

**Tazkiyah Halaqa
Self Honesty – Session 8
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Transcription

I'm going to make it a little bit shorter, so I'm going to go around 30 minutes or so and then stop, just so I don't overdo it. Too many points are being made, so I'll make it shorter. It's easier for me, honestly, if it's shorter; that way I can finish earlier. I can be done after Maghrib; I don't have to stay here until 10:30. So it works for everybody, inshallah. What I wanted to share with you a little bit today within the topic of self-honesty is what the Prophet, peace and blessings be upon him, and what the Qur'an, first of all, said about the concept of صدق and كذب. Because these are very well-established ethics and values that we have in our deen.

And it's important to reflect on them now that you have learned a third or second dimension to honesty. Most of us, when we hear the word honesty, what we understand or what comes to mind is telling people the truth. Speaking to people truthfully. And that is correct, for sure. If you're truthful towards people, that's a positive. And that's how the Prophet, peace and blessings be upon him, was known. He was known to be صادق, someone who was honest. And people know honesty just based on what you tell them. But really, there's at least another, or two other dimensions to There's the honesty that you have with Allah subhanahu wa ta'ala and the Honesty you have with yourself. And these are equally important, if not, as far as many scholars are concerned, more important than the first one.

It's your ability to be truthful towards yourself and truthful towards the Lord, Subhanahu wa ta'ala, that matters more than truthfulness towards people. But it's impossible for you to be truthful towards Allah, Subhanahu wa ta'ala, and then lie to people. It's not going to You're not going to be truthful towards yourself and then waste your time lying to people. It doesn't work that way. Usually, lying to people is just a symptom. It's a symptom of someone living a lie for a long time. Or accepting lies for a long time. So what did the Prophet say about this topic? The Prophet, in the authentic hadith that we all know well, when he would talk about الصدق.

So the Prophet here, he explained that there are two ways to do things. Honesty will always lead to بر, meaning to the best of ethics, to piety, to virtuous behavior. بر is one of the strongest words in Islam that describes virtuosity. That's why, with your parents, it's بر الوالدين. وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. The long the ayah number 177 in Surah Al Baqarah, the long verse, right? And then بر will take you to It's your way to And the person.

A person will be honest and will يَتَحَرَّى الصِّدْقَ, meaning he will be يَتَحَرَّى is a detective work تَحَرَّى in Arabic. Someone who's a تَحَرَّى, that means he's a. So the act of تَحَرَّى is the action of detection, meaning you are searching for opportunities to be honest. Meaning you're making sure that you're always honest in every scenario. And the Prophet ﷺ says the person, a man will be honest and then search for honesty, for opportunities to be honest, and will make detect honesty until he is written عِنْدَ اللَّهِ سُبْحَانَ وَتَعَالَى صِدْقًا.

And the highest maqam, the highest status after nubuwwah after prophecy. and above martyrdom and above piety, الصُّدِّيْقَةُ is to be الصُّدِّيْقًا. Which is why I said Nawab Bakr is called that وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصُّدِّيْقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ.

So to be a صُّدِّيْق to be is the highest or the closest thing you and I can ever be to prophecy. You can't be a What's the next best thing that you can be? You can be a صُّدِّيْق. This is how the Qur'an sees the ranks of human beings. If you can't be a prophet, because prophecy is done by choice of Allah ﷻ, we can't choose it. So what's the next best thing? that we can be. That we can choose to be. That we don't have to wait for Allah ﷻ to choose us for it. It's going to be to be a صُّدِّيْق. And obviously, it comes from the same concept, which is being someone who is always on, who has a high degree of.

And it's not just honesty with people, as I pointed out, but rather the different types of honesty. And then the other part of the hadith he says, and كَذِب lying will lead to, and فجور is basically wickedness, or lack of ethicality. And فجور will lead to دنار. And then he says the human being will lie وَيَتَخَرَّ الكَذِبَ and will look for opportunities to continue to, until he is written عند الله سبحانه. As someone who is a liar, this person is just this is what they do. They have no other way to go by things. They just lie about everything. He's pointing out to different lanes in life.

Either you are someone who, and you are taking care of that honesty, you're a detective, you're always making sure that you are staying on that track of, or you're not. And then, with time, lies will engulf your way of life. Another hadith narrated by Imam Ahmad and Abu Dawood and others within an authentic generation, the Prophet would talk about the fact that the mu'min will fall into many different types of sin. The believer, the mu'min, so not. the Muslim the person who just accepted the deen, but the mu'min someone who has now internalized the understanding of Allah Subh anaHu Wa Ta A la and the relationship they have with Allah Subh anaHu Wa Ta A la. They've internalized it. So, they have raised their status with their closeness to Allah Subh anaHu Wa Ta A la to be called a mu'min.

That a mu'min will indeed, in fact, fall into sin. Like they will make mistakes for sure in their lives. And the Prophet Alaihissalam would give examples that they may perform this action or that action. But then when he was asked about al kathib, will the mu'min لا يكذب. The mu'min could do everything but he won't lie. Because if he lies, he can't really be a mu'min. Like these two, what he's trying to explain to us, Alaihissalam, these two are exclusive. Either this exists or that one. You can't have both. You can have other sins. Like a mu'min will sin because you're human, you'll sin. But lying is different. Lying is not a sin. Lying is a habit. Lying is either a way of it's a way of life just like honesty is.

So either you're someone who and that will lead for you to have iman or you are not. Because the moment you allow yourself to it's just it's a domino. You push the first one, it just keeps on going. Because lies will breed. Lies will breed more and more lies, which is why this whole exercise that I'm talking this topic that I'm sharing with you, is taking long and it's hard to untangle, because we're at a point where we've already woven many threads of lies in our lives. It's been happening for years, and it's a lot of work to go back and unthread all of it and to figure out, okay, where did I start lying to myself? And how do I kind of get rid of all of that and start fresh, or at least acknowledge that all of this was one big lie?

And I have to stop looking at things like that. When you look at the Quran, Allah Subh anaHu Wa Ta A la talks about this topic, but from the other opposite direction Where he says Wabashshiri allatheena aamanu anna lahum qadama sidaqin inda rabbihim. And give

the glad tidings to the believers that they have qadam sidaq, meaning they have a stance of truthfulness with their Lord. Meaning it's a truthful relationship that they have with Him. And when he talks at the end of Surah Al Qamar, he talks about people going to Fee maq adi sidaqin inda malikin muqtadir. They'll be in a station, in a seat of honesty and truthfulness with the King Subh anaHu Wa Ta A la himself. When Allah Subh anaHu Wa Ta A la commands the Prophet alayhi salatu wa salam or to speak Qul rabbi adkhilni.

mudakhala sidaqin wa akhrijini mukhreja sidaqin wa ja ali min ladhunka sultanana nasira. Allow me to enter into this life and entrance that has honesty and truthfulness in it. When I leave, I also leave with honesty and truthfulness. There's no debate amongst scholars of that honesty, sidaq is the most important of all. There's no debate. Whenever they talk about the different ethics, sidaq will always come first. My issue is really just to make sure that every time you hear this, or every time you talk about this, or every time you hear someone talking about it, that you remember that there are other dimensions to sidaq that are if not equally important, more important than the one that we were raised to think has the most effect on us, which is honesty with people around us.

That is the end piece. That is the symptom. That's the result. Honesty with people is the result of a healthy relationship that you have with yourself and with Allah subhanahu wa ta ala, where you are honest with yourself and you are truthful towards yourself. And without that peace, honesty with others is going to be a real problem. When I pointed out the importance of the peace of muraqabah and muhasabah, which are two tools that we use to keep that self-honesty in check, the way that you're going to learn to do this the way that you're going to become someone who's honest with themselves. The way to figure out where they told themselves lies, and why they told themselves these lies, is by using muraqabah and muhasabah.

And muraqabah is just the art of observation, and muhasabah is the accountability piece, the self-accountability. And the question that comes up a lot is, how do I know if I'm being honest with myself versus I'm not being honest with myself? And that's a good question because this is the only example that we have where you don't really have an external source to offer you the... The week is to ask someone for friendship. This is the best I've asked how you are as a friend. This is the closest you'll ever get to getting some form of external feedback about yourself. When it comes to whether you are doing things right or wrong in life, there's no one who's going to offer it to you because this is a very personal thing.

Whether you are honest with yourself or not, whether you are making decisions for the right reasons or not, there's no one to offer you feedback, right? When you're working at work, there's going to be a supervisor, someone who's going to give you feedback, and if you don't take feedback, they'll fire. You You have to be able to take feedback and tell you, okay, this is not happening appropriately, you're not showing up on time, these jokes aren't appropriate, you can't speak to people like this. You'll be told things, and you have to make adjustments to the way you live, adjustments to the way you speak, adjustments to the way you. So, in life in general, everything, we're always receiving external feedback from our parents, from our peers, from our employers, etc., etc.

But when it comes to this, there's no external feedback. This is you. You're the only one who knows if you are honest with yourself or not. You're the only one who can offer yourself that. So the closest thing you'll get is to ask someone that you care about or cares about you what they think about you regarding a specific hat that you wear, right? Regarding a specific function that you have, one of the roles that you have in life as a

friend, being a friend, well, how am I doing with that? And then getting feedback from someone about it and learning, and then just comparing. Is that how I felt I was doing? If you receive a piece of feedback from someone who loves you, who's not out to get you and is not vindictive or malicious, and they offer you a piece of feedback, and they tell.

you well you're this or you're that or you don't seem to care as much or you're self-centered whenever the problem comes up or you're dismissive of my struggles blah blah blah one of those words that are heavy and then you're like well that's not how I so now what I just offered you is an An example of how you perceived a reality in your life and what someone else is seeing it to be. Now they don't have to always be 100% correct the argument can be well why are they right? I'm not saying that they are right but if they love you and they're not saying this just to get back at you this is how they actually feel then you've at least failed.

to see how they are perceiving a relationship that involves the both of you. What you've received at this point, when you hear that, you've received real feedback of how they feel about something that involves the both of you, where you think it is of a certain nature. You think it's A; they're saying we feel it to be B. And if you've missed that, if you were capable of missing that, then imagine what else you've missed in life. That's all. That's the only point of this of this exercise is just to kind of give you a glimpse of if this, if I'm a friend with someone for a long time, this is a relationship that involves both of us, so friendship. Based on how we understand it, should be beneficial for the both of us.

We should be both enjoying this; we should both feel supported; we should both feel loved and cared for, right? So if, and that's how, and I'm I'm focusing on that, and I'm looking at, and then I ask them, how is this friendship going? And they tell me something, well, you're dismissive. Well, that means my perception of this is very different than theirs. Even though I thought that I was actually taking into account their perspective, like I was thinking about what they felt, and if I was able to miss that, then what else have I? Then there's a lot of other things I've missed. as well. And it's just, it's just an eye-opener that maybe, maybe you need to zoom out a little bit and just re-evaluate and ask questions.

Not every piece of feedback you will be offered will be correct. Not every piece of feedback that you'll be offered in your life will be correct. But not every piece of feedback you're going to be offered in life is going to be incorrect either. There are a lot of people who have chosen to live their lives in a way where whatever feedback they get from others is immediately swatted away. They carry the swatter in their And there's nothing you can say. Whatever you say, they're just batting a thousand. It doesn't matter. You can say anything. Anyone can say anything about them. They ain't taking nothing. They have decided that everyone's opinion that is negative about them is wrong. The other people around them are wrong and that they are the ones who are doing things correctly.

And then there are people who are the. Every piece of feedback is crushing. It crushes their souls and it takes away from their ability to live. And really, self-honesty is learning to To balance being critical of yourself and being confident as well. So really, what self-honesty ends up being for you is a very effective and appropriate filtering system. gives you just the right filtering system. Where you are listening, the world is offering you feedback. The stuff that doesn't matter, you're leaving out. And the stuff that actually has truth in it, you're taking in. And then you're incorporating it into your life, and you're accepting it. It's like responding to the terrain, as I said at the, you're driving on a straight path, the Salat al Mustaqim. Your hand's on the wheel.

And once He backtracks for you in your life when the lie began and shows you how many times you made that lie until you believed it, at that point, it'll be clear. I'm just asking you to do it now so that you don't have to come that way on the Day of. Because even if you end up not being able to level with the world around you, knowing that that's the truth, just knowing that's the will grant you a certain degree of humbleness and a certain degree of forgiveness seeking in your behavior that will be critical for your survival on the Day of Judgment.

Because you come to Allah ﷻ. I know, I know I'm not lying to you. I know, I know I was full of it for a long time. And I fooled a lot of people, I know. And I shouldn't have done it. And I have no excuse. And I'm just here hoping that I find your mercy. And you may not. But at least you're in the right mindset. This is the closest you'll get. This is the closest you'll get. If you come with the lies you know, confounded one upon the other, then there's no hope at all. And then, because the discussion starts to begin, because Allah ﷻ asks you about your life, and you start explaining. You see the problem, what I'm talking to you about, and forgive me, it's not, it's usually not a problem when you're 20. Because you're still, it's a problem when you're 60.

They can do it quickly because it's only been a couple of years that they've been doing this, so it's still fresh. It's when you're 60 and you have told yourself narratives for so long that it's almost impossible for you to believe you will run into a lot of people like that. Well, you'll sit with them, and they'll tell you how they remember their lives and what they did. And you'll just listen. You won't even waste your time arguing. You'll know the truth, and you won't say a word because it's not worth it. Because there's no point. They're not going to understand it any other way. You can't convince them of anything. This is long gone. This ship sailed a long time ago.

So we'll just sit there and listen to these stories that make no sense, that we know are untrue. But if they want to believe it, they can go ahead and do it. You have people like that in your life all the time. It's a part of getting older, honestly. So what I'm telling you to do now is to save you from a moment later on in your life. That's why it's more difficult for people to change their religion when they're old. Islam happens when people convert. They convert when they're young, not when they're old. When they're old, it's hard because you've already moved so many lives together. It's impossible to get out of the web that you've made for. To change your religion requires a radical reassessment and an acknowledgement that everything that you were doing before is wrong.

That's a big deal. I want you to think about this because this is important. For someone to accept Islam, what it requires of them is to be honest with themselves by saying that everything I've been doing in my life, the reasoning behind it, the idea was wrong. It's wrong. I've made huge mistakes for a long time. That is a very high degree of self-honesty. But we can't require from people or expect from others to make that assessment for themselves to accept Islam, and then you and I not live that truth all the time. You and I have to live that truth as well. Because in order for someone non-Muslim to accept Islam, they have to be self-honest. They have to sit with themselves, they have to level with themselves.

Do I actually believe in the faith that I am following? Does this actually make sense? Do I actually care about any of this? And if they answer that sincerely and honestly, then they'll come to conclusions, and that will open the door for them to make decisions. If we expect it from others, then we have to also expect it from ourselves. This is what made Muhammad ﷺ special. This is what made him special as a person. He was honest with himself; he didn't lie

to himself ever. At the age of 40, he had come. I want you to think about this: imagine at the age of 40, who grew up with no father, never saw his father because his father died before. he was born.

Buried his mother at six, lived in a household where he was just a number, just a. He had to work at age eight; he did not get the childhood that all of his cousins and peers got. He didn't get it; he had to work from a young age. Spent all of his life working. He spent all of his young years taking care of people around him. His buddies who accepted Islam were all the poor people. It was Ammar bin Yasir, Bilal al Habashi, and Suhaib. The guys who didn't have anything. The guys who didn't have big families. They were not from noble blood. They didn't travel everywhere and go see the world. They were just people who barely got along. People who needed help like Abdullah bin Umm Maktoum, the blind man. These people who accepted Islam, they accepted Islam because they knew him beforehand, because he took care of them. As Khadija told him when he came down, he was all he was shaking. She told him,

she starts counting for him: you go look for the poor person to give him money. You find this person who cannot take care of himself, and you take care of; you help anyone who's in distress or difficulty. You sit with them, you support them until they get through it. She's where she's counting. This is what she observed of her husband; this is what he lived his life for, 40 years. And then at the age of 38 he decided that there was something missing. There was something missing in his life, missing to the degree that where he would go and sit in a cave for weeks on end, to just stare into the abyss, to stare into the cosmos in front of him, just to figure out what it was that was missing in his life.

Who does that? No one does that. No one does that except someone who is living their own truth. A certain degree of truth where they are not willing to live empty. Things don't make sense where if there's a missing piece, they're not going to act like it's not missing. They're not going to just cover it up with garbage and keep on going. and just act like it and just make it look pretty so that they can show it off. No, it's something missing. You have a family, I understand, but there's a part of my soul that's not there. So he sat, and he needed to figure it out. Alayhi Salaatu. This is the degree of honesty this man had with himself; it was honesty with himself before anything else, which is why Alayhi Salaatu Wasalaam.

It didn't matter whether it was at the beginning of his da'wah when he had no support, he had no wealth, or was at the end of his da'wah when he was the chief commander, the leader of Arabia. There's no difference in this man. He does it with such grace that we don't even notice it. This is the real problem of his character, Alayhi Salaatu Wasalaam, for us is that he did it with such grace that we don't notice it. We don't notice that the 35, 40 year old version of this man and the 62 year old version of this man were the same thing. On the bottom of the hill, on top of the nothing changed. Why?

In order for you to be able to live that way, then you have to have leveled with yourself a long time before, where no one can lie to you. Where people come and say that you're a liar and you're making things up and you're ruining our civilization, you're ruining your rahim, you're ruining this city, and you're the worst. things ever happened to Arabia and you should be killed and you should be removed. He stands there, Alayhi Salaatu Wasalaam; he's not, he's fine. And when they come later on and they kiss his feet and his hands and they don't let his wudu make it to the ground because they take it and they wipe their faces with it. And the people, it doesn't make a difference either. You understand what that requires?

He lived both lives, Alayhi Salaatu Wasalaam. Both lives he went through and nothing fazed him. Why? Because he's not getting, he's not learning. Nothing people are saying to him, is he learning anything from? He already knows the reality. of the indoors. He built it. He knows every brick. There's nothing that you can tell him about himself that he doesn't already know. Alayhi Salaatu Wasalaam. I am inviting you within this topic to start walking down that path. It's not going to happen within a day or two or even more. It's gonna take a while; it's gonna take a while. And you will improve as you go along. It will turn into a lifestyle because it's really not an achievement. It's really not an. Self-honesty is not an achievement.

It's not something you do and then you're. It's a way of life. It's where you are someone who is constantly being critical of yourself. You're asking. Did I do this for the right reason? That critical part is balanced by the confidence of what you know is true. And you're able to balance things out, and you're receiving that feedback from the world. You're filtering it out, taking, I think for the what I was told, and I've shared this a few times in the past. So when I was first told, when I first doing, I had a number of shuls in my life, like sometimes at the same time in different places. And when I decided that I liked doing public speech, I liked to speak, I liked to talk.

He told me to start with kids, so I did. And that's where I spent maybe 10 years just speaking to Children are amazing. Children. have no filters. They don't care. Children will make it very clear whether you are interesting or not. Like with no, they have no, they won't sugarcoat any of it. Like if you're not interesting, they'll just start talking to each other and playing around, and they'll maybe mock you and make fun of you and ask you something completely unrelated. And if you're interested, they'll be totally focused. So it's a very natural feedback system if you're actually working with. So I started doing this and it was a disaster at the. And my sheikh told me, my sheikh is he Allah ahfadhu, he told me that you have to make sure that every piece of feedback.

you're given for the first 15 years of doing this. You take something from it for yourself. Take something from it. I mean, there's always gonna be something true in it. Not everything you're gonna be told is true, but find something in it. Don't ever ignore a piece of If you do that, then you'll be fine. You can just keep on going. The first piece of feedback I got was from another sheikh, who told me that I should find something else to do with my life. I should go focus on academics or writing things. I shouldn't be talking. There's no point. He said you're like a machine gun. There's no point. No one's gonna listen to you. So, but I heard the first piece of advice first. So, I had that with me.

All right, there's something there. I'm too fast. And every time, and since that day, every time I talk, I go talk somewhere, someone will come up. It's only gonna be who has to give you some piece of advice. Usually, it's a whole lot of, you know, whatever, it's a whole lot of. There's nothing. But within it, there's always something. So, self-honesty is just your ability to say, okay, yeah, yeah, I get it. Figuring out amongst what's being said, what is actually helpful. There's always something helpful. Let's say someone came and they're literally against, they are objecting to the thing that I spoke. about that I was trying to change in them. But still, within the way that they object to it, I learned something.

I could say, well, okay, maybe the way I presented it could have been a little bit different. And maybe had I presented it a little bit different, maybe I said this at the, it would have eased the person's, you know, it would have made it easier for them to hear it, right? Well, that's a small change. You can get very, you can get very self, yeah, I mean, you can

decide that no, no, I did everything right. This small mistake is not worthy. But no, no, self-honesty is really the pursuit of all the improvements that you can make. It's the acknowledgement. that I'm not even remotely close to being perfect at what I do. Not even remotely close— not even the vicinity of that. Mediocrity is the best we can hope for, at least at the beginning.

And just getting these little pieces of feedback are helping us improve a little bit. One step forward. Yes, there's a lot of maybe garbage in what you heard, but there's something there. Take that something, add it to your repertoire. Help you become better. And if you do that in your work and with your relationships with people around you, then you will within a year or two, you'll see that you will improve. No one— the people around you. People who aren't willing. to actually take that feedback, put themselves in an embarrassing, difficult situation, and then being told that that wasn't done properly. And then look, these are the ones who grow. You only grow from friction, right? You only grow from moments where there's friction. You only grow when you're working with a supervisor who's tough on you.

When you're in a situation where it was tiring and difficult, that's when you grow. Everything else is just rinse and repeat, rinse and repeat. It's the days that are difficult. It's the moments that are stressful that allow you to become a better person. When you were a kid, you attended a class. and the teacher would ask for a You never wanted to put your hand up. But where to put their hand up? That learned something that day, who gained perspective, who gained an experience, who did something wrong but learned from it. These are the people who. And it's the same thing for us. Self-honesty is just that ability to allow yourself to be vulnerable, accept the reality that maybe we're not doing things appropriately, or, and then use that to become better.

You are, by nature, as a human being, you're critical, very critical. Allah Subh anaHu Wa Ta A la created you with that ability of watching, observing, and criticizing things. That power that you possess, that critical eye that you have is going to be used. You are going to decide on whom you are going to use it. Are you going to use it on others, or are you going to use it on yourself? My advice to you is that you use it on yourself because the only thing that you can influence and change and improve is yourself. Other people, they don't want your criticism. They are not asking for it, and they are probably going to be bothered by it. But we are very good at that. We are extremely good.

I know that you are capable of putting all ten of your friends and family members and breaking down all of their problems with no preparation. needed You do not require any prep for this meeting. You can do it right now if they you have You can sit down and explain to them why their lives are like this. I know you have friends who are saying, " My life is like this, and this is why and you are inside yourself. No, that is not why. I know why. You don't seem to know why. I want you to know that people feel the same way about you. People feel the exact same way about you unless you are capable of doing what I am requesting: what the Prophet did, which he never really complained about anything.

I actually want you to go and look this up. Fine for me when the Prophet complained. He complained about. other things. He complained about other people. He blamed something or someone else for anything that was happening in his life. If he could not do it, then who could? He lived a really hard life. His life was very difficult. He lost all of his loved ones in his life. All of them. If someone loses a child or a family member and scars them for a couple of years, the Prophet lost both parents, both grandparents, his wife, and three of his four daughters, and three of his three sons, his adopted son, four of his uncles, actually, and

three of his and five friends. When you count them together, and maybe two of his grandchildren, there are 19 deaths.

that are directly related to him. You always hear about a great grandfather or a second, no no, these are people who lived with him, who he loved very much, who he mourned. But he never did, he never did. And he lived a life where he was extremely simplistic. We all know the story of when he was lying down on a haseer. He was upset with one of his wives, he was upset. And he was just upset from other stuff. And he was alone, and Umar bin Khattab was worried that the Prophet had divorced one of his. And he didn't want to ask directly. It's a long story, it's a really nice story. But when he came up to where the Prophet was staying, he was staying in like an aliyah like a tree house of some sort.

And he came up there, and he found the, and it's like a tree house where people would put their muni, where they preserve their preservatives for the winter. And the Prophet, when he looked up, all he saw was maybe two containers. One of them was empty; the other one was half there. Like there was nothing, it was still the summer, and there was nothing in them. And he was lying on the haseer; he got up, and the haseer was all, it was a poke, the checkers all on his side. And Umar just felt, and this was towards the end of his life, and he just got, for a moment, he said, how long are we going to stay like this? How long are we going to live like this and we're going to live like this.

Until when are we going to be poor like this? And Qaisar and Kisra are literally swimming in their wealth and swimming in their and the Prophet ripped into him. He didn't call him by his name; he called him by the father's name. That's how you know he's angry with you. He would drop your name. This is what you're concerned about. You're concerned about where is the food and where is the this is what you're concerned about. And then he went on and he started to talk to him. Why is this? Because it's just a different way of seeing things. It's his ability to stay focused on what matters. and not to get distracted by the variations that exist within life.

No matter what happens, staying the same person, staying with the same focus, knowing exactly what it is that you want to do. Not complaining about anything, not seeing fault in things around you, but rather seeing your responsibility and what you need to do. Islam doesn't work any other way; Islam doesn't work any. The moment in your life you're not capable of holding yourself accountable for your part of it is the moment that we which is why we are where we are. Because in any given situation, it's either your fault or Qada in Qadr. There's no third. It's either you. or Qada in Qadr. Could it be other people? For sure, you can't control that. You can't control what other people decide to do.

But in your situation, either it's Qada in Qadr, or you carry a certain degree of responsibility. Either you did some of this, meaning this was your doing, or it's Qada in Qadr. Qada in Qadr is just a very respectful and appropriate way of saying it's God's fault, Jalla Jalaluh. That's what it means. Qada in Qadr is saying he's blaming the divine for anything. So you have to ask yourself, in any given situation, who do you feel is accountable for where you are? Who do you feel should be taking responsibility for where? The concept of tasbih that you have in your deen is literally saying that I don't blame the, I don't turn to Allah subhanahu wa ta ala in objection and say, why did you do this, and why didn't you do that, and why did you choose this for me?

Couldn't you have done that for me? And how easy would it have been if you had just made this for We don't do that. Subhanallah, we don't do that. So what's left really is finding out where our contribution came in. And sometimes there isn't. It's very rare. It's very rare, but

sometimes there isn't. There's nothing if someone gets ill, a genetic illness. Nothing, nothing they did, nothing to it. And that's understandable. Now they're accountable for how they respond to it. But in most other situations, there's some degree of accountability, responsibility that falls on us. And what this exercise, or what this concept of self-honesty is here for, is to make sure that you never lose sight of it. Is that you never allow yourself to be in a position where you no longer see it or recognize it.

The last piece, and I'll end at 45, inshallah, that I want to share with you when I talk to you about this is one of the exercises that I offered or asked you to do. When I talk to you about sitting with yourself and removing all of the roles and all of the hats and all of the different functions that you carry within your life. Searching for the bareness of your consciousness. Just the being, just who you are. At the raw level, at the raw level of being a human being or creation. And it takes a little bit of time because it's hard for us to remove that programming. Removing that, even removing the things that you feel are very much defining you in terms of your roles.

Whether it's the services that you're offering to the people around you. Being a spouse, being a Muslim, just removing all of that. And what is left? What's left is just this raw consciousness. This raw consciousness, if you understand what it is. If you're able to comprehend what it means to be a *abd* and the beauty of *abudiyah*. Then you end up being able to feel in harmony or in synchrony with the world around you. And you start appreciating the little things in life, the simple things, which a lot of us lose over time. The reason that there are addictions in this world is because people start finding it difficult to find joy. So they need to do more things. So it's not enough. I was on the beach the other day just talking to a.

Look, my four-year-old was just standing there picking up sand and just walking it into the water for like 30 minutes, speaking to himself, just happy as can be. Just the happiest little creature on the planet, requiring nothing more than just a little bit of sand, a little bit of water, happy. That's still you. Somewhere under the rubble, under all of what you've added on for the last whatever years, is still you. That person is still there. That person is important because that's your natural existence. You need to bring that person back. That's the person who needs to know Allah *subhanahu wa ta'ala* and understand Allah *subhanahu wa*.

And then, again look at the water coming down and the green coming up. Why is the Qur'an, time and time again, you have to ask yourself this question over 50 times in the Qur'an? keep on pointing you towards simple things, just the phenomena that we observe all the time. Why is that? Because you're supposed to be able to enjoy these things. These are beautiful things to enjoy. Why aren't you enjoying them? Why do we need to drink and do drugs and go on expensive trips and go to this place and spend this amount of money and buy all this stuff just to be happy? You don't need any of it. The reason that we need all this is because we've lost touch with who we actually are. We don't know who we are anymore.

If you're able to remove all of this away from yourself and just enjoy your consciousness in its raw form, be at one. with the universe around you, be a part of the soil of the earth. Just be a part of this universe that you're in. Understand that you came from it and go back to it. With the word of Allah, then you can enjoy the little things, the simple stuff. You can find happiness, true happiness, within all of it, and you will find the meaning of feeling loved. You can't actually enjoy love without that. Love that requires all of these accessories isn't

real. Love that requires all of these accessories to exist it fades away after a while. It dies off with raw. Love is different. It's something that just exists.

As long as you exist, it exists. And even if you don't exist anymore; it will still exist. But you can't experience that if you don't know who that person is. If the masks that we wear fuse with the face, then this becomes a very difficult topic. And people get bored of listening to it because you have to actually peel off the different masks that we are born to see who's left, the real person. It's painful; it's not a fun thing to do. And I ask you, I understand it takes time, but do this anyways. Even though it may take time, even though it may be, even though it may not be comfortable, slowly learn to do it so that no one can ever tell you about you something that you don't already know.

No one. can surprise you with a piece of information, positive or negative. And that whatever they do tell you about you is just a piece of that you will weigh out and see what you can do with it. There's some room for me to use this to improve. Am I acting in a way that maybe is not expressing my true values or beliefs? Or do I actually have an issue that I need to? And when you do that, you'll stay fresh, you'll stay on the terrain, you'll stay on that straight path. I'm going to end with that, inshallah. There's maybe one or two points that I'm going to conclude with next week, and that'll take us maybe two and a half months into this topic, and I'll kind of end with it.

So, next week will be the last session on this topic. Not that there's nothing left to say about it, but really I'm trying to read the room, and I think people are getting bored of listening to it. So, I think we can move on and maybe come back to it a little bit. I have to talk about muraqabah and muhasabah next week in a little bit more depth. We have to go because these are the tools that you're going to use, really. It's not worth kind of sharing all these concepts and mental acrobatics if you're not going to have some tools in your pocket to use to actually stick with this. The concept of muraqabah, which is self-observation. and muhasabah, which is self-accountability, is what you're going to use to make sure that you always bring yourself back.

If you start going astray, or if you start making things up, you're able to And level with yourself and then hold yourself accountable in this life before you're held accountable on the Day of Judgment. I'll end with that, Inshallah Ta'ala. If there's any questions or comments directly, I'll take. Otherwise, the younger brothers can go up to the room and I'll come for some follow-up. And then the sisters will have their follow-up, Inshallah Ta'ala, after Maghrib, bismillah Ta'ala. And that will be done around 9:30. But if there are any questions or comments, now you're welcome to make them. Otherwise, we'll wrap it up. Excellent. Jazakumullah khair.

Video Link: https://www.youtube.com/watch?v=Hd6-cN6_9g8