

Tazkiyah Halaqa
The Rituals 14 – Session 14
Sheikh Adnan Rajeh
September 16, 2025
Wellness Centre, London, Ontario

Transcription

So we have we switch this the timing of this halal from Wednesdays to Tuesdays We switched a bunch of stuff around this semester Some of it for me for my own schedule to work out so I can actually attend them and give this lectures And I'm not coming here to from work directly and also to give me some time off when the week and the weekend because for The last two years it's been seven days a week and that's that's not that's not healthy and Also to offer people who can't attend certain things Opportunity to attend if certain days are awful off limit for them I don't think we have not promoted this so many people don't know about It But it's all broadcasted and it's live and it's on, so you know, if you didn't attend it in person, then you can listen to it later on.

It doesn't matter for this purpose of this session. It doesn't matter to me as much if you listen to it live or later. It just, as long as you listen to it, then you kind of take in some of the information that we're sharing. The follow-ups will be the sisters have their own follow-up, the brothers have their own follow-up, and then the general group will have follow-up every couple of sessions. I'll give, like, a Q&A, like a half an hour Q& A opening for those who want to just talk or, you know, comment or ask questions. about the topics what I was hoping to do this week and next week and maybe the week after just for a few weeks is to

break just go over the breakdown a little bit of what I'm trying to do because a lot of people who are joining joining this halal up weren't at the beginning so they they missed the introductory piece and kind of what I explained of why this is important and you know what what the what the tashjeer as they call it how it branches out like what the tree looks like in terms of the knowledge itself and what's the expectations are and at the end after I go through that I'll explain to you what I'm going to be doing over the next couple of weeks as if you've been attending. Maybe you attended the last three or four months. It was all about self-honesty. It was the basics of self-honesty, self-accountability.

And I say basics because none of the topics that I'm covering here am I covering in full, like where we you don't need to know anything else. I'm just trying to get you to think about the basics and get you contemplating the basics and practicing some of the basics. All the topics have much more to them, and that's a struggle for me, really, to know when to hit the brakes or slow down a bit and move on something different, so people get bored. So here's here's how it the Muslims requirements. There are three things you have to have: you have a half to have a mess like a tickle, a mess like, and a moth. Have been a mushroom.

There are three things you have to have in your life: a mess like meaning in terms of your God, your theology, your doctrine. What exactly do you believe? How do you understand the world? How do you understand the? How do you send yourself in, and how you understand God? And for Muslims, I listen know Gemma; that's kind of what brings us together. We have the same Akita in general. But you have to know it well because there are a lot of controversial pieces, and there are a difference. of opinion on stuff. So you have

to understand exactly what it is that you believe in to fix this piece. You just need to attend. Yeah, I mean one or two, I'll see the courses and study. I'll see that you'll have that.

So you need a mistake and you need a method. You have to have a way to worship God, but you have to know how you're going to worship. But how are you going to worship Allah? How are you going to please Allah subhana? Through what? Through which any method or methodology are going to do it? Because any of Salah comes in different forms. It looks, it's not identical between the different schools of thought. You can't just make something up as you go along. You have to, you have to have some resource or some, yeah, I mean, I'm RG. Yeah, and you have to have someone, someone that you turn, a reference that you turn to say, okay, how do I do this appropriately? That goes to your Salah, your Siyam, your had, you have to have a method.

And then you have to, and this is, these are simple things. That's your Islam, your Iman, and your Islam. And then the third one, you're a son. You have to have a Mashallah, you have to have a solute, a way to purify, I mean, yourself, away for spiritual, ethical-oriented growth that you have to have something in terms of that piece, because that is really what the Story of your life is going to look like. How do you build yourself? How do you deal with yourself? How do you improve as a human being? It's one thing to, and you understand the world a certain way. It's one thing to behave, to To perform certain rituals in a certain way. The third thing: observe within yourself ethical and value-driven improvements and changes in the way that you would respond to any difficulties, respond to ease.

Everyone needs these three, and that's really what that's missed me. I mean, missed off Hadith Jibreel. As it's known, the idea of Jibreel, I said it's a Hadith where the I need you really came to the Prophet. So someone asked him my Islam and my Iman my last time. These are the three Iman: that's your attack on Islam. That's your method in terms of practice, and Ihsan, that's Yani your mushroom. So every Muslim needs these three in their lives, and you have to know kind of what it is that— and they may differ. You may not— we may not be identical. That's okay. Not everyone may like you may listen to some of the things I talked about in Tazkiyah, and some of it may land with you, and some of it may not land with you.

That's alright. No one is claiming, yeah, I need the or autonomy or censorship of a discipline of knowledge, but you have to have some method. or methodology of dealing with these changes inside if you have to have something if you're like I don't like this guy what he's saying. No problem, find someone else though. Don't don't make the alternative that you sit with nothing. I don't make the alternative that I'm not gonna touch this ever. No, no, you don't have like one of them, one of the short old, by the way. One of the conditions of you learning a mess, like, or a method or a measurable, is that you have to be able to take from the Sheikh. But you actually have to be willing to listen to them.

You have to enjoy their their rhetoric and their narrative and the way they do things. if you don't Then you are obligated to go find someone that you do so that you may learn from them from them these things just like a physician cannot just learn medicine from textbooks a Muslim cannot learn their Dean in totality from from from a book They need You know someone to teach them and that's why I'll be there has to be taught Medhaf has to be taught and the mushroom also has to be taught one way or the other so so it's important for you to do this and Regardless of whether you you stick around for what I'm teaching or not It doesn't matter to me just as much as it matters to me that you understand that it's your obligation to figure this out. So that you can grow as a person, so that you can worship

appropriately. So you can have a proper 'I'll feed' and theology, and so that you can grow as a person on the inside.

Country, so they don't know what the actual needs of the country are, so they're giving fatawa to you that may not actually be appropriate for where you're living. So that I don't even recommend it for that and for Aqidah, but for sure for the concept of Suruk and the mission of Suruki, you cannot do this from afar; you have to be in some degree of a proximity and the vicinity of the person who's teaching you, so they may observe you, you may observe them. and there can be some degree of feedback and conversation; there's some buy-in, and you can actually learn from them, and they can hold you accountable to some of the teachings that they're holding.

It's very important, that piece; the prophet I said, I'm that was that it was that interpersonal piece that allowed the Sahaba to grow within their lives, right? So what are the four categories of categories? It's different than pillars or categories, as for when I'm teaching, when test gives being taught, there are four categories that need to be touched on. I have struggled doing this in this country with I've struggled with. covering all four, I find it very difficult to cover all four. So I've focused on just the first one, really just the thumb, the comprehension. Everything I've done, for example, the test gear series that I've done after Fajr, what we've been teaching here for three or four months is, it was purely just the comprehension.

I mean, just explaining the abstract concepts, just what, how to understand things and how to reflect on things. That's just one of the four categories of test here. The other three categories, asila is talking about connection, which is where your weird has to come in, and your do ah, and your his book or an, and. like the things that you have to start building upon like the the Sunnahs that you pray throughout the day and the the Azkar you say before you go to sleep and once you wake up in the morning when you get dressed like these are they the This things that will connect you to Allah subhanahu wa'ta ala that you need without them then there's you become an empty vessel and there's something that's that's missing for sure so the sila piece is what we have to slowly build and I've struggled with that because I started with the first one and then everyone crumbled and we couldn't even we couldn't move to the second one so I'm gonna try today.

Yeah, I need to over the next few weeks. I'm gonna focus a little bit on, we leave the comprehension for a bit just for a few weeks. I'm gonna talk about like a few aspects of connection and any ritual, which is the third one shot. What are the acts of worship not from a 50 perspective? I'm not gonna talk to you about like Johnny, how to make a proper wudu and whatever Hanifa said. What did my Malik said? No, you can do that in a second. Yeah, I need session here. We're gonna talk about a little bit how to do it spiritually appropriately, how to perform these actions spiritually appropriately, how to improve the the quality of your. Salah, and you're saying, and Salah will take the lion's share of the focus of and the time in comparison to other rituals.

Like I won't spend like the time that spent on the ritual of Siam, for example, or Zakah or Hajj is very limited. It doesn't take me very long, but Salah is the one that takes it because that's the one that's daily and it's multiple times a day, and you'll do this all your life. Hajj, if you're fortunate, you'll do it once in a lifetime. Siam is definitely the second contender in terms of the time that it'll take because there's a lot that we have to learn and think about that. You've always fasted how many? times. Was it explained to you why and how you're supposed to feel, and how you're supposed to think, and why you're supposed to like? It's not really right. It's just to make sure you don't eat you the fifth piece.

You know, like you're not no drops of this kind. You can use this, don't donate blood, like you know, a little bit of the fifth. Yeah, every year. Of course, they have to ask me if I can brush my teeth, and I just thought just for the fun of it, just to see if maybe maybe they can kill me before 70, you know, with a stroke or something. But really, you know, the other parts of the spiritual, you know, any joy is, or the spiritual, any effect you should have on he was not talked about as much. So that's where we talk about it. So I mean, we're gonna start with that. So next week, and maybe a little bit in this week, if you have time, I'm gonna start with their the shot.

I'm talking about the rituals. We're gonna begin with Salah, and we're gonna kind of go over what it is, like what is it that we're trying to achieve with it, what tips you need to have. And we'll share these slides, inshallah, with you know, and the fourth category is to do here the exercises. Exercises are the idea, one of them. It's a category within those that you need. You have to be able to be willing to try things. like to go ahead and test yourself and give yourself and perform an exercise and see how you respond to it and see how easy it is versus how hard it is. If you're not willing to try these exercises and struggle with them and fail, and then come back and talk again and fail, then you're not gonna learn; you're not gonna grow.

Growth only comes from you trying things, and the beauty of this is that it's you're in a secure, protected environment and you're trying something. It's better than life slapping you with it, and then you just have to wing it and see if it works. You get a chance to actually perform. He's like a pro, vice like before. you get on stage and act it out. You got to do some Some practice before and see how would you deal with stuff, and all the exercises in test gear are designed to be simple. Like they're just unidimensional. It's just it's just one this exercise helping you understand one thing, and it's fascinating to me how much you know sass I get about any exercise. I give an argument and push back, and yes, yeah, just try it.

Just go give it a shot. Just try it. No, no, we need to. It's like we have, well, it's like giving. I can give chemotherapy easily, easier than I can ask someone to try a simple test exercise that really is just, well, I can convince someone. to do this the easier than I can get someone just you have to go try and do form an Action that you don't like that's beneficial to someone else and we have to it's a PhD assertion to explain why you need to do it. Because then, and the reason is that and most people won't admit it or won't think about that. The nest doesn't want to do it as a child. When the child doesn't want to do something, what does he do?

He stands there and he keeps on asking questions, and he keeps on stalling and coming up with excuses because he doesn't want to do it. You know he doesn't want to do it, take out the garbage. But listen to me. Look at me, pick up the bag, walk. down the stairs and put it out I Not another word But they want to keep on going because they don't want you don't want to do it So when you're your nest is doing the same thing it heard the exercise doesn't want to do it So it's gonna keep on finding ways Well why do I have to do it this way I don't see that but yeah I mean just just go and do it and then you'll have some you have a reference points to you'll come back I am expecting you to perform it Feel a certain way and come back and talk to me or bring that in so that I can okay That's what why did you

It's a Eureka moment let's try again now Now try again knowing that and see how it works And as you do it that way, slowly you start basically peeling the layers of the onion to figure out why it is that we struggle with certain behaviors. Why do we struggle with certain

problems? Or you can live your life with never knowing and never understanding, never able actually to make progress on a personal level. And most people, a lot of people do. They don't make progress on a personal level. So these are the four categories of Tzatzikiya. We have to understand the concepts; we have to understand the abstract concepts of honesty, tawadur, and rahma. We have to know what they mean and what they mean to us. We have to focus on.

behaviors that are designed to connect us to Allah Subhānahu Wa Ta'āla. We have to focus on the rituals, mean the actions that Allah Subhānahu Wa Ta'āla made fard for us. And we're gonna focus on the ihsan piece, like the piece that is spiritual. And then we have to be able to entertain exercises. So trying to put them all together is almost, I found, to be impossible. The way I learned this when I was growing up in the majalis I attended is that they would move from one to in the same halaqa; they would move from one to the other. And they would give us things to do, and we would go ahead and do them. And we come back, and we were held more accountable. for doing it.

If you didn't perform the exercise, if you didn't stick to the rituals, if you didn't, if you didn't, then you were removed from the halaqa. Like if you weren't progressing, then Allah ma ak because they didn't care. And I wish I had the courage and the luxury of not caring. Yeah, I know I've just, okay, you're not doing it, Allah ma ak. There, they did; they couldn't care less. They wanted smaller groups anyways. Like if too many people came, it was a headache. They were hoping to have the people slushed off so they could actually teach to the smaller groups. But yeah, for the purpose of doing this, we're trying to keep as many people on. with us. But remember, really, without the exercise, without the practice, without the effort, it doesn't really take you very far.

It just turns into another lecture that you listen to. And tazkiyah is dangerous if it turns into a lecture. Meaning if you're just listening with no willingness to apply it on yourself, right? Why? Because there's the The first rule in tazkiyah is that everything that you hear is about you. It's all about you. Nothing you listen to here is for you to project on another human being, nothing. There's not one word that I'll say in this halaqah that you're allowed to take and project on your spouse or your child. or your friend or your enemy. Everything that you listen to here, you're going to project on yourself, and you're going to take it and you're gonna apply it; it's all about you. What's the first three rules of fight club?

It's about you; it's always nothing. Do not take any of this and apply it to someone else. If you do that, then you've defeated the purpose of this halaqah. Like this is not a psychology course. One of the most annoying people on the planet are people who attended a psychology course. They're extremely annoying as friends, they're extremely annoying as parents, they're even more annoying as they're horrible as spouses. and they can be very difficult to deal with. Why? Because they've learned all this stuff, and now they're the guinea pig. And I say, oh, that's why. That's why you did this. Freud talked about this; you must have a and he just goes, so this is not what to say, which is not a psychology course.

And if it turns into that, then I prefer you not to attend for your own sake because this will backfire on you on a personal level and an akhila level. This is for you; you're listening to this stuff so you can apply it to yourself. The other person can do let the other person live their lives however they want to live their lives. It's not your business; they'll have their own hisab. They have their own story to tell. I am this is about saving yourself, right? Tazkirah's about saving yourself. It's the time where you get to be very, very selfish about focusing on yourself and no one else. The world can do whatever the world wants to do.

It's about me and how I understand things, and how I react, and how I feel, and how I behave, and the changes I want to make for me. There's no other purpose for this halakha aside from that. If you don't have that purpose, then excuse yourself for your own sake again, for your own sake, because this information ends up harming you in the long run. The second rule is that you have to perform the daily wurd. And we're going to talk about that today. I'm going to stop at that today and talk about that a little bit. This is the ahad. This is what they call the covenant. You have to start with the daily wurd. The wurd is very simple. It's not very complicated.

Say astaghfirullah a hundred times. It's the easiest. It takes you two and a half minutes, three minutes. Say astaghfirullah.

Say astaghfirullah a hundred times. Say astaghfirullah a hundred times. This seems to be the difficult one for people. This seems to be why people don't do the. As far as I can tell, after surveying a bunch of brothers and sisters who Stopped doing it, it seems to be the So I picked up the phone and I called one of my shiur. I said, this is a We give them the wurd, and then they do it for two or three months and then they stop. And all of them just can't seem to perform the salat al nabi alayhi salatu wasalam. Wallahi, he cried on the telephone. Wallahi, he was like, is this the love they have for the Prophet alayhi salatu wasalam? He's like, why? I said, this is the problem, sheikh.

What do I do? He said, ask them to start with 10. Ask them to start with 10. If they can't do a hundred, then ask them to start with 10 and then build on it every two, three months: 10 upon 10, until they get to the point. where they do, which I'll explain the law of graduality in a moment. But for you, if you absolutely cannot do this a hundred times, then because this word is twice a day. It's like a pill, BID: you're taking it once in the morning, once in the afternoon. I don't care when exactly; it doesn't have to be after fajr and after maghrib. It just has to be at two different times in the day.

I suggest for people either before they go to work, or maybe in their break, early in work, in their lunch hour. And then later in the evening, on their way back, or after they kind of have their dinner, at or between maghrib and isha, after the masjid. So you can choose the time. The sheikh have never been too rigid on the timing. It's just that you do it twice a day. And then after that, fa lam annahu la ilaha illallah. And you do la ilaha illallah a hundred times. Once you're done, you recite surah al fatiha: bismillahir rahmanir raheem, alhamdulillahi rabbil alameen. Then you recite surah qulullahu ahad. You do that three times, and then qul adhi rabbil falaq once, qul adhi rabbil nas once.

You make a dua for yourself, for the ummah of Muhammad alayhi salatu wasalam, for the people who are trying to improve themselves like yourself, for ahl al ghazza, whoever you want. And then you end. You do that. twice a Doing this ensures that you read and you made some dua. So, if you are the laziest of the lazy within that day, this is the worst day, then you can hold onto this covenant. Then you, for sure, outside of salah, you have invoked Allah, you have read some Quran, and you have made dua: la ilaha illallah, wujud al tahlil, which is the muftah al jannah; as salat ala rasool Allah, which is the most valuable of all of the invocations; and istighfaru, which is what's going to save you on the Day of Judgment.

So, if you struggle with the hundred times of as salat al nabiya, fine, bring it down to ten and let me know, or let the person who's kind of helping. with the halaqa know so that we can help build you up. Do ten, and then in a few weeks we'll ask you to do twenty, and then until you get to the point where you're comfortable doing a hundred. Twice all together, it's

six hundred tasbeeh. That's honestly a number that is shameful. May Allah forgive us. It's a shameful number. I've spent time with the mashayikh, and wallahi maybe 13, 000 or 14, 000 tasbeeh a day, almost effortless. Effortless because as they're sitting, as they're driving, it's an ongoing process of praising Allah and invoking Allah subhanahu wa ta'ala and exalting Allah, and it just becomes indigo, and the narrations.

Of course, I don't need to spend time or maybe I do, but I won't. You can go, and the fadhli of the dhikr of Allah subhanahu wa ta'ala, of invoking and remembering Allah subhanahu, this is something that is almost second to none in Islam in terms of its ajr. The Prophet alayhi salatu wa salam is saying *مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَلَذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ*.

The example of someone who invokes Allah subhanahu wa ta'ala daily and someone who doesn't is the example of a dead person and a live person, like between life and death. This is how he sees it alayhi salatu wa salam. And then he would say *يَا أُخَيْرُكُمْ بَعْنِي بِخَيْرِ أَعْمَالِكُمْ وَمَا هُوَ خَيْرٌ لَكُمْ مِنْ قَاقِ الدَّهَبِ*

وَالْفِضَّةِ وَأَنْ تَلْقُوا عَدُوَّكُمْ فَيَضْرِبُوا أَعْنَاقَكُمْ وَتَضْرِبُوا أَعْنَاقَهُمْ. What's better for you than performing, giving all of the dhahab and the fiddah, and the world away and fighting in combat? *فَقَالَ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ عِدَّةً لَكُمْ*. قال يا رسول الله أوصني. فقال لا يزال لسانك رطبا بذكر الله. May your tongue continue to be in a state of moisture of remembrance of Allah.

It's like if you die, keep it moist with the remembrance of Allah *سُبْحَانَهُ وَتَعَالَى*. *يَعْنِي يَا لَيْدِينَ أَمْ تُوَا* *ذُكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَمُسْتَبْخُوا بُكْرَةً وَأَصْبِلًا وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلًا*

The verses are in abundance, and so are the hadith of the Prophet *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. The examples of the sahabah like Uthman *صَلَّى*. Their adhkar would reach up to 50, 000 a day and 60,000. You think it's impossible because you can barely do 600. But if you learn to do this slowly, you'll find that it does increase and it becomes a barakah of your time. I'm not saying that you stop critically thinking about things or stop studying or working or conversing. You find that there's a lot of time that's not being used for anything of any benefit. And when you insert the dhikr of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, there's benefit in it. So I need you to focus on doing du r. This is a daily activity.

It's very important that you learn a lot from doing it. If you don't do it, then I'm not able to actually build on it. Then I can't really discuss with you the implications. Because when you start doing this, you're going to find some struggles. There are going to be some difficulties with doing it, and that will offer within the discussion windows for me to talk to you about things. I'm going to give you an example because most of the shabab who attended. this before know this example. Because they heard it, so you do it for a while. Then I'll ask you, how about you do it with one of the awrad a day? Do it in a proper position. What I mean meaning having wudu, sitting towards the qibla in a quiet space.

And I don't even ask you to do it every day that way; I ask you to do it once a week that way. And people struggle with it. Why? Because what you'll end up doing as you learn to perform this is that you'll find time to do it where you are busy. You'll find that the best time to do this is when you're commuting. When you're commuting on your way back, on their way, no problem. That's why most people will find that. the struggle of doing this is on weekends. Because they're not commuting anymore, I had one of the brothers tell me I don't commute on. So every Saturday, I wake up and I get in the car and I drive 20 minutes. And I do it again in the afternoon so I can get it done.

But you're learning something about yourself. Because why is it that you can't do it in a chosen time? Properly dressed, properly with wudu. Why? Because it's all about the time value. For you, this is an activity that can only be done in dead time. Time that has no value anyways. Time that you don't care about to begin with. Might as well put wudu in it. But to do it in a time that's actually chosen for it seems like a burden because you don't think this is an action that's actually beneficial. Now you'll learn something about yourself. That makes sense when you do it and you struggle with it. Then you can feel this is why this is why I can't do it that way. This is why I can't seem to find the proper time for wudu. And everything that you can't give time for

Is because you don't really see the benefit of it. Like you don't really see it to be important. You may claim to see it but you don't really see it to be important. Because if you did you'd have no time investing your time doing it. You'd have no difficulty investing your time in actually doing it. And this is an example, and we gave it to the shabab. And it was a struggle. How do I I can't seem to find the time to sit down and just do dhikr? Yeah, that's okay. That's because you have not valued this action yet. You're doing it because, yeah, you're semi-convinced that it's important. You feel the obligation, but you're not really convinced that there's barakah and nur and importance to this; that this is worth putting in your calendar.

That make sense? Like what you have in your calendar is the stuff that has to happen. Can you schedule in your. And some people did. And those who scheduled it in their calendar. by the way, found a different response. And those who actually put the calendar, like this is 20 minutes where I'm going to sit down and do nothing aside from, yeah, I need to do it. Or number three, which is the contemplation. The third rule is contemplation. You have to perform tadabur, tafakkur, and ta'mul. There has to be a certain degree of contemplation. You have to reflect and have deep thought. Without this, this halaqah is absolutely a waste of time, like beyond a waste of time.

And it becomes very frustrating for you, and even more for me because the concepts that we talk about here, it's absolutely not enough for you to hear me. talk about it and then walk away and then come hear me talk about it next week. No, you have to invest your throughout the week daily amounts of time. I suggest maybe up to 15 minutes. We established with our group that that's impossible, that's physically impossible: five minutes. Five minutes where you just contemplate, you think. You engage in deep thought on the topic, on any topic of your choice really. When it comes to contemplation, I don't tell you what to think about throughout the week. I assume that you'll probably choose something that we discussed here, so that you can, which is why I run these public sessions and I explain things.

because if you're not sure what to think about, well choose something that we talked about here and contemplate it. Think about it. You only really understand a thought if you process it consciously and subconsciously. Subconsciously, you are processing the thoughts that you are listening to here today. As I'm speaking to you, you're processing kind of subconsciously. And you'll continue to process kind of subconsciously as you go along throughout the week. But if you don't have a conscious time where you process it, then that's gonna add up to nothing. Or, it's gonna take a very long time for any of this stuff to add up to something reasonable. I'll give you an. For children, children don't contemplate most of the time. It's almost impossible to get them to do that.

If you can, and you do find a child that contemplates, then that's a special kid because most of them don't do this, right? But those, and that's why it takes a lot of repetition. Like we

have to stand there and repeat the same value 50 times. Why? Because we are not talking to them. We are talking to their subconsciousness. Them themselves, they're not listening to you. If they listened, if they actually listened to what you were saying and thought about it, khalas, then we wouldn't have to repeat it. But because they're not really listening to you, their mind is somewhere else. I am speaking to the part of the recording device that they have, the qalb, that is recording all of this. You repeat it long enough, and then that will one day kick in.

Sometimes it takes a long time. In some situations, the kid he listens to it for five years of the same values and gets lost for 10 years in high school, and then comes back later on. What brought them back? It's that sound, that subconscious, that finally kicked in in terms of the values. But you are not a and that's not how this is supposed to work for you. You're supposed to be able to actually take time and contemplate deeply and think and reach conclusions and scratch earlier conclusions and do that again. You will not become the master of an idea by thinking about it once. You will absolutely not become the master of an idea by thinking about it once, or twice, or three times.

Ittafakkur or tadabbur is an ongoing process for you, as it was for the Prophet alayhis salatu was salam. This is the action that made him Muhammad alayhis salatu was salam, if I may, if I may. That what made him the Prophet is the months that he spent in deep thought in ghar hira, in deep tadabbur, intafakkur, trying to break down the philosophy of Being alive, what it meant, what values were, what purpose meant. Words that are said that are seldom understood on a level that is connected with. And then the fourth rule is exercises. You have to perform the exercises. So exercises is a category, but it's also a meaning. It's always going to be you have to do this, you have to make sure that you perform exercising.

You try them, and they're safe environments to experience isolated abstract concepts. For you to experience arrogance or experience vanity, you need to try something, and then you'll feel it for a moment and then go, that's what that feels like. Why? Because now I'm identifying. a feeling for you so the next time you feel it, you know what it is. So the next time you feel something about something, you're like, oh, that's actually not a good feeling because I've felt that before and that's a negative toxic one. Because most of the time, you don't even know what we're feeling. Most of the time, we don't even know what our feelings are. We've been conditioned to behave in certain ways based on feelings.

That's why some people stress eat or they stress and get angry or they do, well, why are you doing this? They don't even know because they felt a certain way. They don't even know what they felt, and now they're behaving. In a way, they don't even know why they're. That's not a good way to live life; it really isn't. That means your life, you're not really living it. You're kind of just going with the flow of whatever was built in you when you were a, and now you have no control over any of it, and that's not what we hope for. So, these are the rules of tazkiyah. Everything we teach here is about you. Do not project this on other people; I cannot emphasize that enough.

Number two, you have to hold on to the covenant. You have to do this every day, as I explained it to you. If you're able to do 100 times twice a day of As Salah al Nabi alayhi salam, great. My sheikh offered he told me I'm allowed to offer a discount for those who are lazy. So do 10 and 10, and then we'll build along as we go along. If somehow you're not able to do it. But think about this: This is Muhammad alayhi salatu wassalam, sallu alayhi. He taught us all of this stuff, so it's worthwhile. Number three: contemplation. There's always going to be contemplation. You have to do this daily. You have to give it time.

I suggest start with five minutes a day of, I don't know, putting earplugs in or sound canceling on, and just sitting with no distraction, no phone, nothing that can buzz in your pocket, and just think about something deeply. and learn how to control your mind because once you start doing that it's not going to work. You're going to absolutely fail. You're going to find that there's a highway of random ideas that are just crashing into each other up there and you're like no, no, I want to think about this one thing. Guys settle down, I want to think about, and you're going to find oh it's not easy to settle everyone down. It's not because there's so many problems that you have not dealt with and so many, especially now, especially now, especially now.

This is, oh we don't. So look, before phones you were forced to be alone with your, in your mind for a. Like you were forced to be inside your head for a little bit. Like, for a little bit if you're like you had to get in public transportation, you had to just sit there. You just had to sit there doing nothing, right? This was time where you were alone with your thoughts. There was nothing else to do. You don't know the guy beside you. You don't want to make friends today. You're not going to talk to that person

that you're thinking about, or just waiting for their turn. And they're just stacking up, and the stack is getting higher and higher, and soon it'll fall and crush you. And then people are overly anxious. Why? Well, because now you have so many you. haven't processed any of your feelings, or your thoughts, or your fears, or your Because if you do this in small doses, you're able to deal with them; you're able to carry them. If you're doing them all at once, it's impossible to do them. So we're in a time where we have— and actually, I think we came up with the phones, and we came up with scrolling so that we wouldn't have to do this. We wouldn't have to continue sitting there doing nothing.

First of all, we came up with the Game Boys, right? The little thing— something to play with, just something to do. Reading sometimes is also that. Reading is better, though—reading because reading is reflective. You have to reflect a little bit, so you end up reflecting a little bit on your life. But understand that there has to be some degree of contemplation. There has to be, and then the fourth rule is that there will be daily exercises. When I give you an exercise, I expect you to try to do it. Most of the exercises are designed to be done, to try to be done daily, right? So that you learn more and more about it. You'll fail, and it's actually it's expected that you don't do them well.

People come and say, " All right, I'm doing it right That's fine. What, you think you're perfect? You're gonna do it right from the first time? Of course, you're gonna fail. You're gonna probably fail for a long time. That's normal. Just learn from the experience of it not working, because that's what I want. I want you to learn how to be introduced to this new feeling, this new experience, and then process it so that you can grow and you can become stronger and you can become more reflective. There are principles. Again, there are four rules. There are four principles as well. The first principle is graduality. Everything is gradual. Nothing is gonna happen all at No change happens all at once.

The white-bearded white galabia guy that's gonna come in your dream and slap you on the chest and fix you is not; he's busy. He's not coming to any of us. Any change that's gonna happen is gonna be. It's gonna be baby steps. It's gonna take time. You're gonna have to be willing to put that time in, and you're willing to make small changes and improve slowly as you go along, and measure differences over time and see what progress you're making, and see when you're regressing backwards, and bring yourself back again. You have to have that relentlessness and that graduality. Number two, habits. It's all about building constant

habits. What we're doing is based on the need for you to substitute bad habits with good ones, and having good habits is half the.

if not the whole battle. That's why a child that grows up in a household that gave them good habits, they'll go farther and they'll do more in their lives because they had the good habits already. They didn't have to break bad habits and make good ones. And if they grow up with bad habits in their lives, then they're at a disadvantage right off the bat. So, for children, a lot of it is good habits, good habits of reading, of studying, of helping out, of doing things. Like a young man who didn't help out in the household when he was a kid, didn't have that habit, he's gonna struggle as a husband later and as a because this is gonna be expected or required and he's gonna find it very difficult because he never got used to doing it.

If you get them used to doing it when they're kids, it's easy; when they're older, they don't struggle with it, and et cetera, et cetera, it goes on and on. Number three is self-honesty, which is one of the five pillars of tazkiyah, but it's also a that if you don't have self-honesty, if you are not able to level with yourself and you lie to yourself, then you will find a way to manipulate everything that is said here, everything that is taught here, to convince yourself that you are more and more right than you even thought you were to begin with. right This halakha, what I teach here is designed to challenge you as a person, to challenge you, challenge your choices, challenge your, challenge your challenge, who you are as a person.

You question yourself. If you don't have self-honesty, then you'll find a way to say, yep, I've been doing that all along. I've been saying this for every way, yeah. Halas, you've figured out a to flip all of these things, to project it elsewhere and to use what I'm saying to feed your ego and feed your conviction that you are doing absolutely fine. And in that case, then you probably are better off not attending this because you don't need it. This is for people who want to who feel that there's something missing and they want to. So, self-honesty is the third principle. The fourth principle of tazkirah is substitution or abstinence. When it comes to, we focus on alternatives for any bad habits. When we're talking about, so first the habits we're talking about positive ones.

When it comes to negative ones, the concept, the principle is substituting. You can't just stop a bad habit; you have to substitute it. You have to do something else that you bring in this place. If there's nothing to substitute it, there's no alternative, then you will not stop this bad habit. Like if you want to, if someone was smoking, want to stop smoking, putting the patch, using the gum, they're helpful, but it's not going to stop them because they need a— what is the alternative? What are they going to do instead of this? What do you mean? Why were they doing this? To get rid of stress. What are they going to do to get rid of stress instead of this?

Because the patch doesn't get rid of The patch just gives you a bit of nicotine so that you don't lose your mind in craving it. But you were doing something to de-stress. What are you going to do to de-stress now? If you don't have the alternative, you will fail every time. You will; there's no amount of drugs that will change. Same thing with people who gain weight. If you're gaining weight because you're overeating, you want to stop that bad habit of overeating. Well, you have to know why are you doing this. Well, because I'm de-stressing or I'm dealing with, so what are you going to do to get rid of that? So you have to find an alternative, a healthier alternative or a proper one. So, bad habits have to be substituted.

It has to be abstinence or complete absence of behavior. Meaning, for example, an alcoholic who's going to stop alcohol has to never, ever, ever drink ever again, right? That's one of

the basic rules that they have in, like, you have to never. be with people who do it. You can't say, well, I just take it. No, no, halas. If this is a bad habit, I want to get rid of it. You never touch it again, and you have to hold yourself to that. You have to find a way to do that. You can't, it can't be something that you keep on revisiting. You have to find a way to get rid of it. So these are four principles. Everything changes gradually.

It has to end now. Like someone who's on drugs can't say, well, I'll stop heroin, and then next week I'll stop cocaine. No, no, no, it has to stop now. Someone who's performing zina, you can't say, oh, I'll just cut it down to once a week. No, no, no, no, this has to stop now. Good habits, as in, you know. stuff that you want to start improving yourself, but that can be gradual. Like in baby steps, like someone who's not praying, start with fajr, start with isha, start with the jumu'ah, start with maghrib. Slowly build up the graduality; get them all there, that's fine. But when it comes to bad stuff, stuff that are harmful, you have to stop, and you have to find alternatives and substitutions; and that's a little bit of a struggle, obviously, to find those.

But I'm just explaining to you what the principles are of what I'm teaching, is that this is what I'm basing when you're asking me questions. I'm always referring back to some of the rules. and the so I can answer questions or else I don't have an answer for every question. It's just I go back to the basics, the basic principles that the like Imam al-Harawi and Hujjat al-Islam al-Ghazali, Ibn al-Qayyim, Ibn al-Qushayri, what they explained in their books and when they talked about these topics, and when they explained them. And it's important to kind of listen to them. There are four daily focuses; there are four daily focuses. What do I mean? Four things that you should do daily; it should happen daily.

Number one, you have to remember that there you have to remind yourself daily that there is a certain degree of ihsan that's attached to everything. What does that mean? I mean, everything that you do, everything that you do. I'll repeat: everything that you do has a spiritual piece to it. Everything! There's not one thing that, even playing a there is an ihsan piece to it, there's a spiritual piece to why you're doing it. I mean, there's an intention for why you did it, there's a feeling that you're there is an egocentric response, there is a fulfillment, and there's a disappointment. There's something spiritual for how you do it. So, there's always ways to do something in a mediocre manner, there's ways to do things in a really good manner, and you have to be aware.

of that. So, you have to remind yourself daily that you go to work. Yeah, there's an ihsan piece to going to work. There's someone who just does the job and someone who does the job really well and does it with the right mindset and actually helps you. So, everything you do, there's an ihsan piece to it. Remember that there's always that level to everything that you do. And this is something I want you to start. If you wanna start, if you're listening to this today and you're like, I haven't really started, you start with the gurd, that's the first thing. Second thing is you start with these four. These four focus you write them down, put them.

down beside you and every day make sure you just and sometimes I say what I advise people to do is that your five minutes of contemplation on these four so that you learn to think about them daily. I want them to, they have to become second nature to you. Like the observation of ihsan in everything that we do has to be there. If you want to understand ihsan in a simpler way, maybe just quality. Not just doing it, but doing it well, doing it well. Sometimes the movements are there, but there's empty. Number two is tahquq min ma ani al ubudiyya which is servicership to Allah Subh anaHu Wa Ta A la. I don't I write

abudiyya because I don't like the translations that we offer. I don't even like servitude, honestly.

But you're a 'abd. You have to remind yourself every day that you're a 'abd of Allah Subh anaHu. How good of a 'abd are you? Are you behaving like a good 'abd to Allah Subh? Am I a good 'abd in the way that I'm carrying myself, in the way that I'm thinking about my life, in the way that I'm looking at other people, in the way that I'm performing my jobs? Is this how a 'abd of Allah Subh anaHu Wa Ta A la would behave? Or is it? And this is, and these four, by the way, we will travel far and wide with tazkiyah concepts, and we'll come back to these four every time. Like, I am this is the summary of everything. you'll learn.

Like we will talk about stuff so far and so interesting and so wealthy. I never thought about it that way, but then it'll all come back to the same four stuff. If you're able to remind yourself every day that I'm a abd of Allah, how would a proper abd actually respond to this situation or behave? Then you'll be fine. If you're always reminding yourself that there's a spiritual level to things, you'll be fine. Number three: intentions tazhiyah an niyyah; always purifying your intentions, you know, every day. This has to happen every day; you have to have it at least once until it becomes second nature to you. You just before. you do something you ask yourself what is my intention. Do I have a good intention here?

Am I doing it for the sake of Allah? And then questions will come out like do I do it do I not do it. If it's a good deed you always do it. Good intention bad intention you always do it. But you have to ask the question do I have a good intention. And then try to change it if it's not good. If there's some degree of selfishness or some degree of vanity or arrogance in it, then try to cleanse it. But don't stop doing it if it's a good action. If the deed is good and it's helpful and it's important, don't stop doing it because you didn't like your intention. What I'm asking you to do is care about your intention. Care about it; don't ignore it and act like it's not there.

Take time to question your intention and then learn to do that daily. With doing that daily, you will wear yourself out. Your nafs, your nafs will be worn out with time. Like I said, it's the nafs puts up a fight, but it gets tired. You have more stamina than it does. You have way more stamina than your nafs does. You don't want to do it because you're frustrated in life and you're fed up, and you're already, but you have more stamina than your. So if you just stick to something, it will give up eventually. It'll just accept what you're doing. And niyyah is one of those things. It's like salah. Most people salli; they don't really fight because the nafs gave up. It's like this is not worth it.

He's made it clear he's gonna do this whether I like it or not. But you just don't do it with any degree of passion in it because it's more of a disgruntled relationship with your nafs regarding him. Which is what we're trying to change here. What we're trying to get you to change is going from doing this because you have to, with no fight, to doing it—no, there's beauty in it and even your nafs can enjoy it. And that's the idea. And that's how he lived out of his salah, right? Unless he can't. emulate him or he can't emulate his sahaba, then that's what we're supposed to reach out to. And then number four is contemplating the acceptance of so qabool al amal. You have to think about this: Were your deeds accepted?

Because that is a big question. And a lot of scholars say that whoever ma fahima hadhal ma ana ahadun wanama laylah, that they don't think that anyone could truly understand the dilemma of acceptance of deeds and sleep well at night. Because everything that you've ever done in your life is just in a status of, you have no idea if it's accepted or not. Not one thing. There's not one deed that you have done that you can swear was accepted. And if

you do have one that you know is accepted, then I ask you to stand up and leave. You don't need this. You will be, you'll make it. If Allah Subh anaHu Wa Ta A la accepted a good deed from you, then you will make it regardless of whatever.

We don't know. We just know that we did the. InshaAllah He'll accept it from us. InshaAllah we'll be rewarded for it. I don't know for sure. And there are criteria for why a deed will be accepted and why it wouldn't. And the probability of acceptance versus rejection is driven by a lot of things the and definitely the spirituality. So the thought of qabool al ama, that's why in certain. cultures if you go after a salat and someone will shake your. The idea is to think about that. Did he accept from you? Because if he didn't accept from you, what was the point of you doing this? You just stood there for 10 minutes with, you know, going up and down.

Imagine the time wasted of you doing all these movements and starving, you know, 30 days a year and traveling, and then nothing gets accepted. So it's very important. So these are the four daily focuses. We think about our abudiyyah to Allah Subh. We think about the concept of ihsan. We think about the niyyah. And then we think about the acceptance. And really, if you take the four, they kind. of encompass the deed itself from every So niyyah you're thinking about it before right Qabool al ama you're thinking about after whether it was accepted or not. The abudiyyah piece is whether the deed is appropriate, whether this is an action that pleases Allah Subh. And ihsan encompasses all of that. And all of that it falls under the umbrella of the spirituality attached to it.

So all four are just trying to put together for you the map of what the concept of tazkiyyah is in every. And if you do this daily, then it'll soon with time, it'll become second nature to you. You won't have to think. You won't have to say hold on. No, you just by reflex, what was my niyyah? By reflex, did Allah accept it or not? And then you're worried about that. And that will encourage you to be better. You're always wondering, is this the best abudiyyah that I can show? Am I actually a good abdan? You're always seeing the spirituality to everything that you're And that's very, very valuable for you as a There are four methods for performing tazkiyyah. I'm not going to go through them in There are external forces that you will use.

There are internal efforts. There are lifestyle changes. And there are reinforcements using tools of I'm not going to go through that today because this is already getting close to. But we'll talk about them maybe a little bit next week. But there are methods. There are ways to do things. Like, it's not I'm not throwing you into the you're not being thrown into the ocean with no raft. You have something. Here are ways to actually make some of these changes. You have to use, but it's not just an internal no Internal efforts are a part of it. But there are external sources that you have to use as well. You have to bring forces that are external to you. This is where the good sohbah and environment and all the.

I can't, if I were, if I wanted to highlight one thing that I talked about today, I'll highlight. that word Lifestyle change. Good lifestyles are way easier to build for Tezkiah concepts, and bad lifestyles go nowhere. Like people have good lifestyles, Tezkiah will flourish for them. They'll just, they'll find this easy, and they'll start actually; people have bad lifestyles will stay exactly where they are for years, getting nowhere. And it's a simple change. Like they just, you're sleeping too late, you're waking up too late, you're, you know, you're not taking care of your body, you're not taking care of your relationships. You don't you still don't have a good lifestyle. Your lifestyle is it. So everything is going to be hard. Everything about Tezkiah is going to be difficult for you.

Change the lifestyle a little bit. Live a bit healthier. And then suddenly, you know, if you eat better and you sleep better and you spend you exercise better and you have better relationships and time management skills, then your life, that is like a big booster. Like it's like you have a nitro on your car. You're going to go way quicker in learning any of these things, you know, by far. And then, you know, and we'll talk about them a little bit more. So what are the five pillars of Tezkiah? So just I did all that just to bring you to why what I'm talking about. So what, so the pillars of and these are the pillars of Tezkiah comprehensively. Like the comprehension piece, the understanding pieces. So there are five basic ones.

There is the self value model module, which is where we talk about, you know, and other stuff. There is, and I put them in. This is what the ulema talked about. In, I just translated them to their closest meaning that I can find in English. And then there is the accepting mortality module. And then there is self honesty and accountability. And then there is hayah and adab, or sensitivity and etiquette. And then there is moral frugality and asceticism, which is warah and zuhud. These are the five. We've talked about this halaqa has been running for three and a half years now almost I or something like that three years now. It's three. No, we started September 2022. So this has been three years now that we're running.

So I've talked about the first three quite a bit. I spent a reasonable time talking about it. What I, but I didn't really feel that I got very far with it. Meaning I talked about it, but then, you know, and it kind of sizing the people who are listening to me and listen. I didn't feel like the attendees actually got the. Because it's important that before I move on to other stuff that we actually comprehend the basics or else you don't know how to build on stuff. So what we did over the last three or four months is we talked about self-honesty and accountability. I'm going to I'm planning, and you know, once I'm done these few weeks of kind of talking about the wark a little bit more and the salah, and getting ourselves ready with a little bit more kind of charged with the practices and stuff that we start, we restart the first two.

We talk about tawadhar, we talk about self-value for a while, and derive, and we'll talk about mortality. Because believe it or not, these five are kind of sequenced. Like you have to start with the top and go down to the other. You never stop start with warah and zuhud. That's actually quite confusing. If I start with being frugal morally and being ascetic without the knowledge of what tawadhar means, you end up it becomes a complete mess. You know a lot of actually extremism sometimes or fundamentalism actually is roots; its roots are in the wrong kind of sequencing of understanding these things. So, and these are the five main; this is what I was taught. You may, as you would in fiqh and other disciplines, scholars may differ in how they teach things. So you may find scholars who talk about the of the comprehensive piece of tazkiyah differently. This is how I was. taught it This is what I feel makes most sense, and I feel is the easiest thing to kind of to build upon

talking about, you know, death. And that's where like the majority of my following for Tazkiyah and the Shab dropped off, like significantly. Why? Because no one wants to hear, no one wants to talk about death. We don't like, we don't want to hear about it. We don't want to see it, we don't want to think about it, we don't want it to be remembered. As a Muslim, it's one of the things that is alive in you at all times, you know, pun intended. The concept of death is always alive in you because it's actually very refreshing, but you have to understand. It appropriately in order for it to serve its purpose. So we're going to talk about that. We went over self-honesty or what the scholars call muraqabah and muhasabah, and we went over all of these concepts.

If you didn't attend them, then they are fresh; they're still on within the playlist on YouTube. There's maybe 10, 11 sessions. You can go back and listen to them. There's a number of exercises that surround them. And again, I'm not talking about these things, you know, in detail because they do take around a year each, but I'm just trying to get you to a level where you're able to start thinking about them and start practicing a little bit of it. The basics tool we'll talk about this, inshallah, next week, and we'll talk about the main goals next week as well. So, what I want to focus on for today is just the... So, I want you to focus on the rules. Remember the rules of tazkiyah.

If you've forgotten everything that you learn, here is going to be about you. Make sure that the word is daily. I explained it in the halaqa. If you were late, you can go back and listen to it. Make sure you know what the word is and you're able to perform it appropriately every day because I'm going to try and help you build on it with time. And that's how you feel the difference. Like you start with barely getting 300 600 a day, and then slowly, over a year or two, you're up to a few thousand. You don't feel it. For example, any student that comes and memorizes the Qur'an, they start with, you know, they can barely do three a line. It's a struggle.

And then, if they stick with the halaqa long enough, they come in and they recite half a juz, and they're fine. And then they recite a full juz, and they're fine. Why? They didn't start that way, right? They're not going to start there. It's going to take years to get there. So that graduality has to be there. That principle of graduality is there. So it works for everything else in life, and it definitely works for this. So start with the daily word. Make sure that you give yourself five days, five minutes a day of contemplation where you learn to sit down and think about things deeply. Choose a topic in your life that matters to you. You don't have to do something that I'm talking to you about that you're not interested in.

Think about your life. I'm sure there's something in your life that requires deep contemplation. I know that there is something that's annoying you that you want to think about. But learn to isolate thoughts and think about them and struggle with that so that I can help you. So I can talk to you about what you need to do to kind of better. Improve that skill. And then make sure that you are following along with the exercises that I offer. And then the daily focuses. These are the four things that you need to do daily, every single day. Make sure that you do them at least once. At least once. Stick to them. Stick to this. Remember that. Think about your intention. Think about the acceptance of your deed.

Think about the spirituality of anything that you're doing within your life. And make sure you're asking yourself if you're a good abed to Allah. I just do that every day until it becomes second nature. I don't think about these four; I don't have to. They're there every time. Why? Because it's just practice. Practice. It's nothing. This is not a bragging point. If you practice, if you do it every day, it'll just become natural to you that you'll ask that question. And asking those questions is a healthy thing, and it will save you a lot of regret and struggle later on because you have them, as they're like safety maneuvers to keep you on your toes and keep you focused on what you're doing and why you're doing it. So, end with that, inshallah ta ala. We will continue this, I think, next week. This is probably off because I'm at a conference, so we may not have it next week. But we will have it the week after. This is just I think maybe just two weeks for the next four months that I'm away. Next week is one of them. But we will put it in the WhatsApp groups in terms of when it's running. So you're welcome to attend.

Video Link: <https://www.youtube.com/watch?v=ZrUfni6Qb1s>