

THE FIVE PRAYERS

*Book Five*

وَقَالُوا

*They Said*

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**The Speech of Those Who Have Arrived**

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دَعَوْنُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَحَمْدُكَ فِيهَا وَسَلَامٌ وَعَاخِرُ دَعْوَانِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Their call therein is: Glory be to You, O Allah. And their greeting therein is: Peace. And the last of their call is: All praise belongs to Allah, Lord of all the worlds.*

Surah Yunus: 10

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*Three Movements. No chapters.*

Books I through IV enumerated what could be enumerated and detonated it.

Joy upon joy cannot be listed. Jannah cannot be catalogued.

**This book speaks from inside it.**

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## MOVEMENT I

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

*Their call therein is: Glory be to You, O Allah.*

***When glorification is not what you do but what you are.***

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دَعْوَاهُمْ. Their call therein. Not: their occasional call. Not: their call when they remember to call. Their call — the word that names the very motion of their existence in that place. The دَعْوَى is not the prayer they make five times a day. It is the substance of what they are doing at every moment. It is the continuous reaching of the self toward the one power — not as effort, not as discipline, not as the overcoming of distraction — as the single thing that is happening.

سُبْحَانَكَ اللَّهُمَّ. Glory be to You, O Allah. This is what their existence sounds like from the inside. Not what they say when prompted. What they are. The تَسْبِيح — the glorification — is not a verbal act in the ordinary sense. It is the recognition that He is wholly other than what the self could contain or comprehend, wholly beyond every category, and that this wholeness is not a distance but an intimacy — the recognition of the one who is nearer than the jugular vein, who is exactly as He has praised Himself, who cannot be encompassed by praise and yet whose praise is the most natural act the created self can perform.

Consider what it means for دَعْوَاهُمْ to be glorification. The word دَعْوَى carries the meaning of claim, of call, of that which the self puts forward as its primary movement. In the world — in the دُنْيَا that Books I through IV were making into an archaeological artifact — the self's primary call was toward what it needed, what it feared losing, what it hoped to gain. The دَعْوَى of the anxious self was: give me security. The دَعْوَى of the grieving self was: give me back what was taken. The دَعْوَى of the despairing self was: let there be relief. Each of these was a call oriented toward what the self lacked.

When **دَعَوَاهُمْ فِيهَا سُبْحَانَكَ** — the call itself has become glorification — something has shifted at the root. The self's primary orientation is no longer toward what it lacks. It is toward the one power Himself. And the word that arrives at that orientation is **سُبْحَانَكَ** — You are beyond all that I could say about You, You are other than every category I bring to You, You are exactly as You have praised Yourself, and my praise is the recognition of that otherness and the delight in it.

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There is a word in the Arabic root **س ب ح** that the tradition has always noticed: swimming. **سَبَّحَ** is to swim. And **سُبْحَانَ** is derived from this root — the glorification as a kind of swimming, the self moving through the one power's reality the way a swimmer moves through water. Not fighting the medium. Not standing on the shore describing the water from outside. Moving through it, sustained by it, surrounded by it on every side.

The people of Jannah swim in the glorification. Their existence moves through it. Every encounter, every experience, every moment of what they are is a movement through the medium of His reality — and the medium holds them, as water holds the swimmer, without effort on their part. The **سُبْحَانَكَ** is not the stroke they make. It is the water. It is what they are swimming in. And the **دَعْوَى** — the call, the claim, the primary motion — is the swimming itself.

This is why no chapter structure can hold Movement I. You cannot enumerate the kinds of glorification. You cannot list the occasions for it. The glorification is not occasional. It is the texture of everything. Every breath in Jannah is **سُبْحَانَكَ**. Every sight is **سُبْحَانَكَ**. Every encounter, every fruit, every river, every conversation — all of it is the self swimming through the medium of His glory and the swimming is the **دَعْوَى** and the **دَعْوَى** is glorification.

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Books I through IV were built on the recognition that every negative emotion was resting on a premise — and that the four prayers detonated the premises. The impatience assumed the present was insufficient. Detonated: Allah is the Greatest, mightier than what is being waited for. The shame assumed the self was fundamentally wrong. Detonated: O My servants — His. The grief assumed the loss had left His governance. Detonated: to Him we return. Every detonation brought the self closer to the ground that could not be detonated — the ground that is His reality, His governance, His being as He has praised Himself.

What remains after all the detonations is not emptiness. What remains is **سُبْحَانَكَ**. The self stripped of every premise that was not His reality, finding itself in His reality, having nowhere else to be — and the word that arises from that finding is glory be to You. Not as consolation. Not as the better alternative to what was lost. As the only true word for what the self finds when it has nowhere else to be.

This is what the Quran is showing in Surah Yunus 10. The people of Jannah are not people who arrived at Jannah after enduring the detonations and then finally got to rest. They are people whose **دَعْوَى** has become glorification — whose primary motion has been so thoroughly oriented toward the one power that the orientation is no longer something they practice but something they are. The habit has become the nature. The practice has become the substance. And what they find in that becoming is not the achievement of a goal but the recognition of what was always the case: that His glory was always the only true content of existence, and that every apparent content was pointing toward it.

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**اللَّهُمَّ**. The way they address Him. This form — the **يَا** compressed into the prefix **اللَّ** and the **مِمْ** at the end bearing the weight of the address — is the most intimate form of divine address in the Arabic language. It is not the formal address of a petition. It is the address

of the one who speaks directly, immediately, without ceremony, from the interior to the interior. **اللَّهُمَّ** is what arises when the distance has been removed.

In Jannah, there is no distance to be removed because there is no distance. The call — **دَعَوَاهُمْ** — arises from a self that is already in the medium of His reality, already swimming in **سُبْحَانَ**, already in the intimacy that **اللَّهُمَّ** names. The address is not reaching across a gap. It is the movement of the swimmer in the water — already surrounded, already held, the address arising from within the holding.

This is the life that dunya was always a foretaste of and always obscuring simultaneously. The dunya offered glimpses — the moment of prayer in which the distance seemed to collapse, the recitation in which the words were both His and one's own, the **سُجُود** in which the forehead on the ground was the self returning to its origin. These were glimpses of the permanent state. In Jannah, the glimpse has become the climate. The exceptional has become the ordinary. The **سُبْحَانَكَ** that arose in the best moments of **دُنْيَا** has become the continuous substance of existence.

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What does a life look like when **دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ**?

It looks like the hadith: the most severely tried ones are the prophets, then the righteous, and one of them would rejoice in the trial more than any of you would rejoice in a gift. **لَأَحَدُهُمْ كَانَ أَشَدَّ فَرَحًا بِالْبَلَاءِ مِنْ أَحَدِكُمْ بِالْعَطَاءِ**. This is the person whose primary orientation — whose **دَعْوَى** — is so thoroughly toward the one power that what arrives from the one power, regardless of its apparent form, is received as the occasion of glorification. The trial arrives and the **دَعْوَى** rises: **سُبْحَانَكَ اللَّهُمَّ** — You are beyond all I could comprehend, this arrived within Your governance, and my primary motion is toward You and not away from what You sent.

This is not the self performing equanimity. The performance would still require a self standing apart from what arrives, managing its response, deciding to accept. What the hadith describes is different: the rejoicing is genuine, more intense than the rejoicing at a gift. The trial has not been neutralised into acceptance. It has been received as the occasion of the most real delight — the delight of the primary motion meeting the one who is the object of the primary motion, regardless of the form the meeting takes.

When the severest calamity gives maximum joy, dunya has become what fear became before it: an archaeological artifact. There is no more dunya. Not because the apparent contents of dunya have been removed — the poverty, the illness, the trial — but because the self's primary orientation to those contents has changed entirely. The contents are now the occasion of *سُبْحَانَكَ*, the medium through which the swimming happens, the texture of the one power's governance arriving in the self's experience. And the self swims.

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The reader of this book — if the book has done what it was designed to do across five volumes — is not reading about this state from outside it. The four prayers of Books I through IV were detonations. Each detonation removed a premise. Each removed premise brought the self closer to the ground that remains when all premises have been removed. That ground is the one power's reality — undeniable, present, the medium of everything. And the self that finds itself on that ground, with nowhere else to be, opens its mouth and says:

سُبْحَانَكَ اللَّهُمَّ

*Glory be to You, O Allah.*

Not as a conclusion. Not as the reward for having completed four books of premise-detonation. As the only true word for what the self finds when all the other words have

been detonated. The glorification is not earned. It is what remains. It was always what remained. The five volumes were the archaeology — the careful removal of layer after layer of what was not this — until what could not be removed stood revealed.

سُبْحَانَكَ اللَّهُمَّ. This is their call therein. This is what existence sounds like from the inside when fear has become an artifact and dunya has become an artifact and what remains is the swimming and the water and the one whose glory the water is.

The first movement does not end. It opens into the second.

## MOVEMENT II

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

*And their greeting therein is: Peace.*

***When the encounter itself — with every other — is peace.***

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وَتَحِيَّتُهُمْ. And their greeting. The تَحِيَّةٌ — the greeting — is the word for what passes between two who meet. Every encounter in Jannah begins with a تَحِيَّةٌ. And the تَحِيَّةٌ is سَلَامٌ. Not: they exchange pleasantries that include the word peace. Not: they use the greeting formula سَلَامٌ عَلَيْكُمْ as a convention. The تَحِيَّةٌ — the very substance of the greeting, what passes between them in the encounter — is سَلَامٌ itself.

سَلَامٌ. The word in the Quran is indefinite — not السَّلَامُ, the peace, as if pointing to a specific known peace. سَلَامٌ, unbound, without the article, open-ended. A peace that cannot be delimited by definition. Not this peace or that peace. Peace in its pure form, unspecified and therefore inexhaustible. The greeting that passes between them in every encounter is not a bounded thing. It is سَلَامٌ the way light is light — not pointing to a particular quantity of it but to its nature.

And وَتَحِيَّتُهُمْ — their greeting, their reciprocal. The تَفَاعُلٌ structure in Arabic — the pattern of words like تَبَادَلٌ and تَلَاقَى and تَحِيَّةٌ itself — carries the meaning of mutual action, of the back-and-forth between. The تَحِيَّةٌ is not one-directional. It is what arises in the space between two who meet. In Jannah, the space between two who meet is سَلَامٌ. The encounter itself — the meeting itself — is peace.

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Consider what the encounter was in the world the previous four books were addressing.

Section IV of Book IV was called The Self That Measures Itself Against Another. Envy: pain at another's good. Jealousy: fear of losing what self has to another. Contempt: the downward verdict on the other. Scorn: contempt performed before an audience. Every one of these was a way in which the encounter with another became the occasion of the self's suffering — the other's existence producing pain in the self, the self's existence producing the downward verdict on the other. The human encounter in the world was the site of the negative emotions' most persistent activity.

Section V: The Self That Believes Itself Unseen and Unloved. Loneliness, alienation, feeling unloved, feeling unworthy of love, abandonment — all of these were the encounter with other failing in a particular direction: the other was not present enough, not reliable enough, not capable of reaching the interior that needed to be reached. The encounter with human others was the site of the most specific suffering because the encounter with human others was the site of the most specific hope: the hope to be seen, to be held, to not be alone.

The human encounter was the most fraught territory in the landscape of negative emotion because it combined the deepest need with the most reliable disappointment. Created beings cannot give what only the Creator gives. And yet the self kept orienting toward created beings for what only the Creator can provide — and the encounter kept failing in the same ways, and the failure kept producing the same emotions, and the emotions kept finding the same address that the previous books detonated them at until what remained was the recognition that the primary encounter was always with the one power and the encounter with others was always secondary to it.

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وَنَجِيَّتُهُمْ فِيهَا سَلَامٌ. In Jannah, the encounter has been transformed at its root.

When the self's primary orientation — its دَعْوَى — is سُبْحَانَكَ اللَّهُمَّ, when the self is swimming in the medium of His glory, when everything is received as His governance arriving —

then the encounter with another is not the encounter of two separate selves each needing what the other cannot provide. It is the encounter of two expressions of His creation, each swimming in the same medium, each oriented primarily toward the same one power, meeting in the space that His peace fills.

The سَلَامٌ that passes between them is not generated by either of them. It is not the product of effort toward peace-making or the achievement of harmony through work. It is what is already present in the medium — in the water both are swimming in — and the تَحِيَّةٌ is the recognition of it. We meet and what is between us is سَلَامٌ — not because we have worked toward peace but because peace is the texture of the medium in which we exist.

Al-Salam is one of His names. وَهُوَ السَّلَامُ الْمُؤْمِنُ. He is Al-Salam — the source of peace, the one whose very name is peace. The سَلَامٌ that passes between the people of Jannah in their تَحِيَّةٌ is His name moving between them in the encounter. The greeting is not their creation. It is His reality present in the space between them. They greet each other with His name — and His name is peace — and the greeting is the recognition that He is present in the encounter.

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What does it mean that تَحِيَّتُهُمْ in Jannah is سَلَامٌ rather than what it was in the world the four books were addressing?

In the world, the encounter with another was the encounter of two selves each carrying their histories, their wounds, their projections, their needs. The other arrived preceded by everything the self had learned about others — the betrayals, the abandonments, the failures of the encounter to provide what the self needed. The encounter was already complicated before it began. The تَحِيَّةٌ in the world was exchanged between two selves who each had reason to be guarded, who each brought to the encounter the accumulated weight of every encounter that had not been سَلَامٌ.

Books I through IV detonated the wounds that complicated the encounter. The shame that made the self hide before the other — detonated. The fear of the other's judgment — detonated. The jealousy that made the other's good a source of pain — detonated. The loneliness that needed the other to provide what only the one power provides — detonated. Each detonation removed something that was preventing the encounter from being what it is in Jannah — the meeting of two swimmers in the same water, each oriented toward the same source, the space between them filled with what fills everything: His peace.

When all of that has been detonated — when the accumulated weight of every failed encounter has been given to the one power, when the need the other could never meet has been correctly addressed to the one who meets it — the encounter is freed. Two people meet and what is between them is *سَلَامٌ*. Not because they have perfected themselves or the other. Because the medium of the encounter has been recognised for what it is: His reality, His peace, Al-Salam present in the space between two who are each primarily oriented toward Him.

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The Quran gives the *سَلَامٌ* of Jannah in several places, and in each case its quality is distinct from the peace of negotiated ceasefire or the peace of managed coexistence. It is described as *سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ* — peace, a word from a Merciful Lord. The peace of Jannah is not the silence between combatants. It is speech from a Merciful Lord — it is His word, His name, moving through the encounter, making the encounter what it is.

And *لَا لَعْوًا فِيهَا وَلَا تَسْلِيمًا* — no idle talk therein and no sinful speech. The encounter in Jannah is not only characterized by what is present — *سَلَامٌ* — but by what is absent. No *لَعْوًا*: no speech that circles without arriving anywhere, no talk that fills the silence without illuminating it, no conversation that leaves both parties emptier than before. No *تَسْلِيمًا*: no words that wound, no speech that diminishes. The absence of these is not achieved by

effort or restraint. It is the natural condition of the encounter when the medium is His peace.

This is the life that the four books were clearing toward. Not the life of the self that has learned to manage its wounds carefully enough to encounter others without causing harm. The life of the self whose primary encounter — with the one power, in the medium of His reality — has so thoroughly oriented it that every secondary encounter participates in that primary one. The *نَجِيَّة* is *سَلَامٌ* because Al-Salam is present in the space between. And Al-Salam is present in the space between because both swimmers are in the same water and the water is His.

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The reader who has been detonated by Books I through IV knows something about this from the glimpses that survive the detonation. The moment after the prayer in which the distance collapsed. The encounter with another in which the usual complications were somehow absent and the meeting was simply the meeting, with no weight preceding it. The conversation that arrived at *سَلَامٌ* not through the management of conflict but through the recognition that both were in the same medium and the medium was holding both.

These were glimpses. *وَنَجِيَّتُهُمْ فِيهَا سَلَامٌ* is the permanent climate. The glimpse has become the ground. Every encounter is the meeting of two in the medium of Al-Salam. Every *نَجِيَّة* is His name moving between them. Every *سَلَامٌ* exchanged is the recognition that He is present in the space the encounter creates and that the space is peace because He is peace.

The second movement does not end. It opens into the third.

### MOVEMENT III

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*And the last of their call is: All praise belongs to Allah, Lord of all the worlds.*

***When every experience — every experience — completes in praise.***

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وَأَخِرُ دَعْوَاهُمْ. And the last of their call. The movement has its own structure: the call begins with سُبْحَانَكَ اللَّهُمَّ — the glorification that is the substance of their existence — and it ends with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. Not: their occasional final words. The last of their دَعْوَى — the final motion of every call, the completion of every reaching. Whatever the experience was, however it arrived, wherever it went — the last of the call is praise.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. All praise belongs to Allah, Lord of all the worlds. The Quran begins with this — the فَاتِحَةَ opens with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. And the experience of Jannah ends with it — every experience, every moment, every encounter, every arrival. The first word of the book of Allah and the last word of the call of the people of Jannah are the same word. The Quran opens where Jannah ends. Or: Jannah ends where the Quran opens. The حَمْد is the meeting point of the beginning and the completion.

Why does the call complete in حَمْد rather than continuing as سُبْحَانَ? The distinction matters. سُبْحَانَ — glorification — is the recognition of His total otherness, His beyondness, the impossibility of encompassing Him in any category the self brings. It is the swimmer's recognition that the water surrounds on every side and is not the swimmer. الْحَمْد — praise — is something further. الْحَمْد is the recognition of what He has given, what He has done, the beauty of His action toward the one praising. سُبْحَانَ recognises what He is. الْحَمْد recognises what He gives.

When every experience completes in الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, it means that every experience — without exception — is received as gift. Not: every pleasant experience. Every experience.

The severe trial that gives maximum joy — completed in حَمْد. The encounter with the other that was سَلَامٌ — completed in حَمْد. The moment of سُبْحَانَكَ itself — completed in حَمْد, which recognises that even the glorification was His gift to give. Everything arrives as gift from رَبِّ الْعَالَمِينَ — the Lord of all the worlds — and the last of the call is the recognition of the giving.

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Here the two وَقَالُوا ayat arrive. They are both the speech of those who have arrived — وَقَالُوا: and they said — and both begin with اَلْحَمْدُ لِلَّهِ. They are the حَمْد specified — the praise named for what it is praise of. They show what it looks like for every experience to complete in حَمْد.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

*And they said: Praise be to Allah who has made grief vanish from us. Indeed our Lord is Most Forgiving, Most Appreciative. — Surah Fatir: 34*

اَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ. Has made grief vanish from us. Not: has reduced our grief. Not: has given us the tools to manage our grief. أَذْهَبَ — made to go, removed entirely, caused to vanish. The root ذ ه ب is the root of going, of departure, of the gold that is the most complete thing of its kind. Allah has made grief go. The grief did not diminish through process. It departed. What was here is no longer here. And the response to its departure is: اَلْحَمْدُ لِلَّهِ.

This is what Books I through IV were building toward. Not the management of grief. Not the facing of sadness with the right prayers. The vanishing of it. أَذْهَبَ. And the people who have arrived at the state the books were moving toward speak in this voice — وَقَالُوا — not about a technique they practiced but about what happened: اَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ. Allah made the grief vanish. They are not the ones who made it vanish. They did not achieve grief-freedom through sustained practice. Allah — the one power — removed it. And the حَمْد is the recognition of the removing.

إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ. Indeed our Lord is most forgiving, most appreciative. Two of His names placed side by side: Al-Ghafur, the one who covers and pardons, and Al-Shakur, the one who appreciates and multiplies every good. The grief vanished through forgiveness — the covering of what had accumulated — and through His appreciation of every motion the self made toward Him, which He multiplied until the grief had no ground left to stand on. عَفُورٌ and شَكُورٌ are what He is in relation to the self whose grief has been made to vanish. He covered what needed covering. He appreciated and multiplied what was brought to Him. The grief departed in the space that forgiveness and appreciation created.

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وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ. وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

*And they said: Praise be to Allah who has fulfilled His promise to us and made us inherit the earth — we settle in Jannah wherever we will. — Surah Az-Zumar: 74*

صَدَقْنَا وَعَدَّهُ. Has fulfilled His promise to us. The root ص د ق — truth, sincerity, the alignment of word with reality — applied to the divine promise. He said it and it was. The promise was always true — this is what صَدَقَ means when applied to the divine word — and the fulfillment is the moment in which the truth of what was always true becomes visible to the ones to whom it was promised. وَقَالُوا — and they said, when they saw it — الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ. Praise be to Allah who fulfilled His promise.

What was the promise? The entire structure of the five books was built on promises. Book I announced the promise: لا خوف عليهم ولا هم يحزنون — no fear upon them nor do they grieve. Books II through IV detonated every form of fear, every cause of sadness, every species of negative emotion — detonated the premises they rested on using the four prayers — until what the promises pointed to was visible in the cleared space. Book V is the people who arrived at the cleared space saying: He fulfilled it. He said it and it was. الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ.

وَأَوْزَنَّا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ. And made us inherit the earth — we settle in Jannah wherever we will. The inheritance is total. Not a portion. The earth. And within the Jannah the earth has become: نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ — we settle wherever we will. The word نَتَّبِعُوا — to settle, to take one's place, to find the dwelling that fits — carries the meaning of arriving at the place that was always meant for the one who arrives. The people of Jannah do not arrive at a pre-assigned location. They settle wherever they will. The will itself has been purified to the point that wherever it points is Jannah.

نَشَاءُ — we will, we wish. This is the completion of the self's relationship to its own desire. In Books I through IV, desire was examined in its pathological forms — the emptiness after getting what was wanted, the restlessness that could not settle, the dissatisfaction that outlasted its apparent causes. Each of these was the desire that had not found its true object — the desire pointing at finite things for what only the infinite could provide. When all of that has been detonated and what remains is the self whose primary motion is سُبْحَانَكَ — the self swimming in His reality — the desire has found its true object. And when desire has found its true object, whatever it wills is Jannah. We settle wherever we will. The will is free and the freedom is precisely because the will has been returned to what it was created to want.

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فَنِعْمَ أَجْرُ الْعَامِلِينَ. How excellent is the reward of those who act. The aya ends with this — the acknowledgment that the people who settle wherever they will in Jannah were the ones who acted, who worked, who brought the دَعْوَى toward the one power across every form of difficulty the world offered. The five books — this series — are for the عَامِلُونَ. The ones who do the work. The work of the first four books was the work of detonation — bringing the premises of negative emotion to the address and watching them fail in the presence of the one power's reality. The work of Book V is the work of recognition — seeing that the detonations have cleared the space where وَقَالُوا can be said and meant.

فِنِعْمَ أَجْرُ الْعَامِلِينَ. The reward is not proportional to the difficulty of the work. It is: نِعْمَ — excellent, the highest commendation the Arabic language offers for quality. The أَجْرُ of the عامل is نِعْمَ in its total sense — the work was real and the reward is real and the reward is Jannah wherever you will.

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وَأَجْرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The last of their call. Everything that existed in Books I through IV — the impatience, the shame, the rage, the grief, the despair, the emptiness, the darkness — every single thing that the four books named and detonated — it all completes here. Not in the sense that it is still present but being managed. In the sense that even its having existed — even the journey through the territory of negative emotion and the detonations of the premises — is now received as gift. أَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ. He made the grief vanish. Not: He helped us endure it. Made it vanish. And the حَمْد is for the making-vanish, which includes the grief's having existed, which was the occasion of the detonations, which cleared the space for the state that the grief's having existed made possible.

The circling is complete. The Quran opens with أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. Jannah ends with أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. The five books — the five prayers, four from Books I through IV and one from Book V — began with impatience and end with praise. The impatience was the first form of the self's desire misoriented — wanting what was not yet here. The حَمْد is the desire correctly oriented — recognising that what is here is gift, has always been gift, was never anything other than gift, and the giver is رَبُّ الْعَالَمِينَ.

The five books are finished.

وَقَالُوا

And they said.

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دَعَوَلَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

*Their call therein is: Glory be to You, O Allah.*

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

*And their greeting therein is: Peace.*

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*And the last of their call is: All praise belongs to Allah, Lord of all the worlds.*

**This is where the five books were always going.**

وَقَالُوا

*And they said.*

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