

Observing al-Khushoo' In the Prayer
A Characteristic of Those Who Are Successful &
A Means of Entry Into Paradise
Shaykh Abdur-Rahmaan as-Sa'dee (Rahima-hullaah)

The saying of Allaah, the Most High:

'Successful indeed are the believers; those who offer their Salaah (prayer) with *Khushoo'* (solemnity, humility and full submissiveness...) - [up to His saying]:

'...These are indeed the inheritors, who shall inherit the Firdaus (the highest place in paradise). They shall dwell therein forever.' Qur'aan, 23:1-11

As for these eight (8) characteristics (mentioned in these verses) - every one of them bears the fruit of Emaan (faith), and increases it (i.e. Emaan), as well as (each one of them) being among the characteristics of Emaan, included in its definition [i.e. that Emaan includes the speech of the *tongue*, actions of the *limbs*, and the speech and actions of the *heart*] as has been mentioned previously.

[The second of these characteristics, after Emaan itself is] **Hudoor al-Qalb** (presence of heart and mind), as mentioned in the saying of Allaah: 'Those who offer their Salaah (prayer) with **Khushoo'** (solemnity, humility and full submissiveness).' Qur'aan 23:2

In this condition (of Khushoo') the praying person struggles with his self to be mindful and fully conscious of all that he says and does, including the recitations (Qiraa'ah), remembrance (Dhikr) and supplication (Du'aa); as well as the standing (Qiyaam) and sitting (Qu'ood), and the bowing (Rukoo') and prostration (Sujood). All of these are causes of the increase of Emaan and its growth.

It has been mentioned previously that Allah referred to Salaah (prayer) by the name Emaan, in His saying: 'And Allah would never make your Emaan (Faith) to be lost (i.e. your prayers offered towards Jerusalem, before the changing of the direction of prayers to Makkah, would not go unrewarded).' Qur'aan, 2:143

[Note: This point is clearly understood if one reflects upon the fact that Salaah (prayer) includes 'speech of the *tongue*, such as recitation of Qur'aan; actions of the *limbs*, such as bowing and prostration; as well as actions of the *heart*, like Ikhlaas (sincerity) and Khushoo'.]

In his Tafseer (explanation) of the Qur'aan, discussing the meaning of **Khushoo'**, Shaykh Abdur-Rahmaan as-Sa'dee (Rahima-hullaah) said:

al-Khushoo' in prayer is to have presence of heart and mind (as though standing) in front of Allaah, the Most High, calling to mind His nearness (to you). In this way, the *heart* will be calm, the *soul* will be tranquil, one's movement will cease and his distractions will diminish.

He will stand before his Lord observing the best manners and respect (Muta'addib); being fully *conscious* of everything he says and does in the Salaah - from the beginning of the Salaah to its end. In this way, the whisperings (of Shaytaan) and evil internal thoughts will be rejected and eliminated.

This is the **Rooh** (spirit, soul, essence) of Salaah, its Maqsood (real objective or goal); and it is what will be recorded (as a good deed) for the worshipper.

[Note: The Prophet (SallAllaahu alaihi wa Sallam) said: 'Indeed, a person will finish his Salaah and nothing will be recorded for him except a *tenth* of his Salaah, or a *ninth* of it, an *eighth* of it, a *seventh* of it, a *sixth* of it, a *fifth* of it, a *fourth* of it, a *third* of it or a *half* of it.' Reported by Ahmad, Abu Daawood and Ibn Hibbaan. See: Saheeh al-Jaami' as-Sagheer, no. 1626, with Hadeeth checking by Shaykh al-Albaanee, (Rahima-hullaah)]

Hence, the Salaah which is void of **Khushoo'** and without the presence of *heart* and *mind* - even if it is credited (i.e. with fulfilling the obligation of performing the Salaah) and is given some reward, the reward will only be in accordance with what the person has performed with *consciousness*.

'Shajarah al-Emaan', pg. 59, and 'Tayseer al-Kareem, ar-Rahmaan Fee Tafseer Kalaam al-Mannaan', pg. 640. Translation: Abu Muhammad, 18th Rabeel II 1433AH / March 3, 2012