

**ISLAMIC RITUAL PRAYER (SALAAH) IN THE  
THOUGHT AND PRACTICE OF MUSLIM MYSTICS  
IN SOUTHERN PHILIPPINES**

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This paper seeks to advance knowledge about Islamic ritual prayer, the *salaah*. Many *Muslims* perform the *salaah* – five times a day or more – with the hope to be transformed by it. Ritual prayer in *Islam* is an instrument for ethical and spiritual transformation. This paper reflects the thought and practice of *salaah* of some local Muslim mystics in Southern Philippines as I have personally learned. Incidentally, it is the practice and understanding of *salaah* expressed beyond the boundary of ritual. Generally speaking, ‘Southern Philippines’ is a household name for conflict. Yet I managed to encounter Muslim Filipinos whose main concern is to know and love God. With this, it is an opportune time to let fellow Filipinos know that Southern Philippines is not all about violence but also of moral reformation, spiritual self-discovery, and above all, the struggle to love God amidst conflict.

*Keywords: Salaah, anthropology of religion, Islam, Islamic ritual prayer, Muslim mystic, Southern Philippines*

**Introduction**

When I was still in Grade 3, I was fascinated with stories about Muslim mystics. Old folks in our place in Sulu would tell bedtime stories about them. One mystical figure popular among us children in Sulu then was *Apuh Laylatul*. He was described as an old man with a long beard living in the forest like a hermit. And there were magical touches to the story, too. The *Apuh Laylatul* loves good children. If by chance he would encounter one in the forest, he would spit into the child’s mouth and turn him into a prodigy.

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With this orientation, I personally wished to encounter the Apuh Laylatul then. One rainy morning, when I was on my way to school, I was praying to meet him along the way. Our house in Sulu was a more or less a two-hour hike to school. To reach the school you need to pass a road by a forested area, with two small rivers along the way. Alas, I did not meet him. I was thinking then maybe I was not that 'good enough' to meet him and receive his 'gift'.

As I grew up in Basilan and pursued my high school education, my perception of an Apuh Laylatul started to evolve to a more realistic view of a pious person. And the more I hoped to meet one. This may be the reason why I was closer to old folks with religious background than those of my age. My fascination with Muslim mystics remained with me until I went to college in Zamboanga City.

As I moved on with college life, I finally met local Muslim mystics, real people who would later be part of my circle of friends. From them, I learned many things about Islamic mysticism. I also learned about how the orthodoxy-inclined Muslims discouraged it for the majority. I learned that ironically it was orthodoxy-inclined Muslims—personalities like *Shaikh* 'Abdul Qadir al-Jilani, *Shaikh* Junaid al-Baghdad, and *Imam* Hasan al-Basri, among others—who emerged and proved that Islamic mysticism is germane to Islam. *Imam* al-Ghazzali, a well-known orthodox Muslim scholar, reconciled Islamic mysticism and Islamic law for majority consumption (Mohammad 2008:171).

In this paper, I will observe on this sort of reconciliation between Islamic mysticism and Islamic law through the concept of Islamic ritual prayer, the *salaah*, as advanced by the local Muslim mystics that I met in Southern Philippines. As a form of ritual, *salaah* refers to the acts of standing, bowing, sitting, and prostrating, the specified recitations associated with it, performed at prescribed times, with those known conditions and requirements essential to its correct performance.

The Muslim mystics that I met range from late 20's in age to as old as early 50's. I have both female and male Muslim mystics as my respondents. The females are either wife or sister of my friend or acquaintance. It should be noted that mystics in Islam are those who not only practice the doctrine of Islam but also embraced its esoteric significance by searching and learning deeper into the core of its teaching. That core of Islamic teaching is to be found in *Tasawwuf*. This is an integral part of Islam that, due to its significance, led the Orientalist to coin the word Sufism as an official English equivalent for Arabic *Tasawwuf*, where practitioner is originally referred to as *Sufi* (Muslim mystics).

The Muslim mystics that I met were not confined to a single community. They are part of the larger community of Muslims in the area. In fact, with the exemption of four or five informants,<sup>1</sup> they do not necessarily relate to each other. In other words, they do not strictly belong to a single unit and they have different Spiritual teachers. With the exemption of Friday congregational prayer which is performed by all Muslims every Friday afternoon, Islamic ritual prayer or *salaah* is mostly practiced among the mystics individually. The main reason is that they do not want their good deeds be exposed as they are very particular in avoiding any gesture that could lead to pride. Pride severs one's connection to the Lord and they do not want that to happen. As they would say, it is very hard to be separated from one's Beloved.

Methodologically speaking, besides the series of informal conversations (that has to happen with privacy as practiced in the century-old oral tradition of the natives in Southern Philippines), the author also consulted books, theses, dissertations, journals, magazines, newspapers, and electronic sources to support their narratives. I think it is also significant to note that I have stayed with each male informant for at least a week. I have lived in their homes and it was neither a problem to me nor a burden to them because we were either friends or acquaintances. Lastly, written below is the synthesis of my respondents' belief and practice as far as Islamic ritual prayer is concerned.

### **The importance of *salaah* in Islam**

In Islam as a way of life, there are five basic religious obligations incumbent on every adherent: “testifying that there is no deity worthy of worship except *Allah* and that Mohammad is the Messenger of Allah, performing the five times a day *salaah* (ritual prayer), paying *zakat* (obligatory alms-giving), making the *hajj* (pilgrimage to *Ka'aba* in Mecca, Saudi Arabia), and fasting during [the month of] *ramadhan* (*Al-Hadith*, Bukhari).”<sup>2</sup> Of these five, *salaah* ranks the most important. According to Muslim scholars, its importance has been emphasized about 500 times in the *Qur'an*.

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1 Of thirteen Muslim mystics with whom I have interacted, two respondents are ‘husband and wife’ while the other three are husband, wife, and a sister.

2 *Al-Hadith* is a canonical collection of Prophet Mohammad's (Pbuh) sayings and accounts of his action, while *Qur'an* is a compilation of God's words as narrated by Prophet Mohammad (Pbuh). Bukhari refers to the author who critically and painstakingly compiled the *Al-Hadith*.

In the words of Imam Abu Hamid al-Ghazzali (1058-1111 CE)—also known as Algazel in the West and one of the leading figures in Islamic mysticism or Sufism who earned the title *Hujjat ul-Islam* (“Proof of Islam”) for reconciling Islamic mysticism and Islamic law “and for ‘breaking the back of secular philosophy’ in the Muslim world” (Mohammad 2008:171)—salaah is “the chief of good works and the best act of obedience” (Agbere 2003). According to Prophet Mohammad (Peace be upon him), “salaah is the essence of worship” (*Al-Hadith*:Tirmidhi, Abu Daud) and “the beginning and the end of Islamic way of life and one who deserts it, deserts the religion itself” (*Al-Hadith*:Tirmidhi, Ahmad).

Moreover, salaah is an instrument for ethical and spiritual transformation. ‘Ali ibn Abu Talib—the son-in-law of Prophet Mohammad (Pbuh) and second most important figure in Islamic mysticism after the latter and also considered to be the fourth of the rightly guided Caliphs or leaders of early Muslims—once advised his companions to “seek nearness of God through salaah” (ibn Abu Talib 1980:436). *Allama* Muhammad Iqbal, who lived between 1877 to 1938 and was one of the most influential Muslim mystic, poet, philosopher, and lawyers of the 20<sup>th</sup> century, and is also known as the ‘Father of Pakistan’, said that “salaah yields concrete and living experiences of God” (Khatoon 1977:64-65).

In the words of Shaikh 'Abdul Qadir al-Jilani, who lived in the 11th century and is known as the ‘King of Muslim mystics’ and whose contribution to Islamic thought earned him the title *Muhyiddin* or ‘Reviver of Religion’ and *Sultan ul-Awliyah* or ‘King of Muslim Mystics’, “salaah brings one spiritually to the realms of the proximity of God, and physically to the highest level of one’s possibility” (Al-Jilani 1993:75). In the Qur’an, God encourages the Muslims to “observe the salaah for it prohibits evil and vice” (*Al-Qur’an* 29:45). In the *Hadith ul-Qudsi*,<sup>3</sup> God said that “out of all the ways through which *Muslim* gets closer to Him, salaah is the dearest to Him” (*Al-Hadith ul-Qudsi*:Bukhari). “Prophet Mohammad (Pbuh) even in his deathbed kept on reminding the *Muslims* of salaah” (*Al-Hadith*:Ibn Majah, Abu Daud).

Indeed, salaah possesses more than its calisthenics can give.

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<sup>3</sup> This is a Hadith that while the Prophet (Pbuh) was relating them to his companions, he mentioned that God, in effect, had communicated them to him. However, these communications do not form part of the *Qur'an*. *Al-Quds* means holy or sacred.

### The Muslim mystic and *salaah*

According to Muslim mystics, including those in Southern Philippines, the approach to worship must be fuelled by love. *Shaikh ul-Akbar* Ibn ‘Arabi, a mystic and philosopher from Andalusia (Muslim Spain) who bears the title *Shaikh ul-Akbar* (“Great Spiritual Teacher”) in the Muslim world, considers ‘love’ as the best, if not the perfect, approach in worshipping God (Husaini 1973). ‘Abdullah Yusuf ‘Ali, a scholar whose translation of the Qur’an is widely known and used in the world<sup>4</sup> believes that “love is the act of the highest and humblest reverence and worship. When one gets into that relationship with God, his faith produces works of righteousness” (‘Ali 1946:21). In the Qur’an, God, the Loving One (*Al-Wadud*), refers to those who love Him as His ‘friends’ (*Al-Qur’an* 10:62). This is the reason why Muslim mystics are also known in Islam as ‘*Awliyah Allah*,’ the ‘friend of God’.

As such, a Muslim mystic is a lover of the Divine. And with that flame of love, the willingness to seek his Beloved (or Divine Face) triggers him to dig deeper into the core of Islam. Transcending the literal understanding of religion, he practices *salaah* beyond the boundary of ritual; thus, becoming one of “those who remain constant in their *salaah*...” (*Al-Qur’an* 70:23). There are five major points why the *salaah* of a Muslim mystic is deemed highly commendable for emulation: it is performed out of ‘love of God’, it is practiced continuously, it advances moral perfection, it activates spiritual potentialities to the highest possible level, and it is geared toward the purpose of life in Islam when God said in the Qur’an, “And I did not create the *jinn*<sup>5</sup> and mankind except to worship Me” (*Al-Qur’an* 51:56).

In actual practice, a Muslim mystic embarks in an ‘inside-out kind of ethico-spiritual struggle’ that reflects both the ‘form and essence of *salaah*’ itself. It is coterminous to the following concepts in Islam:

*Al-Jihad ul-Nafs*. ‘The struggle with the carnal self or ego,’ “[T]he strong one is not the one who overcomes people; the strong one is he who overcomes his ego (*nafs*).” (*Al-Hadith*:Al-Haythami).

*Al-Jihad ul-Akbar*. ‘The greater *jihad*.’ After returning from the Battle of Tabuk, the last battle that Prophet Mohammad (Pbuh) engaged in, he

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<sup>4</sup> He spoke both Arabic and English fluently. He lived from 1872 to 1953 and died in London.

<sup>5</sup> In Islamic literature, *jinn* are creatures with free will, made from ‘smokeless fire’ whereas humans were made of clay. They are also referred to as the ‘hidden ones.’ *Engkantos* of Filipino folklore, ghosts, and aliens, are considered *jinn*.

said, “We have all returned from the 'lesser jihad' (*Jihad ul-Asghar*) to the 'greater jihad' (*Jihad ul-Akbar*).” Some companions asked: “What is Jihad ul-Akbar, O Messenger of God?” He replied: “Jihad against the (self's base) desires.”<sup>6</sup>

*Al-Jihad ul-Qalbi.* ‘The struggle of the heart,’ the perfect hajj (pilgrimage). According to Muslim mystics, the esoteric equivalent of *Ka'aba* (The House) in *Mecca* where millions of Muslims circumambulate every year for hajj is ‘heart’. So the perfect hajj is a journey of exceptional striving towards the heart, towards the center of one's being. “Once A'isha, the wife of the Prophet (Pbuh), asked: ‘Messenger of God, we see jihad (in the battlefield) as the best of deeds, so shouldn't we join it?’ He replied, ‘But the best jihad is a perfect hajj’” (*Al-Hadith*:Bukhari).

In other words, there exists a two-way process referred to by Muslim mystics as ‘intrapersonal’ and ‘interpersonal’ *mujahadah*. *Mujahadah* is an Arabic word that means struggle, striving, or intense effort. God said in the Qur'an: “And those who perform struggle for Us, We shall certainly guide them in Our ways, and Allah is surely with the doers of good” (*Al-Qur'an* 39:69). Intrapersonal *mujahadah* speaks of an inner comprehensiveness of salaah via continuous *dhikr*, or ‘remembrance of God,’ using the inner faculty—an inward recitation. Muslim mystics believe that a ‘lover of God,’ who sits amongst men and lives a contemplative life, is never for a moment heedless of his Beloved, “continuously remembering Him” (*Al-Qur'an* 4:103), and in the process “polishing their hearts from the rust” (*Al-Hadith*:Bukhari) of human weaknesses. The remembrance of God is actually the essence of salaah.

In this remembrance, a Muslim mystic makes use of *Asma ul-Husna*, “the Beautiful Names of Allah” (*Al-Qur'an* 20:8), under the careful notion that whatever conception of God he forms in his mind, he is fully aware that God is other than that. He focuses only on the ‘Names’ and reminds himself that the ‘Name’ and the ‘Named’ are never separate. The mind recites the ‘Name,’ and as it becomes used to it and eventually gets fervent about it, it will now radiate into the ‘realm of the heart’ (in the beginning, it feels like it is still in the mind until such a time the heart recites the ‘Name’ on its own). The experience is like words coming from the mouth. This is an indication that the heart has already been activated for inward recitation. Thus, the next time one performs remembrance of God inwardly, it is in no doubt through

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<sup>6</sup> Prophetic saying mentioned in Imam al-Ghazzali's book entitled *The Revival of the Religious Sciences*.

the heart. Intrapersonal mujahadah is anchored to the domains of spirituality in Islam: 'Knowledge of manifestation' and 'Knowledge of the self.'<sup>7</sup>

'Interpersonal mujahadah' displays an outer comprehensiveness of salaah by extending the application of its ritual components in a metaphorical sense. That is, the 'form of salaah as a ritual' is rendered in the following ways:

*Niyyat.* The established intention prior to the performance of actual salaah suggests the practice of sincerity.

Qur'anic verses and other related expressions of the tongue allude to saying good words; and silence in some parts of salaah alludes to avoiding idle talk.

Postures such as standing erect, bowing, kneeling, and prostrating suggest the practice of steadfastness, reverence, humility, and submission, respectively.

*Tuma'ninah.* Smooth movement during salaah alludes to the practice of nonviolence.

*Tartib* or the observance of proper sequencing of ritual procedures during salaah implies the observance of do's and don't's in Islamic law.

Here we witness that salaah is an institution for desirable human action and speech with the virtues attached to it. It is anchored on the concept of *Akhlaq*—the domain of ethics in Islam. Definitely, the most perfect in belief among Muslims "are the most perfect in conduct" (*Al-Hadith*: Abu Daud, Ahmad).

### **The outcome of a Muslim mystic's salaah**

*"Imbue yourself with the attributes of God."*-- Prophetic saying<sup>8</sup>

With a 'purified heart'<sup>9</sup> and sound character, a Muslim mystic will be imbued with God's Attributes—'intellectual' and 'moral'. According to Muslim mystics, when we say person X is imbued with [God's attribute, for

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7 — when God said: "We shall show them Our portents on the horizons and within themselves until it will be manifested unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?" (*Al-Qur'an* 47:53).

8 Mentioned in Imam al-Ghazzali's book *The Revival of the Religious Sciences*.

9 "Purify yourself, submerging yourself in the divine attributes" (Al-Jilani 1993:78).

example, of] Kindness and Knowledge, it means that X is adorned with the kindness and intelligence which are embedded in his nature as potentialities. That is, a Muslim mystic, by way of mujahadah or striving, can activate the potentialities that had been embedded in his nature, such that eventually he reaches the state of perfection inherent in his personality—no less than “breathed with God’s spirit” (*Al-Qur’an* 15:29). Moreover, Muslim mystics advance that ‘imbuing of God’s attributes’ is the highest form of ‘*taqwa*’ a Muslim could ever achieve. *Taqwa* is an Arabic word which is explained as a shield against wrongdoing and further expounded as to be “conscious of God [with adoration], or to have fear of God, or to be cautiously aware of God” (Karoli 2003). The term *taqwa* is used in the Qur’an 251 times. “The noblest among man in God’s sight is the one with the most *taqwa*” (*Al-Qur’an* 49:13).

A Muslim mystic is said to have been imbued with Divine intellectual attribute when there exists in him an intellectual enlightenment triggered by a purified heart. It is known as *’Ilm ul-laduni* (Divine inspiration, Intuition), an expression of ‘God’s knowledge and wisdom’. On one hand, *Al-’Aql* (loosely translated as Intellect) is a vehicle of *’Ilm ul-laduni*. It exists on two states of awareness – intellect and reason. Intellect here elicits intuitive understanding of things or is capable of direct knowing of realities; while reason is but a reflection of the intellect on the level of discursive understanding.

Divine moral attribute is an expression of ‘God’s beauty and majesty.’ It is said to have imbued in a Muslim mystic when there exists in him ‘moral transformation’ or cultivation of virtue within the recesses of his speech and action. It is stressed that virtue formation is deeply entrenched in the personality of a Muslim mystic, such that he becomes ‘selfless’—in terms of ascetism (not attached to wealth, position, fame, long life, and even the simplest form of comfort in life); altruism (to give preference to others over oneself and considering the happiness and welfare of others before one’s own), and anonymity (does not attribute to oneself praiseworthy behaviors, instead, one attributes it to God alone).

### **A contemplative life**

Contemplation is an intuitively inclined mental process activated within the psyche of a Muslim mystic referred to in the Qur’an as *tafakkur*.

It is an advanced way of remembering God—continuous and assimilative. There is no end to remembrance carried out this way. This relates with the following saying of Prophet Mohammad (Pbuh): “And for me the [whole] earth has been made a mosque” (*Al-Hadith*:Bukhari). Many



of the companions of Prophet Mohammad (Pbuh) used to say that “the shining of the light of faith or its increase is through contemplation” (*Tafseer Ibn Kathir I*, cited in Topbas 2011:58). Osman Nuri Topbas,<sup>10</sup> a Muslim mystic from Turkey born in 1942, prayed: “May Allah, glory unto Him, grant each of us a horizon for contemplation” (Topbas 2011:69).

Contemplation is to be conscious of the presence of God in every sphere of life—in every phenomenon at hand—relative to the Muslim mystic’s own potentiality, along with the expression of perfect humility: “I knew my Lord by my Lord” (*Al-Hadith*, cited in Al-Jilani 1993:66); for “it is through God that they have known God;”<sup>11</sup> “it is through God that they have been granted knowledge of what they knew not” (*Al-Qur’an* 4:113). Within the realm of ‘seeing,’ the presence does not deliberately imply God’s Essence for “there is nothing like Him” (*Al-Qur’an* 42:11).

As mystical experience, contemplation is a reflection of what the heart sees. The heart sees not with ‘sight’ but with *firasa*, ‘experiential insight’ (the fusing of insight and actual experience). It was like when the heart sees, it is captivated by the Truth, and the mind is satisfied: “the heart did not deny what it saw” (*Al-Qur’an* 53:11) so “beware of the insight of a true Muslim, for he sees with the light of God” (*Al-Hadith*:Tirmidhi, Bukhari, Tabarani).

Contemplation is to gaze through creation. When one gazes, it should be like looking through the glass of a window and never at the glass of a window. “Doubtlessly, looking at a window is not the same as looking through a window. Those looking at the window see the stains; those looking through the window watch the beauties” (Eren 2014). When one gazes through creation and not at the creation *per se*, one sees not the ‘censurable form’ but rather God’s Majesty and Beauty. Indeed, “the vast universe, a grand book of God, imposing; whichever letter you peer into, God is its meaning...” (Topbas 2011:68).

Contemplation also means to derive a lesson from any given thing or situation. In other words, rather than being judgmental, “contemplative man takes lesson from everything” (Topbas 2011:28). They are “absorbed in self-correcting contemplation [all the time]...” (Zuhd Waqi bin Jarrah, cited in Topbas 2011:58). Deriving lessons from contemplation, as Muslim mystics take it, begins with looking at a thing or situation in another angle. This is an

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10 The spiritual master of the *Naqshbandi Sufi* Order, a mystical group based in Istanbul, Turkey (Topbas 2009:5-6).

11 This *Hadith* does not appear in the canonic collections. For its use by Ibn 'Arabi, see for example, *Futuh al-Makkiyya*, Chapter II:232, 327, 399; Chapter III:267.

attempt to completely shy away from judging and criticizing. When conditioned labels and identifications have been set aside successfully, one sees the original state of things or situations clearly and, consequently, can derive lessons from it. When we hear or see things that may on the first thought attract sensuality or other negative impressions, let us pause and remember that these are coming from the attributes of God – Beauty and Majesty. Then we leave it as it is without on our part attempting to do things that go with its negative nature or prompting to judge it either; while consciously extracting lessons from it and being moved to do good things. On the other hand, even a simple act of smile from a babe reminds us of God's appreciation. This inspires us to struggle more in doing what is good and avoiding what is bad so that God will always be appreciative of us. Precisely, every event in life is meaningful and filled with portents if we are but contemplative.

The contemplative state of a Muslim mystic leads to highly commendable action whenever a condition requires it, just as it can also distance him from any action when there is no immediate need of doing it. The will to act “shrinks and expands according to the demands and requirements of the situation” (Khatoon 1977:132). “Know that the certain, enduring, perfect sage (Muslim mystic) is he who treats every condition and moment in the appropriate manner, and does not confuse them...” (Ibn Arabi 1981:59). Muslim mystic is perfect not in the sense of being invulnerable to sin, but rather in the sense of continuously struggling to avoid the sin and even if at times he commits it as his ‘weaknesses’ dictate, he never forgets to purify himself from it and struggle further for that purpose.

### **Continuous *mujahadah***

Since man is man and God is God, there will always be difference between a Muslim mystic's realized potentiality of ‘spark of divinity’ (Divine intellectual attribute and Divine moral attribute) and God's inherent Divinity. A Muslim mystic's realized ‘spark of divinity’ is subject to space and time due to the presence of the ‘form,’ being the limiting factor of existence. God's inherent Divinity is beyond space and time, and no form would be sufficient to confine His Essence. Man must extend his struggle, *mujahadah*, in the form of the maintenance of the ‘spark of divinity.’

Said maintenance takes the form of ‘continuous seclusion’—not physical or geographical such as staying in a room for days or months, staying at the mosque for three days to four months, or in secluded places like caves or ruins, but also ethical and spiritual in nature—seclusion from the ‘traces of self's base desires’ and seclusion from ‘other than God.’

Seclusion from the ‘traces of self’s base desires’ could simply be described as maintenance of selflessness, humility, patience, sincerity, and love of God along with the “continuous seeking of God’s forgiveness” (*Al-Hadith*, Muslim), mercy, and guidance. Seclusion from ‘other than God’ is the ability to be secluded from anything including ‘oneself’ (creation) while being secluded into God (Creator). ‘Oneself’ here pertains to vestiges of self-claimed existence and the dynamics around it. On one hand, ‘to be secluded from anything’ means to be aloof from getting attached to the negative implication of creation and the relationships that dictate it.

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### Glossary of Arabic Terms

- Akhlaq** – Ethics.
- Al-‘Aql** - Both intellect and reason.
- Al-Hadith** - Prophetic Saying of Prophet Mohammad.
- Al-Hadith ul-Qudsi** - Sacred Saying of Prophet Mohammad.
- Al-Jihad ul-Akbar** - “Greater struggle;” struggle with the carnal self.
- Al-Jihad ul-Asghar** - “Lesser struggle;” military struggle.
- Allah** - God.
- Allama** - Honorary title carried by highest scholars of Islamic knowledge.
- Al-Wadud** - “The Loving;” a Name of Allah.
- Andalusia** - Islamic Iberia, Muslim Spain.
- Apuh Laylatul** - Mystical Tausog hermit.
- Asma ul-Husna** - “Beautiful Names of Allah.”
- Awliyah Allah** - “Friend of God.”
- Dhikr** - Remembrance.
- Firasa** - Experiential insight.
- Hajj** - Pilgrimage to Ka'aba.
- Hujjat ul-Islam** - “Proof of Islam.”
- ‘Ilm ul-laduni** - Intuition, divine inspiration.
- Imam** - Muslim leader or any Muslim that leads a congregation prayer.
- Islam** - Muslim religion.
- Jihad** - Struggle.

***Jinn*** - Supernatural creature.

***Ka'aba*** - “The House.”

***Mecca*** - The center of the Islamic world.

***Muhyiddin*** - Reviver of Religion.

***Mujahadah*** - Striving.

***Muslim*** - Adherent of Islamic faith.

***Nafs*** - Self's base desire.

***Niyyat*** – Intention.

***Pbuh*** - “Peace be upon him.”

***Qur'an*** - Holy scripture of Islam.

***Ramadhan*** - Month of fasting in Islam.

***Shaikh*** - Spiritual teacher.

***Shaikh ul-Akbar*** - “Great Spiritual teacher.”

***Sufi*** - Adherent of Sufism.

***Sultan ul-Awliyah*** - King of Muslim Mystics

***Tafakkur*** - Contemplation.

***Tafseer*** - Interpretation or explanation of Qur'an.

***Tartib*** - Sequence of Islamic ritual prayer.

***Taqwa*** - Piety; fear of God; God-consciousness.

***Tasawwuf*** - Sufism; Islamic mysticism.

***Tuma'ninah*** - Smooth movement during Islamic ritual prayer.

***Zakat*** - Obligatory alms giving.

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