

**Tazkiyah Halaqa**  
**Self-Honesty – Session 5**  
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## Transcription

Talking about the concept of self-honesty and all that which is generated from it and all the topics that branch out from contemplating it and reflecting upon it. Honesty is like an ointment, as Sayyidina Abdul Khattab would say. It's like an ointment that you apply to a burn. It hurts initially, but it grants you the ability to heal. And if you don't apply it, or if you lie to yourself, it's like applying water to the wound. Initially, it feels nice. But then the organ or the extremity gets amputated eventually. I can't really think of a better analogy than what he offered with Lohwan Ho Yanni within this explanation. I gave you maybe two different methods of analyzing yourself or exploring honesty with yourself, and we talked about doing it through your roles, thinking of the different roles, different hats that you wear.

Talked about doing it through ethics or through principles, looking at how you perform the concepts of trustworthiness or kindness. The third method, third way to do this is to go through your life, go through your milestones in life. I think this is probably the most important of the three. Performing self-honesty by going through your life from as far as you can remember it beginning. And focusing on the milestones. Within our lives, we don't have as many milestones as we think we do. Meaning the majority of our lives is autopilot. It's habitual behaviors that just occur. But then there are moments that define us. Moments of extreme importance. Moments where we are either at the top of the hill or at the bottom of the valley.

It's those points where Allah subhanahu wa ta'ala, those are the moments where we are being looked at closely. Those moments are where we are being followed very intimately to see what we are, what are we doing, how are we responding, what are we thinking. The problem with these moments is that they don't come with the background music that you get on the movies-it doesn't come with Debussy or Beethoven's Sixth Symphony, where it goes up to that point and then you have to make that decision. You see when you watch a show, usually there's a lot of kind of background, and then when the important moment comes, usually it announces itself with the music. In life, it doesn't happen. Time doesn't slow down and the music doesn't play.

Your defining moments are just another moment. They're just another moment in time. There's nothing about it of importance, at least not to anyone else. And often for us as human beings, we don't notice these moments even. Self-honesty will help you define, help you acknowledge them and identify them. Those that happened in your past, and if you do this right, it'll allow you to identify them in your present and your future as well. Because they really do matter. You have to be able to figure out when you're being truly, truly tested. We're being trialed in life. Life is a trial in general. But then there are moments of testing. If you go back into your history and you start looking, what moments do I have?

How many moments do I have in my life where I was heavily tested? And you'll be able to at least identify maybe 10 or 15 easily. But this is a week worth of exercises. This is a full week of you just doing it because it takes time. If you haven't done it before, and you have

not looked at the timeline and kind of combed through it with a fine comb, then it'll take you a week to do this maybe. Actually slow down and go back and remember. We often tend to selectively forget things, by the way, as well. Another part of self-honesty is we selectively forget a lot of what happens to us. It's easier to do that. That's why if you go down memory lane, and you really do think about things, you'll find certain things out about your past.

Or you'll be reminded, oh my God, I completely forgot about that. I forgot about that whole chapter of my life. It's like your brain, and you selectively just put it aside. It doesn't want to think about it. And doing that is important because you always have to figure out why it is that you don't remember certain things, or why it is that you don't want to remember certain things. There's always reasons for these mental behaviors. So going back and thinking, kind of remembering what your life was like, or what happened to you in your life. If you think about it, when you read someone's biography, how long is it? Usually it's not that long. It's just a couple of, maybe it's a page, if someone really wants to talk about someone.

You can summarize someone's life in a page, right, in terms of the milestones, where they were born. Where they went to school, what they studied. So doing that for yourself is helpful. Like writing your own biography is helpful. And then if you detail it a little bit, you can start figuring out, okay, what moments were important? What were the moments where you were kind of tested or you had to, what were your high moments and your low moments? Doing this is helpful because you'll be able to identify also what you did well and what you didn't. What you can, what you succeeded at achieving when you were tested and what you did not succeed at all. And you basically failed the test. And that's fine. We fail a lot of them.

And it doesn't matter if every single test you ever went through was a fail. It doesn't matter. You're still alive and kicking. So you're still on your way. You still have that hope of redemption. And a true Toba. A truth, even if all of your previous tests were fails, will still save you. The point of doing this is just so that you know where you are and what it is that you need to focus on moving forward in terms of where your weaknesses are. So try and do this this week. Go back and walk through the milestones. Usually, you don't remember much before 10, so it doesn't really matter, but that's all right. Just kind of build upon those years. Where was I? What were my struggles during that year?

You can do this for free on your own for a week, or you can pay a therapist a couple of hundred dollars an hour if you want to do it, but it's up to you, really. I would say do it on your own and just think about it. It takes a bit of time because you'll find there are missing pieces. There are missing pieces of your, you can't remember certain things. But when you really focus, you will. When you really try hard, you'll recall certain aspects of your life. And you'll recall certain things you don't like. You'll recall certain aspects of your life that you don't like thinking about. And self-honesty is just figuring out, why don't I want to think about this? What is the reason that I don't like this part of my life?

If you ask these simple questions, you will find the answers. You'll figure out why it is you don't like it. These answers are gold. They're very helpful. They tell a lot about who you are and why you are the way you are. You can keep a blanket on top of all of it. You can just cover it up and just ignore it for as long as you can, but eventually it's going to catch up with you. Your room is filled with clutter, with garbage. You can cover it up for as long as you want, but eventually, at some point, you're going to have to just pull it all down, or you're going to find lack of space. You're not going to be comfortable inside your own room

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anymore because it's cluttered with so much garbage, which is why people don't like sitting with themselves.

What self-honesty will grant you at the end of all of this, or if you decide to make some of these changes, is that you will be much more comfortable in your own skin. With yourself, just being you in the present moment. You won't have a problem with that because there's nothing left to uncover. There's no aspect of you that you're uncomfortable with. When there are unresolved issues between two people, they don't enjoy each other's direct, intimate company. They prefer to be in the company of other people if they're going to be together. You have friends like that, where everyone else walks away and it's just you and them. It's not very comfortable. You need other people for this friendship to work. Spouses run into this problem as well.

If they don't work out or resolve issues between them, it becomes hard for them to spend time together, meaningful time, without getting upset or without there being some degree of friction or tension between them. There's no difference. Your relationship with other people is the same as your relationship with yourself. If there are a lot of unresolved issues with yourself, you don't enjoy your own company and you don't want to be there alone, which is why people run away from it so drastically and so desperately. They run away from being alone because if they're stuck alone with themselves, well, they don't like that person very much. And there's a lot of unresolved issues. So it's not comfortable. So they prefer to be in the company of other people, which is why humanity drinks so much and does drugs and watches TV.

It's because if you remove all of these distractions, you're left with just yourself. And if you're not comfortable with yourself, most people aren't. They're not comfortable with themselves. So they have to do something to kind of ease the pressure and make their environment a little bit more tolerable. When you look at the Prophet, you find in a human being a person, an individual, who's extremely comfortable within his own skin. He's very comfortable with himself. Reflection and contemplation was a very easy thing for him to perform. I'm just bringing forward to you simple facts of his character. It's impossible for him, you know, it would be impossible for him to spend the time he spent in Ghar Khira, for example. And doing atikaf in his life if that wasn't the case.

Who goes at the age of 40 and just sits with himself? Nothing to do. Barely any food even. For weeks at a time, in the middle of absolutely nowhere, just reflecting and contemplating. If you are not comfortable with who you are, if you don't feel comfortable in your own skin, you can't do something like that. It's impossible. That would be a nightmare, an absolute nightmare. But because he had that comfort, that inner peace, he was able to do this because there were no unresolved issues. When you think about it, it's almost impossible to understand. I don't understand it. He's a child born to a world that did not contain his father in it. And then he had to watch his mother die and his grandfather die.

If you think about it, this is a person who suffered from childhood trauma, basically. Severe childhood trauma. He had to work. He didn't go to school. He didn't learn to read and write like most of the noble kids of Quraysh did. You see, Arabs were ummiyin. They didn't know how to read and write. But most of Quraysh knew how to read and write. Like most of the Qurayshi noble families did. That's why Ja'far and Ali. They all read and wrote because they were taught. He didn't get that, alayhi salatu wasalam. He was too poor. He didn't have enough money, so Abu Talib couldn't afford to send him to be taught. He had to work, so he worked. He was a shepherd for most of his life, alayhi salatu wasalam.

This is just his story, right? And none of that put him in, like he still grew up someone with great degrees of self-clarity and honesty, right? And because he was like that, he was rarely ever shocked, disappointed with people. When you know yourself well, you understand others as well. You can't understand other people if you don't understand yourself. It's impossible. When you don't understand yourself, you end up with a problem of comprehending other people's reasons for things and also their statuses. That's why the masses either hollyfy someone, like they put them on a pedestal, they worship people, or they absolutely cancel them and hate them. When you don't have clarity on who you are, you don't know how to deal with other individuals.

Either you over-exaggerate what you think they're capable of doing, you see them to be beyond what they are, or you see them to be way less than they are. That's why it's not worth in your life ever. Trying to please the masses is impossible. Their opinion doesn't matter to you. They'll cheer for anything, really. Don't be distracted by what people think or what they don't think. Most people don't even know what to think. When you have self-love, when you're able to understand how you are as a person, it makes it easier to understand how others are. And you're less judgmental. And you're less harsh upon others. At the same time, you're not as easily fooled. It's an important thing to have.

You don't want to be someone who's easily fooled, who's easily lied to, who can be manipulated by other people because you think something of them that's not the truth. Or the opposite. You miss out on an opportunity from learning from someone because you thought the opposite of them. You despise. You allow yourself to despise them. Self-honesty just brings everything to the median. Because now you see, it's not everyone is pretty much the same. That's why the Prophet ﷺ just wasn't, if he was disappointed in you, what he was trying to do was trying to get you to be disappointed in yourself. It wasn't that he personally ﷺ now had a problem with you. He wanted you to be able to see that you should be disappointed in yourself over this.

You should hold yourself accountable for this. That's why I'm going to show you this disappointment, just for your own learning purposes, or else you're going to end up in trouble. For example, the story of Ha'atub al-Balta or Sayyidina Osama. Whenever that's why you find this description maybe five, six times in the books of Hadith, where tebsem an-nabi صلى الله عليه وسلم tebsem al-mughazzab or al-ghadban. He would smile. The smiling of an angry person. This is how it's described. Like he would smile at you in a way where you knew he wasn't happy with you. So you knew that you hadn't done well. It was still a smile. It was still a smile he offered. It wasn't really about him expressing, getting off his chest, what he needed to get off his chest.

No, no. He just needed you to identify that you didn't do this right. So that you would learn. So that you could be different later on. The examples of performing this activity, I talked a little bit about them last week, and I just want to kind of point out a few things. Sayyidina Ayyub in the Quran from the Prophets ﷺ is an important one. And it's important in terms of the concept of kind of knowing your roles. Ayyub was stripped of everything. He lost everything, alayhi salam. Losing everything in life puts you in that raw, moment of just identifying your consciousness as just a separate being, as an unaffiliated existence. And that's hard because most of the time we only understand ourselves through the different hats that we are wearing in life.

You, none of the hats applied anymore. He couldn't be a prophet. He couldn't be a father. He couldn't be a friend. He was not a social leader or a community leader. His wealth was taken away. He had nothing left. So what was left is his consciousness. Now, the point of

the story is that Ayub, when you read it, he was perseverant. See, this was the response that Ayub had to this experience, this horrible experience that he was going through. He was perseverant. He did not become disgruntled. He did not lose his cool. He did not fall into the problem of despair or depression. He wasn't hateful towards Allah. What he told his wife, because he was getting tired.

He told his wife, *إِنِّي لَأَسْتَحِي أَنْ أَطْلُو مِنْهُ الْفَرْجَ إِذَا لَمْ أَعِشْ فِي الشَّدَّةِ مَا عِشْتُهُ فِي الرَّخَاءِ* He said, I'm embarrassed to ask Allah subhanahu wa ta'ala for any degree of ease. Until I've lived in this difficulty, the same amount of time I've lived in ease. Like I had spent 80 years or whatever, in ease.

I've only been now 10 years in difficulty. It doesn't make, I don't see it. See, this comes from, this conclusion that he drew. He drew it from his disability. This ability to just look at things in a very honest way. He concluded, I don't think it's appropriate, so I'm not going to do it. And he didn't. And when his wife got upset, and she was a great woman, a woman of great, patience and perseverance. When she said something, not really objecting, but just getting frustrated with this situation that they were in, because he was now supporting him. Because he was sick, he wasn't able. He told her, he said something to her, that if I get better, I'm going to punish you for that word. How could you object to Allah, subhanAllah, like that?

But then when he saw that he had shaved her head to sell her hair in order to feed him, What he said was, he made this dua that we know in the Quran. He said, I am in pain. I've been touched by difficulty. And you are the most merciful. He didn't even ask for it. This is not even a dua, really. A dua has to have a request within it. There's no request in Sayyidina Ayyub alayhi salam's words. He didn't ask for anything. He just said, I've been harmed. I'm in pain. And you're the most merciful. I can't say more. He was embarrassed to say more. He was embarrassed to say, I want faraj from you. I want you to change my situation. No, no. He didn't even say that.

He just said, you see where I am and you're merciful. *وَوَهَبْنَا فَاَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ* And Allah responded to that, and he gave him back all that he lost. He gave back the money, and he gave him back his health. He gave him his life back. But when you look at Ayyub's response to his musibah, it's a very interesting one.

Because what made sense to me is that once he's in this musibah, that he is always making dua, Ya Rabb, remove this musibah from me. Ya Rabb, remove this difficulty. Ya Rabb, give me back my health. He didn't say it. He never said it. That has to stand out to you. You have to be at least a little bit intrigued. He lost his wealth. He lost his health. He lost his children. He lost his status. Right? Completely lost all of it. These are the facts of the story that we know. He never asked for them back. Which is absolutely insane because that's the reflex of every Muslim in this room. That's what you would have done. You would say, Ya Arab, give it back to me. Ya Arab.

And you wouldn't feel bad about it. Don't you find it weird that he didn't? The reason that he didn't is because of what we're talking about here. Of this self-honesty that he carried. He saw himself as someone who was extremely blessed throughout his life. And so blessed that this trial, he shouldn't be too hasty in asking Allah to remove it. He saw that as an act of objection to Allah's trials. Like, of course I'm going to be trialed. This is the first time I've actually been trialed. For my response to be immediately, remove the trial. I don't want the trial. I don't want this test. He felt that to be rude. This is a test, as life contains. I accept the test.

And then when he came to a point where it was almost unbearable, it was too difficult, he just said, this is too hard. This is very hard for me. I'm struggling. My wife and I, we're struggling. And you're merciful. And you're merciful. But this comes from a place inside of him where he was too honest with himself. I don't know. When you look at the story of Sayyidina Ka'b bin Malik, when he didn't go for the battle of Tabuk, I find his description of, his description was fascinating. Because he talks about, he was very honest about it. Obviously, that's the whole point of this module. But he told us the story honestly. He didn't have to. He didn't have to tell us the story at all.

If you think about it, why did he? Why would he even tell the story? Like, no one told the story. It was him. No one told it on his behalf. He told the story. You turn to Sayyid al-Bukhari, you'll find a four-page hadith where it's just Ka'b telling the story. It's a gem of a hadith. It's beautiful. It's worth actually reading slowly and pulling out some of the benefits. But Ka'b tells us what he felt and how he went by things. And it's really interesting to see him explain or describe how he went. How the Prophet went and he's like, 'I just need to buy a few things and I'll follow in the morning.' And this happened a lot. The armies never always, they didn't always move at the same time.

Some people would come a little bit later, but they would all kind of regroup at some point, a few points on the way. So he's like, 'Yeah, yeah, they're leaving this point.' I'll follow them this evening. It's common practice. But then he just got busy. He didn't do it. The day after that, he didn't do it. And the day after that, he didn't do it. And then it was too late. He couldn't catch up anymore. So he said, I walked down the streets of Medina, and all I saw was someone who was disabled or someone who was a full-blown munafiq. Everyone knows. Like someone who everyone knows is a munafiq. You don't need the Prophet, peace be upon him, secret to be told to Hudaifah. Everyone knows this guy's a munafiq.

He makes it very clear. It's hard to miss. So it hurt him. Now, here's where This is where the human nature comes through. Human nature at that moment, you start constructing a narrative, a narrative that makes it okay, that makes what you did all right, or gives you excuses. This is where Sayyidina Ka'b, this is where self-honesty kicked in. What he had learned from the Prophet, he kicked in at that moment. Because as everyone else around him are constructing these narratives, narratives that they are willing to believe, that yes, this is actually my problem, Sayyidina Ka'b just couldn't bring himself to doing this. Even though he's a poet. What he does for a living, basically, is construct narratives. That's what he does. He does it in a way that is artistic.

He makes money off it. This is literally his job in life. It's what he's good at. He's good at taking a story and telling it in a way that makes it entertaining and that is convincing. That's what he does. That's what poets were good at, and they still are. So when the Prophet ﷺ came, Sayyidina Ka'b, he says, *فَعَزَمْتُ الصِّدْقَ* I made my intention to be honest about this. But then he's standing in line and he's watching people in front of him just lie through their teeth. He can hear them telling the Prophet ﷺ, this is what happened to me. And he knows that guy and he knows that's not what happened.

But he could see him constructing a narrative that makes sense to him that the Prophet ﷺ can accept. And then the Prophet ﷺ is accepting it. He's not getting upset. He's making dua for him. And the guy gets up. He got the istighfar of the Prophet ﷺ. It's a good deal. This is a good deal. He's not upset. The Prophet ﷺ is not upset. That person doesn't look bad. There's no social shame. He got the dua of the Prophet ﷺ. And everything went on. Until I came to the point where I almost caved in and just said, 'yeah, yeah, let me just tell a

story.' You see, everyone does. You're thinking, well, he had no reason. Habibi, it's not hard for him to come up with a reason.

You do it all the time. You do this all the time. All the time. We all do it all the time. Where we make crap up just to make it sound better-just so the story sounds more acceptable. We do this all the time. Gab could have done it too, and convinced himself, and he probably would have good points in it. But he had that degree of self-honesty where he looked at it, look, there's nothing. I could have went. I could have made this work. I didn't. This is the bottom line. I could have made it work, and I didn't make it work. But then he saw everyone in front of him, so he almost changed his mind. But then he said, no, no, no, I'm going to do this right.

So he goes and he sits in front of the Prophet ﷺ. He tells him, يَا رَسُولَ اللَّهِ لَوْ كَانَ غَيْرَكَ مِنْ أَهْلِ الْأَرْضِ إِنِّي رَجُلٌ مُلْسِي I'm a person, I was granted the talent of Gab. I know how to speak. If I was anywhere else, I could get myself out. Making you feel bad for me. I could make everyone cry for my story. It's not hard. I could write a great qasidah about this. It's easy.

But I know that if I lie to you, then it's only time that Allah subhanahu wa ta'ala tells you. And the Jibreel comes and explains it to you. So I don't see the point of lying to you. I had no good reason not to come. I could have done it. So what he does, alayhi salatu wasalam, he hits him on the As for this person, he's honest. Meaning everyone else was full of it. But he didn't care. It doesn't matter. You see, he didn't judge people. He didn't care for that. You're going to lie to me? No problem. That's how you want to live your life. Go lie. Live your lie. See what that does for you. But this man came and as for this guy, get up. Go.

Until Allah gives me a judgment in your issue. You see, a part of self-honesty is understanding that you're not going to get a free out of jail card. Just because you decided to be honest with yourself. You're not going to be granted ease. You see, self-honesty is hard in its own sense, but then what comes next is also hard, which is why people don't do it. It's two difficult things in a row. Usually one difficult thing, then ease. We're okay with that. But self-honesty is two difficult things in a row. The first one is when you actually sit down, analyze, and you have to tell yourself the truth, which hurts. The second one is that there are consequences to that that you also have to live with now.

Meaning you have to accept the accountability for what you did, and that hurts again. So it's two slaps in a row. The first one where you slap yourself because of what you did wrong, and then the second one is the consequence. A Ka'ab would spend 50 days, no one spoke to him. Imagine walking into the masjid, and everyone looks away. As-salamu alaykum, you say, you don't hear a response. Not even someone from the background. You throw it into the abyss, and it doesn't come back. No echo. After everyone gives to them, to people, you're standing there with your hand out, no one puts his hand in yours. People just walk by you as if you don't exist. 50 days. It's absolutely heartbreaking for him. He almost lost his mind.

But before that, after the Prophet ﷺ told him this, he walks out of the masjid, and then the people who are there, they're saying, why did you do this? The guys who lied were hoping to lie, why did you do this? He came and just gave him anything, he'll accept any excuse. Until they almost made me change my mind again. I almost changed, he said, I almost, and you have to make duu2019a for him because he's very honest about the story. He's like, I almost went back and lied. Like I almost went back and retold my story just because I felt like this was wrong. I should have done this. I should not have said this. I should have said something different. So he almost went back and just.

He took back his statement and gave the Prophet, but then he didn't say, no, no, no, this is it. This is the truth. This is the truth. So he stuck to it. For 50 days, no one spoke to him. And then within the middle of those days, Allah subhanahu wa ta'ala threw another curveball at him. Imagine that this became knowledge, public knowledge. The three people who were honest. But Ka'b tells a story. The other two didn't tell the story. So I can't tell you their experience. Because Ka'b was famous. He was a famous poet. Do you understand that? He was famous. He was a person of status. People wanted his autograph. That type of guy. This type of person. These people are almost never honest.

And if they are going to be honest, they require a lot of protection because they don't want to lose their self-image or anything. Ka'b, his honesty here was of such, so significant because of who he was, because of the fact that he was such a famous human being, well-known. He was well-known to the point where a king of the Manathirah up in the north, these people fought the Prophet, peace be upon him, many times, heard about this. So having a poet on your side is a big deal. See, the Prophet ﷺ could have looked for a way to fix this problem. Because he's a poet. This is an asset. He is an asset to them. Losing him would be a problem. It would be losing a strong media outlet.

You're losing someone who benefits you heavily. But he didn't, again, because it's all about just the truth. So that king heard about this. So he sends, say, the Kaaba letter with the royal seal on it, saying, *بَلَّغْنَا أَنَّ صَاحِبِكَ قَدْ جَفَاكَ فَأَيْنَا نُكْرِمُكَ*, *صاحبيك*, and the Prophet ﷺ has mistreated you, or he does not want you anymore. Come to us, we treat you well. He could have brought that. Put it, how you like them apples? Look, you don't want to talk to me?

Look who's after me. And he gets on his horse and just gallops away into the. He was given this just as a true test of his character. Are you truly honest? Are you truly honest? I knew this was a test from Allah. And I burnt it immediately. Didn't speak about it to anybody. Because he was determined. It was determined. That's why this story, at the end of it, be with the honest. You have to learn to be like that. You're willing to. The Sahaba had that self-honesty. Self-honesty requires, as you go along with it, you require some degree of guidance. Because you won't always know what to do with your conclusions. You won't always know how to deal with your discoveries. Being self-honest is like being a detective.

It's being a detective. You have to be a good detective. A good detective, what's the most important characteristic of a good detective? A good detective who is looking for the truth, because this is why you have to be a good detective, because you're looking for the truth. Self-honesty, what are you pursuing? What is the pursuit here? Is the truth. You're pursuing the truth. The truth of what you have done in your life, where you are, and where you're going. You want to figure out exactly where you are. You don't want to tell yourself any lies about yourself. You want to know the truth. So pursuing the truth, you have to be a detective. What makes a good detective a good detective is that they're suspicious of everything.

Any movie that you watch, what they try to do, especially if it's a crime movie, they try to distract you from the person who did it. Because it's boring if they make it obvious. So it's always going to end up the little old lady, the person who you suspect the least. It's impossible. It's a good movie. You enjoy the movie. You're like, wow, that's amazing. Because I didn't think it was that person. The movies that stick with you are those ones. There's a movie called, I think, *The Usual Suspects* or something. It was a very known movie where the person who's telling the story that is making you extremely emotional is

the guy who actually did everything. A good detective is the one who does not rule anyone out.

When he comes to the scene, everyone's a suspect. Everyone. The person who is, everyone. Everyone's a suspect. That's the only way they're going to find the truth. Self-honesty requires you being a good detective. You have to be suspicious of everything. You have to be suspicious of the things that you believe, suspicious of the things that you've done. If you are suspicious enough, then you will always find, you will always be able to remove and find your lies and find where you didn't tell yourself the truth, where you constructed a narrative that was filled with. And doing that, you will find, once you learn to do this, you will find a lot of. I don't want to say joy, but you'll find a lot of peace in doing this.

And those who offer you later on in life, when you do this, those who offer you feedback about yourself become very valuable people to you. Because what you're looking for is the truth of who you are. And you're searching for it, and you're trying to find it. And when someone offers you a nugget about yourself that is negative, you don't feel offended anymore. Maybe it's like, oh, I've been trying to find this forever. Like my blind spot was I couldn't see it. So you're actually thankful. It's very difficult if people find it bizarre. Sayyidina Umar al-Khattab would say, 'May Allah have mercy upon someone who gifts to us our flaws.' Like who points it out because I'm trying to find them and I'm not able to see it.

So if you come and gift it to me, it's like perfect. I don't care about what other people think or what people do. I just care about how I am. So if you offer me something from the outside, if you're watching me from the outside and you see something and you offer it to me, it's amazing because now I can take that piece of information and incorporate it into my ongoing work. People who get offended are people who are more focused on the facade that they are putting up front to others than the truth of who they are. Does that make sense? You care more about what people think or what you are trying to elude people to think. You want them to believe something about you.

Instead of you caring about your own honesty, what you care about is what people think about you. So if someone points something about you that is negative, you're upset that they saw it. You don't care that you got it. You're just upset that someone saw it. Because now you have to find a way to cover it up. When you're at peace with people, when you have self-honesty, it doesn't bother you at all. It doesn't bother you at all. When someone says something about you, either it's the truth, so you're grateful. So that you can actually work on it and change it. It's a piece of information that maybe you lacked and now you have. Or it's a lie and it doesn't make a difference because you don't care.

They give you a piece of feedback and it's not the truth. It doesn't touch you because you know you. How do they know you better than you? They don't. You know you more than anyone. So if someone tells you something that's not the truth about yourself, it doesn't matter. If they offer you a piece, yes, that's true. I missed that. I must have missed that. And now you go back. The Sahaba did this all the time, but sometimes they would go a bit beyond, which is why you need guidance as you do this. For example, Sayyidina Abu Darda was a very honest human being, and because of that, he ended up at a point in his life where he was not performing his duties as a husband anymore.

He got so engaged in worship, that's what his focus was. And he started messing things up. And Sayyidina Salman would come to him. That's why Salman is a very interesting character in our history. He was a very intelligent person who sought the truth out in his life. That's all he cared for, was finding the truth. And because he was like that, he was able

to conclude certain aspects of wisdom. And he came to Sayyidina Abu Darda. He would visit him often. And he comes to his wife. His wife is sitting there. And he asks her, where is your husband? And she would say something that indicates he's not being a very good husband. So he would go look for him, and he would talk to him, and they would argue.

And Abu Darda would get upset, and they would go to the Prophet, peace be upon him, to ask for a resolution of this debate. And the Prophet, peace be upon him, would say, 'Sadaqa Salman.' Salman is correct. *Alainna li nafsika alayka haqqa, wa li badanika alayka haqqa, wa li ahlika alayka haqqa.* Indeed, there are other duties that you have to perform towards your body, towards your soul, towards your family. That's what he said, *alayhi salatu wasalam.* You have to do it right. Abu Darda was like, no, I should do ibadah all night and this da'wah all day. And he thought that was the truth. Because when you look at things honestly, you see how far away you are from where you want to be. So your response can be an exaggerated one.

So you need someone, no, no, yeah, you're far, but this is not how you're going to fix it. Some of the Sahaba would go in, and you know the story, where the three guys, one of them stopped sleeping at night, the other one stopped, I mean, breaking is fast, and the other one stopped, and it was like, I'm never going to get married, right? They just wanted to complete, and the Prophet, peace be upon him, brought them and said, no, it's my Sunnah, it's not yours. I'm the most pious amongst you. Not as an act of bragging. It's like, no, no. I'm the role model for you on this. Do what I'm doing. Don't do more. Just do exactly what I'm doing. Even if you're like it's not as good quality, but don't lose functionality.

No, no. You have to fast some days and break your fast other days. You have to sleep at night. You have to have wives and get married and have children. This is the sunnah of the Prophet. If you don't want my sunnah, then you're not a part of my ummah. You have to stick to my sunnah. So he had to teach people this. He had to teach it. Sayyidina Ibn Umar, for example, would come and he would recite the Qur'an every day. And the Prophet ÷ said, the whole Qur'an, everything that was revealed of it. And the Prophet ÷ said, no, no, do it every month. Ibn Umar said, no, no, I can do better. Every 15 days, I can do better. Every 10 days, I can do better.

Every week, I can do better. He said, every three days and nothing less. Like, don't do it less than three days. Ibn Umar said, *Laytani akhattu bil-ula.* Umar said, when he told me a month, I should have just stuck to that, because he was older and he got tired. He regretted that he didn't take the Prophet, *alayhi salatu wassalam*, to Ruqsa. Hamdala, you know the story of Hamdala. Hamdala would sit with the Prophet, *alayhi salatu wassalam*, listen to him talk about things. And then he would go home, and it's home, it's house. It's his wife and his children and the goats and the sheep. It's a mess. So one day he just, because of this, because of what he taught them, in terms of reflecting internally on themselves and being honest, he would walk out of his house one day, and he would run by Abu Bakr, and Abu Bakr would ask him, how are you doing?

That's how Hamdallah is doing. Hamdallah has turned into a full-blown munafiq. So Abu Bakr, he kind of smiles, but he's like, what's wrong? So he would tell him, We sit with the Prophet, he talks to us, and then it's like we're seeing Jannah and not with our own eyes. And then we go home, and then it's this mess, wife and children, and it's just a mess, the whole thing's a mess. And to him, this seemed as hypocrisy. Whatever he learned here, he completely forgot about an hour later at home. So Abu Bakr said, let's go to the Prophet. They went to him. And the same discussion happens. He asks Hamzallah. Hamzallah says,

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'If you were going to be in your homes or in your houses the way you are with me in the masjid, then you wouldn't be human beings anymore.

You'd be mala'ika. The mala'ika would come and give handshakes to you everywhere.' But life, alhamdulillah, is an hour of extreme spiritual clarity. And then an hour where you don't have as much because you're living life and you're trying to get through your daily. So, the Prophet, alayhi salam, had to bring people back to the medium. Self-honesty, when you perform it, what you end up concluding is you're very far away from where you need to be. You're not happy with what you're doing. It's a good thing to have. It's a good that gives remorse, that gives humility, that gives motivation to work harder. But then you need someone there to remind you, but here's how you do this: you don't exaggerate the response.

You don't push yourself to the point where you want to harm yourself or get yourself into a position where you're not capable of functioning anymore. And this is where it requires some degree of follow-up, or else you get lost, or else you won't know how to respond to these realizations that you're coming up with. Which is why the Prophet, peace be upon him, always, that's why, this is why his job was so different than most of the shiikh today's job. Like, our job today is not, see the Prophet, peace be upon him, spent most of his time after he, is bringing people back from the extremes of their responses towards their self-honesty. Like bringing them back to the medium. Nope, nope. Bring it down a bit. Go take a vacation more often.

Sleep more at night. You know, have some time off and leisure and stuff. That's what he had to do. He was bringing people back. For us, it's the opposite. I pray, just please pray. Can you just pray for five minutes? Just please don't continue to lie to yourself forever. You're going to end up in... So what we're doing is so different than what he was doing. And that's where the struggle comes in. When you have a population of people who are honest with themselves, and they look at their own realities, and they realize how far away they are from where they need to be, then they start pushing themselves harder. And then my job becomes bringing everyone back to the norm, just making sure people don't exaggerate their responses.

They don't end up going into bid'ah. Bid'ah, in the essence of its definition, See, this is what really ticks me off, is that this word has been completely stripped from the essence of what it meant. Bid'ah has every example we have in the sunnah from the Prophet (peace be upon him), is a person who either had a lot of self-honesty, or someone who had a distorted understanding of things, and their response to worship was always exaggerated. They did something that was going to harm themselves. This is all in the Quran's example.

They didn't want to have anything to do with women so they wouldn't distract themselves. This is what bid'ah is. It was given this name. Every time you do this, every time you respond in an exaggerated way and you ruin your own functionality within your deen because you want to be closer to Allah, that's rejected. Because the Prophet was always functional. He never allowed this to put him in a position where he stopped enjoying the simple joys of life, or where he stopped performing his roles. No, he was going to be married, and he was going to enjoy his wife, and he was going to enjoy his children. He was going to do all of these things out of his life. He was going to eat food. Bid'ah is when people stop doing that.

Every example that we have, so we've lost even the meaning of this word. This is what the word is there to protect us from our own exaggerated response when we look at things

truthfully. It's a word. It's a gatekeeper word that stands there to make sure we don't cross a line. Because if you do this right, if you perform Islam correctly, you will be honest with yourself. And if you're honest with yourself, you will have the urge to want to go and do more than what the Prophet (peace be upon him) did. This is what those three guys said. When they were talking to this collection, Imam Ahmed, the wording is verbatim. Allah forgave all his sins. So he can afford not to do these things.

He can afford not to have to pray all night and fast every day. This is what they said. They said this. It's not out of evil. No, no. It's out of goodness. One of the narrations is that one of these three guys was Abdullah ibn Amr ibn al-'As, by the way. He was one of them. That was the narration. These are good people. So we don't look at this hadith as these are evil human beings. No, they're just people who didn't know how to deal with the fact that they're looking. We're so far away from where we need to be. And he, alayhi salatu wasalam, you know, well, maybe we need to do more. No, you don't. You don't need to do more.

You don't need to do more than what he did, alayhi salatu wasalam, in his life. he is the role model you stick to him well i feel like you should do more no you don't you don't need to you just try to strive to be as similar to him as possible and just keep that that honesty going and you'll be fine you'll be fine so that's what this word is there to do it's there to protect us from over exaggerating our responses when we see the truth when we see because the more honest you become the more you're going to conclude that jannah has There is no price. It's way beyond what I can pay for. Nothing I do is going to be worth Jannah. There's nothing I do.

And what I'm doing right now, the quality is very low. This is the realization you're going to come to. If that causes you to respond in a way where you're not functional anymore, no, bid'ah is a word that will bring you back. But an honest population will do that. And imagine if you had an ummah like that. An honest ummah took this seriously. Everyone is trying to push themselves as far as they can go. And then people like me, their job is to make sure that we don't allow you to go beyond and harm yourself or harm your family or harm your other functionality. Lose your job, for example, or do something that's going to just make sure you bring people back. That would work. That's a community that will function well.

Instead of begging people to put their wealth and begging them to put their time and begging them to show up for stuff, which makes no sense. If I'm begging you to do this, if I have to repeat this a million times, you still don't do it. It means you don't understand what I'm asking you to come and do. I'm almost cheapening it. I'm almost cheapening what it is that I'm asking you to do by asking you so many times and not listening. Because you must not understand what it is that we're calling you to do. You must not comprehend how important, how significant it is for you as a person. And that's why some of the things that we do, there are scholars who don't like it, who don't agree with our approaches. And for this reason, because if you're begging, then they don't understand what it is, how significant, how valuable, how precious it all is. Because your job has to be the opposite. It's just to be there to regulate, to make sure that they don't go overboard. But this is the reality that we're in today. All right, I'll end with that.

**Video Link:** [https://www.youtube.com/watch?v=wPyQLw\\_eEFM](https://www.youtube.com/watch?v=wPyQLw_eEFM)