

Tazkiyah Halaqa
The Rituals – Session 21
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Transcription

But I'll see, inshallah, how this goes.

It is, just to be very clear. If you started attending recently, over the last maybe four or five weeks, this is really not Tezquia. Tezquia is conceptual. This kid is about talking about, um... concepts abstract concepts principles values whims and desires diseases of the heart and better وكيفية التعرف عليهم how deep you need to go. That's what Teske is about. It's a skill, really. It is a skill set at the end. There are no answers for every question that you have that exists within the Qur'an and Sunnah. That's not how the Qur'an and Sunnah actually talked about this topic.

The Qur'an and Sunnah laid down the foundation, the way to deal with it. And then your life is going to be your life and it's going to present you with very unique and specific... obstacles and challenges. And if you have the foundation, if you know what questions to ask, what skill sets to use, if you've trained yourself, then you will be able to deal with all of that. And stay on the track because the goal is that you stay on the straight path. Staying on the straight path requires a lot of adjustments. Because the terrain is not always going to be merciful and kind to you. What we're doing in these sessions over the last seven, eight weeks has been... some tips just to help you.

Start to improve your Salah in the meantime. Because almost every good ethic in Islam leads to a better prayer. And the ridding of every bad one will lead to a better prayer. So what we're doing in Tezcat really is designed to help you improve your Salah. But because that takes a long time, I like giving these tips up front early on so that you can focus on them and try them out and continue to try improve your salah and by doing that you are performing your own an aversion of tezke, like you're doing something yourself, you are performing some degree of tezke just by trying to stay on, trying to practice some of these basics. So let's talk about the last piece, and then I'll try and do a summary at the end.

الأخير هو الجلوس. لقد تحدثنا عن سبب كل هذه المحركات حتى الآن Taghfar, which is what the purpose of Jaloos is. Sitting is very appropriate for this movement, for sure. You're the most humble. When you're on your face, when you're prostrating, this is someone who is in dear need of something. Thank you. You don't prostrate unless you have something to request. When you prostrate, then you're requesting something. You're asking for something for sure. And you're asking for it with a very clear understanding of the difference between yourself and the one who you are asking, which is why Dua... is what we do within it. But jaloos is not for requesting specifically. It is for seeking, you're asking for forgiveness, but it's an apology.

So you have to be in a position where you look humble, and you look regretful, you look remorseful, which is why we have this session. Why is it so important to perform istighfar? Well, not only does it rid you of arrogance, because people who are focused on their own sin don't have space to focus on other people's sins. If you're focused on your own and you see

them to be a big deal and you're always asking Allah to forgive you, then you have very little room to look at other people and wonder about their sins. And when you do, you remember that these are assumptions and these are not factual. So you really don't leave the factual, which is what you know about yourself, to the assumptions that you have of someone else, and you focus on what you know for sure.

If you at any point allow yourself to say, 'Well... I know my sins, but I think that person has more sins, so I think they're worse than I am,' then you have based a judgment on an assumption, which is a problem on its own. In addition to the problem of comparison and judgment to begin with, but this is just a simple way to look at it. So istighfar, in its own sense, is helpful to rid yourself of any form of lingering arrogance. But istaghfar also is a little bit more than that. And that's what I want to kind of focus on today, just as talking so you can think about it appropriately. If you take upon the way of life that has this jaghfir in it, then you're on a trajectory that is going to allow you to always improve.

Because you are someone who is capable of identifying sin. When we say sin, you're identifying a shortcoming. A mistake, something wrong that you did. If you're able to identify that action, and you can come up with an intention not to do it again, and you're remorseful for it, that means that by default, just by doing that, with time, you are someone who is going to start to improve. It may be small, baby steps, but they're there, because you are capable, you're self-critical. You cannot! Performance to if you're not self-critical, if you don't know that you're sinful, how do you like? If you sit there, that's what I told you. When you're doing in Julus, you have to think of a sin. If you can't think of a sin, then there's your first Muslim.

There's your first problem. Now you've identified your main problem. Somehow, you have become numb to your sin, or you're not paying attention to your sin, or you don't even feel that they're sins. You're told their sins, but you're not really convinced that they're sins. And thus, you don't really feel the need to ask Allah to forgive you for them. All of these are problems that, when you just, in Salah, Salah, at the end, which you'll find out, which is what I'm going to conclude for you towards the end of these sessions. Salah, it... It fixes everything. It fixes not just fahsha and munkar. It fixes everything else if you do it appropriately. Because you're forced, if you're going to do it appropriately, then you have to understand, and you understand that the Jerusalem people...

for you to seek forgiveness, to say, well, you can't just say something with no meaning to it. You have to understand it. So what does 'mean'? And then you have to, when you ask that question, you end up going down a little bit of a rabbit hole, but you have to unpack something big, understanding what is to begin with. النبي عليه الصلاة والسلام ما نعرفه عليه الصلاة والسلام هذا حديث في الصحاح وإن كان رسول الله صلى الله عليه وسلم لا يستغفر الله ويتوب إليه في اليوم مئة مرة that he would sometimes ask Allah for forgiveness and repent to Allah in one day a hundred times. And the question is always, why would he do this? One of the exercises that I offer, I ask people to do this, I ask them to write down 50 sins.

Write down, go home and write down 50 cents. And what happens usually in this exercise is they go home, they write down. In some sense, they come back and they have seven. or 12. The ones who work hard, they have like 30 cents, right? But they can't make 50. They can't come up with 50 cents. And I said, SubhanAllah, you can't think of 50? There's no... The Prophet, alayhi salam, is making istighfar a hundred times a day. He's doing tawbah a hundred times a day. So he's thinking of a hundred. And you can't think of Half that number. drink. What do you end up finding out? is that it all comes down to perspective. It all comes down to how you view things. for him, alayhi salam, Our whole life is sin.

Like, if he was to watch me and he was to judge me, or if I was to go to him as a student and as a follower and ask him to teach me and correct me and fix me, then he would point out everything to be sinful. Because, for him, alayhi salatu wasalam, if he does not achieve full khushu' in salat al-fajr fi jama'ah, then that's a problem. And if you didn't have qiyam al-layl before that, then that's a problem. Many people, if they just pay Fajr on time, they feel that they had a good start to their day. All right, so. Right? The Prophet, if he was to pray late, to him that would be a huge problem. For others, if they just get Fajr on time, then they're happy.

But what's the difference here? It's the degree of sensitivity that they have. How sensitive are you to Allah's commands and prohibitions? How sensitive? If you're very sensitive, then it's easy to think of 150 sins. You can think of 100 things. You can think of an infinite number of sins. For him, alayhi salam, he's always holding himself to a standard of what is the optimal thing to do. ماذا هو الأفضل؟ إذا لم يفعل الأفضل، فإنه يعتمد على نفسه. فهو يرى أنه مذكور. إذن، المزيد من الإغفار الذي تفعله. The B-farther away you are from from kabair, right? Because now you're you're holding yourself to a higher standard. And that's the point of understanding istighfar: is that if you perform it appropriately, and you're always working on something, you're trying to fix it, then you are capable of moving forward.

And then the sins that you start seeing are stuff that you didn't even think about maybe a year ago or ten years ago. And the farther you go... Now that path, the more sensitive you become, the more accountable you hold yourself. Someone who says, 'sin is if I disobey my parents.' Which is correct. Someone else's sin is if I don't go and visit them every single day. That's it. It's a different level of sensitivity. It's a different standard they hold themselves to, depending on their situation and depending on their circumstances, and what the needs of their parents are, for example. But it's different, right? Depending on where they come from. In order for Istighfar to work, so not only do you need to be sensitive and aware of sin, you also have to be someone who is convinced that these sins are sin.

And you have to be convinced that they're problematic. If you're not convinced that an action is problematic, is sinful, is worthy of punishment, something you shouldn't be doing, then you will never stop it. And your Abdu'l-Firli piece, Astaghfirullah piece, is not going to mean anything because you don't actually mean it. You don't feel it. You're just saying it because you were told you should still do it. You're still asking Allah for forgiveness, but there is a piece that is absolutely missing in all that, because you don't really, you're not convinced. And I tell people all the time: ask yourself. The sins that you can't seem to get rid of— Figure out before you do anything— do you actually believe there's sin? No, actually believe.

Not the scripted answer that you're going to offer, because that's what the Qur'an says and that's what the Shaykh is expecting me to say and that's what the Shaykh will say. No, do you actually believe this is a sin? If you do, then you have hope to actually get rid of it. But if you don't... then how do you feel remorse towards something that you don't believe was wrong? It's impossible. That's why sometimes people will apologize to you when you don't accept their apology. You don't feel like you want to. Why? Because you don't feel that they mean it. And what do you mean by that? Is that it? Doesn't seem that they actually feel bad about what they did because they probably don't feel that what they did is a problem to begin with.

They're upset that it's called a sin. You're sorry not for doing it. You're sorry for this being a sin to begin with. You wish that that wasn't the case. So, as simple as it may be, as you sit there, it impacts a huge part of how your brain works as a Muslim, and what you've accepted within your life in terms of principles and values, and what list of sinful behaviors you adhere to. And you have to go through that list to make sure that you agree to all of it. Because if you don't agree to one of them, then you will always perform this sin. You will never get rid of it in your life. And your istighfar for it won't be meaningful. And this is the one that you're going to be held accountable Yom Kippur for.

Unfortunately. That's the one that you're going to be held accountable. That's what you've been asked about. A lot of things will be moved on quickly. It's that one that he's going to ask you about. Why didn't you stop this? Oh, well, it was hard. Okay, and then... It's unpacked. It will be unpacked. Let's see. Was it actually hard? Or were you just not actually remorseful for it? You didn't feel that was a big deal. You don't understand why did Allah made this haram to begin with. And if He didn't make it haram, He probably won't hold me accountable for it because He sees my situation and I'm an exception because of the time I'm in. Because that's what we do. We offer ourselves excuses for why it's okay for us to do this.

One thing. It's okay for me to do this because I grew up in this circumstance, or I had this trauma, or I was treated that way, or I'm living in a time or a society, or whatever. We make up all these. We make this long laundry list of reasons for why it's okay for us to do it. And the only way you can figure that out about yourself is if you understand that one of the main focuses, you have to think about Salah as an action that summarizes or that holds on within its boundaries to all of the main aspects of being Muslim. Like you have to have all these things. You have to be someone who is guidance oriented. Like you have to have purpose in your life.

You have to be someone who understands... exaltation of Allah. Like you have to have the right understanding of who God is. You have to have that magnification, peace and tasbih. You have to be grateful. You have to know how you're going to request things from him and how you're going to speak to him, subhanahu wa ta'ala. And you have to be remorseful for sin. Not for things you didn't do. مجز يعني المصيبة. Which is why I think other faiths have had trouble, is because if you're remorseful for something you didn't even do, you're not even a part of, well... I mean, that's already setting you up for failure. If the first thing that you have to be sorry for is something you didn't have a part in, I can't imagine you'll feel too good about it.

The whole concept now is a bit ruined. But really, in Islam, the only thing that you're supposed to focus on is what you have done or what you have not. What you have done well or what you have not done well, what you have done with low quality, what you have done... And the transgressions that you have made within your life that you should? The red lines that you crossed that you shouldn't have crossed? In order for this to work, you have to be convinced. So a few things have to happen, right? You have to be convinced that it's a sin. If you're not convinced that it's a sin, it's not going to work. You have to be able to know what is sinful. You have to know what is sinful.

You have to have sensitivity to be able to pick up what sins are. And then, in order for istighfar to be meaningful, there has to be an intention of you not doing it again, or else the apology is meaningless. If I come and apologize for hurting you or harming you or doing something that I shouldn't have done to you, but I have no intention of not doing it again. Like, I have every intention of doing it again. Like, I'm going to do it again, but apparently I

have to apologize to you, so I will. Then that apology is empty, and it's not worth anything at all. In order for my apologies to mean anything, I have to actually want not to do it. Like, I have to have an intention, at least, of not doing this sin again.

So when you say, 'O my Lord, forgive me,' and you're thinking about a sin, well, what's attached to that is... What is your plan, or when you have an intention not to perform this sin again, what is your plan? How are you going to do that? Do you have something attached to that? Or is it just wishful thinking? Because if it's wishful thinking, then it's also, in my opinion, meaningless. Or it's not meaningful if it's wishful thinking. What is your plan? If you are going to stay in the exact same environment, around the exact same people with the exact same habits, what do you think is going to happen next time? What is the assumption here? Is that somehow, magically, you're just going to stop doing this?

So you say, رَبِّ يَغْفِرْ لِي رَبِّ يَغْفِرْ لِي You're seeking forgiveness of Allah subhanahu wa ta'ala. You have unleashed a whole plan. You have built remorse in the heart for something wrong. you are forcing yourself to think of how am I going to... That's why, in Salah, there's no room for you to be distracted because there's all these things to think about. When you're sitting there, you're thinking about a sin, you're asking Allah to forgive you, and you're thinking actively, and how do I make sure this doesn't happen again? What do I have to remove from my life? What is the bad habit that keeps on leading me to this? Tá? If you lose your temper, for example, and you lash out and you say things you shouldn't say, well, why is that?

Why do I have a bad temper? Where did this come from? If I can't make it to the bottom or the root of this temper problem, well, at least can I adjust some of the circumstances that lead to my bad behavior? Are there certain things I can do? Can I maybe change the people I spend time with? Do I adjust some of my habits? What is it? But you have to come up with something, and if you do—then, and every time you seek forgiveness, and you make the mistake again, you'll make it again and again, but every time that you make it, and you say, 'O my Lord, forgive me,' you make a small adjustment, an extra small adjustment, another one, another one.

With time, you'll grow farther and farther away from the sin, and you'll come closer and closer to doing the right thing, and then... slowly get rid of it. Istaghfar is a character-building practice. It is our way as Muslims, as individuals, as communities, to grow. It's a self-regulatory system where we don't need others to tell us what we're doing wrong. We are critical of what we're doing wrong. We are searching for it. Because we have to five times a day. I ask him, Rabbi, yaghfir li. Many times, like I have to do this every single like a So you're doing it at least 17 times a day. You have to ask him for forgiveness. You have to seek forgiveness. Why? Because by nature you're sinful. And that's not a problem, because that's who you are.

We're all sinful by nature. The problem is that you're not willing to acknowledge that, if you're not willing to work on it, if you're not willing to make... take the steps towards removing it. And that's the importance of Rabi al-Khfilri. This is the little, this action that we usually Yeah, and he'd give... maybe a two seconds within our solar He makes a jude. We think, oh, he makes a jude again. Well, give it a... Say Rabi Yachver L'Yachiyah at least three times, think of something. No, you're a sinless. You have nothing to worry about. There's nothing that you're concerned that you're doing in your life that you shouldn't be doing. And I find it fascinating because... رَبِّ يَغْفِرْ لِي اذدعاء. But it's about the past, because you can't be remorseful about the future.

The future hasn't happened yet. ربي أغفر لي is about what you've done already. And it's like Allah is making your life a bit easier when you make sujood. And so you just talk about your present and your future. But I made all these... Don't worry. There's another movement where you can focus on your past and all of your mistakes that you did there. You can seek forgiveness. Because that's the only thing that you do in your past. The only relationship you should have with your past is just: what did I do wrong and how can I be better? For the future. I am... Anything else, like, if you are... successful, then you have Sami'Allah ibn Hamidah to be grateful for the success that you have.

You can stand there, and be grateful for all the successes that you have, all the great things, and praise Allah subhanahu wa ta'ala for it. Really, the only piece of your past that you should be worried or dealing with is the things that you did that you should have done better about. And then you're focused on them. Why? So that the future is better than the past. And then the present is better than the... In the past, in the future, but in the present, then we keep on moving forward. Why? Because when we look at our past, we're not wasting time. You know, crying over the failures or praising ourselves for our successes. We're just focused on what could have been done better. That's why when Allah talks about, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ 'ورأيت الناس يدخلون في دين الله

بِحَمْدِ رَبِّكَ — It's still beautiful. So when it comes to the first, it's a success. So, praise your Lord. فَسَبِّحْ بِحَمْدِي — Praise Him for all the good stuff. And I'll look back and see what you could have done better. and seek forgiveness for that. Indeed, he's the one who will offer you repentance. That's the focus the Prophet was told to have. You focus on what did you not do as well as you could have done. Uh... what? And that's the mentality that we have. When we look at our past, we're not obsessed by what could have been. Or how it didn't work out. Or obsessed by the great things that we have and filling ourselves with vanity. We're just focused on what could we have done better.

And then we build on that by becoming better people. And that's what Rabbi Ghafir Lee is. This is what istighfar is. In a nutshell, this is kind of what it's based upon. So when you're praying, you are covering every aspect of your life. If there are good things and successes, and there are, then you have that covered in your سَمِعَ اللَّهُ مِنْ حَمِيدَةٍ Peace. If there are regrets and mistakes, then you're covered. Rabbal 'A'zim, if there are hopes and fears, for the future, then you're covered in your in the dua that you perform in your sujood. If there's any degree of loss or confusion, then you're standing there asking Him for guidance and reciting His word. You're figuring out what you're going to do with your life.

If there's any feel of doubt in terms of how life is turning out and where it's going, then you're covered with Subh'ana Hu Wa Ta-A'la, and you're exalting Him. Subh'ana Hu Wa Ta-A'la. So you know, you remember that He is the All-Wise and He is the All-Knowing, Subh'ana Hu Wa Ta-A'la. And there's nothing really for you to waste time worrying about, especially the stuff that you can't control. Subhana Rabbiyal A'zim is about the stuff you can't control. Right? The stuff that happened to you that you can't control. Whether they happened or they're going to happen. SubhanAllah Rabbil Al-Azim. This is His Qadha. He is the Al-Azim. He is the Magnificent. I can't control any of that. And I don't object, Ya Rabb, to you. And I don't question why you chose this for me or that.

I just accept it as it is. SubhanAllah Rabbil Al-Azim. I have Rida for it. So in salah, you're covering every aspect of the mental struggle with your daily life and that which comes with it. Because that's what we struggle with. The things that we have, the things that we don't have, the failures, the successes, the fears, the doubts, every part of these things are

covered with an emotion. Within this ibadah that you're performing, if you allow yourself to perform it appropriately. Like if you give it the proper time and the proper focus that it deserves. No, and that's kind of putting them together. No. Every two rock eyes and all that. is considered a unit. So you do them twice, you do this exercise once, you do it again, you do it again.

Every two times you do it. You conclude the exercise, you conclude the ritual, you conclude the ibadah. Bye. Ending the discussion. And the way you end a discussion is how you would end any discussion if you're in a meeting. You end the discussion by thanking those who attended by. praising those who came for this and giving salams to everyone and then you leave. So how do you end? Because we can't give salams to Allah. That's not, he is a salam, subhanahu wa ta'ala. So giving salams to him is not appropriate. That's not how, you can't do that. I can give salams to you. I can give salams to any other living creature or any creature in general. But I can't give salams to Allah because he is a salam.

Allahumma anta salam. كيف تفعل هذا؟ التحيات لله والصلوات والطيبات التحيات لله تأتي من الحياة are the actions or the good behaviors that represent life or longevity. That's what they mean, really. So we use to say greetings, greetings to Allah. So you know greetings. It's a little bit more than that. It is evidence of life. Any evidence of life that is thankful for life is for Allah. And all acts of worship and rituals go to... everything that is good within them, go to him, subhanahu wa ta'ala. That's how you give your greetings to God. Like, if you greet me, or I greet you, assalamu alaikum, to Allah is it tahayyatu lillahi wassalamatu wa tayyibat, or whatever wording you learn from, you have a little bit of a different wording, they're all the same.

السلام عليكم أيها النبي ورحمة الله وبركاته And the wording that we have, indicates very clearly that you are offering your salams to the prophet in the second as someone who's being spoken to directly not in the third person so you're not saying Which is what? No, you're saying As-salamu alayka as if you're talking to him, alayhi salatu wasalam, which you are. you're not worshipping him. This is the wording. You're not worshipping him. But what this indicates within our salah is that the Prophet, because he is the ruler, He is a part of everything that we do. He is a part of every good deed that we perform. He is there to help us, to intercede on our behalf for our good deeds to be accepted and for our bad deeds to be forgiven.

and he is a chaperone of all that we do. So when you're praying, within this meeting, not only are you speaking to Allah, but there is someone who taught you to do this, who is present. A supervision to see how you did it. As-salamu alayka ayyuhan nabi wa rahmatullahi wa barakatuhu. As-salamu alayna. And then peace be upon me. Wa ala ibadillahi as-salihin. And upon all of Allah's pious servants. But why is everyone else? Because we... When you perform salah, you're performing it in the plural. You're never doing it alone. Even when you're praying alone. You're not doing it alone. You're doing it on behalf of a group. This is the importance of understanding Salah. That yes, your doing is very personal between you and God, but you are not alone in this at all, at any point.

You are doing this as a part of a nation. You are doing this as a follower of Muhammad ﷺ and a part of his ummah. And you stand with them. And even if you are not standing heel to heel with them at that moment, they are still with you in spirit. Which is why you grant them as-salam. As-salāmu 'alaynā wa 'alā 'ibādillāhi ṣ-ṣāliḥīn. Upon all the Allahs, because everyone, they're all doing it with me. They're all doing it like me. And we're all doing it for the same reason. We're all here to praise Allah subhanahu wa ta'ala and understand Allah. and love Allah as Muhammad taught us and as we are going to do it collectively as a group and this is a beautiful piece of salah where it's very individualistic and it's very personal in

terms of your struggles and your fears and your hopes and your doubts and your understandings and your past and your future and your present, but you're not there alone.

Because every single person with standing beside you has the same stuff. and we are collectively turning to Allah to better comprehend Him, to better speak to Him, to better praise Him, to better seek forgiveness from Him, and to better supplicate and invoke Him as a group. It's a beautiful thing. It's a beautiful, beautiful thing, which is why Salah is so important in our deen. This is why we stand in line together. We bring our kids. They have to learn. To stand there humbly, with humility, with equality. Where else do you have this lineup? There's no other place on earth. You go to any other gathering, there are the VIP seats. And then the, you know, I need the... the early, and then all the poor. You have everything you go to.

There's a little bit of, okay, here's where all the people who have money sit, or here are the people, the smart people with the degrees, and here's all the rest of us all sit over here. وفي الصلاة، خلف الإمام كان هناك بعض الحفاظ with their purpose being to make sure that this ritual happens appropriately in case the imam feeds someone's there right away to come and knows the fiqh knows how to continue this So it's really to run the show, to run this ritual appropriately. That's why we keep like right behind the Imam open, just so that we can run this appropriately. Because we are, like if I'm standing up here praying, then we are running this. We are responsible for the Salah. We're all doing this individualistically as a group.

So we have to make sure this is done appropriately. I have to make sure that the person standing there is being trained, has been taught how to do it, what to think, how long, how to... It has to be organized appropriately or else I'm ruining everyone's experience in terms of their personal relationship with God. The one that they need— the one that is building their character, the one that they are learning throughout. Throughout doing this, how to praise him, how to be grateful, how to seek forgiveness, and how to... so if I ruin it for them, then I'm ruining what makes them Muslim, and I'm ruining their chance to become better people. It's a musibah. So it has to be done properly, which is why you have to train the next generation to do it.

Because once it starts losing its purpose, when it loses its meaning, when it just becomes a mechanical, it doesn't do work. And then people do it alone anyways. And they don't even think about it. How many times have you said, 'As-salamu alaykum, ayyuhal nabiyy, as-salamu alaykum.' Have you ever thought, 'He's right there, how do you insult him? You just can't see him. He is there. He is watching you. You're not watching him, but he is watching you. Why? Because he told you to do this. He's the teacher who's watching his student come through with the results of his exam.' He's the guy who walked away and left you with the baton to see if you could actually perform the action appropriately. He's still a part of this.

It's a part of our story. All the Muslims around you are a part of the story. Do you feel that when you're praying? عندما تنتهي الصلاة ستقول السلام عليكم ورحمة الله ورحمة الله من أنت تتحدث؟ You're not supposed to look down, by the way, when you say, As-salamu alaykum wa rahmatullah. He's supposed to look. But whoever's there. Like when you're praying, you're looking down, right? To focus. That's a fiqh piece, and it's also a tazkiyah piece. And if you close your eyes, briefly throughout salat, it's alright if that helps you focus. It's not a problem. Imam al-Nawawi didn't like that. He kariha thalik. And his ruling on this became very famous amongst people, and it kind of spread out.

There's no problem if you are someone who's easily distracted, if you close your eyes during Salah to help you focus, not a problem. It's not recommended, but it's not a problem. Right? So when you finish your Salah, you're not supposed to be looking down. You look back because you're giving salams to the people around you. Like when the imam is praying, 'Salam alaykum wa rahmatullah,' that's to the people on my right, 'Salam alaykum wa rahmatullah,' people behind me on my left, and then you're doing 'Salam alaykum wa rahmatullah' to the people on your right. We're giving salams as a way of ending prayer. We're finishing the session, and we're giving salams to one another. What you do, generally in life, you can stand up, you give your salams to everyone.

That's how Salah is understood. So the Tasleem piece is actually because after Salah we all give salams to each other. But the 'Salam alaykum wa rahmatullah' is that in its own sense. So even if you don't give salams to everyone, you did it already. You give salam to everyone. Right and left to everyone. You're done. And then at the last piece of Salah. قريبا ينتهي بشكل جيد إلا عندما تنتهي بالصلاة على رسول الله عليه الصلاة والسلام. يقول كل عمل يعني عمل لم ينتهي بالصلاة على الله. Right and left to everyone. You're done. And then at the last piece of Salah. قريبا ينتهي بشكل جيد إلا عندما تنتهي بالصلاة على رسول الله عليه الصلاة والسلام. يقول كل عمل يعني عمل لم ينتهي بالصلاة على الله. هناك شيء مفقود فيه. make a du'a at the end of your du'a. wa sallallahu alayhi wa sallam.

You're giving a talk at the end of your talk. if you're having a meeting at the end of the meeting. if you want the barakah, you make salat al-nabi. same thing in salat. once you're done, you make the salat upon the prophet and upon his family and upon Ibrahim and upon his family. as a reminder that everything that you just done is connected very much very much connected to this lineage to these people. Allah subhanahu wa ta'ala chose to teach us and chose to give them prophecy and granted them the book and granted them the guidance. and through them we have all this guidance. then you. you end your salah. So if you think about it that way, Every single movement. I do invite you. um.

aside from the tips, to find a time within your day, for example, or your week, and try to perform a salah with... slowly going through all of them. What you should have been doing over the last few weeks is every tip that I gave, you cover throughout the week and then the week after, which no one does, unfortunately, no matter how much I bark up that tree, it doesn't work out. But what I can ask you to do is at least give yourself— a day where you think about them all, like you understand what is it that you're doing standing there, what is it that you're doing when you're doing rukua, standing again, when you're doing sujud, judus, and then slowly. And when you feel distracted, don't make it as a fard.

A fard because you don't want to repeat yourself in a fard. But choose a sunnah, a prayer maybe at night, qiyam al-layl or something, and try to get through them all. And see what it feels like— maybe to perform a salah where you're not in cruise control. Or you've not kind of coasted your brain out, just moving, but actually you're engaging in what it is that you are. You mean what you say because you understand why you're saying it. What the purpose of saying this actually is. And that is really what is going to help you. And the reason that Qiyam al-Layl, by the way, is such an important part of the Prophet's legacy is because it was the time where you got the opportunity to practice.

And that's what Ramadan, for example, offers to Rawiah. People treat Taraweeh as a very inconvenient habit. Have to. It's a very inconvenient habit. We have to do it. It feels bad if we don't. But we really don't want to do it. We need the guys to 15 minutes tops. Possible so we can get out and yeah get everything that they do. The do— i just put it all in there so we can feel better about ourselves but the point of it the point of it is for you to practice because it's a sunnah. So there's more flexibility in this one. If you make more mistakes,

it's not a problem. You can distort the timings. You can spend more time standing or more time making suggestions.

Then you would probably, it has to be properly balanced, because this is the official meeting that you're having with Allah subhanahu wa ta'ala. So no, it's still there, but you have more flexibility within it, and you use that to train yourself, to strengthen your ability to be better. But. We have sucked the life out of Salah so badly that even the actions that are designed for us to practice and get better, we've turned into another. Yani... undesirable ritual that we have to run through as quickly as humanly possible so that we don't have to actually spend any time focusing. So what are you going to learn? What is the time that you're going to actually improve this? And the answer is that there isn't.

that most people go throughout their lives and live and die and they never experience a salat that is meaningful. Sayyidina Umar ibn al-Khattab used to say, *والله ما أتمنى أو ما أنظر ما أرى في هذه الحياة إلا أو ما أنظر إلا إلى ركعتين أو سجدتين يقبلهم الله سبحانه وتعالى مني* he would constantly say that really all I'm looking for is a sajdah or two that Allah accepts for me if I can just get one right if I can just be in the right and of course this is Sayyidina Umar Again, sensitivity-wise, right? His criteria for what's a good slayani is not ours. Don't... flatter yourself by listening to say the novel and feel—no, no. He's holding himself to a completely different standard than the one that we're holding ourselves to.

But that's how they understood this: if I can just get this done right. So there's a struggle everyone has with salah. It's normal. But the better you get at it, the more benefits you reap. If you still don't take any benefit from Salah, then you have to be concerned. If there's nothing in it for you yet, like you're still performing this action, you're not growing through it, you're not getting stronger, you're not getting closer, you don't feel more comfortable, you don't have any peace within it, then you have to be concerned about that. And that has to be something that you work towards changing. And this has to be your pursuit. No one is going to pursue this for you. You have to pursue this for yourself.

And then you'll find out that you can't pursue this. Unless you learn some aspects of Tezquia. Because if you don't understand what the guidance is about, then the Qiyam piece is not going to be... Like if you don't understand why the Qur'an is important to you, if you don't understand what you're looking for within the Qur'an and what purpose you carry, then it's impossible for you to enjoy that piece. You'll never read the Qur'an and have anything connected to it because you don't know what you're looking for. And if you don't understand why tasbeeh is important, if that's not something that is clear to you, if you don't feel it, and if you're not willing to work on changing your... Because there are problems with this tasbeeh.

I covered this for you very briefly for the purpose of salah. But the concept itself is a two to three month... a topic that we would talk about in some degree of depth. The reason being is that there's a lot of challenges and obstacles that the nafs puts in front of your tasbeeh. You should have thought of that when I'm talking. As I talk about this, if you don't feel like you have some struggles with that, then you have to go back and ask yourself. Because there are struggles for sure. The nafs is not happy with Allah being the absolutely magnificent. And everything that he does is flawless and everything that we do is flawed. The nafs rejects that fully. The nafs on the inside completely rejects that. It refuses it.

And if you don't know that about yourself, then, yeah, honey, you're not thinking about this right. So tasbeeh has to be dealt with in order for salat to work. You have to fix that. In order for you to be, you have to be grateful. You have to have hamd. Hamd means you have to

have gotten rid of vanity completely. And you can't be disgruntled. You have to understand your qada' and qadr clearly. And you have to be able to understand what praise means. This is a big deal. This takes a lot of work. It's not simple. Because again, this is not something that you want to feel. You have a lot of objections. You have a lot of things that you would like to happen.

You're upset about a lot of things that you didn't get in life or that you got in life. Whether you express that openly or not is a different story. And there's a lot of things that you should be grateful for that you're not grateful for. And that you don't praise Allah subhanahu wa ta'ala for. You feel that you deserve to be praised for this certain thing. We all have that. Don't lie to yourself. We all have that. And in order for salat to be better, that has to be, you have to overcome it so that hamd is real and shukr is real. So you stand and say, it's real. It runs through you. If you don't know how to make du'a properly, if you don't know how du'a is made, not what to say, but also how to understand the relationship, like the nature of the relationship, that I'm entitled to nothing.

That I am entitled to nothing with Allah. So anything I got I've already been given more than I deserve. And right now, anything I'm asking for has to be asked for with that in mind, that I already carry. So much debt to Him, subhanAllah. So much debt that I cannot pay back already. If that mentality is not there, then your du'a is not going to be appropriate. Like you're not going to make it right. He's not going to come out right. So it's not going to work because you don't know how to ask for things. You have to, in order to ask for something, you have to define it. You have to articulate what it is. What is it that you want? Articulate. Explain what you want. Explain why you want it.

If you can't do that, if something's bothering you, can you articulate it? Can you explain what it is? Can you explain the problem within it? A lot of times people don't know— like I don't know how to— don't do it in fusha. But even then, explain what is it that you're bothered by. Specifically. That's a big part of DAW, is articulation. By the way, if you can articulate something well, that's 20% of the problem already done. Just articulating what the problem is. Most of the time, we are... Stuck in a position where we feel that we're upset, but we don't know— what the problem is— clearly. Yes, we see the consequence of the problem. There's a consequence, there's a result, but that's not the problem.

The problem is something else that we can't seem to define. So when you're making dua, you're asking Allah subhanahu wa ta'ala, what are you asking Him for? What exactly is it that you're scared of? What exactly is it that's causing you anxiety or fear or depression or upset? What exactly is it? And where does it come from? And what exactly are you asking Him to offer you, subhanahu wa ta'ala? Is it clear? Because you can't ask for something that makes no sense. You can't ask him to. For wings to fly. Or can you? You have to understand, you have to figure out what... How are you going to make duat? Do I go down making duat every single night for wings?

And I do that every night until the day I die, hoping that one morning I wake up and, like X-Men, I just grow wings and I can just fly away and not... Is that something that is worth... Can I... Allah has everything but you ask for that? I know it sounds ridiculous, but that's a question that could be asked easily. It's a question that could come up from someone. What do I ask for? What's reasonable? When do I stop asking for something? So you have to understand du'a. 'Ant zarrag' and you have to understand what that looks like. You can't perform Salah properly if you don't understand what istighfar is and why it's important to do it. And why you should have remorse from a sin, and what remorse for sins looks like.

Is it debilitating remorse? Are you just spending all your time in regret to the point where you can't get up and you have no self-value? No. What should I have? What type of remorse should I have? And then, if I don't believe something is a sin, how do I deal with that? How do I change that? How do I come up with plans? So what I'm trying to get at is that if you don't have these things clear, then Salah is always going to be difficult. Because Salah is built on these core Islamic concepts. These core. And actually, the whole Tazkiyah paradigm, that I put up for you and that I went through, the rules, the principles, the topics, are all based on this, by the way.

They're all guided by what it is that Allah Subh'ana Hu Wa Ta'ala chose to put in Salah for us. And Salah covers everything. It covers every aspect of your personal struggle with being Muslim, with being a human being. It forces you to talk about the most important question of all, which is, 'why are you here?' And where are you going with your life? And do you have goals? And do you have purpose? Are you aimless? Are you dull? Are you worse maghdoob alayhim? You're doing the wrong thing? Or you know where you're going, and there's a path that you can see clearly. You know where the end of it is. You know what that means, and you know what you're... et cetera, et cetera. And that's why this is so important.

So my advice to you over the next few weeks, as we move on, inshallah, to the next topic, we're going to take a... I feel like this should suffice. My intention is not to, my goal is not to... overdo any of these topics to the point where people get bored of hearing about them, and also give you some space to contemplate. We're going to take a week off next week and then come back the week after with a new module, a new topic. Within this time, I want you to, if you haven't listened to these short lectures that we talked about, go back and make sure you listen to all of them. Make sure you have drawn a very clear picture for yourself about how Salah functions.

About this ritual that Allah has put as a link between us and him. This is the ritual that links the two realms عالم الشهادة وعالم الغيب المخلوق بالخالق It is linking the seen world with the unseen, the servant with his creator. This is the portal that exists for you as Muslims. When we stand there in Salah, we face Qibla. We face Mecca. We face that first house. that was put on earth. Adam built it with the Malaika and it's there. It's been there from day one. And every effort that has happened throughout human history to guide people has always come back to that same understanding. So wherever you are on earth, you know where your direction is. You look for Qibla, you turn towards it. It's like you reorient yourself.

You redirect yourself to remind. This is where, this is my, it's physical, but it's, like I said, everything you do in the salah that is physical. It's mirroring a spiritual. So even when you stand towards Mecca with your hands up, 'Allahu Akbar,' this is an action that is mirrored spiritually. You're standing towards Baytullah al-Haram. You're standing towards where Adam, alayhi salam, once was and Eve, alayhi salam, once was. Where Ibrahim al-Khalil, and Musa alayhi salam, and Muhammad alayhi salatu wasalam, and all the Sahabah, and all of the Prophets who performed Hajj, and all the Hujjaj, this is where we all go to. This is where it all began. This is where the source of the Wahi came from. And we all live for the same purpose, so you're directed.

If you see Salah that way, if you allow yourself to kind of understand Salah that way. It's divided into two sections. The first one is where you're focused on what you're offering in your heart to Allah subhanahu wa ta'ala, even though He doesn't need any of this. See, the most important piece of understanding of Salah is that He does not require it. You're not filling up a bar of strength for him. So how am I doing this? You're not making him more

popular or more, no, no. We are asked to worship and serve the one who does not require service nor worship. This is the most important part of understanding God, the Divine, subhanahu wa ta'ala. Because if I require, for example, if someone asks you to worship them or to serve them, and they require your service and worship, then that's a selfish ask.

It's a selfish one, because they need it. Somehow their ego is stroked by your worship, or their needs are met by your service. So it's selfish, and that levels the relationship a little bit. You need this from me, so I offer it. I need that from you, so you give it. With Allah Subh'ana Hu Wa Ta'ala, Jalla Jalalullah. He tells us time and time again, يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ، وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ He requires nothing from you. There's nothing that you have. that he would like to have, that only you have, that he needs, that he requires. No, that doesn't exist. You are just offered an opportunity. to live. an experience of life that is different than every other creature on the planet.

Every other creature, every living thing, non-living thing to your eyes has a relationship with Allah that they're very happy with. They love him and they're content with their, but they don't have the option range that you do. They can't say, 'no' is not an option. It's not that they want to say, but they can't. It's just not there. Just like for me, breathing underwater is not an option, so I don't believe. Think about it. For them, that's not an option. You are granted this experience where you have the option. So when you show him 'Subhanahu wa Ta'ala' and you show him service, you're doing it voluntarily. And that's an act of pure love. That's an act of pure love, especially when you are rigged and you are created, evolutionarily speaking, to be extremely selfish.

That's how you are. You are built that way. This is how your instincts run. So when you offer that to him, subhanAllah, it's an act of pure love. And then that love reciprocates into something more beautiful. But he is asking you to worship him. He does not benefit from your worship. His ego does not get bigger. SubhanAllah, he doesn't have one. Jai Jai Jai Allah Nath Nauk. You serve him, but he does not require the service. So then why is it that I'm worshipping him, and why is it that I'm serving him? He doesn't need any of it. You're doing it for you. You're doing it because you need it. We do this because we need this, not because he needs it. But he just lined it all up.

He aligned it all. So that. Your benefit and your best interest are aligned with making it to Jannah. You just aligned it so that it's easy, so you don't have an ethical dilemma. Do I do this? No, no, it's all right. This is the right stuff to do. Everything else is wrong there. It's clearly wrong. Yes, you desire it. Yes, your nafs would love it. But you've figured out already that your nafs doesn't want the right stuff. Whatever it wants. For the wrong reasons. It's not in your best interest. So he aligned it that way, subhanAllah. But you're worshipping the one who does not benefit or get bigger or stronger from your worship. You're serving the one who does not need service to begin with. So there's no selfishness in it.

So you can't say, 'Well, I offer you this and you offer me that.' I'm not offering you anything. I'm just obeying. Out of love. And what you're commanding me to do is actually character building for me. You are commanding me to contemplate your divine word so I am guided, and that helps me. You're commanding me to understand the relationship that I have with you and how my expectations... of the world would look like, and that's beneficial for me. You're commanding me to be grateful and to praise the one who's worthy of praise, and that's beneficial for me in my life. You're commanding me to speak to you in a way that is appropriate for the reality of our relationship, and that's helpful for me.

It's therapeutic for me when I speak to you about these things and I bring it to your door. You command me to be remorseful for my mistakes and to become better and fix them. And that's helpful for me. So everything that you're commanding me to do was very, very, very helpful for me. And you get nothing out of it. The only thing that is being projected from me to Allah is the love that is generating all of this. It's the willingness that you have when you're performing this action to show him love. Which is the The sum of all of that gratitude and praise and forgiveness, seeking and invocation and supplication, the sum of it is just love. Which he has already shown you before. And love is beautiful.

And love is something that is beautiful, that He created and He put for you to enjoy. And for you to be able to reciprocate. And that's where the value lies. Which is why it's important to learn how to perform this ritual. Because you are offered the ability through it to show the most precious. A commodity that exists within the universe. That is not something that can be weighed or carried or held on to. It's just pure love. Because there's nothing else that would. Because when you think about it, well. There's punishment if I don't, and there's... any reward if I do. But these are all things that would motivate, these are motivations that exist for your nafs. How do you motivate an animal? Forgive me.

Either you dangle a carrot or you bring a stick. Solidists, because they're animals. Nafus, they don't have any. So this is a helpful piece for you. Here, here's something to teach your nafs. Your nafs is scared of death, is scared of fire, is scared of punishment. I was scared of that, and it loves. To be praised and it loves to get something. So it's helping them so long. Here, it's all waiting for you, so go. But for the rooh that you have inside, the spirit, the intellect, that's a little bit higher functioning. The motivation is to reciprocate that love that was shown to you to begin with, which is what salah at the end is designed for. You meet with him. Who wakes up at 3:30 in the morning?

At night and gets into a car and goes somewhere. Lovers. Only lovers do this. Only someone who's in love will get up in the middle of the night and go to meet his love. No one does this. People, you sleep. Any other work you do, you'll do some other time. But someone who is deeply in love will wake up at a ridiculous time. And go and do something absolutely insane. does not make any sense at all because they're in love. So when you get up and you go for fajr, when you are tired and you can't move anymore, but isha is in half an hour, you get up and you go. It's because the motivation is that. It's a show of love. And this is why Salah is so important, because it's the ultimate show of that.

Without that, that's why nothing else matters if you don't have it. Some people ask, well, why are my philanthropy and my this and my this is not going to be countable? Worth anything or valuable if I don't pray. It's because, if you failed to show that love, then, really, what was it? You can't claim that your other actions were for him in any way. You can't claim that there was a relationship with Allah to begin with. You can't claim that you didn't do this for yourself. If you want to claim that I did this not for myself, I did this for something bigger, I did this for a larger cause than just self-serving, building reputation, getting status, or maybe ridding yourself of a guilty conscience. We'll.

If you want to make an argument that I did this for a bigger reason, then you have to establish that at least you have some love and that you cared and that you built a relationship with me, that you recognize and identify. That what Allah has offered you in your life, in life in general, just being alive, is so precious and so valuable that nothing else comes remotely close. And if He wants to speak to you, and He wants you to speak with Him, and He wants you to engage with Him, then you are Beyond honored. To have that. You feel honored that that was offered to you. You are extremely sad. You're actually

humbled by the fact that this is something that you're offered to do and you're allowed to do.

That you don't have to wait in line and wait for an appointment. You can just speak any time. And then, when you do that, then all the other actions become important. Everything else you do after that becomes— volunteering, the philanthropy, the money that you spend— all that becomes meaningful. But without this piece, Hello. What was the point of all of it? So take some time over this next week. I'll end with that, inshallah ta'ala. To go over these sessions, if you haven't listened to all of them. Contemplate these tips. Try to implement them in your salah, whether it's the pause at the beginning so that you can focus. الاستغفار، الدعاء، الحمد، التسيب، القرآن، Something to guide yourself by, something to hold yourself to. You know what you're doing.

Some people tell me sometimes, I'm sitting there, I don't know what to do. do you mean like i'm sitting i'm standing i don't know what to do there's always something to do Every movement is purposeful. If you're standing there and you finish your Qur'an, contemplate the verses that you read. So that you're looking for guidance in them, aren't you? Tasbih. You just keep on magnifying God. Just keep on magnifying and exalting Allah subhanahu wa ta'ala with whatever language you have. He's taking too long in sujood. Just keep on making du'a. Keep the conversation. You're taking too long sitting. Just istaghfir. Think of a sin and istaghfir. It's simple. There's no time in salah where we're sitting there bored. I don't know what to do here.

No, there's always something to do. رَبَّنَا لَكَ الْحَمْدُ All the reasons for you not to be so worried and not to be so upset and not to be so disgruntled. It's all these things. Alhamdulillah. Alhamdulillah. Oh, so there's so many other masayib that exist that I don't have, alhamdulillah. You have things to feel grateful for. You can't tell. This is very therapeutic, by the way. Thank you. Allah subhanahu wa ta'ala gave us this ritual. And it's a form of therapy on its own, if we understand it. I'll end with that, inshallah. SubhanAllah, bihamdik. InshaAllah, next week will be off, just so that we can prepare for the next module, inshallah, or the next topic that we're going to cover. We'll come back the next Tuesday, inshallah, with a new topic.

Video Link: https://www.youtube.com/watch?v=DqCRgPi_jwo