

Developing Khushu' in Salah

Part III

Lecture Series Canberra Masjid

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Objectives

- Understand khushu, its importance and discuss a number of ways to develop khushu in salah
- Step towards making the salah from a mere ritual to a *spiritual, enjoyable* and *beneficial* experience
 - Focus is on spiritual aspects and NOT Fiqh
- Strive for achieving the level of *excellence* (Ihsaan)
- Increase our *love, humility* and *attention* towards Allah SwT overall

Week 1 – Recap

- **Week 1: Introduction**
 - Salah and its importance
 - Ritualism in Salah and its consequences
 - Characteristics of Salah in Quran
 - What is khushu' and its position according to Sharia
 - The ways to attain Khushu' in Salah
 - A motivational point I missed: Benefits in this world

Week 2 – Recap

- **Week 2: To dos and do nots before Salah**
 - Ponder over greatness of this gift and our dependence on Salah
 - Making Intention (Niyyah)
 - Supplication (Dua)
 - Decorate the obligatory with desirable/voluntary
 - Removal of distractions
 - Improve Understanding
 - Others?
- Ponder-Intend-Supplicate-Remove-Improve-Decorate

Outline

- Week 1: Introduction
- Week 2: Before Salah
- **Week 3: During Salah**
- Week 4: After Salah

Week 3 – Outline

- **Week 3: During Salah**
- Bring Focus and Feelings
 - Takbeer
 - Qiyaam
 - Ruku
 - Qauma
 - Sujood
 - Jalsa
 - Tashhud

Focus and Feel

- Understanding is a key to focus
- But only understanding is not enough we need to be attentive to focus
- Take the focus to next level by imagining and feeling the love and fear
- Some examples for explanation
 - Listening to lectures
 - Planning for holidays?
 - Buying a house?
- Apply Understand, Focus and Feel to every action in the Salah – this is what the lecture is about today

Takbeer

- Allah o Akbar – a powerful expression
- Allah is bigger, greater more important than
 - whatever I am thinking (wife, kids, parents, friends, work, plans, worries, sorrows, pains, excitements, ...)
- Really? Or we are just saying it with our tongue? Focus then feel
- The raising hand gesture
 - Give up and submit, make a pledge
- Imagine you just stopped talking, eating, sleeping, ...
The meeting has begun!
- The repetition of Takbeer between actions – in case we forgot

Takbeer

- The Prophet SAW said “Allah faces his servant while he is in the salaah and does not cease facing him as long he does not turn (deviate his mind). If he turns, Allah turns away from him.” (Tirmidhee, Ahmad and Abu Dawud).

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (٤٦)

- The Prophet (peace and blessings of Allaah be upon him) said: “Remember death in your prayer, for the man who remembers death during his prayer is bound to pray properly, and pray the prayer of a man who does not think that he will pray any other prayer.”
- The Prophet said, “When you stand for your prayer, then pray as if you are saying farewell prayer.” (Ibn Majah – Sahih according to as Sayuti)
- The Prophet SAW said: “When a slave stands and prays, all his sins are brought and placed on his head and shoulders. Every time he bows or prostrates, some of them fall from him.” (Al-Bayhaqi)

Qiyaam

- Fixing the gaze at the place of prostration
 - Aisha radi Allahu anha narrated, “I asked the Messenger of Allah sallahu alyihi wa sallam about looking here and there in Salah. He sallahu alyihi wa sallam replied: *It is a way of stealing by which Shaytan steals (a portion) from the Salah of a person*” – Bukhari
 - Anas bin Malik radi Allahu narrated that the Prophet Muhammad sallahu alyihi wa sallam said, “*What is wrong with those people who look toward the sky during Salah?*” His tone grew stern while delivering this speech and he sallahu alyihi wa sallam said, “*They should stop (looking toward the sky during Salah) otherwise their easy (or eyesight) would be snatched away*” – Bukhari
- Exception during tashhuud
- Praying with closed eyes is not recommended

Qiyaam

- Moving whilst praying
- Prophet (peace and blessings of Allaah be upon him) said, "O Bilaal, let us find comfort in prayer." He did not say "Let us get it over and done with."
- My joy has been made in prayer.
- Doing every part of the salah ruku, qauma, sujood, jalsa with calmness and tranquillity: It is reported that Prophet SAW used to do all arkaan with equal time length. He SAW condemned those who do not pray properly. Remember the hadith where a suhabi came in the masjid and prayed three times and Prophet SAW did not approved his prayer!
- Abu 'Abd-Allaah al-Ash'ari (may Allaah be pleased with him) said: "The Prophet (peace and blessings of Allaah be upon him) said, 'The one who does not do rukoo' properly, and pecks in sujood, is like a starving man who eats only one or two dates; it does not do him any good at all.'"
- Abu Qutaadah (may Allaah be pleased with him) said: "The Prophet (peace and blessings of Allaah be upon him) said: 'The worst type of thief is the one who steals from his prayer.' He said, 'O Messenger of Allaah, how can a person steal from his prayer?' He said, 'By not doing rukoo' and sujood properly.'

Dua Al-Istiftah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

**How perfect You are O Allah, and I praise You.
Blessed is Your name, and lofty is Your
position and none has the right to be
worshipped except You.**

Dua Al-Istiftah

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ،
اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ
اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ

O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.

Dua Al-Istiftah

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ
صَلَاتِي ، وَنُسُكِي ، وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا
عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ . وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ،
وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ،
وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ
الرَّحِيمِ ﴿٣﴾ مَا لِكَ يَوْمَ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Fatiha

قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } قَالَ اللَّهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، وَإِذَا قَالَ: { الرَّحْمَنُ الرَّحِيمُ } قَالَ اللَّهُ عَزَّ وَجَلَّ: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: { مَا لِكَ يَوْمَ الدِّينِ } قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ".

Fatiha

Abu Hurairah (*radiallaahu anhu*) said: I have heard the Prophet (*sallallaahu 'alaihi wasallam*) say: "Allaah (the Mighty and Sublime) has said: I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says:

All praise belongs to Allaah the Rabb of all the Worlds.

Allaah (mighty and sublime be He) says: My servant has praised Me. And when he says:

The Most Gracious the Most Merciful

Allaah (mighty and sublime be He) says: My servant has extolled Me, and when he says:

Master of the Day of Judgement

Allaah (mighty and sublime be He) says: My servant has glorified Me -and on one occasion He said: My servant has submitted to My power. And when he says:

You alone do we worship and from You alone do we seek help

He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says:

Guide us to the Straight Path, the Path of those whom you have favoured, not of those upon whom is Your anger, nor of those who are astray

Rukoo'

سُبْحَانَ رَبِّيَ الْعَظِيمِ

How perfect my Lord is, The Supreme.

- 'Adheem comes from the root ayn-Dhaa-meem, which points to three main meanings. The first is to be great, large, vast, huge, and enormous and also to be great in rank. The second main meaning is to be imposing, powerful, superior, and honoured, and the third is to be above any imperfection.
- Linguistically, 'adheem is a superlative derived from the noun `idham, which encompasses greatness, magnanimity, and honour. Al-'Adheem, is the One whose greatness can't be grasped by sight; it's beyond all limits, and no human intellect can ever absorb it.
- Two perspectives
 - Telling or remembering mode
 - Calling upon mode

Rukoo'

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَائِكَةِ ، وَالْكَبَرِيَاءِ ، وَالْعَظَمَةِ

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسَلْتُ ، خَشَعْتُ لَكَ سَمْعِي ،
وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ، وَعَصَبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي

Qauma

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ ، وَمَا بَيْنَهُمَا ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ
. أَهْلَ الثَّنَاءِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ ، وَكُلُّنَا لَكَ عَبْدٌ . اللَّهُمَّ لَا
مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Sujood

سُبْحَانَ رَبِّيَ الْأَعْلَى

How perfect my Lord is, The most High.

- ‘Aliy comes from the root ayn-laam-waaw, which points to four main meanings. The first is to be high, lofty, and exalted and to ascend. The second main meaning is to overcome and overwhelm and the third to advance and exceed. The fourth main meaning is to be eminent.
- Linguistically, ‘uloow points to the attribute of loftiness, and a person is ‘alee when he is prominent. Al-‘Aliy, under whose control everything in existence is, is the Most High.
- Two perspectives
 - Telling or remembering mode
 - Calling upon mode
- A saying attributed to Ali (RA) about the reason for two sujood
- More on Rabb ...

Sujood

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكَوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ ،
تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ ، دِقَّةَ وَجْهٍ ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمَعْفَاتِكَ مِنْ عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي ثَنَاءً عَلَيْكَ ،
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Jalsa

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي
وَارْفَعْنِي

Tashahhud

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Tashahhud

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاعْفِرْ لِي
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ،
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي . أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

Dealing with Shaitaan

- Uthman Bin Abi Al-Aas, (may Allah be pleased with him), came complaining to the Prophet (peace be upon him), and he said: "The Shaitan comes between me and my salat and causes me problems with my recitation." So the Messenger of Allah, (peace be upon him), said: "That is a shaitan called Khanzab, so if you feel his presence, seek refuge in Allah and blow a mist to your left three times." He said: "I applied this advice and Allah has rid me off him."