

Tazkiyah Halaqa
The Rituals – Session 16
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Transcription

I have to do it. He actually, there's a nahi where he said, 'don't recite the Quran.'

No, no, don't do that. Only in Qiyam. Why? Because this is the right posture for it. You stand up. Your head is held high. You're in a position of integrity. And that is what you should be in when you're reciting back to the king his words. This is a moment of pride. For Allah subhanahu wa ta'ala, in terms of you as a servant reciting back. So you don't do this in a position of humility or humbleness or lack of... No, you do this in a position. Where you have your integrity, where your head is held high, and you recite back to him his book, 'Subhanahu wa Ta'ala.' This is why this is so valuable, because it's his words. These words should not be recited in a... position of humility.

Someone who's reciting them should be standing there in the form, in the most dignified form that Allah subhanahu wa ta'ala created them in, not in the form where they're lacking dignity. Because when we perform to you, you're not, and it is not dignified for. Your face is on the floor. We perform this sujud. It's a very spiritual sujud. You put your face on the ground. No one deserves that except him. That's the whole point of understanding Tawheed. No one deserves this except Allah. No one else except Allah. Absolutely no one should get this from you except them. That's why I sold value. It's a big deal. But qiyam, you stand in front of many people and many things and for many causes. But this one is because you are now reciting to him his book.

So you will do this in a state where you are dignified. In your full integrity because you are saying his words back to him. So my advice to you is to make sure that you have somewhat of a khatmah. It doesn't have to be of the full Quran. But of whatever you know of the Qur'an, so that you're always going over your mafudat, and you're keeping track, so you're pushing yourself to kind of recite the verses that you know. And if you look at what you know, and you find that the amount of Qur'an that you know is pathetic, then there's maybe something for you to work on. For the course of the year. So you can increase something. Because if you're like, I don't know anything aside maybe another three or four students, I don't know them well.

And that's the goal. He gave her something to work. to work on so that you can, again, in your minds, I have something to showcase. I want to recite them to Allah. I want to show that I love this. I absolutely believe in it. Of course, if you're a convert or you don't speak Arabic, it's understood. So don't feel, you know, this is fine. For you, whatever you know, with time, inshallah, you will learn more, and you'll find help to learn that, but if you've been Muslim all your life, and you went to halaqat as a kid, you should know a little bit more of the Quran, and you should be able to move from one, go through, and that takes away the, I do this, I'm always in a khatmah, and sometimes I have a khatmah for different salas.

Like for Asr is one in one place and Dhuhr is one place. It doesn't have to be a long khatmah. It can just be two verses. Like I could be just in this sort of truth, I'm just going

to do two verses, and then good— I don't have to spend, you don't have to stand. For like, when you're at work, you don't have 10 minutes for salat dhuri. You have barely just enough to, you know, get back to clinic again. But. When you recite something that's not, then you're forced to think you're engaged in this activity that you're performing because you have to remember. Okay, where was it? Where was I last? Or what surah was I in? So you can build on that and add the next two ayat.

Sometimes I'm like, I don't remember. So this is all helping you— it's preparing you mentally, putting you in a mindset where I'm speaking to Allah, Subhanahu wa Ta'ala. But remember that this first piece, where you're standing, is your opportunity. If you care. And if you have things that you want, Our Shaykh used to say, 'Do you have things that you want from Him?' Nothing. But if you are people who have hajat, meaning you have needs, and you have things you want from Allah, then you must respect this first piece because it's the opportunity for you to recite to Him. To read, to showcase your commitment and your love and your understanding of things. So to take that opportunity and do it.

And the longer, that's why the Prophet, when you take his hadith and talk about his prayer, it's always the part of the story that's least believable by most human beings. As in most people struggle with believing the story and they question it because it's impossible. No, it's not impossible. Not if you understand why Salah, what Salah is and what it's based on. It's not impossible at all. Meaning the Prophet, عليه الصلاة والسلام, And of course, he's at a different level altogether. But he would stand there for half an hour or an hour praying, reading, because he knew he wanted to ask Allah subhanahu wa ta'ala for something. It was like a big build-up. The longer I stand in recitation to him, the more I can ask for in sujood, comfortably knowing that I...

A salah where the qiyam is like a five-second... and the sujood is 10 minutes. There's something, there's an imbalance here. There's an imbalance, right? So you have to balance it out. You have to make sure. So when Ibn Mas'ud, for example, came and prayed behind the Prophet, peace be upon him, and that night, and he did Baqaran, and he did Nisa, and he did Al-Imran, until Ibn Mas'ud said, 'I had a bad intention. I was going to leave the Prophet, peace be upon him, and go home. Because he was going on for five years.' Right, in one five jizu, have you ever tried to read five jizu? Read five jizu and tell me how long that takes, right? Yani, I'm pretty quick. It'll take me an hour and a half.

And I can read quickly. I'm sure the Prophet, peace be upon him, was not interested in reading quickly. He was reading slowly and clearly. And that's what Ibn Mas'ud said, by the way. That he was, you could hear every letter. So this is at least two and a half hours of him reciting alayhis salat. And why? Because for him, this was all, and he was, this is a moment where. The word 'pride' is so wrong in English, it's not a good group, but it's where you stand there and you feel connected and happy about what you're doing. You're happy about this moment, that I know enough of this that I can... recite it back to him. 'Subhanahu wa ta'ala'—I can show my love and my commitment by reciting his word because that's the most what you have of Allah, Subhanahu wa ta'ala.

This is all his creation, but you can't touch him, you can't hear him directly, you can't see him with your eyes, you can't smell him, and you can't like— there's all the that's not there. So what you have you have is speech. You have his words. That's all you have. That's intimate, and this is obviously an issue of aqidah that I'm not gonna get too complicated, but this is what you have. You have his word, subhanAllah. So if this is not something that you love, and if you're not willing to to show that, then really the relationship is already dead. The relationship is already scarred before, it's something wrong with it before it even

began, right? So that's why it's important that you really invest in knowing the Quran, reading the Quran.

That's why we teach the kids Quran early on. Because this is how you're going to stand there and show off and show Allah subhanahu wa ta'ala. And take the time. You're being offered the podium. Go ahead. Read as much as you want. The more the better. He's not going to say, 'okay,' enough. Move on, no go, ahead as much as you want, and you will find joy in this and you will find serenity in doing this. The more the more you do this, knowing that this is something that pleases him. It pleases Him to hear from you. The commitment to his teachings, to his principles, to the words that he shared with you. It's a very valuable thing. It's a sacred thing that was shared with you.

So you have to show that respect that you have for it. Our ummah, the whole aspect, like the whole efforts of the ummah, was to preserve this book and make sure that it... Arrive to us and then we have to make sure that we hand it down to the generation after, and that they also receive it appropriately, receiving it with the same degree of love and commitment and clarity. And practice, and even we are— we love this book so much. Not only do we care about the teachings, and we care about every word, we care about not the tone that is going to be read in, like you have to read it the same tone that he used, down to the letter.

If you sit in a majalis where there's qira'ah, some people are like, this is too much. No, it's just— we love this book, so we will sit down and I'll pull with the sheikh. The young imam and say that's not how this letter is supposed to sound, and drill him for 10 minutes. The guy's like, 'Yes, he was beautiful—I know, but no. This is not a book where it's enough to be 'no.' You have to do it exactly the way it was supposed to be done, exactly because that's how we respect it. So these are what the ideas that you carry when you start your salah and you start reading. And I'm not saying at work that you go pray a 15-minute prayer and get fired.

But what I'm saying is that make sure that you at least have... It's not a domino fatiha, where it's just you start and you're done, and you don't even remember how you got there. Have a theme that you think about for a moment. And then the surah that you're going to read. Do some variety. See what you know. Go home today and take a look. What do you know? Are you comfortable reciting? And start going through them. Just go through them. And if you look at them... If you feel embarrassed, good. Maybe do something about that. Maybe add to that. I've been trying to tell people, memorize the Mufassal. Memorize from Qaf to An-Nas. I've been doing the same Tafsir of these two. I'm getting tired of doing Tafsir of the same Tafsir.

I want to do something different. I keep on doing them because, really, this is what you should know. You should know, as an average Muslim, everyone has to be hafidh. We don't need the whole city to be hafidh. No, no, we just need enough to... lead prayer. But everyone should have a portion of the Qur'an. And I think the last four is very reasonable. It has the summary of everything. Their short stories are beautiful. They're very impactful. They're very meaningful. They're very deep. You're not missing. You're good just knowing that. Allah has summarized the whole Qur'an in the last four. So know them. If you commit yourself for four or five years, you'll know them. And if you live four or five years, might as well have them at the end of it instead of not having them.

If you live for five years and you didn't have them, well, if you listen to me, then you would have at least had them. It's something to build upon. So just have that so that you have something to recite comfortably when you're standing in front of Allah. If you have more

Qur'an, you're much more... Yeah, I... you're much more likely to do that. And this is obviously advice for the hafad. If you're hafad, you shouldn't be doing the short surahs every time you pray. No, give yourself ayat 2 and 3. Just two, three ayat. I'm not even asking you to contemplate them. No, just one. Just one theme of Surat al-Fatiha. Don't contemplate any of the stories. Just don't read the one that just rolls off your tongue.

Give yourself something. So folks, why? This is just increasing your ability. to stay present within Salah. It's not easy. For us to hold our concentration for six, seven minutes within a task is not easy, specifically if you've been doing it for a long time without any degree of concentration. So this is a shift that's going to take time. So the way we're going to do it is small, little. Not any changes, just little adjustments. The first adjustment is when you do it, remember. This is also a spiritual cleansing, not just a body one. Just remember that, that there's a spiritual aspect to this too. Number two. Pause for a second. Ten seconds before Salah. Just pause. Remind yourself of what you're doing.

Try to slow down your train of thought or bring whatever it is that's bothering you into salah in an appropriate way. Saying at the end of my sujood for each rak'ah, I will be ready to talk about it. So that you have a goal and you have some mentality regarding how you're going to deal with it. And then when you start your salah, after you do du'a al-istiftah, make sure that you have one of these themes in Fatiha ready to reflect upon. Choose one for the week. Repeat it. Just something to think about. Think about whatever you like, whatever means something to you. Or you feel, whatever word in Surah Al-Fatiha you feel is meaningful or touches you. Whatever it be, the dua itself, it's up to you.

But don't roll through Surah Al-Fajr with no thought, just at least one theme. Do not attempt to try and think of all of these themes, or you'll be reading Surah Al-Fajr for five minutes and you'll still not get them. And then try not to go to your default surahs that are just the ones that roll off. That's why jama'ah is helpful. Because jama'ah, you don't have that option. You're not even required to do that. You can just listen. Jama'ah is beautiful. At the end of this... of these sessions, you'll understand why jama'ah is so nice. Because in jama'ah, you don't have to make all this fight. In jama'ah, you can just stand there. I don't have to worry about timing things and making it long. The Imam has to carry all of it.

If he decides to make it a short prayer, he has to carry it in front of God. It's not my problem. I still get the full ajr for it. I don't have to worry about anything. And I don't have to actually read Surah Al-Fatihah. I can just listen and think about this as I listen to it. And then he'll choose the Surah, so I'm not accountable, and I can think about that too. So it's like a big... burden has been lifted off me. I can just stand behind, and I can let someone else carry all of this responsibility, and I can just enjoy the movements. I don't have to worry about the number or the timing or any of that stuff, and he can just— he carries it, which is why Islam is so enjoyable for the ma'moom, in my opinion, for the person praying behind.

If you understand what you're doing. If you don't, then you have the imam on a very tight schedule. Then you have the imam in a very tight schedule. You need him to be... And I remember this. This is a problem everywhere. I remember when I first... Came here and. I think I prayed once, Imam, and there was like maybe five different people who had a problem with how this long this took. And the differences between what I did and maybe what they were doing, maybe four or five seconds per movement or something, something very simple. But that, when Salah is absolutely unbearable. Any change is going to be different. Any small changes I remember in a village, when we had a new sheikh, one of my sheikhs came, Sheikh Abdul Qasim, he came to the daya.

Masha'Allah, he is someone who was very knowledgeable, and I learned a lot from him. And uh. First time he prayed, jama'ah, I swear to you, I think the whole masjid was yelling. Because they're all old men, and old men in that part of the world have no filters at all. Somehow it falls off after 65, and no one can put it back on them again. So they just start yelling at this poor imam. Why? Because honestly, it was just maybe he recited, wallahi, wallahi, all he did was recite Surah Al-Sham in the first rak'ah and Layla in the second rak'ah. Wallahi. And they're like, 'No, that's too much. You have to divide through the shims into two.

You have to start with people from where they are.' But the issue is that, if you don't have this concept, then anything is gonna become difficult because you're not enjoying it, you don't have the understanding of it, you don't know why you're doing it, so you just need it to be as short and as swift as possible because you can barely because you because it's unbearable for you. And we want to change that. You don't want to have that. That's not how you want to live the rest of your life. You don't want to be praying that way for the rest of your life. So make these small adjustments. Small changes in the way you look. For the next week... just in addition to the pause.

If you haven't done the pause, please do that. The problem with these lectures is that if you don't do any of this stuff. By the end of it, I think it was the eighth piece of advice. You cannot do them all at once. You have to do them slowly. You have to offer them slowly. Pause, and then just offer one concept of contemplation. Just one theme. And a surah that maybe is not the first one that rolls off your tongue. And we'll talk, inshallah, about the second piece of advice, inshallah, our third piece of advice next week.

Video Link: <https://www.youtube.com/watch?v=ViCenQmV2ds>