

Tazkiyah Halaqa
The Rituals – Session 20
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Transcription

Bye. So we shall run for around 45. Still within... That's a lot of tips within Tuskegee. And when I. I'm trying to. simplify a third of Islam within this weekly session, which is impossible. Every other third of Islam requires much more comprehensive work to be able to be explained and understood. I'm trying my best to bring it as close as possible to you. One of the four categories of Tazkiyah is the rituals. It's important because It's really what makes this dean. ما يجعل الإسلام إسلامًا هو التصويرات وهذا جزء مهم جداً إذا قمت بإزالة التصويرات فإنك تحتاج إلى أحداث مهمة جداً. من ما هو ديننا For every religion, the rituals define it to a certain degree. The rituals define how the religion will function and how people will understand their religion.

So it's important that as a young Muslim you spend some time studying your rituals, studying them from a fiqh perspective. understanding the mechanics of them. and then studying them from a Tezquia perspective to understand the purposes of them. Because if they are understood appropriately and practiced appropriately, then they do have extremely positive impacts on us as Muslims, as human beings. And we all know that. Because we recite this ayah in the Qur'an and then we look at each other wondering what to do with it. Inna as-salatah, right? Tanha al-fahsha'i wal-munkar. Indeed, salah, in its own sense... discourages or commands against fahsha which is you know all the bad ethics sexual ethics and just badness in general all that which is just negative Salah is one of the things in your life that will hold you back from bad behaviors.

And then people look around at each other and say, when is that going to kick in? When is that going to start happening? And it doesn't just happen. And if you understand it that way, then you're going to be very disappointed in the long run because it doesn't just happen. It occurs when Salah is properly understood and properly practiced as well. And that requires some interest from you within your rituals. Yes, you were taught your rituals as a child. You know you learned how to make wudu and make Salah and you were taught how to perform Siyam and how to do Hajj and all these things which is great Alhamdulillah, it's important. But when you come to the age of reason then you have to go back not only for Salah and rituals but for everything in life and you have to do a little bit of a reanalysis.

You have to go through some degree of critical thinking about everything that you were taught, everything that you inherited in life, all the cultural pieces, the traditions, the inherited beliefs, the judgments. The judgments that we all come into this life with, prejudgments, ways we understand people or the ways we see people or we see ourselves. These judgments you have to go back and ask, are they what I inherited from my parents? Are they correct? You're going to find a lot of it needs to be fixed. And a lot of it is good, and you can hold on to it as well. Amongst the things that you have to do that for is definitely salah. Because salah, as you learn it as a young child, it becomes much more mechanical.

I'm asking you now to really think about it in some degree of depth so you can appreciate the beautiful design that Salah has. And then if you practice it with that understanding and you allow yourself to embrace... the spirituality of it then with time it will actually affect you

in a very very positive way and you'll find yourself enjoying it and you'll find it one of the sanctuaries within your life you'll find it as something that you you know look forward to doing and that's why the prophet it wasn't enough for him the five during the day he looked forward And they found there was a sanctuary for them. They found some degree of peace and tranquility and serenity within doing it.

And I'm not saying this is going to be your case after listening to my five or six lectures immediately. But if you start walking this path and you start working on yourself and working on your intentions and the way that you understand your perspectives and your attitudes and... and the concepts and principles that you understand, then this will start becoming a little bit easier. But in the meantime, let's just go through some of these tips. What we've talked about so far is Al-Sara'i, spiritually, is mirrored by the physical postures that you take. So every movement in Salah is there to reflect a spiritual posture, a spiritual understanding. And that's why we recite the word...

of allah we recite the quran standing up because this is the way you recite back to him his word is how you this is how you embrace his guidance you show that you understand it sense to you. You've accepted it. You are in full agreement to the point where you've memorized it by heart. You know it. You can recite it back from your mind. That's how much adherence there is from you. you towards these words. And the more you do that, the more you establish your adherence and your obedience and your understanding of Allah's guidance to you, the better the salah is. That's why the best part of salah is qiyam. So make sure you give it some time. And we talked about the pause before that, just allowing yourself to disconnect maybe from the train of thoughts that were happening before.

Or at least bringing those train of thoughts into salah in a way where you are asking Allah for guidance regarding them. Like whatever it is that you're very worried about, bringing it into salah. Who else are you going to take it to if not to him? Who else is worthy of you presenting this problem to, if not to Allah subhanahu wa ta'ala? So either you stop the train of thought because what you're thinking about is not important, like you know it's not important, you don't think it's important, it's just there. and it's food and falafel and batata and it doesn't make a difference, so you can put it aside. Or if it's an actual problem, meaning you're struggling or suffering with an issue, this is some issue of anxiety or fear or...

or an obstacle in your life, then bring it into salah in a way that's productive, where you can actually speak to Allah about it. Standing is for Quran. You establish the guidance that he gave to you and your understanding of it. You bow. Now, spiritually, this means that you are establishing a difference. I'm not equal to Allah and I cannot measure Allah through the same measurements that I use for myself. He is the exalted. You magnify him and you give your opinion in God, how you understand him and what you see him, how you see him. And it's through tasbih, which is the way that we understand it as Muslims. And if these are concepts to you that are a bit...

uh, Unclear, go back to the sessions that we've recorded over the last few weeks and listen to the sessions deeply so you can understand how to do this. And then the third and final part of Salat, that is your offering to Allah subhanahu wa ta'ala, you stand up again and this time you show gratitude. And you are on your two feet, your head is held high, and you are showing Allah subhanahu wa ta'ala gratitude, and you are showing alhamdulillah, you're praising Allah for all that which you have in your life. Even if you can't think of anything, He's still worthy of praise, so you're showing that praise. So these are the three

movements, these are the three spiritual concepts that you are expressing in your salah. The embracing of guidance.

the magnification of his status. your opinion in him, and the gratitude, the way of life that you have. And the more you offer in those three movements, the more you can cash in in the next three that are specifically for you. And last week we talked about the first one, which is sujood. And you do sujood and salah twice. And it's purposeful to equalize salah so that it's divided. Dead in the middle, so it's not 60-40, it's 50-50. Three movements that you offer, you establish your offering to Allah subhanahu wa ta'ala. And then three that are for you, where it's an open buffet. You can go ahead and ask for that which you want. And you get to do sujood twice.

And the concept here is that if you made sujud the first time and you asked for whatever it is that you wanted to ask for, You're going to get another chance to do it again in case you forgot a bunch of stuff that you didn't talk about the first time around. So the second sujood is almost like a follow-up. In case you... And we find examples of that in the Prophet ﷺ hadith, when he talks about what occurs yawm al-qiyamah, where you sit... inshallah this is the may Allah make it the status of all of us that you go to Allah and he tells you oh my servant ask me for what you want so the servant begins to speak oh my lord grant me this and grant me this and grant me that I want this and I want that so he goes on one after the other until He's done.

The servant is done asking. So when he's finished, Allah subhanahu wa ta'ala speaks to the servant and says, Ya abdi, ma sa'altani an katha? But you didn't ask me about that one. *وَعِبْدِي لَمْ تَسْأَلْنِي عَنْ كَذَا* oh yes I forgot about that one I want that one too *فَيَقُولُ عَبْدُهُ بلى يا رب* And this one too, you didn't talk about this. So Allah subhanahu wa ta'ala basically opened up the doors and the windows for the things that the servant didn't even ask about. So in salah it's very similar. You make dua the first time around, and then you're allowed a second chance to make dua again. focus in your dua and sujood for focus on your present and your future Focus on your present and focus on your future.

That's what these two movements are for. The two sujoods are for you to ask Allah subhanahu wa ta'ala regarding something that you're going through right now or regarding something that you are worried about or you want within your future. And I talked a little bit about du'a because if du'a to you is not something that you're comfortable with, if supplication is not an art that you have picked up or a conversational aspect of your relationship with Allah subhanahu wa ta'ala that you're not clear upon or you don't feel comfortable doing, then this is a good opportunity for us to make sure that's clear. When we are speaking to Allah subhanahu wa ta'ala. if you did the first three movements correctly.

If you are guided, meaning you know why you're here and where you're going with your life, that will reflect on what you ask for. If you're guided, if you stood there and you recited al-Fatiha, and you recited some of that guidance, then you know why you're here. So that will be reflected in what you're asking for. You should be asking for things that reflect your understanding of why you're alive. like that purposefulness right that the first piece of salam you're standing there is establishing for you purposefulness that you have purpose you you're asking for guidance you're asking to be guided so that you're going direction you're not just walking aimlessly in life so that should be reflected in what you ask for so if you're asking for things that don't reflect that that means that first part was not done properly there's There's a disconnection in salah, which is the problem in most cases.

There's a complete disconnection. You're standing there asking for guidance, you're reciting the guidance, and then you're asking for something that makes no sense at all, that is not connected to this guidance. It's not connected to what you should be asking for, what you should care about. What you'll find out as you make dua is that you should... It's not enough just to want something to ask for it. You should also question, should I want this? Like, is this something I should want? To begin with? And I'm like, no, I shouldn't want this. Maybe my du'a shouldn't be for it, but rather for Allah to rid me of the desire that I have for it. Because I shouldn't want this to begin with. It's not in keeping with the guidance he taught me.

The thing that you're asking for is this reflecting the guidance that you have. And if it's not, then your dua becomes different. It's not for it, but it's rather... Like if you understood from Allah subhanahu wa ta'ala why you're here, where you're going with your life, and you're making sujood, and you're making sujood for... Let's say your focus is on nothing else but wealth. and fame. and fortune and fell wealth and fame and fortune you're just asking for that continuously well that's not really reflecting someone understands why they're here and what life is about and where they're going with this later on. So the question has to be, why is it that I don't want to want this as much? I know that I want it. I want the fame.

I want the fortune. I want the wealth. I shouldn't want... this this much. My heart shouldn't be filled with this. So you do a lot of changes. It goes from just asking for it to asking, Ya Rabb, I need to rid myself of this. I don't know how. Ya Rabb, guide me to get rid of this. Teach me how to get rid of this. Put me in company of people who will allow me to get rid of this. Show me a better way. Allow me to see the light and a better way of living. إذا فعلتم التسبيح بشكل مناسب If you understand the difference in the status between yourself and between Allah , then your attitude in asking is not an attitude of conservatism.

You're not asking in a way where you're like, I'm worried that I ask too much. I don't want to overburden. No, no. He is Allah and you are a servant. There's nothing that you can ask him that will be beyond what he's able to offer you, subhanahu wa ta'ala. So you ask him for absolutely everything. But when you're asking for everything, you're asking for everything that's in alignment with the guidance that you were offered. You know what I mean by that. Does it make any sense for someone to make dua for something that's haram? Right? Ya Rabb, you ask for haram? How does that work? When you're making du'a, you have to be asking for at least something that's halal.

And if you understand the guidance, then that halal should be something that will allow you to build a life that's even better. You can ask for something that you're going to use. Like, it makes no sense. Ya Rabb, allow me to perform more ma'as. That's... If someone's doing that, it's either mocking, which is horrible, or someone completely lost it makes it makes no sense at all for you to be asking allah to sin right So you're going to always be asking for a way to be a better person. But how do you define better? How do you find good? How do you define being a good person to begin with? Isn't that the guidance? Don't you need guidance to be told what a good person is to begin with, so you ask for it?

And then shouldn't you understand who you're asking? Who are you asking? If you come up to someone and you know how much they have in their bank account, you're going to ask based on No. How important you are to them and how much money they got, right? And how many people have asked them already? You factor all these things in your mind. And then you come up with a calculation. In your mind, this is a number that they should be okay giving to me. And if they don't give it to you, you get upset. And they give you more,

you're happy. But you're making this calculation. So what's your calculation when you speak to Allah subhanahu wa ta'ala? What are you factoring in?

You factor in that he is the king of kings, subhanahu wa ta'ala, that he owns all. You're factoring that you have nothing. You're factoring in that your importance to him is as much as he is important to you. Like your importance to Allah is basically his importance to you. He loves you as much as you love him because he's already taking care of you so far. So any love that you hope to have from him and care for you will be basically mirrored in whatever love and care you have for him. So if you want to ask him for a lot, then you must have offered him a lot. And you should be trying to offer him the best you've got in order for you to ask the best he has.

And knowing that it doesn't matter how many people ask him, it doesn't matter to him. سوف يعطيهم كما قال النبي عليه الصلاة والسلام في حديث القلس والذي قال الله سبحانه وتعالى لو اجتمع أولكم وآخركم وإنسكم وجنكم في صعيد واحد فسألوني فأعطيت كل واحد منهم مسألته ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا دخل البحر The first of you, meaning all the human beings, at the beginning of time, the end of time, Inns and Jinn all came in one place, all of you, a hundred billion of them, stood there, and they asked Allah for everything. Everything they could possibly think for, all of them, each and every one of them, all the greed that existed in their hearts came out in one moment and they asked for everything that they wanted and they got it all.

It's nothing more than taking a... a pin and putting it through the ocean. What does the pin leave with? That's the effect it has on Allah subhanahu wa ta'ala's mulk. So understanding all that, then from tasbih... you know how to ask. You are not conservative. You're asking him for his karam subhanahu wa ta'ala. You're not asking him based on how good you are. You're asking him based on how generous he is. If it's based on me, then I'm not going to say a word. I deserve nothing. But if it's based on your generosity, then I'll be greedy in your generosity. because it's his generosity. And then the third piece, if you perform the Hamd properly, if you say, and you're truly grateful, Then as you ask him subhanahu wa ta'ala, you're not asking him with an attitude of disgruntlement.

Like you're not asking him and you feel disappointed or frustrated or you're already upset that you haven't been given what you've been asking for before. You're grateful. There's a big difference in how people ask for stuff, by the way. The attitude here makes a difference. Your attitude when you're asking for something in life is obvious on the way that you ask for it. Whether you are grateful for what you've already been offered versus where you feel like... When is it going to be my turn? How many times do I have to knock on this door? I've been standing outside for a few hours. I'm tired. Are you going to give me what I'm looking for? No, it's different than someone who's grateful. It's like you've already. You've already given me so much, so whatever I...

i'm happy with whatever you choose for me whatever you offer me i'm okay with it so it's an issue of attitude so when you're standing actually in salah the first three movements are offering allah they are dictating the attitude the mentality the perspective that you're going to have when you make sujud and ask allah within your dua so that's why they're important if you have the proper understanding then your dua will reflect that as well But the early generation of Muslims and the Prophets , the way they understood Dua was not really as a series of requests of things that they just wanted. I want A and B and C and D. was more of a conversation. And if you treat Dua like a genie's bottle, or Aladdin's lamp, then you're in trouble.

If the way that you see du'a is Yoram, give me this, and then the genie is going to come and give it to you right then and there. So it's a request that you're asking for. If that's how you end up seeing du'a, then frustration is going to be, you're going to be frustrated. And you're not going to be happy, or you're going to be disappointed with the outcome. Du'a is not that. Dua is your ongoing conversation with Allah. You're speaking to Allah. When you ask for things, Ya Rab, grant me health, and grant my spouse health, and my children health, and my parents. Ya Rab, grant me tawfiq so I can worship you better. Grant me the ability to raise my children well.

Ya Rab, grant me the ability to be kind to my parents. When you say these things, You are expressing to him your way of understanding the world. It is making it clear what you value in life, what your priorities are. You're going to ask for that which is priority to you. And you're going to drop the stuff that don't matter to you. Like you won't ask for the stuff that you don't care about. You'll ask about the things that you care about. So as you speak to Allah subhanahu wa ta'ala, you are expressing your understanding of the world and what matters to you through these words. So really it's an opportunity for you to document with Allah subhanahu wa ta'ala what you care about, what you want, what matters to you in life.

And that can reflect upon you. very positively Yawm al-Qiyamah, or it could reflect upon you negatively Yawm al-Qiyamah. It really depends on what you're asking for, right? So this is an important piece to remember. It's a conversation. that responds to dua in different ways. He can offer you what you want when you want it. And that happens. And each and everyone here has walked into that where they said, Ya Rabb, this and they got it. But he can offer you what you want at a different time. He can offer you something a bit better. or something a little bit different. He could not offer it to you and hold it back and give you a reward for it yawm al qiyamah. He could remove a difficulty coming your way for it.

All of these are istijabah. All of these are ways that Allah subhanahu wa ta'ala respond to your du'a. Response to your du'a doesn't mean that I asked for it, I got it. Response to your du'a comes in many forms. And that's why one of the conditions of making dua is that you have to have full certainty that Allah subhanahu wa ta'ala is responding to you. That you would not speak to the king and he would... Send you away That the Kareem subhanahu wa ta'ala, if you ever ask him, then he will listen. And he will respond to you appropriately. As long as you have the right attitude as you speak to him. As long as you know what you're asking for. Then he will grant it for you.

But you have to understand that it comes in different ways. And sometimes you'll make draw out for something and it was never, it's not in the books for you. You're not destined to this. You're not going to get this. It's just not a part of your life story. Acting for it is not haram. But accepting that you're not getting it is important so that you ask for what comes next. Maybe someone. You can't have children. And they make dua all their lives, but it's not in the books for them. *الله سبحانه وتعالى قضى* predestination and his decree is that this person is not going to have children. Making du'a is not wrong here. You can make du'a as much as you want for this. But then what is the attitude?

The attitude is an attitude of magnification, of gratitude, of acceptance. It shows that, well, why do you want children? You ought to grant me children so I may raise them to be good Muslims. You understand when you do that, when you say that, and you don't get children all your life. *أنك تأتي في يوم القيامة بأجر أن تكون لديك أطفالاً وقد أعطيتهم كمسلمين* You get the full ledger. Because this is something that you ask for all of your life. You never stop. You continue to ask him for the real Salih until the last moment. As Sayyidina Ya'ani Zakariya Alayhi Salaam did. *وَيَجْعَلُ مَنْ يَشَاءُ أُمَّيْمًا* Maybe you get it. Maybe you don't.

Taraweeh. We'll make the Dua the way the Prophet ﷺ made it. We'll stick to his Dua ﷻ, the Dua of the Qur'an. But you have to learn to make Dua that expresses...

what your inner feelings and your inner struggles so that you speak to him. Because if you don't speak to him, here's the thing. Here's the thing. You're- struggles and problems and fears and all these things. I'm going to give you a really important piece of information about them. Nobody cares about them. and no one wants to hear them. at all no one there is not one living soul who wants to listen to you complain no one they'll do it out of respect and sometimes because they're paid and sometimes because they have to but they don't want to because everyone has their own set of problems so no one really wants to do it but they'll do it anyway so it's an act of compassion people will do it dad what's going on and they'll listen to you but you think they actually want to, meaning they were thinking all day, you know what, today I'm going to have a nice afternoon,

I'm going to go to Fulan so they can complain to me about all their problems, all their first world problems, and I'm going to listen to them for the whole time and support them. No one wants to do it. They'll do it. The only one who wants you to complain to them, the only one who wants you to speak as long as you want, for as long as you need, is Allah. So for you to bring your problem to anyone else before him, or to anyone else with more passion than him, or to anyone else with more dependence on getting the result than talking to him, is a problem. Is a problem in your tasbeeh? Is a problem in your hamd? Is a problem in your guidance when you don't understand the proper way?

You will bring your problems to people, and you'll ask for guidance, and you'll ask for help, and you'll ask for support, and you'll ask for solutions. For sure, this is a part of life. I'm not saying you stop doing that. But that should not be an alternative to speaking to Allah. Your dependence when you do this should not be on anyone but Allah. And you should have already brought this problem to Allah a long time before. Which is what Yaqub told his kids. I'm not complaining to you. I'll never complain to you. I will never bring my problems to you. I am exclusively taking my pain and my sorrow to Allah. I'm not bringing it to you. They're all frustrated. Again with Yusuf. Yusuf again, every time, every time something goes wrong, he has to bring up Yusuf.

This is just children, right? And now he's upset for Yusuf and for Binyamin who was left behind. So now he's like, Yusuf and Binyamin and they're all frustrated with him. He didn't care. He's like, I'm not complaining to you. May Allah end my life today. I need to complain to you. I don't need you. I don't need anything from you. I'm speaking to Allah subhanahu wa ta'ala. So it's more like a shut up. And they did. They left him alone. But that's his understanding of it. We don't complain about Allah subhanahu wa ta'ala. See, that's the problem. See, that's what happens if you don't make the one. when you don't complain to him. Because you're a complainer by nature. We all are.

By birth, the moment you come into this world, the skill set that requires no educational piece. It does not require any training. I don't have to run mentorship programs to teach people how to do it. It just happens. We learn how to complain about what we don't like in our lives. It's part of being alive, and we're very good at it. So because that's a part of who we are, you have to decide where is that energy going to be. channeled. Are you going to complain about him or are you going to complain to him? And du'a is basically the ability for you to complain to Allah . Express to Allah Subh'anaHu Wa Ta-A'la that which you are struggling with not not the opposite not the opposite Yanni.

The example I gave you last week, or the... exercise that I suggested last week, and I'm going to suggest it to you again. You can try it on your own. We don't have to do it as a group. It's very simple. You sit there, you time yourself for three and a half minutes to five minutes. and you make dua you make dua all the dua that you know and then when you're done you make Dua again. with the one condition that you don't repeat anything that was said the first time around. Nothing. You don't repeat not even one dua that you said the first time around. And at the beginning, it will be a little bit strange and maybe challenging. Because you just sit there quietly, and that's okay.

Sometimes sitting there quietly with nothing to say, but in a position of supplication, meaning in a posture of supplication and in a mindset of supplication, is not the worst thing. Sometimes not saying anything is okay. But what I want you to do is... What you'll figure out about yourself when you're performing this du'a, the first du'a, is that you are performing it as... What else? as whatever avatar you were presenting yourself through. We all present ourselves through social masks of some sort. When you're making dua, you have to learn to get rid of all of them. You have to remove any premise for yourself as a father or a mother or a spouse or a leader of some sort or a company manager or an employee.

You have to get rid of all of that. You have to speak to Allah subhanahu wa ta'ala. Remember we talked about self-honesty. I told you in your raw form. And I brought up the concept of law a number of times, and people kept on getting confused with it. And the concept of the raw form is understanding yourself with none of these things. Just who you are in your essence, who you are as a servant, as a creation, as someone who is just a creation of Allah, nothing else. There's no other descriptions. There's nothing before your name, after your name. There's no big signature. There's nothing else. It's just your name, just you. Thank you. No more, no more titles. And then speak to Allah subhanahu wa ta'ala that way, as the afraid.

Confused. struggling creature that we all are. And when you speak to Allah subhanahu wa ta'ala like that, because people come and ask, how do you perform, you know, you've been talking about tazkiyah for three years, and you have yet to talk about khushu'ah. Khushu'ah is not a practice. There's nothing to teach. قشوع is just an outcome It's just an aftermath. It's a result of a number of certain things being clear. If you try and force it, it doesn't work very well. And people force it sometimes because they're trying. That's okay. But it doesn't work long term. The concept of khushu, where you are... fully embracing the moment and you feel that closeness, it's not something you can force. It's something that is just a result of all the bricks in the right place, everything being appropriate.

And one of those things is just when you speak to Allah subhanahu wa ta'ala, you speak to Him. as who you are. No. No acting anymore. That's why when you make the first duat, you're just making the first duat, you have to get rid of all that. It just stood there. And you will find that when you do that, when you finally are able to do that, your struggle will be to hold yourself back. to control yourself, to control your emotions. Because when you actually speak, with your true emotion, as your true self. It's very refreshing. It's very therapeutic, by the way. It's very therapeutic. Um... The Prophet, peace be upon him, I'm going to think about this. I want you to think about men in the 6th century.

If you have a grandfather, was born in, you know, 50s or something. And you deal with them. They're rough guys, right? Like, these are rough men. born in the 50s and 40s. Well, even here, even in Canada, like I treat people in their 80s and stuff. They're tough guys. It's a tough generation. They're post-World War II. Some of them were born before it was over. So they grew up in a different time than us and they're much more. I want you to think of a

man who was born 1400 years ago, not 50 years ago. Not 80 years ago. 1400 years ago. If you think this guy is tough, look at someone who's born before electricity was even a concept. Right? These are men who are living in the middle of the desert.

They're not living in Athens or Rome. Some of these luxurious cities that had a lot of... No, they're living in the desert. These are men who... بعضهم يسألون كما تعرفون القصة أسأل العرابي النبي عليه الصلاة والسلام kissing him. He was carrying Al-Hassan, kissing his grandson. What are you doing? I have 10 children. I've never kissed one of them in my life. What is this? You're making them soft? That's what he's saying. You're softening him up. And the Prophet ﷺ tells him, what do I do? What can I do if there's no rahmah in your heart? How do I fix that? I can't fix that for you. What are you talking about? You're children. But imagine men living back then. سيدنا عمرو الخطاب A door of a man. A door of a man.

People were physically scared of him physically scared Like, if he walked into a room, you wouldn't know what to do. You'd feel like you need to hide somewhere. very rough, rough individual, lived life. And yet, when you look at his face, there was two lines that ran down his face, a discoloration on his cheeks. Like his cheeks were discolored. They weren't the same color. There was a line that was a different color because of the hours he would spend with tears running down his face, radiallahu anhu, in dua. What? possibly could have taken these men not only did they not cry openly they didn't show any form of emotion openly at all. Again, if you have a Middle Eastern or older, just an older person in your life, male, you'll know what I'm talking about.

The majority of them, this is how they grew up. It's hard to... So imagine what it's like a millennium ago. They didn't. And yet the Prophet taught them how to become not only He taught them how to express emotions in ways that we don't know how. We don't know how. If you think you're progressive and you've figured out your emotion, you don't. You don't know how to express it as they did. These, these are off. men from from rigid backgrounds and you had even tough Individuals, they were tough in everything in life until they sat and they made dogs. until they made their sujud. أبو بكر رضي الله عنه ذا خليفة Abu Bakr, basically, I want you to imagine this. The Prophet, peace be upon him, is standing there.

And he's holding the whole ummah together. stretch you have to imagine he is holding everything together and he passes away And all the ropes and the strings, they fall. And the only person who was able to pick it all up was this man. Abu Bakr, he picked it all up again and he held it again. And he and he and he wrapped it up and he made sure it was going to be held later on. This is a monster of a man. in a good way. He's holding on to it. And yet, Abu Bakr would never pray imam. Very rarely. And if you would have someone else do it. Why? Because you couldn't understand a word. because he couldn't hear anything It was just sobbing from the beginning to the end.

When he prayed alone, when he prayed, there's no point of having a waqar stand up front, because the moment he began, Bismillah, that's it, he fell into, he couldn't hear, couldn't understand anything, he would recite a surah, he had no idea what surah he was reciting, and then it was just, so like, there's no point. How? How is it? How is it people like this, you understand where they're living? Ya Shaykh, go perform Umrah. Go stand in the mountains of Mecca today and think of what that... Go see the people who live in Mecca outside of the Haram and see what that land produces in terms of human beings. This is rigid land that will produce rigid, tough human beings. and yet they had learned how to express emotions better than any generation.

documented in history. in history. I don't have an example. I challenge anyone on earth to show me something like this. To show me, because it's not an example of one or two people. It's not Abu Bakr and Umar. No, it's every single individual that I can quote for you that lived with him. When they prayed, when they performed their dua, the floodgates opened for all of them. And they didn't do it in jama'ah. They were talking about on their own. they would listen to them as they prayed or as they made their dua, just sobbing in tears, crying, openly crying, speaking to Allah . But when that was done, they wiped their tears and they went and they stood and they fought for years and they...

These are people who carried the globe on their shoulders for... How is it? How is it? Because they figured something out. نعم أنت تلعب أمورك خارج الصلاة أو تقول صلاة أنت دكتور فلان والمهندس فلان والأستاذ فلان يعني أبو فلان وأمو الحج فلان This is who you are outside of Salah. In Salah, before you perform Salah, you take that cape off, you hang it up outside, and then you enter as Abdullah. كأنه عيد فلان It's very awkward to see a... An elderly man cry. It's not something we're used to. I want you to imagine going to the Prophet's masjid. It's a normal thing. It happened all the time. Every time he spoke about Allah, he would tear up.

Every time the Sahaba sat with him, listening to him, they would tear up. Every time they made dua, they would be in tears. Every time they listened to the Qur'an being recited, they would be in tears. normal but then after that when they're outside the message they're standing in battle they're not crying When they're building Medina, they're not crying. When they're taking care of business, they weren't. It was this understanding of things. So du'a, you really have to spend some time understanding how to make it properly. It's not a conversation you're having with a peer. It's a conversation you're having. with your Lord. who is more beloved to you than your parents. who is more beloved to you than your spouse.

Is more beloved to you than your best friend or the person you love the most? who cares more for you than anyone, any of the above. who has granted you more than any of the above. And you have to understand what that relationship is going to look like. Dua is where it all comes down. This is what the Prophet, peace and blessings be upon him, says. This is Hadith Imam Tirmidhi, the authentic narration. Period. It's one of the shortest hadith that we have. It's three words, or maybe even two if you want. Dua is worship. Dua is what worship is. comes down to? if you want to summarize it all it comes down to this your ability why because this is how you establish your relationship with him subhanahu wa ta'ala.

Now in order for this relationship to work, there has to be a premise. There has to be understandings. There has to be understanding of guidance. There has to be understanding of tasbih, of hamd. All these things have to be properly established so that you can have a proper relationship. Or you'll have a bad relationship. There are many people in this world who have a bad relationship with God. A bad one. They have a relationship with God. It's not a good one. Either they've decided that they're going to ignore him altogether. Or they're disgruntled. or they're upset or they're in yeah they're challenging or there's a lot of ways to have a relationship with allah what is yours what is your relationship with allah subhanahu wa ta'ala What is it, mutual respect?

No. You have that with your... A peer, a colleague at work will. And he said, no, it's a law. That's not your... And a lot of people don't know how to articulate. What is the relationship? Whatever it is, which is obviously what Tezki is about and what this whole series is trying to explain, is going to be reflected in the way that you make dua and the type and quality of your supplication. So learn to do this. make sure that so and that's why i believe you have

two suits because you'll go down and make the first Sujood, you'll say, *سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ* The introduction before you start asking or speaking to Allah. And then you make dua, then you sit up, and then you go down again, offer another opportunity.

This time, try to make it even better. This time, try to be a little bit more sincere with it. really speak from your heart and really speak to him as he deserves to be spoken to subhanahu wa ta'ala And this obviously is a huge topic that I don't think I can cover within these sessions, but I at least want to scratch the surface of it so that you can start. beginning your journey on perfecting the concept of du'a and increasing your ability to do it and improving the quality of it. The final piece, which we'll end with, inshallah ta'ala, in the next five minutes, and I'll talk about, inshallah, a little bit more next week. Next week, I'll wrap everything up, inshallah. The final...

movement in Salah, which is Al-Jaloos, which is the sitting piece. And that is also for requesting, but that's regarding your past. So remember I told you when he makes sujud, Ask. for any speak to allah about your present Speak to Allah about your future. And he gives you two opportunities because those are very important to you. Don't. you don't have to spend too much time on your past. Because there's a whole movement in salah that is dedicated only for that. When you sit, the purpose of the jaloos is for istighfa. is for seeking Allah's forgiveness when you sit. And it's again a physical transition that mirrors a spiritual one. So when you are trying to, when you regret something, when you are ashamed of something that you did or you're embarrassed and you want to apologize to someone, then the posture has to be reflective of that.

So. Uh... An apology, you don't. You don't have to grovel when you're apologizing. You need to, because you have to make, you have to. Keep some contact. And you shouldn't be doing it in the most dignified of ways. You shouldn't come there with your chest all open. So you have to be in a position of humility. So the jaloos, you're sitting down with your head down. It's a posture of humbleness. It's a posture of humility. You're sitting there. which, no. it expresses someone who is in regret of something that they did. And that's why you say, رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي As the hadith of Rabi'ah tells us, he would sit in jaloos and he would give long time, and he would just hear him say, رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي Repeating the same word, رَبِّ اغْفِرْ لِي So the tip that I have for you on this one is very simple.

make sure there is in mind a sin of some sort. Do not say Rabia al-Fidli openly. بلا شيء. ربي. يخفل. Make sure that you're thinking of something. You're asking, you're saying, my Lord, forgive me. For what? Fine. For what? If you're not thinking of anything, then why did you say it? It's almost a little bit. It didn't. It's almost a little bit rude. Rabi al-Khifirli, for what? I don't know. Whatever you want. What do you know? That's not appropriate. That's not, that's not, there's no, it's not apologetic. There's no repentance in that. He's like, I don't care. Like, I have, whatever. No. Did he- The whole point of istighfar is the fact that the reason you do it is because you are aware. that many transgressions have occurred from you.

So we talk about gratitude. The flip side to that is that, yes, I am thankful for everything, but I'm also able to recognize how many times I have come short, I've fallen short. how many times I should have performed This action I didn't. I should have responded in this way and I didn't. I should have taken this initiative and I did not. How many times I have failed to bring my best self forward. How many times I have caused harm. How many times I have sinned. You're aware of that. That awareness is important. And again, when we talked about how each movement of salah, it cures a certain disease of the heart, istighfar, it cures arrogance.

Arrogance, which we talked about how aimlessness is cured by reading the Quran, and then ostentation is cured by tasbih, and then vanity is cured by praise of Allah and gratitude. Istaghfar, it cures the problem of arrogance. Why? If you are aware of your sin, and you're aware of how many sins you have, and you're aware of the magnitude of your sin, then you have no time to see other people's sin. Because you don't know their sin. You know yours. If I know my sin well, and I don't know yours, then I have no way to compare anything. And if I do perform a comparison, which I shouldn't, and if I do, then I'm always going to seem worse. So there's no space for me to seem that I'm better than others when I'm fully aware of my sin.

The people who feel that they can be better than other people are the ones who have no awareness of their own sin. They don't feel that they're sinful. They're good. If you ask them, are you a good person? Yeah, I'm a very good person. Apparently you're offered a certificate by God that I have not been offered yet that you can say that about yourself. How do you know? How do you know if you're good? You aspire to be good. We all do. We all aspire to be good. We're trying to be good. But I don't know if I am or not. What I do know is I'm very sinful and I can count them. Sin after sin after sin. I can go after them for hours of how many they are.

And that's my. My certainty. I'm not assuming that I'm sinful. I know that I am. No one else does, but I do. As for your sins, if I'm going, my best case scenario, I assume something. Maybe I saw one sin. Maybe I saw you sin once. Okay, so I have one sin on you. I have a thousand on me. How am I going to hold myself? How can I see myself better than anyone else? It absolutely removes any form of arrogance in the heart. If you are fully focused on your sin, it doesn't take your self-value away. because you're actually in salah, turning to the one who has the ability to forgive them. and to turn a a clean slate. and to wipe them all out and to offer you a new beginning.

So there's no reason for you to panic, but you have to be aware of them. So when you sit there and say, there has to be something in your mind. Don't sit there mindless. Don't sit there just saying nothing. Think of something. Think of a sin. What I advise you to do is choose one for the week. Choose one thing for the week. you will find that this will actually help you. with ridding yourself of it. Because I'm not saying it becomes an obsession, but your interest in it goes up. If you're talking about it five times a day at least, if you count the raka'at each time, Rabbi, you're thinking about this, and oh Allah, forgive me for this. I don't want to do it anymore.

I wish I wasn't doing it. I wish I was not performing this sin. I wish I was not thinking this way about people or speaking this way about people or, you know, missing this action or performing this action or losing my temper, you know, treating people. You just forget. Oh, forgive me. With time... you will start to question certain things and you'll start building a little bit of an attitude towards it. Next week, what I'm going to do, I'm going to explain to you a little bit of how to do istighfar appropriately so that when you're doing it in salah, you know how to continue doing it outside of salah in a way that's meaningful. But these are the six or the five concepts that exist in salah.

Three at the beginning that are what you offer Allah subhanahu wa ta'ala, and three at the end is what you get out of it. Two of them that are repeated, dua, where you get to ask him subhanahu wa ta'ala twice. And you get to ask him for whatever you want, focus on your present, focus on your future. And express to him subhanahu wa ta'ala that which you are struggling with, your fears, your hopes, your desires, and what you would like to see in the

world and in life. And then when you sit in between, sometimes you do it too quickly. He goes, come up, and then go down again. Why? Because we're, alhamdulillah, sinless, and we have nothing to do. No, sit for a second. Say it a bit.

Say it a bit. Say the words and think of the sin that you're asking Allah to forgive for you. And if you pray that way, then suddenly your salah becomes much more dynamic, and there's no space in it for boredom, and it stops becoming mechanical. I'm not saying that this is what I've explained to you over the last six or seven weeks. is going to fix all your problems. But if you start taking these steps, if you slowly each week add one of these little tips, and you focus on them, focus on this tip for a few weeks, and you get it nice, and you get yourself used to it, and you add another one, you add another one, over a course of time, your Salah becomes much more...

and you're able to focus a little bit more within it. To kind of conclude, because I'm going to next week talk a little bit more about istighfar and what dua occurs, a few pieces that I need some time to talk about. The last, so if you think about it, the salah, the way salah is broken down is every two rak'ahs a unit. Every two rak'ahs is a unit. So at the end of each unit, there is an ending of the meeting. So within salah, for dhuhr, you have two... It's two separate meanings with Allah subhanahu wa ta'ala. Two rak'ahs, two. And then also the same thing. And then Maghrib, one and a half. And then Fajr is only one. And then Isha is two. So that's how it works.

So at the end of each unit... there is an establishment of ending the unit. And that is where you sit that Tashahud, the first one or the second Tashahud. And what do you do in Tashahud? You basically wrap up a meeting like the wordings of the shahood are the wordings you would use if you're attending a meeting and you're going to wrap up the meeting by showing respect those who attended the meeting, making dua for them, and that's what Allah speaks. You give salam to the Prophet, peace and blessings be upon him. Right? And you give salam to all of the worshipping people. And you give salam to yourself. And then you do salah ala nabi alayhi salam. Anything you end that is going to have value to you, it has to end with salah ala rasool Allah alayhi salam.

Which is what you do at the end. So really, this piece is just ending the first meeting. You had two rak'ahs, that's the first meeting, you're done. Now you're going to go up and you're going to do another one. Yeah. ثلاث مرات لإظهار وثلاث مرات لإعصار وثلاث مرات لإعشاء وثلاث مرات لفجر لأن الفجر البيضاء أكبر لأنه يحصل على فجر واحد ومغرب يحصل على فجر واحد ونصف فجر So this Jalur's piece of Tishahud, I'm going to explain the details of it next week. is basically just wrapping up a meeting. The words you would say to end something, to finish up this gathering is beautiful. Is it because... You offer salams. It's beautiful because there's this concept of jama'ah in it. You know? Remember, I was telling you that every action in prayer, every main...

disease of the heart is cured in Salah. Salah has an antidote for it. And someone said, what about Hasad? Oh, Hasad, for sure. Hasad is... The antidote for hasad is the concept of jama'ah. What gets rid of hasad is the concept of being a part of an ummah, of a group. When I see myself as a part of a group, instead of envying you, I'm happy if you have more because I'm on your team. Like, I want my team to win, so I need you to be better. I need you to be farther ahead. If you're not, if I'm the best person on the team, then this team is not going to do very well. Like, if I'm the best player on this team, this team is going to lose.

I need people to be better. So hasad is where you don't want people to be better. You want to be the best person on the team. To get rid of that, you have to feel as a part of a group,

which is why Salah happens in Jama'at. Which is why when you speak in Salah, it's always Ihdina in the plural. And when you sit there, As-salamu alayna wa ala ibadillahi as-salam. You're the only one praying. You're probably praying in your office somewhere. There's no one there but you. Because even when you're praying alone, you're still a part of an ummah. You're still a part of a nation. You belong to a group and that group belongs to you. You don't see yourself as... separate from that group.

Even if you had to pray alone today, even if for this salah you couldn't play with them, but you're still in spirit with them and you speak with their tongue when you talk in salah. And that concept is in Salah. This is why Salah is Jama'ah. You think about it. It's the most intimate thing you do. You speak to Allah. Why are we doing it together? Why do I have to be standing by someone else as I'm speaking very intimately to Allah, the most personal thing ever? I'm not going to involve you in what I want with Allah subhanahu wa ta'ala. It's none of your business. But why am I standing beside you? Why does it have to be? Because jama'ah.

because it will rid you of one of the main diseases, which is the problem of hasad that you have. So every main problem, all of the main problems of the heart and the nafs in tazkiyah is completely destroyed or removed just by purporting salah appropriately. just by performing it the way it should be performed and working on it. So honestly, if you end up saying, you know what? I'm good. with attending these sessions. They're very confusing. I'm not understanding anything. And you decide just to go and work on your salah for the rest of your life, you'll be fine. You'll be fine. You can omit almost everything I say. Because if you do it right, then all of the concepts of Salah will lead you towards cleansing your soul. And you will get rid of aimlessness. And you will get rid of vanity. And you will get rid of arrogance. And you will get rid of ostentation. You will get rid of envy. And you will get rid of isolation. You'll get rid of the problems and the indifference. And once you do that, then khalas, which is the point of all tazkiyat. It's just ridding yourself from these bad habits. We'll end with that, inshallah ta'ala.

We'll see you next week. The sisters are welcome to go up.

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