other times, and some of this could come from Shaytān. A man told one of the Salaf that he had buried some money but he had forgotten where he had buried it. He told him, 'Go and pray,' so he went and prayed, and he remembered where it was. It was asked of him, 'How did you know that would happen?' He said, 'I know that the Shaytān will not leave him alone when he prays without reminding him of what concerns him, and the most pressing concern on this persons mind was where he buried his money.' The intelligent servant, however, will strive to attain perfect presence of mind in prayer, just as he strives to do everything else that he is commanded to do well. There is no might or motion except in Allāh, the Most High, the Almighty.\[^{172}\]

[^{172}]: *Majmu’ al-Fatwa*, vol. 22, pp. 610+
Index of Sects

Ahlu'l-Kalâm: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

Batiniyyah: A sect of the Shi'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

Hashwīyiyyah: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Hadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'taall who said that ‘Abdullah ibn 'Umar bin al-Khattāb was a Hashwī.

Jahāniyyah: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

Jahāniyyah: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

Karamiyyah: Followers of Muhammad ibn Karām (d. 255/1), they divided into many sub-sects and were famous for their likening of Allāh to His creation (khabīb).

Mutakallimūn: Speculative Theologians, adherents to kalām

Mutā'azila: Followers of Wāsīl ibn 'Aṣā' al Ghazzāl who abandoned the circles of Hasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

Qadariyyah: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

Qurānīyyah: A sect holding the same belief as the Batiniyyah and followers of Maymūn ibn Daysān.

Falāsiṣṭa: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allah. From amongst their leaders was Aristotle, the student of Plato and from amongst their later proponents was al-Fārābī and Ibn Sīnā.
Index of Arabic Words

Index of Arabic Words

Antara plural of aula friend, ally, loyal companion. From the word wilayah meaning loyalty and closeness, the opposite of enmity.

Barakat barrier, isthmus, barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

Bid'ah innovation, that which is newly introduced into the religion of Allah.

Dhu'f weak; the hadith that is neither sahih nor hasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mawdu', fabricated.

Dua' supplication, invocation, it is an action of worship that may only be directed to Allah. It is of two types, supplication through worship (du'a 'l-badah) and supplication of request (du'a mu'ala'ah). The first type of du'a can be understood when one understands that every act of worship is done with the unstated plea that Allah accept that action of worship and the desire to draw closer to Him and hence attain His pleasure. Hence every action of worship is a type of request to Allah. The second type of du'a is whereby one explicitly asks his Lord of something such as 'O Allah! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Hadith: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (matn) and the imad. Rarely the term is also used to refer to a text attributed to a Companion or a Tabi'in.

Hafiz pl. huffaz Hadith Master, commonly referred to one who has memorised at least 100,000 hadiths.

Hasan: good, fair. A hadith whose imad is continuously linked of just, morally upright narrators but whose precision (duha) fails short of the requirements of the sahih hadith; containing no irregality (tukhtal) and no hidden defect (idah). A hadith can be hasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Ikhlas: beneficence, excellence. To worship Allah as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Imam: The firm belief, complete acknowledgement and acceptance of all that Allah and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imams and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue, and limbs.' Hence it comprises statement, action and belief; it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners, and the
actions demanded by it.

Isnād support: The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet ( صلى الله عليه وسلم ) or anyone else, narrator by narrator.

Khulafā': successors. A reference to those who followed a path other than the path of the Salaf.

Khulāsī, pl. khulāṣ. Successor, representative. The Successors of the Prophet ( صلى الله عليه وسلم ), head of the Islamic state. Also called Amīr al-Mu'minin or Leader of the Believers.

Khushbū: submissiveness, humility.

Kifr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

Qur'ān: The actual Word of Allah revealed to the Prophet ( صلى الله عليه وسلم ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fatihah and ending with an-Nās.

Riyā: showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Ṣaḥīḥ: correct, authentic. A hadith which has a continuously linked isnād, of just, morally upright, and precise narrators, containing no irregularity (ibābh) or hidden defect (ilṣāb). Hence five conditions have to be met: the isnād being continuously linked; the justice (wa'd) of the narrator; the precision (da'āf) of the narrator; its not being ibābh; and its not containing an ilṣāb. The hadith can be ṣaḥīḥ in and of itself, or it can contain a defect but still be ruled to be ṣaḥīḥ due to supporting evidences.

Salaf predecessors. Technically used to refer to the best generation of Muslims, the first three generations: the Sababab, the Tabi’in and the Tabi‘i Tabi‘in due to the hadith: “The best of people are my generation, then the one that follows, then the one that follows”.

Shirk: association, technically referring to directing a right that is due to Allah Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

Suwarah: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet ( صلى الله عليه وسلم ).

Tabi’in: The generation following that of the Companions.

Tabi‘i Tabi‘in: The generation following that of the Tabi’in.

Taqwā: the basic meaning of which is setting a barrier between two things. This is why it is said that one ittāqā with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwā (mustaqqāf) has used his following the commands of Allah and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allah through his obeying Him.

Tawḥīd: unification, monotheism, the belief in the absolute Oneness of Allah. It is to believe that Allah Alone is the creator, sustainer, and sustainer of the worlds; it is to believe that Allah Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.