

**Tazkiyah Halaqa**  
**Self Honesty – Session 10**  
**Sheikh Adnan Rajeh**

July 16, 2025  
Wellness Centre, London, Ontario

## Introduction

In this tenth and concluding session on self-honesty, Sheikh Adnan Rajeh offers a comprehensive summary of the core principles discussed throughout the series. He places special emphasis on *muhasabah* (self-accountability), reinforcing the importance of ongoing reflection and specific, targeted change. The session also sets the stage for future Q&A, encouraging attendees to listen attentively and approach the topic with genuine contemplation rather than superficial questioning.

## Session Overview

Sheikh Adnan reviews the practical and theoretical importance of being honest with oneself, noting that true honesty precedes honest dealings with both Allah and others. Self-honesty is presented not merely as a character trait or topic, but as a fundamental principle underpinning all spiritual growth.

## Key Themes and Concepts

### 1. Self-Honesty as the Highest Form of Honesty

- The ability to be honest with oneself is described as the most critical aspect of *sidq* (truthfulness). Outward honesty and the capacity for sincere faith are direct results of inward honesty.
- Without self-honesty, all other forms of honesty become superficial or unsustainable.

### 2. The Four Principles of Tazkiyah

- Sheikh Adnan recaps the four principles central to spiritual purification: graduality, habit-building, abstinence from sin, and self-honesty.
- Self-honesty is both a major principle and a vital topic—it is essential for progress in spirituality.

### 3. Insight and the Danger of Narrative Bias

- Many individuals lack insight, failing to recognise their own role in disputes or personal challenges. This leads to the creation of one-sided narratives that absolve the self and place blame externally.
- Self-honesty demands a willingness to incorporate and validate other perspectives in one's own story, particularly in times of conflict.

### 4. The Role of Life's Tests

- Hardships and tests force self-confrontation: "Why did this happen? Am I at fault or not?"
- Islam places great value on *tawbah* (repentance)—the maturity to admit wrong and seek forgiveness.

## 5. Confrontation and Avoidance

- We instinctively avoid confrontation both with others and with ourselves. It is easier to lie to oneself than to confront uncomfortable truths that might necessitate change.
- Self-honesty requires developing investigatory skills and the discipline to question and analyse one's own narratives.

## 6. Reasons vs Excuses, Patterns vs Mistakes, States vs Moments

- Sheikh Adnan outlines three dualities:
  - *Reasons vs Excuses*: Treat obstacles as reasons for investigation rather than excuses for avoidance.
  - *Patterns vs Mistakes*: Patterns in behaviour indicate faulty values—mistakes are occasional, but patterns reveal underlying issues.
  - *States vs Moments*: True self-honesty reveals whether your baseline ("state") is contentment or misery—life should be a state of joy with moments of difficulty, not the reverse.

## 7. Raw Consciousness and Roles

- The core self—the *abd* (servant of Allah)—is distinct from the transient roles we inhabit (parent, employee, coach, etc.). The essential spiritual task is getting to know and be at peace with the raw self, which is the only identity we carry into the afterlife.

## 8. Practical Reflection Through Milestones and Ethics

- Attendees are urged to reflect on key life milestones, to contemplate their behaviour in defining moments, and to audit their practice of ethical values.
- Self-honesty is positioned as an ongoing approach to life, not a conclusion reached after a set of lectures.

## 9. Tools for Self-Honesty: Muraqabah and Muhasabah

- *Muraqabah* (observation): Begin by observing obvious behaviours, then move to emotions and, finally, thoughts (the most challenging and transformative level).
- *Muhasabah* (accountability): Use both positive and negative reinforcement, and always specify the exact behaviour you want to change (do not generalise).

## 10. Specificity and Spiritual Growth

- Particularity is emphasised: General goals for improvement are ineffective. Target clear, precise behaviours for change, just as one focuses on a single bad habit when raising a child.

## Practical Reflections and Exercises

- **Investigate reasons versus excuses:** In reviewing your mistakes, ask whether you are using excuses to avoid accountability or investigating reasons to instigate change.
- **Differentiate patterns from mistakes:** If certain sins or negative behaviours repeat, explore what flawed value or belief underlies the pattern.
- **Assess your state versus moments:** Reflect honestly on your baseline emotional state—work to make the norm one of peace and contentment, rather than fleeting happiness amidst misery.
- **Reflect on your raw self:** Strip away roles and titles to observe who you are at your essence and strive to be anchored in humble servitude to Allah.
- **Practice muraqabah:** Select a behaviour to observe, document its pattern, and gradually proceed to emotions and thoughts.

- **Apply muhasabah:** When changing behaviour, set clear, precise targets; use creative positive and negative reinforcement; follow up sins with restorative actions, especially toward those affected.
- **Ensure specificity in all spiritual goals:** Avoid vague aims; success comes from focused effort on well-defined areas.

### **Conclusion**

The tenth session of the self-honesty series consolidates the lessons learned, encouraging ongoing practice of *muraqabah* and *muhasabah* with specificity and humility. Sheikh Adnan reminds listeners that the highest spiritual ranks belong to those who master honest self-accountability, and urges everyone to embrace continuous improvement, seeking not superficial reputation but actual spiritual progress, through real and courageous self-honesty.

**Video Link:** [https://www.youtube.com/watch?v=Y24DnM\\_zmno](https://www.youtube.com/watch?v=Y24DnM_zmno)