

**Tazkiyah Halaqa  
The Rituals – Session 18  
Sheikh Adnan Rajeh**

October 21, 2025

Wellness Centre, London, Ontario

## **Transcription**

Perfect your prayer, or purify it and make it better. Thank you. ... ideas of how to start improving it so that it doesn't continue the same quality that it is the whole time around. Which is what I'm sharing with you and also a part of that is the importance of comprehending or understanding what Salah represents— like why it is the way it is. As that seems to be, the more I ask, I find people don't really understand. Why is it that Salah has these movements? Why is it that we... And there's a certain sequence. Where does the sequence come from, or what are we trying to achieve with it? So to simplify it, every physical posture in salah is designed to reflect the spiritual one.

And every physical transition is designed to reflect a spiritual transition as well. Nothing in salah is just for the sake of movement. No. You're in a posture, you're in a position. This is a position that physically looks a certain way, and it's supposed to reflect a certain feeling spiritually that is associated with it. So when you're standing up, you're in a position where you're not, this is not your most humble appearance. This is not where you are. You're not making any statements of your status. This is where you are, Shiani, in your most beautified figure. You're standing up straight. Most mammals are on fours. You're on to, you're standing up straight. And that's where you do your qiyam. You recite the words back to Allah. These are His words.

This is His kalam, subhanahu wa ta'ala. You recite them back. It is an admission and an acknowledgement of your acceptance of His words. You are basically declaring to Allah that not only have you accepted His message, but you have memorized it and you're going to read it back as something that you take upon yourself as your own. These are words that I live by now. This is how I know them. And that's the qiyam piece. And that's the most beautiful piece of Salah. And we talked about the tips of reflecting on a piece of Surah Al-Fatiha when you're praying. And reflecting, maybe, and reading a little bit of a khatmah. Not a full khatmah, but... Read something. Don't just go to your default ikhlas and kawthar and whatever.

Read other stuff as well. If you don't know a lot of stuff, then use this as motivation to go learn a few more surahs so you can recite them within salah. When you perform Roku, and we talked about last week, is where you... you magnify Allah. There's really no tip here specifically aside from the fact that you have to find an aspect of tasbih or taqdis or ta'zeem, however you want to call the word magnification or exaltation of Allah. That you reflect upon. An aspect of it, I talked about— maybe four or five angles of what this magnification is— last week. So you can go back to that session and listen to them so they can figure out how it is.

vow, this is a declaration of difference of status, that I am not equal to you, and I see myself as not equal to you, and I am declaring to everyone who sees me that I am not equal to you. That I bow to you, because I bow to no one else. No one else will ever get my bowing, but I'm bowing to you, because you are the alim, you are the magnificent, and I am not equal to you or similar. Neither are you similar to me. And I will not see flaw in you.

Nor would I blame you for anything. Nor do I claim you to have any imperfections. I see that to be the opposite. Any imperfection that I see is something I take upon myself and I hold myself accountable for.

And I see what I can do better and how I can improve. As for you, I accept you and all that what you have in your wisdom. And I do not question it. This is how you understand God as a Muslim. So there's all these different ways to look at it, but you have to have something. You have to have some aspect of tazeem, of magnifying the status of Allah in your heart. He does not require you to do this. You are not making Him stronger. If you don't do this, He's not become weaker, subhanahu wa ta'ala. Rather, you're the one who loses. When you don't magnify Allah subhanahu wa ta'ala, you allow your nafs to see itself, to be different than what it actually is, a servant of God, a creation of God.

When you allow your nafs not to see Allah, as the magnificent, you're giving it space to build the God complex that every nafs wants to build. The nafs doesn't want to be a creation, a servant, something. The nafs wants to be Thor and Superman. That's what it wants to be. Or it wants God to be someone who also has flaws, like the gods of Olympus and Greek and Roman mythology. That's what the next wants. But that's not the truth. That's not the reality. The reality is Allah is Al-Azeem and I am not. And any greatness I find in myself is going to be taken; it's going to be granted to me through Him, subhanahu wa ta'ala, with his blessing and grace. It's not despite him; it's not against his will; it's only through him.

And since he is not communicating with me directly in this life, whether I am or I am not, that I will accept. I am a creation, I am humble, and He is the Grace, the Gracious, and He will either grant me His grace or not. This is the mentality I have to have. Any other mentality is ill and problematic, and more importantly, is incorrect. Like it's false. The problem with the different mindset is that it's false. You may not like this. Meaning, you're listening to me. You may say to yourself, 'I don't like the fact that I'm just a servant.' And that's all right, because you're enough speaking out that it doesn't like it. It doesn't like being told it's a servant. But Aini, that is the reality of the matter.

What, you want me to sugarcoat and lie to you? and tell you that you're something different than you are. I'm a. I'm a servant. That's all I am. I'm a creation. I didn't supervise my own being or existence. I do not control it today. And I can't deny most of what's coming my way in this life. Most of it, I can't deny it. And I can't intersect it, and I can't stop it. Most of it. And I don't have purpose on my own. I can't come up with my own purpose. Because I did not control my own existence. And I won't control my own lack of existence. This is my reality. I am very flawed. I am very ignorant from the day I'm born. Dead ignorant.

And the more I grow up, the more I learn, and the more I'm actually able to see, the vast difference between what I know and what I don't know, so my ignorance actually percentage-wise increases, because I continue to see how little I actually understand. The person who thinks himself the least ignorant is the most ignorant amongst the group. If you were to ask people to articulate how ignorant they are, the one who thinks himself to be the least ignorant is by far the most ignorant of everyone because he just has not seen the vastness and the... the spectrum of what knowledge there actually is, and how little he knows of it. When he thinks there's not much to know, and he knows a few things, he feels like, well, there's only a hundred things, I know one of them.

But when you know 5,000 things, but there's 500 billion things to know, then you're not even— there's no, there's no, it doesn't exist. This is who we are. Is Allah subhanahu wa

ta'ala like that? Is that who Allah subhanahu wa ta'ala is? It's does he learn through trial and error. Does he educate himself as he goes along? Does he... Jalla Jalalullah. This is not who Allah subhanahu wa ta'ala is. It's not who he is. It may be whom your nafs wants him to be, but it's not who he is. So tasbih is just establishing the reality. The way I put it, this will be my last piece on it before I move on. This is you stating your opinion in God. Everyone has an opinion in who God is.

You are stating your opinion. هو ذا الله سبحانه ربي العظيم exalted my lord the significant the magnificent exalted absolutely exalted absolutely exalted, nothing. I have not one comment I would dare not. So that's my opinion. What's your opinion? You have a different opinion? Carry that. Do what you will. I can tell you that this is one of the most specific aspects of your dean. In comparison to others, meaning. There's a lot of similarities between us and other faiths. This? No. This is the buy-in for being Muslim. I swear, this is the buy-in. Other faiths do not have this. By design and through experience. They don't have this. They believe in God, but not like this. No, no, they claim flaws openly. When you say that he has a wife and child, you claim the flaw.

There's a need. There's a need for companionship. There's a need to have a progeny. That's a need. I'm weak. I need a wife and I need a kid. I need them, that's why you don't, when you can't get them at some point in your life, you start feeling something's missing. When you lack companionship and you lack a progeny, someone to carry your name. Because I am weak and because I don't have a lot, I need these things. But Allah is not like... So when I give him a wife and I give him a child, I'm just trying to make him less perfect. That's the point of it. That's the whole point. When I give him associates, he can't run it by himself. He needs a bunch of associates to help him.

No, he doesn't. So what's your opinion in Allah? Subhan Allah, others will have whatever opinions others are going to have in him. They will. practice anthropomorphism, or they won't. They'll practice whatever they want, and they'll have whatever opinions they want, and they'll say whatever they want about him. أن الله سبحانه وتعالى قال شات من ابن آدم ولم يكن ذلك له وسب من ابن آدم ولم يكن ذلك له The human being has cursed me and he should have never done that. and he has yeah he called me bad names and there was no reason for him to do that And then along Hadith Qudsi, why are you claiming? There's a need. The nafs wants something. The nafs likes to even the playground a bit.

waiting for the opportunity so it can bring out that complex that it's carrying on the inside that yours you have to learn to tame and to rid it up by educating it That's why people who are granted wealth quickly or strength quickly, they turn into dictators. Why? Because there's a beastism God complex on the inside that's waiting for an opportunity, waiting for the opportunity to prove itself right or correct. It explodes out of you. I knew it. I always knew I was special. I always knew that people knew it. I always knew that my... No, you didn't. You're full of it. You just wished it. You wish that somehow. I wished, as a kid, you wished that I was somehow special, more than everyone else.

And you are, just not the way you think you are. Just not in a way where you are superior to them or above them, but rather in a way that is unique to the purpose that Allah created you to serve. That's a different understanding. It's still there. The uniqueness and the specialness is still there. As an individual, you are seen by Allah. You are created. You are an anomaly within this universe. There will never be anyone like you. The odds of your existence are very, very low. Very, very low for this genetic combination to actually come together within the universe, within the cosmos. It's very low. So you're very unique in your

own sense. But. not the way we want to be. We want to be unique as, you know, as X-Men are.

Or as the people who, that's why when they're granted that strength, that's Firaun. He believed it. He stood there. I am your most highest Lord. He said it. How stupid do you need to be to say something like that? Like. Why would you say it? Play it, but don't say it. Why would you say it? This is how far he went. Like, the nafs can take you that far. Your conviction, your lack of understanding. It can allow you just a small... That's why you bow. And you say, Subhana Rabbiyal Azeem. No, no, we aren't. Your soul knows that because your soul is his creation, but your nafs doesn't. Enough doesn't like it. So state your opinion of Allah every time. And think about it. This is my opinion in Him.

And who am I to give my opinion in the Almighty? But give it, and give it right. That's why the Prophet, all his words when he made ruku' were all of magnification. That's why he told us, *فَأَمَّا الرُّكُوعَ فَعَظُمُوا فِيهِ الرَّبِّ* Exalt your Lord with him. All right. The third and final piece of the movement that... is for Allah what do you mean by for Allah meaning salah is is beautifully uh or or right down the middle divided into two uh parts the first part is you Offering something for Allah subhanahu wa ta'ala. Not that he needs it, but you're offering something to Allah. So you recite his book to him. You exalt him. And then there's one more. You stand up again, which is a repetition. You rise again.

You rise back again. And this time, you're not going to read Quran. This time, you're going to do something different. The purpose of this movement is gratitude. is showing praise and gratitude. Being thankful. So when you're thankful, you have to be at your best. In order for the one that you're thanking to come off as actually generous. So if you are taking care of me. And I come in front of people and I say, 'For taking care of me, for your generosity,' and I am wearing a paper bag, and I look like I haven't eaten in a month, it reflects badly on you. If I'm saying that you're the one who's taking care of me, and thank you for all of your generosity, and then you look at me like this— guy looks like he's disheveled—well, then, it doesn't reflect badly on me.

You're the only person that I'm thanking, right? So when you're saying, when you're grateful for Allah, you're not going to do gratitude with your face down on the floor where you look your most humble. No, you're going to stand up with your with your head held high. That's why this the rising is. That's why you stand twice. One is to read his words back, because his words should not be read in a state of humility, but rather in a state of dignity. That's why you stand at first time. The second time is so that you show him gratitude. Is that you can say, that's why. *سَمِعَ اللَّهُ لِمَنْ حَمِيَ إِلَيْهِ* listens carefully. And closely to those who praise him. And then the response is, *رَبَّنَا وَكَفَى الْخُسُوفِ*.

Our Lord, and all praise is due to you. And what he would do, I thought was that when he stood there, he would continue. So if you want to go to the books and you can be go read this, so that you know. Can if you have a memorizing that he would continue to come done. *كثيراً طيباً مبارکاً فيه*. Please? That is plentiful. That is beautiful. Meaning it's not coming out of a nafs or a spirit. That is doing it against its will. It's doing it happily so. It wants to give it. Mubarak an fi. Blessed. It's filled with. *هذه هي ما يقوله كل مرة يقوم بهذا* a filling of the cosmos. *وَمِلءَ الْأَرْضِ* And a filling of this earth. *وَمِلءَ مَا بَيْنَهُمَا* And to fill everything that comes between it.

The one who is deserving of praise and gratitude and glory. *أهل الثناء والمجد* This is the most important thing that a servant will ever say, which is praise. And we are all servants for you. Allahumma laa mani aali maa aatayt. Oh Allah, nothing that you want to give people can be held back by someone. Wa laa mu'atiyali maa manaat. Nor can someone give that

which you do not want to be given. Wa laa yanf'u zaa'di min kaka alayhi zaa'di, and the lucky person does not benefit from his luck if you do not grant him that. He said this every time he did rafa' alayhi salatu wasalam. One of our beloved sahaba, Rabia ibn Ka'b, the young man who who stood in front of the Prophet's door one night.

And we're glad he did this. And he slept in front of the footsteps hoping to. And we were glad because he would sleep and wake up and hear the Prophet doing qiyam. So he gave us this very important transmission. transmission of of his life of his salah, and he said in one of the things he was saying, فسمعته يقول سامع الله لمن حمد ربنا ولك الحمد ثم استيقظت فإذا به يقول لك الحمد ثم استيقظت فإذا به يقول لك الحمد. So I heard him make the rafa. ثم استيقظت فإذا به يقول لك الحمد. Just repeating this word. until I fell asleep. ثم استيقظت فإذا به يقول لك الحمد. You're standing there saying, praise is all due to you. The tip that I want you to take from this you have to think of something you're grateful for. This should be easy. This should be easy.

But do not leave this posture. without thinking of something that you're grateful for. And as you do this, try to improve the quality of the things that you are... contemplating gratitude for. Because at the beginning, you'll start with something. I mean, simple. You'll be grateful for your job, your car, your house, or something that's materialistic. The quality of gratitude improves. The more deep it becomes. When you're grateful for today, for the life, for the fact that you woke up today, for the fact that you are still Muslim today, that nothing has come that has shaken your faith, that you came to know Muhammad ﷺ and that you were granted that blessing. You start, as you go along, you will start finding that gratitude is much deeper than just the thank you for.

The little things that we have in our lives. There's way more depth to it. But make sure that you don't perform sujood before you stand there and at least think of one thing, of one ni'mah that you feel truly grateful for. Gratitude is a lifestyle. It's important at the end of this first part of salat, the first three, to know what are the things that He wants you to do for Him. Like in terms of your relationship with Allah subhanahu wa ta'ala, the three things that He wants from you that are directed from you to Him. He wants you to acknowledge the teachings that He gave you. The teachings, the Qur'an. He wants you to acknowledge that, that you were taught, that you were granted guidance.

That's why you say, 'Ihdinna ash-Salata' and you start reciting a surah, which is the hidayah that you asked for. You're reciting it back. So that you acknowledge that you were granted guidance, and you're reciting back that guidance. Have it and you're following it. He wants you to acknowledge the status. He wants your opinion in him. You want him. He wants your understanding of who he is. Subhanahu wa ta'ala. He wants that clarity of the relationship, the difference of the Acknowledgement of the statuses. And he wants your gratitude. He wants to see that you're someone who is grateful. Lack of gratitude. Is absolutely the destroyer, the demise of any lifestyle. Any human being who lacks gratitude will lack a productive, happy, and good life. And it's just a matter of time.

Even if they're doing well for a while, it's just a matter of time before they soon stop feeling that way. A lot of the struggles that we have as human beings in our life is... Its essence, it's rooted in... The fact that we lack a certain degree of gratitude about something. I mean, there's something in our lives that we have never thought of as a blessing. We don't see it as a blessing. So we don't treat it as a blessing. And then, from that, from that one feeling, all of these problems will come out. Sometimes you're stuck with a problem and you can't really trace it back. But if you try and trace it back, back you'll find that it started from the fact that you were never grateful for this one thing that you were granted.

You took it for granted. You felt that this was something that you always deserved or everyone should have. This meaning that, when really, if you think about it, what is it that Allah owes you? What does He owe you? Subhanahu wa ta'ala. Is there anything that He owes you that you can ask for on the Day of Judgment and you can demand that you're going to be given? Nothing that he did not hold himself accountable to by himself. Subhanahu wa ta'ala. He held himself to a few standards. He said, 'I will not mistreat anyone.' I made Yom Kiyamah, so there will be justice. No one will find injustice. Let's say that he wants to change that rule. Go ahead. What it is who are you going to object to?

Go to the UN? What are you going to do? Who are you going to speak to? Like, who is it they're going to and say, 'This is a violation of my rights?' Hold on. Rights require for there to be equality. What rights do I have in front of Allah? If I am my own essence, my body, my spirit, and my soul, are his property. I belong to him. Subhanahu wa ta'ala. So what rights exactly do I have? One of the scholars would say, and this is a quote— it's just a quote, a philosophical quote.

If Allah subhanahu wa ta'ala were to punish prophets, then He would never do such a thing. He would not oppress them. Allahu Akbar. OK. Not a question. Oppression. Requires for there to be established rights. Oppression means if I oppress you, that means you have a right, and I took it away from you. What rights exactly do I have with Allah Subh'ana Hu Wa Ta-A'la? How does he oppress his own property that he created from nothingness? The concept of rights he coined. The concept of justice, he coined it for you, subhanAllah. It didn't exist. You didn't figure this out on your own. He put it there for you, subhanAllah. And then he held himself to it. So whatever you ask him for, you're asking for things that he held himself to that no one, no one can hold him to.

And no one can force him to do it differently. And you like it or you don't like it. You object to it or you don't object to it. This is what gratitude comes from. This is where your gratitude is supposed to come from. I honestly owe... You owe me nothing. You've already given me way more than I can ever pay for. I can't actually repay... You because I have nothing that would be valued to you to begin with. What you've asked me to do for you is not helpful for you, it's actually completely useless to you, it's very beneficial to me, so it's even more of a blessing in its own sense than it is an act of worship. So I don't even know why I'm doing it, aside from helping myself.

Yet you're going to reward me for it, a reward that I can never pay. It becomes the most ridiculous conversation in the history of conversation. It becomes completely ridiculous. And so you're going to... You created me from nothing. You gave me life. I'm a consciousness. I'm someone. No matter how hard my life is, I'm still someone. I existed for a time. I enjoyed taking a breath and drinking. and seeing the world, which is absolutely amazing and phenomenal, and there's nothing like it and there's nothing that will ever come close to the beauty of the blessing of life itself. And then you gave me a way of life that will absolutely benefit no one but me and make me happier.

And then you told me, if I do that— which will help me— you're going to give me eternity of reward, even though what I'm doing is not helping you in any way. And I can never pay you back. And then you're not grateful for what is it exactly? What is it exactly that we're not grateful for? And you're saying the problem. So gratitude— is the only way. To live. Like it's the only way you can live with Allah in a relationship. Nothing else is appropriate. Nothing else is appropriate. It's absolutely any other feeling is inappropriate. If you're in pain, then you show some perseverance only so that you can show gratitude later. When you're not in

pain. Perseverance is just you're holding yourself so that you are capable of showing gratitude later.

It's a form of gratitude, perseverance, because you're in pain. So you're just holding yourself. You're keeping yourself standing straight. You're doing the right thing. It's a form of gratitude when it's difficult. And thus, the Qur'an starts with praise. So, you have to have significance. There has to be significance to the first word that exists in the book when you open it. There has to be significance to that first word, 'alhamdulillah.' There has to be significance to his name, 'alayhi salatu wasalam,' in the Injil. There has to be significance to his name, 'alayhi salatu wasalam,' for us. There has to be significance to the banner of Liwa al-Hamd that he carries, Yawm al-Qiyamah. There has to be importance to this somehow. Because he's al-Hamid. He's the one who is deserving of...

of praise at all times. Whether you can think of something to praise him for or not doesn't make a difference. But it's sad if at one point in your life you stand up and you can't think of anything to be thankful for. And this will happen to you. Which is why I'm telling you that you have to do this. Because at a certain moment, you'll stand up and you'll be in so much pain that you may struggle for a moment to think of something to be grateful for. And that comes from a lack of pattern— meaning you haven't trained yourself to be grateful. That I have an infinite when an infinite number of blessings. One went. Number two went, number three, number four, but there's still an infinite number of them.

Yes, I'm losing some of them that I enjoy, but. It's just we have high expectations. We have high expectations. We want more, and we want more, and we want more, and we don't get more, then life doesn't seem worth living anymore. I don't have the reputation that I thought I was going to have. I'm not going to be seen the way I thought I was going to be seen. I'm not going to achieve all the highs that I thought I was going to achieve. So what's your... So you're ungrateful? You're not happy about being alive anymore. You understand the problem with this? This is a severe deficiency in the basic understanding of us just being here. Even if you didn't believe in God, even if you didn't believe in him, you would still have to be grateful to be able to live appropriately.

You are. The thing you hate the most, if you have a child, if you don't, then one day you will, or if you have a young sibling. What you will despise the most in them is if they are ungrateful for what they have or if they take what they have for granted. It will boil your blood. For them, for their own sake. And you're not getting upset. But you don't really care. You may have a lot of money, so it doesn't matter to you. You can throw whatever at them, and it's not going to hurt your pocket. Let's say you're filthy rich. So it makes no difference to you what you give them. But when you see them ungrateful, you start worrying. About them. About the quality of this life that you're living.

The quality of the human being behind it. You literally start worrying about them. When you think about it, if you're very rich, why do you care? Let them be spoiled brats. But in your mind, you're like, 'No, no, you shouldn't be.' Why? Because it's not good for you. What do you mean? You're not going to live a good life. And for Allah, the best example is It's the same thing. Allah says, you have to be grateful, my servant. You have to be grateful. because you didn't do anything for any of this. and you have no control over it. And the best you do is just ruin it. The best you do to the planet I give you is that you ruin it. To the body that I give you is that you ruin it.

To the people that I put in your life to love that you ruin it. The best you can do is ruin it and maybe not ruin too much of it. That's the hope, is you don't ruin it too much to the

point where you can't. That's it. That's all this ever is. So the concept of Hamd, the concept of gratitude. Is is extremely central. As I talked about tasbih, about magnification, being the hallmark of your iman, of your deen, of how you understand God and who you see yourself in. And comparison, your opinion of Allah. Hamd is the mindset through which you deal with, through which you treat him, and speak to him, and think about him, and think about your life. It's gratitude. I'm grateful. For everything I have.

And the things that and I'm actually so this is a nice narration that I find helps a little bit with understanding what I'm trying to say. Dawud in the generation of Bani Israel. So as long as there's nothing wrong with it, there's nothing wrong with actually narrating it. Ya Rab, is what he said. كيف أحمذك؟ وحمدي لك نعمة منك عليك. Oh Allah, how do I praise you and thank you if my act of thanking you is a blessing from you upon me? فَقَالَ لَعْنَةُ رَبِّهِ الْآنَ حَمَدْتَنِيْنَ Meaning now you get it. يارب لك الحمد. Me saying that... Is a blessing from him. He gave me the the clarity of mind and heart at that moment to turn to him and be grateful. The way I should, which is the reality of the matter.

I offered nothing. I'm getting beyond what I could. Everything that I have to be grateful. So the fact that I noticed that is a is a blessing. Now the fact that I noticed that me saying Alhamdulillah is a blessing is also a blessing. Because most people don't notice that, but you notice now that actually you're saying Alhamdulillah as a blessing, is a blessing. So I'll say Alhamdulillah for the fact that I noticed that my first Alhamdulillah was also a blessing. But now that one, noticing that the first one is a blessing, is an actual blessing. So, Ya Rabb, alhamdulillah, that I noticed the first time that the first... the second time that the first one is actually also a blessing. But now that's actually a blessing too.

So you take one act of Alhamdulillah and then you can spend the rest of eternity just going down that path saying Alhamdulillah. Alhamdulillah that I noticed that Alhamdulillah is a blessing. Alhamdulillah that I noticed that Alhamdulillah is a blessing. And it keeps on going and going. And that's just one moment of saying it. Why? Because there's no equality in this issue. I didn't put anything in. Like, if you're running a business and you own 5%, you put in the... Effort you put in—maybe, maybe you can stand there and not feel as grateful to the person who came up with the idea or the person who brought you along to the business or involved you or invited you to invest or gave you an opportunity to work here.

But there's nothing I can offer him. There was nothing. I was nothing. And now I am something. It may be a short period of time. But that means nothing. It by far beats being nothing. Not being someone who's watching from afar, not being a ghost sitting up there having ghost-like popcorn watching us and seeing what we're doing. No, no, not being. Not being somewhere else or being in a different realm where you can observe things. No, no. Just not being. Meaning the lights are out. You are no longer there. There's no consciousness. This beats that by far. This beats that as any number beats zero. Right? As any number would beat 0. The difference is somewhere. close to infinity, because there's no comparison. You compare two to one.

have a number, you have a percentage now. Now we can talk. Two to one, three to five, whatever we can. But something to zero. To nothingness. Which is what I contributed to the story. Whether he gave me one blessing or an infinite number of blessings. The comparison is with zero. So it makes no difference. You have no way to feel aside from grateful. And so he didn't give me the person I wanted to get married. And so he didn't allow me to get into the school I wanted to get into. I didn't get the job. I didn't make the money. I didn't get... So what? You have an infinite number of other things that you can be happy about. So he didn't give you the last one.

So you're going to be a crybaby because you didn't get the last one, or the one before that, or the one before that. Subhanallah. The story of Urwa ibn Mas'ud. I'll end with that, inshallah, and give you some... is when he went on this very famous trip of his. To visit a leader of the land, some say the khalifa, and some others say I don't know for sure. But he was a man, of course, he's one of the great tabi'een who learned from Umm al-Mu'minin Aisha and narrated a hadith. It's one of the strong narrators of hadith. And Aureore. He took with him one of his sons, and he went and visited. Somehow on the way there, he injures his foot. And back then there were no antibiotics and stuff, so injuries were actually quite problematic.

He gets there, and he spends time with his... After a few days, he starts noticing there's a problem with the foot. He brings in the doctors. The doctors say there's nothing they can do. They try a few things. After a while, there's nothing they can do. They have to amputate this leg, which is, you know. Back then, I mean today, it's a musibah with all of the ease that people with disabilities will find in comparison. But imagine, like 1,400 years ago, being a disabled man is, you know. Uh... You know that for a long time, human beings just threw disabled people off mountains, right? Because they don't want to kill them, so if you just throw them off a mountain, they'll die, and that way we don't have to carry them, and they don't have to struggle, and we don't have to actually put up with them.

This is a very well-known practice almost all across every continent at a certain point historically, very well known, that people would just look at a disabled person and say, 'This is too difficult.' Your life is going to be hard. You're going to make my life hard. See you later. Voila, they did this. So the idea of a disability was very problematic for people. I'm not saying that, alhamdulillah, Islam, one of the things Islam brought is the rahmah and the love and also the elevation of the status of the disabled, like Sayyidina Amr ibn al-Jamuh, for example, and many examples in our deen. But back then it was hard. So Urwa was told, you're going to lose your limb. We're going to have to saw it off with a...

يعني one of the most gruesome things that you study in medical school is the evolution of anesthesia. And you find out that one of the early anesthesiologists was a German guy who was a big... هو رجل كبير وقال لك أنه إذا قررنا القيام بهذا فأنت ستكون بخير مع ما أفعله لأنه عندما يحدث ذلك You're going to run away. And he's like, well, when you run away, you're going to be okay with me breaking the door down, putting you down on the floor, putting my knee in your chest and literally sawing your leg off, and that's going to be fine. And they would sign a consent form, and he would do this. He was a big guy, and he would find you wherever you were. But you already sent that, because you're going to die otherwise.

So this man was going to lose his leg. So he, you know, he has to. You tell him you can give him some wine or something to knock you out. He says, no. I don't want to do that. And he makes sujud, and then the story is that they saw his leg off. And he blacks out, out of pain, and he wakes up and the leg is gone. He wakes up, and before he can do anything about it, they have to tell him something. Tell him that his son, that he brought with him, fell off a horse and was dumped and was killed. So he lost his leg and he lost his son within a few hours. So subhanAllah, the people around him—and this is like a learning moment for them and for us, when they gave him this.

news they just watched to see what he was going to do. So he said, Allahumma. كان عندي أربعة well i used to have four children You took one, you left three. You left for me more than you took from me. I used to have four limbs. You took one, you left me three. You left more than you took from me. He

found something. And the idea here, the concept, is that whatever happened to him, if he lost all four limbs, he would find a way... to be grateful for what he had left. It's the concept of not lying to yourself and saying, oh, it's half full.

No, it's being able to see what's actually in the cup. There's a part of it that's missing, but there's still a lot there. And it's much more full than you think you are. As a human being who's alive, the cup is never half empty. If you're alive and able to reason, then your cup is almost full with a little part of it that's not there. That's all. If you're alive and well, if you are alive and well and conscious, if you're alive and well and conscious and capable of reasoning, if you are a Muslim on top of that, if you're capable of noticing that you have blessings in your life, then you're... or your cup is. Your cup is fine. And yeah, so there's a few things.

The human being lacks that, lacks the ability to be grateful, because why? Because of greed. Because of entitlement, because of... It's just how... You don't like it from your kids. Don't accept it from yourself. And that's why the third movement in Salah, 'Rabbana lakalhamma halim,' you stand there and you show, and you stand with your head held high, showing the ni'mah that you have, that Allah subhanahu wa ta'ala granted you, you're a mammal that stands on two, you're not on four like everyone else. And you got to go ahead and use it. Like alhamd, like alhamd. Think of something. My tip is make sure you think of something. Make sure when you make wudu that you're remembering that there's some spiritual aspect to this.

It's not just the cleaning of the skin. It's the cleaning of the spirit. Just remember that. Before As-Salaam, pause for a moment. Time out. Just stop for a second. Stop the thought process, the train of thoughts that you're having outside of. So let's stop it for a second so that you can enter into this moment. Or if you're going to bring them with you, bring them with you. With you and put them on the doors of Allah, asking for help and asking for aid and asking for ease. But you have to make that transition, or else you'll just continue to think your Salah will just become mechanical. So the pause— make sure that you contemplate an aspect of Fatiha. Just one thing. There are many, many themes for Fatiha.

Choose one that means something to you and stick to it. Don't read your default every time you stand. Have a little bit of a continuation. Start with a surah earlier in the Quran that you know. In every surah, just read an ayah. Don't make it complicated. Read something small, but make sure that you're going through the Qur'an so it gives you a moment to think about the verse that you just read, instead of just... يعني sliding through the short stories that you remember as a kid. When you make ruku'ah, you have to give your opinion. You have to understand that you're giving your opinion in God. think of an aspect of magnification of Allah whatever whatever angle works for you. And then when you stand up, make sure you have something that you're grateful for.

So, are you saying, سَمِعَ اللَّهُ إِنَّ حَمْدًا رَبَّنَا وَكَرَّحًا كَثِيرًا طَيِّبًا, You're thinking of something. You're thinking of the afiyah that you have in your life. You're thinking of whatever you're grateful for. If your parents are alive, or you have healthy children, or that you're Muslim still, or whatever it is that you're thinking. This requires, this forces you to be in a position where you are contemplating what you're thankful for. And asking yourself, am I truly grateful for enough things? Or are there things that I'm not noticing that I should be grateful for? And when they describe the Prophet ﷺ, and I love this description of him, and you can memorize it and you can carry it with you.

هذا كلام هند بن أبي هالة في وصفه قال كان يعظم النعمة وإن دقت He used to magnify the blessing, no matter how small it was. Like any blessing in his life, he would make a big deal out of it. Even if it was really simple, something very simple, he would make a big deal of the blessing. That's why he never ate reclining. He respected the blessing too much to do that. This is the ni'mah of Allah. He sat up straight out of respect for what he was being put in front of him. He didn't find it appropriate to lie down and eat. He didn't make it haram upon us to make your life easier. So if you're having an apple lying down, he doesn't.

But he himself, his level of gratitude, he didn't allow him to do that. He couldn't do it. He needed to sit up out of respect for the fact that he was offered something to eat today. Because you easily, I work in oncology. I watch people who have the money to buy all the food in the world, but they have no appetite to eat it. They have no appetite to eat it. They can't eat it. They have all the money in the world. They can go and eat the best meal in the world. They can pay hundreds of thousands of dollars for a meal. They have no appetite. They can't put it in. They'll vomit it up. They don't enjoy it. They can't taste it. I give certain drugs that everything tastes like cardboard.

The most miserable people I've met in my life. The most miserable people you've met in your life is a person who's like, everything tastes like cardboard. It's like I'm eating garbage all the time. It teaches you. Alhamdulillah. Alhamdulillah. Just say alhamdulillah. That's why every time I see you, how you doing? Alhamdulillah. Then I see you after a second. How are you doing? Because there's nothing else to see. There's nothing else. What else are you going to say? Do you have something else to say? Alhamdulillah. So when you do ,, you have to think of something. And the more, as I explained to you before, the more advanced you become in these tips, the more you think. The more you recognize the spirituality of wudu. The easier the pause becomes.

The more you contemplate Fatih, the more you contemplate the Surah. Reciting the more magnification of Allah you do in rukua, the more blessings you're thankful for. But you understand how you're living with it— you're living with it, you're moving from it. It's not boring. So that's not boring. These things are very different. Reciting his words and talking of his guidance and embracing the teachings that represent your life and what he... It is a gift to you. Versus magnifying Allah and establishing the difference between creation and creator. Feeling gratitude, which is the only healthy mindset. These are very different things. And when you engage in them, when you actually participate in them appropriately, you're not bored. Actually, sailing one spot, doing the same thing can be boring. But salah is very dynamic.

It moves you. And these are the three things that you offer Allah subhanahu wa ta'ala. Right? The longer you spend in these three, the more credit you have for the next three. Because the next three is what we want. This is where we want to make dua and all that stuff. But you have to invest in these three at the beginning. It's only appropriate before you start calling favors. Establish yourself for a moment. Establish your commitment to the teachings. Establish your understanding of Allah's status in yours. Establish your attitude of gratitude. Just establish these things. Show them. And then. That's why the... a hadith that described the Prophet prayer. Hala. **ثم يرفع فَيَلْبِثُ فِي الرَّفْحِ مَا يَلْبِثُ فِي الرَّكُوعِ**

كبرى ثم يكبروا And it's the wording, Fayahwi Sajida. Yahweh means it's like he falls. It's like he can't wait to get there. He doesn't go slowly. Yahweh. It's as if a chute opened and he fell right down. Once he's done and it's time for sujood, He can't make it there quicker. Because now it's all about me. Now, it's all about me to begin with, and it's all about Allah subhanahu wa ta'ala, if you understand it appropriately. But, okay, I've made my offerings,

I've clarified what it is I feel of Allah, and the attitude I should have, and my embrace of His teaching. I respect his status. I've done all that. And now you get the last piece. So we'll talk about that last piece, inshallah ta'ala, about sujood, inshallah ta'ala, next week. We'll end with that. SubhanAllah bihamdik. We'll see you inshallah ta'ala.

**Video Link:** [https://www.youtube.com/watch?v=YrOLIXX\\_OAI](https://www.youtube.com/watch?v=YrOLIXX_OAI)