

Tazkiyah Halaqa
The Rituals – Session 19
Sheikh Adnan Rajeh
October 28, 2025
Wellness Centre, London, Ontario

Overview

In this session, Sheikh Adnan continues the “rituals” interlude as a practical support to improve ṣalāh while the longer tazkiyah process (treating diseases of the heart and refining the nafs) unfolds over time. He reiterates that weak concentration in prayer is usually the outcome of deeper inner disorders, so these lessons function as temporary “band-aids” that raise the quality of worship in the interim. The central frame remains: every posture and transition in ṣalāh mirrors a corresponding spiritual posture and transition, and when this is understood, prayer becomes dynamic and enjoyable rather than mechanical.

The two halves of ṣalāh

Sheikh Adnan presents ṣalāh as being “divided in half” in meaning: the first segment is what the servant offers Allah, and the second segment is what the servant requests from Allah. The first half is described as scripted and structured—recitation, magnification, and gratitude—while the second half becomes the space of personal need, supplication, and intimate request. He argues that investment in the first half determines the fruitfulness of the second half, much like beginning an important meeting properly before making one’s request, even though Allah does not scorn the servant as people might.

The first three “offerings” and what they fix

Sheikh Adnan restates the three foundational offerings in the opening half of prayer and adds a further layer: each is designed not only to establish the relationship with Allah but to *cure* a key inner problem.

- **Qiyām and Qur’anic recitation (guidance):** Reciting after al-Fātiḥah is framed as living proof that guidance is central and memorised, not merely heard. This portion is described as a cure for aimlessness, indifference, heedlessness, and existential drift, because al-Fātiḥah itself contains the essential request for guidance and recitation reinforces life’s purpose and direction.
- **Rukū’ and tasbīḥ (magnification):** Magnifying Allah repeatedly is presented as the antidote to ostentation (riyā’) and corrupted intention—specifically, the need to be validated by people as though Allah’s gaze is insufficient. As Allah is unparalleled, the heart is trained to stop equating human approval with divine acceptance, thereby restoring sincerity.
- **Raf’ and ḥamd (gratitude):** Gratitude is presented as a remedy for vanity (‘ujb)—the inner impulse to put the spotlight on oneself, claim credit, and self-praise. By redirecting praise upward (“all praise is due to Allah”), the heart learns that achievement is never purely self-made and that ultimate evaluation and praise belong to Allah alone.

Purposefulness as the root stabiliser

A major emphasis in this session is that aimlessness is not merely one “disease” among others but the underlying condition that amplifies many diseases of the heart. Without clarity on why one exists and what one is meant to champion, the nafs becomes more vulnerable to spiritual illnesses and becomes harder to reform. By contrast, even limited purposefulness (even in non-religious forms) can soften arrogance, reduce inner chaos, and make people appear ethically disciplined, because focus itself weakens many destructive impulses. In this framing, the repeated recitation in qiyām is meant to keep forcing the question of purpose until the Qur’an “clicks” and a life-direction emerges.

Reorienting praise: praising others, not oneself

Sheikh Adnan highlights an ethical reversal common in human behaviour: people often discredit others while praising themselves, whereas Islamic etiquette encourages recognising and praising others’ good work while treating one’s own deeds with humility and fear of acceptance. He argues that self-praise subtly mimics the role of divine judgement—pre-empting the Day when Allah alone determines what deserves praise—while ḥamd in prayer trains the servant to stop claiming ownership of goodness and to attribute success and virtue to Allah’s grace. This reorientation is presented not merely as politeness, but as a necessary internal correction that protects the heart from arrogance and moral inversion.

Transition into sujūd: from scripted to personal

Having framed the first half as disciplined offerings that cleanse key inner disorders, Sheikh Adnan describes what follows as the “open buffet” of the prayer—where the servant is now ready to ask freely. He notes that earlier elements are heavily scripted (al-Fātiḥah, Qur’an, tasbīḥ, and prescribed praise), while the next portion opens into a more personal mode, especially in sujūd. He introduces sujūd as the most physically awkward yet most spiritually appropriate posture for pleading and need, and he points to prophetic descriptions that convey eagerness to reach it—as though the Prophet “falls” into prostration because this is the peak moment of intimate request.

Sujūd as the posture of desperate du‘ā’

The session’s primary new focus is sujūd as the posture of absolute dependence: the servant places the most honoured part of the body (the face) on the ground to embody need, poverty, weakness, and the reality that nothing can be secured except by Allah’s grace. Sheikh Adnan distinguishes Islamic self-dignity with people (never grovelling before peers, even under threat) from the complete humility owed only to Allah, for whom this posture is appropriate and truthful. He explains why praise and magnification precede du‘ā’ in sujūd, and he emphasises that du‘ā’ is not a formal transaction but the speech of a desperate being turning to the only One who can help.

Speaking to Allah without the “mask”

A defining theme of the lecture is that many people speak to Allah with social roles and masks—father, mother, professional identity, status—rather than as their real inner self. Sheikh Adnan argues that effective du‘ā’ requires self-honesty: knowing who one truly is before Allah (weak, needy, sinful, frightened, dependent), and dropping the performative identity used with people. He proposes an exercise to expose this weakness: make du‘ā’ once, then make it again without repeating anything—revealing how limited one’s real,

vulnerable speech to Allah often is when it has been replaced by habitual, formal wording. When the mask drops, he suggests, du‘ā’ becomes one of the most enjoyable and intimate acts of worship, which helps explain the depth and beauty of prophetic supplication.

Qur’anic models of intimate complaint to Allah

To illustrate what genuine du‘ā’ sounds like, Sheikh Adnan points to Qur’anic examples of speaking to Allah with unfiltered inner states: the mother of Maryam expressing dedication and concern, and Ya‘qūb’s famous declaration that he takes his grief and sorrow only to Allah rather than to people. These models show supplication as an ongoing relationship—explaining one’s pain, fear, and hope directly to Allah—rather than merely reciting phrases. The session closes by signalling that the topic of sujūd and supplication will be completed in the following week.

Video Link: <https://www.youtube.com/watch?v=DHPiiUB-b48>