

Ibn Qayyim (RahmAllah) had said in his book (*Kitab us-Salah*):

The pleasure which a person whose heart is filled with love for Allah SubhanWatallah, fear for Him, and Glorification of Him, can feel in his prayer, is certainly not like that which a person whose heart is empty and ruined feels.

When the first person stands in the prayer, he does so with a tranquil and humble heart, and intact heart that is free of evil's discrepancies. He will witness with every part of his body the awe of the situation as the light of faith penetrates him, which will remove the barriers of his soul and the smoke of his whims. This will prepare him to enjoy the meaning of the Qur'an.

His heart will be mingled with the happiness caused by the belief in the facts of Allah SubhanWatallah's beautiful names and attributes. His heart will feel their sublimity, perfection, beauty and greatness and the faith in Allah SubhanWatallah who with his perfect attributes, is unrivaled. This person gathered all of his thoughts and attention to only think of Allah SubhanWatallah, thereby he felt the pleasure of being close to Him. Such nearness shall have no equal; the heart entirely resorts to him. The Lord SubhanWatallah has drawn close to His servant at first, upon which the servant is pulled with his heart to his Lord. Then the Lord SubhanWatallah again draws nearer and nearer which makes his servant feel the completeness of his happiness.

Here we point out a marvel of Allah's beautiful Names and Attributes that only occurs to the one whose heart is indulged in understanding and thus experiencing the meanings of the Qur'an. This marvel is for the heart that is mingled with the belief in these Names and Attributes.

The heart shall then observe a position for those names and attributes in the prayer, when standing in front of Allah SubhanWatallah. The heart shall observe Allah's eternity and when saying "*Allahu Akbar*" (Allah is the Greatest) the heart shall witness Allah's Majesty.

When he says: "You are Glorified, O Allah, and praised; Your Name is blessed; Your Majesty is exalted, and none has the right to be worshipped save You", he witnesses with his heart that his Lord SubhanWatallah is free of deficiency, intact of all imperfection and praised with every praise. Praising Him includes ascribing for Him all perfection and also entails His being free of imperfection. His Name is blessed so the mention thereof makes the small amount increase, the good increase and be blessed, the harm shrinks and vanish, Satan be an outcast and humiliated. The perfection of the name stems from the perfection the named. Moreover, if the name is so perfect that when mentioned by anyone, nothing on earth or in heavens can harm him, what about the one who has that name?

"Your Majesty is exalted" is the literal meaning of *Ta'ala Jadduka*. Allah's Majesty is exalted. His Greatness and stature are high above all powers and statures. His Sovereignty overpowered all other sovereignties. His Majesty is Exalted, so he shall have no partners to share with Him in His domination, Lordship, Godship, action, or attributes. In this regard, Allah SubhanWatallah says (relating what a believer from the jinn said):

"And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son" (72:3)

How effective these words are on the heart of the one who understands them, and never denies their reality and truth regarding Allah's Names and Attributes.

When a worshipper says: "I seek refuge with Allah from the Satan the outcast", he resorts to Allah SubhanWatallah, seeking His protection and fortified shield against enemy whose sole goal is to sever his bond with Allah and keep him away from his Lord's path. His enemy wants him to end up in the worst position he could ever be.

When a worshipper recites:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

"All the praises and thanks be to Allah, the Lord of the 'Aalamin (mankind, jinn and all that exists)." (1:2)

He Shall pause for a moment. Then Allah says:

((Hamidanyy Abdiy))

"My slave has praised Me."

When the worshipper recites:

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

"The most Gracious, the Most Merciful." (1:3)

Allah SubhanWatallah replies:

((Aathna alayaa abdiy))

"My salve has commended Me."

When he recites:

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

"The Only Owner (and the Only Ruling Judge) of the Day of Recompense." (1:4)

Allah says:

((Majjadani abdiy))

“My slave has glorified and exalted Me.”

What a pleasure of the heart, delight of the eye and joy of the soul to know that Allah SubhanWatallah calls you “My slave” three times. By Allah! If the hearts were not covered with the smoke of desires, they would be carried away with joy when they realize that Allah answers the prayer of every man directly saying: “My slave has praised me”, “My slave has commended me” and “My slave has glorified me”.

Thus the heart will witness within the impact of these three Names of Allah SubhanWatallah: Allah, *Ar-Rab*(The Lord), and *Ar-Rahman*(*The Gracious*). The heart shall witness the truth about the God who is the only one that submitted and surrendered to Him. All of them have worshipped, feared and adored. All creatures have submitted and surrendered to Him. All of them have worshipped Him with humility in every tongue and language. All the seven heavens and earth along with everything they carry within and in between glorifies Allah SubhanWatallah and praises Him. In this regard Allah SubhanWatallah says:

وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ ﴿٢٦﴾

“To him belongs whatever is in the heavens and the earth. All are obedient to Him.” (30:26)

Allah SubhanWatallah created the heavens and earth as well as everything in existence between them. He created man, jinn, the birds, the animals, Paradise and Hellfire. He sent the Messengers and revealed the books down to the Messengers. Hence, He established the religion and the laws of this life. He further made it obligatory upon his servants to abide by His commandments and keep away from His prohibitions.

The worshipper shall realize the meaning of Allah’s beautiful Names, (*Al-Qayyoom*) the Eternal and the Self-Existent, when he mentions the Name of Allah, *Rabbil-Alamin* (The Lord of man, jinn, and the whole universe). Man should realize and witness through his heart that Allah was the only one in existence before anything had ever been created. He looks after every creature and soul regardless of being good or wicked.

Allah Alone *Istawa* (raised) over the Throne, manages the affairs of the whole universe and more. He decrees what happens in this world and in the other worlds. He decides whom to give and whom to deprive, whom to elevate and whom to put down, whom to give life to and whom to take life from, whom to accept and whom to expel whom to relieve and whom to afflict. Moreover He is the One that answers the prayer and cry of the afflicted, and accepts the penance of the penitent. He decrees all of that and the angles execute.

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

“Imploring Him is everyone in the heavens and the earth. Every day He is in full control.” (55:29)

None can prevent what he has willed to bestow and none can bestow what he has willed to prevent. None can follow up on His Judgement, none can hinder His Decree and none can change His Words. The angels along with the Archangel, Jibreel, rise to Him submitting the deeds of His servants in the morning and in the evening. Thus he sets the pre-ordainments and the times thereof, then matches those pre-ordainments with their times. He manages all these matters and safeguards them as well.

Upon the mentioning the Name of Allah SubhanWatallah, Ar-Rahman, the worshipper bears witness that Allah SubhanWatallah is the Gracious Lord, who is benevolent with His creatures man, jinn, and others. He SubhanWatallah is he compassionate, whose Mercy and Knowledge comprehend everything. His favors and bounties reach every living creature. His Mercy and Knowledge reach as far as His Knowledge does. With Mercy and Compassion, Allah created the creation, revealed down his books, sent His messengers, established His laws and rules and created Paradise. Even the hellfire was created upon Allah’s Mercy and Compassion. It is His lash by which He derives His servants amongst the believers to the Paradise, cleanses His servants among the wrongdoers from their filthy sins and in it He imprisons His enemies who defy Him.

One must contemplate the encompassing mercy and perfect favor contained in Allah’s commandments, prohibitions, ordainment and advice. Mercy is the bond that originates from Allah SubhanWatallah and reaches his slaves, while slavery originates from them and reaches Allah SubhanWatallah. Therefore, from them originates slavery and from Him originates mercy.

I seek refuge with Allah SubhanWatallah from Satan, the outcast.

Allah SubhanWatallah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

“Do they not then think deeply in the Qur’an, or are their hearts locked up?”(47:24)

May Allah SubhanWatallah bless us all with His Book and benefit us with its Ayat and wisdom. By this, I conclude my speech and ask Allah SubhanWatallah to forgive all of our wrongdoings. Seek His forgiveness as he is the All-Forgiving, Most Merciful.