

**Tazkiyah Halaqa
The Rituals – Session 17
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Transcription

No, give me my laptop then. That's not the right... Has been. Talking a little bit about... Some Salah tips. Now this is just a... It's like a timeout between topics, between comprehensive issues, concepts that I'm going to go through. I've talked about a number of them. But a little bit of a timeout between them and just... giving some practical tips on something that I think is important or so I think it's important it should happen simultaneously as you build your understandings. Those concepts are deep. There and they're difficult to grasp, and you don't grasp them the first time you think about them or second or third— even they take a while for you to grasp them and maybe after a year of thinking about something before you can feel like very comfortable with it.

But they are designed to allow you to tap into a part of yourself that is very genuine and real and gives you the ability to concentrate and be at peace. All of these actions that I just described help your salah in a... From an eagle's, eagle eye look, meaning. When you have better tazkiya understandings of abstract concepts, when you have clarity with who you are and what you're doing with your life, this translates into improved... prayer. But this is a long process. And it is, by definition, a process. So it doesn't ever stop. There's no end game or goal that you're going to reach, and everything's going to be fine. You're going to keep on trying to do this throughout your life.

The better you get at it, the more you walk down this path, the more your salah improves. However, it's a slow one. And I don't think it's fair or correct for you to let your salah continuously be bad or poor in its... Essence and performance while you do all these things, so these tips are just there to help you improve. It's like they're band-aids, really, but they're there to help you improve at least the general quality of the work. As you understand self-value, mortality, self-honesty, moral frugality, and all the other topics of Tazkiyya that we have covered or are going to cover inshallah in the future. So these sessions, these four or five weeks, just a timeout as I kind of go through them.

They'll serve as a reference for you later on and for anyone who attends. I think I always go back and listen to them. And I... Altogether, there's not a lot of tips here. I have maybe... six tips for you in salah and one in wudu. So altogether seven tips. It's not a lot. But what they're based on is understanding why. The prayer as a form of worship is the way it is. Because you could easily argue that, why don't we worship like maybe other faiths do, where you just sit there and you meditate, or you just sit there in one position with your... Why is it that we are moving, and these movements are not subtle? It's not a subtle movement. You start standing up, you end with your face on the floor.

So they're very dramatic movements. The posture is very different from one ritual within Salat to the other. And the concept that I want you to grasp and to understand is that These are physical postures that are designed to mirror spiritual statuses. So every physical posture is designed to mirror a spiritual mindset or a spiritual status. And that's why you are in the physical posture that you are. And that's not just for Salah. That is for all actions of Islam. Everything in Islam has that understanding to it. So I talked about that a little bit

when we gave you the tip of wudu. Where wudu, you don't necessarily have dirty hands and feet. You could have easily just made wudu. And you're spick and span. Then you let out.

And then you have to go back and you have to make wudu again. So why is it that you're doing it, you just did it a second time? Because it's a physical activity that's mirroring... a spiritual one. You're doing something physical but really what's happening is you're cleansing yourself from dhunub and you're purifying your soul before you stand in front of the king of kings, subhanahu wa ta'ala. So, and everything, you go to Hajj, Hajj, if there's no spiritual, I mean, every time we come close to Hajj time, I spend like four or five weeks talking to you. If you don't understand the spiritual aspect of Hajj, the Ihsan, then Hajj makes no sense. You, I mean, you...

Fly to the middle of the desert and you walk around a rock and between two rocks and take small rocks and throw them at a big rock and then you come back. That's it. Like if there's no spiritual and you're wearing two cloths in the midst of the whole thing. So why is it? If you don't understand exactly why you're doing it or what the spiritual aspect... When you understand the spirituality, Hajj is majestic. Whenever I go through the Hajjiani series, it's always I get excited listening to it, thinking about it, preparing it, because it's so beautiful, and the symbolism that it carries, and the ihsan, and the spirituality that it has, that's for all aspects of Islam. And then you can think of Siyam, you can think about everything, it all follows the same rule.

Salah is definitely the main ritual of our deen, and it for sure follows that rule. And I find it difficult to understand or see when people don't fully comprehend why it is that we are moving the way that we're moving, or why it is that we're doing the things that we're doing in Salah. But it's very well put together, and it's important to think about. So the three... tips I've offered you so far. Number one is when you're doing wudu, just remember there's a spiritual aspect to it. You don't have to imagine, just remember that there's a spiritual aspect to wudu. Before, as you do wudu, don't treat it as a mechanical set of movements. The second one is whenever... Before you start salat, pause for a moment.

Figure out a way to cut your train of thought. So that you can actually focus in your prayer, or to bring whatever it is that you're worried about into salah in a way that makes it meaningful in salah, where you're going, you're turning, you're taking your... worry or that the thing that you're thinking about that you can't stop thinking about you bring it into salah and putting it on the table in front of Allah subhanahu wa ta'ala asking for aid so that's another depending on how you want it doesn't matter to me you just figure out something that works for you because if you continue the same thought process in salah salah loses yeah you've already lost the battle like before this began it's already gone like it doesn't even Yeah. And this is important because, subhanAllah, the Prophet, alayhi salam, tells us in a hadith, right by Imam Ahmad, It's an authentic narration.

قال إذا استقبل العبد ربه في الصلاة استقبله الله بوجهه فإذا التفت عنه قال له ربه ألى خير مني So when an abd Faces Allah Subhanahu Wa Ta'ala in prayer. You stand, you do takbeen, you're standing in front of Allah Subhanahu Wa Ta'ala with your face towards Qibla. Allah Subhanahu Wa Ta'ala, He faces you with His beautiful face Subhanahu Wa Ta'ala. Whatever that means. However, that is going to be understood because Allah Subhanahu Wa Ta'ala is not similar to His creation and He is beyond time and space and He is beyond similes. But that's what. The wording of the hadith of the Prophet ﷺ, it explains some degree of intimacy or closeness. And he stays like that, Subhanahu Wa Ta'ala, with you until you...

And the word means for you to get distracted or to look away. In Arabic, the literal meaning of the word is for you to go like this, look away. So no one does that in Salat. Unless they're three-year-old, you know, the kids that were just praying here. But otherwise, you're not doing it physically— you'll do it spiritually, meaning mentally, intellectually, you will... You'll look at something different. Even though your body may be still there, but you're not really there. And when you do that, Allah subhanahu wa ta'ala asks you, 'Are you distracted by someone better than me for you? Who loves you more or cares for you more or that is more beneficial to you than me.' And I find that Shaytan figured out a way to make sure that even before Salah, there's no need.

لا حاجة للتكبير، أنت بالفعل خارج التكبير. لذلك قبل التكبير، لا تأخذ حتى. قال النبي عليه الصلاة والسلام حديث عور بن خطاب في الصحيح أن العبد لا يصلي بالصلاة فيكتب له نصفها ثلثها ربعها خمسها سدسها سبعها ثمنها تسعها عشرها. وإن العبد يصلي بالصلاة لا يكتب له منها شيء. A person will pray, perform a salat, and maybe a half of the ajr will be granted to this person. Or a third, or a fourth, or a fifth, or a sixth, sixth, or a seventh, or an eighth, or a ninth, or a tenth, and some people will pray and will get nothing out of it. But this is why, what is the reason? Well, the way he worded it, makes it impossible for it to be a mechanical problem. Because if you don't have wudu, then your salah is not accepted altogether.

It doesn't make a difference. But it's more— the way he's explaining it, it's very clear that there's a spiritual aspect here. There's a lack of clarity. And he talked about this a lot, I'm not going to go through every narration, but I'm just trying to point out to you how this is of a degree of importance. So the pause before salah, the most difficult part, is the most important part. I emphasize this because everything else I tell you won't really help if you don't. If you can't, before you pray, just calm down, take a second. The Shafi'iyah, that's what they force their followers to do. بالنية بمعنى أنهم يقولون نيةهم بشكل كبير حتى لو لم يكن هناك شيء في السنة يقولون ذلك ولكنهم يفعلون ذلك من هذا السبب بشكل خاص to force them to slow down and say it out loud so they can hear themselves and that will hopefully give them the time they need to really think about and contemplate what is it they're going to do.

And the third one that I pointed out yesterday or last time, was qiyam. So the first posture, you're standing up, and that's for the recitation of the book of Allah subhanahu wa ta'ala. And you stand there in adab, that's why your hands are like this. When you stand like this, you don't stand in front of a human being this way. You stand, you want to hold to some degree your integrity. But when you stand like this, that means you're standing in a certain degree of etiquette and adab and maybe even a little bit of humbleness. So standing like this in front of Allah subhanahu wa ta'ala, you are showing your posture. Allah subhanahu wa ta'ala does not want you to read his book back to him in a state of humility.

You read his book, his words back to him, subhanahu wa ta'ala, in a state of integrity, but a state of etiquette as well. So this or your hands down, either way, there's an etiquette in the way you stand. and you do it standing up, that's the posture that's appropriate for reciting back to him his noble words, subhanahu wa ta'ala. And the more you know of it, the more you recite. And the more you recite, the more value there is to the salah. As I explained to you last time, the ajr of salah is directly correlated in terms of quantity to the length of qiyam. The longer you stand, the longer you read, the more ajr there is in this salah.

Which is why, and just as a footnote, just for you, like from a fiqh perspective, the asl or the origin, the way it's done, for fard. You have to balance. It's very strict. Fard is very strict in Salah. You have to know the exact rulings. You have to follow it to the letter. And it has to be fully balanced. Every movement has to be balanced. timing, there can't be any exaggeration of anything. And it has to be the concept of in general. that is not to the point

where there's no substance, but it has to be, the idea is of making it of ease. الأصل في السنن الرواتب، السنن، السننة التي تتعلق بالصلاوات التي تتعلق بالفرض، على سبيل المثال، قبل الأصل، قبل الظهر، بعد الظهر، يعني قبل الفجر، بعد العشاء، بعد المغرب، الأصل، الأصل، أو التفاعل على ذلك هو أنهم سريعون، ليسوا طويلين

These sunnahs are not designed to be long sunnahs. They're hafif. The origin is in another year, like Al-Istisqa, for example, or Salat al-Khusuf, or Salat al-Kusuf, or Salat Qiyam al-Layl, or Tahajjud. All of these prayers, outside of the rawatib that are attached to Salah, to prayer or entering the masjid, for example, the asl for those ones is that you take your time in those ones. So just understand. So when you're praying al-fardh, the fardh has to be strict, has to be done correctly. You cannot exaggerate or decrease any part of it. That's why the Imam has to be trained to do it appropriately. And we train people and then we take them back and we give them feedback. And I tell them, you know, you can ask the people, you were too...

Some people find it like it's too, no, it's too granular. No, you didn't take enough time in first tahajjud, you recited Fatiha too quickly, it becomes very granular because it's fard. You have to do it exactly correctly, right? Sunnah is a little bit more easy. That's why we train way more people in taraweeh because there's a bit more ease to it, right? Taraweeh, the asr in taraweeh is itala. It's supposed to be long. I mean, honey, look at me. كن سعيداً، كن سعيداً، كن سعيداً، لكن الصلاة لا يجب أن تكون طويلة، لأنها ليست سنة راتبة. لذلك هذه الأشياء، قال النبي عليه الصلاة والسلام، أخبرنا عن هذه الأشياء. سترى كيف قام بصلاة الظهر والعصر، وكيف قام بصلاة السنة الراتبة. لم يأخذ الكثير من الوقت. ثم عندما قام بصلاة القيامة للسيدة، فقامت بالبقاء هناك لفترة طويلة.

However, all that being said, خَيْرُ الصَّلَاةِ طَوْلُ الْقِيَامِ As he said, the best salah is the longest in terms of its qiyam. When you're standing, you're reciting the Qur'an, and that's what you have to think about. You're standing there. reciting back to the master his words you are establishing your connection to these words your embracement of these words your acceptance of these words and your commitment to them because you know them by heart that's how much you care أنت لم تستمع إليهم فقط ولم تقبلهم، لقد تتذكرهم، لذلك تقرأهم مرة أخرى. لذلك أتأكد من أن لديك شيء بعد afterwards, and this is just a revision of last week. The Fatiha, choose a theme.

Don't think of all ten, choose one. Choose one thing as you're reciting Surah Al-Fatiha to think about. I advise, choose one theme and stick to it. to it for as long as you can because it just builds a nice habit. You start to learn how to contemplate a thought, whether it's his rahmah, subhanahu wa ta'ala, hidayah, guidance. Guidance is the easiest of all because that's what you're asking for, really. But any of them are fine. And then, when you recite the surah, try to make sure that you don't just recite the default ones. Even if you don't know a lot of the Quran, just make sure that you're going through what you've memorized. Even if it's just two ayahs at a time or an ayah at a time.

It's very beneficial if you do that. If you don't know a lot of the Quran, then well... Yeah, I mean, that's a reminder for you maybe to change that reality for yourself. And to recite the Fatiha appropriately. And if you don't know how, then you should learn that. Again, the spirituality piece is directly connected to knowing how to do the fiqh appropriately. The fourth tip that I'm going to offer you is regarding rukun. I'm going to call it bowing. الركوع هو الكلمة التي تعرفونها و هي مهمة و يسمى ركعا لأنه يحدث فقط مرة واحدة في الصلاة و يقول بعض المعلمين أن ركعا يسمى ركعا لأن ركوعا هو أكثر significant movement of the salah and scholars differ upon this. So I'm not interested in the difference of the difference of opinion or controversy but just saying that that's what they see.

So what is it for historically when you bow? When you're bowing, what you're doing is you're establishing for the one that you're bowing to that we are not equal. If I give Saddam Hussein standing up, that means we are equal. You may be more knowledgeable, you may be older, you may be more wealthy, but we're still equal. By the basis of our humanity or our citizenship or whatever else. If I bow, or you bow, that means you're establishing that there's no equality here. That there's no equality. And this is how servants or subjects would show that to their kings. They would bow. In Islam, you are told to bow to no one. Absolutely no one. Ever. Except Allah subhanahu wa ta'ala. There's nothing wrong with the humble movement. That's not.

Bowing as in an actual ruku'ah, where you are making a gesture that's... very clear, you're establishing that this is royal blood, this is a person from a different, I am not equal, I am beneath this person by far. You're not supposed to do that. to anybody. But for Allah, it's an establishment of difference. هو سبحانه وتعالى الرب والخالق He is the Divine, Almighty, Jalla Jalaluhu. We are his servants. We are creations. He is the infinite and we're the finite. He is the creator and we are the creations. There is no equality here. on any level, in any way. There's absolutely no similarities whatsoever between us and between him, subhanahu wa ta'ala. And we are not allowed to draw similes between us and between him.

And any similes that we draw are the ones that he gave us the permission to draw in order for us to better understand him. That's it. So he speaks, and he told us that what we do is also called speaking, just so that we can understand the basics, but he does not speak the way we do. Nor do we speak the way he does. And that he called, he is the all-seeing. And I see with my eyes. He said that's what I do, only so I can understand. But I do not see the way he does, nor does he do the same for me. عندما تقوم بالركوع يقول رسول الله تعالى لا تقرأ القرآن في الركوع ولا في السجود It's a posture.

It's a spiritual mirror where you're standing there and you're reciting back to your master the words that you've worked on memorizing and understanding. So you stand up doing it. After that, there's no more Qur'an. You don't recite the Qur'an any because you're mistreating it if you go and read it in a different posture. This is the right posture. Because people who accepted Islam later, they didn't know. So they thought Quran is beautiful, just read it everywhere. No, no, no. Don't read it in ruku' and sujud. فَأَمَّا رُكُوعٌ exactly what the purpose of is magnification or exaltation of Allah subhanahu wa ta'ala, the exalting of the Almighty. These are very specific words. We're going to talk about gratitude next week when we do rafa. We're going to talk about supplication.

We're going to talk about seeking. These are different words. Praise is different. This is magnification. Magnification is the establishment of the difference. This is by far the most unique characteristic that you have as a Muslim in comparison to non-Muslims in general. To the rest of humanity. And I know this. I've spent time talking to non-Muslims from different faiths. Those who... claim to be monotheists who believe in tawheed and I listen to them speak about God and I cringe. I would cringe it would be hard to hear them speak about God because they don't respect Him, because they don't revere Him. Because they don't understand who He is and they use terminology when they describe Him or speak about Him or talk about His ways that I cannot even imagine as a Muslim.

I almost feel that they're saying, 'It's so blasphemous that what they say sometimes' that I actually physically take a step back. I remember doing this once. When someone says something and I physically had to take it, it was not intended. It was unintended, but... The word was so heavy that he said, and he was just describing God in a way that he felt was meaningful. But it was so... disrespectful in my understanding of Allah that I had to take a

step back. As a Muslim, your comprehension of God is very specific. أنت تعظم الله أنت تسبح الله أنت تقدس الله the magnification, exaltation. of Allah subhanahu wa ta'ala, where you when you perform Rukua. It's interesting when you look this up.

Look this up if you want, because you'll see a difference. تقول سبحان ربي العظيم When you do a situation, what do you say? سبحان ربي الأعلى No, we didn't. What else do you see? وبحمده وبمحمده وبمحمده That's it. The scholars said, no big deal. But not how the Prophet did. Why? Because this is very specific. I'll explain to you why he does that in sujud. Don't worry. But in ruku' is subhan, rabbi al-azim. Subhan is a word that means you are in an ongoing fashion the exalted one. Oh my lord, the magnificent. Subhan. In every form, you are in an ongoing process. Subhan, that's fu'lan in Arabic. That's how it means. In an ongoing process, at all times, in every situation, you are the exalted.

You are the one who is flawless. You're the one who makes no mistake. You're the one who is beyond the human being and beyond his servant and beyond criticism and beyond being seen as making mistakes. You are in an ongoing process that way. And that is how you understand God. And that is your buy-in as a Muslim. If you don't like that, then... اجد شيء آخر. هذا ما هو الإسلام. This is what we are as Muslims. We are individuals who exalt Him, regardless of whether things are going well or they're not going well. And what SubhanAllah be Al-Azeem, as you say it, it's a reminder for your nafs, you bow. Telling yourself, 'I am not equal to God. I am in no way equal to the deity.

There is nothing about me that allows my mind to even imagine that I am close to him. And he is the exalted one. Nothing that I don't like in this world will I blame him for. Nothing that I don't want in this world will I object about him for. This is important. You're training yourself because a moment will come in your life where that will be the reflex of the nafs. And if you've done a nafs, subhanAllah, if you've trained yourself, then when your nafs comes to jump out to say, 'Why? It'll shut up. You'll shut it up. No, no. Subhanahu wa ta'ala. Of course not. Of course, I don't understand why, and I would dare not ever question him, subhanahu wa ta'ala, because that's who I am. I'm a Muslim.

I don't question God. This is what 'subhan' means. I'm going to give you an example to understand this importantly. When. I want you to imagine Jesus, peace be upon him. This is a man who dedicated his entire life to teach people Tawheed. That's all he did. History. Literally, his whole life. Because he started speaking from the day he was born. So he didn't wait until he was 10 until he learned. No, no. He started teaching from the day he was born to the day he was taken by Allah, subhanahu wa ta'ala. 33 years. All of them. قال إني عبد الله أتاني الكتاب وجعلني نبيا وجعلني مباركا إنما كنت أوصاني بالصلاة والزكاة ما دمت حيا عبد الله I am the prophet of Allah. I am the messenger of Allah.

أعبد الله ربي وربكم Worship Allah, your Lord and mine. All his life, that's all he did. He passes away or he goes back to his Lord subhanahu wa ta'ala. they make him God. He dedicated his life to teach them of la ilaha illallah. turns his back, they call him God. Now, not only does he call him God, on the Day of Resurrection, he's going to be brought and asked. قال الله يا عيسى بن مريم In front of all of us, in front of everyone. Oh Jesus, son of Mary, did you tell people? To take yourself and your mother gods aside from Allah? So what was the answer? What was the word? طالوة سبحانك Well, why? Because. Ya Rab, I dedicated my life to teach them the opposite and they did this.

I don't know why they did this. i don't know why i'm not going to accuse you of anything i'm not going to object to you and why you let them do none of that none of those questions that's why the first word of his mouth subhanak You are the exalted. No one should blame.

You are not to be blamed. You are a flaw. *وقلت لهم ما أمرتني به وقلت لهم ما أمرتني به* And if you follow the word in the Qur'an, you'll find it. So we use it sometimes when we see something beautiful. Because it's not wrong. It's not a wrong usage when you see something beautiful, subhanAllah. But really, subhanAllah is for when you can't explain things.

is when you see death, and you see disease, and you see hatred, and you see brutal killings, and you see loss, and you see damage, and you see waste of everything. Subhanallah. Subhanallah. Because the urge of the nafs is to blame someone who's in control. So you start, and people, by the way, who tend to blame others, are walking down a very slippery slope. Which is why Tezquia is important because Tezquia, the concept of it, is that you stop blaming others. You just stop doing that. There's no point. And you just turn the microscope. Focus inwards and you start looking at what you could do better. Once you start blaming others, you start by blaming your parents, the easiest target, because you know everything about them, and you know their flaws, so it's easy to blame them.

After that, you blame your friends, then you can blame the school system and your teachers, then you can blame the shiuch, then you can blame the politicians, then you blame the president, then who are you going to blame? Habibi, where are you going with this? Who are you going to blame next? There's only one person, one next to blame. Or maybe, maybe you have to. So people who have this tendency, Shaytan knows. Shaytan is happy. He just wants you to blame everyone aside from yourself. Because he knows how this ends. He saw the trajectory of this. You'll blame. *لهذا السبب في الصلاة نقوم بالركوع سبحان ربي العظيم هذا هو* Hamdihi, we're going to talk about that later. Right now is Subhana Rabbiyal Azeem. Exalted, my Lord. the great. The Magnificent.

Flawless he is. You are telling your nafs, my own nafs, he is the exalted. He is the flawless. He is the perfect. Whatever he plans is what needs to be planned. Whatever he created is what needed to be created. And whatever happens is his plan. And I accept. What I like of it, what I don't like of it, what I agree with, what I don't agree with, I am not important here. I am just a servant. I understand very little. Subhanahu. Subhanahu. Subhanahu Rabbil Alameen. That's why, what else did he say? In Ruku'a alayhi salatu wasalam. Right? Subbuhun, Quddusun, Rabbul Malaikati wal Ruh. Right? This is what he's wording. Subbuh, which is the name of Yutasbiya. His name is Subbuh. If you want to take the derivative. So the exalted.

Quddus, the holy. You don't criticize holy things. *أَسْبُوْخُ قُدُوْسٌ* The Lord of the Malaika and the Holy Spirit. This is. So my tip for you today, so that we don't get too out of hand here. What I want you to do, if you're doing, please. You have to do these weekly. If you try them all at once, it's not going to work. You're going to absolutely fail. You can't make 50 changes to something. You have to do it slowly. Is when you're performing ruku'ah, just think of the concept of tasbih. In whatever way it makes sense to you. Take the time to study this concept that I'm explaining to you. Even if the words 'SubhanAllah' don't fully click with you yet. Let's say that you're saying it because you're used to saying it.

It doesn't click. Think as you're saying it of this concept, of the fact that Allah is the Almighty, the Divine. That I, by design, will never be able to understand him fully. If I could, then he wouldn't be God anymore. If I could break them down. And break down all of his plans. We have this, by the way, as human beings. We have the God complex. It's a very well-established and explained aspect of our humanity. The God complex is where we, deep down inside, don't like the fact that we are the way we are. and being told that we are limited and that there is a creator that is beyond us actually bothers us. The nafs, it doesn't bother you. Your nafs doesn't like that. So one of two things it's going to do.

It's either going to break down the creator to make him a little bit more human. Just to evil the playing ground a bit. Break him down a bit. Give him a wife. Give him a child. Make him get angry. Let him lose his temper. Show him as something that's... Why? Because that means he's a bit more like me. See? He's flawed. Like the... or make us more godly. Which is why DC and Marvel are a billion-dollar business. It's absolutely amazing. It's a great thought. Kids love it. I love it. The idea that I could be a little bit more than I am. That I could just get bored of all of you and just my wings just fly and I just go right through the... and we're done.

Or I could transform the way I look or just have some shooting bolts of lightning. It's awesome. Flying, soaring into the sky. We like that we're attracted to the idea because this is like I can think of so much, but my body is so limited and I'm so limited. So the human beings have always tried to either make us... That's why if you study Greek mythology, Greek mythology is all about that. It's all about, you know, building up gods and then breaking them down and giving them flaws so that they're closer to human beings. It's just how we are. And that all of that is wiped out. Subhan rabb al-azam. You wipe it all out, all of that, all of it. Subhan Allah, my Lord. Is the exalted.

I dare not blame him for anything. I would never question him, object to him, ever. And if there's a part of you that says that sounds, then you have to go back and learn your deen because this is the buy-in of Islam. The concept of la ilaha illallah comes from this? No, no, no one's like... Every faith has found ways to... That's why al-Snaam were fun. Al-Snaam... They don't really break them down. but they give him a board. A board of trustees. people who have his ear, people who can, you know, maybe take off his hands some work and do some things for us, people who we can negotiate with. لأنها تقول أن الزنا حرام And he- way we can maybe change this a bit.

Oh, this one, I'm here. If you go pay this, you talk to him, then he allows you. Okay, I don't have to talk to the big boss. I can talk to someone who'll just take it. ما نعبدهم إلا ليقربونا إلى الله Sulfa. to bring us closer to Allah subhanahu wa ta'ala, but through a membrane, like through a group, from a back door, where I don't have to actually follow everything and listen to everything. I have someone, someone who knows someone. Right? Instead of following the law. We love this. Arabs, we love this. This is literally how we live our lives. Right? I don't go to the... You don't go and pay your ticket. You don't go... You call someone who knows the guy. And you go and meet the guy.

Right? You're not going to go and actually stand in line. Hasha Allah, you go stand in line and act like everyone else. No, you have a guy. A guy who knows a guy. A guy who will take the thing and go do it. I don't think any Syrian has actually gone and done his driver's license test. No, they just have guys, people who do it for them. It comes right there. It's ready already. We love this. It's fun to have someone who knows someone who can break the law for you. You don't have to actually go through the regular system. I'm not going to talk about the political corruption about it. But there's an aspect here that is in Ardeen, no. There is no such thing. There's no such one.

Even Muhammad, not even Muhammad, sallallahu alayhi wa sallam, not even him, he told us I'm not that. Actually, the first thing he did. The first thing he did, literally, when he became, is he gathered his family, right? And he told them, and he called them out. يا فلان يا عباس يا عم رسول الله يا صفية يا عمه النبي يا فاطمة يا بنت محمد صلى الله عليه وسلم And he would tell her, It was very emotional. Ask me whatever you want

from my wealth. I'll give you everything I have. Everything I have is yours. Do whatever you want. And he would tell them, أنقذي نفسك من النار, You'll see.

حافظ على نفسك فإني لا أملك لك من الله شيء ولا شيء من الله It's you and Allah. I don't, I don't, you can't come Yom Kippur and say I'm his, no, no, I can't help you. That's on you. So understanding that piece is very important. Our dean is built on this. Allah is the Exalted. No one is similar. No one goes and changes his rules or breaks his law or has his... No. Subhanahu wa ta'ala. That's why we say Subhanahu wa ta'ala. Subhanahu wa ta'ala. He is the Exalted. He is the Exalted. The world has a million reasons for you to question. The world has a million reasons why you would question. But you're a Muslim, and you don't. And that's it. It's as simple as that.

You're Muslim, you don't question him, Subhanahu wa ta'ala. You know that whatever is going on, going on for a reason. You may understand it. You may lack the understanding of it. It doesn't make a difference. Ho, سبحانه And you accept that piece. So when you're performing ruku'ah, this is the posture. You bow. establishment of 'I am not equal to Allah in any way' and I accept that it's not because I'm this. It's not an a fake act of of humbleness by the way it's not some fake gesture that we do with kings and people of power because we want something. No, this is the reality. I am created from the soil of the earth. I am very weak. I don't really own myself. I can't control most of the aspects of my existence.

Just like I came from the turab, I will put back into rob and I will dissolve back into this earth. As if I never was. As if I never was. And all that will be left is a memory. And with a few years passing, that memory will fade away. And even the things that you make after a certain time, there's an expiry date for books, and no matter how long they live, at some point they become too, and no one cares anymore. And then you're gone. It's as if you never were. أنت تتحدث مع الواحد الأحد العظيم سبحانه وتعالى. None of this applies to him, subhanAllah. You have to, this is the reality. So you're establishing the reality. You're training yourself. You're reminding yourself. and you're putting yourself in the right position mentally.

Because, when you do sasbiyah, and this is the last piece I'll share with you about this topic before we finish. Is that you? You are focusing the effort of change, the effort of improvement, on yourself. Since, Ya Rabb, I am not one who would object. Or blame or point a finger up to you. Then what's left? Is for me to do it upon myself. What could I have done better? Subhana Rabbiyal Azeem. Means implicitly, implicitly. That I could do better. I can do better, and I will do better, and I should do better. It's an encouragement of us to continuously see where we are flawed and how we can improve. And forget about... That's the whole point of Soutal Feed, isn't it? هذا ما يتعلق به He's telling the Prophet .

The surah begins with a question. It's as if the surah begins with a mid-conversational topic. انا لا اذهب اليك و اقول ألم ترى I'm going to start with you with the Salam. How are you? Sûr al-Fîl begins with, it's almost as if it's taking out of a conversation that's been going on for a while before that. As if Allah subhanahu wa ta'ala is speaking to the Prophet or to a human being, and there's a conversation going back and forth, and then this is the piece that you're going to listen to, where he says, Did you not see? How he did with the people of Ephesus. Why is he saying that subhanahu wa ta'ala? Because if the person who on the other side is like, 'Why don't you just wipe them out?

Why not just have the earth swallow all of the mushrikeen? Why not the dhulamah all just be destroyed? You're the lord of the rad and the bark. Why not lightning bolts that just destroy them whenever they break your name, or they break your word, or they mistreat

you, or they mistreat your creations? Why not that? Why do it? لم ترى؟ لماذا تسأل هذا السؤال؟ هل لا ترى؟ ما فعلناه لأصحاب الفيل؟ لهذا السبب كانت هذه حدثاً مهمة. That's why the Prophet was born that day. It was born the day of. so that they could see what happened. You saw? They saw. They all saw how easy it was. Birds, cute little birds. No one sees birds and thinks deaf. You see birds, you take out a camera, you take a...

It's birds. It's a beautiful thing. No one sees birds and thinks death. And yet he wiped out an army. With birds. So it's easy if he wants to. So why are you questioning him? Why are you wasting time questioning Allah? Why didn't you do this? No, no, no. Focus on your own work. Him, subhanAllah. Understand? This is what rukua is. This is an establishment. That's why I believe they called a rak'ah. And not a qiyam or something. Because this is where you establish the basis of your aqidah, of your faith, which is we exalt him. You can do whatever you want. You can speak of God however you want to. That's up to you. Me and that's it. I only have these things to say about him.

That's my, that's my understanding of God and that's what we all have in common. Ruku is easy. The tip for the court is simple. When you go down, and you start saying, 'I think just think of the concept of exaltation. And you will find that there are layers to this for you and yourself. There are things that you're not satisfied with. There are things deep inside that you object to. That you're like, 'Well, why is this?' You'll find that your nervousness is rude enough and disrespectful enough. And yeah, the. aggressive and audacious enough to actually say, 'I don't know, why did he create this? Why is this the case? We all have it inside. And the concept of ongoing tasbeeh is to rid yourself of all that. I don't know.

I don't know why. And what am I doing? Am I acting like I understand what goes into creating a universe and producing life? For me to critique a part of it that I don't like. What, am I insane? Like I'm acting like I understand. Oh yeah, I get it. Nothing and something, it's easy. You can just make nothing out of something. I do it all the time. And then I can, taking something that has no life and then giving it life and giving it purpose and letting it evolve. I understand all of that. I don't like this little piece here. Really? You understand? You can't even figure out. Yeah, I... Whoop! What are you doing? What are we doing? But that's the God complex, where we feel like, I don't like that part of life.

Well, forgive us for not meeting your standard within life itself. Subhana rabbiyal azeem is that peace. It's not a humbling peace. It's just a reality check. I don't know. I barely understand anything about life. I just, I'm experiencing what I'm experiencing. Things I like, things I don't like, it's a part of the whole experience. I don't turn to him and start questioning why this and why that. No, that's not how I live life. I look at myself. What could I have done better? How could I have participated better? What could I have done to help more? And as for God, SubhanAllah. I hope that makes sense to you, because this is a very important piece. My tip here today is really not a tip, as much as it is that this part of Salah, where Tasbeeh is the...

as the basis of it, you have to make sure that you think about it appropriately. Like you have to make sure that when you're bowing, that you are thinking of the magnification of Allah subhanahu wa ta'ala. Not because you are, again, when you're magnifying a human being, you're full of it. When I magnify somebody, I'm just lying to them, hoping that they're ego-driven enough that they will enjoy me blowing into the balloon, that they'll maybe favor me or give me something. Because it's all just whatever they want to hear. With Allah subhanahu wa ta'ala, that's not the case. You are magnifying the magnificent subhanahu wa ta'ala. Not the one who is worthy of... Doing this for because that's his real

reality when you magnify a human being you're magnifying someone from Torah It doesn't make that much sense to begin with but a loss about that.

That's who deserves it So again, it's a reflection of reality. So your posture. is bowing, it's perfect. to reflect this concept of tasbih, of exalting the Almighty, subhanahu wa ta'ala. And I hope that was of benefit for you. And this is my tip for you for the week. That every time you form Rukur, don't... First of all, don't jog through ruku' because the Prophet, peace and blessings be upon him, says, لا تستقيم صلاة عبد لا يقيم صلبيه في ركوعه وسجوده فإن الله لا يقبل صلاة هذا العبد

Warning us, alayhi salatu wasalam, from the fact that it's a big deal. So when you perform ruku'a, give it the time. Say 'Subh'ana Hu Wa Ta-A'la al-Azim' at least three times and say it slowly. And just think in your mind of what it means. For you to have divine Lord and you are not divine nor Lord, and the difference and what that requires of you. And I'll end with that. There's a few more points, but I think I'll keep it at that. We'll end with that, inshallah ta'ala. We'll continue next week. SubhanAllah bihamdik.

Video Link: <https://www.youtube.com/watch?v=bMjpORf6dsk>