

**THE NATURE OF KHUSHU' PERSPECTIVE OF FAKHR AL-DIN AL-RAZI
IN THE INTERPRETATION OF MAFĀTĪH AL-GHAYB**Ahmad Dzikrul Syaifuddin¹, Fathurrofiq², Muhammad Arwani Rofi'i³¹ Sekolah Tinggi Ilmu Al-Qur'an dan Sains Al-Ishlah, Lamongan, Indonesia² SMP Al-Hikmah, Surabaya, Indonesia³ Sekolah Tinggi Ilmu Al-Qur'an dan Sains Al-Ishlah, Lamongan, Indonesia**Corresponding Author:**Muhammad Arwani Rofi'i,
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30, 2025**Abstract**

Khushu' is one of the main components of prayer that is the key to achieving the virtues and benefits of worship, but is often understood simply as a term without in-depth meaning. Therefore, a comprehensive study of khushu' in the Qur'an is important. This study uses the perspective of Tafsir Mafatih al-Ghayb by Fakhr al-Din al-Razi, who is widely known for discussing the aspects of verses in depth. The type of research used is a literature review, with data collection techniques through tracing, classification, and analysis of primary, secondary, and tertiary data. Data analysis was carried out using a descriptive-analytical method using an interpretation approach. The results of the study show that khushu' in the Qur'an has three dimensions, namely related to worship activities, human conditions on the Day of Judgment, and the manifestation of God's power. In Tafsir Mafatih al-Ghayb, khushu' in QS. al-Baqarah verses 45–46 is interpreted as a feeling of humiliation and submission, which includes aspects of the heart and outer aspects. To achieve a state of humility in prayer, one needs to believe in the essence of worship, know God, be aware of the possibility that the prayer being performed may be one's last, hope for His goodness, and a sense of humiliation due to one's sins. Thus, humility in prayer is positioned as the highest form of devotional experience, leading a worshipper to the level of ihsan.

Keywords: Al-Qur'an, Ihsan, Khushu', *Tafsir Mafatih al-Ghayb*

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INTRODUCTION

Prayer is one of the most important acts of worship in Islamic law. This is because it is the second pillar of Islam after the Shahada, a form of worship commanded by the Prophet Muhammad (peace be upon him). He received it directly from Allah, who met Him in His presence during the Isra' and Mi'raj. Furthermore, prayer is the first act of worship that will be accounted for by Allah on the Day of Judgment. This demonstrates that prayer is the primary benchmark for all good deeds. If one's prayer is good, then other acts of worship will also be good. Conversely, if one's prayer is bad, other acts of worship will be bad.

Prayer also has many benefits and virtues for both the physical and spiritual. One of the main benefits of prayer is that it can influence one's behavior, leading to goodness and avoiding negative things, as described in the Qur'an. Al-'Ankabut verse 45.

However, it seems these benefits are not easy to achieve, because the Prophet Muhammad (peace be upon him) in his hadith describes the condition of those who waste their time performing prayer. Even in the Quran, Allah mentions them as those who lie about their religion and are among those who are doomed due to their negligence in performing prayer, as explained in Surah al-Ma'un. This occurs due to the loss of khushu' (absolute concentration) in prayer. This means that khushu' (absolute concentration) is a key component in achieving the full rewards and benefits of prayer.

In the Quran, the word khushu' (absolute concentration) is mentioned 17 times in 16 chapters and verses. Among these verses, there is a verse that clearly describes khushu' (absolute concentration) as a solution to problems in prayer.

In understanding the general description of khushu' in the Al-Qur'an and khushu' in prayer in particular, Tafsir Mafatih al-Ghayb is a book of interpretation that has quite extensive discussions in various scientific fields such as kalam and philosophy, natural sciences, fiqh science, ulus science, nahwu and balaghah. In expressing the meaning of the verse, Imam Fakhr al-Din al-Razi also paid attention to the science of Qiraat, asbab al-Nuzul and munasabah with letters. Apart from that, this tafsir is also a tafsir of bi al-ra'yi. With these features, researchers try to understand and present interpretations of the QS. Al-Baqarah verses 45-46 in depth use Tafsir Mafatih al-Ghayb, so that you will get a fairly broad understanding of khushu'.

RESEARCH METHOD

The type of research used is library research, which relies on a search of literature, including tafsir books, books, scientific articles, and other academic works relevant to the topic of khushu' in prayer. The approach used is qualitative, with an emphasis on the study of tafsir through content analysis to gain a deeper understanding of religious texts.

The data sources in this study are divided into three categories. Primary data are the Qur'an and the book Tafsir Mafatih al-Ghayb by Fakhr al-Din al-Razi. Secondary data are obtained from supporting literature such as books, articles, and previous research discussing khushu' and tafsir methodology. Tertiary data includes Arabic dictionaries, including Lisan al-'Arab to explore the etymological meaning of khushu', and Fath al-Rahman li Talib Ayat al-Qur'an to identify the frequency and variations of the word khushu' in the Qur'an.

The analysis technique used is descriptive-analytic with the steps: (1) identifying and classifying verses related to khushu'; (2) examine the interpretation of these verses based on Tafsir Mafatih al-Ghayb; (3) presenting the meaning of khushu' both conceptually and applied; and (4) draw conclusions regarding the nature of khushu' in prayer as part of a spiritual experience that leads to a degree of ihsan.

RESULTS AND DISCUSSION

Definition of Khushu'

Linguistically, khushu' is the mas}dar form of the word khashaa', which means to submit, surrender, or surrender. In the Mu' jam Maqa>yis al-Lughah dictionary, khushu' is a word consisting of a series of letters, namely kha', shin, and 'ain. This series refers to the meaning of submission. Something is said to be khushu' if it bows and nods its head. Ibn Manzur stated that khushu' etymologically comes from the words:

حَشَعٌ - يَحْشَعُ - حُشُوعًا

which means casting one's gaze toward the ground, lowering one's gaze, and softening one's voice. In this sense, khushu' is synonymous with outward manifestations, namely bodily activity.

Khushu' also means "ikhtasha'a wa takhashsha'a," meaning "the chest is submissive and humble." Khushu' also means "fear." This indicates that etymologically, khushu' encompasses not only bodily activity but also the activity of the heart. Therefore, from the explanations above, khushu' has three basic meanings: submission, surrender, and fear.

Khushu' is also closely related to khud{u}'. However, the usage of the two words differs. As Ibn Manzur explains, the use of the word khud{u}' refers to bodily submission, a form of acknowledgement with humility. Meanwhile, the use of khushu' is limited to submission of the body, sight, and voice.

This is further emphasized in the book al-Mufradat fi Gharib al-Qur'an, which states that khushu' is typically used to indicate bodily activity. This contrasts with the word d{araah}, which is often used to indicate the activity of the heart. As expressed in a narration, "idha d{araa' al-qalbu khasha'ati al-jawa>rih}u," meaning that if the heart submits, the body will also submit.

Terminologically, the researcher borrowed the definition of a scholar. According to Prof. Dr. Quraish Shihab, khushu' means silence and calm. He explained that khushu' is a special impression in a person's heart toward the object of their khushu', so that the heart is wholeheartedly directed toward that object and ignores all else. This state of khushu' is a state of submission, obedience, and humility to Allah Almighty.

Sheikh 'Abdu al-Rahman al-Sa'di' explained khushu' more significantly, namely the submission and tranquility (tuma'ninah) of the heart, silence or serenity for Allah SWT. This submission takes the form of a sense of humiliation and poverty (full of deprivation), as well as full faith and hope in meeting Him.

From a Sufi perspective, al-Qushairi in his book al-Risa>lah al-Qushairiyah reveals several components of khushu': consistent fear for the sake of the heart, submission through good behavior, and dryness of the heart and feelings of humility when in the presence of Allah SWT. Misa Abdu explained the relationship between the soul and body, stating that khushu' is a state of calm and humility that will affect the body.

The opinions of several scholars above indicate that the term khushu' is related to its etymological meaning, which includes submission and fear as activities of the heart. A person who is khushu>' will focus, directing all his attention to the object of khushu>'s with complete submission and surrender. So that the heart becomes calm, then a calmness will appear in the members of the body as a reflection of a humble heart>'. Thus, according to several opinions above, it shows that khushu>' is more inclined to the activity of a servant's heart towards Allah SWT.

Biography of Imam Fakhr al-Din al-Razi

Imam Fakhr al-Din al-Razi's real name is Muhammad ibn Umar Ibn al-Hasain ibn al-Hasan bin 'Ali al-Taimi al-Bakri al-Tibrastani al-Razi. He is often called by the name ibn al-Khatib al-Shafi'i, has laqab al-Imam, Shaikh al-Islam, and Fakhr al-Din. Chewing Abu 'Abdullah, Abu al-Ma'ali, Abu al-Fadl, Ibn Khatib al-Ray. Imam al-Razi was born in Ray City, a city located in the eastern part of Tehran (Iran) near Khurasan, on the 25th of Ramadan in 544 Hijriah/1149 AD. He died in 606 AH/1209 CE in Herat, Afghanistan.

Imam Fakhr al-Din al-Razi grew up in a family renowned for its love of knowledge and its virtues. His father, Imam Diya' al-Din 'Umar ibn al-Hasan, was a prominent scholar in Ray. He was often known as Khatib al-Ray. Imam Fakhr al-Din al-Razi began his educational journey under his father's guidance, particularly in the fields of Islamic jurisprudence (fiqh) and theology. He later studied jurisprudence with Sheikh Kamal al-Samnani. He also studied theology and philosophy with Majd al-Daulah al-Jili, Abu Muhammad al-Baghawi, and other prominent scholars.

Al-Razi lived during a period of decline in the Muslim community, both politically and socially, scientifically, and in the faith. During this period, the Crusades in Syria and the Tatar War took place in the eastern region of the Muslim world. In the Ray region, there was a struggle between schools of thought and belief, namely the Shafi'i, Hanafi, and Shi'i schools. Furthermore, during this period, numerous theological schools emerged and long-running debates ensued, including the Shi'i, Mu'tazilite, Murji'ite, Batiniyah, and Karamiyah schools. This influenced his thinking.

As a prominent adherent of the Ash'ari creed and the Shafi'i school of fiqh, he possessed an intellect that mastered various disciplines such as philosophy, history, mathematics, astronomy, medicine, theology, and exegesis. With this intellect, Imam al-Razi wrote numerous works spanning 200 disciplines, one of the most phenomenal of which is his Tafsir Mafatih al-Ghayb, a work on Qur'anic interpretation.

Methodology of Tafsir Mafatih al-Ghayb

'Abd al-Rahman Ibn Sulaiman al-Rumi quoted Imam al-Suyuti in his book, Al-Itqan fi Ulum al-Qur'an, that Tafsir Mafatih al-Ghayb is a comprehensive commentary on theology. This is due to the influence of Imam al-Razi's intellect, which draws heavily on the opinions of scholars, philosophers, and theology. Furthermore, in this book, he also draws on natural sciences, astronomy, and medical matters. Due to the broad scope of knowledge contained within it, some argue that fihi kullu shai' illa al-Tafsir (in it contains everything except an interpretation).

'Abd Jawa'd summarized al-Razi's tafsir method into six characteristics: First, presenting verses or chapters that are related to the verse being interpreted. Second, presenting empirical and theological studies surrounding the verse being discussed. Third, opposing Mu'tazilah thought. Fourth, explaining the legal aspects related to the verse being discussed. Fifth, presenting problems related to the verse. Sixth, explaining linguistic aspects, the variety of qiraat used in deepening the meaning of words.

Tafsir Mafatih al-Ghayb uses the tahlili (descriptive) method, namely a method that attempts to describe in detail all aspects contained in the verses of the Qur'an according to the order of the Mushaf, starting from Surah al-Fatihah to Surah al-Nas. This method provides space for a mufassir to use various approaches according to the knowledge capacity and abilities possessed. Apart from that, this method also tries to reveal aspects of the relationship between verse and verse (munasabah ayat) and utilize the reasons for the revelation of verses (asbab al-nuzul).

According to 'Abd Mun'im, Tafsir Mafatih al-Ghayb belongs to the type of tafsir bi al-Ra'yi. This type of interpretation is divided into ra'yi mah}mu>d interpretation which relies on aspects of language, context and history; and ra'yi madhmu>m which does not rely on anything except that which arises from ignorance or bad character. Thus, Tafsir Mafatih al-Ghayb is included in the tafsir ra'yi mah}mu>d.

Study of the Verses of Khushu' Perspective of Tafsir Mafatih al-Ghayb

Khushu' is mentioned in the Qur'an 17 times in 16 verses and surahs with six forms, namely: fi'l ma>d}i> (past tense verb) which is mentioned once, fi'l mud}a>ri' (present and future tense verb) which is mentioned once, ism fa>'il (noun of the doer or subject of the action) which is mentioned 14 times, and ism mas}dar (noun) which is mentioned once. The details are as follows:

Form	Pronunciation	Letter/Verse
<i>fi'l ma>d}i></i>	خَشَعَتْ	QS. T{a>ha: 108
<i>fi'l mud}a>ri'</i>	تَخَشَعُ	QS. Al-h}adi>d: 16
<i>ism fa>'il</i>	خَاشِعٌ	QS. Al-H{ashr: 21
	خَاشِعُونَ	QS. Al-Mu'minu>n: 2
	خَاشِعِينَ	QS. A>li 'Imra>n: 199, QS. Al-Anbiya>': 90, QS. Al-Shu>ra>: 45, QS. Al-Baqarah: 45, QS. Al-Ah}za>b: 35
	خَاشِعَات	QS. Al-Ah}za>b: 35
	خَاشِعَةٌ	QS. Al-Na>zi'a>t: 9, QS. Al-Gha>shiyah: 2, QS. Fus}ilat: 39, QS. Al-Qalam: 43, QS. Al-Ma'a>rij: 44
	خُشِعَ	QS. Al-Qamar: 7
<i>ism mas}dar</i>	خُشُوعًا	QS. Al-Isra>': 109

To find out the general picture of khushu>' in the Qur'an, the researcher will describe the discussion of the verses of khushu>' as follows,

1. QS. Al-Baqarah 45

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Ask for help (from Allah) with patience and prayer. Indeed (prayer) is really difficult, except for those who are khushu>'.

The verse above discusses the command to use patience and prayer as a means to eliminate worldly love. However, carrying out this command is difficult, except for those who are humble. The meaning of humble in this verse is to feel humble and submissive. The meaning of humble itself is explained in the following verse, which means those who believe that they will meet their Lord and to Him they will return.

2. QS. A>li ‘Imra>n: 199

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Indeed, among the People of the Book there are those who believe in Allah and what was revealed to them. They are humble to Allah and do not exchange Allah's verses for cheap. They will receive reward from their Lord. Indeed, Allah is quick in calculating.

This verse explains that among the People of the Book there are those who truly and sincerely believe in Allah, the Quran, and other divine scriptures. They are devout and devoted to Allah, the One and Only. They do not exchange Allah's verses for anything cheap. Therefore, they will receive rewards from Allah and be protected by Him. Allah is swift in reckoning, knowing for each person who will receive rewards and punishment.

3. QS. Al-Isra>’: 109

وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

They lowered their faces and wept and it (the Qur'an) increased their khushu>'an.

The verse above mentions the attitude of the believers among the People of the Book towards the verses of the Qur'an, namely when the verses of the Qur'an are read, they will prostrate themselves and cry because they feel humiliated and low, so that their devotion or humility increases,

4. QS. T{a>ha: 108

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

On that day they followed (the call of) the caller (Israfil) without turning. All sounds bow down to the Most Merciful God, so that all you hear are whispers.

This verse is a continuation of the description of the warning about the Day of Judgment as a description of the questions of those who do not yet believe, namely the destruction of the universe and the resurrection of humanity from their graves. At that time, people surrendered and submitted to the voice of the caller (Israfil) in the plain of Mahsyar. Their voices were humble, low, and submissive due to extreme fear, and they heard nothing but whispers.

5. QS. Al-Anbiya>’: 90

فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَا لَهُ، زَوْجَهُ، ۖ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خُشِعِينَ

So, We answered his (prayer), bestowed Yahya on him, and made his wife (able to conceive). Indeed, they always hasten in (doing) good deeds and pray to Us with great hope and anxiety. They are those who are khushu>' to Us.

This verse specifically discusses the answer to Prophet Zakariya's prayer for offspring as a form of God's help in religious and worldly matters, namely through the birth of Yahya (peace be upon him) through the improvement of his wife's condition. This prayer was answered because Prophet Zakariya and his wife hastened to do good deeds and obey God, prayed with full hope for His mercy and fear of His punishment, and had a deep sense of humility or fear of God.

6. QS. Al-Mu'minu>n: 2

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ

(Namely) those who are humble in their prayers.

This verse is one of the seven ways and characteristics to achieve success, namely those who are devout in their prayers. Devout in prayer must be able to achieve this through heartfelt actions such as bowing and humbling oneself before the object of worship, as well as focusing on glorifying Allah SWT. Then, physical actions such as remaining still and calm, looking toward the place of prostration, and not looking to the right or left.

7. QS. Al-Ah}za>b: 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Indeed, Muslims and muslimat, believers and devout believers, obedient men and women, righteous men and women, patient men and women, khushu>' men and women, men and women who give alms, men and women who fast, men and women who take care of their private parts, men and women who often mention (the name of) Allah, for them Allah has prepared forgiveness and a great reward.

This verse describes the 10 levels of a Muslim after previously explaining about the wives of the Prophet, including those who are obedient in carrying out Allah's commands; those who have faith; those who are pious who lead to good deeds; those who invite to goodness with honesty; those who are patient in facing trials; those who are humble who do not feel honored by their worship; those who give alms, not collecting it because they love wealth too much; those who fast to restrain the lusts of the stomach and genitals; those who guard their honor; and those who always remember Allah in every condition. For them is forgiveness and reward with Him.

8. QS. Fus{ilat: 39

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خُشْعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ؕ إِنَّ الْأَرْضَ لَأَحْيَاهَا لَمُحْيِ الْمَوْتَى ؕ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Among His signs is that you see the earth dry and barren, then when We send down rain on it, it comes to life and becomes fertile. Indeed, the One who gives life to it can certainly give life to the dead. Indeed, He has power over all things.

The verse above explains the evidence of Allah's power on Earth. Khushu', which originally meant feeling humble and small, is used to indicate the Earth's state of being devoid of rain or vegetation. Thus, the dry and barren earth becomes alive because Allah sends down water (rain) from the sky upon it. This demonstrates that Allah is very capable of bringing the dead to life.

9. QS. Al-Shu>ra: 45

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ حَفِيٍّ ۗ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْحُسْرَىٰ
الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ

You will see them facing it (hell) in a bowed state because they (feel) humiliated. They watched with a languid look. Those who believe say, "Indeed, the losers are those who harm themselves and their families on the Day of Resurrection." Know that the unjust people will have eternal doom.

The verse above explains the condition of unjust people in hell. Their condition is full of humiliation, because in reality they are despicable people. They looked at him with a weak and weary look. Believers say that they are the true losers in the afterlife. That they will suffer punishment.

10. QS. Al-Qamar: 7

حُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

Their gaze was downcast. They came out (scattered) from the graves like flying grasshoppers.

This verse gives a picture of the condition of people when they are called after rising from the dead. Their gaze is silent or calm, not looking left or right. They were like scattered grasshoppers emerging from the ground.

11. QS. Al-H{adi>d: 16

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۗ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ

Hasn't the time come for those who believe so that their hearts are devoted to remembering Allah and what has come down from the truth (the Qur'an). Let them not (behave) like those who received the book before that, then they went through a long period of time until their hearts became hard. Many of them are wicked people.

This verse is a warning to believers not to become like Jews and Christians whose hearts become hard because they have been accustomed to hearing and neglecting their books for too long. So they came out of their pure teachings. So that believers make their hearts humble or afraid, and strengthen them by remembering Allah, His advice in the Qur'an and what is in the Qur'an.

12. QS. Al-H{ashr: 21

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خُشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۖ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and split apart out of fear of Allah. We set forth these parables for mankind that they may reflect.

This verse explains the example of attitudes toward the Qur'an as a warning against the hardness of heart and character of the unbelievers. If mountains were given reason like humans, when the Qur'an was revealed to them, they would be humble, submissive, and split apart out of fear of Allah.

13. QS. Al-Qalam: 43

خُشِعَةً أَبْصُرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ

Their gazes were downcast and filled with humiliation. Indeed, previously (in the world) they were called to prostrate when they were healthy (but they were reluctant).

This verse explains the condition of unbelievers on the Day of Resurrection. Their gaze is lowered and filled with humiliation because they do not want to serve and prostrate themselves to Allah in the world. Even though they used to be able to do it. So they become the most despicable human beings.

14. QS. Al-Ma'a>rij: 44

خُشِعَةً أَبْصُرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ

Their gaze was lowered (and) filled with humiliation. That was the day they had been threatened with.

This verse explains the condition of unbelievers in the afterlife. When they rushed to the summons, they came with a look of subservience full of humiliation.

15. QS. Al-Na>zi'a>t: 9

أَبْصُرُهَا خُشِعَةً

His gaze was downcast

This verse is included in the verses that explain the terrible circumstances or events on the Day of Judgment. When he is resurrected, all hearts are afraid, so that the eyes of the hypocrites are lowered with humiliation. But this situation will not apply to believers.

16. QS. Al-Gha>shiyah: 2

وُجُوهُهُ يَوْمَئِذٍ خُشِعَةً

On that day, many faces fell in disgrace.

A verse describing the condition of the disbelievers on the Day of Resurrection. At that time, their faces will be bowed in humiliation, their sins and shame exposed. This humiliation will be visible on their faces, which will be a manifestation of their inner state.

Based on the study of the khushu>' verses above, the use of the word khushu>' in the Qur'an refers to several things, namely as follows:

1. Worship activities

In the Qur'an the word khushu>' which refers to worship activities is found in 8 verses, the details are as follows:

a. Worship in general. This is shown in QS. Al-Ah}za>b: 35 which explains the levels of the characteristics of believers.

b. Pray to Allah. The use of khushu>' in this case is indicated in the QS. A>li 'Imra>n 199 which tells about the condition of the People of the Book who are devoted to Allah, so that they do not exchange Allah's verses for a cheap price; and QS. Al-Hadid: 16, which explains the command to believers to be in a state of khushu>' when remembering Allah and His admonitions contained in the Qur'an.

c. Hearing and reading the Qur'an. This is indicated in Al-Isra>': 109, which describes the state of khushu>' of the People of the Book who hear the recitation of the Qur'an. QS. Al-Hadid: 16, which explains the command to believers to be in a state of khushu>' when remembering Allah and His admonitions contained in the Qur'an. QS. Al-Hashr verse 21, which describes the state of the mountain that receives the Qur'an, namely khushu>' splitting apart out of fear of Allah SWT.

d. Prayer. Khushu>' in prayer is indicated in QS. Al-Baqarah verse 45 and QS. Al-Mu'minun: 2.

e. Prayer. The state of humility during prayer is indicated in Surah Al-Anbiya': 90, which refers to the state of Prophet Zakariya and his wife when praying for offspring.

Therefore, the state of humility above represents the state experienced by believers during worship, namely those who feel humble, submissive, humble, and fearful of Allah SWT.

2. The State of Man on the Day of Judgment

The state of humility, which indicates the state of man on the Day of Judgment, is mentioned seven times in the Quran, including:

a. The voices of men are lowered because of Allah SWT. As mentioned in Surah Ta'ha verse 108.

b. The gazes of the oppressors are lowered in humiliation. This is mentioned in Surah al-Shu'ra verse 45.

c. The gazes of the disbelievers are lowered in humiliation. This is mentioned in Surah Al-Qamar: 7, QS. Al-Qalam verse 43, and QS. Al-Ma'arij verse 44.

d. The faces of the disbelievers are bowed down in humiliation. As mentioned in QS. Al-Ghashiyah verse 2.

e. The gazes of the hypocrites are bowed down in humiliation. As mentioned in QS. Al-Nazi'at verse 9.

Thus, it can be seen that the condition of humans on the Day of Judgment is obedient to all of Allah SWT's decrees, like a submissive voice, and no one can escape. For the disbelievers, wrongdoers, and liars, the state of humility that will occur on the Day of Judgment is when they see the truth of Allah SWT's promises regarding the Day of Judgment with certainty ('ain al-yaqin) upon their resurrection. Even though they were previously warned about that Day, they denied it.

The meaning of khushu>' in the verses which discuss the condition of unbelievers, unjust people and liars is low, submissive, contemptible and silent. Thus, their khushu>'an is a state of being bowed down, humble, silent, and full of humiliation when facing the Day of Judgment as the place where all their deeds are shown, as well as the place of accountability. Their condition is also caused by the intense fear of seeing the truth of God's promises.

This situation will not apply to believers. They will not become humiliated nor will they feel terrible fear on the Day of Judgment. As explained in QS. al-Anbiya>' verse 103 that believers are not troubled by that day, they are also welcomed by angels.

3. The condition of the Earth as a sign of Allah SWT's power.

As mentioned in QS. Fushilat: 39, namely a lowly and small state because it is barren, so that Allah makes it fertile by sending rain on it. This illustrates the state of a creature or servant when accepting Allah SWT's decree, namely, submission.

From studying these verses, it is clear that, in general, khushu' in the Quran implies submission and humiliation. It is also a word used to describe a servant's relationship with Allah SWT.

The essence of Khushu' in prayer

As discussed above, the khushu' (religious devotion) related to prayer is clearly stated in two verses, namely QS. Al-Baqarah verse 45 and QS. Al-Mu'minin verse 2. However, the author focuses on QS. Al-Baqarah verse 45 because the following verse clearly discusses the meaning of those who are khushu'. Allah SWT says;

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)

Ask for help (from Allah) with patience and prayer. Indeed (prayer) is truly difficult, except for those who are khushu>'.(45) (Namely) those who believe that they will meet their Lord and to Him alone they will return.(46)

In verse 45, Imam Fakhr al-Din al-Razi explains that the command to pray is difficult for those who lack humility. The absence of humility in prayer is apparently caused by a lack of faith in the meaning of prayer, namely, the reward for those who perform it and the punishment for those who abandon it. In contrast, those who believe in this will hope to receive reward and safety from His punishment.

Khushu>' itself according to Imam Fakhr al-Din al-Razi in verse 45 is

الْخُشُوعُ فَهُوَ التَّذَلُّلُ وَالْخُضُوعُ

According to him, khushu' means feeling humiliated and humble. However, he did not explain these two meanings. Linguistically, both meanings imply humility. However, upon closer examination, they differ. Tadhallul comes from the word dhalla, which is the antonym of glory. Therefore, its meaning is humiliation. Meanwhile, khushu' implies humility, serenity, and tranquility.

Furthermore, khushu' in prayer encompasses two aspects: the spiritual and the physical. As explained by al-Razi,

وَ الْخَاشِعُ يَسْتَعْمِلُ عِنْدَ الصَّلَاةِ جَوَارِحَهُ وَ قَلْبَهُ وَ سَمْعَهُ وَ بَصَرَهُ وَ لَا يَعْمَلُ عَنْ تَذَبُّرٍ مَا يَأْتِي بِهِ مِنَ الذِّكْرِ وَ التَّذَلُّلِ وَ الْخُشُوعِ

And the person who is khushu>' in prayer uses his body, his heart, his hearing, his sight, and is not negligent in contemplating what comes to him from remembrance, humiliation, and khushu>'.

As for khushu>' in the aspect of the heart, it is a feeling of khushu>' that arises in the heart. Meanwhile, in the physical aspect, it is khushu>' that appears and is visible in the body. His view above can be clarified by his interpretation in QS. al-Mu'minun verse 2,

فَالْحَاشِعُ فِي صَلَاتِهِ لَا بُدَّ وَأَنْ يَحْضُلَ لَهُ مِمَّا يَتَعَلَّقُ بِالْقَلْبِ مِنَ الْأَفْعَالِ نَهَايَهُ الْخُضُوعُ وَ التَّدَلُّلُ لِلْمَعْبُودِ، وَ مِنَ التُّرُوكِ أَنْ لَا يَكُونَ مُلْتَفِتَ الْخَاطِرِ إِلَى شَيْءٍ سِوَى التَّعْظِيمِ. وَ مِمَّا يَتَعَلَّقُ بِالْجَوَارِحِ أَنْ يَكُونَ سَكِينًا مُطَرِّقًا نَاطِرًا إِلَى مَوْضِعِ سُجُودِهِ وَ مِنَ التُّرُوكِ أَنْ لَا يَلْتَفِتَ يَمِينًا وَ شِمَالًا

Thus, a person who is humble in prayer will use his heart to submit and feel humble before Allah SWT, and focus on glorifying Him. Then, the act of submission and bodily humility is implied in prayer movements such as silence, calm, looking towards the place of prostration, and not looking right or left. Therefore, it can be said that according to al-Razi, humility in prayer must encompass two aspects: the heart and the body.

Then, in verse 46, which is literally an explanation of verse 45, Imam Fakhr al-Din al-Razi interprets zan into four meanings, namely: First, shifting the meaning of zan to the meaning of knowledge. Because zan (prejudice) is essentially a belief that contains contradictions and non-absoluteness regarding an object. This can be viewed linguistically as belief or doubt without knowledge. It must be understood that this knowledge must be based on knowledge of Allah SWT, namely the science of monotheism. Because in prayer, a worshipper faces Allah SWT and glorifies Him. Therefore, knowledge about Allah can influence the quality of one's prayer and achieve complete khushu>'. The science of tawhid itself is a science that discusses the divinity of Allah Almighty, both in relation to His Essence, His actions, and the worshipper's relationship to Him.

Second, zan means anticipating death. Death is the primary reason for meeting God. Therefore, when someone constantly remembers death, their heart will remain in khushu>'. By remembering death, a person will hasten to repent to Allah SWT so that upon resurrection they will be spared or freed from the torment of hellfire.

Third, zan refers to anticipating meeting God's reward. According to him, this anticipating can lead to perfect khushu>', although the exact form of this anticipating is unknown. In this case, it can be said that zan is hoping for reward and goodness from Allah SWT.

Fourth, the meaning of zan is to assume that one will meet God with one's sins. This presumption encourages one to remember all the mistakes and sins committed in one's life while performing prayer. When this happens, one will be inclined to meet God with remorse. This will then lead to a sense of repentance to Allah SWT during one's prayer. This is what can then lead one to a sense of humility (khushu') in prayer.

In addition to the word zan, Fakhr al-Din al-Razi also explained the phrase "mula>qu> rabbihim," which means meeting with God. He understood the word according to its original meaning. Therefore, it can be understood that a person who is khushu' in prayer will meet their Lord with a sense of humility and submission before Him, glorifying Him, and experiencing the revelation that is His word as if God were speaking to them.

From Imam Fakhr al-Din al-Razi's explanation above, khushu' is actually related to the degree of ihsan. The Prophet Muhammad (peace be upon him) said,

... قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

.....ihsan is worshiping Allah as if you see Him. If you cannot (will never) see Him, then be assured that Allah sees you.....

Thus, *ihsan* is doing your best in worship because you believe that Allah is watching over you. In this context, the relationship between *khushu'* and *ihsan* can be understood as the belief that a servant feels watched and cared for by Allah, as they maximize their worship. Thus, *khushu'* is a condition or characteristic of someone who has achieved the degree of *ihsan*.

How to Achieve Devotion in Prayer

1. From the interpretation of the two verses above, it is clear that there are four ways to achieve humility (submission and humility), namely:
2. 1. Believing in and internalizing the essence of prayer, namely that prayer can bring rewards and benefits to those who perform it. Conversely, those who neglect or neglect their prayers will be punished. Therefore, a person will perform their prayers as well as possible, submitting to God and feeling humble before Allah SWT.
3. 2. Pretending to meet God through knowledge about Him. As outlined by Imam Fakh al-Din al-Razi, with knowledge, one's faith increases, namely by knowing His omnipotence, omniscience, names, and attributes. This then leads a servant to submit and feel humble when facing God.
4. 3. Considering one's prayer as one's final act of worship. Presuming that death will come upon one during prayer. Naturally, a person will strive to perform prayers as well as possible to gain forgiveness and His approval, leading to paradise, a blessing that Allah has prepared in the Hereafter.
5. 4. Hoping for goodness from Him. To achieve this hope, a person will strive to the maximum through their good deeds. This will lead them to submit to Allah, the Giver of goodness.
6. 5. Considering themselves lowly because of their sins. With this assumption, a person will face Allah with a feeling of humiliation. This will create a state of humility in prayer.

CONCLUSION

This research found that the word *khushu'* in the Koran is mentioned 17 times in 16 verses in several surahs. From the results of the study, there are 8 verses related to worship, 7 verses related to the human condition on the Day of Judgment, and 1 verse related to the power of Allah SWT. For believers, the condition of *khushu'* appears in worship activities such as *dhikr*, reading and contemplating the Koran, and prayer. On the other hand, for disbelievers, unjust people and liars, *khushu'* is present when they witness the truth of Allah's promise on the Day of Resurrection, which makes them humiliated and afraid of facing His punishment. In general, the meaning of *khushu'* in the Koran is to submit and feel humiliated before Allah.

The contribution of this research lies in the explanation of the nature of *khushu'* in prayer according to Fakh al-Din al-Razi in *Tafsir Mafatih al-Ghayb*. Razi interprets *khushu'* as an attitude of humiliation and submission, which includes both external and internal aspects. QS. Al-Baqarah verse 46 describes a person who is humble, aware that they are facing Allah, placing prayer as if it were their last, hoping for reward from Him, and developing an awareness of sin. Thus, humility in prayer attains the degree of *ihsan*, the pinnacle of perfect worship.

As a recommendation, the results of this study can be developed within the discourse on religious moderation, particularly in developing a balanced spiritual awareness between the outer and inner aspects. The value of humility can serve as a foundation for developing humility, self-control, and a life orientation that focuses not only on this world but also on the afterlife. Thus, humility is not merely an individual concept but also contributes to the formation of social ethics and the strengthening of moderate attitudes in religious life.

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