

**Tazkiyah Halaqa
Self Honesty – Session 12
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Transcription

I had a plan to come back to it later, inshallah, again, and the goal was to answer some of the questions that came up and point out a few final pieces for you. Weeks to come will be on and off, inshallah; we'll put it in the groups as we go along, but I won't start a new topic until probably September, so I'll kind of come back in mid-September. But I will cover a little bit. So, within Tazkirah, there are different categories and what I've been covering, what I've covered over the last couple of years in the smaller groups and throughout Ramadan, and what I've been doing for the last few months is just the comprehensive piece, just the aspect. of things where it's about your understanding and how you grasp the ideas or the concepts.

But there's other categories in Tazkirah; one of them is the practices, the exercises, and those usually take a little bit more time. And that's what we're trying to do in the exercises because that's really how you grow, that's how you learn, is you try something that I give you and you fail, and you try it a few more times and you fail, but you get better. And then you come up with a question where you have a roadblock, and then we help you with that roadblock, and that's kind of how you move along. And these exercises are just designed to help you. Deal with one aspect of your nafs or your experience as a human being, or one aspect of the topic that we are talking about: a controlled environment where you're not actually being tested; you're just testing yourself.

And it's better to test yourself before you actually get trialed or tested by life, where it's not trial and error anymore. It's not just you giving something a shot and seeing how it works; it's actually dealing with consequences. It's much more dire and much more What I wanted to share with you, and again it's up there, you can always put your hand up, and I'm happy to give you the microphone if you want to ask questions. based on the topic, and please try to keep these questions topic related so that we don't get too sidetracked. When it comes to understanding yourself, kind of in your raw form, and I know that's the term that I've, and I don't know if that's the right term to use, but that's the term that I found to express the meaning that I have in my head, or at least what we understand ourselves to be.

When you look into psychology or sociopsychology, you'll find that there's something called existential suffering, or the loss of sense of self, or the loss of self. These are all terms that you'll find used quite commonly, and the examples they give. are pretty much the same. The same examples just recycled, used a little bit differently, but the same ideas. Usually, they are referring to either a man or a woman who lost the majority of what they used to do in their lives. Like, for example, a lady who lost her family. She was in their household a mother, a caregiver, and a chef, and she did all these roles. She performed all these responsibilities, and then she lost her family, and she didn't have any of those things, or maybe her kids all moved out and her husband got ill and passed away or something.

Now she has an existential suffering or loss of self because she's not sure what exactly. She's going to do. You run into people like that where their struggle is that they can't figure out how to adapt to this new situation that they're in because they only knew themselves

through this one lens. People who have rough lives end up having that problem at the end of their lives. People who started working, for example, at the age of six or seven, and they worked all throughout their lives, and when they're too old to work or they're too sick to work or their work is no longer needed or they can't do it for whatever reason, physical or intellectual, then they struggle. They lose functionality. They become quite depressed. They become quite upset.

Actually, they regress really quickly. They age really quickly. We see this a lot; we see this a lot in people. There's a whole department of psychology focused just on retirement, just on the psychology of retirement, because we see people who are doing really well, and they retire, and it's a nose dip. It's a nose dip for them. They regress really quickly, and within a year, you don't even know who they are anymore. They didn't get ill or anything; they just retired, and the struggles of understanding why that is. One of the main theories, if not the main one, and the one that they're talking about, is that they lose sense of self. They don't know what they're doing anymore because they never knew themselves to be anything aside from the job that they used to fulfill or the occupation that they had, and they never knew themselves outside of it.

So when they were stuck with themselves, without that occupation, without that hat, it just spiraled out of control. They just lost that sense, and people who are older, when they lose sense of self, they can deteriorate quite quickly, unlike maybe younger people who have a little bit more reserve, so they can linger around a bit to kind of figure things out. But older people can't, and this comes from the same problem I'm trying to explain to you is that sense of self. It comes from self-honesty. That's where it comes from, from you keeping yourself in check, just reminding yourself at all times of who you are. Who we are may not be impressive for the untrained eye. You may not like who you are, and that's usually the problem.

Usually, the problem, which is the piece I want to address for you today, and I was going to leave this for a comeback later on, but I think it's because the nature of the questions I'm getting makes me think that maybe I should talk about this a little bit more. That if you don't like, and you don't, most of us don't, you don't like the fact that you're a and your essence, your core, you're a servant of Allah subhanahu wa ta'ala. Then you prefer the hat. The hat may seem more attractive to you. You prefer the physician, or doctor, or engineer, or lawyer, or father, or mother, or spouse, or friend. What you're told you are at your core, you don't like it, so you prefer to ignore it by just putting this hat on top of it and seeing yourself through the.

The problem is that that's not, even if you're not religious, even if you're religious at your core, that's not who you are. At your core, you're not that hat that you're wearing, so you're going to have to, at some point, you're going to at some point need to deal with who you actually are and figure out what that means. It's just as a Muslim, you are very fortunate that you don't require a decade of searching for something. It's well described for you. It is well explained for you. And it's actually something that Allah subhanahu wa ta'ala speaks of very highly. And those who understand what it means, it's a very beautiful thing. It is more valuable and more meaningful and more significant than any other hat that you'll ever wear. When the Prophet alayhi salatu wasalam, he's spoken of highly. He's spoken of in the term of his Ubudiyyah alayhi salatu wasalam. his servicerhip to Allah. Not in any other form. Not in his prophecy, or being a messenger, or being a leader of the Arabs, or a leader of the believers. These are things we say about him, alayhi salatu wasalam. This is how we celebrate him. This is how we like to celebrate him. That's not how Allah subhanahu wa ta'ala celebrates him.

It's this very simple concept of Ubudiyah. That's the best thing you can be offered because you're a creation of Allah subhanahu wa ta'ala, whether you like it or not. You're a creation; you can't dodge that piece. That piece is just factual. You're a creation of someone because you didn't create yourself. And you had no business in bringing yourself here, and you can't sustain almost any aspect of your life aside from very simple ways of sustenance. Really, you don't sustain anything that goes on on the inside. You don't dictate what type of chemical reactions happen. You don't speak to your enzymes or your genes and describe what's going to be decoded this morning and what's not. The sustenance of your life is very simple; it's dead simple.

Knowing that you're a creation of someone, so that's a given. But servanthood being a servant, being a part of a bigger movement, being a part of something that's beyond you where you serve a purpose. Where there's a goal for you, where you actually perform an action that is helpful, that is beneficial, that is meaningful. That is what this is about. That's why you're called abd. That's why Allah subhanahu wa ta'ala gives you. It's a tashrif. It's a taklif and a tashrif that He granted you this. He granted you this. But you know, He made you a abd, so at your core, you're a servant of Allah subhanahu wa ta'ala. Yes, a creation, but at your core, you're a servant of Allah subhanahu wa ta'ala.

And if you're able to see yourself through that, my advice to you is, on a daily basis, take four to five minutes. It's easy to do in the summer because the sun comes. Up In this country, it's difficult to do throughout the. You can still do it, but it's maybe not as fun. Take four to five minutes and just exist. Put your phone down and just mentally undress yourself. Just kind of remove all of the labels, all of the tags, all of the designations. Just remove it all and just sit there and just exist. And focus on that. Focus on just existing. Focus on your breathing. Focus on who you are. Just think about it for a. And I'm just I'm very and think about how fortunate you are to be here.

Just to be alive, to be able to take these breaths and to have a consciousness that's capable of understanding the world around. It and taking an input and enjoying just some fresh air. Just take a moment and do that. And just focus on the fact that you are a servant of Allah subhanahu. That's who you are. That's who you're always going to be. And you will never be able to top that. There's nothing you'll ever do that will make you better than that. And there's no need to because that, in its essence, is the best thing that you can ever be. And really, your goal is by making the quality of your essence the best it can be. So it's not about quantity, how many hats you wear.

It's about the quality of the actual essence of you, which is that being a servant to Allah subhanahu. Making that being the best servant that you can be. That's why the number one, like the first thing that we teach in Dazgiyah, that when you come in, the first thing I ask you to do, there are four things you have to think about daily. And one of the four foundations is that you sit down and you correct, or you ask Allah. You ask yourself, or you check your servanthood to Allah subhanahu wa ta'ala every day. You sit down and think, am I a good servant? Is this how a servant would behave? Am I able to be that? Because that's who you are, regardless whether you're a president of a country or someone who is unnoticeable socially; someone whom no one notices.

socially No one thinks about, no one cares if you're there or not. The difference is between the sky and the earth for us. But to Allah subhanahu wa ta'ala, we're all the same and it doesn't matter. You're still able to check, am I a good servant? But you have to be able to enjoy that piece. You have to take some time and just exist that way. It's actually very

meaningful. Once you learn to do this a bit, it's actually very meaningful. This is the only way you can contemplate, by the way. It's the only way you can reflect. You can't reflect as a doctor or reflect as an engineer or reflect as the teacher. You have to reflect as a hadd. Because if you reflect As a teacher, you're reflecting, contemplating for someone else.

The goal of teaching someone or educating, you're reflecting for you. You're contemplating for you because that's the first three rules of tazkirah. It's about you. You have to take this for yourself. I mean, it's supposed to be something where you grow through. So, real contemplation and reflection doesn't even happen appropriately. Like, you can't do it well if you're not doing it as the right person, with the right, just like every other function in life, only works if you do it as the right, with the right mentality. You can't be the engineer with your wife and a spouse. with your employee. This is how you get in jail or killed. This is not going to you have to show up with the right hat, knowing who you are at that moment.

The Prophet did this. If anyone was going to fail at doing this, it would probably be him. You understand why? Because he's Rasulullah. When is he not going to be Rasulullah? In his house, he wasn't. With Aisha and Hafsa, he wasn't. Inside his home with his wives, he wasn't. With his children, he sometimes, with his friends, he wasn't. It was very hard because he carries that status at all times. People are watching him. One of the things that we watched him for was to see how he did it. One of the things we're always watching to learn from him. One of the things we can learn from him is that he knew. He knew how to present himself.

The reason it was so easy for him to transition from being a spouse to a father to a friend to a leader to a role model is because the core, the essence, was very stable. He knew exactly who that was. He was in touch with that person at all times. That's who he was. These were just hats that he was very graciously taking off and putting on, depending on what the society around him needed. Whatever the society around him needed, he presented it. That's normal. It's a part of being alive. You're going to need to do this. We can't survive otherwise. When you watch him do these, you understand that this is a part of But you have to know who you are at your core.

That aspect of Ubudiyah has to be clear to you. You have to take time. Enjoy it. It's a beautiful thing. When you just sit there, enjoying a sunset or enjoying... as a creature of Allah, one of his servants, at your core, there's nothing more and nothing less. It simplifies things and it puts you in the right mindset. You can contemplate that way. You can reflect that way. You can grow. You can plan. You can accept fault. You can accept accountability. The second piece that I want to make sure you understand clearly. is that remember I told you at the you're critical by nature. Your mind has the ability to. We're critical thinkers. We're going to criticize something or someone. If not ourselves, it's going to be another person. I'm just inviting you to maybe stop criticizing outwards. Just criticize internally a bit and see how that works for you. But the same thing goes for accountability. The same thing goes. Accountability works in the same way. Someone's accountable. That's how your brain works. When things go wrong or things happen, someone's accountable. Someone's self-honesty is an important piece to help you figure out how you're. going to deal with that. If you don't perform self-accountability appropriately to yourself,

which is a basic core belief you have as a Muslim, one of the basics of your creed is that Allah Subhanahu wa ta'ala لا يُسألُ عَمَّا يَفْعَلُ وَهُمْ يُسألُونَ. He is not questioned about that which He does, and you are questioned. This is the basis of our existence: that Allah Subhanahu wa ta'ala is Allah. We don't question Him. The story that we're living is not so that we get to question Him. The story is that we get questioned. But if we don't do that, so if we don't

question ourselves, I mean if we don't hold ourselves accountable, then it's just a matter of time.

Just a few steps down the road before you turn to the sky, and you start questioning God, and you start pointing fingers. You hold Him accountable, and that is the act of kufr. That's how you leave this land. That's how you leave the old. That's how you get out of the. You're outside now. The moment you decide that that's, but that's going to be the, that will become the next step if you do not learn how to be honest with yourself and how to hold yourself accountable in this life for the choices that you make, the things that you do. When you start doing this, you will find that there's so many things, so many aspects of your existence that can improve. That you don't have time to question someone else's.

You only have time to question your own. You don't have time to hold others accountable for things, but you can barely find the time to hold yourself accountable. And then your understanding of this world as again, if you understand yourself in your core as a servant of Allah subhanahu wa ta'ala, then you understand that Allah subhanahu, when He created this universe, when He created nature as it is, nature is a It has rules and laws that govern it. These laws are blind. They just happen. There's nothing you can do about them. There's nothing. You can't. hate a lion for eating its prey. It's just that's how it's going. It's going to behave that way. And there's no point in turning to Allah and questioning, holding: Why is this? This is how life is.

This is the life. This is the system that brought me and you forward and allowed us to exist. Don't question the system that brought you here. That's a little bit too arrogant. So you accept it. And then you understand, well, there's no point in questioning all of this. This machine is too big. It's been running for too long. It's the reason that I'm here. There's no point in turning towards it and pointing fingers. There really, all that's left is just. holding myself accountable for what I could be doing better at any given moment or any given situation. And that's the healthy way to live your life because you have the ability to do that. Other creations don't. They can't. They don't have the intellectual ability to come together and wonder, what could we do better to improve our lives?

But you can. And you start on a personal level where you just ask yourself the real questions about you, about who you are and what you're doing. And then you hold yourself accountable to the outcomes. And that's what I wanted to share with you. There's a few questions that are here that I think I want to address. So, one of the questions was, within muraqabah, someone was saying that I started rewarding myself for avoiding a, but the reward is a distraction. It's a permissible distraction, but it's a distraction. Is that okay? And the answer is yes. Rewards are mostly going to be mubahat. They're going to be permissible. They're not going to be extra work. You don't reward good work with more work unless you want to run your company into the ground and ruin it, which is what happens.

Most of the time, people work hard, so we reward them by giving them more work because they're finishing earlier and they're efficient. And the other. Slob, that's not doing the job, who's not getting anything done. We don't give them any work because we don't want them to work, but that's not how you actually get things done. So, for your nafs, if you treat it that way, it'll get frustrated too. If you reward all of its hard work by making it work more, then it's not going to be very happy. You have to reward it with permissible So yes, for sure, it has to be a video game or an outing or any time spent with friends or a snack that you like to eat, that you shouldn't be eating for other reasons.

This is what you do. So it has to be a distraction, a show that you watch, or whatever it is that you want to do. So rewards work better than negative reinforcements than punishments, really. They work better. They both work, but rewards work better. There will be certain types of mistakes and habits, or things you want to change, that will require that negative reinforcement, meaning you will have an attachment to an action or a detachment from an action: something that you want to do or you can't do or you can't stop. Sorry that you're so adhered to; like you're so stuck to that, it's not going to be enough just to promise yourself a KitKat at the end of the day. It has to be something else.

You have to be deprived of something that you like. And punishments in the sense of muhasiba is deprivation. You just deprive yourself of something that you enjoy doing. And that's why I asked you a few weeks ago, write down your joys like your secret, your small leises, the stuff that you like doing, that you enjoy, your unwinding behaviors, the stuff that you look forward to within your day. Write them down. Identify them clearly. Because we do them, we don't think about them, but identify them at work. What is it? What is it that you enjoy? See, that's why Ramadan is so powerful, because Ramadan has already told you what they are, because you know what they are. It's the 12 o'clock tea. It's my 12 o'clock small English breakfast tea with a splendor on the inside.

That's my thing. You take that away, then you've taken away 80% of my joy of being in that place to begin with. Right? You start identifying what makes you happy in something, what gives you a small joy. But that small joy is now a tool. Why? It's something that you identified; you know you have leverage now. It's like if you have a child, you figure out what they like. You can't raise a child that you don't have leverage over. It's impossible. If your child doesn't care about anything because you have spoiled them to the point where they don't even There's nothing you can. take away from them or give them that's going to make a difference to their lives. You've lost the war, the battle.

You're not going to win this; they're going to do whatever they want. You have to have that leverage where they really like this, and you take this away, they're going to be really upset. So you have that leverage; you can say, okay, well it's a negotiation now. You want this? Give me this. You don't want to give me this, you don't get this. And now we can talk. Now we can actually have a discussion, and they'll mature up in the way that they'll discuss things with you. Same thing with your nephews, no difference. You want this every day. don't you want. Okay, then this has to happen beforehand. And today we can't do this. We cannot behave this way; we can't speak that way; we can't do that.

And if we do, then we don't get that. And then you do that a few times, and you'll start seeing that you're getting less of a It's all about decreasing the amount of resistance, the internal resistance that you get for wanting to do something you should do or stop something that you shouldn't do. Because there's always that internal resistance, the pushback where you want to do it, but there's a pushback; it doesn't want to let you. Once you start threatening, or once you start. rewarding and depriving, you'll find that slowly, then it will start giving up a little bit. And it's the same thing for Salah, for example. Like most of us, as we grow older, Salah becomes less of a problem.

Like most people, as they age, it's not oh so you just got up for Fajr, gets up for Dhuhr, doesn't even think about it. Why? Because he's gone through this already, through guilt. Usually, it's through guilt, through his heavy levels of where you're just like your conscience kills you all day. I didn't wake up for Fajr, I didn't pray. It just bothers you, it nags at you. So you don't want to feel that way, so you'd just rather do it. So you use something. The guilt is a negative reinforcement that you don't want to feel anymore, so it stops becoming

a problem later on. But it takes a long time this way of doing it, with no planning, with no actual effort. It just takes years and years and years for it to work.

And sometimes, sometimes because it's not planned out appropriately, the nefs wins. Because you're not really, actually, you're not focused 100% that this is what's happening right now. There's a little bit of a war going on here, where I want to get something done and it doesn't want to do it. So how am I going to win this? But if you know it's happening, then you're more likely to win this. because you have now because the nefs is not as intelligent as you are. And your nefs is not actually that. It's very it's driven by its greed. It's driven by its will to survive and its greed for dunya, that's it. It keeps you. It's a good, it's your best ally. Your nefs loves you more than anything. It's your biggest cheerleader.

It's always, it just doesn't know what's good for you. It just doesn't have the, it doesn't know what's best for you, so it's always going to, it's going to cheer you on for stuff that it's not helpful, but it thinks it is. So you have to re-educate, and sometimes it's not going to learn, so you just have to think we're not. doing this I know you think we should do this. We shouldn't do it. It's not helpful for us. And then you have to really kind of, you have to reroute its programming for a while, and that takes time. So yes, using permissible distractions is definitely the way to go when it comes to rewarding yourself.

There's a few here that I read that I want to, okay. So how do we, this is one that I think I'm gonna just point out quickly because I think it's important. How do we balance self-blame, understanding Allah's decree, and self-accountability? So I don't like, so the words self-blame and self-accountability are the same. I don't know what the difference. is between them here, but I'm assuming that where I put the question has a differentiation or between these terms. If the word self-blame is, if blame turns into loathing, then that's not what we're looking for. Never in Tazkirah will I ever tell you to do that, nor do I think it's helpful, nor do we have any examples of doing it, nor do I have any of the prophets, or the Sahaba, or the scholars I learned from that I ever watched them do this.

Self-loathing is a ridiculous behavior you should never do. And if blaming translates into that, then get rid of it because that's not the goal here. The way I understand the word blame in English is a way to relieve yourself from responsibility or to accept full responsibility. And in either way, it is unhealthy. If you accept zero responsibility, you're probably wrong. There are probably, if you're involved in it, you have to be able to acknowledge at least an aspect of responsibility. And if you accept all of it, that can be a little bit too heavy, which is why Allah Subh in the Qur'an continuously, when he talks about qada and qadr, always reminds you that what happens in life happens. It's a part of Allah's decree.

Some of it you just have to accept that it happened, and Allah Subh anaHu Wa Ta A la is watching over you as it did, and you can't change the past. So he takes off Subh anaHu Wa Ta A a certain degree of that blame so that you're not crushed by it. But what happens on the other side is that people take this teaching from the Qur'an and they flip it. And they use these verses not to relieve some of the pressure of the accountability that they're carrying so that they're not crushed; they use it to remove any form of So qada and qadr goes from a way for you to be able to live life after you make a.

If someone's driving a and they're reckless, and they have a passenger, someone in the passenger seat, and they have an accident, they kill someone they love. in the passenger seat. This is an irreversible harm that they have caused that they cannot go back and do anything about. How are they going to live their lives? How is this person going to live the

rest of their lives knowing that they killed this person who was innocent, who had nothing, who loved them? Because of they were like qada and qadr comes in, and it relieves enough of the pressure so that you can function, so that you can look back at that behavior, accept the healthy amount of accountability, accept responsibility, change from that, move forward, be different, but also accept that it happened, that it's a part of Allah subhanahu wa ta ala qada and qadr but you can't do anything about it.

This is what it's there for, but when we use qada and qadr to say it's not my fault at all, and you just go back to that same behavior and you act like it wasn't, that's actually, and that's what a lot of people do. They use understanding Allah's decree as a morphine. It's an IV; it's to numb any form of pain. It's an opioid, basically; it's a mental opioid, and it's not supposed to be that. It was never designed to be that. Like qada and qadr, the way it's explained in the Qur'an is not that at all. It's just there to make your life a little bit more bearable when horrible things happen, and it was your and you did something to you participated in this like this outcome is not foreign to you.

You have to accept accountability. Anyone who is aqil, who is sane, without religion, will see I did A. A leads to B happened. I am responsible for this, right? But then that becomes crushing because the consequence of actions can become, if you look at them all, can are very. Like you can cause this one, you can make a mistake, and this mistake can have consequences that can go on forever, that can go on literally till yuhum al qiyamah, affecting people negatively. That is a burden that no one person can carry. So qada and qadr comes in and it Relieves that it's a part of Allah subhanahu wa ta'ala's qada and qadr. So yes, you're responsible. Accept your responsibility to the degree that you can accept it.

Accept the accountability to the degree you can to hold yourself accountable with muhasab, and then move on because it was a part of Allah subhanahu wa ta'ala's qada and qadr. But if you don't do that, then you're just gonna sit there crumbling. I ruined this person's life; that ruined this family, and his children got lost. And whatever happened, and you're just looking at the domino effect of your one mistake, of your mistake. And if you keep on doing that, it's too much. So that's what it's there for. So qada and qadr is there to help you, not to remove accountability from you, but to help you help you live or deal with the consequences of the mistakes, because you're going to make mistakes. There's absolutely no way around it, and some of the mistakes are gonna be horrible.

Some of the mistakes we're gonna make are horrible, they're really bad. They're gonna have a lot of negative consequences. And this concept, this understanding of our creed, which is why it's important to study aqidah and to understand it well, and to have that clarity on this topic, so that you can deal with what's coming in life. And what's coming in life are a bunch of things that are gonna be cards that are given to you that you had nothing to do with, that are gonna be difficult, and consequences of your choices that are going to be difficult as well. And you have to learn how to deal with them in a way that's healthy, where you stay honest and you stay self-honest with yourself. I did. I can't run away from this.

I can't remove. People say you should forgive yourself. No, no, don't forgive yourself. Allah will forgive you. That's his, that's where you do his job. Allah will forgive you. You accept that you've done something wrong; you take the correct amount of accountability. and then you start repenting you start making up for it to the best of your ability. You live your life. When you make mistakes in our it turns into callings. It's what we dedicate our lives to dealing with, or fixing, or working with, or changing within the world around us. And people who live without aim or purpose, they often come and like, well tell me your life story. And I

just listen to their life story. I'm like, well there it is. How many people do you know went through that in your life?

You're probably the only person you know who went through this. You have a calling now. You have something to do. You have something you can help people. with Callings don't come in a They come through life. You run into a very difficult situation. You lose a father or a mother at a young age, or you get molested or mistreated or persecuted, or you get mistreated or racially profiled. Something happens to you when you're growing up, good or bad, and now you have awareness on something that most people don't have. You understand what it feels like, so you can be there to prevent it, to help those who run through it. It gives you meaning. People wait. I'm looking for a moment. What are you waiting for?

Like something in a The dream guy is too busy. He doesn't have time to come to everyone and tell. But life happens, and life happens, and life shows you things. But when we don't have that degree of self-honesty, when we're not able to look at our, analyze our lives appropriately, actually see what happened to us, tear the lid off the black box and really look at things, look at where we are, then we're not going to be able to see what is actually very clearly staring us in the face in terms of what we should be doing. All right?

Okay, I like this one. I think this is a good, it's a long question. So someone identified that what they're doing, that they didn't believe that what they were doing was a... Remember, we talked about this in self-honesty. you have to identify at some point what your values are. If you identify that the wrong thing that you're doing, you don't actually believe it's wrong. You're told it's wrong. That's what the Shaykh says. That's what people feel. But you don't really feel that it's wrong. You're never going to stop doing it, right? So they listened to the rules and whatnot, and then they came to a point that it's clearly a sin and they're good for a couple of weeks. And then they fall back again, and they feel like they're in a very good.

So what do they do? So what do we do with this? And that's a very good question. So this teaches you something about yourself. We are creatures that the word insan in Arabic, one of the roots or one of the words that it's derived from, is from Nisyan, right? From the fact that we forget. So this is one of the most important functions that we have, that we forget stuff. It's important that we forget stuff because you couldn't live if you didn't forget stuff. Again, your mistakes, if you remembered every detail, you couldn't live with yourself. You need to be able to forget certain things that happened to you. Like if someone harmed you, if you remember with vividness everything that happened, and people who end up struggling with PTSD, usually that's the problem.

is that it's very vivid. Like what happened to them is not like the clarity of it is always there. It's not fading away. It's not fading away. If it fades away normally within time, you kind of get rid of that, and you're stuck with some degree of trauma, but it's trauma that you can deal with. It's much easier. But if it doesn't fade off or fade away, then you're stuck with stuff. So we all forget things. So when you identify that your value system is wrong, meaning you don't believe that this is haram, you don't believe it for whatever reason, that's 50% of the fight because now you've identified that you're honest with yourself that I've been lying. I don't really believe this; I act like I do.

I'll say it out loud: Yes, ya Rabb, this is haram, but I don't actually believe it. So now you want to change a value. So now you're asking me, basically, this question: you're saying, well, how do I change a? Changing values is the most difficult uphill battle that you'll ever

have in your life. Building ethics and principles and developing values for yourself is not a simple thing at all. It takes work, and it takes time. That's why, as parents, you are responsible—semi-responsible—for making sure your kids have good values. Because if you don't give them values, then you're giving them a lot of work to. That's if they care enough to do the work. That's if they even care. Like most of them won't even care.

But if they care enough now, they actually have to do a lot of work to convince themselves that this matter is haram and I shouldn't take something that's not mine. It would be better if they grew up and this value was embedded in them where they don't touch something that's not theirs. They don't. It's not an option. Whether they're starving, whether they need it, whether the person's a piece of it doesn't make a difference. It's not yours. You don't touch it. That's a value. You make their lives easier if they've already accepted it coming into life. If not, they're going to have to work, and it's going to take them time. Building values requires repetition, requires constant reinforcement.

So if you listen to a few durus about something, and you're like, yes, that's phase one of a hundred, this has to happen at least another hundred times in close proximity. Once you've done a hundred, that's one pack. Now you have to do this again and again, a couple of times in a row until it sinks in. It takes a while for things; they don't sink in right off the bat. And people differ and vary in terms of how much time it takes for them to embrace a value versus others and sometimes, even on specific values, we vary depending on the nature of our character and our personality. So if you identify that this understanding here is something that I don't tend to, I quickly forget about or I quickly find a way around in my mind, then this is something you have to intensify: the amount of education, learning, role modeling, and also accommodating of your life around it.

Not only do you need to learn about something, you also have to be around people who practice it, and you have to make sure that you put yourself in situations where you are encouraged to practice it, and away from those who will discourage you from practicing it. If you don't do that, if you don't move the blocks around in a way that allows you to do that, you're just going to keep on falling back in again. Like you're going to keep on, if there's a group of people that every time you're with, you make the mistake, then at what point will the light bulb go up and say maybe I shouldn't spend time with them anymore?

Just interestingly enough for us, this is how we are as human beings, is to learn about ourselves a little bit. As human beings, interestingly enough, even though we know that this is the only time I make this stupid mistake that I hate, is with this group, yet they could. literally go through the entirety of their lives, the entirety of their lives, and never consider maybe not spending time with them. That's how bad our learning curves can be as human beings. It can be very bad, especially when things are obvious. And it comes back to the fact that we lack that self-honesty sometimes. So we have to say, okay, why is this happening? Well, that's why it's happening. But you don't want to give up something like that, so you prefer not to ask the.

But yes, changing a value, which is a very good question, is going to take time. So this cycle that you're feeling, you have to just be a bit more proactive. It's not enough. to listen to any one or two or three or four. No, you have to really start pushing yourself, and you will get to where you want to go, meaning you will arrive within your life at a point where this is no longer a problem. It'll take time, but time is what you have, and time is what you're going to be. All right, I think we have one more time for one more.

Every time this throws me back, and I can't,

I'm going to go back, and I'm going to... Okay, so I'm going to point out this question quickly. There's actually a few more, so maybe next week I'll try and go through maybe what's left because there's mashallah 40 questions that I'm not going to get through. So the question is I talked about a few weeks ago I talked about states and moments and the difference between them like being happy in a state where you're happy versus you're just stacking moments you're just making intervals between moments and you're just jumping from one to the other. The moment, the second that there's no moment of happiness waiting for you, you're miserable again. So the question is what are some actual steps that we can do to improve our state to reach a state of peace?

And this is an important piece, and that's why I start with this topic of self-honesty because it's really the key of how you're going. to get to that The key that's going to get you to that is acceptance of who and what you are The reason you're not happy and you're needing these moments is because you're not happy with you're actually not happy with who you are You're just not able to see that because it's happening on a subconscious level We're just not able to actually fully comprehend it We just see the result of it The result of it is an ongoing feeling of just badness of just being upset and depressed and just your face is But if there's a game in a few hours then suddenly you're happy If you book next weekend off then you're happy because you're anticipating a moment of But in the moment itself, you may not be as happy.

But before it, you're looking forward to it, and a lot of us live that way. But the reason is because at the moment that your nafs, your spirit, and your nafs are not getting along. It's like a married couple's. If they're not getting along, it's a miserable place. You may knock on the door and walk in and find smiles, and everyone's, but they're miserable because they're not getting along. It's not that different here. Your ruh, who you are, your consciousness, and your if they're not getting along, and if you're not happy with the relationship that you have on the inside if you're not happy with who you are in your essence. If you don't know who you are, if you're confused about that, if you have an existential crisis where you have a loss of self, or you don't like who you are, you don't understand what it means, then that state of misery or that state of unhappiness is gonna continue.

It's gonna continue until you are able to figure out that peace, until you sit down with yourself honestly and figure out who you are and figure out why it is that you're always feeling this way. And what about yourself do you not like? And what about the definition of who you are as a abd of Allah subhanahu, a creature of Allah. subhanahu wa ta'ala, do you not like? And what is it that you think you should be, if not this, and getting rid of that? Because some of us are like, I don't wanna be abd. Human beings don't want to be abid, ibad. Human beings want to be gods. Human beings want to be; they always have, which is why we love Marvel and DC and Greek mythologies, because that's what's fun for us.

I want to be able to spit fire, and I want the titanium to come out through my, and I wanna fly because this is boring. I don't like it. So we enjoy watching it, and then we, if we make gods a little bit more like a human being to make them fight a, and then we can beat them somehow, it feels good. because we're not happy. This is a social, cultural, pan-historical problem that we've always had as human beings. So if you want to change that, you just, you wanna live the peace that the Muhammad, alayhi salatu wasalam, and his followers lived, then you just have to start going back and doing what they did and understand it's very mean. It's beautiful.

You'll be much happier and much more happy if you're able to do, but it starts by taking the binoculars or the microscope and turning it and looking honestly at yourself and what you're doing and who you are, and starting to accept certain things, come to terms with certain things. When you do that, the nature of the questions change. By the way, they have not yet, like the questions I'm getting are so. Once you start doing this, the nature of your questions will change, and you'll start asking questions that are much more, and we can start having a conversation about this a little bit more deeply. So I'll end with that. After Maghrib, inshallah, the sisters will be up in the extension, the brothers will be in the room for any follow-ups, and then we'll see you next week.

Video Link: <https://www.youtube.com/watch?v=rGGLD4MkdUE>