

**Tazkiyah Halaqa**  
**The Rituals – Session 21**  
**Sheikh Adnan Rajeh**  
November 11, 2025  
Wellness Centre, London, Ontario

## Overview

This session concludes the “rituals tips” segment by clarifying that these weeks were not the full tazkiyah programme (which is conceptual and skill-based), but targeted guidance to improve ṣalāh while deeper inner work develops over time. Sheikh Adnan frames ṣalāh as a comprehensive system that—when done with understanding—addresses the full range of human inner struggle (purpose, doubt, gratitude, fear, hope, regret), rather than merely restraining immorality in a simplistic way. He also signals a short break (one week off) before moving into a new module, and encourages revisiting the prior lectures to consolidate a complete “map” of ṣalāh.

## Tazkiyah as skill, not scripts

Sheikh Adnan emphasises that tazkiyah is not a list of ready-made answers for every personal scenario, because the Qur’an and Sunnah provide foundations and methods rather than exhaustive case-specific instructions. Life will present unique terrain, and staying on the straight path requires continuous adjustment; these sessions aim to provide early tools that help sustain prayer while that larger skill-set is built. He states that improving ṣalāh is a central outcome of removing bad traits and building good ones, which is why these practical tips are offered early.

## Jālūs: apology, not requests

The session revisits **jālūs** (the sitting) as the posture dedicated to istighfār and tawbah: not primarily asking for needs (which belongs to sujūd), but offering an apology marked by humility, regret, and remorse. Sheikh Adnan argues that istighfār removes lingering arrogance because the one who is preoccupied with personal sin has little room to judge others—especially since judging others usually relies on assumptions rather than facts, whereas one’s own shortcomings are known directly. He broadens the point: istighfār is not only “anti-arrogance” but a pathway of continuous improvement because it trains identification of error, remorse, and intention to change—core ingredients of moral development.

## Sensitivity to sin and “perspective”

A key theme is “sensitivity”: the Prophet’s frequent istighfār and tawbah (cited as occurring up to a hundred times daily) is used to show that greater spiritual refinement leads to perceiving more shortcomings, not fewer. Sheikh Adnan gives a practical exercise—writing down 50 sins—to expose how limited many people’s moral awareness can become, and he argues that the gap is often not about information but about *perspective* and standards. As one becomes more refined, the “sins” one notices may include failures to reach what is optimal, not merely avoidance of major prohibitions.

## Conditions for meaningful istighfār

Sheikh Adnan outlines implicit conditions for meaningful repentance in prayer, insisting that mere repetition of “Rabbi’ghfir lī” without inner content becomes empty.

- Knowing what is sinful and having enough **awareness** to detect it in one’s own behaviour.
- Being genuinely **convinced** the act is sinful and problematic; if not, remorse is impossible and the behaviour is unlikely to change.
- Holding a real **intention and plan** not to repeat the sin, including adjusting environments, habits, and triggers (rather than “wishful thinking”).

He frames istighfār as a self-regulatory system built into daily worship: repeated repentance (at least the minimum number embedded in daily ṣalāh) forces ongoing self-critique and incremental behavioural change.

## ṣalāh as full-life coverage

Sheikh Adnan integrates the movements into a single model in which ṣalāh “covers” all major emotional and spiritual demands of life when performed consciously:

- Guidance and purpose: qiyām, al-Fātiḥah, and Qur’an recitation.
- Acceptance of what cannot be controlled (qadā’/qadr) and relief from obsessive worry: tasbīḥ in rukū’ (e.g., “Subḥāna Rabbiyal-‘Azīm”) as an expression of acceptance and contentment (riḍā).
- Gratitude for successes: ḥamd after rising (e.g., “Sami’Allāhu liman ḥamidah” / “Rabbana laka’l-ḥamd”).
- Hopes and fears: du‘ā’ in sujūd, focusing on present and future.
- Regrets and mistakes: istighfār in jālūs, focusing on the past and improving forward.

He argues that this design makes ṣalāh profoundly therapeutic and character-building—provided it is not reduced to “cruise control” mechanics.

## Tashahhud and taslīm: ending the “meeting”

Sheikh Adnan describes each two-rak’ah unit as a complete “session/meeting” that must be properly concluded, much like ending any gathering with acknowledgements and greetings. In tashahhud, one cannot offer salām to Allah (because Allah is al-Salām), so the “greeting” becomes devotion: “al-taḥiyyātu lillāh...” as a statement that all acts of life, worship, and goodness belong to Allah. He highlights addressing the Prophet directly (“as-salāmu ‘alayka...”), not as worship but as recognition that the Prophet is integral to one’s worship—teacher, chaperone, and intercessor—followed by salām upon oneself and all righteous servants, reflecting that even solitary prayer is spiritually communal and connected to the ummah.

## ṣalāh as love, not transaction

The lecture culminates in a strong theological-ethical claim: Allah does not need worship, service, or rituals, so ṣalāh is not performed to “benefit” God but because humans need it for guidance, stability, gratitude, emotional processing, repentance, and growth. Sheikh Adnan frames worship as voluntary love offered by a creature whose nafs is naturally selfish, and he uses the metaphor of lovers waking at unreasonable hours to suggest that

the deepest motive for prayer (especially when difficult) is love rather than mere fear-and-reward conditioning. He argues that without ṣalāh as an expression of that relationship, other deeds lose their claimed grounding “for Allah,” because the foundational bond was never established.

### **Practical instruction for implementation**

He advises setting aside time (preferably in sunnah prayers such as night prayer) to perform ṣalāh slowly and consciously through each element—Qur’an, tasbīḥ, ḥamd, du‘ā’, istighfār—without treating distraction as a reason to rush. He criticises how even taraweeh (meant as training with flexibility) is often treated as an inconvenient ritual to be rushed, which prevents skill-building and deprives worshippers of meaningful prayer. He closes by reiterating that there is always purposeful “work” to do in each posture, and that ṣalāh—understood properly—is a form of therapy in itself.

**Video Link:** [https://www.youtube.com/watch?v=DqCRgPi\\_jwo](https://www.youtube.com/watch?v=DqCRgPi_jwo)