

## Humility in Prayer

Al-Haafidh Zaynud-Deen Ibn Rajab al-Hanbalee (d.795H)

Translation by Maaz Qureshi

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Version 1.0

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### THE BENEFIT OF THE WORSHIPPER'S STANDING IN FRONT OF HIS LORD:<sup>1</sup>

The worshipper's sacred standing in front of his Lord and Deity in truth purifies in it the commitments, and obligations, and affirmations that encompass the declaration that there is none worthy of worship besides Allaah and the Muhammad (*sallallaahu 'alayhi wa sallam*) is the Messenger of Allaah, by the confirmation of which, a person becomes a Muslim. And from these commitments, and obligations, and affirmations, are things related to beliefs (*'aqaa'id*), statements (*aqwaal*), and actions (*af'aal*); and that is explained as follows:

#### FIRSTLY – THE TAKBEER:

It is the affirmation that binds the worshipper to a statement and belief that Allaah is greater than everything in his Essence (*dhaat*), and Attributes (*sifaat*), and Rights (*huqooq*). And from His Rights is compliance with what He commands, and complete abandonment of what He prohibits, in belief and worship, and in etiquette, and manners, in all conditions. So this recognition takes over the positions of the worshipper in his Prayer; from the standing (*qiyaam*), to the bowing (*rukoo'*), to the prostration (*sujood*). His spoken recognition is often physical submission. So there will not remain with him any negligence (*ghaflah*), and there will not remain in his heart any rival to the rights that Allaah has over His servant in exaltation (*ta'dtheem*), sublimity (*ijlaal*), and love (*hubb*), and fear, and hope, and compliance; whether it is directed to a person, or to wealth, or a leader, or family, or progeny.

#### SECONDLY – THE RUKOO':

It is an obligation related to action in which the worshipper bends his head and his back in obedience and submissiveness and self-abasement to his Deity (*ma'bood*). And with this, he becomes continuously given to given to obedience, and compliance to the commands of his Lord, and to the complete abandonment of what He has prohibited, and to ruling by His Law (*sharee'ah*); in secrecy, and publicly, and in every condition, repeating this commitment and obligation whenever he bows; whether it is an obligatory bow, or a

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<sup>1</sup> The following is taken from the introduction to the checking of the book *al-Khushoo' fis-Salaat* (p. 3-7) by al-Haafidh Ibn Rajab al-Hanbalee.

supererogatory bow. So whenever he bends his back for Prayer in obedience to Allaah, then afterwards he disobeys some of His Commands, or disregards some of His prohibitions due to his desires, and lusts, then he is indeed deficient in this obligation in accordance with the evil of his action.

### **THIRDLY – THE TASBEEH:**

It is the obligation in the statement of the worshipper, when he declares his Deity in truth – how Sublime is His Majesty – from shortcomings in His Attributes, or His Actions, or His Rights. And from His Rights is that He be magnified in every condition, and that obedience to Him take precedence to obedience ones own self, and parents, and leaders, and other than them. So whosoever declares Allaah to be free from all imperfections in his bowing (*rukoo'*), and his prostration (*sujood*), and then dares to disobey Him after leaving it, then indeed he decreases his *tasbeeh* (glorification) of his Deity in accordance to his disobedience.

### **FOURTHLY – THE SUJOOD:**

This is the utmost objective of submission (*khudoo'*), when the worshipper places his most noble limbs upon the dust, or the earth. So the prostration is a commitment in action, and an obligation of absolute obedience to the true Deity in all conditions. So there are no exceptions in it for conditions of lust, or the desire of the soul. So whoever covers his face with dust, and makes his prostration the utmost objective of submission, then when he departs from his Prayer, and returns to the obedience to the soul in disobedience to Allaah, and follows the desire in disobedience to Allaah; then indeed he has betrayed himself in accordance with his disobedience. So whoever does that, then it is upon him to hasten towards repentance, for indeed the Messenger of Allaah (*ḥallallaahu 'alayhi wa sallam*) said, “All of the children of Aadam (*'alayhis salaam*) are sinners, and the best of the sinners are those who repent.”<sup>2</sup>

### **FIFTHLY – FOLDING THE HANDS WHILST STANDING (qiyaam):**

This is to have an appearance from the appearances of dejection in front of the true Deity. And from its meanings is surrendering to the Divine Commands, so that one does not move, except that he is commanded to do so, and one is not at ease, except that he is commanded as such. Then whosoever stayed in this position for a few moments, then after that, he let the reigns of his soul take over, then he wandered away from the Judgements of Allaah in the greatest matters, then indeed he has fallen into a type of deception!

### **SIXTHLY – THE KHUSHOO':**

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<sup>2</sup> **Hasan:** Related by at-Tirmidhee (no. 2501), and Ibn Maajah (no. 4251), and ad-Daarimee (2/303), and Ahmad (3/198), from Anas Ibn Maalik (*radiyallaahu 'anh*). It was authenticated by Shaykh Muhammad Naasirud-Deen al-Albaanee in *Saheehul-Jaami'* (no. 4515).

It is the position of complete humility in front of the true Deity, and the tranquility of the heart and the limbs, and he does not move, except where he is commanded, and he is not at ease, except where he is commanded. And it is an obligation in action, necessitating obedience, and the complete abandonment of disobedience to the Deity in truth. So whoever carries out this obligation during the Prayer, then he contradicts it after leaving the Prayer, then he has annulled and opposed his *khushoo'* (humility) in accordance with his disobedience.

### **SEVENTHLY:**

Whatever is mentioned in every *rak'ah* (unit of Prayer) from obligations and commitments in speech, such as repetition of the praise (*hamd*), and requesting guidance to the Straight Path, the path of those who have had blessings bestowed upon them, not the ones upon whom is His Anger, and they are the Jews and whoever resembles them; and neither the path of those who are misguided; and they are the Christians and whoever resembles them; and like the *tashahhud* (testimony of faith), and the lies of that from the meanings of the verses and supplications.

### **AND IN SUMMARY:**

So every movement, and every moment of ease, and every statement, and every action from the Prayer is an obligation, or a commitment, or an affirmation, or a confession, from the worshipper in front of his Master, and his Deity in truth, which he repeats in every *rak'ah* (unit of Prayer), whether it is obligatory (*fard*), or supererogatory (*nafl*). So the worshipper who establishes these, then there cannot remain in his heart, nor upon his tongue, nor in his limbs, any associate for Allaah. He can only be a Muslim surrendering himself to Him, he takes for His sake, gives for His sake, acts for His sake, leaves off for His sake, and he loves for His sake, and hates for His sake. And the proof for this reality is the statement of Allaah – how Powerful is His Affair, and how Blessed is His Name – **“And establish the Prayer, for verily the Prayer prevents from obscenity and evil.”** [Sooratul-'Ankaboot 29:45] And there is the statement of the greatest Messenger (*sallallaahu 'alayhi wa sallam*): “The example of the five prayers is like an abundantly flowing river outside the door of one of you. He bathes in it everyday, five times.”<sup>3</sup>

So know – brother reader – the strength of your Prayer, and establish it in the manner it deserves, seek aid through it as Allaah wants you to. I ask Allaah that He grants success to all of us, and that He has mercy upon us, verily He is the All-Hearing, the Answerer.<sup>4</sup>

### **HUMILITY IN PRAYER – THE TEXT:**

With the Name of Allaah, and in Him we seek assistance, and the praise is due to Allaah, Lord of the Worlds. The praise is due to Allaah, the One who compels the hearts that are

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<sup>3</sup> Related by Muslim (no. 667), from Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*)

<sup>4</sup> Taken from the words of al'Aryaan in *Majmoo'ah Fawaa'id Muhimmah* (p. 13-18)

despondent for His sake, and the One who forgives the sins of the sinners by His Virtue. I testify that there is no deity worthy of worship besides Allaah alone, without any associate, and there is nothing comparable to Him. And I testify that Muhammad is His servant and Messenger. He sent him (*sallallaahu 'alayhi wa sallam*) with the guidance and the True Religion, so as to make it apparent over all other religions. And He gave him the choice of being either a Prophet-King, or a Slave-Messenger, so he chose the station of servitude (*'uboodiyyah*), along with the Messengership.<sup>5</sup>

And he (*sallallaahu 'alayhi wa sallam*) used to say, “O Allaah, make me live in poverty, and make me die in poverty, and raise me up along with the poor.”<sup>6</sup> Thus, he (*sallallaahu 'alayhi wa sallam*) alluded to the nobility of this station and its virtue. And may the most complete peace be upon his Family, and his Companions, and all those who hold onto his rope. To proceed:

So verily the Glorified and Exalted praises in His Book, those who laud Him, and those who are humiliated towards His Magnificence, those who are subservient (*al-khaadi'een*) and the humble (*al-khaashi'een*) to Him. Allaah the Exalted says:

**“Verily they used to hasten towards good deeds, and they used to supplicate to Us in hope and fear. And they were humble (*khaashi'een*) towards Us.”** [Sooratul-Anbiyaa' 33:35]

And He described with *khushoo'* (humility) the Believers who have the noblest worship, which they preserve, so He said:

**“Indeed the Believers are successful, those who are humble in their Prayer.”** [Sooratul-Mu'minoon 23:1-2]

And He described with humility, those who have been given knowledge, where His Words are authoritative, so He said:

**“Verily those who were given knowledge before it (the *Qur'aan*), when it is recited to them, they fall upon their faces in prostration, and they say, “Glorified is our Lord!**

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<sup>5</sup> In *al-Misriyyah*: ‘...His Messenger...’

<sup>6</sup> An authentic *hadeeth* related through many paths. It was related by at-Tirmidhee (2/56), and al-Bayhaqee (7/12), from Anas; and its *isnaad* (chain of narrators) is weak (*da'eef*). In it is al-Haarith Ibnun-Nu'maan. It is also related from the *hadeeth* of Abee Sa'eed in Ibn Maajah (no.4126), and al-Khateeb in his *Taareekh* (4/111), and in it is Abul-Mubaarak and he is unknown, and Yazeed Ibn Sinaan and there is weakness in him. Indeed Ibnul-Jawzee ruled it to be weak in *al-Mawdoo'aat* (3/141), and Shaykhul-Islam Ibn Taymiyyah doubted its authenticity in *Majmoo'ul-Fataawaa* (18/326), and he ruled it to be weak in *Ahaadeethul-Qisaas* (p. 101). And our *shaykh*, al-Albaanee has authenticated it in *Silsilatul-Ahaadeethus-Saheehah* (no. 308) after mentioning it with the narration of 'Abd Ibn Humayd in *al-Muntajib minal-Musnad* (2/110) from Abee Sa'eed. Its *isnaad* is *hasan* due to itself, this has remained hidden from many of the scholars of *Hadeeth* of the past. So there is no doubt that the *hadeeth* is *saheeh* (authentic) due to other than itself. I say, the poverty mentioned in the *hadeeth* is humility and submissiveness, as Ibnul-Atheer says in *an-Nihaayah* (2/380).

**Indeed the Promise of our Lord has been fulfilled.” And they fall upon their faces weeping, and it (the *Qur’aan*) increases them in humility.” [Sooratul-Israa’ 17:107-109]**

And the basis of humility (*khushoo’*) is softness, gentleness, tranquility, subservience, subjugation, and burning of the heart. So when the heart is humble, all of the limbs and body parts follow it in humility. Because they are followers of it; as he (*sallallaahu ‘alayhi wa sallam*) said, “Verily there is a small morsel of the body, if it is rectified, the whole body is rectified; and if it is corrupt, the whole body is corrupt. Indeed it is the heart.”<sup>7</sup>

So if the heart is submissive, the eyes, ears, head, face, and the rest of the limbs are submissive; the same goes for whatever emanates from them, to the extent that it reaches the speech. Due to this, the Prophet (*sallallaahu ‘alayhi wa sallam*) used to say in the *rukoo’* (bowing) of his Prayer, “My sight, hearing, mind, and bone are subservient to You.” And he said in another narration, “And whatever is carried upon my feet.”<sup>8</sup>

And someone from the *Salaf* saw a man fiddling with his hand during the Prayer, so he said, “If his heart was submissive, his limbs would have become subservient.”<sup>9</sup> And this has been reported from Hudhayfah (*radiyallaahu ‘anhu*) and Sa’eed Ibnul-Musayyib,<sup>10</sup> and it has been reported in *marfoo’*<sup>11</sup> form, however, its chain of narrators is not authentic.<sup>12</sup>

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<sup>7</sup> This is part of a long *hadeeth* related by al-Bukhaaree (1/117), Muslim (no. 1599), Ibn Maajah (no. 3984), ad-Daarimee (2/245), and Ahmad (4/269); from Nu’maan Ibn Basheer (*radiyallaahu ‘anhu*).

<sup>8</sup> The first narration is related by Muslim (no. 771), at-Tirmidhee (no. 3417), Aboo Daawood (no. 760), an-Nisaa’ee (2/130), Aboo Ya’laa (no. 284, 574), and Ahmad (1/94); from ‘Alee (*radiyallaahu ‘anhu*). And the second narration is related by Ahmad in *al-Musnad* (1/119), also from ‘Alee (*radiyallaahu ‘anhu*).

<sup>9</sup> Shaykhul-Islam Ibn Taymiyyah attributed it to ‘Umar Ibnul-Khattaab (*radiyallaahu ‘anhu*) in *Majmoo’ul-Fataawaa* (18/273).

<sup>10</sup> It has been reported from Sa’eed by Ibnul-Mubaarak in *az-Zuhd* (no. 1188), and there is anonymity in it.

<sup>11</sup> **Translators Note:** Shaykh ‘Abdul-Muhsin al-‘Abbaad says, “The *marfoo’* (raised) narration is anything that can be attached to the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) from statements, tacit approvals, or a ruling; and it is of six types, and they are:

1) *al-Qawlee Sareehan* (clear statement): The example of this is when a Companion says, ‘I heard the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) say such and such.’, or he says it himself, or other than him, that the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) said such and such. 2) *al-Fi’lee Sareehan* (clear action): The example of this is when a Companion says, ‘I saw the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) do such and such.’, or he does it himself, or other than him, that the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) did such and such. 3) *at-Taqreeee Sareehan* (clear approval): The example of this is when the Companion says, ‘I did such and such in the presence of the Messenger of Allaah.’, or he says it himself, or other than him, that a person did such and such in the presence of the Prophet, and he did not disapprove of it. 4) *al-Qawlee Hukman* (decisive statement): The example of this is when a Companion – not known to take from the People of the Book – makes a statement which could not possibly be his own opinion or reasoning (*ijtihaad*), and it is not built around something obscure, nor does it have a problematic explanation; like the reports about matters that have preceded, such as the beginning of creation, or reports about matters to come, such as the *fitan* (trials/tribulations), and the descriptions of the Day of Judgement. And likewise are the reports about action by which one attains a specific reward, or a specific punishment. 5) *al-Fi’lee Hukman* (decisive action): The example of this is when a Companion performs an action that could not possibly come from his own opinion, such as ‘Alee Ibn Abee Taalib (*radiyallaahu ‘anhu*) performing more

Al-Mas'oodee said: From Abee Sinaan: from the one who informed him: from 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*), who said concerning the statement of Allaah, "**Those who are humble in their Prayer.**" [Sooratul-Mu'minoon 23:2]: "It is the humility in the heart, and it is that you soften your side towards the Muslim, and that you do not look around during your Prayer."<sup>13</sup>

And 'Ataa' Ibnus-Saa'ib said: From a man: From 'Alee (*radiyallaahu 'anhu*) who said, "Humility (*khushoo'*) is the humility of the heart, and that you do not look around to the right, nor the left."

And 'Alee Ibn Abee Talhah said: From Ibn 'Abbaas (*radiyallaahu 'anhu*) who said concerning the statement of Allaah the Exalted, "**Those who are humble in their Prayer...**": "They are fearful and tranquil."

And Ibn<sup>14</sup> Shawdhab said: From al-Hasan (*rahimahullaahu ta'aalaa*) who said, "They used to have *khushoo'* in their hearts, so due to that, they lowered their gaze in the Prayer."

And Ibn Abee Najeeh said: From Mujaahid (*rahimahullaahu ta'aalaa*) who said concerning the statement of Allaah the Exalted: "**And they were humble towards Us.**" [Sooratul-Anbiyaa' 21:90]: "Those who have humility (*mutawaadi'een*)."<sup>15</sup> And indeed Allaah the Exalted described the earth with *khushoo'* in His Book, so He said:

**"And from His Signs is that you see the earth stilled (*khaashi'ah*). So when We send water down upon it, it trembles and grows."** [Sooratul-Fussilat 41:39]

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than two bowings in every *rak'ah* of *Salaatul-Kusoof* (the Prayer for an Eclipse). 6) *at-Taqreere Hukman* (tacit approval): The example of this is when a Companion informs that they used to do something in the time of the Prophet (*sallallaahu 'alayhi wa sallam*), and he did not prohibit them from this.

And from the versions of reports that require *rafa'* (making *marfoo'*) are the statements of the Companions, 'Such and such is from the *Sunnah*,' and 'We were commanded with such and such,' or 'We were prohibited from such and such.' Or it is when the Companion judges an action from the actions to be obedience to Allaah, or to His Messenger (*sallallaahu 'alayhi wa sallam*); such as the statement of 'Ammaar Ibn Yaasir (*radiyallaahu 'anhu*): "Whosoever fasts upon the day of doubt, then indeed he has disobeyed Abul-Qaasim (*sallallaahu 'alayhi wa sallam*)." It was related by al-Bukhaaree (4/119), and by the People of the *Sunan*." Refer to *Min-Ateebil-Manah fee 'Ilmil-Mustalah* (p. 46-47) of al-'Allamah 'Abdul-Muhsin al-'Abbaad.

<sup>12</sup> It is mentioned by as-Suyootee in *al-Jaami'us-Sagheer* (no. 4284), and he attributed it to al-Hakeem at-Tirmidhee, from Abee Hurayrah, and he did likewise in *ad-Durrul-Manthoor* (5/3). And he pointed out its weakness, and more than one person from amongst the scholars have weakened it, and what is correct is that it is fabricated (*mawdooh*), since in its chain of narration is Sulaymaan Ibn 'Amr. Ibn 'Adee says in *al-Kamaal* (3/1100), "There is consensus upon him that he fabricated *hadeeth*."

<sup>13</sup> It is related by Ibnul-Mubaarak in *az-Zuhd* (no. 1148), and by at-Tabaree in his *Tafseer* (18/2), and by al-Haakim (2/393). And it is mentioned by as-Suyootee in *ad-Durrul-Manthoor* (5/3), and he additionally attributed to 'Abdur-Razzaaq, al-Firyabee, 'Abd Ibn Humayd, Ibnul-Mundhir, Ibn Abee Haatim, and al-Bayhaqee. And his statement, '...your side...' means, '...your shoulders...'

<sup>14</sup> In the published version, it says 'Aboo'. And the correct position is what we have affirmed, and his biography can be found in *Tahdheeb-Tahdheeb* (5/255).

<sup>15</sup> It is found in his *Tafseer* (1/415).

So this trembling and growth raises it removing its *khushoo'*, so this shows that the *khushoo'* which it was upon was its tranquility and ease. Likewise therefore, is the heart; so it soothes its inclinations and base desires – which emanate from following passions – and it becomes subjugated and subservient to Allaah. So due to that, whatever it has inside from arrogance, haughtiness and pride is removed, and when that tranquility takes place in the heart, all the body parts, limbs and movements become humble, to the extent that the humility reaches the voice. And indeed Allaah the Exalted has described the voices with *khushoo'* in His statement:

**“And the voices will be humbled for ar-Rahmaan (the Most Merciful).”** [Soorah Taa Haa 20:108]

So the humility of the voices is their tranquility and ease after being raised.

And likewise, the faces and eyes of the disbelievers on the Day of Judgement have been described with *khushoo'*, so that proves the entering of *khushoo'* (humility) into all of the limbs. And when man is forced to present humility in his limbs and body-parts, with a heart that is void of humility and detached from it; that is the hypocritical humility. And this is something the *Salaf* used to seek refuge from, as one of them said, “Seek refuge from the hypocritical humility (*khushoo'un-nifaaq*).” They said, ‘And what is hypocritical humility?’ He said, “When you see the body humbled, but the heart is not humbled.”<sup>16</sup>

And 'Umar (*radiyallaahu 'anhu*) looked at a youth who was lowering his head, so he said to him, “What is this! Raise your head, since the outward humility does not increase what is in the heart.”

So whoever manifests humility other than that which is in his heart, then it is only hypocrisy upon hypocrisy.

And the basis of humility is what occurs in the heart, it is only attained through recognition (*ma'rifah*) of Allaah, and the recognition (*ma'rifah*) of His Magnificence, and the recognition of His Sublimity, and His Perfection; so the more one recognizes Allaah, the more humble he becomes.<sup>17</sup>

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<sup>16</sup> It is mentioned by as-Suyootee in *ad-Durrul-Manthoor* (5/3), and he attributed it to Ibnul-Mubaarak, and Ahmad reported it in *az-Zuhd*, and Ibn Abee Shaybah reported it from Abud-Dardaa'.

<sup>17</sup> **Translators Note:** This aspect of *ma'rifatullaah* (the recognition of Allaah) was stated by Imaam al-Bukhaaree (d.256H) – *rahimahullaah* – when he said, “Chapter: the saying of the Prophet (*sallallaahu 'alayhi wa sallam*): ‘I have more knowledge of Allaah than you all.’ And that *ma'rifah* (recognition) is an action of the heart about which Allaah the Exalted says: **“But He will call you to account for what your hearts have earned.”** [Sooratul-Baqarah 2:225]” Refer to his *Saheeh* (1/88).

And the al-Haafidh Ibn Rajab himself commented, “So hearts will not be corrected until the *ma'rifah* of Allaah - being in awe of Him, loving Him, fearing Him, relying and trusting in Him, hoping in Him - is not firmly implanted in them. This is the reality of *Tawheed* and the meaning of the statement *Laa ilaahaa illallaah* (None has the right to be worshipped except Allaah). So the hearts cannot be corrected until Allaah

And the humility (*khushoo'*) of the hearts varies in accordance with the different levels of recognition (*ma'rifah*) for the person being humble, and it also differs with the heart's varying levels of observance of the attributes necessary for humility. So whoever is intensely humble, his meditation upon the closeness of Allaah to His servant – which is in secrecy and in his innermost conscience – necessitates him developing shame in front of Allaah the Exalted, and contemplating over Him in his actions and moments of ease. And whoever humbly meditates upon His Perfection and Beauty, it will necessitate his being immersed in love for Him, and ardently desiring to meet Him and see Him. And whoever humbly meditates upon the severity of His Power, and His Revenge, and His Punishment; it necessitates that he become fearful of Him, and He is free of all imperfections, the Exalted, Compellor of the hearts which become enslaved for His sake. And He is the one free of all imperfections, the Exalted, and the one who places his face upon the dust in prostration draws nearer to Him as a result, just as His servants draw nearer to Him, those who supplicate to Him, and ask Him, and those who seek forgiveness for their sins at daybreak; and He answers their supplications, and He gives them what they ask for, and the servant does not have any greater compellor of enslavement than the Nearness and Answering (of Allaah).

Imaam Ahmad (d.241H) – *rahimahullaahu ta'aalaa* – relates in his book, *az-Zuhd*,<sup>18</sup> with his chain of narrators coming from 'Imraan Ibn Qaseer who said, "Moosaa (*alayhissalaam*) said, "My Lord, where can I attain Your Pleasure?" He said, "(My servants) when their hearts are enslaved for My sake. Verily I draw nearer to them by a hand-span everyday, so if that did not happen, they would be destroyed."

And Ibraaheem Ibnul-Junayd (*rahimahullaahu ta'aalaa*) relates in the book *al-Muhabbah*: From Ja'far Ibn Sulaymaan who said: I heard Maalik Ibn Deenaar saying, "Moosaa (*'alayhissalaam*) said, "O Moosaa, (My servants) seek My Pleasure when their hearts are enslaved for My sake, so verily I draw nearer to them by a hand-span everyday, and if that did not happen, they would have been destroyed." Ja'far said: So I said to Maalik Ibn Deenaar, "How are their hearts enslaved?" He said, "I asked the one who read the book to me, so he said: I asked the one who asked 'Abdullaah Ibn Salaam about the enslavement of their hearts, how are they enslaved? He said: They are enslaved by the love of Allaah the Mighty and Majestic."

And indeed their occurs in the authentic *Sunnah*, that which testifies to the closeness of Allaah to the heart that is enslaved during His affliction, patient with the Decree of Allaah

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is made the *ilaaah* (deity) to be known, loved, feared and hoped for; and that He becomes the only deity (*ilaaah*) worthy of this - without associating any partners with Him in this. So know that the world - whatever is above and whatever is below in the waters - will not be corrected, except when the actions of its people are all for Allaah's sake. Since the actions of the body follow from the actions and intentions of the heart, then when the heart's actions and intentions are only to Allaah alone, then it is corrected, and all the actions of the body will likewise be corrected. However, if the actions and intentions of the heart are directed to other than Allaah, then it is corrupted, and likewise, all the actions of the body will be corrupted in proportion to how much the heart has been corrupted." Refer to *Jaami'ul-Uloom wal-Hikam* (p. 120) of Ibn Rajab.

<sup>18</sup> Refer to (p. 61-69) from it, and it is not authentic.



and pleased with it. It is reported in *Saheeh Muslim*: From Abee Hurayrah (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, "Allaah the Mighty and Majestic will say upon the Day of Judgement, 'O son of Aadam, I fell ill and you did not visit Me.' He will say, 'Lord, how could I visit You, and You are the Lord of the Worlds?' He will say, 'Did you not know that My servant so and so was ill, and yet you did to visit him? Did you not know that had you visited him, you would have found Me with him?'"<sup>19</sup>

And Aboo Nu'aym relates by way of Hamzah Ibn Shawdhab who said, "Allaah revealed to Moosaa (*'alayhis-salaam*), 'Do you know for which reason I chose you over the rest of the people to carry My Message and My Speech?' He said, 'No, O Lord!' He said, 'No one has shown more humility towards Me than your humility (*tawaadu*).'" And this humility of his was *khushoo'*, and it was beneficial knowledge, and was the first thing from knowledge to be raised up. So an-Nisaa'ee<sup>20</sup> relates a *hadeeth* from Jubayr Ibn Nufayr (*radiyallaahu 'anhu*): From 'Awf Ibn Maalik (*radiyallaahu 'anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) looked towards the sky one day and said, "This is a time when the knowledge will be raised up." So a man from the *Ansaar* (the helpers) said that Zayd Ibn Labeed said to him, 'O Messenger of Allaah, will the knowledge be raised up whilst the hearts are still firmly established and heedful?' The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said to him, "Verily I thought that you were from the most knowledgeable people of al-Madeenah.", and he mentioned that the Jews and the Christians were misguided, even though the Book of Allaah the Mighty and Majestic was in front of them. So he said, "'Awf Ibn Maalik has spoken truthfully, should I not inform you what will be the first thing to be raised up?" I said, 'Yes.' He said, "It is humility, until you will not even see one humble person."

And at-Tirmidhee<sup>21</sup> relates a *hadeeth* from Jubayr Ibn Nufayr from Abud-Dardaa', and he informed him of what he said, so he said, "Abud-Dardaa' has spoken truthfully. If you wish, I will inform you of the first knowledge to be raised up: the *khushoo'*; to the extent that if you enter a congregational mosque, then you will not see a single humble man in it." And indeed it was said that the *hadeeth* of an-Nisaa'ee was more authentic.

And Sa'eed Ibn Basheer related from al-Hasan (*rahimahullaahu ta'aalaa*): From Shaddaad Ibn Aws, from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "The first thing that will be raised up from the people will be *khushoo'*..." so he mentioned the rest of it.<sup>22</sup>

And it was related by Aboo Bakr Ibn Abee Maryam from Hamzah Ibn Habeeb in *mursal* form.<sup>23</sup> And the like of it has been reported from Hudhayfah, from his statement.

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<sup>19</sup> It is related by Muslim (no. 2569)

<sup>20</sup> It is in *al-Kubraa* (3/42), as is found in *Tuhtatul-Ashraaf* (8/211). And it is related by al-Bazaar (no. 232), Ahmad (6/26), and by at-Tabaraanee in *al-Kabeer* (18/43), and in his *Musnadush-Shaamiyyeen* (no. 6867).

<sup>21</sup> It is related in his *Jaami'* (no. 2655).

<sup>22</sup> It is related by Ahmad (6/26-27), and by at-Tabaraanee in *al-Kabeer* (no. 7183). And it was authenticated by our *shaykh* in *Saheehul-Jaami'* (no. 2573), and refer to *Majma'uz-Zawaa'id* (2/136).

So the beneficial knowledge is that which brings glad tidings to the heart, so it obligates tranquility, fear, subjugation towards Allaah, humility, and humiliation. If the knowledge does not bring glad tidings to the heart, and it is something that exists only upon the tongue, then it is the proof of Allaah upon the son of Aadam, established upon its possessor, or other than him. Since Ibn Mas'ood (*radiyallaahu 'anhu*) said, that there would come a time when there would be a people reciting the *Qur'aan*, but it would not pass beyond their collarbones.<sup>24</sup> However, if it exists in the heart and becomes firmly rooted in it, it benefits its possessor. And al-Hasan said, "Knowledge is of two types, the knowledge of the tongue, and the knowledge of the heart. So the knowledge of the heart is the beneficial knowledge, and the knowledge of the tongue is the proof of Allaah upon the son of Aadam."<sup>25</sup>

And it has been related in *mursal* form from al-Hasan (*rahimahullaahu ta'aalaa*) from the Prophet (*sallallaahu 'alayhi wa sallam*).<sup>26</sup> And he also reported it from Jaabir (*radiyallaahu 'anhu*) in *marfoo'* form<sup>27</sup> and it has also been reported by him from Anas (*radiyallaahu 'anhu*) in *marfoo'* form,<sup>28</sup> and its chain of narrators is not authentic.

So the Prophet (*sallallaahu 'alayhi wa sallam*) informed that the knowledge was with the people of the two books before us, and they were not benefited by anything from it, since they failed to realize its objective. And if it had reached their hearts, they would have found the sweetness of *eemaan* (faith) by it, and it would have benefited them by connecting them to fear and turning their hearts around. And if it is only upon their tongues, it will establish the proof of Allaah upon them.

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<sup>23</sup> **Translators Note:** Shaykh 'Abdul-Muhsin al-'Abbaad – *hafidhahullaah* – says: "The *mursal* is that which a *taabi'ee* raises to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), as if he is saying, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said or did such and such." It is derived from the statement, 'A she-camel is sent (*rasala*)', that is to say, it is faster. So it is as if the *mursal* is a faster path to the *hadeeth*, since some of the *isnaad* is omitted. The *mursal* is included with the rejected types of *hadeeth*, since we mention it with ignorance of the omitted narrator. He could be a Companion, a *taabi'ee*, or trustworthy (*thiqah*), or other than trustworthy." Refer to *Min Ateebil-Manah* (p. 27).

<sup>24</sup> **Translators Note:** 'Abdullaah Ibn Mas'ood (*radiyallaahu 'anhumaa*) said, "We used to learn ten *aayaat*, not increasing upon them until we had implemented them." It is related by Ibn Jareer at-Tabaree with a *sahheeh* chain of narrators. Refer to *Basaa'ir Dhush-Sharaf* (p. 138) of Saleem al-Hilaalee. Aboo 'Abdur-Rahmaan as-Sulamee (*rahimahullaah*) said, "Verily we took this *Qur'aan* from a people about whom it was related to us, that if they learned ten *aayaat*, they would not move onto another ten until they had learned what was in them. So we used to learn the *Qur'aan* and implement it. Verily the *Qur'aan* will be inherited by a people after us who will retain it in a way that water is retained. It will not pass beyond their collarbones, rather it will not pass beyond here." – and he put his hand upon his throat." Refer to *at-Tabaqaatul-Kubraa* (6/172) of Ibn Sa'd.

<sup>25</sup> It is related by ad-Daarimee (1/102) who made a judgement upon it, and its chain of narrators is authentic.

<sup>26</sup> It is related by Ibn 'Abdul-Barr in his *Jaami'* (1/190), and by as-Suyootee mentions it in *al-Jaami'us-Sagheer* (no. 3882), and he additionally attributed it to Ibn Abee Shaybah, and al-Haakim.

<sup>27</sup> It is related by al-Khateeb in his *Taareekh* (4/346), and in it is weakness and anonymity (*jihhaalah*).

<sup>28</sup> It is related by Aboo Nu'aym and ad-Daylamee, as is found in *Faydul-Qadeer* (4/391).

And due to this meaning, Allaah the Glorified described the scholars with fear (*khashyah*) in His Book, as Allaah the Exalted says:

**“Verily the most fearful of Allaah from His servants are the scholars.”** [Soorah Faatir 35:28]

And He also says:

**“Is one who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord (like one who does not)? Say, are those who know equal to those who do not know? Only the people of understanding will remember.”** [Sooratuz-Zumar 39:9]

And the scholars from the people of the Book before us have been described with humility, as Allaah the Exalted says:

**“Say, believe in it, or do not believe. Verily those who were given knowledge before it (the *Qur’aan*), when it is recited to them, they fall upon their faces in prostration. And they say, “Glorified is our Lord! Verily the Promise of our Lord has been fulfilled.” And they fall upon their faces weeping, and it (the *Qur’aan*) increases them in humility.”** [Sooratul-Israa’ 17:107-109]

And in the statement of Allaah the Exalted – in describing those who have been given knowledge – is praise for the one who develops *khushoo’* in his heart upon listening to the Book of Allaah, and Allaah the Exalted says:

**“So woe to those whose hearts have been hardened against the remembrance of Allaah, those are clearly misguided. Allaah has sent down the best statement, a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord, then there skins and their hearts become soft at the remembrance of Allaah.”** [Sooratuz-Zumar 39:22-23]

And the softness of the heart is when its harshness ceases to occur, and it develops humility and mildness.

And indeed Allaah despises those who develop humility in their hearts upon hearing the Book of Allaah, and those who do not reflect upon it, Allaah the Exalted says:

**“Has the time not come for those who have believed, that their hearts should become humble at the remembrance of Allaah, and at what He has revealed of the truth?”** [Sooratul-Hadeed 57:16]

Ibn Mas'ood (*radiyallaahu 'anhu*) said, "We have not been rebuked by this *aayah*, except after having accepted Islaam four years ago." It was related by Muslim,<sup>29</sup> and an-Nisaa'ee,<sup>30</sup> and he added to it, "So the Believers placed blame upon each other."

And Ibn Maajah related a *hadeeth* from az-Zubayr (*radiyallaahu 'anhu*) who said, "We have not been rebuked after embracing Islaam, until the revelation of this *aayah* which occurred four years later."<sup>31</sup>

And indeed many from amongst the righteous heard this *aayah* being recited, so they were affected by it in different ways, so from these effects was for one to die from it due to the aching of his heart from it, and from them was that one would repent and leave off what the *aayah* spoke of.<sup>32</sup> And indeed we have mentioned their reports in the book *al-Istighnaa' bil-Qur'aan*.<sup>33</sup> And Allaah the Exalted said:

**"And if We had sent this Qur'aan down upon a mountain, you would have seen it humbled and broken apart from fear of Allaah."** [Sooratul-Hashr 59:21]

Aboo 'Imraan al-Jawnee said, "By Allaah, indeed our Lord has directed our attention to this *aayah* of the *Qur'aan*, which if He had sent down upon the mountain, it would have been obliterated and flattened out by it."

And Maalik Ibn Deenaar (*rahimahullaah*) read this *aayah*, then he said, "I swear to you, no servant believes in this *Qur'aan*, except that his heart is left aching." And it is related from al-Hasan (*rahimahullaahu ta'aalaa*) that he said, "O son of Aadam, if Shaytaan whispers to you with a sin, or if you yourself are inclined towards it, then remember along with that what Allaah bestowed upon you from His Book; that which if it was bestowed upon an unshakable mountain, it would have been humbled and broken apart. Have you not heard Him saying:

**"If We had sent down this Qur'aan upon a mountain, you would have seen it humbled and broken apart from fear of Allaah."** [Sooratul-Hashr 59:21]

So these parables are only presented to you so that you may reflect upon them, and so that you may receive admonishment with them from disobedience to Allaah the Mighty and Majestic. And you – O son of Aadam – are most deserving of becoming humbled by the remembrance of Allaah, and by whatever you carry from His Book, and by whatever you

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<sup>29</sup> Related by Muslim (no. 3027)

<sup>30</sup> It is found in the *tafseer* of his *al-Kubraa*, as can be seen in *Tuhfatul-Ashraaf*(7/70).

<sup>31</sup> It is related by Ibn Maajah (no. 4192)

<sup>32</sup> This is found in the *hadeeth* of Fudayl Ibn 'Iyaad, and refer to *ar-Risaalatul-Qushayriyyah* (no. 11), and *Tabaqaatul-Awliyaa* (no. 267) of Ibn Muflih.

<sup>33</sup> It is mentioned by al-Baghdaadee in *Hadyatul-'Aarifeen*, as is mentioned by Dr. Hammaam Sa'eed in *al-'Ilal fil-Hadeeth* (p. 255). And I did not expect to find it there, and he also mentioned that it is missing.

have been given from His Wisdom; because you will be judged, and for you is either Paradise or the Fire.

Indeed the Prophet (*sallallaahu 'alayhi wa sallam*) used to seek refuge in Allaah from the heart that is not humble, as is found in *Saheeh Muslim*: From Zayd Ibn Arqam, that the Prophet (*sallallaahu 'alayhi wa sallam*) used to say, “O Allaah, verily I seek refuge in You from knowledge that does not benefit, and from the heart that is not humble, and from the soul that is not content, and from the supplication that is not answered.”<sup>34</sup>

And the likes of this has been reported from the Prophet (*sallallaahu 'alayhi wa sallam*) through many paths.<sup>35</sup>

And it is related from Ka'b al-Ahbaar that he said, it written in the Bible, “O 'Eesaa, he whose heart is not fearful, his knowledge will not benefit him, and his voice will not be heard, and his supplication will not be raised up.”

And Asad Ibn Moosaa said in the book *al-Wara'*: Mubaarak Ibn Fudaalah informed us that al-Hasan (*rahimahullaahu ta'aalaa*) used to say when this Call from Allaah came to the Believers, they testified to its truth, and their firm belief expanded in their hearts; and their hearts, bodies and eyes became humbled before Allaah. “By Allaah, when I see them, it is as if I am looking at a people with my own two eyes. So by Allaah, they are not from the people of argumentation and falsehood, and they are not content, except with the Book of Allaah; and they do not manifest that which is not in their hearts. Rather, when a Command from Allaah comes to them, they testify to its truth; so Allaah the Exalted has favoured them in the *Qur'aan* with the best description. So He says:

**“And the worshippers of the Most Merciful are those who walk upon the earth gently, and when the ignorant address them, they say (words of) peace.”** [Sooratul-Furqaan 25:63]

He said, “They are the gentle ones, they do not act ignorantly; and if others treat them ignorantly, they are mild. They are accompanied by the servants of Allaah during their day by what they listen to, then they are engaged in remembrance during their nights, in the best part of the night. So He said:

**“And those who spend the night prostrating and standing for their Lord.”** [Sooratul-Furqaan 25:54]

Their tears run down their cheeks in fear of their Lord.”

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<sup>34</sup> It is mentioned by al-Baghdadee in *Hadyatul-'Aarifeen*, as is mentioned by Dr. Hammaam Sa'eed in *al-'Ilal fil-Hadeeth* (p. 255). And I did not expect to find it there, and he also mentioned that it is missing.

<sup>35</sup> The author (*rahimahullaahu*) mentions this *hadeeth* and some of its narrated meanings in his treatise *Fadl 'Ilmus-Salaf 'alal-Khalaf*(p. 23) with my checking, so refer to its verification there.

And al-Hasan (*rahimahullaahu ta'aalaa*) said, "They remain sleepless at night due to a matter, and they remain humble during the day due to a certain matter. He said:

**"And those who say: Our Lord, save us from the punishment of Hell, verily its punishment is ever adhering."** [Sooratul-Furqaan 25:65]

He said, "And everything that afflicts the son of Aadam and then leaves him, then it is not a loss. The loss only remains as long as the skies and the earth remain." He said, "How truthful is the position of those people – and by Allaah besides Whom there is no true Deity – so do good works, and you have been given a trust, so take care of this trust. May Allaah have mercy upon you, since Allaah does not give a servant a better trust than His; whether it is in this world, or in the Hereafter." And he used to say, "O what an admonishment, if only the hearts that are alive would take heed."

### **CHAPTER: IN EXPLANATION OF HUMILITY IN THE PRAYER:**

So indeed Allaah has legislated for His servants from the types of worship, that which manifests humility upon the body, resulting from the humility of the heart and its submissiveness, and enslavement. And from the greatest types of worship in which that becomes manifest is the Prayer. And indeed Allaah has praised those who are humble in their Prayer by His statement:

**"Indeed the Believers are successful, those who observe humility in their Prayers."** [Sooratul-Mu'minoon 23:1-2]

And indeed some statements from the *Salaf* in explanation of the humility in the Prayer have proceeded.

And Ibn Luhay'ah said: From 'Ataa' Ibn Yasaar (*rahimahullaahu ta'aalaa*), from Sa'eed Ibn Jubayr (*rahimahullaahu ta'aalaa*) who said that, **"Those who are humble in their Prayer."** It means that they are humble to the extent that they do not know who is upon their right, nor upon their left; and they are not distracted from submissiveness towards Allaah the Mighty and Majestic.

And Ibnul-Mubaarak said: From Abee Ja'far, from Layth, from Mujaahid who said concerning the *aayah*:

**"And stand before Allaah devoutly."** [Sooratul-Baqarah 2:238]

He said, "The devoutness is reliance and humility, and lowering the gaze, and relaxing the sides due to the mercy of Allaah the Exalted." He said, "When one of the scholars would stand in their Prayer, he would do so from fear of the Most Merciful, the Mighty and Majestic; such that he would intensify his eyesight, he would not look about, nor would he play with pebbles, nor would he fidget with anything, nor would he think about a matter of this world, except that he had forgotten he was in Prayer.

And Mansoor said: From Mujaahid (*rahimahullaahu ta'aalaa*) who said concerning the statement of Allaah:

**“Their mark is upon their faces as a result of their prostration.”** [Sooratul-Fath 48:29]

He said, “It is the humility in their Prayer.”

And Imaam Ahmad, an-Nisaa'ee and at-Tirmidhee relate a *hadeeth* from Fadl Ibn 'Abbaas (*radiyallaahu 'anhumaa*): From the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “The Prayer is two and two, where the *tashahhud* (testimony of faith) is performed in the second unit (*rak'ah*). And you must be humble, submissive and tranquil, and raise your hands.” He used to say: Raise them up to your Lord the Mighty and Majestic and say, “O Lord, O Lord, O Lord!” So whoever does not do that, then he is in loss.”<sup>36</sup> And there occurs in *Saheeh Muslim*: From 'Uthmaan (*radiyallaahu 'anh*), from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “There is not any Muslim who attends the Prayer at its stated time; so he perfects his ablution, humility, and bowing; except that it becomes an expiation for whatever preceded it in terms of sins – as long as they were not major sins – and that is for all time.”<sup>37</sup> And from that which manifests humility, submission, and enslavement from the actions in the Prayer is the placing of the hands – one over the other – in the standing position. Indeed it is related from Imaam Ahmad Ibn Hanbal that he was asked about the meaning of this, so he said, “It is submission in front of al-'Azeez (the Honourable).

'Alee Ibn Muhammad al-Misree al-Waa'idh (*rahimahullaahu ta'aalaa*) said, “I have not heard knowledge better than this.”

And it is related from Bishr al-Haafee (*rahimahullaahu ta'aalaa*) that he said, “For four years I have desired to put one hand over the other in Prayer, yet I do not stop myself from it, except that I might manifest something of humility, the likes of which is not in the heart.” And it is related from Muhammad Ibn Nasr al-Marwazee (*rahimahullaahu ta'aalaa*) – with his *isnaad* emanating from Abee Hurayrah (*radiyallaahu 'anh*) – who said that, “The people will be gathered upon the Day of Judgement according to their actions in Prayer.” And some of the narrators have explained this to mean that the right hand will be holding the left hand slightly bent.

And he relates with his *isnaad* coming from Abee Saalih as-Sinaan (*rahimahullaahu ta'aalaa*) who said, “The people will be resurrected upon the Day of Judgement like this.” And he put one of his hands over the other. So the comprehensive meaning of this is that when the Believer is standing in Prayer, it is obligatory upon him to remember when he will stand in front of his Lord for the Reckoning.

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<sup>36</sup> It is related by at-Tirmidhee (no. 385), Ahmad (1/211), and by an-Nisaa'ee in *al-Kubraa*, as is found in *Tahfatul-Ashraaf* (8/264). And it is related by al-Bayhaqee (2/487), and by at-Tabaraanee in *al-Kabeer* (18/295). And in it is 'Abdullaah Ibn Naafi', and he is unknown.

<sup>37</sup> It is related by al-Bukhaaree (1/233), Muslim (no. 226), Aboo Daawood (no. 106-107), and an-Nisaa'ee (1/64-65).

And Dhun-Noon used to say in description of the servants, “If I were to see one of them and he was standing for the Prayer, so when he goes into his *mihraab* (niche),<sup>38</sup> and he begins conversing with his Master. His heart would realize that this station is the station in which people stand for the Lord of the worlds. So his heart would be thrown off, and his intellect would become startled.”<sup>39</sup> It was related by Aboo Nu’aym (*rahimahullaahu ta’aalaa*).

And from that is his turning his face towards Allaah the Mighty and Majestic, and not to anyone besides Him, and this is of two types:

**FIRSTLY:** He does not turn his face, except to that which is permissible for him, and he pre-occupies his heart solely with the Lord, the Mighty and Majestic. And there occurs in *Saheeh Muslim*: From ‘Amr Ibn ‘Abasah (*radiyallaahu ‘anhu*), from the Prophet (*sallallaahu ‘alayhi wa sallam*) that he mentioned the excellence of ablution and its reward, then he said, “So he stands for Prayer, so he praises, lauds and exalts Allaah. He will remove his sins from him, and he will become as he was upon the day that his mother gave birth to him.”<sup>40</sup>

**SECONDLY:** He is not distracted by looking to the right or left, and he keeps his eyes upon the place of prostration, and this is from the obligations of humility in the heart and lack of distraction. And due to this, when some of the *Salaf* saw a man fooling around in his Prayer, they said, “If this man’s heart was humble, his limbs would have become humbled.” And it’s mentioning has preceded.

And at-Tabaraanee related a *hadeeth* from Ibn Seereen: From Abee Hurayrah (*radiyallaahu ‘anhu*) who said: “The Prophet (*sallallaahu ‘alayhi wa sallam*) used to look around to his right and his left in his Prayer, then Allaah the Exalted revealed: **‘Indeed the Believers are successful, those who observe humility in their Prayers.’** So the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) became humble, so he never again looked to his right nor his left.”<sup>41</sup> And this has been reported by other than Ibn Seereen (*rahimahullaahu ta’aalaa*) in *mursal* form, and it is more authentic.<sup>42</sup>

And Ibn Maajah relates a *hadeeth* from Umm Salamah (*radiyallaahu ‘anhaa*) who said, “In the time of the Prophet (*sallallaahu ‘alayhi wa sallam*), they would not move their eyes from the place of their feet, then the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) died. So

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<sup>38</sup> This refers to his place of Prayer, and not to the *mihraabs* that are known today, and that is the hollow space in the wall. So indeed the scholars have stipulated that this is a newly-invented innovation, and Imaam ash-Shaatibee (*rahimahullaah*) has a treatise called *I’lmaamul-Adeeb bi Hudooth Bid’atil-Mahaareeb*. And it was published in Egypt long ago.

<sup>39</sup> Refer to *al-Hilyah* (9/331-384).

<sup>40</sup> This is part of a lengthy *hadeeth* related by Muslim (no. 832).

<sup>41</sup> It is mentioned by al-Haythamee in *al-Majma’* (2/80), and he said: It is related by at-Tabaraanee in *al-Awsat*, and he said: It is solely from Habrah Ibn Najm al-Iskandaraanee. I – al-Haythamee – say: I have not found his biography, and the rest of its narrators are trustworthy. I say, refer to *Lubaabun-Nuqool* (p. 151).

<sup>42</sup> Similar narrations have been reported in a number of ways, they are mentioned by as-Suyootee in *ad-Durrul-Manthoor* (5/3). And al-Haafidh adh-Dhahabee says in *Talkheesul-Mustadrak* (2/393), “An authentic *mursal* narration.”



the people would not move their eyes from their place of prostration, then 'Umar (*radiyallaahu 'anhu*) died. So then when the people stood to pray, they would not move their eyes from the *Qiblah*, then 'Uthmaan Ibn 'Affaan (*radiyallaahu 'anhu*) died, and the *fitnah* occurred; so now the people look their right and their left."<sup>43</sup>

And there occurs in *Saheehul-Bukhaaree*: From 'Aa'ishah (*radiyallaahu 'anhaa*) who said: I asked the Prophet (*sallallaahu 'alayhi wa sallam*) about being distracted in Prayer, so he said, "It is the theft of Shaytaan, stealing the Prayer from the servant."<sup>44</sup>

And Imaam Ahmad (*rahimahullaahu ta'aalaa*) relates a *hadeeth* from Abee Dharr (*radiyallaahu 'anhu*): From the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Allaah will keep looking upon the servant in his Prayer, as long as he does not become distracted. So if he becomes distracted, He will leave from him."<sup>45</sup>

And Imaam Ahmad and at-Tirmidhee relate a *hadeeth* from al-Haarith al-Ash'aree: From the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Verily Allaah ordered Yahyaa Ibn Zakariyyaa with five commandments to act upon." So from amongst them he mentioned, "And He commanded you with Prayer, since Allaah will turn His Face towards the face of the servant, as long as he does not become distracted. So when you pray, do not become distracted."<sup>46</sup> And many other *ahaadeeth* have been related with this meaning.

And 'Ataa' said: I heard Abee Hurayrah saying, "When one of you prays, then let him not become distracted, since he is intimately conversing with his Lord who is in front of him, and if he is intimately conversing with Him, then he should not become distracted."

'Ataa' (*rahimahullaahu ta'aalaa*) said: And it reached us that our Lord, the Mighty and Majestic said, "O son of Adam to whom are you looking at? I am better for you than the one whom you are looking at." And it is related by al-Bazaar and other than him in *marfoo'* form, and the *mawqoof* version<sup>47</sup> is more authentic.<sup>48</sup>

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<sup>43</sup> It is related by Ibn Maajah (no. 1643), and al-Boosayree said in *az-Zawaa'id*: In its chain of narration is Mus'ab Ibn 'Abdullaah. Ibn Hibbaan mentions him in *ath-Thiqaat*. Al-'Ijlee said: Trustworthy, and Moosaa Ibn 'Abdullah, I have not found any disparagement, nor authentication for him. Ibn Hibbaan mentions Muhammad Ibn Ibraaheem in *ath-Thiqaat*.

<sup>44</sup> It is related by al-Bukhaaree (2/194), Aboo Daawood (no. 910), an-Nisaa'ee (3/8), and al-Haakim (1/237).

<sup>45</sup> It is related by Ahmad (5/172), Aboo Daawood (no. 909), an-Nisaa'ee (3/8), and al-Baghawee (no. 733). And in its chain of narration is Abul-Ahwas, and he is unknown.

<sup>46</sup> It is related by Ahmad (4/130, 202), at-Tirmidhee (no. 2867), and at-Tiyaalisee (no. 1161), and it is authentic.

<sup>47</sup> **Translators Note:** Shaykh 'Abdul-Muhsin al-'Abbaad says, "The *mawqoof* is whatever can be connected to a Companion from statements, actions, and approvals. And the Companion is whoever met the Prophet (*sallallaahu 'alayhi wa sallam*) whilst believing in him, and he died upon Islaam, even if there was some deficiency in that." Refer to *Min Ateebil-Manah* (p. 47).

<sup>48</sup> It is related by al-Bazaar (no. 552) from Jaabir. And al-Haythamee said in *al-Majma'* (2/80), "It is related by al-Bazaar, and in it is Fadl Ibn 'Eesaa ar-Riqaaeshee, and there is consensus upon his weakness."

And Aboo 'Imraan al-Jawnee (*rahimahullaahu ta'aalaa*) said: Allaah the Mighty and Majestic revealed to Moosaa (*'alayhis-salaam*), "When you stand in front of Me, then stand in the position of a slave who is miserable and insignificant. And rebuke your soul since it is most deserving of rebuke. And converse intimately with Me by the heart and truthful tongue. And from that is bowing (*rukoo'*) and it is servility with the outer body. It is due to this that some of the Arabs refused to prostrate, and some of them went to the extent that when taking the oath of allegiance to the Prophet (*sallallaahu 'alayhi wa sallam*), they would not prostrate, but only bow whilst standing; as Imaam Ahmad and the researchers from amongst the scholars have explained.<sup>49</sup>

And Allaah the Exalted says:

**"And when it is said to them, 'Bow yourselves down!' They do not bow."** [Sooratul-Mursalaat 77:48]

And the completing of the submission in *rukoo'* (bowing) is the subservience and utter debasement of the heart before Allaah. So by that, the submission of the servant to Allaah the Mighty and Majestic will be completed, inwardly and outwardly. And due to this, the Prophet (*sallallaahu 'alayhi wa sallam*) used to say in his bowing, "Subservient to You is my hearing, my sight, my mind, my backbone, and whatever my feet carry."<sup>50</sup> This points out that his humility in his bowing was attained through all of his limbs. And from the greatest of them is the heart, which is the king of the limbs and body-parts, all of them follow it and become humble [in following it].<sup>51</sup>

And from that is the *sujood* (prostration), and it is the greatest position that manifests the utter debasement of the servant for the Lord, the Mighty and Majestic. It is when the servant places his most noble, respected, and exalted body-parts upon the dust and begrimes them. And so the enslavement of the heart and its humiliation and submissiveness towards Allaah the Mighty and Majestic is what follows.

And due to this, the reward of the Believer when he does that is that Allaah the Mighty and Majestic will draw nearer to him since, "The closest a person can come to his Lord is when he is in prostration."<sup>52</sup> as has been authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*).

And Allaah the Exalted says:

**"And prostrate and draw nearer to Allaah."** [Sooratul-'Alaq 96:19]

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<sup>49</sup> This is related by an-Nisaa'ee (2/205) from Hakeem Ibn Hizaam, with a *hasan* chain of narration. And it is related by at-Tabaraanee in *al-Kabeer* (no. 3106), and by at-Tahaawee in *Mushkilul-Aathaar* (1/97).

<sup>50</sup> Its checking has already preceded.

<sup>51</sup> In the original manuscript, it adds "...in following it."

<sup>52</sup> It is related by Muslim (no. 482), an-Nisaa'ee (2/226), Aboo Daawood (no. 875), and al-Bayhaqee (no. 558); from Abee Hurayrah.

And the prostration is also that which the proud and haughty polytheists rejected from the worship of Allaah the Mighty and Majestic. And some of them used to say, "I would hate to prostrate, so I will pull by back."<sup>53</sup> And others would take stones and raise them to their heads, and that would suffice as a prostration for them.

And Iblees was only banished after he rejected the Command of Allaah to prostrate. So due to this, he cries whenever a Believer prostrates and he says, "The son of Aadam was commanded with prostration, and he obeyed, and for him is Paradise. And I was commanded with prostration, so I disobeyed, so for me is the Fire."<sup>54</sup>

And from the servant's completion of submission and humility towards Allaah the Mighty and Majestic in his bowing and prostration is that when he is in these positions, he describes his Lord with Attributes of Honour, Greatness, Magnificence, and Highness. So it is as if he is saying, 'The utter debasement and humility are my descriptions, and Highness, Greatness, and Magnificence is Your descriptions.' And due to this, Allaah has legislated for the servant that he should say whilst bowing, "Glorified is my Lord, the Magnificent.", and in his prostration, he must say, "Glorified in my Lord, the Exalted."<sup>55</sup>

And sometimes the Prophet (*sallallaahu 'alayhi wa sallam*) used to say in his prostration, "Glorified be the One who has Absolute Authority, and Power, and Greatness, and Supremacy and Magnificence."<sup>56</sup>

Al-Hasan (*rahimahullaahu ta'aalaa*) said, "When you stand to pray devoutly, then stand as Allaah has commanded you. And beware of forgetfulness and distraction, beware that Allaah is looking at you, and you are looking at other than Him. And ask Allaah for Paradise, and seek refuge in Him from the Fire. And your heart is forgetful, not realizing what you are saying with your tongue." It is related by Muhammad Ibn Nasr al-Marwazee (*rahimahullaahu ta'aalaa*).

And he relates with an *isnaad* coming from 'Uthmaan Ibn Abee Aws who said, "It reached us that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) once prayed a Prayer, reciting out loud in it. So when he had finished, he said, "Did I miss anything from this *soorah*?" They said: 'We do not know.' So Ubayy Ibn Ka'b said, 'Yes, such and such an *aayah*.' So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "What is the condition of a people, when the Book of Allaah is read to them, they do not know what was read to them, and what was left off. This is how the Magnificence of Allaah left from the hearts of the Children of Israa'eel. Their bodies were present, but their hearts were absent, and Allaah

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<sup>53</sup> It is the back of a person's body and neck.

<sup>54</sup> This is found in the *hadeeth* related by Muslim (no. 81), Ibn Maajah (no. 1052), and al-Marwazee in *az-Zawaa'iduz-Zuhd* (no. 981) from Abee Hurayrah.

<sup>55</sup> This can be found in the *hadeeth* related by Muslim (no. 772), at-Tirmidhee (no. 262), Aboo Daawood (no. 871), and an-Nisaa'ee (3/266) from Hudhayfah.

<sup>56</sup> It is related by an-Nisaa'ee (2/191), Aboo Daawood (no. 859), Ahmad (6/24), and by at-Tabaraanee in *al-Kabeer* (18/161), and in *Musnadush-Shaamiyyeen* (no. 2033) from 'Awf Ibn Maalik.

does not accept the action of the servant until the heart and body confirm it.”<sup>57</sup> And there are very many *aathaar* with this meaning.

And 'Isaam Ibn Yoosuf (*rahimahullaahu ta'aalaa*) passed by Haatim al-Awsam, and he was speaking in a gathering, so he said, “O Haatim, is it not better for you to pray?” He said, “Yes.” He said, “How do you pray?” Haatim said, “I stand up with the Command, I walk in fear, I enter with the proper intention, and then I exalt Allaah with Magnificence. And I recite slowly, with reflection, and I bow in humility, and I prostrate humbly, and I sit for the *tashahhud* with perfection and proper intention. And I finish it with sincerity to Allaah the Mighty and Majestic, and I return myself to the feeling of fear. I fear that the Prayer will not be accepted from me. And I struggle to preserve it until death.” He said, “Speak, for you have perfected your Prayer.”

### **CHAPTER: CONCERNING THE SUPPLICATION:**

And from the types of worship in which lowliness and submission to Allaah the Mighty and Majestic in manifested is the supplication. Allaah the Exalted says:

**“Call upon your Lord with humility and in secrecy.”** [Sooratul-A'raaf 7:55]

And He says:

**“Verily they used to hasten towards good deeds, and they used to call upon Us in hope and fear, and they were humble towards Us.”** [Sooratul-Anbiyaa' 21:90]

So from that which manifests humility in the supplication is raising the hands.

And indeed it is authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*) that he would raise his hands in many instances, and from them was the Prayer for rain. So verily he would raise his hands until the whites of his armpits could be seen.<sup>58</sup> Likewise, he struggled to raise them on the day of 'Arafah upon 'Arafah. And at-Tabaraanee (*rahimahullaahu ta'aalaa*) relates a *hadeeth* from Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said, “I saw the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) supplicating with his hands facing his chest like the begging of a needy person.”<sup>59</sup>

And indeed some of those who were fearful would sit in tranquility at night with their heads bowed and their hands outstretched like the condition of one who is begging. And this is from the most apparent characteristics of humiliation, and a manifestation of poverty and neediness. And from it is the poverty of the heart in supplication, and it's enslavement to Allaah the Mighty and Majestic, and it's reliance, and it's extreme poverty

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<sup>57</sup> I did not find it with this wording, refer to *Majma'uz-Zawaa'id* (2/69).

<sup>58</sup> Related by al-Bukhaaree (2/429) and Muslim (no. 895) from Anas

<sup>59</sup> Refer to *Takhreejul-Ihya'* (1/253-254), *Majma'uz-Zawaa'id* (3/252), and *Faydul-Qadeer* (2/118).

and need for Him. And it is due to this extreme need and poverty that the supplication is answered.

And there occurs in *al-Musnad*, and at-Tirmidhee: From the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Verily Allaah does not answer the supplication of the heart that is neglectful and heedless."<sup>60</sup>

And from that is the manifestation of humility upon the tongue in the question and supplication, and constantly repeating it. So al-Awzaa'ee (*rahimahullaahu ta'aalaa*) said, "It used to be said that the most excellent supplication is that which is asked repeatedly of Allaah, and it is done in secrecy."

And indeed at-Tabaraanee relates: From Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said that the Prophet (*sallallaahu 'alayhi wa sallam*) supplicated upon the day of 'Arafah, so he said, "O Allaah, verily You see my place, and You hear my speech, and nothing from my affair is hidden from You. I am miserable, poor, cowardly, pitiful, and I am one who accepts and admits his sins. I ask You with a matter of one who is poor, and I supplicate to You with the supplication of a miserable sinner. I call upon You with the supplication of one who is blind with fear, the supplication of one who has placed his shoulders in submission to You, and one whose body is miserable in front of You, and who has given his will to You, and entrusted his eyesight to You. O Allaah, make me one who calls upon You as a Lord in times of distress, and be Kind and Merciful to me; O Best of those who are asked, and the Best of those who give."<sup>61</sup> And some of them used to say in their supplications: By Your Might and my lowliness, and by Your Sufficiency and my poverty.

And Taawoos (*rahimahullaahu ta'aalaa*) said: I entered the room of 'Alee Ibnul-Husayn (*rahimahullaahu ta'aalaa*) one night, so he was praying, so I heard him say whilst prostrating, "Your slave due to the nonexistence (*fanaa'*) of Your poverty, due to the nonexistence of Your neediness, due to Your *fanaa'*."<sup>62</sup> Taawoos said, "So I memorized it, so I did not supplicate with it in a tribulation, except that it was lifted from me." It was related by Ibn Abee Dunyaa.

And Ibn Baakawayh as-Soofee<sup>63</sup> (*rahimahullaahu ta'aalaa*) relates with his *isnaad*, that some of the servants (of Allaah) would perform eighty pilgrimages (*Hajj*) on foot. So he was encircling the Ka'bah (*tawwaaf*), and he said, "O my beloved." So a loud voice called out, 'Are you not pleased that you were a poor man, until you became beloved?' He said: So I

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<sup>60</sup> It is related by at-Tirmidhee (no. 3489), and al-Haakim (1/493) from Abee Hurayrah. And in it is weakness, however, there is a witness for it in what Ahmad (2/177) relates from Ibn 'Amr, with an *isnaad* that is also weak. Note, the first wording was not related by Ahmad in *al-Musnad*, it was only related as a witness to what he mentioned, and Allaah knows best.

<sup>61</sup> Related by at-Tabaraanee (no. 11405) with a weak *isnaad*

<sup>62</sup> For the definition of *al-fanaa'* according to the *Soofiyyah*, refer to *at-Ta'reefaat* (p. 176) of al-Jarjaanee.

<sup>63</sup> He died in the year 428H, his biography is found in *Siyar A'laamun-Nubalaa* (17/544), and adh-Dhahabee said, "I have come across some of the *hadeeths* that he narrates, and he has writings and collections."

would become deceived by it, then after that I would say: I am in need of You, and I repent from my statement: beloved.

## CHAPTER: CONCERNING POVERTY:

Ibn Maajah relates a *hadeeth* from Abee Sa'eed al-Khudree (*radiyallaahu 'anhu*): From the Prophet (*sallallaahu 'alayhi wa sallam*) who used to say in his supplication, "O Allaah, make me live as one of the poor, and die as one of the poor, and raise me up in the company of the poor."<sup>64</sup>

And at-Tirmidhee relates a similar *hadeeth* from Anas (*radiyallaahu 'anhu*), and he adds: "So 'Aa'ishah said, 'Why, O Messenger of Allaah?' He said, "Because they will enter Paradise forty seasons before the rich. O 'Aa'ishah, do not refuse the poor, even if all you can give them is a piece of a date. O 'Aa'ishah, love the poor and draw near to them, so then Allaah will draw near to you on the Day of Judgement."<sup>65</sup>

And Aboo Dharr said, "The Messenger of Allaah advised me to love the poor and to be close to them."<sup>66</sup> It is related by Imaam Ahmad and other than him.

And in the *hadeeth* of Mu'aadh (*radiyallaahu 'anhu*), the Prophet (*sallallaahu 'alayhi wa sallam*) said whilst relating the story of the dream, "I ask You that I may do good works and leave off evil deeds, and love the poor."<sup>67</sup> And he mentioned the rest of the *hadeeth*.

And what is intended by poverty in these *ahaadeeth* and their likes is: the one whose heart is needy of, and submissive towards Allaah, humiliated before Him, and his outward condition is also like that. And they also refer to most of what comes along with poverty from wealth, since wealth causes one to transgress. And the *hadeeth* of Anas (*radiyallaahu 'anhu*) could serve as a witness to this, except that its *isnaad* is weak. And an-Nisaa'ee relates a *hadeeth* from Abee Dharr (*radiyallaahu 'anhu*): From the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Verily the (true) poverty is the poverty of the soul, and the (true) richness is the richness of the heart."<sup>68</sup> And it is related in the two *Saheehs* that the

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<sup>64</sup> Its verification has preceded.

<sup>65</sup> It is related by at-Tirmidhee (no. 814), and he said, "A strange (*ghareeb*) *hadeeth*." By that he was referring to a weakness in it.

<sup>66</sup> It is related by Ahmad in *al-Musnad* (5/156), and at-Tabaraanee in *al-Kabeer* (no. 1649), and in *al-Majma'* (3/93), where he said, "Its narrators are trustworthy, however, ash-Sha'bee could not find the person who heard from Abee Dharr."

<sup>67</sup> It is related by Ahmad (5/243), at-Tirmidhee (no. 3233) with an authentic chain of narrators from him. And refer to the notes upon *Sharhus-Sunnah* (4/37) of al-Baghawee, and the author (*rahimahullaah*) has a treatise called *Ikhtiyaarul-Oolaa* in explanation of this *hadeeth*, and it has been published.

<sup>68</sup> It is related by an-Nisaa'ee in *al-Kubraa*, as is found in *Tuhfatul-Ashraaf* (9/157), Ibn Hibbaan (no. 2520), and al-Haakim (4/92). It was authenticated by our Shaykh, al-Albaanee, in *Saheehul-Jaami'* (no. 8694).

Prophet (*sallallaahu 'alayhi wa sallam*) said, "Verily the (true) richness is the richness of the soul."<sup>69</sup>

So due to this, Imaam Ahmad, Ibn 'Uyaynah, Ibn Wahb, and a group from amongst the scholars said that the Prophet (*sallallaahu 'alayhi wa sallam*) sought refuge from the poverty of the soul. So he whose heart is poor for Allaah the Mighty and Majestic, and humble towards Him, then he is poor, even though he may be rich from wealth; because the poverty of the heart does not necessitate the poverty of the limbs. And whosoever is outwardly humble and poor, but his heart is not humble and poor, then he is oppressive.

And there occurs in a *hadeeth* that an-Nisaa'ee and other than him report, that the Prophet (*sallallaahu 'alayhi wa sallam*) was passing by a street, and in it was a black woman. So a man said to her, 'There is the street.' So she said, 'If you wish, take the right, and if you wish, take the left.' So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Leave her alone, for verily she is oppressive." So they said, 'O Messenger of Allaah, verily she meant that she is a poor woman.' So he said, "That is in her heart."<sup>70</sup> And al-Hasan (*rahimahullaahu ta'aalaa*) said, "Verily people place humility in their clothes, whilst they have pride in their hearts. And they dress with the armour of course wool, and by Allaah, one of them is more extreme in his pride with that armour than the owner of a bed with his bed, and the owner of silk with his silk."

Indeed it has been authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*) that he forbade the wearing of good clothes, and good shoes out of pride. And he said, "Pride is only in the heart, and it is when one does not comply with the truth out of pride, and it is the despising of people, it is to scorn and look down upon them." So whosoever has a feeling of honour for himself, to the extent that he look down upon the people, due to honour for himself, and he rejects the truth out of pride; then he is one who possesses pride; even if his clothes are not good, and his shoes are not good. And whosoever abandons good clothes out of humility and fear of Allaah, seeing that it produces something of pride in his soul, then he has indeed done a good action. So indeed Ibn 'Umar (*radiyallaahu 'anhu*) used to do that. And the Prophet (*sallallaahu 'alayhi wa sallam*) used to say about a patterned cloth that he wore, "Verily it distracts me from my Prayer."<sup>71</sup>

## **CHAPTER: CONCERNING THE STATION OF AL-'UBOODIYYAH:**

The Prophet (*sallallaahu 'alayhi wa sallam*) chose the station of *al-'uboodiyyah* (servitude to Allaah) over the station of sovereignty. And a man stood shuddering in front of him upon

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<sup>69</sup> It is related by al-Bukhaaree (11/231), Muslim (no. 1051), and at-Tirmidhee (no. 2374); from Abee Hurayrah.

<sup>70</sup> It is mentioned by as-Suyootee in *al-Jaami'ul-Kabeer* (no. 12099), and he traces it back to at-Tabaraanee in *al-Awsat*.

<sup>71</sup> It is related by al-Bukhaaree (1/406), Muslim (no. 556), Maalik (1/97), Aboo Daawood (no. 914, 4052), and an-Nisaa'ee (2/72). It refers to praying whilst wearing a shirt with designs, so he said, "And take this *anbajaaniyyah* away from me." And the *anbajaaniyyah* is like a harmful rough fabric. And it is said that it is worse than rough wool.

the day of the Conquest of Makkah, so he said, “Be at ease, verily I am not a king, I am only the son of a woman from amongst the Quraysh who used to eat dried meat.”<sup>72</sup>

And indeed it has been authentically reported from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “Do not praise me as the Christians praised 'Eesaa Ibn Maryam, I am only a servant, so say: the servant of Allaah, and His Messenger.”<sup>73</sup>

And Imaam Ahmad (*rahimahullaahu ta'aalaa*) said: Muhammad Ibn Fudayl informed us from 'Umaar, from Abee Zur'ah who said: I did not know it except from Abee Hurayrah (*radiyallaahu 'anhu*) who said: Jibreel (*'alayhis-salaam*) sat with the Prophet (*sallallaahu 'alayhi wa sallam*). So he looked up to the sky, and there was a terrible angel, so Jibreel (*'alayhis-salaam*) said, “Verily this angel has never descended at any time, since it was created.” He said, ‘O Muhammad! I have been sent to you by your Lord to inquire whether He should make you a Prophet-King, or a Servant-Messenger.’<sup>74</sup>

And there occurs in one of the *mursal* narrations of Yahyaa Ibn Katheer (*rahimahullaahu ta'aalaa*) that the Prophet (*sallallaahu 'alayhi wa sallam*) said, “I eat as a servant eats, and I sit as a servant sits, for verily I am only a servant.”<sup>75</sup> It is related by Ibn Sa'd in his *Tabaqaat*.

And he also relates a narration from Abee Ma'shar, from al-Maqburee: From 'Aa'ishah (*radiyallaahu 'anhu*) that the Prophet (*sallallaahu 'alayhi wa sallam*) used to say, “An angel came to me and said, ‘Verily your Lord sends greeting upon you. And He asks whether you wish to be a Prophet-King, or if you wish to be a Servant-Messenger.’ So Jibreel (*'alayhis-salaam*) indicated to me that I should observe humility, so I said, ‘A Servant-Messenger.’” She said, “So after that, the Prophet (*sallallaahu 'alayhi wa sallam*) never ate whilst reclining, and he used to say, ‘I eat as a slave eats, and I sit as a slave sits.’”<sup>76</sup>

And there occurs in one of the *mursal* narrations of az-Zuhree (*rahimahullaahu ta'ala*) that he said: It reached us that an angel, which had never come down before, came to the Prophet (*sallallaahu 'alayhi wa sallam*). And Jibreel (*'alayhis-salaam*) came with him, so Jibreel (*'alayhis-salaam*) was silent, and the angel said, ‘Verily your Lord inquires whether

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<sup>72</sup> It is related by Ibn Sa'd (1/23) in *mursal* form, but it was connected by Ibn Maajah (no. 3312), and al-Haakim (3/47) from Abee Mas'ood. And it was authenticated by our Shaykh, al-Albaanee, in *Silsilatus-Saheehah* (no. 1876).

<sup>73</sup> It is related by al-Bukhaaree (6/354), ad-Daarimee (2/320), Ahmad (1/23-24), at-Tiyaaliseen (no. 2424), al-Baghawee (no. 3681), and at-Tirmidhee in *ash-Shamaa'il* (no. 284) from 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*). And *al-Itraa'* (praise) here, refers to transgressing the bounds in praise and exaltation.

<sup>74</sup> It is related by Ahmad (2/231), al-Bazaar (no. 4262) from Abee Hurayrah. It is mentioned by al-Haythamee in *al-Majma'* (9/18-19), and he said, “It is related by Ahmad, al-Bazaar, and Aboo Ya'laa, and it's first narrators are the narrators of the *Saheeh*.”

<sup>75</sup> It is related by Ibn Sa'd (1/371), and al-Bayhaqee in his *ash-Shu'ab*. It was authenticated by our Shaykh, al-Albaanee, in *Saheehul-Jaami'* (no. 8), and refer to *Takhreejul-Ihya'* (2/4).

<sup>76</sup> It is related by al-Baghawee (no. 3683), and Abush-Shaykh in *Akhlaaqun-Nabee* (no. 213), and it is mentioned by al-Haythamee in *al-Majma'* (19/9), and he weakens it. However, it becomes *hasan* (good) due to witnesses.



you wish to be a king, or a Prophet-Servant.’ So the Prophet (*sallallaaahu ‘alayhi wa sallam*) looked towards Jibreel (*‘alayhissalaam*) for advice. So he advised him to observe humility. So the Prophet (*sallallaaahu ‘alayhi wa sallam*) said, “A Prophet-Servant.”

Az-Zuhree then said, “So it is said that since that day, the Prophet (*sallallaaahu ‘alayhi wa sallam*) did not eat whilst reclining, until he left this world.”<sup>77</sup>

And it is related in *al-Musnad*, or in the book of at-Tirmidhee: From Abee Umaamah (*radiyallaahu ‘anhu*), that the Prophet (*sallallaaahu ‘alayhi wa sallam*) said, “My Lord the Mighty and Majestic displayed to me that He filled the valley of Makkah with gold, so I said, ‘No, O Lord. Rather, make me full one day, and hungry one day.’ And he said the likes of this three times. “So when I am hungry, I will humble myself before You, and when I am full, I will be thankful to You.”<sup>78</sup>

Some of the people of knowledge said that whosoever claims *al-‘uboodiyyah* (servitude to Allaah) but his desires remain with him, then he is a liar in his claim. Verily *al-‘uboodiyyah* can only be correct for the one who annihilates his desires and establishes the Name of his Master, where his name is what He named him, and what He described him with. If he calls His name, He answers due to his *‘uboodiyyah*, so there is no name or description, and nothing to be answered, except for one who calls upon Him as his Master with *‘uboodiyyah*. And it is said in poetic verse:

‘O life span, my excitement comes with the passing of my time,  
It is known to the one who listens, and the one who sees.  
You (Allaah) cannot call upon me, except with ‘O My servant.’  
For verily it is the most truthful of my names.’

And it is also recited that:

‘Whatever I have, and my poverty, is but weak,  
And only my poverty appears good to me.  
Whatever You have is my happiness and distress.  
I cause Him Amazement by my devotion to Him,  
Then I say, ‘My Master,  
Do not call upon me, except with ‘O My servant.’  
For verily it is the most noble of my names.’

It is related by al-Haafidh Aboo Nu‘aym (*rahimahullaahu ta’aalaa*) in his book *Asmaa‘us-Sahaabah*, by way of Shaykh Abee Sulaymaan ad-Daaraanee (d.215H) - *rahimahullaahu ta’aalaa* - who said: ‘Alqamah Ibnul-Haarith al-Azdee informed us from his father, from his

<sup>77</sup> It is *mursal*, however, it has witnesses that strengthen it. And it has a witness from Ibn ‘Abbaas that was related by al-Baghawee (no. 3684), and Abush-Shaykh (no. 213-214).

<sup>78</sup> It is found in *al-Musnad* (5/254), and in *Sunanut-Tirmidhee* (no. 2348). And it’s *isnaad* is weak, as our Shaykh has stated in *Da‘eeful-Jaami’* (no. 3706).

grandfather, who mentioned and quoted from Luqmaan - the wise - that he said to his son, "I shall gather my wisdom together for you in six sentences. Work for this world in proportion to how long you shall remain in it, and work for the Hereafter in proportion to how long you shall remain there. Commit acts of sin in proportion to how much (punishment) you can endure. And do not ask, except from the One who is in need of no one. And if you wish to disobey Allaah, then disobey him in a place where He cannot see you."

And Ibraaheem al-Khuwaas (*rahimahullaahu ta'aalaa*) said, "The cure for the hearts is in five things: reading the *Qur'aan* with deep contemplation, emptying the stomach, standing (praying) at night, observing humility in the morning, and sitting with the righteous."

And Ibraaheem Ibn Adham (d.160H) - *rahimahullaahu ta'aalaa* - was asked about the statement of Allaah the Exalted:

**"Call upon Me, I will answer you."** [Soorah Ghaafir 40:60]

They said, 'And we call upon Him, and He does not answer us.' So he said to them in admonishment, "You know Allaah, yet you do not obey Him. And you read the *Qur'aan*, yet you do not act upon it. And you know *Shaytaan*, yet you are in agreement with him. And you claim to love the Messenger of Allaah (*sallallaaahu 'alayhi wa sallam*), yet you leave off his *Sunnah*. And you claim to love Paradise, yet you do not work for it. And you claim to fear the Fire, yet you do not stop from sinning. And you say, 'Verily death is true', yet you have not prepared for it. And you busy yourselves with the faults of others, but you do not look at your own faults.<sup>79</sup> And you eat from the sustenance that Allaah has provided for you, but you are not thankful. And you bury your dead, but you have not heeded its lesson."

So we ask Allaah to establish us upon that which He is pleased with for us, and to have mercy upon us with good. O Allaah accept it! Verily He is the Most Merciful of those who show mercy. And may the Prayers of Allaah the Exalted be upon the last of the Prophets - and their leader - Muhammad; and upon his Family, and all of his Companions. And Allaah is sufficient for me, and I place my trust upon Him, and He is the Best Trustee.

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<sup>79</sup> Refer to the author's treatise *al-Farq Baynan-Naseehah wat-Ta'yeer* with my checking, since it contains a detailed explanation of this.