

**Tazkiyah Halaqa
Self Honesty – Session 6
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Transcription

I will be doing this session for the next two weeks. Next week will be right after Eid, and then take a week off. I may change the time afterwards. It did not work the way I intended it to work, so we may have to, I may change the timing for it. We'll see. I'm sure that we can't keep it. I don't think we can keep it at five. Can we keep it at five? What time is it? We'll see at five. We'll see, Inshallah. We'll see what this is. I've lost the bulk of the Shabab that usually attend this, so we'll see. As for the topic, the topic will stay the same.

for the next maybe two months afterwards. The topic of self-honesty will take a little bit longer for us to talk about and kind of complete the discussion regarding it. What I want over the next two weeks or so, as we kind of take some time off, is for you to revise some of the concepts that we explained and reflect upon that which we have talked about because I think it's important or else you end up with a lot of information that you've heard but very few pieces of information that you are comfortable with or you feel that you can incorporate into your daily habits or daily activities. Self-honesty is definitely an approach to life in It's not a one-time or two-time exercise that you perform a few times in a row, and then you're No, it's something that if you learn to do, then you will continue to do.

And it will help you with dealing with life, and it will be your key to continuously improving and moving forward. And that's really why Allah will use this term to describe the best of creation after his prophets when he talks about **وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ**.

So commonly, people would ask what exactly are the Siddiqeen? And we know that Abu Bakr was called the Siddiq, but then he's using the plural term here. He's not talking about one person. And the way that the verse is explaining it is saying that **وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ**. So it's almost like there's a hierarchy here in terms of the best, or the best of the best, Prophets being on top of that list, which is expected and understood. But when he says Siddiqeen, what does that mean? And it comes from this same concept.

It comes from those who are purely honest or genuinely honest, those who have Sidq. And that's kind of what Abu Bakr was seen as. And we'll talk about him separately, inshallah. within this concept when we come back. But this is what Allah is saying. He's pointing out that the Siddiqeen specifically are even ahead of the Shuhada. Al Siddiqeen are people who are higher than martyrs and below prophets. And it's hard to imagine a group of people that are better than martyrs because it's always been the shuhada are the highest of the ranks. And he doesn't put anywhere in this ranking that we have in this. We don't have like scholars or anything, right? Which isn't something that you would assume would exist. You think ulama— the concept of ulama would be somewhere there.

But it's not. That's a description that he does not add here subhanahu wa ta ala right. Like when you I'm just kind of thinking what else would exist in such a. When he said nabiyeen, siddiqeen, shuhada, saliheen, he didn't really put any concept of knowledge in this. That's something, because knowledge is as we, you learn as you go along. Knowledge can either

be a tool for you to improve yourself or it can be a tool for the absolute opposite. So it's left out, it's not a defining factor. It's a very helpful one, but it does not define things. What defines where you will be yawm al qiyamah is something very different. It's very different; it's not just knowledge is a tool you're going.

to use that's gonna allow you to either be closer to Allah or be farther away. This is something just the merit of knowing things is not going to make you a better person by default. So that's an important thing. But siddiqeen is honesty. Honesty is something that will take your ranking and put it right under prophecies, right under prophets, and above martyrs. And the hadith of Imam Nasa'i, for example, where the Arabi, this is a very famous hadith and it's narrated in multiple collections, and Imam Nasa'i points it out in his authentic generation where an Arabi, a man from the Bedouin, and they were they're important individuals. within the seerah of alayhi s-salatu wa-s because they don't necessarily follow the.

They weren't living with him, so they didn't really know what the etiquette of living with him looked like, and they didn't have a lot of. And they weren't; they didn't have a lot of capacity to have a lot of. They didn't have the capacity to have a lot of, meaning they weren't; they were illiterate human beings and they grew up in very rough environments. So their ability to actually accumulate knowledge was very limited, and this is just the reality of it. Some of them did, but the majority of them did not. So this man would come to the Prophet alayhi and tell him I want to be with you and I'm going to perform hijrah for you and I'll follow you wherever you go.

So the Prophet alayhi s salatu wa s salam welcomed him and he told the sahaba he wassahum, meaning he told him take care of him, make sure he doesn't sleep on the street and that he has some food as we go along because he came from wherever he came from and he's ahl al suffah. He'd go with the Prophet alayhi on conquests and one of the conquests where it was like multiple small battles or battles in a row. After one of them, one of the sahaba brought him some clothing and so he told him what is this? He said, This is your sahm. It's your share from any one of these battles. The Prophet, peace be upon him, sent it over for you.

So he picked it up and he came back to the Prophet, peace and he put it. This is not what we agreed to. So the Prophet, peace be upon him, said, what did we agree to? I agreed with you that at some point I would get an arrow right through my throat and then I die during a battle with you and I go to Jannah. This is what I heard you talk about and I don't want this. I don't want money. So he said, If you're truthful about this, Allah will grant you that truth. And if you're honest about this, this is truly what you want, Allah will grant you this. So the man left the wealth. They would go for this battle.

And he would be brought back to the Prophet, peace be upon him, to the end of the battle, carried with an arrow that entered exactly where he had pointed. Because he did this in front of a few people, is it the same guy? Is it the same guy who said this? Because he was an Arab, he didn't know him well, like he was not someone who was well known. Is he the same guy that came and said that to in front of us? He's the same guy. It all prays be to Allah. He was honest with Allah, Subh anaHu Wa Ta A la, and Allah, Subh anaHu Wa Ta A la, saw through the truth that he was seeking. And I feel, and there's many other examples that are worthy of sharing.

with you I'm gonna give you another example. I talked about this in the kind of the follow-up sessions last week. I want to share it with you because I think it's important. Sayyidina

Abu Dharr radiAllahu anhu, Abu Dharr Jundub ibn Junaada al Ghifari is a gentleman who accepted Islam early on in the prophecy. And he was there maybe within a week of. Now he thought he was earlier than that and he thought there were less people because the Prophet alayhi did a really good job at keeping a lid on how many people were Muslim. That's why if you go read in the siyar you'll find like Sa'd will say I was the sixth Muslim. He wasn't the sixth Muslim. He's probably way more than that.

But that's what he thought because he didn't see many people around and it was selective. And he was not alayhi meeting with people in public. He was small meetings. So people thought that there were less Muslims than there actually were during that early period. And Abu Dharr also thought that. But we know for sure that he was one of the early guys. He was there from the beginning, and he was with the Prophet alayhi salam all throughout. He had the argument of seniority down to the easy. This was an easy argument. He had seniority. He was there way before Omar was. He was there way before all of the other sahaba. So at some point throughout his time with the Prophet, alayhi he, as almost every other person would, assumed that he was going to get a little bit of to spread his wings and show some.

We tend to judge that based on seniority almost everywhere. Almost everywhere, in every walk of life and in every discipline, seniority has that there. If you've been there long enough, you're going to be offered to be the chair or the or something at some point. It's just gonna happen. And if it doesn't, it turns into a big problem, right? It's a big fit if the senior person doesn't get that. So Abu Dharr had definitely had seniority. That was an easy one. He didn't have to really argue that piece. So at some point, he kind of asked the alayhi salam for, you know, for there's a hadith in the Sahih. You know what the Prophet alayhi salam told him? He, if there were two people, you and another guy, you wouldn't be the... It was just two.

It was just two people: you and some other guy; it wouldn't be you. You wouldn't lead them; you wouldn't lead that group of two where you're one of the two. Ouch, that must have stung, must have hurt, but it didn't. So here's the point: the point of this hadith is that when you read it, that element of ouch, of, you know, why nothing, it doesn't exist there. He was fine; he wasn't disgruntled. he he didn't leave Islam nothing he just he too was told by the Prophet, peace be upon him, something truthful and the Prophet, peace, and Abu Dhar accepted it, no problem. See, Abu Dhar wasn't good at managing people; he wasn't good at, was not his stronghold, he wasn't good at managing human beings.

Because the Prophet, peace be upon him, told him the and because Abu Dhar had this, what I'm explaining to you, he had it down like all of the Sahaba did; it didn't bother him. See, here's the caveat, here's the point. Had the Prophet, peace be upon him, BS'd him, had he not told him this and he gave him these points, moments of leadership where he managed. people he would have tarnished his legacy. See, the worst of him would have come out; he would have mismanaged people. People would have despised him; they would have hated him. And then today we wouldn't say Abu radiyallahu anhu; we would say something else. He would have turned himself into something completely different. He would have put himself in the la sammah Allah wa l ayyadu bi l adhim wa l abd.

We would do something where we couldn't, I couldn't speak about him in the way I speak about him today. Today, I get to speak about Sayyiduna Abu radiyallahu anhu in the highest of regards. Abu Dhar nasiju wahdihi ya hya wahdahu wa yamutu. wahda yub athu yawm al qiyamati ummatan wahda ma wati al khadra a wa la adallati al ghabra asdaqa

lahjatan min Abu Dhar. That's how he was described by the peace be upon him. And interestingly enough in this description that I have of Abu, the Prophet peace be upon him uses the word asdaq, uses that term just so you understand this is all connected. Asdaq lahjatan, I mean no one is more truthful in his pursuit of righteousness than Abu.

But because the Prophet peace be upon him didn't lie to him and because he accepted the truth, Abu Dhar's legacy was preserved. And today we speak of him in the highest regard, in the highest ranks and We know him as one of the greatest sahaba to ever live. One of the fuqaha of the sahaba, one of the people who narrated hadith and taught us stuff. Had he not been truthful and had the Prophet, peace be upon him, been too bashful to tell him things as they were, he would have given him that authority, and he would have completely ruined it. And that would have ruined him, rabbi allahu anhu wa abbas. See, this is why self-honesty is because here's the question: Do you want to be stung a little bit now but then have a way better outcome in the long term, or do you want to continue to lie to yourself and see where that takes you at the The end of that?

is never helpful. The end of lies, the end is not good. Truth hurts at the. Honestly, at the beginning, it'll hurt. It'll sting, because we all have inflated self-images and we think that, and it's not. The truth is not like that, and we don't like that. But if you figure certain things out, then you are preserving yourself. You are saving yourself a lot of pain and agony to come later on in life. And that's the point of all of this. And I find this example to be very important because when I read that hadith, when I was a, I'm like, whoa, that's a slap in the face. Like that's just, I can't imagine. Like he could have even told him alayhi salatu wasalam. in a nicer way, honestly. That's what I thought.

But no, the Prophet, alayhi salam, was just telling him, " Listen to me! Never, even after I die, do not ask for it. Like, don't go after any form of leadership. You're not good at this." So, Uthar was very wary of this all his life. He's making sure he was told by his Habib, alayhi salam I'm not good to do this. I'm not good with it So he was much more cautious with it moving forward, right? And because of that, we speak of him the way we do. And I've always thought about that because had he not been told this, he probably would have. He earned it with seniority. He earned it, and then he could have lost everything. radhi allahu anhu wa raba.

So when we talked about reflecting on this concept and performing the exercise at least of self-honesty, of going back and trying to be honest with yourself, and we use different methods. We talked about doing it through roles and doing it through circumstances or through ethics. Talk about doing it through your history, kind of going through your timeline. I want to add to this piece of going through it through your I want you to make sure that when you do this, you are looking for defining moments or milestones or whatever else, however else you want to explain this term. It doesn't matter to me. I look At it as defining moments, moments where you made decisions or you didn't. For example, when you should have.

The moments that, because of the choices you made, things were defined later, meaning they affected you positively or negatively. Not everything in self-honesty is positive, not some of the things are positive. I just don't care about those too much, neither should you. The good stuff, it's good. There's nothing to learn from them really. You only learn from the mistakes that you make. That's how you learn. You don't learn from the good stuff. Chess players, for example, they don't watch. A good chess player won't re-watch his wins. He'll rewatch his losses time and time again to learn, to learn, so he doesn't make the same

mistakes again. There's very little to learn from the good things that you do. There's not much there for you to grow from.

But when you don't do well, that's where there's room for you to grow. And it shouldn't be an uplifting thing for you; it shouldn't be something that bothers you. I'll tell you why. The reason that it shouldn't bother you and that you should be okay with it is that if you didn't have a lot of— if you didn't make a lot of— or you didn't have a lot of things that could be better, that means really the difference between where you are now and where you could be is not that big, right? Like if you and I went back and we went through your defining moments and we found you made two mistakes, so you fix these two mistakes, you're gonna be what, 2 better. That's it. That's as far as you can go.

That's not good. I wouldn't be happy with that. But if you go back and we find like 1,000 mistakes, that means you could be, let's say, each mistake affects you what, half a percent? You could be way, you could be way better. And that's uplifting. Knowing that your potential is so high, that where you are right now and where you could be in your life is astronomically different. That is an uplifting thing. So when you go back and you look and you're finding out that, oh, I didn't react to it, the Sheikh is talking about this, I am fine, everything is good. First of all, that's not true. It's up to you if you wanna keep on living it that way. But also, you're missing out on something beautiful here.

Because what you're saying is this is as good as it's gonna get. I have very little room to grow. So you look at yourself in the mirror and say this is as good as it can get. Honestly, you have maybe a little bit of room to grow and that's it. This is your peak. You have to. That should be depressing. That should be a depressing moment. If you look at yourself and you're like I have a little bit of room to get better, but this is probably as close as I'm going to get to it. I'll stop with the middle. But really, the truth of it is that we have so much, and that's uplifting. So if you just go back and you start to look for defining moments. Moments that mattered where your decision or lack of made a difference. And then stop at those moments and ask questions.

The key to doing this well is just to ask questions. Why is it that I did this? Or why did I feel that way? Or why did I make that decision? And then just go back; after you get the go back, okay, well why did that, why did I feel that way? Why was I scared? If I behaved in a cowardly way I showed some degree of coward. So why was I a coward at that moment? Don't get upset or defensive. Why? Don't give reasons and look for reasons not excuses. Why is it that I was scared of that one thing? What's so scary about it? Okay, well why is it that? Go back three or four why's. You start finding roots. The majority of the time, the actual behavior that you did is not the root cause.

It's just a just it's a superficial presentation of something. Those of us who are willing to be honest figure out the underlying cause, like the real reason deep down inside, because that real reason probably caused this symptom and caused maybe another. 100 other ones. So instead of looking at these 100 other ones individually, wasting time, just go find out the cause. Be careful as you're looking to differentiate between two terms: between mistakes and they're not the same thing. This is a very important distinction. We all make mistakes. I mean, we all fall at certain moments; we show weakness, and it's important to ask why, and it's important to learn from those mistakes for sure. But you have to differentiate these mistakes from patterns. It's the patterns that you wanna start with, not the one-timers; those can wait.

Focus on the—what is it that you do time and time again that? is what's going to ruin you. Good patterns are what will take you forward, and bad patterns are what will sink you. If you get caught up focusing on the one-time mistakes and you're ignoring the, like you're ignoring the that took you in that direction or caused you not to do well, which is why we talked about in one of the principles of Tezkiah. We talked about the importance of a lifestyle of lifestyles, right? A good lifestyle will take away, yeah, maybe 50% of a lot of what I'm already explaining. Like, a lot of what I'm talking about originates from bad lifestyles. You're not living well. You're not taking care of your sleep. You're not.

Taking care of your physical health. You're not taking care of your mental health. You're not taking care of your financial health. You're not eating well. You're not making these basic lifestyle choices. If you do, that small changes there will make you, because these are patterns. These are patterns. They're not one-time issues. The one-time mistakes are helpful. You will reflect upon them. You'll learn something about yourself, and you'll be able to incorporate that into your life, and it's an eye. But patterns are usually what we ignore. We usually ignore our patterns because the patterns are happening all the time. They seem as if they're the norm. They're the underlying kind of rhythm that exists in our life. So we look for defining moments, and we just look for the ups, and then the rhythm behind, we just ignore.

No, no, remove all that. Look at the underlying rhythm. If there's a problem, if there's a negative pattern there, you have to be able to be honest. This is why. The reason that I don't do well at school is because I don't sleep before one o'clock. That's why I suck at That's why I don't have good grades. It's not because of this prof, is this or because I'm not understanding this one topic. No, it's because I don't sleep well. I don't sleep well. I can't wake up in the morning so I can't go to my lectures. My day starts at 12, and the day that starts at 12 is already over. The day's done. You have barely enough time. By the time you get dressed and have your cereal and cornflakes, the day is finished. Yucky! There's nothing left of it. You have no time to do anything. A lot

of the time, I deal with this a lot where people are complaining about this, complaining about that, and then you ask the basic questions, just the basic questions: What is your give me your daily routine? And it's garbage; it's not there. There is no daily routine, and the daily routine that does exist is horrible. It's a bad daily routine. It's very harmful but then they're asking all these questions, well how do I do? Stop asking me silly questions and go back and fix the basic pattern, the basic pattern problem that you have. Do that and you'll see a big change in your life, and this is just self-honesty. It forces you to kind of look that in the eye because we tend not to want to actually address the elephant in the The whole idea of self-honesty is addressing the elephants in the room, which is the term that we are all kind of familiar with.

But what we do is, so what's the opposite of all of this? Let's go to the other side of it, what's the opposite of it? The opposite of it is lying to yourself right that's the opposite of being so it's lying to yourself. Lying to yourself is just ignoring that elephant; it's just acting like it's not there. We are so good at that, we are very, very good at that. We're good at ignoring stuff. Spouses do it all the time to each other; they're very good at it. Going through a full day ignoring her existence, no eye contact, not saying a word, acting like he doesn't exist, acting like he's not there. We're very good; it's a skill you pick up when you're a kid. You learn to ignore stuff, just act like they're not there.

Without ignoring things, it's hard to survive by the way, especially people who. grew up in abusive environments or environments that are difficult. Imagine someone living in war, a

child that's living and is being bombed. If they think about the reality of that, they can't live; they have to ignore it. They're hearing explosions and stuff; they have to ignore it in order for them to survive. They can't survive any other way. Peace is important. This skill is one of the skills that we require as human beings. But if we apply it to ourselves, then it's a You apply it sometimes to the outdoors. One of the poets of Islam لَيْسَ الْعَبِيُّ بِسَيِّدٍ فِي قَوْمِهِ

وَلَا كَيْنَ سَيِّدُ قَوْمِهِ الْمُتَعَابِي said the stupid. one is not going to be a leader in his tribe, but the leader of the tribe is the one who is selectively stupid, meaning he'll ignore something someone said. Someone came and said something very offensive; he'll act like he didn't understand it, he'll act like it didn't make sense to him, or he didn't pick up on the jab that he just received from Fulan. He did; he totally understood what happened, but he'll just act like it didn't make any sense or he didn't pick up on it. Why? Selective stupidity. Just selectively ignoring what's happening around.

Sometimes, there's only way to survive: you're sitting in the house, something happens. you ignore it, there's no need to cause a problem right now. But to use that same skill set that you require to survive in the world and to actually get ahead in the world and to work well with people, you can't use with yourself. With yourself, you can't. You have to be honest with yourself. You can't ignore that which exists inside. But the thing is, when you ignore it long enough, it's hard to see it because it becomes a part of the background scenery and it's normalized, and you can't see it anymore. So it's hard to identify that there's something wrong in this view. Now most people around you can see it, but they're not going to tell you.

because you're not ready to hear it. You don't want to hear it from other people. But those who perform what I'm explaining actually look forward to someone coming and pointing that out to them. May Allah have mercy upon the person who will gift me that which is my flaw. Because Omar is looking for his flaws all the time. He's trying to see, he's looking, and he's trying to look: what am I? He's completely focused on figuring out what he's missing about his flaws. And so if you come from outside and say, 'that's your problem, this is what I've been looking for,' you're not offended by it. It doesn't bother you. You don't care because you don't. care about what people think of you.

It's not your self-image that you're focusing on fixing; it's what's happening on the inside. You have to choose in what matters most. Is it what people see? So, if someone comes and points something out and it's going to hurt you because, oh, that means my self-image in front of others is not as good, like how I'm seen, my reputation is not as great, it's going to hurt you. You're going to get—you're going to defend it. You'll become defensive. But if you're focused on the reality of it and someone comes out and points out something wrong, you're like, thank you; I've been searching for this for years and I can't find it. I couldn't figure out what my problem was. Barak Allah Fiki does not bother you at all because this person just offered you a potential to get better.

It will take you sometimes months to figure out something about yourself that needs to be improved. At least when you do this, well, when you start doing it at the beginning, oh, there's a lot of things I'll figure out. But after a while, when you start getting it right, they'll become more scarce because you've looked at things and you can't really see more. So you need someone to come point it out for you. It's actually very helpful. When you lie to yourself, you end up putting. yourself in a Because the only way to make things make sense is you have to lie to yourself not only about what you're doing but also about reality. About reality. And that is a See lying to yourself only works if you're going to lie to yourself about reality too.

Like it's not enough; it doesn't work. You need compounded lies. If you lie to yourself about who you are and what you're doing, in order for it to make sense of that with everything around you, you have to lie to yourself about other things as well. It never stops. See, that's the problem: it never stops with one lie. If you could afford one lie, but you can't. Because one lie will stand out amongst a lot of. So you need to surround it by other lies so it kind of blends in. So the only way for that to work is you have to lie about other stuff as well. And then you end up lying to yourself about reality, which puts you in a And when in reality, life kind of pops that bubble.

People struggle why protected children don't do well. Overly protected children, they don't do well. Why? It's because they were living a Their parents made sure that they surrounded them with a lot of lies. We protect our children when they're really young from truths, right? You're not gonna talk to your four-year-old about death if you don't have to. It's just they're not ready for it, right? So you protect them from that. But you protect your children, if you think about it, from a lot of other truths, a lot of realities that are happening in the world, could potentially even happen to them. You don't tell them about them. And some of that I think is reasonable at certain ages.

But if you protect them from too many truths, they start living in a And when they say first world problems this is kind of where it comes from. Because at some point, that bubble's gonna be And if they're not ready, they don't know what the truths are, then they're gonna struggle with this. I see this all the time. See this. all the time. And what I do, this is the kind of overarching theme of being an oncologist. Because death is a truth that doesn't require lot of reflection or contemplation or anything. It's just a And when it's real, you figure out who was living that truth, understood that truth, and accepted it, and who was in a bubble for a long time. And I can tell you, people in their 70s can't cope.

Their 70s— they have no ability to. Tearful day in, day out. Cannot accept. They have maybe another year or two to live. It's not happening tomorrow, but they're absolutely devastated. They cannot accept this fact. It makes me wonder. It makes me think. You're 70. something How long were you thinking you were going to be around for Right 70 or something You just start thinking maybe if that's when it Honestly, as a Muslim, we should think at any point But even then, even then I can tell you a lot of people don't cope They're not ready for it Not ready It's not that they get upset for a little bit No, no They need high frequency, high degrees of psychosocial support and drugs to be able to cope with something In my opinion, that is just a basic reality that we all know But again, because we lie to ourselves What's the lie that we say This is why we talk about immortality You tell yourself a lie where I'll be fine.

I have a long time to That's a That's a You don't know that. You hope for that. That's okay. That's all right. You can say long life with salihat, Allahumma ameen for everyone here and all your loved ones. But that's a dua, and that's a hope. But is that a reality? Is that the truth? No, I'm going to be fine. I have nothing to worry about. So we tell ourselves it's not the truth. So any lie you tell yourself just puts you in a And then something comes and pops it, and people collapse because they don't know how to deal with it. When there's, for example, people who tell themselves they lie about the reality of the world, of how brutal the world is of how much pain there is in the world, how difficult the world is.

So they lie about that too because that requires a response, a way of life. If this is the reality of life, then you have to be prepared and you have to care and you have to. You don't want to do any of that. So you see the world to be something that doesn't have that.

And then you draw, illustrate a picture of God that fits that. And then you are struck, or you come up face to face with actual brutality, with pain, with agony and suffering, and you don't know how to deal with it. And it causes a faith-based problem. You start questioning God. And people come all the time. They start questioning. God, what are you questioning? What are you? Like, I don't know how to a part of me gets like this.

One pisses me off. Like, it bothers me. I have to calm myself down and then go collect myself and talk about it because what is it that you're surprised about? You didn't know? You didn't watch any National Geographic growing up? Never? You never turned on National Geographic and just watched for maybe 15 minutes and watched a lion come to a pride and kill all the children that weren't his? Never saw that? You don't know the reality of... you don't know how much brutality exists in the world. Why is this causing a faith-based problem? This has always been Nature Nature is extremely brutal. There's a lot of pain and suffering in it. Allah Subh anaHu Wa Ta A la has understood because of it, not despite it.

We don't believe in Allah despite there being pain. We believe in Allah because there is pain. That's how we know he's there, Subh anaHu Wa Ta A, because this exists. Because how would this exist? How would the concept exist? How would the concept of pain attached to life actually exist, evolutionarily speaking, if there was not a power that made sure that was a definition that was there to begin with? But when you're lying to yourself about the reality, that this becomes something that they don't accept. And this shubha, it's not a shubha. It's lack of self-truth. It's just lack of self-honesty. I can tell you that no one lost faith because of pain. Living in, no one came and asked the Prophet Ali, no one. They knew pain. They knew pain well.

Most of their children died in infancy. There are people who starved to death in the desert. The majority of Arabs died in the desert, and no one knows where they were because they were eaten by hyenas, and no one has any idea where their bones are. This was not a problem for them because they knew the, whether it's accepting the reality of the universe or accepting your own. it's the same thing, really. When you lie about one thing, you have to build a whole army of lies around it to support it. Lies require other lies. Otherwise, the one lie that you tell, if you have a bunch of, will stand out like a sore spot. You'll see it immediately. How do we camouflage it?

We make sure we lie a lot, so now it's not seen anymore because everything looks the They all look the same, but they're all lies. But how do you figure that out? Oh, you have to zoom out slowly and start distinguishing, and then you'll start to see, oh, all of this is everything I've been telling. This whole thing is a lie. It hurts because there are too many of them. You've been telling them to yourself for too long. So, it feels embarrassing. But without that piece, and then the khutbah I gave, not this week but the week before, I told you there were the Surah Al-Alaq talks about five. Remember, there are five characteristics. One of them is objectivity, accepting of the truth. This is how you're compatible with.

If the non-Muslim was not willing, if the non-Muslim is not willing to accept that he has been lying to himself and that he's been accepting lies, how would he accept Islam? Right? Think about that. If they're not open-minded, critical thinkers, objective, then how would they accept Islam? Impossible. The only way for a non-Muslim to become Muslim is that they have to look at themselves truthfully and analyze their lives and analyze their choices and see there's something extremely fundamentally flawed. And then they zoom out, and they start figuring things out and they find the truth. So you want this from every other human being. You're expecting it. That's how you this is the only way you justify life. It's like be honest with yourself and you'll find Islam. What about you?

What about you? That's all I'm saying here. If they have to do it, then why don't you? If they have to do it to find the truth, then where do you fall in all of this? Do you not have to do this? Or, because you were just born into it, then you're fine, you're not. Honestly, to be even more and I'll end with this, inshallah. You are not truly Muslim until you do this. Because when you do this, you're going to run into a number of faith-based problems. Things that you like. The only time you become really Muslim is when you are honest with yourself. Because you're gonna find that a lot of the beliefs that you carry aren't even true. They're just inherited cultural crap, forgive me, that you carry along.

To become truly Muslim, you have to face faith and belief in its essence. And you have to get rid of all of the inherited garbage that doesn't belong there. And then you will accept Islam for what it is. I can tell you sitting here right now, as someone who does this all the time, most Muslims have a distorted, misinformed vision of what Islam actually is. I swear to it, and I'm telling you as someone who does this that I can't tell the truth to everyone about things I can't. Like, I can't and I won't, quite frankly, because I don't have the time to sit down and fix every single person, because most people don't want to learn. And then, when I tell a truth, it's gonna be too hard for them to accept.

That's not what they grew up with. Actually, I try to tell. People that jinn cannot take over their minds, and I have to deal with daily phone calls and with the people coming in. Just a basic thing that you are; you make your choices. Jinn don't have the ability to come in and move you along and take the steering wheel. Simple, simple truths, right? But it's easier; this is an easier belief. It's an easier belief if somehow we can blame something else for our problems. Like somehow, yeah, I mean, oh, my family found this little thing under in the house that I think my aunt came over and and that's why my sister won't get married and my mom won't sleep at night and my dad keeps on beating me.

I think it's because of this little thing that has all these letters written on it. Really, that's what you think? Has nothing to do, maybe, with your personal choices or your dad's temper problem or your mother's anxiety and your sister's bad habit. Nothing to do with that, it's just this little piece of Mashallah, what a piece of paper there! That's a powerful piece of This is what we have, this is how far we'll lie. I'm just giving you this is how far we'll lie to ourselves. I figured it out, my aunt, she wrote the piece of she put it under the thing, that's why our lives are crap. That's how you want to play it? Enjoy! Fine, go ahead. Go ahead. If that's what you believe go ahead.

This is how far we'll go, not to face our own realities and our own truths. This is how far we'll go. We will find anything, even something as silly. Think about that. Think how silly what I just said was. You know that most of your family members believe in it. You know that you're a little bit superstitious about it. Know that even if you do it to a certain degree, you're like, ah yeah, something. Some part of my life is affected by hassad or ayn or jinn. I know it. Because I rock. It's just all this other negative stuff that's holding me back. Yeah. Self-honesty. With the Sahaba, he says, no, it's not. It's just me. It's only me. It's always been me. And that's actually the most empowering statement that you will ever make to yourself.

Because if it wasn't, then that's depressing. If truly, truly you don't have the ability to change and it's something from the outside, well that sucks. It really does. I can't be better because all these other external forces that I can't affect are holding me back. But when you're self-honest, you figure out, no, no, I can. I have full control. I'm just not making good choices. It hurts to know that you're not making good choices. But if you're humble, it

doesn't bother you. It doesn't bother you. And then you have so much room to that every day is a day where you're getting better. Every single day you're coming closer to where you should be because of the fact that you understand this. Self-honesty, let's say, it doesn't fix all your problems.

Let's say it doesn't. And it won't, because it takes a long time and it's a long-going process. And there's no point to where you arrive where you're fully. Keep on doing it. The importance of it is the attitude that it brings you. And I'll end with this: it brings an attitude to your life. Meaning you come to Allah Subh anaHu Wa Ta A, and when you're honest, then your attitude is very clear. You're not there to argue about anything. You have nothing to defend. You're not interested in defending anything. You know what you've done. All of the stories in the Sunnah of the alayhi salatu wa salam where the guy made it, where the person made it to the other side well, or was forgiven after doing horrible sins or whatever, all of them have one thing in common: The person who was standing there had no argument.

The person who was standing there did not make any arguments. They didn't say a. They didn't lie. Allah didn't have to put a seal on their mouths and have their hands speak nothing. They stood there in full acceptance of Allah Subh anaHu Wa Ta A la's decree, with nothing but remorse. and nothing but humility at the moment. Why? Because they may have done wrong, but they knew what they were doing. So, they didn't come with some false pretense or false understanding of exactly who they were and what they were performing in their lives. They came to Allah Subh. I know I'm a mess up. Everything is wrong. I made all these wrong choices. I have no excuse. I have no excuse. And whatever you decree upon me, I'm okay with because you're right and I am wrong.

And they stand there quietly with that humility. That saves you. Wallahi, that saves you. If you come to Allah Subh anaHu Wa Ta A la, just with that, inshallah you'll find something. Just make sure you don't come with something else. And the only way to make sure you're like that Yawm al Qiyamah is if you're brutally honest with yourself, where you give yourself no excuses whatsoever. Yes, I'm not doing well. Yes, I'm not doing this the right way. But there's no excuse. It's just me. It's me. It's my lack of commitment. It's my lack of dedication, and I am ashamed of it, and I am embarrassed of it. And I have nothing to say to Allah Subh Yawm al Qiyamah at all. I'm too embarrassed to say a word to Him.

That attitude will be your savior Yawm. But you can't have that attitude Yawm al Qiyamah unless you felt it here. You won't feel. If there Yawm al Qiyamah, if you lie to yourself here, you will again, those lies will continue. The key point, because now the stakes are high, Yawm al Qiyamah, the stakes are really high. So if you're used to, then you're gonna start putting lies, more and more lies. Like I need to make a story here, I need to make a convincing story of why I did what I did so that it doesn't look too bad, so Allah Subh anaHu Wa Ta A la forgives me. So you start thinking, that's all you're doing. You're thinking of ways to explain why your book tells such a bad story.

Self-honest people Yawm al Qiyamah won't do any of that. Will come Yawm al Qiyamah, yes I know. And I know which line I'll be standing in. That's hard, though. It's not a bluff; they're not bluffing. They believe; they think that they're gonna be standing in the other line. And they're totally okay with it because it bothers them, obviously. It's painful; it saddens them. But they've accepted their reality. I'm gonna be standing in that line over there. I don't wanna be there; that's where I'm gonna be. Because I know what I've done. Those are the ones who may find some degree of Rahmah Yawm al Qiyamah because they won't come and lie to God. They won't argue with Him; they won't make false debates. They'll just—so, you ever heard man nukash al hisaba?

Heard that before. Those who are having niqash, there's a debate that are going to be punished. We misunderstand this. We think that Allah is arguing with us. No, no, it's us who's arguing. It's not Him, subhanahu wa. We think that if Allah, subhanahu wa ta'ala, points out things to you, that means you're going to be Yawm al-Qiyamah. You're misunderstanding this. It's when you start arguing. It's when you are arguing with Him, subhanahu wa. When an argument is punishment is going to... well, it's not because He's arguing with you. It's because you're arguing with Him. It's because somehow you've convinced yourself that you know you more than. He does that you have a better argument than the Almighty. Think about that for a second.

Do you have a better argument than the Almighty Himself, subhanahu wa ta'ala? Do you really? You are better at arguing than the divine? I think that I can make a better argument than the Divine Himself, subhanahu wa ta'ala. I have nothing to I Whatever you see I know it. And if you dish out justice, then I have nothing to complain about. And if you dish out mercy, then that's it. That attitude, it's the attitude that will save you. But you have to have that attitude here, honestly and truthfully. If you did have that attitude here... Now, people who come Yawm al Qiyam, who have a lot of sin but had that attitude, probably had horrible circumstances. Probably were born in the ghettos. Probably grew up with no role models at all.

Were shoved into a life of drugs and crime from the day they were 13, and they had no choice but to continue. They didn't get they were never cut any slack. They were never given a break. But they maybe had a little bit of that. They knew I have no excuse, and they came to Allah with that attitude, and they get forgiven, and they find their way out. Make sure that no matter what you do, no matter what you do in your life, that you come to Allah subhanahu wa ta'ala; you meet Him, and you are not trying to defend yourself and telling him no, I didn't get a fair this or that happened to me. And that only happens when you're fully honest with yourself. I'll end with that, inshallah ta.

We'll continue this discussion, inshallah, maybe in a few weeks. I don't know; we'll see. I'll contemplate whether we keep this 5 o'clock on a Sunday. I don't mind it, but I've lost the majority of the attendees of this halaqah, almost completely. We dropped the bulk of people who attend this, and I want to give them an opportunity to come back. Because if I don't change the time, then I end up giving this and something on Wednesday with the sisters. And then it turns into three halaqah all over again. And I'm too tired to do three of them. I'm trying to just kind of cut down the amount of time. So there's a possibility that we flip it over to like an 8 o'clock, 8 p. m. on a weekday or something.

I'll see. And if I can convince these to show up at 5 o'clock on Sunday in the morning, then I'll keep it, inshallah. Jazakumullah khair. I hope this was of benefit to you. We'll take some time off for Eid and to regroup. The reason that sometimes we take these small holidays is to give you a little bit of time to, if you haven't listened to them all, to listen to them again. This is the purpose of doing these for the halaqah. We do this outside of Eid every once in, I do like six weeks or five weeks, and I give a week off. And the purpose is that if you didn't listen to all the lectures, you go back and listen to them again.

If you had, but you didn't really take notes or contemplate, then you go back and listen. The goal of this is that you put together as much as possible from the info from the material so that you can reflect upon it. This material is not helpful if you don't reflect upon it. If you just listen to it, it doesn't really do much. It'll just bother you, honestly. If you listen to it

superficially, it'll just kind of bother you. You want to actually Benefit from it, you have to go back and make sense of it for yourself and on your own time. That's the purpose.

If there are any questions, I'll take them. Otherwise, the shabab are welcome to go forward and do the wurd, and I'll come up in a few minutes. If there are any questions, you're welcome to put your hand up. I'm happy to answer.

You start lying and creating this fake reality. And sometimes it's not to mask the but it's kind of to justify your own shortcomings. This world is unfair. Everything sucks. How do you reconcile? You should take ownership of your actions. The part I'm struggling with how do you reconcile that with the idea of tawakkul. or qadr results aren't in your control. Me, an example because I'm not following. Well, for example, applying for jobs. Sure, over a long period, you've tried different things, and you haven't seen success. Yeah. So you start building this idea that, OK, this is not my fault; the world is like this. I'm not to blame for this. It's the same for everyone, so on and so forth. So the question is, first of all, how do I proceed?

Yeah, sure. So the first question is, is that the truth? So never forget that the goal here is being honest, so that you may pursue the truth. You can find the So what's the truth in this example? Is it the truth that the reason that you're Not getting the job that you're applying for is because it's a horrible economy. So the truth is usually always multifaceted. It's very rarely a one-answer thing. Almost all the time when you answer a question, and it's just one reason, then you're probably wrong. Most of the time, it's multiple reasons. It's multiple reasons. The reason that you're not getting it is maybe there's some degree of nepotism. It's a bad economy, and maybe you're not the best candidate. All I care about is number three because the other two, you can't.

The other two, you can't. I care about number three. Let's say they contribute to the answer, each of them. 30 So you can't control the first 30 You can't control the second 30 But you control the third 30 Are you honest about that third 30 Do you know exactly why you're not the best candidate Do you know what you need to And are you improving it That's it that's it That's everything else because really self-honesty is just figuring out what exactly am I contributing to this problem And then I focus on that because the other stuff I can't really change so why am I wasting time with it I mean why waste time getting upset about it But people like doing that right They sit in coffee shops and you know the economy and the country and the president and Trump and blah blah blah blah.

Fine, fine, but that's not helping you. It's not taking you anywhere. You're not getting where you want to go. Where do you come in? Are you at all at fault for this at all? Is there anything you could be doing better? And I sometimes ask this question and they tell me, and I'm fascinated by the answer: nothing. You are perfect, allahu akbar, allahu akbar. We found the khalifah of alayhi salatu. You are perfect, everything is perfect. And it's only the world. Those are conspiracy theorists. Those are conspiracy theorists. That's how they live their lives, and they live a fun life, and they're entertaining. I need them for entertainment. I don't want them to go away. Like, I don't want them to attend this halaqa.

Do something else because you serve a purpose of entertaining all of us, because it's so much fun to spend time with them, and everything they're saying is a We all know it's wrong, but they seem to be totally convinced, and they're fun because they make great... it goes for great podcast material. I mean, so al qadr. And again, when you I'm focusing on what I want you to learn from this perspective. Try to reconcile it with qadr and what was the other word you... Yeah, so this is my that these are not you have to go back and learn

the definitions. of these things because that's not how this is al qadr. Al qadr, al qadr are the things that Allah subhanahu wa ta'ala decrees upon you that you have no control over, and al qadr are the decrees of where you are contributing, where it's your contribution, meaning you did something about this, right?

So when qadr what happens in this world, everything falls under qadr. Everything. But there's a distinction within deen between the stuff that you have no control over; we call that qadr and the stuff that you have control over, we call that qadr. He gave you a destiny, subhanahu wa, it's up to you to fulfill it. You either fulfill it or you don't, but that's the qadr. Just like having a child, you destined them to something for greatness. If they decide to pursue that destiny, they do; if not, they can choose to be something opposite the opposite. You can't force them. And tawakkul, exactly what this is, what tawakkul is, this is exactly what tawakkul is. Tawakkul is making sure that you're doing your part because depending upon Allah subhanahu without doing your part means nothing.

I guess not tawakkul anymore, is it? And a part, and a main aspect of your part, is figuring out how much better could I be. Is there any room for me to improve? Because I'm a physician, a lot of people. who want to go into medicine will come and talk to us. We have, mashallah, a panel of people who are doctors and newly med students and residents and whatnot. So, alhamdulillah, we have people to help them. But the question I ask every time when someone comes and tells me I've applied twice or I haven't got in is, what's the problem with your resume? And at that moment, I learn something about them. If they tell me the problem is 1, 2, 3, I know that they're doing their job.

And if they tell me I don't know, I think we're in trouble. If you don't know, then you're better off leaving and doing something else. Because just applying again every year. is not going to help you. If you don't know why you got rejected the first year and why I got rejected the second year and why I got, if you don't know, you have to know. You have to figure out why did I get rejected these two years or that year. And if I don't have an answer, then you should probably do something else. Because you're preparing yourself for heartbreak. You're going to be, because guess what? What's going to happen in third year? Right. And if you're hoping for something different but you did not figure out the deficit, you didn't figure out the problem, you haven't fixed it, that is delusional thinking.

To me, that's delusional. thinking You're a delusional human being. You lack realism. You lack pragmatism. If you don't know why you got rejected the first two times and you didn't make substantial changes and you're applying again and hoping for different results, you probably shouldn't be in medicine. Because you never know. You need critical, logical thinkers as physicians or else if I have someone who's like that, you're not going to do well. You have to say exactly what is the problem. And that goes for a lot of things in If you're applying for a job, you're not getting what it is. Why? Yes, I understand. Of course, and I don't. I am not here to say that you're 100 responsible for your problems. No, no, no, I don't do that.

But what is the Do you know what it is? Have you sat down and looked at yourself clearly and said what it was? Do you have room to improve that? If you did improve it, would the outcome change, or would it not? These are the answers that only you can provide for yourself. And you could beat me in any argument. Yesum tirtah. You can beat me. If I tried to do this for you, you would absolutely wipe the floor with me. You could win the argument, and I would have nothing. You could tell me of how, no, no, it's not me. It's this and this, the volume and this, and I would sit there, and I'm like, yeah, you're right. That's why we don't argue with conspiracy theorists. I have no, it's a waste of. You're not gonna

win the. These arguments are not winnable when you're talking to. This is something that you either decide to do for yourself or you don't. End of story. That's why I just, I ask the question. I hear the first couple of words from coming out of their mouths, I know where this is going. So I don't waste time. There's no point. There's no point in wasting time. Does that answer your? Okay.

Yeah. Yeah. Yeah.

Yeah. Yeah.

Can you speak up a little bit? So I mean by Teschia is, I mean, as you. So Teschia, what is Teschia? It's it's pursuing a path of clarity of chain of. self change of self accountability. That's what Teschia is right. So what I meant by that is that you just put yourself, you start actually making some changes. You identify that, okay, these red flags, I have these bad qualities. I'm going to start changing them. You can't change them if you can't define them. You can't change them if you can't identify them. You can't change them if you don't, if you're not, you don't have self-control, if you don't have some degree of understanding of why you had them to begin with, which is what Teschia is.

Like at the end, that's all Teschia is, is just helping you answer all of these questions so they can figure out what steps can I make and take and what what what changes can I apply to myself. But the thing is, is there a switch? Is there like a magic potion? Is there something to drink at night or a pill to take twice a day? There's nothing I can offer you here that that is that will remove that. Like if you're someone who is closed-minded or if you're someone, for example, who lacks objectivity, who's biased or bigoted, or if you're someone who lacks the acceptance of truth or if you're someone who lacks compassion or is oppressive, then I don't have much. You just have to make a decision to either you do that or you don't.

I don't know what else to tell you. Like I like there's nothing to tell you. All I can do is just, all we can do is point. You see that? You see it? You see it. Good. Now do do something about it. I don't know. I don't know. No one knows. Like no one really knows. There's no, there's no if you're looking for a perfect answer, then you're again, you're not thinking about things right. If you're looking, okay, how do I change? I don't, how? Go, I don't know. Go figure that out. You're asking me how you are going to change something about yourself. Think about that question again. Like what exactly are you asking me? I, I how do I no one can offer you that really.

The best thing we can do is give you a path, which is what this kit is. Here's a path. Here's a mindset. Here's an attitude. Start moving with this. You'll figure it out on you as you go along. Like, a lot of this is self-explanatory, and you have to just kind of figure it out as you go along. If you're standing there, what do I do now? No, no, that's not going to work. Just look ahead and keep on going. Like, there's no ask about concepts. Ask about definitions. Ask about expectations. Ask about the theory. That's what I'm here to. Here's the. Here's what is correct. Here's what, how that's you. It's self-control. It's self, it's self. You have to learn to control yourself and make better decisions, make better choices.

And that comes from you dealing with your reality and asking yourself the hard questions, and looking at your environment, and looking at your influences, and looking at your history. So, a lot of it is kind of, it's the effort that you're going to put in. If you're honest about wanting to change these things, again if you're truthful about wanting to change things, you'll find ways to change them. Because we know when you want to do something,

that you get it. This is the problem. When you want to get something done, I watch it, you get it done. When you really want it, it's actually fascinating. to watch you. You will figure out a way. Oh my gosh, watch a young guy, a guy in love. Oh, I hate them.

These people are horrible. They're horrible to be around. They're boring. They won't stop talking about the girl, the guy, and he come talk to me 20 years later. When you, at your 15th anniversary, come and talk to me again about how great she is and how much you enjoy listening to her talk about her daily problems, come talk to me later. No, no. But because a young man in love will do anything. You watch them, they can do anything. They will move mountains when they want something, when they really want it. So we know that you have the willpower. We know that. You have the resources and you have the ability. The question is, will you apply it? That piece, that little, that intrinsic piece of whether you will or you won't, that is all you.

I have nothing for you on that one. I have nothing to offer you. I have nothing to tell you. I have no advice to give you. Either you will or you won't. And that's as simple as that. This is what makes life easy for me. I don't have to worry. I don't know. It's up to you. Either you will bring in, you know, we talked about Sa' i and Hajj. Think of Hajar alayhi salam running back and forth with the passion of a mother scared for her child. See, that's the passion that will move that. will bring out zim zim. That's the passion that will extract water from the earth. So you just have to, either you have that passion or you don't in your life. It's not to, Yanni, dismiss your question. No, it's a very good one. It's just you're asking me something I can't really tell you much more about. You'll have to kind of figure it out.

Yeah, so that's what the toruq are in general. So when you talk about toruq in mutasawwifah, they came up with toruq. A lot of them died off, just like the madhab, just like madhab al. A lot of the madhab died off, like madhab al aqidah; a lot of them died off. All that arrived to us now, 1, 400 years later, are the ones. that stood the test of time meaning whatever they taught continued whether it was fiqh or whether it was aqidah. And for tasawwuf it's the same thing or tazkiyah. These are all words that are the same or suluk or zuhd and war a whatever else you wanna call them. They all have the same basic essence. Whatever arrived today are the ones that had a guide.

And it's interesting that this is something that's not specific to them. All scholars talked about this, by the way. All of them talked about this. I'm going to quote you just in case you don't like these words. I'm gonna quote what Ibn al-Qayyim said in Madarij al-Saliquun speaking. about his sheikh who was Sheikh al-Islam ibn Taymiyyah. So just because this is the big Salafi Sufi, listen to what he said. Wa kana shaykhi yuwadhibu ala qawlihi ya hayyu ya qayyum bi rahmatika astaghith wa ya'muruni an uwadhiba alayha bayna sunnat al-Fajr wa al-Fajr wa yaqulu li man qalaha kulla yawmin arba ina marra lam yamut qalbu. He was saying that his sheikh would say every day, he'd say ya hayyu ya qayyum bi rahmatika astaghith, this word, this dhikr.

He'd say it 40 times between Salat al-Fajr, between the sunnah of Fajr and Fajr. He said if you do that, then your heart will stay alive. This is something that he would tell his students. Scholars have always done this. The scholars have always looked for methods to purify the heart, to strengthen, and they've come up with little things that you say: a hadith, prophetic narrations, Quranic verses, and ad iyah, and whatnot; things that will help the heart along. All scholars have done this. Some of them just methodologically put it together as a system. So here, start here, and here, right? And that's how I learned a lot of this stuff. I just learned it in systematic settings where they would start with us at point A, and at point Z, we move along slowly, learning all of these dhikrs.

And that's why I struggle sometimes. when I'm doing it with the people here where I'm not, I blame myself. I'm probably not doing this right, so I'm not moving from A to B. With most people, I'm at A. I'm trying to move them to B; we're not getting to B. Everyone's saying, should I go back to A again? Yalla habaibi, habaibi, let's move on to B. And then I come here, there are two people with me and everyone's back there, and again, so I don't know what I'm doing. I don't know if we can. I'm not making the progress that I was taught would be made if you talk about this topic, followed by this topic, followed by that topic. Again, it would be wrong for me to blame people; I blame it's probably I'm not.

doing this right, but this is as good as I know how to do it. I don't know how else, but they had methodological ways of doing it for sure. Yeah, so I tell everyone who attends Tazkirah, Tazkirah. The way I attended it were very strict settings, like very strict. I got kicked out of one of them. The first time I got removed, I was told not to come back, so I didn't. We weren't, they're very strict. You have to follow the regimen as prescribed for you. As told, you have to do it twice a They'll tell you, don't do it twice a day, don't show up. Don't show up, don't come back. If you're not doing it twice a do not come back to us. You stay wherever you go, somewhere.

else go find some other sheikh to teach you this stuff. So they're very strict with what they require of you and your participation and your functioning and performing the exercise and all that stuff. I don't know how to do that piece. I'm not good at that piece, and that's probably anywhere where this is all falling apart. I just tell, yeah, you don't have to do anything; just sit. I think it beats the purpose, and that's probably it defeats the purpose, probably where I'm going wrong. But that's where it was. It was very much way more, way more was on my it was a privilege to attend these things. It was a privilege to sit in the majlis. of Sheikh Mustafa al Turkmani rahmatullah alayhi was a big privilege.

This was, this is probably the thing I'm most proud of in my life, that I sat in his majlis. I think that later on, when I'm older and I tell this story, people will come in and he'll say, you saw him? Yeah, once. You know the names of the scholars who passed away and who he was, you sat with him, you listened to him, you learned from him. But to be allowed to do that, you have to be very focused and you have to follow the instructions and actually apply yourself to everything that's being taught. Most people don't want to do that. They want the open-source kind of just chat, chat. chat But for Tesco it doesn't work. Did that answer your question? Yeah.

Yeah, I was wondering if you could say that you want to go forward and how that works and that kind of thing. Yeah. In terms of other institutions, you mentioned that you guys brought it down a bit. I think only in terms of, like, you know, people can see the way and how it works or if they can view it. So the Islamic institutions' knowledge will not be. Yeah, so you need all the other tools, right? So in order for knowledge to work, you need the other tools of tazkiyah. You need the self-value piece; you need the humbleness piece; you need the mortality piece; you need the self-honesty. piece You need all those pieces. Without them, knowledge ends up walking you in the opposite direction of things, which is why on Yom Al Qiyamah, one of the first people to go to Jahannam is a alim and a qarah.

Right? And the reason being is that they took something that had they used it appropriately, would have elevated their status to the highest of but they didn't use it. So when you say, so it's the usage of it, right? It's not the nature of the knowledge itself. They probably pursued the right type of It's just when they had that, what did they do with it? So it's what you do with the knowledge that ends up being either valuable or not. So you have the What

did you do with the information that you had? How did you apply it? Where did you apply it? How did you apply it? So if you don't have the, if you're not someone who is humble, if you're not someone who is honest with themselves, if you don't have a certain degree of zuhd and warah, if you don't have these tools, then you won't really benefit from the knowledge that you had, if anything, because you can use that knowledge to actually just further your self-interest.

It's actually very easy. Unfortunately, there's a lot of, sallallahu alayhi, a lot of scholars, people of knowledge who do this, who they cash in. They cash in on what the knowledge brought them. They make sure that they and a lot of scientists. It goes in every type of you'll run into scientists, people of great scholarly abilities. But the virtues that should come with all of this information aren't there. They're douchebags. They're absolutely horrible people. You don't want to spend any time this is not someone that you respect at all or that you would want to be a mentor to you in your life, or he's not a good role model. Even though they're extremely intelligent and they know things that like, they're just a reservoir of information that's.

No one can tell you the stuff that they know but. They didn't apply it. So, it's only when you apply the knowledge appropriately, but that requires tools, which is why I think Tezkiyya has to be one of the main disciplines that are taught. Because if you have all the fiqh, and you have all the hadith, and you have all the tafsir, and you have all the Arabic, but you don't have the Tezkiyya piece, then you're running a very big risk here of all of this information not serving you well, walking you down a path of, or a path of oppression, or a path of self-interest, or a path it becomes problematic for you if you don't have that. So, ilm qira ah is the fundamental principle that we have as Muslims.

There are people to learn here. We're always gonna be learning. But there has to be the right tools so that that knowledge actually helps us later on, or else you don't really benefit from that. I'm not sure if that answers your question, but this is an ongoing theme. This is not something that I'm just, we'll talk about this a. This is actually the reason why I'm doing all this, so really, if you're not someone who, so think about the khutbah I gave two weeks ago when I talked about the five in Surah Al Alaq. So these five attributes are what allows you to either be someone who's capable of doing iqra or not. So if you're not objective. you can't learn. If you're not open-minded, you can't. If you don't accept truths, you can't.

If you're someone who will deny a truth because it doesn't suit you can't. If you don't have compassion or humbleness, you can't learn. If you're arrogant, you won't learn. If you're too arrogant, it's impossible for you to, because the person in front of you is beneath you. You're not gonna listen to them. If you don't have any basic compassion, then you're not going to learn because there's no purpose of learning anymore. So really, the attributes are so that you can learn, so that you have at least the capacity of learning, because without. Them, you can't even begin to learn, right? So there's a difference between learning and just acquiring information. It's not; they're not the same thing. Learning is where you're pursuing something; you're looking for something.

He put that innocence upon the pursuit of missing pieces. He put that innocence, or else what are you looking for? Like, as a mammal, you shouldn't have any pursuits aside from food and reproduction. That should be the end of it. But there's inside of you this pursuit. There's something more, something else that you're looking for. So where's that coming from? It's because he put that in there. You're pursuing. the You're pursuing clarity and change, and that's only gonna be obtained through but knowledge that you're capable of and you're willing to. Or else, non-applicable knowledge is ta'murwuna nasab al birri. But

then, so you know, probably the most dangerous people in the world are the ones who know a lot, then you can be, which is why this is such a high-risk job in general, because you have the ability to manipulate others and to use this knowledge in a way that's why whenever the word ilm is in the Quran, you'll find the word rahma stuck right to it.

There's at least eight examples in the Quran wherever he talks about ilm. he'll add rahma later on to it abidam min ibadina as a simplest example aathirahu rahmatan min indina wa allamna milladunna ilmi. You have to have both. You have to have these wallahu a lam. All right, so I'll end with that at 6:23. Jazakumullah khair. Wa sallallahu alayhi wa sallam wa rahmatullahi wa barakatuh. Assalamu alaykum.

Video Link: https://www.youtube.com/watch?v=g-8ISIHDD_4