

CHAPTER 5: KHUSHOO' (HUMILITY) IN SALAAT

Al Hafidh ibn Hajar () has mentioned many proofs in this section that have encouragement of khushoo' in the salaah. Khushoo' is considered to be the soul of the salaah and its essence.

Allah (Subhaanahu wa ta'aala) has praised those who have khushoo' in the salaah as in his statement:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers. (Al-Mu'minun 23:1)

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who offer their Salât (prayers) with all solemnity and full submissiveness. (Al-Mu'minun 23:2)

Khushoo' is considered to be from the acts of the heart and the limbs. If a person's heart has khushoo' then the khushoo' of the limbs will occur. There's a hadeeth with this meaning; The Prophet (صلى الله عليه وسلم) saw a man fidgeting while praying. He (صلى الله عليه وسلم) said to him if his heart had khushoo' then his limbs would have khushoo'. This is the meaning of the hadeeth. However, the hadeeth is dha'eef.

Khushoo' is a matter of great importance in the salaah. It can be achieved by contemplating, remembrance, humility to Allah (Subhaanahu wa ta'aala) and the rewards with Him ('Azza wa jal).

Hadeeth #187

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Narrated Abu Huraira (رضي الله عنه) Allaah's Messenger (صلى الله عليه وسلم) forbade keeping one's hands on one's waist while praying. [Agreed upon]. The version is that of Muslim and its meaning is to put (one's) hands on his waist.

And in the version of Al-Bukhaari narrated by 'Aisha is: "This is a practice of the Jews".

This hadeeth benefits (teaches) us with the prohibition of إختصر (ikhtisar) in the salaah, and the prohibition here is that of *tahreem* (impermissibility). However, the majority of the People of Knowledge say that the prohibition is that of undesirability and not that of *tahreem*.

Al Hafidh ibn Hajar () explained the word إختصر (ikhtisar) by saying it is to put ones hand his *Khaasira*, and Al Khaasira is between the lowest rib and hip; and this is the best explanation.

There are other sayings as well. From among the People of Knowledge are those that say what is meant by إختصر (ikhtisar) is:

1. Shortening the recitation by an ayah or two at the end of the Surah. For example, reciting the last two ayahs of Surah Al Baqarah.
2. There are others that say إختصر (ikhtisar) is to restrict the *Tama'neena*.
3. Others have said what is meant by it is to hold a stick, for example, to support oneself on, and it was also said other than that. For more detail refer to Fath Al Baree Vol. 3 P.89.

The People of Knowledge have differed onto the wisdom of preventing ikhtisar in the salaah.

1. 'Aisha (رضي الله عنها) said that it's prohibited because it's from the action of the Jews in their prayer. This narration is recorded in Al Bukharee, and Al Hafidh ibn Hajar () had pointed it out by mentioning it in his book.
2. Some of the People of Knowledge said that it's prohibited because it's from the action of the haughty.
3. Others have said it's because Iblis was sent down to earth while he was in the state of ikhtisar.
4. Likewise, it was also said it's the comfort of the people of the hellfire.
5. Lastly, it was also said it's the characteristic of *Ar-Raajis* (a special poet) while he's reciting.

The author has mentioned this hadeeth as a proof that this action contradicts khushoo'.

Hadeeth #188

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Narrated Anas (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "If supper is brought (and the prayer is ready) start with it (the food) before you pray the Maghrib (prayer)." [Agreed upon].

Basic Principle

من باب التّفْيِص على بعض أفرد العام
*"It's specified out of honouring (the one mentioned) and
 it's not to deny or exclude the rest."*

In the hadeeth is that if dinner is offered then it's (one is) to start with it before praying Maghrib, and this is not specific to the Maghrib prayer.

If food is offered and you have a desire to eat then you take as much as you need to eat before praying whether it's the Maghrib prayer or other than it, as Muslim has recorded in his Saheeh from the hadeeth of 'Aisha: *The Prophet said, "If supper is served, and Iqama is pronounced one should start with the supper."* [Saheeh Al Bukharee, the Book of the Call to Prayer, NO.641]

Preference is given to eating if there is enough time to establishing the salaah. However, if there is not much time, in a way that if a person eats the time for the salaah will expire, then, one should pray first and this is the opinion of the Jumhoor (Majority). They say it's not permissible to delay the salaah in this situation because what was intended by praying the salaah after eating is for (obtaining) khushoo'. Thus, a person should not miss the salaah for the purpose of obtaining khushoo'.

The wisdom in giving precedence to eating over the salaah is to pray it with khushoo', calmness, and the attentiveness of ones' heart.

Hadeeth #189

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Narrated Abu Dhar (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "When one of you is praying he must not remove pebbles (from his face) for the mercy is facing him." [Reported by Al-Khamsa with a sahih chain]. And Ahmad added to the above Hadeeth: "(remove the pebbles) once or leave." It is also reported in As-Sahih on the authority of Mu'aiqib without mention of the reason.

This hadeeth is dha'eef because it's from the way of Abeel Ahwas, from Abee Dhar. Abeel Ahwas is *majhool al 'ayn*, refer to Irwa Al Ghaly Vol.1 P.98.

The section that reads, means without mentioning the reason (illah) and that is *Ar- Rahmatu Tuwajihuhu*.

In the hadeeth is the prohibition of touching (removing) pebbles and there's no harm in doing so one time without repeating it.

This is because the hadeeth of Mu'aiqib: *The Prophet talked about a man leveling the earth on prostrating, and said, "If you have to do so, then do it once."*[Saheeh Al Bukharee, *The Book of Actions in the Prayer*, NO.1136]

Al Hafidh (), in Vol.3 P.89, said, "What seems to be a reason for undesirability (Karaha) is preserving/guarding the khushoo' or that the person does not have many movements in the salaah."

Hadeeth #190

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Narrated 'Aisha (رضي الله عنها): I asked Allaah's Messenger (صلى الله عليه وسلم) about looking at the sides during prayer and he said, "It is something which the devil snatches from slave's prayer." [Reported by Al-Bukhaari].

And in At-Tirmidhi: "Avoid looking sideways when you are engaged in prayer, for looking sideways is destruction. And if you must do it, do so in the voluntary prayers."

There are two narrations:

1. The first is recorded in Al Bukharee.

2. As for the second, its sanad is dha'eef because it has Ali bin Zayd ibn Jud'an who is dha'eef.

Ikhtilas means Ikhtitaf.

In the hadeeth is the prohibition of glancing while in the prayer and that it's impermissible:

1. The impermissibility is that of tahreem (prohibition) if glancing diverts ones' face away from the direction of the Qiblah. This kind is impermissible. Rather, it nullifies the salaah because Allah (Subhaanahu wa ta'aala) said,

قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

*So turn your face in the direction of Al-Masjid- al-Harâm (at Makkah).
(Al Baqarah 2:144)*

2. However, if glancing is with part (a portion) of the body and there's a need for that then there is no harm in it. Imam Al Bukharee has made a chapter called, "Actions in the Prayer" then he used the hadeeth of Sahl ibn Sa'd who narrated the glancing of the Abu Bakr (رضي الله عنه), and he also mentioned the hadeeth of Anas ibn Malik (رضي الله عنه).

Narrated Sahl ibn Sa'd: The Prophet went out to affect a reconciliation between the tribes of Bani 'Amr bin 'Auf and the time of the prayer became due; Bilal went to Abu Bakr and said, "The Prophet is detained. Will you lead the people in the prayer?" Abu Bakr replied, "Yes, if you wish." So Bilal pronounced the Iqama and Abu Bakr led the prayer. In the meantime the Prophet came crossing the rows (of the praying people) till he stood in the first row and the people started clapping. Abu Bakr never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet in the (first) row. The Prophet waved him to remain at his place, but Abu Bakr raised both his hands and sent praises to Allah and then retreated and the Prophet went forward and led the prayer. [Saheeh Al Bukharee, The Book of Actions in the Prayer, NO.1130]

Narrated Anas ibn Malik: While Abu Bakr was leading the people in the morning prayer on a Monday, the Prophet came towards them suddenly having lifted the curtain of 'Aisha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that Allah's Messenger wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet. The Prophet waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet expired on that very day. [Saheeh Al Bukharee, The Book of Actions in the Prayer, NO.1134]

Al Hafidh ibn Hajar said that the proofs of these two hadeeth are that if they did not glance they would not have seen the gesture to (of) the Prophet (ﷺ).

Moreover, from among the proofs is the hadeeth of Sahl ibn Handhaliyya in the Sunnan of Abee Da'wood who said, *"It was called for the Morning Prayer, the Prophet kept on praying while he was glancing at Ash-Shee'b."* Abee Dawood said, *"He sent a horseman to Ash-Shee'b at night to guard."*

Hadeeth #191

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Narrated Anas (رضي الله عنه): Allaah's Messenger (ﷺ) said, "When anyone of you is engaged in Salaat (prayer), he is holding intimate conversation with his Rabb so he should not spit neither in front of him, nor to his right side, but to his left side, under his foot". [Agreed upon]. A version has: "or under his foot".

Munaja means talking to other than oneself.

This hadeeth has benefits and *Adhaab* (manners) that the salaah is a place of *munaja* to the Lord (Subhaanahu wa ta'aala). Therefore it's upon the one who's praying to remember that when he/she is praying.

It has the prohibition of spitting in two places while a person is in the salaah:

1. **To spit (*sputum*) in front:** The narration of Bukharee is the reason for this prohibition: *Allah's Messenger saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."* [Narrated Abdullah ibn 'Umar; Saheeh Al Bukharee, The Book of Prayers, NO.401]
2. **To spit on the right side:** It was recorded in the Sahih the reason for this prohibition: *The Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel...Al hadeeth [Narrated By Abu Hurayrah; Saheeh Al Bukharee, The Book of Prayer, NO.406]*

Likewise on the left, he said is an angel, as Allah (Subhaanahu wa ta'aala) said:

(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions) . (Qaf 50:17)

Therefore there is an angel on the right side, and an angel on the left side. The left side is omitted because the second indicates it.

Some of the People of Knowledge say the prohibition of spitting (sputum) on the right side without the left side is because of honouring and respecting the angle on the right side.

In the section that reads, "to his left side under his feet" has the permissibility of spitting (sputum) under the left foot and that if it is not in the Masjid. However, if it's in the Masjid, then it's not permissible. Rather it's upon the person to spit in a handkerchief and the likes of it, as (mentioned) in the Saheehain from the hadeeth of Anas ibn Malik (رضي الله عنه): *The Messenger of Allaah (صلى الله عليه وسلم) said: Spitting in a mosque is a sin, and its expiation is that it should be buried. [Agreed upon; Saheeh Muslim, The Book of Prayers, NO.1124]*

Hadeeth #192

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Narrated Anas (رضي الله عنه): 'Aisha (رضي الله عنها) had a Qiraam with which she had screened one side of her house. The Prophet (صلى الله عليه وسلم) said "Take away this Qiraam of yours, for its pictures are still displayed in front of me during my prayer." [Reported by Al-Bukhaari].

Al-Bukhaari and Muslim have also reported a Hadeeth narrated by 'Aisha (رضي الله عنها) in which is mentioned the story of Abu Jahm's *Ambiyaania* with the addition: "it (the Khamisa) has distracted me from my prayer."

The section that reads, (wa'an) is referring to Anas ibn Malik.

(Al Qiram) means As-Sitr (a covering)

Al Hafidh, in Fath Al Baree Vo.1 P.894, said that *Al Qiram* is a thin curtain that is made of wool with many colours.

(Ameeti) means Azeeli, which means remove it.

(Tasaweerahu) is referring to its print and decoration.

(Wattafaqaa) is referring to the hadeeth of 'Aisha.

Khamisa is a garment with prints on it.

(Ambeejaniya) is a garment with no prints on it.

In this hadeeth is safeguarding ones khushoo' and removing that which distracts the khushoo' of the person who's praying. From among that (things that distract ones attention) are the prayer mats with print and that preoccupies the one who is praying and distracts him/her, thus the one who's praying should stay away from it!

Hadeeth #193

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Narrated Jaabir bin Samura (رضي الله عنه): Allaah's Messenger (صلى الله عليه وسلم) said, "Those people who raise their eyes to heaven while in Salaat (prayer) should stop (doing so) or else their sights will not return back to them." [Reported by Muslim].

Narrated 'Aisha (رضي الله عنها) in another version of it (Muslim): I heard Allaah's Messenger (صلى الله عليه وسلم) say, "No Salaat (prayer) can be (rightly offered) with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the filths (i.e. urine and faeces)."

This hadeeth contains the prohibition of looking towards the sky while in the salaah and that there is a punishment for it.

(Al Akhabathaani) is feces and urine.

Furthermore, this hadeeth is from among the ahadeeth that has the safeguarding of ones khushoo'.

Hadeeth #194

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Narrated Abu Huraira (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "Yawning is caused by the devil, so when one of you yawns he must repress it as much as he can." [Reported by Muslim and At-Tirmidhi. The latter added: "during Salaat (prayers)"].

The section that reads, (attathaawubu) means its cause is the Shaytaan.

The section that reads *falyakdheem* means to stick the lips together and close it (i.e. close ones' mouth).

If a person is unable to do so, then he/she cover their mouth with his/her hand because of the statement of the Prophet (صلى الله عليه وسلم), "*if one of you yawns let him put his hand over his mouth because the Shaytaan enters it.*"

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