

**Tazkiyah Halaqa
The Rituals – Session 19
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Transcription

In the midst of all of that, I think it's important that we pause and talk about the rituals, which is Salah specifically. There's a lot of other rituals that we have to talk about. But to give some basic tips about it, regarding it, so that you can start improving your Salah a little bit as you... Take upon yourself the journey of tazkiyah and, as you work on your insides on your nafs and the way that you perceive the world and perceive yourself and how you deal with the the ups and downs of being a human being, because if we leave it all to the end, then you'll never end up doing it and it's impossible— it's too much work. So this is serving just as a little bit of a placeholder; it's really just a band-aid.

Because the lack of ability to function or focus in salah comes from all of the collective problems that the nafs has. Like the collective... struggles of the nafs and the diseases of the heart, all together result in a low quality salah. So when you fix all of those problems, your salah increases in quality on its own. Almost almost everything I teach in tazkiyah from self-value to mortality to self-honesty and anything between is designed to help improve your salah honestly own. But because this is a very long process, I do this. I give small tips and I explain some of the essences or the substances of what Salah is built upon. You can contemplate it in the meantime and work on it yourself.

So we've talked about a number of the movements, and as I explained, every physical movement or every physical posture is there to mirror a spiritual posture. So every physical transition in Salah is mirroring a spiritual transition. So where you are spiritually standing is different than where you are bowing, different than where you are in rising up again, and different from where you'll be when you perform Sujood. So there are physical changes that are supposed to help you, like they're helping you along, helping your ruh, helping your nafs along in terms of putting yourself in the right mindset so that you can do the right thing. And once you understand that and work on it, your salah actually becomes much more dynamic and you enjoy it much more.

And the way Allah subhanahu wa ta'ala designed salah for us is that it's two... It's divided right in half. The first three pieces are what you offer your relationship with Allah subhanahu wa ta'ala. It's you speaking about Allah and to Allah subhanahu wa ta'ala, showing your commitment and magnifying. Showing gratitude. And the second half of salah is what you are requesting. What is it that you want, what you need for yourself as a person from Allah subhanahu wa ta'ala, which is everything, but that's what that piece is. is designed for so the more you invest in the first half, the more you get out of the second half. Right, and if you look at it that way, you become much less likely to to jog through it.

Because if you jog through the first three movements that have all the, what's expected from you, then you know that the next three are not going to be that productive, because you didn't really put in the effort to get the reward in the second half. The second half is almost seen as a reward. Here's an opportunity for you. You walk in to speak to someone of great status. Then, before you make your request, you have to show something. You have to show some degree of loyalty, some degree of understanding of the concept or of the way

of thought. Of the individual you're going into. You have to establish the nature of this relationship before you just walk in and say, 'I want this,' or 'give me this,' or 'help me with this.' Make any sense.

You don't walk into any meeting with a request in mind from someone who has status or wealth, and the first thing you do is just you ask for what you want. No, you have to begin the conversation appropriately. And the better you begin the conversation, the more likely it is you get what you want. If you don't know how to speak at the beginning, they may kick you out of the meeting and you get nothing. You get scorned. So this is just a simple simile. So really he never scorns you and kicks you out. But if you really want what you want, then maybe invest in that first piece. So what are the first three pieces for Allah subhanahu wa ta'ala that we are offering in salah? What is our offering in salah?

So the first one... Is the qiyam piece, where your focus is on the message, on the Qur'an. And you are establishing with Allah subhanahu wa ta'ala the fact that His guidance is your priority. His guidance, you understand His guidance, that you're living through His guidance, that not only have you received it and accepted it, you have immersed yourself in it to the point where you've memorized it by heart. So you're reciting back to Him the guidance that you have learned from Him, subhanahu wa ta'ala, word for word, the way the Prophet taught you. And the longer you spend doing this, the better. Because this establishes, again, you're walking into this relationship, it establishes— he's more interested in you establishing how... How invested you are in his teachings.

How much of the Qur'an you've spent time learning. Because you begin with Surah Al-Fatiha and you ask Ihdina As-Sirata Al-Mustaqeem, guide us. the straight path well the straight path is everything that comes in the Quran later that's the straight path everything the Quran talks about collectively that's the straight path so the more you establish your understanding of straight path the more you recite it back the more it seems that you are committed and the more loyalty you show and the more any obedience you show so the longer you do that the better then the next transition is magnification you give your opinion in god you tell him how what what you think of him Like what you truly think of him, subhanahu wa ta'ala. How you view him, subhanahu wa ta'ala. That's why every time we say his name, we say subhanah. Subhanah is the exaltation of God, which is what you do in... سبحان ربي العظيم سبحان قدوس سبحان ذي الجبروت والملكوت

And he told us, magnify Allah in ruku'ah. فَأَمِّنْ رُكُوعًا فَعَظِّمِ فِيهِ الرَّبَّ So magnify him. Why? Because you're explaining to Allah subhanahu wa ta'ala your understanding of who he is. Your opinion in him and your... perception of Allah subhanahu wa ta'ala so again the more you spend in that the better and then when you stand up again you well based on the guidance you were given based on the opinion that you have your understanding of Allah now what's left is to show the attitude that you have carried because of that towards him Subhan Allah is not the attitude. Subhan Allah is the understanding. How do you understand God? Is there more than one? Is there only one? Is he almighty? Is he not? Is he divine? Is he not?

That's tasbih. That's tasbih. What's your attitude towards him? Shukr. Your attitude towards him is hamd, is praise. That he's always worthy of praise. And there's always something to be thankful for. And you're always grateful for something. The interesting piece, and I know that I'm repeating myself, and you're probably hoping for me to move on, and I will. But before I do, before I do. I have to tell you what each of these movements are actually correct within your life. Not only are they things that help you, they're important Islamic concepts that help you build yourself and build your spiritual foundation. But also they are

designed to rid you of common problems. If you've been listening to the series that I started a number of weeks ago.

Talking about how the Qur'an, the outcome character, the character outcomes of the Qur'an, how the Qur'an came and pointed out all of the human traits, instinctive human traits that need to be changed, that you need to work on. The stuff that without them you wouldn't have survived as a human being, without greed and without any stinginess and without... you wouldn't survive as a child. You would have died. You need these things to survive. But then you have to learn that they shouldn't stick around forever. You have to change them, right? So the Quran talks about a number of them. So subhanAllah, each of these movements is designed to rid you of one or two of them. So the first one, standing, and he was reciting the Qur'an, this rids you of...

This rids you of misguidance or aimlessness or loss within life. Because what you're doing as you recite his word, which you have to do, you can never just start the salat with 'Qal Allah anadha'. You have to recite Fatiha. Fatiha has within it a key request, which is 'Ihduna as-Sa'ad'. Guide me. I need to be guided. I can't be amongst those who are going against your will or those who are just lost. One of the problems that we have, one of the main diseases of the heart that we have, is aimlessness, is indifference and loss, is ghafla. It's living a life where you don't know where you're going, or you don't even care, or you weren't even informed that there was a destination to go to to begin with.

It's like if you're playing a game and you're just walking around. Your character, just walking around, having no idea that no, there's actually a task, and you're running out of time, and the task has not been done. But no one told you, so you're just walking around aimlessly, and then you lose. The same thing in life. There's an aim for your life. There's purpose to you. You're not just created so you can breathe and eat and drink and reproduce and then die. There's more to you than that. You have to feel that there's more to you than that. Take time to understand it, that's a very profound. And. I need a bow. Very real human struggle. This is one of the most well-established human problems.

Almost every school of philosophy historically, and every philosopher or thinker, was trying to address this question. Most of depression in this world, or most of anxiety, comes... to a certain degree, from an existential question that was not answered at some point. At some point, a question of great importance to the human experience was not answered appropriately, and because of that, it just trickled down. The consequences of not having a proper answer for this basic question turned into another problem, to another problem. And now you don't want to think about this whole mess because you don't have an answer. But it's aimlessness— when there is no fulfillment, when there is indifference, or there is life that has no purpose to it.

So the first problem that is being solved by al-qiyam, which is why the longer you spend in it, the better. And the longer you spend, this is what the Prophet ﷺ told us, the longer you spend in Qiyam, reciting Qur'an is the better for you. Why? Because you are better establishing your purpose. Without that, nothing matters. If that's not there, the rest of Salah, we have Muslims who are praying every Salah, and they still live purposelessly. They're still living aimlessly. They still have no idea what they're here to do. Then they come up and say, 'I'm bored.' And I want to slam them with my... What do you mean you're bored? How are you Muslim and bored? They don't come together. It's impossible for you to be both.

raft in the ocean just like me. They need to be saved just like me. Why do I care? This is a very important piece to understand.

This doesn't mean that we don't care about people's opinions in general, that we don't seek people's feedback and seek people's pleasure in what we're trying to... It's not that we're not... trying to do things that make people happy. No, that's important. But what is the intention? When I perform, when I give a lesson, I'm always interested in the feedback. Was this helpful? Was this not helpful? Did you understand? Did you benefit? Did you not? I can go back and be right and try again. But my intention was not to impress. Inshallah, at least we try. The intention is not to impress someone. The intention is to please Allah subhanahu wa ta'ala. But Allah subhanahu wa ta'ala is pleased when I do my work with *ihsan* to help people as much as possible.

So it's all about... All these intricacies are... or easily understood the more the more you exalt Him, the more no one is similar to him. The more that you see him to be the divine, the flawless, the perfect. The less the opinions of other people, the less the eyeballs of other people on you matter. So it's an antidote for ostentation. *Riyat* is one of the four main diseases of the heart. *Balal*, aimlessness, comes before them. Like when scholars break down the disease of the heart. They talk about a number of them. And amongst the things they talk about is, which we'll talk about in a moment, and But when they talk about or aimlessness, which is lostness, no— this is not a disease. This is something that comes before that.

All of these diseases of the heart are results of purposefulness. If you're not purposeful, and you don't have an aim, and you don't know why you're here, then all of these other problems will show up. If you have that, then the impact of these problems will be much easier to deal with. much easier. The *riya* and the *kibr* and the *ajab* and the *ghafla* and the *bukhl* and the *shuh*. And all the problems that the human *nafs* has is watered down severely when there's purposefulness. That's why you'll run into people who are not Muslim, who seem to have ethics that you're impressed by. Because. All they have to be is purposeful. Even if the purpose is not amazing, even if their purpose is, like I say, you're seeing a scientist in a coat all day long working on some new breakthrough in whatever discipline they're working on.

They're so focused on their work that when you watch their lives, you're like, 'This is actually a beautiful way of living.' They're quite humble. It's not that doing that taught them. Purposefulness allows you to be that way. When you're aimful, when you feel like your life is serving a... bigger purpose than just eating and drinking and yourself. You're doing something that's going to be, that's going to have an impact and it's important and it's serving humanity. Then suddenly, a lot of these diseases just fizzle out and almost disappear. They become very weak. It's very easy. With a little bit of *tasbih*, a little bit of *hamd*, they're all gone. But when you're aimless, when you're living life and you don't know where you're going, you have no idea where you're going.

With it, that's when the monster on the inside is way too powerful and you're going to keep on asking, 'How do I get well?' I can't get up. I can't get rid of this. Yeah, you're not going to because I, I see you still haven't figured out why you're alive. You still haven't figured out the basic question and how to answer it: What is it you're here to do? What are you, what are you championing? What are you doing? Read the Quran until you figure out what you're here to champion. Read the Qur'an until you find it, until you find what it is that you're here to live for and what you're going to do with your life. You're here for a few years. It's not very long.

A few dozen laps around the sun, and then you're gone. What are you here to do with that time? Is there a goal? Are you focused on a... Is there focus? Is there clarity on what it is that you're trying to achieve on a goal? People who have focus on a goal are very, they live differently. They're much more productive in life. And a Muslim should be that way. What is exactly that you're doing? How are you serving Allah subhanahu wa ta'ala? Figure this out. Don't come and ask anyone. People come and ask. I don't know. I can barely figure out how I'm going to do it. You figure it out for yourself. You figure it out. Find out what you're going to do.

Find out what you're passionate about and where you have some expertise, some experience, and then dedicate your time, and you'll find a lot of these things will go away. That's why the Qiyam piece, where you recite the Qur'an, is designed so you keep on reading his book until you figure it out, until you find it, until it clicks. Now begin. Surah Al-Baqarah. Now go ahead. Keep on reading until you find it. What is it you're going to do? He gave a command. That's the command. I'm going to live by that one. I'm going to continue to live by that one. By justice or by empathy or by taking care of the yateem or by standing by the madloom. I don't know. Or educating. Whatever it is that works for you.

And then everything else comes easier. Tasbih is there to remove ostentation, where you no longer care about any, because no one's like him, subhanahu wa ta'ala. He is a subuh. He is... unparalleled. He is the divine, no one is similar to him. So how is him looking at you equal to someone else looking at you or somewhere else seeing it was more important to you than him seeing you? Subhanahu, how is that possible? Are they equal to you? Is this person more powerful than the other? How is that? So that means you have to work on Subhanarabbi, Subhanarabbi al-Azim, so that no one is parallel to him. So knowing that he is seeing me, nothing else matters. Everyone else is— they can see me, they cannot see me.

They can like it, it doesn't make a difference. But if you're doing it with Ihsan the way he wants, then you'll always seek feedback. You'll always try to improve the way you're doing. Not because you want their approval and you want their love. It's because you want his approval and his love. SubhanAllah. It's very different. It's a very different thing. And then the third one, Hamd, is designed to remove vanity. One of the first cardinal sins of the heart. Like number one, undisputed champion of diseases of the heart, once you live with a little bit of aimlessness for a while, is vanity. You become vain because you have no because someone has no aim, has no purpose. Then the only way they can feel anything is they have to.

They have to feel they have to feel better about themselves. So they have to focus and credit themselves for a lot of things. So they can give themselves some some value instead of just living but for a purpose. العجب. How do you get rid of al-ujb? Al-ujb is when you take a spotlight and you focus it on yourself. That's what ujb is. It's dark, the spotlight's on you. You credit yourself for everything. You take credit. I did this, I deserve praise for this. I performed this action, I deserve praise for this action. I accomplished this goal, I deserve praise for that. The whole point of Yawm al-Qiyamah is that Allah SWT establishes who deserves praise for what effort they put in. When you do that yourself, I don't know what you've left for him.

You basically took his place. You decided, no, no, I don't need Allah to tell me what I deserve credit for. I am going to praise myself for the things that I do. No, no. You're doing what you do. And you're trying to do them as best as you can so that Allah will praise you

I did all this and discrediting people for everything that they do. It's the absolute opposite ethic. It's the absolute opposite of what we're taught to be like as Muslims in our lives. Which is why you stand there, 'Rabbana lakal hamdil lakal hamdil' You're ridding yourself. No, it's not me who's worthy of praise. So it's not just gratitude for things you have. It's also gratitude for who you are. And for what you have been able to do so far. Alhamdulillah you just turn to him. Subhanahu wa ta'ala, 'I am whoever I am right now' is the good pieces and the shortcomings that's what I have to be working on. That's my job. It's the stuff that aren't going too well that I know that I could probably be putting more effort.

But the things that worked out, la hu alhamd. So subhanAllah, the first three pieces of prayer rid you from the three main diseases or problems that exist inside. Aimlessness, which is the underlying or root cause, root problem for every issue that exists, that living aimlessly. Tasbih, which rids you of ostentation, so you stop doing things for the wrong intention, you do it for the right intention, you get rid of that lack of sincerity, which ruins every good deed. Every good deed will be ruined with ostentation and riya within it. And it rids you of ujb. The basis of all. of arrogance and every bad ethic that will come later. So if you do these first three movements appropriately, and you focus on them, not only the way we explained the first time around, but with what I added today in terms of what they're ridding you.

Sometimes it's easy to think about them in terms of what they're getting rid of for you, like what you're actually using them to rid yourself of or free yourself from. Then you can focus a little bit more on your salah. Now, after you've done this appropriately, you've spent an appropriate amount of time for all of them, you are worthy of what comes next for you, which is your open buffet. Here it's all open. Ask for whatever you want to ask for. Whatever you want, go ahead. Just... Speak your mind. So far, you haven't been speaking your mind. So far, it's been scripted. Al-Fatiha is scripted. The Quran is scripted. SubhanAllah, the magnification of Allah is scripted. Al-Hamd, scripted. It's all scripted. Now, it's not scripted anymore.

At least, not if you understand it appropriately. So you're told to say certain things, but not as a script, but rather... so that you can enjoy. So when they talk about the Prophet ﷺ, whenever they describe him here, قَالَ فَإِذَا رَفَعَ اسْتَقَارَ رَافِعًا, They would use this term to describe his sujood. Yahweh is like falling. It's like collapsing. It's not going down. It's like he can't wait to get there. It's like so quick. Why? Because he's done, he can't wait to get his... His forehead. Another physical transition when you perform sujood. It happens twice in Salat. So I told you it's divided in half. But two of the second movements are identical. Right? Two of them, and I'll explain to you why. Let's talk about the first one, because that's...

Let's talk about the concept. You prostrate. Frustration is the most awkward movement that exists in Salah. Everything else is pretty normal. People move that way. You stand, you're bowing. If you play a martial art, you'll do that every once in a while as a form of respect. So all these things are normal movements that you'll see people do. But sujood, if you think about it, because we're used to it, we don't think about it that way, but sujood is a very awkward position to be on. You're getting on all four, right? Your feet, your knees, and your hands are all on the ground. With the intention of taking your forehead and your nose and sticking them on the ground as well. It's difficult to do. That's why prayer has to be in a place.

Because if it's not, how are you going to make it? You have to go down. Forgive me. Your behind part is up in the air. And your face is down. So it's a very awkward position to be in.

No one is offered this position. You don't do this for the service or the satisfaction of anyone aside from Allah. But it's a very humble. Like physically, it's the most humble posture you can imagine. This was only performed in situations where people were pleading for their lives. Like if you were taken to the court of a king back in the day, and he was going to order your execution and the execution of your family, then what they would do is they would fall on the floor and put... their hands out.

They don't do it exactly the way we do, but that's what they would do. And they would stay there, groveling for their lives, asking and pleading. They are not asking respectfully. They're not bringing a court order. Not requesting as a peer, they are saying I am. I have nothing. I have nothing but depend. I depend so on your grace to offer me whatever it is. I have no right. I have no ability to enforce it. I have nothing. I have nothing at all. I'm not depending on anything aside from your grace and empathy. Whatever you're speaking to, right? So it's very. It was a very specific behavior. Muslims are never to do that for anybody. A king orders your execution. Your head flies off. But you hold it high at the time.

You have to fly off with you on your feet standing. You have to hold it high, even if you're scared, and you will be, and even if you're terrified, and you will be, and even if you have the instinct to grab it, you won't, because it's only to Allah, subhanahu wa ta'ala. Whoever put the neck will take it off, and if he put it there, then he will decide when it's going to leave, and if this is your time, this is your time. This is an undisputed aspect of Islam where you will never be graced for your life in front of anyone. If you ask for forgiveness, if you ask for mercy, you will do it with self-dignity. You will do it with self-dignity. It's very hard, by the way.

It's not as I'm saying this, but this is absolutely. It's very difficult, but this is what you're trying to learn. But when it comes to your relationship with Allah, because anyone else you're speaking to is just a human being, like you. They were just granted for a short period of time the upper hand. They're carrying the gun at this moment. That's all. That's all it is. Just right now, I have more guns than you do. So you have to decide what is that going to dictate in terms of your ethics, in terms of your principles, in terms of your values. It'll dictate nothing. Because what's the fear? Death? Welcome. بالطبع العرب قبل الإسلام And this is one of the reasons, in my opinion, when I do this, I used to give talks on this years ago.

years ago. Why was it that the Arabs were chosen? I stopped doing it because it was perceived racially. being perceived as a racist talk, and I stopped giving it because it wasn't being understood. I wasn't praising them. I was saying that, when Allah subhanahu wa ta'ala chose them at that time for the Risalah, there was a reason. There was a number of things that they had, despite all of their negatives, that they had, but they had a few... Core. Any important ethics or principles that they lived by that allowed them to be the best recipients of this message. Yes, they had to rid themselves from a lot of garbage that they had, but they had a few things that were very important that you couldn't build, you couldn't buy.

There's nothing that will add it. And one of them is that they didn't fear death. The moment he was born into life, His focus by his parents and his... the role models of men specifically. I think it also exists for women because if you read Al-Khansat's poetry and others, you'll find it there. But for men specifically, it's that they had to... Die an honorable death. That was the focus. I'm going to die, so I have to make sure that when I die, I die on my horse, in battle, as I am slaughtering a... sheep for to take care of my guest as I am working to feed my family. They would hate to die like when he came to pass away. He passed away uh ill in his in his bed he was sobbing.

magnification and gratitude showing to Allah, **حَمْدَ بِاللَّهِ سُبْحَانَهُ وَ تَعَالَى** And now, the Prophet ﷺ says, **أَمَّا السُّجُودُ فَاكْثُرُوا فِيهِ مِنَ الدُّعَاءِ فَقَمِنَ أَنْ يَسْتَجَابَ لَكُمْ** So increase as much as possible your supplication, your dua, what you're asking for.

Because this is the time for you to be heard. This is the time where you will listen. This is the time where you are worthy of asking for what you want. It's the best time. Like, in all of the dua that you make in your life, the best dua that you make, you'll make it when you're doing sujood. That is, because never is your posture so appropriate. for asking Allah subhanahu wa ta'ala. So when you look at the Prophet, peace be upon him, making dua in his life, **alayhi salatu wasalam**. So when they describe him, **فيما يتعلق بالخارج من السجود فإنه قام بالدعاء** بإضافة رأسه إلى الأسفل وقام بإضافة يديه إلى الأسفل مثل هذا This is how we make Doha Alice also.

Sometimes he could see the whiteness of his armpits because the thobe would fall down because he would put it up high. Why? Because it's a posture of humbleness and humility. So instead of having to do that and break it, it just makes you. this is even more there's more humbleness in that posture because who would you do that for Who can come and stand in front of you and say, kneel or prostrate for me? Put your head down. No one. no one should and even if no everyone did it you should never respond to it and you should refuse Because they're all equal, they're all peers, they're all just creatures, like you. So there's nothing to fear, and there's nothing to...

ولكن عندما يتحدث عن تمالك الملك سبحانه وتعالى the one who's already given you so much that you can't even begin. I need to repay him. The one who's offering you a deal that is ridiculous when you compare it to any other deal, a deal that makes no sense at all, a deal that is nothing but just— it's just win-win for you on every point. There's nothing else but win. He's just offering you a way of life that's better for you and gonna reward you if you follow it, which, all when we think about it, almost makes no sense at all. So you're gonna extend me guidance that works for me, that makes me live a better life. And if I do that—what works for me— you're going to reward me, even though what I'm offering you is nothing at all for your grace.

SubhanAllah. Why is this happening? Because of the fact that this equation is so tilted, it is so rigged in your favor, it's disrespectful to speak to him any other way, subhanAllah. Because this is a ridiculous deal. There's nothing. How is this? If he leveled it out and said, 'Look, I'll give you Jannah, but you have to live a life of absolute misery.' It has to be nothing but... You have to do everything that's harmful. You have to go through nothing but pain. I'm going to give you commands that are nothing... Only make you sad and upset and live a horrible life, then okay. It's balanced out. I understand horribleness now. Niceness later on. Fine. Then maybe we didn't have to gravel when we ask for stuff, but no.

I'm going to give you a way of life that will grant you fulfillment that will grant you the best life that you can live. There's no one who's going to be living better than you. They may have more things than you, but that's not how we measure people living better. And if that's how you measure people living better, then you have a problem with understanding the guidance to begin with. So here's a better way to live. That will be followed with a **وَتُسَبِّحُكَ** — ease you to the ultimate ease. The ultimate ease. Everything is easy. The life is easy. Yes, you have to fight your nafs off, but that is in your best interest. So because of this equation that's insane, We grow. we put our faces down on the ground.

And we speak to Him, subhanahu wa ta'ala. It would be. So when you're in that posture, you have to allow yourself to speak to him in a way that reflects the posture that you have put yourself within. And that's the important piece of thinking about sujood. And that takes

me to the point that I have to make for you. I don't think I'll have enough time, but I'll try and summarize this a little bit. Do I? is not a formal request. Dua'a! comes in the form of someone desperate. That is what dua is. Dua is someone desperate. speaking to the only one who can help him. At a moment of complete and full desperation. That's what dua is. For this formality. is actually problematic. And I see people sometimes, you know.

He's talking. He's having a conversation as if there's two. He's in a meeting. Thank you. He's in a meeting where he's talking to, no, no, no. This is not what you're doing. You are it. speaking to the king subhanahu wa ta'ala and yours creation. You have nothing without Him. يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ. You are the ones who are in severe need and ongoing need to Allah. So when you speak to him, that has to be reflected in the way that you speak to him. And this is an art. You have to learn how to do this because. I need you. When we haven't learned that piece, when we... So let's say you learn self-dignity and you only speak with dignity. Very good.

But when you speak to Allah, you can't bring that in. You can't bring yourself dignity when you speak to God. Because that's inappropriate. Just like it's inappropriate to lose your dignity when you're speaking to someone else aside from Allah subhanahu wa ta'ala. Self-dignity exists in the speech that you will have with your peers. But there's no space for it with Allah subhanahu wa ta'ala. It doesn't fit. It doesn't reflect the relationship, the reality of the relationship, the reality of the difference between my status and his. I have and what he has, between what I need and his lack of so that difference has to be reflected in the way that you speak to Allah, Subhanahu wa Ta'ala. So what I used to do and I used to give this as an exercise for Yanni in different ways.

I used to tell people to sit, I used to give them five minutes and ask them to make dua. Make dua, make dua, keep track of what you're asking for. And then when you're done, we would finish. And I would say, 'All right, now make dua again. Don't say anything you said the first time around. And they'll sit there completely clueless of what to do.' What they've been doing all their lives is speaking to Allah subhanahu wa ta'ala with the mask on. They chose which hat they have on. They're talking to Allah subhanahu wa ta'ala as the father, the mother, the spouse, the friend, the doctor, or the taxi driver, or whatever they are doing in their lives. They speak to Allah subhanahu wa ta'ala formally as who they are.

So they speak to him, you know, get all that off. Speak to Allah subhanahu wa ta'ala as the weak, sinning, desperate, lost, confused, scared creation that you are. Who you really are on the inside. Who are you on the inside? Who are you fooling here? You have to put on the social mask when you're speaking to me and to others because life would be miserable if we all did that with one another. Life, you can't live that way. So you have to bring that social aspect to yourself when you're talking to people. I have to be here as the Shaykh. You don't need me. You don't want someone who's going to do that. You go to a clinic, you need the doctor there. You go to an office, you need the engineer.

Whoever it is that you're going to, you need the appropriate person. But when you're speaking to Allah, you're not speaking to Him that way. You're speaking to Him as you, as the Abdul Fageer, as the very... Poor. Needy servant that you are, the scared individual that exists in the sight. That's who has to speak to him. If anyone else speaks to him, he won't listen. He's not going to listen to you speak to him as the doctor or as the sheikh. Your wife won't listen to you speaking to her as the doctor or the sheikh. For Allah subhanahu wa ta'ala to listen to you speaking to him that way. No one. People who know you aren't going to. Your friends won't accept you to talk to them as the CEO or the whatever chief of this or chief of that.

They won't accept that. They're friends. That's how they know you. That's who you're going to be. So how does Allah subhanahu wa ta'ala know you? This is where self-honesty plays in. This is why I talked about self-honesty for a long time until I got bored of it and stopped attending. It's because if you don't know who you are, then how are you going to speak to Allah as the person whom you are? You're not going to get anywhere. Your dua is going to be very weak because you don't even know who it is that's speaking to God. Allah is asking, 'Who is speaking to me?' 'لا من أنت حقا؟' How do you begin? The philosopher says, 'Who's speaking to me?' You're on the, 'Who is this?' 'من أنت؟' 'حسنًا، فلان، What are you going to explain?

I am the professor of this at Western. I own this company. No, no, no, no. Who are you? To Allah subhanahu wa ta'ala? None of that stuff. Why Ibn Fulan? Nope. I'm... No. So if you don't know what the answer is to that, then you have a problem, because you're just dubbed. The simple creation that was brought to this earth, brought to life by Allah subhanahu wa ta'ala's grace and only His grace. You're the one who needs him, subhanahu wa ta'ala, at every moment, and you know that. You're the one who continues to He sinned and messed up and lacked gratitude and lacked loyalty. And show the shortcomings and be disgruntled and make mistakes time and time again. And you're the one who keeps on getting bailed out by him, subhanahu wa ta'ala.

He's not holding you accountable. That's who you are. So speak to him that way. And when you do that, by the way, du'a becomes the most enjoyable thing that you'll do in your life. This is why the Prophet ﷺ could never get enough of it. Which is why his du'a was long, when he sat with himself. With people, we love his du'a, when you read it, it's always very general. Because he never made du'a for specific things. He didn't feel the need. Why? Because whatever I asked for specifically, he was too embarrassed to ask for specific things. to show that he wanted something, as if he knew what was good for him. And Allah didn't. So he wouldn't do it. Very rarely. ربما قبل البدر.

يا رب انتهلك هذه العصاة فإنك لن تعبد في الأرض بعد اليوم. Ya Rab, if these group people are killed today, then there's no Tawheed anymore. You know, that's all he could do and he kept on because he didn't. Otherwise, his dua is always, it's beautiful, by the way, you should go. There's all these little booklets that have dua that are translated. Read what he said, alayhi salam. Read the dua in the Quran, what to say, how to speak. But my problem is not the words. My problem is the attitude of how it's being said. There's a difference in attitude, right? No, no. He did it differently, alayhi salatu wasalam. No, this generation, they spoke to God differently. Their hearts were in a state of inkisar, of complete humbleness and humility, of full need, and embarrassment of what they've done so far.

That allowed them to speak to Him appropriately, subhanAllah. We don't know how to do that. We don't. We don't do it well. We speak to Allah subhanahu wa ta'ala that we've learned to do it a bit too formally and a bit too... Yeah, we've memorized, and the tone is not right either. So think of what tone should exist in your dua. If your face is on the ground. Right. If your face is on the ground, if you're going to speak to me, to a human being with your face on the ground, then how are you speaking? Formally and appropriately. If I forced you down and I put your face on the ground, then you're going to speak. Right? So you're speaking to Allah subhanahu wa ta'ala.

May the speech, may the tone, may the attitude of it, may the attitude of supplication reflect how you look right now. Because that's how you're supposed to feel. And when you do that, it goes from... from an act of pure humility. to an act of humility that is rooted in love. You see, I want you to imagine this. I want you to imagine, just for the sake of this

example working for you, I want you to imagine a daughter that is her father's sweetheart. He loves nothing more than he loves this girl all his life. And she loves nothing more than her father. And he raised her and taught her. And he was very clear on what she needed to do. And then she goes and she makes a horrible mistake in her life.

Imagine a horrible mistake in her life. And a mistake that not only shames herself, and I'm not talking about something, just in general, just something in general. Because I want you to imagine the relationship here, like the type of relationship. And it's something that has harmed her, and it's something that went against his teachings, and it's shamed him. And when he comes to speak to her, how would she respond? If she truly loves him, and she knows how much he loves her, then her response to the mistake that she has made will be a mix of of embarrassment and reverence, but also love. Like she will be grappling at her father's feet, but she knows that, but it's filled with love because she knows that. And that's what she's invoking.

She's trying to invoke in his heart the love that he has by producing from her heart the love that she has. But it has to be done appropriately. It has to be done with... a show of complete humility and embarrassment, acknowledgment of sin. Imagine it the other way around. Imagine a son and his mother. A son that was Aqib. For years to his mother, who didn't respect her, who didn't treat her well, and she taught him everything he knows, and she took care of him, and she single-handedly... raised him and made sure he was strong. And then he left her and he went and he made all these mistakes in the world and abandoned her for years. When he comes back, how is he going to treat his mother?

How is he going to speak to his mother? He's going to gravel at her feet, hoping that he can invoke in her heart the love that he knows she has for him, that he has for her. *وعلم أنه يجب أن يكون شخصاً أفضل ولم يكن والله المثل الأعلى* Ayy. plausible. scenario that you can imagine between two human beings that I want you now to think about yourself as a creature that has been so distanced from Allah all your life and every time you make sujud it's like you come back to him it's like you are granted the opportunity to speak to him again. And speak to him that way. And that's what supplication is like. That's what supplication is. That's what dua is. You have to make dua.

You have to learn to make dua that way. Ramadan is our annual... And he boot camped. Or workshop, yeah, neither. Where you get to learn to make . And then people forget how to do it. And then they wait for Ramadan again. But you have to learn to do it well. You have to learn, and then you have to keep the, you know, the... No. The phone handle off the you have to keep it off the hook so you can keep on talking so we can keep this conversation going. When you listen to Umm Maryam, Imran, alayhi salam. *ربي إني نذرت لك ما في بطني محرراً فتقبل* Oh my Lord, I have dedicated that which you have put in my womb for your sake.

So accept from me. Indeed, you are the all-hearing and you are the omniscient. *فَلَمَّا وَضَعَتْ* Once she gave birth, then it turned out to be a girl. They didn't dedicate girls for the service of al-Aqsa. They only dedicated boys. And she thought she was going to have a boy. At least that's what her husband was saying. You know, men can be assertive on stuff without any knowledge. And she thought he was going to have a boy. He didn't have a boy. Oh, my Lord, indeed, I have given birth to a female. And then the Qur'an says, *وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ* And Allah knows what she gave birth to. But that's how she's used to speaking to God. That's how she's used to supplicating. She speaks to him.

