



Noor Al-Fajr Academy

Start with Light, Grow with Insight

On Khushu' again:

Hudhayfah r.a used to say: *Beware of the Khushu' of hypocrisy.*
He was asked: *what's the Khushu' of hypocrisy?*

He said: *When the body shows Khushu' but there is no Khushu' in the heart.*

Fudayl Ibn Iyaad said: *It was disliked for a man to show more Khushu' than he had in his heart.*

So actual Khushu', according to **Ibn Al Qayyim**, he said: *The Khushu' of true faith is when the heart feels aware and humble before the greatness and glory of Allah and broken, as it were, with fear, shyness, love, and the recognition of Allah and its own sins.*

Rulings on Khushu'

According to the correct view and opinion between scholars, Khushu' is obligatory.

Allah says:

وَاسْتَعِنُو بِالصَّبْرِ وَالصَّلَاةِ
وَإِنَّهَا الْكَبِيرَةُ إِلَّا عَلَى الْخَاشِعِينَ

And seek help in Patience and the Prayer, and truly it is extremely heavy and hard except for Al Khashi'een. Baqarah

This implies condemnation of those who are not Khashi'oon.

Why do we lack Khushu'?

- *Weak Imān*
- *Far from and Allah and close to sin*
- *Love of the world*
- *Lost sight of our purpose in life*

What are the means to attain Khushū' in Prayer?

How can we truly attain khushū' in our prayer?

How can one turn his heart away from worldly distractions while standing before his Lord, face to face?

Turn to Allah ﷺ the Almighty with humility and beg Him to grant you the ability to perform your ṣalāh with khushū'.

Have certainty in your heart that He will respond, as He so promised:

“When My servants ask you about Me, truly I am near. I answer the call of the caller when he calls on Me; so let them respond to Me, and believe in Me, so that they may be guided.” (Q2:186)

You can make du‘ā

اللَّهُمَّ أَتْرِنِي تَقْوَاهَا، وَرَكِّهَا أَنْتَ خَيْرُ مَنْ رَكِّهَا، أَنْتَ وَلِيَهَا وَمَوْلَاهَا.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْتَجَابُ لَهَا.

O Allah, grant my soul taqwā (piety and mindfulness) and purify it, for You are the Best of those who can purify it. You are its Protector and Master.

O Allah, I seek Your protection from knowledge which does not benefit, a heart which does not submit, a soul which is not satisfied, and a supplication which is not accepted. (Muslim)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةٍ لَا تَنْفَعُ.

O Allah, I seek Your protection from a prayer which does not benefit. (Abū Dāwūd)

رَبَّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ رَهَابًا، لَكَ مُطْوِعًا، لَكَ مُخْبِتًا، إِلَيْكَ أَوَّاهًا مُنْبِتًا.

My Lord, make me one who is extremely grateful to You, who remembers You always, who perpetually fears You, who is fully obedient to You, who is humble before You, who constantly cries and pleads with You, and who frequently turns to You in repentance. (Abū Dāwūd)

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحْسِنْ عِبَادَتِكَ.

O Allah, help me to remember You, be grateful to You, and worship You in an excellent manner. (Abū Dāwūd)

Ways to attain Khushu'

إِحْضَارُ الْقَلْبِ فِي الصَّلَاةِ

1. Presence of Heart in Prayer:

This means that the worshiper should empty his heart as much as possible from the distractions and affairs of this world before entering into the prayer.

Prayer is the most important matter that requires the presence of your heart.

There is no remedy for achieving such presence except by directing your full attention and focus toward the prayer.

The strength or weakness of this focus depends on the strength of one's faith in the Hereafter and one's disregard for worldly matters.

So whenever you find that your heart is not present during your prayer, know that this is due to weakness in faith – and you must strive to strengthen it.

2. Understanding the Meanings of the Qur'an and the Supplications in Prayer:

The worshiper should strive to reflect and understand what he recites of Allah's words during his prayer, acting upon His saying:

"Do they not then reflect upon the Qur'an?" (Surah An-Nisā', 4:82)

He should also endeavor to contemplate the meanings of his tasbīh (glorifications) and du'ā' (supplications) during the prayer.

أن يعرف أن الصلاة هدية العبد إلى ربه

3. Realizing that Prayer is a Gift from the Servant to His Lord:

Some of the early scholars said:

“Prayer is like a slave girl presented as a gift to a mighty king.

What do you think of a gift if she were blind, one-eyed, or missing a hand or a leg?

And what if she were lifeless, without a soul?

So what then of a prayer that a servant offers and draws near to his Lord with — if it is devoid of khushū‘ (humility and attentiveness), **which is its soul and essence?**”

They also said:

“When the heart is deprived of the servitude of presence and humility, it is as if the king of the body (the heart) has been deposed, and his kingdom (the limbs) left leaderless.

What meaning would the obedience of the subjects have if their king were removed?

The limbs follow the heart — if the heart is sound, the limbs are sound; and if the heart is corrupt, the limbs are corrupt.”

إزالة كل ما يشوش الخاطر في الصلاة، وفيه مسائل

4. Removing Everything That Distracts the Mind During Prayer

This includes several matters:

Praying while resisting the call of nature or in the presence of food:

For this reason, the scholars considered it disliked (makrūh) for a man to pray while holding back the urge to urinate or defecate.

The Prophet ﷺ explicitly forbade this, as narrated by 'Ā'ishah (may Allah be pleased with her), that the Messenger of Allah ﷺ said:

"None of you should pray when food is present, nor while resisting the two impurities (urine and stool)."

فكان ابن عمر رضي الله عنهم يوضع له الطعام وتقام الصلاة، فلا يأتيها حتى يفرغ، وإنه ليس مع قراءة الإمام

وكان ابن عباس وأبو هريرة رضي الله عنهم يوضع لهما طعام وشواء فجاء المؤذن ليقيم، فقال ابن عباس رضي الله عنهم

"لا تعجل حتى نأكل هذا الشواء، ولا نقوم إلى الصلاة وفي أنفسنا شيء
أبو الدرداء رضي الله عنه"

من فقه الماء إقباله على حاجته حتى يتقبل على صلاته وقلبه فارغ

‘Abdullāh ibn ‘Umar (may Allah be pleased with them both) – *food would be placed before him and the prayer would be called, yet he would not go to it until he had finished eating, even though he could hear the recitation of the imām.*

Ibn ‘Abbās and Abū Hurayrah (may Allah be pleased with them) – food and roasted meat were placed before them, and when the mu’adhdhin came to announce the prayer, Ibn ‘Abbās said:

“Do not rush until we finish eating this roast, and let us not stand for prayer while our hearts still desire something.”

And how profound are the words of the noble Companion **Abū ad-Dardā’** (may Allah be pleased with him):

“Part of a person’s understanding (of religion) is that he attends to his needs first, so that when he stands for prayer, his heart is empty (of distraction).”

Important Note:

The jurists have specified that what has been mentioned earlier (regarding delaying prayer due to distractions) applies only when one does not fear that the time for prayer will expire.

تأخير الصلاة عند اشتداد الحرّ

5. Delaying the Prayer During Extreme Heat:

The **scholars** have **unanimously agreed** on the permissibility of removing anything that hinders khushū' (humility and concentration) – based on the evidence that the Prophet ﷺ permitted delaying the Ẓuhr prayer during intense heat.

For if one were to pray in such heat, his khushū' might be diminished due to discomfort.

6. Remembering the Stories of the Humble from the Early Generations

Among the things that help one attain khushū' in prayer is to recall the **stories of the devout predecessors of this Ummah** – the **Companions and the Followers** – and how they displayed deep reverence while standing before their Lord. I will mention a few beneficial examples of that:

ما رُوي عن عبد الله بن الزبير رضي الله عنهما: أنه كان يسجد فيطيل السجود حتى تنزل العصافير على ظهره من طول سجوده، وما يجد إلا أنه جذم حائط، وكان يُصلِّي في الكعبة فجاء حجر المنجنيق فأخذ بطاقة من ثوبه، فما انتقل أو حرك من صلاته حتى فرغ، وكان إذا صلَّى كأنه جذع شجرة من الخشوع.

It was narrated from 'Abdullāh ibn az-Zubayr (may Allah be

pleased with them both) that when he prostrated, he would prolong his sujūd (prostration) so much that birds would perch upon his back due to the length of his prostration. He would be so still that they thought he was a wall.

He once prayed inside the Ka'bah, and a stone from a catapult struck and caught part of his garment, yet he did not move or shift from his prayer until he completed it. When he prayed, he appeared like the trunk of a tree – utterly still in deep humility.

The narrator said: “And so too was Abū Bakr aş-Şiddīq (may Allah be pleased with him).”

وعن علي بن أبي طالب كرم الله وجهه أنه كان يتغير وجهه ويكتلون إذا حضر وقت الصلاة ويقول

جاء وقت أمانة عرضت على السموات والأرض فأبین أن يحملنها وأشفقن منها

وقال سعيد بن جبير

ما عرفت من على يميني من على شمالي في الصلاة منذ أربعين سنة

وسمعت ابن عباس رضي الله عنهم يقول

”. الخشوع في الصلاة ألا يعرف الرجل من عن يمينه ولا من عن شماله

وقال مجاهد

كنت إذا رأيت الصحابة إذا قاموا إلى الصلاة، فكأنهم أجساد لا أرواح فيها من خشية الله

‘Alī ibn Abī Ṭālib (may Allah honor his face) that when the time for prayer arrived, his face would change color, and he would say:

“The time has come for the trust that was offered to the heavens and the earth, but they refused to bear it and were afraid of it.”

Saīd ibn Jubayr said:

“I have not known who is to my right or to my left in prayer for forty years.”

Ibn ‘Abbās (may Allah be pleased with them both) said:

“True khushū‘ (humility) in prayer is that a man does not know who is on his right or his left.”

Mujāhid said:

“When I saw the Companions standing for prayer, they appeared like lifeless bodies – no souls in them – out of fear of Allah.”

Tips on how to attain Khushu' before Salah begins:

Perfect your Wudu:

Remember it's preparation to meet your lord, your sins are dropped with the last drip of water

Wear comfortable clothes:

Allah says: يَا أَيُّهَا النَّاسُ خذُوا زِينَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Come to mosque on time to pray in time.

Perfect the Rows

No praying in garment that has decorations, writing or pictures

Switch off your devices and don't put it on the floor while praying

Remember death before, inside and after each Salah for one of these Salah will be your last

Relax and don't rush your Salah

Perfect your intention

Destroy Satan

Pray at the Masjid (congregation)

Tips During Salah

Praying with a barrier (Sutrah)

Discard the world

Recite properly

Reflect over the meanings

Alternate between Adhzar (*Tanawwu'*)

Cherish special moments like Sujud

Looking at the place of prostration

Performing Sujud Tilawa when reciting an Ayah that is required

Have a conversation with your Creator , fall in love with Him, be humble in front of Him....

The prophet describe relating with Allah beautifully, by likening it with your relationship with an elder in the community.

Beautify your Salah, recitation.

Train your self to focus

Tips to attain Khushu' after Salah

Pray more of voluntary prayers, that's when Allah loves you more.

Program your day around Salah and not the other way round.

Truly there is a paradise in this world. Whoever does not enter it, will not enter the Paradise of the hereafter.

Ibn Taimiyyah.

Benefits of Khushu'

- *Khushu' ensures Salah is easy and beloved for the one praying.*
- *Khushu' in Salah averts evil and immorality.*
- *Khushu' leads to attaining closeness to Allah.*
- *Khushu' in Salah will ease the standing in front of Allah on the day of judgment.*
- *Khushu' in Salah solves your problems and removes your anxiety*
- *Khushu' is the source of strength in your daily activities*

The Most Amazing Story Of The Prophet

‘Atā’ and Ibn Umayr entered upon Ā’ishah, our mother insha Allah.

When Ibn ‘Umayr asked ‘Ā’ishah (رضي الله عنها) to tell them about the most amazing thing which she had witnessed from the Messenger of Allah (ﷺ), she cried. She then said,

“He got up one night and said, ‘O ‘Ā’ishah, leave me to worship my Lord.’ I told him, ‘By Allah, indeed I love to be with you, and I love what makes you happy.’ So he stood up, performed wuḍū’ and then stood to pray. He continued to cry until his lap became wet. He then cried and continued to cry until the ground became wet.

When Bilāl (رضي الله عنه) came to give the call to prayer and saw him crying, he said, 'O Messenger of Allah (ﷺ), are you crying when Allah has forgiven all your previous and upcoming sins?'

He replied, 'Should I not be a grateful slave? Certain āyāts were revealed to me last night; woe to the one who recites them and does not ponder over what they contain.'"

(The last ten āyāts of Sūrah Āl 'Imrān, 3:190–200) – Ibn Ḥibbān

Ibn al-Qayyim (رحمه الله) described Ṣalāh as the scale by which a person measures their journey toward Allah – showing how near or distant they are based on their **sincerity, mindfulness, and obedience**.

Ṣalāh is thus a mirror of your Īmān and your honesty with Allah.

There are Five Categories of People in Ṣalāh

1. Will Be Punished (مُعاقب)

- ✓ Neglectful in wuḍū' and prescribed prayer times.
- ✓ Fails to uphold the essential pillars and limits of prayer.

2. Will Be Held Accountable (مُحاسَب)

- ✓ Observes the outward aspects – times, pillars, and wuḍū'.
- ✓ But distracted by shayṭān's whispers during prayer.

3. Will Be Forgiven (مُكْفَرٌ عَنْهُ)

- ✓ Upholds all limits and essentials.
- ✓ Constantly struggles with the devils' whispers but resists them.

4. Will Be Rewarded (مُثَاب)

- ✓ Perfects his prayer inwardly and outwardly.
- ✓ Focuses completely on performing it as it should be – with full attention, precision, and humility.

5. Will Be Close to His Lord (مُقْرَبٌ عَنْ رَبِّهِ)

- ✓ Beyond fulfilling the duties, he places his heart before Allah.
- ✓ Prays with deep awareness – seeing Allah with the heart, filled with love, awe, and presence.
- ✓ Distractions vanish as if a veil is lifted between him and his Lord.
- ✓ His closeness to Allah is like the distance between heaven and earth compared to others' prayers.
- ✓ He finds pure delight in this connection.

So where do you belong?

Alhamdulillah