

Tazkiyah Halaqa
Self Honesty – Session 11
Sheikh Adnan Rajeh

July 21, 2025
Wellness Centre, London, Ontario

Transcription

Last time, the point or the purpose of this session and the next session next week after will be to answer some of your questions regarding the topics that were shared upon self-honesty specifically. So, if possible, try to keep the questions focused on that topic specifically only, so that we can make sure that before I move on to a different topic or we move on to a different module, that this one is inshallah clear to all those who attended it. Everything else will be covered as we move along. The other topics in Tazkiyah we will talk about them. It's in your best interest that if I'm talking about a specific topic, that you focus on it I know there may be an itching question in your mind on something different that you are struggling with, but it's better for you if you just focus on the topic we're talking about.

Think about it, and if you have questions about that, seek answers for them. So when we come to the point or the issue that you're interested in, then you can ask the question. Then what you'll find is, within Tazkiyah, not just in Tazkiyah but also generally in and almost in all disciplines of knowledge, everything is interconnected. There's really no actual compartmentalization of knowledge. Knowledge doesn't work that way. There's no you're just learning this, you can afford not to know anything about anything else. No, no, everything is kind of interconnected. In Islam specifically, every aspect of being Muslim is connected to every other aspect of being Muslim. So sometimes, if you have a question or you have a struggle, sometimes actually focusing on something different and learning it well will help with that struggle.

You'll be surprised how many times that's going to happen in your life where you're staring at a problem and it's glaring and it's causing you difficulty. Sometimes if you focus on something different that's important, and you start figuring out or sorting out another aspect of your life, then that will start to slowly also figure itself out with time. Because everything improves all together, and everything kind of worsens all together. I'm going to try and go through some of these questions that I think are relevant to the topic. Forgive me if your question is not relevant to the topic of self-honesty; I may just ignore it. And if anyone wants to ask a question without putting it on the board, just put your hand up. I prefer in-person questions anyway, so you're welcome to do that as well.

It's not a problem. One of the questions here that I have is, can you explain further. how to come in your raw form? Like during prayer, what should we think about? So as a quick reminder, everything that you learn in tazkiyah, interestingly enough, one of its main goals is to help you improve the quality of your salah. Almost everything that we learn in tazkiyah, one of the end goals of it is to help you improve the quality of your connection with Allah. And self-honesty is definitely not an exception to that. Self-honesty is one of the probably most important tools that will allow you to improve your prayer. Khushu'a, as a concept, is not something you can even begin to talk about if there's no self-honesty. You can't even start talking about it.

It's impossible to be brought up as a concept if the idea of self-honesty is not crystal clear. Because it's the trigger or it's the first step for it. Khushu, to a certain degree, is a complex spiritual practice. It can only really exist if you have, at minimum, a healthy degree of self-honesty. Because what happens is when you lie to yourself, that ends up dulling your emotions and your senses quite a bit. Because dishonesty puts us in a position where we're a bit ashamed of ourselves. And we're ashamed of how we're dishonesty is something that is shameful. Even to ourselves, we know that deep inside that if I'm lying to myself or I'm lying about myself that means I'm not real. And if I'm not real, then I can't really enjoy real and raw emotions.

So in order for you to have Khushu, you have to have self. Actually, most scholars will tell you that Khushu is just really, in its essence, a healthy dose of self-honesty. If you're just honest with yourself, then Khushu will just be there on its own. So it's very helpful for Salah. Now, when I talked about the concept of the raw form, and I think this was a bit confusing to many people who attended, so I'll try and clarify it a little bit more. What I'm trying to get you to acknowledge is that there's a difference between you, your subconsciousness, or your consciousness. Just you and all of the roles that you have grown to carry and fulfill in your life. And the more roles that you fulfill, the better.

It's a good thing; it's not a bad thing. If you're someone who has a lot of roles, you're a professional, and you're a family member, and you're a friend, and you're a leader, and you're a follower, and you're a colleague, and you're a classmate. And each of these can be multiple things, like a family member can be a father, and a spouse, and a sibling, and all at once. But all these are roles. So the more roles, the better. Because that means you're fulfilling the concept of istikhlaf more, which is what Allah put you here to do. You're here to be a khalifa. So you're fulfilling this istikhlaf really well because you're carrying all these roles. My issue, or what I'm trying to get you to do, is to recognize who is the one who exists under all of these roles.

Who is actually performing these roles? Because what happens in life, and you're not specifically or exclusively guilty of this, we're all just as human beings, we're like this: where we stop, we lose connection or we lose the sense of who we are, and we replace that with the role that we carry. We replace ourselves, a role that we are proud of, a role that seems to bring us a certain degree of fulfillment or satisfaction or fame or attention or wealth or whatever it is. And that role is not you. If you define yourself as that role, you are at a very high risk of losing yourself if that role is taken away from you, or if you fail at that role, or if that role is no longer something, if it doesn't carry what it once carried for you.

And this is the problem. Another risk you run is that you are now dealing with the world, or you are seeing the world through the wrong lens. And you are dealing with it incorrectly because you are dealing with it as if you are carrying this role at all times. When you are with Allah; you are not speaking to Allah as the father of your children. When you are speaking to Allah, you are not speaking to Him as the son of your father. You are not speaking to Him as the employee; you are not speaking to Him as the manager of the business. You are not speaking to Him as a physician, as a professor. You are not speaking to Him as a mother; you are not speaking to Him a leader.

How are you speaking to Allah? You are speaking to Allah as abd, which is the essence of who I am and who you are. At our core, we are just ibad; we are servants of God, creations of Allah. We are given the description of abd. That is who I am under all of these layers that is who I am. Just a creation, a part of this universe. I am someone who came out from the soul of the earth with Allah's ruh. This universe is my home; this is a part of who I am. And

I am a servant of this creator. And being alive is the biggest blessing I have ever received in my life. Just being alive, just the fact that I am here.

So being able to feel that, acknowledge that, that is really who I am. I am just here, a part of this world, just a creation that is breathing, thinking, eating, drinking, existing. This is who you are when you speak to Allah. This is who comes out of the grave on the Day of Judgment. All the other stuff you do are roles that Allah designated you to have He gave you this He granted you parents so you are a son or a He granted you siblings so you are a He granted you friends in your life so you are a He granted you knowledge so you are a knowledge seeker or He gave you these roles so you are performing these roles You are performing these roles as a servant

If you perform these roles as someone else it doesn't work You have a Your father has to be your father as an abd If he's your father as the business manager or the physician you won't like your If your father runs a business and then he comes home and he speaks to you as your son or daughter as If he's running the business, you're not happy with that. You don't want him. You're like that. See, that's why a spouse doesn't understand it. You could be the president of the universe. Once you walk into your home, you're just a And you're definitely an abd for that example, for sure. But you're a You can't come in as the president. You don't speak. The Prophet, alayhi salatu wasalam, this is an example I gave you.

When he entered his house, he wasn't Aisha's Prophet at that moment. He was her husband. He didn't carry the prophetic role into his household when he was intimate or close to his wife, which is why she would fight with him. Get. upset with him which is why she would sometimes not talk to him. Why? Because in the household he didn't come and say, but I am Rasulullah and you have to do this and that. No. None of that. Because he alayhi salatu wasalam didn't see himself. He didn't define himself as Rasulullah. He didn't define himself as the Prophet of God. He defined himself as an abd. He would sit down and eat. One day he was sitting down and he was eating like this. Someone walked by and said, look at him.

He's like an He's sitting like a slave. He perked his head up. He was more of a slave than me. I sit like an abd and I eat like an abd. I'm an What else am I? Why are you saying this? as if it's to demean me or something that I should change. I'm an abd. That's who I am. So he went to his home. I'm trying to give you an example. If he played his role as something else, it wouldn't work. If he entered to play the role of husband as a prophet, it wouldn't work. You can't enter your home and play the role of husband with your spouse as the physician, or the prime minister, or the business manager. You have to be just the regular you.

So when you speak to Allah subhanahu wa ta ala in your life, who are you speaking to him as? Who is speaking to him? You have to know who that is. And I'm not saying that you don't, I'm just saying that you have. to make sure that's clear to you that you're capable of removing all of these roles and still identifying the individual, the entity, the consciousness that exists there. And you're comfortable with that. You don't need these accolades to be happy; you don't need this recognition to be fulfilled. You are fulfilled by being an abd to Allah subhanahu wa ta'ala at your raw form. You don't require all the degrees and the money and the recognition and the status and people's opinions. You don't need any of that.

You're happy with just being abd to Allah subhanahu. And that is what I'm trying to get you to do. That requires a very high degree of self to differentiate yourself from the roles that you carry. And this is something the Prophet, alayhi salam, did amazingly. He was the

commander of the He was the leader of the land. He was the prophet of Allah, subhanahu wa ta'ala. But then he sat down with Ammar, and Abu Bakr, and Bilal. And he was just a buddy. He called them Ashab. He refused to call them followers. He called them Ashab, companions. They were not his; they were his. That's why we follow them, because they followed him, alayhi salatu wasalam. But that's not what he said. He called them Ashab.

That's what he, Sallallahu alayhi, till this day we use the same word. Because that's the word he wanted to use. Because when he was with them, that's not. If you want to follow, that's fine. But that's not what I'm here for. Right now, it's companionship. So he was a master of this alayhi salatu. He wore all these hats, yet he stayed the same humble, down to earth. And when Allah subhanahu wa ta ala wanted to speak of him highly, and when Allah subhanahu wa ta ala wanted to elevate the status of the Prophet alayhi salatu, He used the word Abd. Because that's the best you'll ever be. The best you'll ever be is Abd. But it's a beautiful thing if you understand what it means.

But how are you going to understand what it means if you've never experienced it. If you've just defined yourself with all the hats that you wear, and you jump from one to the other, and you have no recognition of what it means just to be a servant of Allah, where you will continue to serve him regardless of whether he gives you 50 hats, or one hat, or no hats. If you were stranded on an island somewhere in the middle of with no hope of anyone ever finding you, there are no inhabitants there at all except you and some banana trees. But you're not a doctor anymore, you're not a physician, you're not a father, you're not a mother, you're nothing. What are you? You cease to exist. No, you're still there You're conscious.

But who is that now? If you don't know who that is, it's going to be hard. You're going to. If you know who that is, then you'll find a way to be a servant of, Even though you're not doing the same roles. People who lose everything have to go through this. People who lose fire from their jobs, or they lose their families, or they lose their country, so they lose some of their roles. If they define themselves with those roles, they'll become very depressed, and they'll lose the will to live. You see sometimes athletes, and movie stars, and famous people who become florally depressed after they, and you're like why the heck. would you be depressed? You are chiseled out of granite. Your form is perfect. You're the most attractive person we've ever seen.

You have more money than you and your children will need till the day of judgement. You are more famous than presidents of the world. Why are you so depressed? It's because they never knew who was under the hat. They became the role. They became the athlete. That's who they were, and they had no recognition and acknowledgment of that person. And it was too late in the game to do it, so they just lost sense of purpose and sense of. And that's why people get depressed, because it's hard sometimes to say why are they. Depressed m nish y khoy. Everything is, you're young, you're healthy, what are you talking about? Yeah, you can't appreciate being young or being healthy or being alive if you don't know who's under that.

And that's what I'm trying to get you to do, is to sit down and think, what are the roles I carry? Remove them, remove them, put them aside. That's me being a spouse, that's me being a friend, that's me being a, that's me being a that's me being shaykh, but then there's just me. You need to know that person well because when you come out of your, that's who's coming out. No other designation will come out of the. You are not seen as abu falan. when you come out or umu falan marj falan or zawj falan or zawjat falan no, no

You're coming out without the D at the beginning of your name or the whatever it is or the bank account or none of that. It's actually very difficult.

People struggle with this. One of the biggest struggles in Umm al Qiyam is you feel that abandonment. Your house that you spent all that money building is gone, right? It's not there anymore. It's not that it's there, but it's for someone else; it's gone. It's been demolished. The land that it was on is gone. There's nothing left besides abu al mahshar. You have barely enough clothing to cover yourself. Umm al Qiyam, you're coming out just with your name and the name of your father and the name of your... that's it. Falan ibn falan, that's it. That's who you are, that's who you always were, and that's who you are now. So if you are comfortable with that, then none of this will be problematic for you. But if you're not comfortable with that, then get comfortable, because that person is very important, right?

So I got it. There's a question here about how to handle addictions. I made this disclaimer at the beginning of these lectures three years ago or two and a half years ago, and I made it a couple of times throughout, and I'll make it again. There are certain problems that these sessions are not going to solve or fix. There are certain problems that I don't claim that what I'm teaching here is going to solve them. Addictions aren't solved by me just saying this. It'll help if you learn certain topics. It'll help. But when it comes to addictions, you need a different set of rules and tools to actually get rid of it. And you're going to need some external assistance to actually rid yourself of it.

Whether it's a substance abuse or it's a habitual addictive behavior, you're going to need to reach out to get help from professionals who can help you. Now, the things we teach here will be of benefit to you, but they won't fix the problem. Same thing goes for any form or any type of mental illness or mental health struggle. What I teach here is not going to fix all these problems. That's not what I'm claiming at all. So some of the concepts can help for sure, but you will need to seek professional mental health care in order for you to better yourself and get where you need to go. If you depend solely on this, then it's not going to—I'm telling you now, it's not what— And actually, in many senses, some of the things I talk about require you to be in a good place.

Like you have to be starting from a reasonable spot in your life. where you are you know you're stable and you're not struggling severely with depression or severe anxiety or other types of mental health struggles. Or else, actually, some things I tell you can make it worse. They can put you in a position where now it's even harder to cope with things. So just be careful with that. And this is an exclaimer I gave at the. And some people have asked maybe to stop attending and go and seek that first. Then come back when you're in a better position and you can continue because what I say may be actually difficult to.

I'll see you in a.

All right, there's a lot of generic questions I'm going to have to ignore. here so forgive me. So one of the questions that I see here that's worth kind of talking about a little bit is what if someone is trying to repent from a sin but can't seem to do it? They keep on falling into it. Do we just make dua at the end and hope for the best? So again, there's two elements to this question. If someone has a sin they're trying to get rid of it and they keep on coming up with plans and they stick to it for a while, and they fall back again. So there's two things. First of all, you have to identify: is this sin an Like is this an actual addiction that you're struggling with?

If it's an addiction, then like I said, you're going to need some external help. External help is something that you have to identify if you require, and then you have to actually reach out to get it. And that happens when people have addictions. So, people, for example, who are alcoholics, for example, they want to repent from alcohol and stop. They're going to need rehab, and they're going to need to be a part of support groups in order for them to stay off. Now, what they hear in a session like this will be, it'll help them out, it'll give them some fuel. But without those steps, they're not going to be able to stay off or stay on the wagon. They'll fall off again, mainly because the game area is not level.

The ball field is not level. You're at a very severe disadvantage being that there are biochemical and psychological issues that are making it difficult for you just to kind of make decisions and make choices. So when it comes to an addiction, you have to kind of identify that and reach out for help to those who can help you. If it's not an issue of addiction, it's not addictive, then this brings us back to one of the topics we talked about in self-honesty, where you have to analyze to a certain degree with a kind of fine comb what your belief on this topic actually is. What do you really believe about this? How do you actually feel about?

this topic And we talked about this a couple of times but I keep on coming back to it because it's a very delicate one and it's extremely, extremely important If you don't really believe that this sin is a or you feel deep inside that it shouldn't be a then that's where you have to start You have to start with the educational piece You have to start with learning about the one who said it was haram You have to learn about Allah subhanahu wa ta ala appropriately and then you have to read where exactly he said you shouldn't do this You have to read the reasoning behind it Islamically You have to spend a fair amount of time educating yourself on that piece and strengthening that understanding for yourself so that you may arrive at the proper conviction.

Without the proper conviction, you can't really stop a sin. Sins, when they occur, must occur going against the best belief of the person who is doing them. They can't be something that the person actually, deep inside, thinks is the right thing to do. And that's where a lot of the problems exist today. Even if you have full conviction that something is wrong, you believe it to your core, you will still make the mistake. You can still find a moment of weakness, or you'll be seduced, or you'll be tired or forgetful. You'll make the mistake. But if you don't actually believe that this is a mistake to begin with, or you don't think it's that big of a deal, this is an impossible situation. You will never stop doing this. Ever.

You will take this with you to your grave. 100% I'll bet all of my money on it. Because the main piece of it is not there. The only hope we have of actual repentance is based on the fact that we are fully convinced that this act is haram, is completely unacceptable. It's ethically unacceptable. It's harmful. And there's no good reason for us to do it. When you have that conviction, then there's hope of you repenting from this problem. from this sin and not doing it. But if that doesn't exist, there's absolutely no hope. This will never stop happening. This will always happen. And you are lying to yourself about your willingness to actually repent from it, which is why self-honesty is important for this topic specifically.

When we talk about tawbah, I have to talk about self-honesty. I start with it because tawbah doesn't exist. Tawbah is a very powerful Islamic tool. It's a very, very strong tool that you have in your pocket. It allows you to improve and progress and move forward and get better as a person. But it requires something specific. It requires you to have certain beliefs. Think about it in any other way. Think about it outside of religion even. If you just have a bad habit or something that you don't want to do anymore, if you are not fully

convinced that doing this is problematic or harmful or ethically wrong and that you should not be doing it, then you are not going to stop doing it.

You will continue to do this all of your life even if you are caught and held accountable. Think about work, for example. At work, you are given regulations. You are given rules. The rules that you don't agree with, you are less likely to actually stop breaking. The rules that you don't agree with, you are most likely not going to stop breaking. The only time you will stop breaking them is if you are threatened with being fired. Meaning now I am threatening you with your livelihood. So you will stop breaking this rule. But not because you want to, not because you believe it, but because you are scared. And fear is a motivation that only works for so long. It's a very short-term motivation. It's a motive that works for a very short period of time.

It's there just to save you at moments of It's not a long-term thing. The long-term solution is for you to actually agree that this rule is important. We should all follow this rule. For example, I'll give you an example from my workspace. For example, putting on masks during COVID, putting masks on, wearing a mask all day long is the closest thing I've experienced to Jahannam. For nine hours, having a mask on your face, trying to communicate with people, with patients and nurses and staff and admin, and breathe at the same time is very difficult. I go home every single day with a throbbing headache. Throbbing headache. I've never had headaches in my life. For years, it was a.

So a lot of the healthcare workers, not just here in Canada but all across the globe, the regulations were you have to wear a mask inside the. And physicians weren't. following these rules because they didn't believe it was important. Only the physicians that got COVID started doing this. Once you got COVID and you thought you were going to die because it was so difficult, you wore the mask every time you went into the room. So because the conviction wasn't there, we find a way to break the rule. You would find a way to double mask or put a little thing that was farther away or take it off if the patient doesn't care in the room. You do things. You find ways to break this rule because you don't believe in the rule.

But once you believe in the rule, you actually follow it. Sometimes the way you need is for It to go wrong. Unfortunately, when it comes to some of the things that Allah tells us about, there's no way for you to figure out or for you to experience it going wrong. And if you've experienced it going wrong, sometimes that means you're too far down. Like if Allah tells you don't take drugs and you're like, okay, but deep down, it's not like I don't believe it. For you to wait to go try it, take it, and then recover and come back, that's not worth it. That's 10, 15 years of your life, and God knows if you're going to make it back or not.

So you have to kind of just believe that this is correct, or you have to build your conviction through knowledge. seeking that this is actually very harmful so you don't do it to begin with. If you have to experience every mistake in order for you to stop doing it or not do it, or to have conviction that it's problematic, that's a lot of. Some of these mistakes are like the land of no return. Some of the mistakes you make, you can't come back from them. You can't come back from certain mistakes. Plus, you've done it now, you can repent and everything, but your life after it is not like your life before it. So how do you have the conviction? For me, that was how we saw it.

I wore the mask against my will, I hated it, and I was completely against it, and then my colleague got really sick because he was the same way and he decided he was going to take his mask off. He took it off; he got sick; he almost died, and I never complained again. I

never complained again; I wore my mask, no problem. Why? Because I'm like, yeah, yeah, okay, you're right, this is the right regulation. We're all like that; we all have that part of us where we think we're for the commands of Allah. Sometimes you don't have that opportunity where you can see other people make the mistake. That's one way in life. You can see the lifestyles of those who didn't follow what we're explaining and learn from them, so you can see that's what the Qur'an is.

doing Look what happened to the people who did this look at the people that did this look what happened look at their ending look at how things turned out for them so that you learn so that you don't have to walk down that path to figure it out. You can just have that conviction. So you have to ask yourself when Allah gave rules, are you convinced that these are good rules? These are amazing rules we should all follow, these rules each and every one of us. Those who aren't following the rules are harming themselves and are making life difficult. Or are you like, I don't like most of these rules and I wish I didn't have to follow them and I don't really want to follow them, and I wish I could find some way to get out.

Then you're going to have trouble with this. You're going to struggle with this. And that's what's at the core of most of our habitual mistakes. Your habitual sins, at their core, there's some degree of lack of belief or lack of conviction that it's actually a problem, that it's that degree of haram, that it's something I should not do in life. Self-honesty is just a tool that allows you to analyze that; that's all. That's all I'm saying. I'm just giving you the tool. Here's how be honest with yourself so that you can analyze this piece. So you can ask yourself the right questions so that you can actually figure out, do I truly believe what I claim to believe, or am I just lying to myself about that too?

And you'll be surprised, it's very hard by the way. It's painful when you figure out that you don't actually believe this. And it's embarrassing too because it's like you're telling God, yeah, you're all wise and everything, but I don't think this one is. It's like you're telling him, yeah, yeah, everything is right, but maybe this one here I think I have more. I think I figured out how to. But doing that is because that shows you expose yourself to yourself. This is literally how arrogant I am. He's telling. me this don't do this, and I'm correcting him through my actions, acting like I know more. That is very important for you to identify that this is how you are, so that you can fix that, because that's where you start fixing it.

That's where the work begins, and that requires reflection, contemplation, knowledge seeking, and it requires conversations on the topic with people who have knowledge as well. All right, someone asked, I like this; I think this is a good question to answer. They were talking about muraqabah, and they said that they noticed that there's a care for the attention of others, or their recognition, or their appreciation. or their validation. So how do I fix this, and how do I do a muhasabah upon it? So that's a good question, just because I wanted to point out something. Your care for attention, if you're going to do muraqabah on that, if you're going to do muraqabah, you're gonna have to watch yourself, observe yourself in terms of how much you seek people's.

It's like you're trying to it's like I told you, your bed needs to be put together, so you started by solving the problems in the Middle East. This is very hard for you to start with that. To start, like your first muraqabah is going to be how much I seek attention? No, no, start with something simple. Start. with something much more simple. To start with, your need for people's validation and attention is a big one. Like, that's a huge topic to tackle, and it requires us talking about a few other things. We have to talk about, you know, any self-value first, and we have to talk about any sincerity and genuineness first. And that's when we do all that, then you can go back and try and do this.

You can try and do it, but it's difficult. Muraqabah on that piece is hard because there are a lot of questions that you haven't answered yet. Why is it that you seek people's attention? Why do you seek people's validation? Why do you care what they think of? Whether they actually validate you and acknowledge you and are happy with you. Why do you want people to like you? Why is that important to you? To what degree is it? So these are questions that we haven't even talked about, which need to be answered first, and that comes into the module of humbleness and self-value. But it's good that you started doing muraqabah. It's good that you're starting to look at some of your emotions or feelings. But start with something a little bit less complex.

Start with a simple behavior, an action that you know you shouldn't be doing, right? A rejection of a truth that you shouldn't have. A reaction to a request that you get certain times or the reaction you have in certain situations that you shouldn't have. Like if you're someone who loses their temper every once in a while or they speak in an inappropriate manner to someone that they love because they're tired or frustrated. Observe that. See how many times it happens. See when it happens. See why it happens. This is an easier thing to do. And then you can do some muhasabah, some self-accountability, where if you do that, you either make sure that you make up for it by doing something else or you deprive yourself of something that you like.

There are different ways for you to kind of deal with these problems. What I find helpful in muhasabah is if you identify in your life the luxuries that you like. We all have certain luxuries that we enjoy, right? Use them as your bargaining chips with your ineps. If today I do this, then I'm not allowed to enjoy this one. When you unwind at the end of the day, for example, if you like watching a, if you like having your snack or your treat or your hello at the end of the day, or you like whatever it is that you like doing, use these things that you enjoy doing as your bargaining chips. When you perform this sin or you make this mistake that day, you deprive yourself from this right.

And with doing that a few times in a row, your enough starts to make the connection that if we do this we're gonna lose that. We don't wanna lose that; we like that. We enjoy doing that; we don't wanna lose it, right? If you're playing a game, for example, at the end of the day, whatever. Which is fine; everyone has things that they do that they enjoy. And then you use that as a bargaining chip. It's a great way for muhasabah. It's one of the easiest things to do. Like it's one of the simplest methods of muhasabah, and it works like a charm. It just requires maybe a week or two because your enough has to build the connection. Your enough has to recognize, oh, if I act like this, if I urge him to do this if I urge her to say this and I push them and they do it then I'm gonna lose this and I don't wanna lose that so you're enough stops nagging. So that voice that was pushing you to make the mistake is not there anymore so you're much more free. You have that freedom to kind of make that decision. So it's something definitely to look into. All right.

Any other questions or all over the place?

So one of the questions was similar to what I was talking about can you give an example of how to perform muhasabah? And this is my advice to you whatever it is that you are following along whatever it is that you are holding yourself to you don't necessarily have to make the accountability connected to the action itself. Sometimes it's easier, especially if you're at the beginning of this, to deprive yourself of something than to add extra work. When it comes to self-accountability, either you are losing a privilege or you're adding a certain responsibility. You're adding something that you have to do. Adding work can be

hard. You can say, okay, because we made this mistake, I'm going to add an extra piece of work. I'm going to do something extra.

But then you don't end up doing that extra thing; then it ends up being useless. It's easier to deprive or withhold a privilege, something that you enjoy doing. I find that to be a much simpler and much easier way to start doing tarbiyah, where you just hold yourself back from enjoying something. It's not fun; it will hurt, but it's an easier thing to do than to add an extra responsibility upon yourself, which is another way of doing it for sure. If you make this mistake, then you have to go make up for it, so you go do something good to make up for that. But the likelihood of you doing something good may be low; you may end up not doing it.

So now you made the mistake, and you didn't come through with your accountability, and the whole thing falls too. But if you just deprive yourself. From a privilege, and you specify what those privileges are, then you have a higher likelihood of getting this. If this sounds tacky, that's because it is. When you're raising a child, most of what you're doing is tacky. It's kind of Raising children is not a cool thing that you do; it's a very lame behavior to raise children because children, most of the time, you reason with them, but they don't want to reason, so you have to deprive them; you have to hold things back from them in order for them to learn. Your nafs is not that different; your nafs is very similar, it's a child.

But when you follow what I'm trying to explain to you, you end up doing two things. Self-honesty is the attempt to reason. Self-honesty is your attempt to reason with yourself. You're trying to reason with yourself to see if you can get clarity on why you are doing what you're doing and who you are. And if that's not working, or if you're not getting where you want to be, then at least this will. You can deprive yourself of privileges and luxuries, and that will create the connection. You're motivating yourself to not do something not for the right reason, even though you know what the right reason is. The right reason is not doing it for the sake of Allah subhanahu wa ta'ala; we all know that.

But you may not have that willpower yet you may not have that connection that's strong enough yet. So use whatever you have. What do you have? I have a I know my nafs likes this, so I'm going to take the carrot away. If it doesn't stop doing this, it'll stop doing it. With time, it'll stop. It'll absolutely stop nagging. You know that because maybe when you were younger to pray, it was a struggle to get up. Now later on, it's not that hard anymore. You get up, you pray. Your nafs gave up. It took a while, but it gave up. It doesn't waste time trying to convince you not to get up for Asr or Maghrib. Actually, you enjoy it at this point. You've been doing it. long enough.

You've built a habit into it that's actually enjoyable. But it didn't start out like that. When you were a kid, your parents yelled at you every day, and you got in trouble because you didn't want to do it, because you didn't understand why. But you disciplined yourself to the point where you went from that to this being actually not something that I have to struggle with at Everything in life can happen that way, but you have to have the same degree of Salah. It is easy because it happens five times a day; so over ten years, you'll figure it out. But other things don't happen that frequently, and you may not be as compelled to actually hold yourself accountable Salah. When you don't pray, you don't perform your prayer, there's that conscience that comes in and you didn't perform it. So, you have to do qada, and you feel bad that you're doing qada. And you know that that day you missed a prayer. You wake up for Fajr or whatever you did. So, there's that piece that keeps on going, but for other stuff, it's not always the same thing. So, you have to keep that in mind as well.

Again, if there's any questions that you want to ask openly, you're welcome to do so.

Very good. So, a question here I think is interesting as well. So, if someone is being self-honest and they say that when we do a bad habit I'm doing them out of a place of anxiety and instability, mental or spiritual instability. So, as I said, that requires some degree of professional help. So, you need to get another aspect of assistance, which is that psychological. However, there is still something you can do for yourself within that, which is asking yourself the question or figuring out why it is that you are, what's causing the, what's driving it, what's driving the instability. If you can figure out that piece, then you can help yourself and help even the therapist or those who you're working with because there's always a trigger for that anxiety and instability.

And if you're able to identify the trigger, then you can avoid it, prevent it, or at least, before it kicks in or before it sets in, you can do something to modify how you're to respond to it. And we all run into moments where we have that; like if you have an exam coming up, for example, or you have a doctor's appointment that you're dreading, or you're going to visit someone that you don't enjoy, you're going to meet someone that you don't like, or whatever, we can all. And we see that in our children; like if you have a child or a toddler, or a bit older, you will see them at certain moments. Their moods swing or their behavior changes specifically.

In certain, if you're observant, you'll identify, oh, the reason that he's behaving like this is because we have guests over or because he's feeling jealous of his younger sibling or this baby that was brought in. Like, after a while, as a parent, you'll start to be able to figure out the triggers that cause your child to behave in a different way. When you do that, you become a bit more merciful, number one, and you also have the ability to prevent that from happening by preparing appropriately. So, if you know that when your sister comes by and she brings her two-month-old, that your four-year-old is going to get really upset because they're jealous, then all you have to do is just prepare yourself beforehand.

You have to make sure that before they come in, very similarly to your nephews, very similar. If you know that something's coming up that's causing you anxiety and causing you some degree of mental instability, then all you have to do is just prepare yourself a little bit beforehand. That's in terms of practically or pragmatically dealing with it. The second one that is really what self-honesty is about is why is it that you feel this anxious. See, that's dealing with the core problem. You can deal with the symptom; you can just deal with the symptom by just engaging. In certain behaviours or activities, or surrounding yourself with certain people, so that you don't feel the anxiety as much and you can get through it. Or you can ask yourself, why am I so anxious about this?

What about this is that much of a The answer to that is theological in many ways, philosophical in many ways. Those are the questions you have to ask and those are the answers you have to So I fell, so what happens? What's going to... Oh, you're going to lose the job? Okay, so I lose the I'll never work again. I won't be able to make a living again. What's going to What is the problem here? So you have to ask yourself these questions, and when you ask yourself these questions, and you filter through the answers. You start figuring out certain things about yourself, what you value more than you should, what you're scared of more than you should be, and then you start dealing with the actual problems that are underlying.

And that is the only way for you to start living a life that's a little bit more healthy, where you're able to deal with large amounts of stress and anxiety and fear, and still function well,

and still live well, and not have that problem. But you have to ask these questions. Asamahallah, someone who I deal with people who are given terminal diagnoses now. that's an anxiety trigger, wouldn't you say? Knowing that you're going to die in six, seven months, as if you're lucky. I can imagine that would be something that would be stressful and a strong driver of. You have to think, okay, so I die, so what? We're all going to. There's absolutely not one person that's not going to. Everyone's going to. So everyone before me has.

Everyone today is going to. And everyone who's going to come later has died. This is the one thing we all have in. We're going to. I knew that was going to happen anyway, so what's the big deal? Am I prepared? Am I on the right side of things? Am I connected with the one I should be connected? with Am I doing the right things? Yes. Okay. Then I'm just, I prepare myself and I move on. Like, there are ways, but this takes time because the brain and the nerves aren't always on the same page. But this is what you have to ask yourself: Why am I so anxious here? How do I deal with this anxiety? How do I put myself in a where I'm accepting things as they are?

Or you can just take a And that's fine too. You can take a pill, and you can dull the symptoms and move on. I'm not saying it's wrong. I'm saying self-honesty, the goal of it, is giving you a tool where you can dive deep down to the core of the problem. And you can figure out why it's like that. So you can Rid yourself from the issue from its roots. Instead of just, I don't know, masking it or covering it or managing it to the best of your ability as you move along, I think both are— I think asking the right questions and being honest. And I think, pragmatically, doing some muhasab and murakaba where you hold yourself accountable and you deprive yourself so you can change your habits.

I think doing both simultaneously is what we should be doing, and that's why I think this topic is of this degree of—it's maghrib time. We'll end with that, inshallah. We'll go to maghrib. I'll have some follow-up with the younger shabab and the sisters up. front inshallah after maghrib for those who would like to join. Subhanallah, alhamdulillah, la ilaha illa anta, sallallahu.

Video Link: https://www.youtube.com/watch?v=ZQE_0i3pH6w