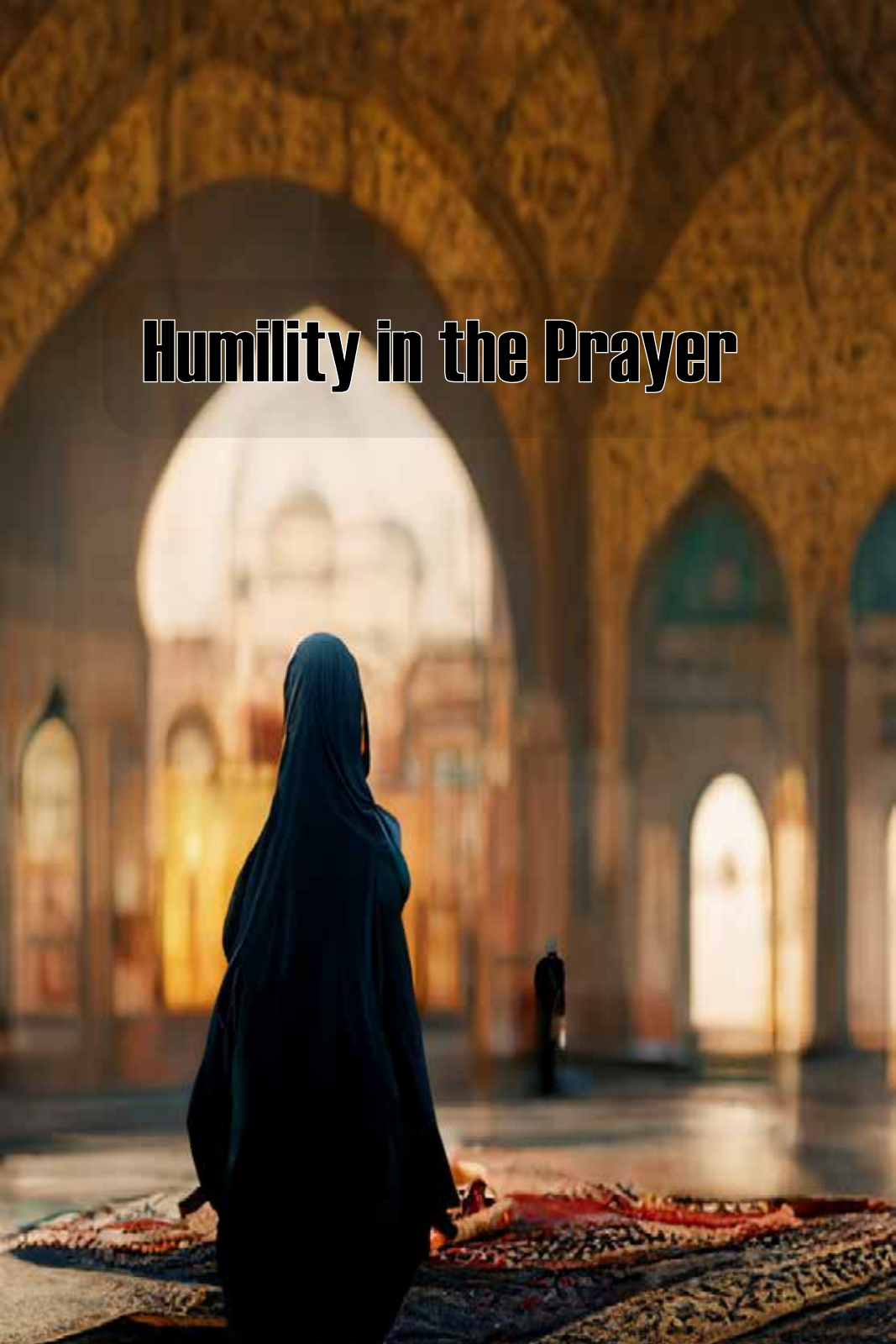


Humility in the Prayer



Humility in the Prayer

All praise is for Allâh ﷻ, the Lord of all worlds. Peace and blessing of Allâh be on the Finality of the Prophets, his family, his Companions and those who followed in their footsteps until the Day of Recompense. I bear witness that there is no God worthy of worship save Allâh ﷻ Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger, the *Imam* of all the Messengers, the Seal of the Prophets, and the leader of the humble ones. May peace and prayers be upon him, his family, Companions, and those who follow his message and call to it until the Day of Recompense.

Oh believers! Many people inquire about humility in the prayer and how to achieve it. On this I will relate to you one of the saying of some early Muslim scholars. Anyone who contemplates it, and tries to practice it will, Allâh willing, be among those who attain humility and peace in prayer.

Ibn Al-Qayyim¹ رحمه الله had said:

The pleasure which a person whose heart is filled with love for Allâh ﷻ, fear from 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, an intact heart that is free of the 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 meanings of the Qur'ân. His heart will be mingled with the happiness caused by the belief in the facts of Allâh's ﷻ beautiful names and attribute. His heart will feel their sublimity, perfection, beauty and greatness and the faith in Allâh ﷻ who with his perfect attributes, is unrivaled. This person gathered all of his thoughts and

¹ *Kitab us-Salah*, by Ibn Al-Qayyim.

attention to only think of Allâh ﷻ, thereby he felt the pleasure of being close to Him. Such nearness shall have no equal; the heart entirely resorts to Him. The Lord ﷻ has drawn close to His servant at first, upon which the servant is pulled with his heart to his Lord. Then the Lord ﷻ again draws nearer and nearer which makes his servant feel the completeness of his happiness.

Here we point out a marvel of Allâh'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'ân. 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 Allâh ﷻ. The heart shall observe Allâh's eternity and when saying "*Allâhu Akbar*" (Allâh is the Greatest) the heart shall witness Allâh's Majesty.

When he says: "You are Glorified, O Allâh, 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 ﷻ 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 shrink and vanish, Satan be an outcast and humiliated. The perfection of the name stems from the perfection of the named. Moreover, if the name is so perfect that when mentioned by anyone, nothing on earth or in the heavens can harm him, what about the one who has that name?

"Your Majesty is exalted" is the literal meaning of *Ta'ala Jadduka*. Allâh'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, actions, or attributes. In this regard, Allâh ﷻ says (relating what a believer from the jinn said):

﴿وَأَنْتُمْ تَعْلَمُونَ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

“And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).” (72:3)

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

When a worshipper says: “I seek refuge with Allâh from Satan the outcast”, he resorts to Allâh ﷻ, seeking His protection and fortified shield against the enemy whose sole goal is to sever his bond with Allâh 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﴾

“All the praises and thanks be to Allâh, the Lord of the ‘*Aalamîn* (mankind, jinn and all that exists).” (1:2)

He shall pause for a moment. Then Allâh says:

«حَمِدَنِي عَبْدِي.»

“My slave has praised Me.”

When the worshipper recites:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

“The Most Gracious, the Most Merciful .” (1:3)

Allâh ﷻ replies:

«أَتَىٰ عَلَيَّ عَبْدِي.»

“My slave commended Me.”

When he recites:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection).” (1:4)

Allâh says:

«مَجْدَنِي عَبْدِي».

“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 Allâh calls you “my slave” three times. By Allâh! If the hearts were not covered with the smoke of desires, they would be carried away with joy when they realize that Allâh 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 Allâh ﷻ: Allâh, *Ar-Rab* (The Lord), and *Ar-Rahman* (The Gracious). The heart shall witness the truth about the God who is the only one that deserves to be 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 Allâh ﷻ and praises Him. In this regard Allâh ﷻ says:

﴿وَلَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ لَّهُ قَانُونَ﴾

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

Allâh ﷻ 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 Allâh’s beautiful Name, (*Al-Qayyûm*) the Eternal and the Self-Existent, when he mentions the Name of Allâh, *Rabbil-‘Alamin* (The Lord of man, jinn, and the whole universe). Man should realize and witness through his heart that Allâh 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. Allâh Alone *Istawa* (raised) over the Throne, manages the affairs of the whole universe and more. He decrees what happens in this world and in 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 angels execute.

﴿يَسْتَلِمُونَ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some.” (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 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 mentioning the Name of Allâh ﷻ, *Ar-Rahman*, the worshipper bears witness that Allâh [*Ar-Rahman*] is the Gracious Lord, who is benevolent with His creatures man, jinn, and others. He ﷻ is the Compassionate, Whose Mercy and Knowledge comprehend everything. His favors and bounties reach every living creature. His Mercy and Compassion reach as far as His Knowledge does. With mercy and compassion, Allâh created the creation, revealed down His Books, sent His Messengers, established His laws and rules and created Paradise. Even the Fire of Hell was created upon Allâh’s Mercy and Compassion. It is His lash by which He drives His servants amongst the believers to Paradise, cleanses His servants amongst 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 Allâh's commandments, prohibitions, ordainment and advice. Mercy is the bond that originates from Allâh ﷻ and reaches His slaves, while slavery originates from them and reaches Allâh ﷻ. Therefore, from them originates slavery and from Him originates mercy.

I seek refuge with Allâh ﷻ from Satan, the outcast. Allâh ﷻ says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

“Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?” (47:24)

May Allâh ﷻ bless us all with His Book and benefit us with its *Āyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoing. Seek His forgiveness as He is the All-Forgiving, Most Merciful.