**Translated Sermons' Template**

 **Tranquility and Solemnity** **with Humility (Al-Khushu')**

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| Sermon's details (in English)  |
| **Title**  **عنوان المادة** | **الطمأنينة والخشوع** Tranquility and Solemnity with Humility (Al-Khushu') |
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| **عناصر الخطبة****Basic Elements**  | **1/ حقيقة الخشوع ومعناه 2/ فضائل الخشوع في الصلاة 3/ الوسائل المعينة على الخشوع في الصلاة 4/ موانع الخشوع في الصلاة 5/ من أقوال السلف الصالح وأحوالهم في الخشوع في الصلاة.**  1. The essence of Al-Khushu' (solemnity with humility)
2. The virtues of Al-Khushu'
3. Means to help one observe Al-Khushu' in prayer.
4. Contraindications of Al-Khushu' in prayer.
5. Some sayings of the rightly guided predecessors (Salaf) and their conditions with respect to observing Al-Khushu' in prayer.
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| **المراجع****References** | **خطبة للشيخ: عبد الله بن علي الطريف -ركن الخطب – شبكة ملتقى الخطباء****A sermon by:** Abdullah bin Ali At-Turayyif - Sermons section – Al-Khutaba Forum Net |
| **التصنيف****Category** | **الرئيسي:** **الصلاة****Main category:** Prayer (Salâh) | **الفرعي:****Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ ﴾**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**﴿ يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

Assemblies of Muslims! In the Noble Qur'an, Allâh has praised those who are humble and those who obey Him with humility. Those who are unpretentious to His greatness, submissive and humble. On their account, He said,

**﴿** إِنَّهُمۡ ڪَانُواْ يُسَـٰرِعُونَ فِى ٱلۡخَيۡرَٲتِ وَيَدۡعُونَنَا رَغَبً۬ا وَرَهَبً۬ا‌ۖ وَڪَانُواْ لَنَا خَـٰشِعِينَ **﴾**

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us [Al-Anbiya: 90].

That is, they are unpretentious, submissive, and humble and supplicants and this is due to their perfect knowledge about their Lord.

The original meaning of Al-Khushu' is the softness, tenderness, tranquility, humbleness, and passion of the heart. So, if the heart of a person is humble all other of his limbs and organs obey him with reverence because they are all subject to it, as the Messenger of Allâh (May the blessings and peace of Allâh be upon him), said, "Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. "(Agreed upon on the authority of An-Nu'man bin Bashir, may Allâh be pleased with them).

If heart is humble, the hearing, sight, head, the face and the other body organs and what results from them even the speech become humble and submissive also. This is why the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), used to say when in bowing position during the prayer: "Allâhumma laka rak'atu wa bika amantu wa laka aslamtu wa alayka tawwakaltu, anta Rabbi, khasha'a sam'i wa basri wa mukhi wa adhmi wa 'asabi wa lahmi wa dami wa ma istaqallat bi hi qadami ( O Allâh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my brain, my bones, my sinews, my flesh, my blood, and whatever my feet tread upon are humbled before You)". (Narrated by Muslim and the compilers of As-Sunan on the authority of Ali bin Abi Talib, may Allâh be pleased with him).

Humbleness and solemnity in prayer has great virtues and grave impacts. These include as follows:

It atones for one's sins and evil deeds. It was reported from Uthman bin Affan, may Allâh be pleased with him, that when he performed ablution perfectly, he said: 'I saw the Messenger of Allâh (May the blessings and peace of Allâh be upon him) performing ablution like I have just done. Then he said: 'Whoever performs ablution as I have done, then prays two rak'ahs without letting his thoughts wander, his previous sins will be forgiven".

Paradise is part of its virtues as well. Allâh, the Almighty, said in His Holy Book,

**﴿** قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ (﻿١﻿) ٱلَّذِينَ هُمۡ فِى صَلَاتِہِمۡ خَـٰشِعُونَ (﻿٢﻿) وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ (﻿٣﻿) وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ فَـٰعِلُونَ (﻿٤﻿) وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَـٰفِظُونَ (﻿٥﻿) إِلَّا عَلَىٰٓ أَزۡوَٲجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَـٰنُہُمۡ فَإِنَّہُمۡ غَيۡرُ مَلُومِينَ (﻿٦﻿) فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٲلِكَ فَأُوْلَـٰٓٮِٕكَ هُمُ ٱلۡعَادُونَ (﻿٧﻿) وَٱلَّذِينَ هُمۡ لِأَمَـٰنَـٰتِهِمۡ وَعَهۡدِهِمۡ رَٲعُونَ (﻿٨﻿) وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَوَٲتِہِمۡ يُحَافِظُونَ (﻿٩﻿) أُوْلَـٰٓٮِٕكَ هُمُ ٱلۡوَٲرِثُونَ (﻿١٠﻿) ٱلَّذِينَ يَرِثُونَ ٱلۡفِرۡدَوۡسَ هُمۡ فِيہَا خَـٰلِدُونَ **﴾**

Success is really attained by the believers (1) Who concentrate their attention in humbleness when offering Salâh (prayers) (2) And who keep themselves away from vain things, (3) And who are performers of Zakah, 1 (4) And who guard their private parts (5) Except from their wives or from those (bondwomen who are) possessed by their right hands, as they are not to be blamed. (6) However, those who seek (sexual pleasure) beyond that are the transgressors (7) And (success is attained) by those who honestly look after their trusts and covenant, (8) And who consistently observe their prayers. (9) Those are the inheritors (10) Who will inherit Firdaus (the Paradise). They will be there forever [Al-Mu'minoon: 1-11].

So, Allâh gave the glad tidings of Paradise to those who humble themselves with solemnity in prayer, because that is the spirit of prayer, and the purpose behind it. It is that which will be written for the slave. As for he who observes the prayer consistently without humility and solemnity, or is humble but does not observe it consistently, he will be blameworthy and deficient.

O believers! There are means and aids to achieve humility and solemnity in prayer some of which are as follows:

When the slave of Allâh embarks upon the prayer he should evoke the feeling that he will be standing before his Lord, the Creator who knows his secret and the open and knows whatever thoughts his inner self develops and whispers to him, and realizes that if he turns wholeheartedly toward his Lord, Allâh would turn toward him wholeheartedly and that if he turns away, Allâh would turn away from him also.

Among the things that help to be humble and solemn in prayer is to evoke the meaning of what we say in our prayers with respect to recitation, dhikr (remembrance of Allâh) and supplication and to listen when the imam recites and meditate and reflect on the meanings of the Quranic verses .. And if we have obsessions we should seek refuge with Allâh from the accursed Satan ..

Among the things that help to be humble and solemn in prayer is to avoid distraction by looking right and left and to restrict one's sight to the spot of prostration. It was part of the teachings of the Prophet, (May the blessings and peace of Allâh be upon him), when he stand up to observe his prayers to lower his head. So, get yourself, O blessed one, used to that and Allâh will guide you to the path of goodness. Allâh, the Almighty said,

**﴿** وَٱلَّذِينَ جَـٰهَدُواْ فِينَا لَنَہۡدِيَنَّہُمۡ سُبُلَنَا‌ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ **﴾**

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the good doers [Al-'Ankaboot: 69].

One of the greatest aids to humility and devotion to Allâh in prayer is observing prayer in the congregation and hastening to it when the call to it is made.

Absolutely, one of the greatest aids to bring about humility and devotion so that the worshiper achieves its delight is supplication.. Yes, to supplicate to Allâh, showing your poverty and deficiency that He helps you to better your worship, and He will respond to you as He promised:

**﴿** وَقَالَ رَبُّڪُمُ ٱدۡعُونِىٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِى سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ **﴾**

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation! [Ghafir: 60].

O Allâh! Help us to remember You, thank You and worship You nicely.

Slaves of Allâh! As it is mandatory upon the slave of Allâh to strive to achieve humility and solemnity in prayer, he should also avoid its contraindications:

One of the greatest hurdles of humility and solemnity is hastening while observing the prayer and lack of tranquility. The Prophet (May the blessings and peace of Allâh be upon him), has considered one who hastens in his prayer as the worst kind of thief. Theft was mentioned in the presence of the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) and he said: "which theft do you reckon as the ugliest"? They said, the man who steals from his brother. Thereupon, the Messenger of Allâh, (May the blessings and peace of Allâh be upon him) said: "The ugliest kind of theft, is the one who steals his prayer." They said, "How does one steal his prayer, Messenger of Allâh?" He replied, "He does not observe the ruku (bowing) or sujud (prostration) or khushu' (humility and devotion) properly." (Narrated by Ahmad).

Among the contraindications is distraction and turning left and right, back and front. Aisha, may Allâh be pleased with her, said: I asked the Messenger of Allâh (May the blessings and peace of Allâh be upon him) about random looks in Salâh (prayer), and he replied, "It is something which Satan snatches from the slave's Salâh" » (Al-Bukhari narrated it on the authority of Abu Dharr, may Allâh be pleased with him).

Moreover, raising one's sight to the sky during prayer; for it is contrary to the observance of good conduct with Allâh, so it was prohibited, and the Prophet, (May the blessings and peace of Allâh be upon him) warned seriously about it, using extremely severe words, he said: « How is it that some people raise their eyes towards the sky during As-Salâh (the prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salâh (prayer), or else their sights will certainly be snatched away [a metaphorical expression indicating that they will be rendered blind]." (Al-Bukhari narrated it on the authority of Anas bin Malik, may Allâh be pleased with him).

 An-Nawawi said: "It involves a certain prohibition and severe threat and the consensus of scholars on its prohibition has been transmitted ".

I ask Allâh Almighty through His grace and munificence to bless us with humility and solemnity in our prayers and to makes us among the humble and submissive ones; for He is the Most Generous.. Most Munificent.

**Second sermon:**

All praise is due and belongs to Allâh alone, and may the blessings and peace of Allâh be upon the last Prophet.

Slaves of Allâh! When the rightly guided predecessors realized the essence of Al-Khushu', its position and grace, they sought to achieve it and urged people to adhere to it. In this juncture, we may show a bit of their experience and writings about Al-Khushu', including the following:

Abdul Razzaq said: "I have never seen anyone better than Ibn Juraij in prayer. He used to observe prayers while we are out, and he would be seen as if he was a cylinder that neither turns to the right nor to the left."

Ibn Az-Zubair used to appear like a stick whenever he is in prayer out of his humility and solemnity. Once, he prostrated and a catapult came and tore part of his robe while he was praying but he did not raise his head. Maslamah bin Basshar was praying in the mosque and a part of it was demolished and people stood up and left while he was praying but he did not feel any of that. We have been told that some of them used to be like the casted cloth, some would finish his prayers with his color having changed for having stood before Allâh, the Almighty. Some of them would not recognize who is on his right and left, when he is in prayer and some would have his face yellowish when he performs ablution for prayer. So, it was said to him: we observe that whenever you perform ablutions for the prayer, your condition changes, but he said: I know before whom I am going to stand.

When some rightly guided predecessor stood up to prayer, he would appear like the trunk of a wall. When he prostrated, birdies would perch on his back due to the length of prostration. Moreover, whenever Muslim bin Yasar, May Allâh have mercy on him, prayed, he was like a wedge that does not move here or there.

Dear Muslims! Be humble and devoted to Allâh in your prayers and perform it as He has commanded you; for you will earn what He has promised you.

Invoke prayers and blessings of Allâh upon the one Allâh, the Most Exalted and Glorified, has commanded you to do so when He said,

**﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾**

Allâh sends His Salâh (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salâh on (ask Allâh to bless) him (Muhammad), and (you should) greet him with the Islamic way of greeting [Al-Ahzab: 56].