

**Tazkiyah Halaqa**  
**Self Honesty 13 – Session 13**  
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## **Transcription**

The new academic year starts. So, we'll take a little bit of a few weeks off and chill after this. And then bring a new topic as. So, first, and this is I'm gonna talk about this because there's a few questions, a number of questions I kind of asked addressed it. So I'll just talk about it, and that way I've addressed a few of these questions. When it comes to being in a versus living for moments, and this seems to be something more interesting to others than I guess anticipated it was going to be. The reason that this happens, the reason that people live in a state of dissatisfaction or anxiety or borderline depression or just upset in general. just not fulfilled is because there's something on the inside that is not aligned.

The inner part of who you are is not happy with how you're projecting yourself to society or what you are telling others you are or what you're telling yourself you are or how you're behaving versus how you should be behaving. Whenever there's any degree of discrepancy, the inside of you, your you and your nafs end up at odds, and then you're not satisfied. You don't feel satisfied, you don't feel fulfilled, and you can't really enjoy just existing and being. And it's hard for anything that I'm telling you to do to actually work. Which is why self Honesty is so important because it helps you open the or at least you start knocking on it to start asking the right questions about yourself and about what you're doing and where you're going with your life and why things are the way they are.

But this is just very, it's a very simple concept to grasp, or it's a simple idea is that when we're not aligned with who we claim to be or who we want to be, then that turns into a certain degree of disgruntlement or resentment that happens internally. And the way to deal with it is either to figure out exactly what it is that we don't like about ourselves, what is making us upset, or what are we. anxious about, or what is it that's bothering us, or we just run away from it. And running away from it is basically just keeping yourself busy and moving yourself from one joyful moment to the other, just planning them out so that you don't have time to actually sit and reflect on anything.

You don't have to deal with reality. And to me, this is the Relationships 101. Relationships between people are like that too. Sometimes, especially in intimate relationships, like being spouses or friends, if there are issues that have not been addressed, if there is a certain degree of resentment or dissatisfaction or lack of meeting expectations. or whatever. If these things aren't addressed, then the only way for this relationship to survive is to never talk about these things. And to not talk about these things requires you to always have something else to be. You always have to make sure that there's some other crisis that you're dealing with, or some place that you're going, or some other, because the moment that's not there, you have to actually address the question, right?

You have to address, okay, why is it that this, we're not just content and happy? So it's no different internally for you. It's no The reason that you're in a state of dissatisfaction is because it's a relationship that's not working. You don't like yourself and yourself doesn't like you, and you're not getting along. And you have a lot of issues that have not been addressed or dealt with. So the only way to kind of survive with yourself is to just keep on

moving, just so you don't have the time to stop and think about things. The moment you do that, it's going to turn into a But sometimes the only way to save a relationship and keep it healthy and keep it alive is to go through that fight, right?

And whatever happens, happens. Like, we have to have this fight and we have to figure out what the problem is with other relationships if you Guys fight and it's bad enough; you can just part ways. Here, you can't really part ways. This is you; you have nowhere to go. So people end up avoiding this way more than they would avoid any relationship. Some people are able to confront other people and actually get down to the of the nature of their relationship and fix it or end it, but they can't do it with themselves. It's way more difficult to do with yourself. Just to the fact that you know that if this does not work out, then there's nothing you can do. There's nothing you can fix. You can't just walk away from yourself.

And technically, from a psychological perspective, that's kind. of what suicide is. It's kind of walking away from yourself. It's just deciding it's not worth I don't want to do this anymore. And it's never that, and that's never the case. And it's always worth doing, and it's always worth working on whatever needs to be worked on. It's just a matter of do you have the to be self-honest and to that you've been wrong for a long time, or the way you've been living has not been correct, or your understandings of things have been wrong. And it's hard to do that. The acknowledgement of that is very tiring. It's 50% of the battle. It's just the admission, the acknowledgement that I was wrong. Everything after that kind of just dominoes. It's easy.

Fixing problems is not that. It's assigning blame. It's assigning blame and then dealing with that blame appropriately and understanding what needs to change now. In most relationships, the problem is each party feels the other one is to be blamed or the other one is incorrect or wrong. In this relationship, self-honesty is just I'm just trying to get you to see your part of this, where you are going wrong. And if you're able to admit that and acknowledge that to yourself, because no one else is listening, it's just you, and then you can actually start making some, you can take some steps forward. You can make some adjustments, but this is really the bottom line of everything I'm talking to you about in this whole topic: it's just the ability to turn inwards and ask the questions: Am I actually the way I claim to be?

Am I actually the way I think I Am I actually doing these things appropriately? And that's an approach to life that you should always have. There is no point where you're going to master this, or it's going to be behind you, or you've done it and now you're moving on to something else. This is an ongoing way of just being alive where you just continuously ask these questions, because as long as you're alive, you will continue. to find excuses for yourself. You'll try to find ways to justify things and rationalize your decisions and your. And this is just your safety valve where you it's a. You always go back and you figure out, okay, I wasn't right about that or I didn't accept accountability for that or I lied to myself about that.

And fixing these problems allows you to improve and to move forward. And that is how you go from being in a state of misery, just looking for, just ignoring life and ignoring and just avoiding talking. Like, when you think about trauma, all right, like this is very, like when people have trauma, people have some degree of a difficult. history I mean they went through something and it has scarred them. So for as long as they don't deal with it, for as long as they don't confront it and make peace with it, they will continue to run away from it. It's just because sometimes trauma is so strong and it's so heavy and it's so there's

nowhere that's far enough for you. Like there's no place that you can run that's far enough away for you.

So people end up looking for substances or they, Allah forbid, they start thinking of harming themselves because really what they're doing is just trying to get away from having to, or avoiding just having to confront what it is that happened. and what their role was in it and how, and a lot of the process of dealing with this, especially when there's trauma, is the opposite of what I'm telling you to do in self-honesty. It's the, here I'm pushing you constantly to accept accountability for things you do. When it comes to a lot of the time, it's accepting that really you couldn't have done anything differently. Like there's nothing you could have done is what happened. There's nothing you were a kid, or you were young, or you didn't know, or you were still ignorant, or you were away, or you didn't notice, and people blame themselves sometimes for the things, and this is where shaitan is strong.

He gets you to blame yourself for something you couldn't; you had really no way to change, nothing to do about and ignore the stuff that you could have done something about. And this process is just to make sure that you flip this and you get it right. The things that you can't, you couldn't have changed. The things that you had nothing to do with, they're painful. They're still painful, and that trauma that you went through is real, but accepting the fact that you had nothing to do with this— I mean, you could not have done anything about it. It is not your fault.

And you will continue to find that the way your nef sees things is always. the opposite It's always kind of getting it. Why? Because there's a pride involved. Because the first one you actually did things, and you want to defend them. You don't want to have to admit that you were wrong, or you didn't do well enough, or you could have done better. And the other one is just an issue of low. You couldn't have made a difference at all. But then you start imagining, what could I have done? Could I have made a? If I just made that turn 5 minutes before, if I left work just a few minutes before? None of these things mattered. This is not how the outcome was going to. This is what Allah has decreed for you.

So, a part of this is obviously understanding Qada and Qadr. But this helps you. Because those who have trauma, they won't find peace, and they won't find a state of joy or a state of fulfillment if they have not dealt appropriately with that which has harmed them. They have to find ways, and that's why therapy in these situations is very important. That's why, Yani, when I talk about things in Tazkiyah, there are aspects of it that are Yani for everybody. And then there are certain things that you may need, or you definitely will need, to have a mental health professional involved with you to help you deal with some of these things and sort through them. So, most of the time it's very difficult to deal with Yani's trauma from the past.

You need people to talk to; you need people to help you out to get through it. And to arrive at a point where you're at peace with But what I'm trying to explain to you, even with it or without it, is the same approach. There are pending topics, pending items that are just stacking up that you're avoiding. And the more you avoid it, the more they stack up, the heavier they become. The more anxiety they cause, the more worrisome they become for you. So the more that you have to distract yourself, the closer the exams get, the louder the music has to be for you to be distracted. louder things have to be so that you don't think about it. Because it's coming closer and closer and closer and closer.

The same thing here: the bigger the burden, the more you have to distract yourself. And we see people living lives fully distracted. And when they get tired of being distracted, because

we don't want to be distracted all the time, we don't want to be living loudly, not necessarily literally but figuratively. Living loudly where we actually crave peace and we crave calmness and serenity. We like these things as human beings, but we avoid them when we know that we have too much to deal with. Self honesty is just okay. you open the And yes, it's a mess in the closet in there, but just pull them out one by one. Just start with the first thing that falls out. The first thing that falls out, pick it up, deal with it.

Put it nicely on the shelf and take number two. It'll take some time, but you'll get through them all. And once you're through them all, you're fine now. You're good, you can exist, you can enjoy the simple aspects of life. You see, the simple things of life are the most valuable. You know, breathing the fresh air, enjoying nature, enjoying being free. Being a human being abod of Allah, just enjoying the basics of just being alive. These are the most valuable. things that you have and they're free. But we can't enjoy them if we don't have that, if we're not able to do that. And this topic is just to allow you to at least begin walking down that path. So I'll go through some of the.

So how do we train our nafs to enjoy dhikr? I want to do dhikr, but my nafs doesn't want to do it. What should I do? So this is connected somewhat to self-honesty. So when you admit that you don't enjoy dhikr, that's good. That helps you kind of get to the bottom of things. Because that's the first admission that I actually don't enjoy doing it. I do it that you don't want to do. The method, after you've admitted what the problem is. is to start analyzing the problem in a bit more depth. You have to use some of your critical thinking and any attributes or abilities. To start, why is this not something I And how do I turn something that is helpful from non-enjoyable to enjoyable?

And these are all valid questions, and there are answers to them and the things you can definitely do. But you have to start by asking, is this something that's beneficial? Do I see it to be beneficial? What type of time do I assign it? Do I only find it okay? If you're only gonna do something in dead time, that means you don't really value it. If something's only worth doing during dead time... where you wouldn't have anything else to do otherwise, then you don't really value it. The phone calls, when I have 50 phone calls I have to make, I make them when I'm driving. Because I don't want to make them, and I don't really I have to make them because you have to answer some of these questions.

So you have to make phone calls. But I wouldn't do it in time that I think is valuable because I don't see them to be something important to me as a person, right? And there's a lot of things that we do in dead time. We don't find a problem doing them in time that has no value to us. But when it's valuable time, we don't want to do it. So zikr is easy to do. when you're commuting. It's difficult to do when you actually are sitting down at home or doing something different because you don't necessarily you have not understood the value of it yet. So this is where you begin. You start by really studying this topic, reading about it and listening and learning and even contemplating so that you understand you change your view of It's your perspective.

If you see it differently, if you see it as a goldmine that is not only helping your akhira but it's also shaping your dunya, it's helping your mindset, it's helping your mentality, it's helping your calmness, it's bringing you closer. to Allah subhanahu. The more you study, then you start building a theoretical desire to do it, and that helps a lot. Once you have it helps a lot in terms of actually adhering to it. So, and this goes not just for zikr but for anything. So, you have to acknowledge that I don't like doing this; it's not fun. It's embarrassing sometimes to acknowledge it because you're like, this is such an important thing. Salah is so important; it's a ib for me to say this.

But you're not saying it publicly, you're not stating it on TV, you're not putting it online. You're speaking to yourself, I actually don't enjoy this. I have to learn. I have to figure out why I don't enjoy this and how can I enjoy it. And is it possible for you to turn something that you don't enjoy into something that you enjoy? And the answer is definitely yes. But what? One of the things that we did early on in the Tazkirah sessions was to give you an example. Like I would ask you to do something like that: choose an act that is of service or is of benefit to other people that you don't like doing. And keep on doing it until you stop hating it, so it becomes something that you don't dislike anymore.

And when you do this, for example, one of the main examples was taking out the garbage or driving someone to school or doing the dishes or something like that, right? And these things we don't enjoy. Can you make it an action that you enjoy? Of course, you can. There are some tricks; there are human tricks that you don't need me to give you, that you will figure out if you are forced to do things. People in, you know, camps and in— and people who are stuck in refugee camps, they have to make— they have to find a way to enjoy life and enjoy maybe a difficult regimen of living. Like it's a difficult schedule. You have to find a way to make this something enjoyable. We are very good at doing that as human beings.

The question is, do you want to? So now the second level of the question do you actually want to? And the answer most of the time is no. I want Allah just to throw the love of it into my heart. And if he doesn't, I'm just gonna sit here and you don't like doing it, fine, you've admitted that. You want to like doing this, yes? What are you willing to do? Nothing, that's not gonna work. So you have to, okay, what are you going to do to change this? There's many things you can do, but they're all gonna require effort and planning and repetition and consistency and resilience. Like, require all of these things. The idea that I just want it to change on its own is naive, and it doesn't happen.

But definitely learning more and educating yourself and changing your perspective is a big piece of that. So we are typically told to hide our And with self-honesty, I've taken the time to reflect on my past sins that I repented from. But I want to know, when it comes to being honest with, am I supposed to share my sins? So no, you never share your sins ever with people. Ever. Like you'd never share your sins with people. Ever. Not anybody. Like you should never tell anybody about your sins, not even your spouse. Like you should not, this is not something you should be sharing with people. As Allah Subh anaHu Wa Ta A la granted you, you're going to remove the Sitr of Allah Subh anaHu Wa Ta A la from yourself that makes no sense at all.

Don't do that. And the question I get, and I don't know if this is what people are asking, but the question that I get regarding this topic specifically and repetitively is, do I tell my future spouse? And the answer is absolutely not. You absolutely don't tell someone about your past sins. If they ask you specifically about something, then you can't lie, but you don't give details to them. If this is someone that you're going to, and you tell them about a past sin and they don't marry you, you just gave your secret away to somebody. How do you know what they're going to do with it. You just gave away something, a part of yourself, a secret of yourself, and I don't advise for you to ever do that.

You can never lie. If someone asks you, O Deir Ezzor, did you do this or did you perform that, you can plead the fifth if you need to, but you don't lie. But at the same time, to disclose information about yourself, especially any very private information about your past, is something very dangerous. Be very, very careful of doing that because people don't carry secrets very well. People won't hold your secret. If you are someone who repented from a,

and you want to start a new life, going around and letting people know about what you did in the past is a very thin line to walk here. Threading this is not simple. Sometimes some of my teachers were that way. They would say they lived a life that they're not proud of beforehand.

They didn't tell us details, but they talked about a general tawbah that they performed in their lives and how that helped them. And this is how people relate to what they're saying for sure, but to explain details, that's when Allah Subh anaHu Wa Ta A la did you sit there. That's not wise. So be careful here. Being honest with yourself, I'm trying to teach you to talk to yourself about these things, not to go disclose all of your past sins to other people. And when it comes to issues of marriage, ask, turn to someone with wisdom and ask about how you should answer certain questions and what you should. Some people care a lot about every detail of your past, and if you have a past that you're not proud of.

But I don't advise people going around because I've seen it happen many times where people disclose something of their past because they want to be honest, and the other person is like, this I can't live with this, and then they leave them. And now this person is walking around with this person's, you know, personal secret. Now they have to trust someone who does. not have a reason to like them anymore, to hold on to a very personal secret of. What are the odds of that actually working out? Zero. Just so you understand, it's zero. It is zero. I swear to you, it is zero. Once the secret leaves, it leaves. You cannot control it anymore. It's gone. So, be careful of who you share things with, because people don't keep secrets.

They don't keep secrets. They should, but they don't. And if you're running into a problem where someone's asking you when you get married, you should ask for some guidance on how to approach this topic and deal with it. How do you create space for muhasebt and nafs? What is a sign that your nafs has become too comfortable and stopped growing. I'm not sure exactly what create space means, but I'll try and maybe, to the best of my ability, answer this question. Your nafs will always get comfortable. Your nafs, that's what it's looking for. Your nafs is looking for comfort. It's trying to get itself into a comfortable routine where it gets what it wants, and it continues to get what it wants, and it gets more of it, and it puts less effort, it changes less of itself, and it just gets more of it.

This is what it's trying to do. So you're always going to be getting to a position where you're feeling more comfortable. The reason that the aspects of tazkiyah are I don't want to say disliked but they're shied away from by people is because all of them all of them are uncomfortable. All of them. Every aspect of tazkiyah is uncomfortable, which is why it's not the most popular part of learning Islam by far. Even though it is equally important to learning the fiqh of the deen, learning the theology of the deen, learning the tazkiyah of the deen is equally important, but it's the popular because it's uncomfortable. And if people say no, no I love to attend the spiritual tazkiyah sessions.

If you really love to attend them then you're probably not attending the ones you should be attending because if you're just listening to tawa a al dha an, that's not tazkiyah. Like if you're just listening to reminders of jannah, reminders of a zab, general reminders, that's not tazkiyah. Tazkiyah is basically is embedded in discomfort, in you doing stuff that you are not comfortable with, asking questions you don't want to ask, dealing with realities you have for a long time avoided, accepting facts that you don't want to accept about yourself or about what you're doing. Because without that friction, without that discomfort, you won't grow. Comfort equals no growth. That's basically what life is about. If you're comfortable, then you're not growing.

You have to continuously challenge yourself and put yourself in moments where you're not comfortable if you want to actually grow. And tazkiyah is a self-inflicted aspect of doing that, and it's an important one because you don't want to depend on external sources or external causes to grow and become better. Because if you depend on them, then you're leaving yourself open. Maybe you get these external challenges, maybe you don't. Maybe they come at the right time, and maybe they don't. Maybe they come really late in life, and it's too late right now for you to fix things and now you're not prepared, you're not equipped to deal with it. So, you do internal friction, internal challenges to grow so that you can grow personally. That's why in tazkiyah, you talk about mortality a lot.

A lot of tazkiyah is just accepting and talking about mortality. Accepting the truth of who we are and our self-value. Accepting being honest with ourselves and holding ourselves accountable. These are all very uncomfortable things to do. Comfort would be not to do any of these things. Any of them. All five main topics of tazkiyah are extremely uncomfortable. Zuhd and war are both asceticism and moral frugality; they're not comfortable. No one wants to be a No one wants to be a. They want to be seen as a zahid but not actually be one. We'll talk about that. Zuhd is a miskeen part of Everyone wants to be seen as one but not actually be one. And I can tell you, you will learn in your life how to master that.

You already have mastered how to come off as a hard-working, struggling person who is very comfortable. In reality, they're doing fine; there's no problem. But if they come off that way, then they have to do more, so they have to come off as I'm tired. Do you understand? I read an article a long time ago. It's not necessarily related, but I thought it was interesting. I read an article about the Japanese government or the parliament and people who are in. And that they have to, when they're sitting and attending these meetings, fall asleep. They have to fall asleep and be woken up by some of the people to show that they are working so hard that they're falling asleep in the middle of these meetings in order for people to respect them and to continue to vote for.

So we learn very early on in life to come off as zuhd, as people who are focused and working and difficult. And if you're in a workplace, you know that Physicians, we are the masters of this. Physicians do this all the time. Their whole life is based on trying to project that we are working way too much and not making nearly enough. Reality is, people are never working as hard as you think they are, and they're not as tired as you think they are, and they're not as busy as you think they are. It's the reality of things. But again, tazkiyat is not about projecting these things on others. It's about accepting it for yourself and being able to deal with that. Everything in tazkiyat is, by design, going to be uncomfortable.

So if you're like, 'I'm getting too comfortable well then that's your first indication that this is not, you're not doing this right, and you have to change. And the space finding space for muhasebt nafs. This is I would suggest that you should be finding space for other things to do. This is one of your priorities. This is a daily activity for you. If you are not, daily if on a daily basis you are not performing muraqaba, you're not watching and observing yourself, you are not holding yourself accountable. You are not, if you're not doing this daily.

Holding yourself accountable, watching yourself. What else are you here to improve aside from yourself? What time do you have? Whom do you have time for, if not for yourself? No one should take priority over you, at least focusing on being a better person and being a better Muslim. Is self-honesty something to be actually achieved, or is it an ongoing process? If so, what would be the threshold? In what case you can consider that you're done well? No, it's not. This is very important. I talked about this at Not just self-honesty,

but tazkiyah in general is not something you achieve. It's not a goal that you walk. It's not a goal. There's no endgame. There's no point where you arrive and I am self-honest.' No, no, no.

This is just a path. It's a siraat Allah subhanahu wa ta'ala; this is the wording He used. Guide me. Where? Where? The ayah doesn't say where. The ayah says what path. The ayah gives you the path, not the destination. Whenever you have a guide of any sort, the guide is there so he can take you to a destination. In the Qur'an, it's guide me the path. We don't think about that very often because we know there's Jannah in the background, so we're happy with that. No, no! The Qur'an Fatiha, it's guide me the path, not guide me the destination. It's just about walking this path. It's just about continuously walking the path. You continuously strive to become self-honest, to become humble, to become someone who is knowledgeable, someone who is genuine and has ikhlas and sincerity.

You just continuously try and do this. But there's no point where you say I'm good now. I've done enough here. You will see differences for sure. Like any person walking on a path, you will be able to make some measurements and say, I'm here now, and I can see a difference between how I am now and how I was before. But at no point can you say, I'm now in a place where I'm safe. The moment you say that, then you've already regressed back to way before you started. At any point, as you go through Tazkiyah, you feel that you've done well and now you can slow down. You regressed to the point before you were when you started. You were a slingshot back to the beginning or before.

The moment you allow that. idea of comfort because that's not how this is. It's a path you continue to walk for as long as you're alive. And I explained this in the post Fajr in Ramadan to some degree. I talked about it a little bit more. So, in performing Uraqabah, I realized that the behavior is exacerbated, worse in certain environments, specifically with certain people. I'm sorry, here we are. Is it worth speaking to these people about it or changing the environment since Tezkiah is here to be? Yeah, so the question is, if I misbehave or I behave in a way I'm not happy with around certain people, what do I do? Do I tell them or do I not? So, be careful of, again, I've said.

this so many times it's becoming I'm kind of bored of hearing it. Tezkiah, the first three rules of Fight Club, of Tezkiah Club, it's about you. It's about you. Don't project this stuff upon other people ever. Like, don't project what I talk about here upon someone else that you know in your life, or decide and take this information and give it to the person you know needs it. If you do that, then you've been harmed by, I've harmed you. I've actually harmed you by teaching you this stuff. You're better off not knowing it because you wouldn't have at least done that piece. Tezkiah, you take these concepts and you project them upon yourself. you apply them to yourself. Okay, we'll go for Maghrib inshallah, and I'll come back.

We won't break off today or we can break off later, but I'll finish all the questions before we do that inshallah after Salatul Maghrib. Assalamu alaikum wa rahmatullahi wa SubhanAllah, we are here. So the question was, do I tell my friends if they're a part of the problem, or what do I do? And what I was trying to say is that you don't project any of this stuff upon other people unless they ask you to, right? Unless they come to you and ask for feedback, as I asked you to do. And if you remember when I asked you to do that, most people couldn't do it. People find it difficult to ask for, but if someone comes and I want you to help me or teach me, then you can offer it to them.

If someone puts you in a position where you are their teacher, then you can do that for them. If they don't, then none of these topics that I'm teaching you should be projected on other people, especially not friends or family members, really. But this kind of shows you where the problem is. If everyone lived that way, if everyone was asking others for feedback, asking others to offer them help or offer them critique and they would accept it and offer, then the world would become a better place really quickly because there would be a lot of self-improvement happening, which is like the best type of improvement that there is. But when you run into a problem where you are sinful or you are making the mistakes within a specific environment or surrounded by a certain group of people, then really you have to start learning to take steps back.

And this is a very important skill set. It doesn't mean that you burn bridges. It doesn't mean that you end up making enemies of others. It just means that you learn how to take a step or two back, where you empty or you decrease the frequency and the amount of time that you spend with people. And this is a skill that you're going to have to have in life in. And it kind of emphasizes the concept the understanding of *suhbah saliha*, good companionship. Everything that Islam teaches, if you will follow it, they all serve as helping as forces that help you perform this skill. If you have the right, if you're in the right environment, surrounded by the right people, with the right lifestyle, the right teaching, then you're already ahead in terms of learning many of these concepts.

So, it's easier for you to kind of get on the path of *tazkirah* versus if everything is in the wrong direction; there's a lot of relearning that has to. So, everything that Islam has all the teachings that Islam carries are designed to allow you to make this process easier, to make it less complicated and more simple. So Allah *Subh anaHu Wa Ta A la* talks about having good companions, and how to live, and how much to eat and when to sleep. All these changes, all these details about how to live your life are there so that it's easier for you to perform *tazkirah*. It's not as difficult; it's not as much of an uphill battle as it is if you didn't have any of these things, which is where maybe some people struggle because there's too many changes that have to. But again, when there's a lot of change, there's a lot of potential.

that can be met as well. So my advice to people in this is that no, you need to take steps back from, and I always say this: sometimes there are two people who are *mashallah* beautiful individuals on their own. They come together, and *shaitan* is born. They bring the worst of each other out of themselves, like they really do. And sometimes that continues till old age. And I know that it's not hypothetical; I've seen it, O Allah, with my eyes. I've seen *muhtaram* men in their 70s, and then two of them come together, and you just see there's something, yeah, and their eyes change. These two should never be brought together; they shouldn't sit together. they shouldn't talk together. They shouldn't talk; they just bring the worst out of each other.

It just happens sometimes. So if you have a friend like that where when you're together, nothing good comes of this, then you have to decrease the amount of time. And you have to learn how to control your behavior, control your speech, and your thoughts when you're around people like that. But the easiest advice is just decrease the amount of time you spend with them and then find better *sohbah*, find companions who will bring you closer to Allah *subhanahu wa ta'ala*. This is what you are commanded and required to do this as a Muslim: to surround yourself by those who will draw you closer to Allah, *subhanahu wa ta*. And this is one of the reasons. When I think about removing all the hats, is it fair to be concluding that the essence of who we are is a set of values?

I'm someone who values honesty, beauty, loyalty, or we are meant to remove these adjectives as well? You can come to a natural conclusion, Abdullah. Okay, so the question here is, when I asked you kind of remove all of the roles that you play and see yourself outside these roles to kind of understand who you are in essence, the question was, am I just left with a set of values? I am honest, I am, no. These are things you strive towards being. These the whole point of tazkiyah is that these turn become constant, that they don't, that they're not variables. That's the goal. The goal is that we become human beings who are always loyal, who are always honest, who are always kind, who are always merciful, who are relentless, or resilient, or perseverant.

This is the goal. So defining yourself with values is not gonna be appropriate because these things change. Values change with time. Values are affected by your decisions and your lifestyle and your experiences and what you decide to do in. So yes, the set of values are what we are striving towards. We are trying to maintain them or hold on to these set of values. What's left? A consciousness that is aware of itself and aware of its surroundings, and just through it you see the world and receive input within the world. That's what's left. It is an undefined existence if definition is not added to it. You won't conclude you're a servant of Allah; you will conclude that you're a You will conclude that you're a living creature and that there's a creator somewhere for you.

That's what you'll But that you're a servant of Allah, a servant of a creator that does not require service. A servant of a creator does not need anything from you and does not benefit from you. So, it's not a selfish creator who wants you to serve them but rather a creator that wants you to learn the importance of living beyond yourself, or living for something that's bigger than yourself, or seeing. So, that's what you're supposed to start to see: that you're a servant of Allah and you're a creature. Allah defined you as that because that is what you are. You wouldn't conclude that completely on your own, or else none of this would be required really. If that was the, yeah, when you're thinking about this stuff, when you're removing the rules, you're finding moments of clarity where you're not defining yourself as a.

family member or defining yourself through your work or through your academics or through your relationships or through anything. Then you're just left. I'm a servant of Allah, Allah who does not require anything from me specifically but wants me to be a servant. The service that I offer is for Him, but not directly, but rather indirectly. And then the thought process begins to trickle. You start to ask more of these questions; you start to understand this even more. And the more you comprehend this topic, the more you understand what it means to be a to the one who requires no service, which is almost a paradox in its own essence. or its own nature. The more you understand that, the more you understand yourself, and you understand what it is that's required of you.

And it won't matter whether Allah grants you 5, 000 hats to wear because you do all these different jobs, or He gives you just one; it won't make a difference because the service serving Allah is a constant that just exists in whatever form you are capable of. It's just whatever you are capable of, what has He put within you? And from this we understand the Prophet says the Day of Judgment was to, and you had a tree, a small tree, then plant it because this is what you have. This is the type of service you're. able to. So you do it, you're not really focused on whether the results are going to be there or not, or whether you're just focused on, okay, I'm a servant of Allah, so I just do khayr.

I just try, I find venues of khayr to do. And if He gives you different hats, then you channel that khayr through those roles; and if He doesn't give you those roles, then you'll find

something. There's always going to be something, there's always going to be some way to express your service to Allah. If nothing, you sit there with dhikr. That's why dhikr is important, because dhikr is the service to Allah when there is nothing else to do. When you have no other role. to Just you in the simplest form. Then you can serve Allah by just singing His praise, just remembering Him and speaking of Him to yourself. Dhikr is speaking about Allah to yourself. That's all dhikr is; dhikr is speaking about Allah just not to other people.

I sit here and I do it to other people. Dhikr is when you do it to yourself. So you don't require an audience; you don't require anything. So dhikr is so valuable because it's the worship of the raw form. It doesn't require any decorations of any sort. Okay, the final question that I have here, I'll share that with you and let you go into inshaAllah. If Allah has not bestowed many roles. on us does that mean He doesn't love us or perhaps is not happy with us? Are we then to try and attain these different roles, like should I push for being a parent, a spouse, etc If I don't have them, does that mean I am less than others? It's a good question that I think is important to.

Short answer is no. It doesn't mean that he does not love you, and it doesn't mean that you're less in Iman. Everyone is granted a different trial in life, and different people are granted a different number of roles and different extent of the depth of these roles as well. The question that I think is more important is should you try to attain different roles. I mean, should you be trying to do? And the answer is yes, you should be. But you shouldn't try to attain roles just for the advantage of numbers, just because you want more of them. But you should try to attain roles when you feel that you have the capacity to fulfill a role, or there's a role that is needed to be fulfilled, and it's not being fulfilled, then you would look to do that.

But if you have a role, if I gave you one, meaning you have a purpose and you're barely taking care of it, then to expand into other roles is not the smartest thing to do. That's not wise at all. If you're granted a role, and you know exactly what it is that you should be doing right now, he gave you, he put you in this position, and you're a caregiver for someone or for a group of people. For you to want another role when this is not even being taken care of, then this is again Shaytan has found his way back into the equation. He's found a way to use Shaytan will always try to use your deen against you, or get you to choose from the deen pieces that suit him or suit your nafs, so that you don't fulfill the purpose.

And this is the most dangerous of his tricks. When he uses haram, it's obvious. When he's holding a bottle and a magazine, you know that's but when he uses deen, he's like, well, you should serve the community. more Yeah, but your kids aren't even taken care of. Like, you don't even have enough time to take care of your household. Why are you going and working with the? This is a problem we see all the time where people extend out into the community. They're doing a lot of community work, and their house is a This is, in my opinion, haram. This is, in my opinion, it's haram; you shouldn't this is an abomination. What are you doing? You're granted a You're a father, you're a mother, you're a caregiver. That comes first.

It always comes first. You always prioritize that. And then when and if you're comfortable with that, that's working, and you have a good grasp, and you want, and you have the capacity to move into another one, and there's another role that is appropriate that you can carry, then you go do that. But to expand into different roles just for the sake of having a lot of them is absolutely not what you're supposed to do. And sometimes you're given just

one. You have one hat to wear, but you do it really well, and that's enough. Your istikhlaf was in one discipline of life or one field of life, but you did it really well, and that would be enough for you yawm al qiyamah.

But the concept of having different roles is just the natural thing that Allah subhanahu wa ta'ala, if you think about. It just comes naturally. You are a son or a daughter, a sibling at some point, a spouse, and then a father. And that's if not much happens in life aside from just being born, growing up, and having kids. You end up with at least four roles just by that. So these roles are important. You carry the responsibility of them. And of course, if you're working, then now you're an employee or an employer. So these things just come naturally. If you learn, then you're a talib ilm. So there are roles that are just kind of, and some people are deprived of some of them. They're not granted any of these roles.

Some of them are important. You have to get like you have to have a certain amount of each. This is a topic that we will talk about, but not here. This is not what self-honesty is designed to kind of address specifically. But what I want to address specifically is that if you don't have a lot of roles, does that mean anything? No, it doesn't mean that you have more iman, less iman doesn't mean anything that Allah subhanahu wa ta'ala, no it doesn't mean anything. Should I be trying to get more roles? Only if that means that you are growing personally more to the point where you have more capacity and you have fulfilled the ones that you already have, or you are doing a good job at them.

And if that's not the case. Then be careful. And we see this a lot. Sometimes people go to other, you know, wear other hats just to avoid, again, the one that they were. It goes back to the same problem where we're not being honest with ourselves. You're not doing a good job at this primary role that you carry. We don't want to admit it, so you just go and do other stuff. Because if you do other stuff and you're good at it, then you can cover up for the fact that you weren't doing that first job well. And this is something very well known. People do this all the time. You do this all the time. We all do this all the time. We just don't notice it.

So just think. about it a little more. You'll see it within your daily habits that we. This is the job we were given. We're not doing a good job here, so we try to shine somewhere else. So it can make up for the fact that we didn't do that good job. But it doesn't work in the long run. It does not work. You have to always kind of identify who you are from a priority perspective. That's why Allah Subhanahu wa ta'ala starts for us. Number one, Bil Walidain Ihsan. You're a son and a daughter first. You have to make sure that you are taking care of your parents first. That has to be. That role is important. That's why studying it, understanding it, comprehending it, knowing.

Exactly what it means so that you know to what is expected of you and what is not expected of you. Understanding the criteria for it is important because this is a role that comes before every other role. You have to take care of that. And then after that will be your spouse, and after that will be your children. These are roles. You have to prioritize them. If they are coming third or fourth or fifth in line and there's other things ahead of them, then you're not, Subhanallah. You won't be la tuhmad. You won't be praised in your life, even on earth. You won't be people who achieved great things, but they weren't. They didn't do a good job. in their own households. They're not remembered well.

There's always something missing about their memory because they weren't good spouses or weren't good father figures or mothers. Even if they invented this or they started this movement or they stood by this, Wallah, it makes a difference. So you have to be careful.

That's the name of our scholars, by the way. Scholars who wrote copious amounts of, like, wrote ridiculous amounts of books, like Imam Nawawi, Rahimullah, Ibn Taymiyyah, Abu Hamid. They didn't get married. And not, I think, for lack of interest or lack of, probably just for lack of time and understanding that they didn't. have the time to actually put into this. This was a priority. If they did it, they had to do it right, and they weren't going to be able to do it. And their focus was on one thing.

So they never got married, and they died young, and they never had a marriage experience. And to me, this shows you that when you're taught it's not appropriate, you end up having a clear priority. You understand what it is that's expected of you and what you're supposed to be. All right, I want to end with that. That's 9 o'clock. Inshallah, we're going to take a few weeks off. We'll put in the groups, Inshallah, once we bring it back. Probably not the first week, but the second. Week of September is when we'll kind of bring it back. I'm going to try and rethink how to run these sessions. I still don't feel like we're getting much what we need to get out of them for your sake and for the sake of what's being shared.

Because a lot of this information, if not used appropriately, can backfire or can end up being used in a way that's harmful for yourself. Like, not all information is beneficial, right? If the recipient You have to have the right piece of information for the right You don't tell us children certain things. And certain things aren't told to us as human beings by Allah subhanahu. As we move forward, move. In our lives, some information is helpful for us to know. Some of it is not necessarily helpful for us to know at a certain time. And tazkiyah, the only benefit with the information that is shared is that if you are willing to challenge yourself, be uncomfortable, try these things, push yourself, and hold yourself to some of these, to the Wurd, for example, and to the practices and the exercises, and really reflect and contemplate daily upon them so that you can grow, so you can learn things, so that we can actually help.

But if it's just listening to a dars, it becomes less beneficial. And if there's a lot of lack of consistency, it also becomes. a problem in the long run. A lot of tazkiyah concepts are building bricks, like they're built. It's an algorithm. Like you build one thing upon the other, slowly. Like I talk about things I don't. Like I talk, and the next time I leave it for a while for you to think about; then we add a few more points to it so that you can think about it. But if, so if you come sometime in the middle of it, you're going to be very lost. And this happens to most people who come to attend. Like they come in the middle, and then they have 50 questions.

I'm like, of course you're going to have 50 questions. I wouldn't blame you not to have 50 questions. You didn't listen to. the 50 dhullus that came before where we talked about a lot of this stuff. So I'm still trying to figure out what to do with these sessions so that people are comfortable to share and to talk about things. But we'll do some kind of some reflection on how to run this appropriately, and we'll hopefully launch it again in mid-September. Otherwise, in the meantime, Yani, I would advise you if you attended like the self-honesty piece from its beginning or even if you didn't, to listen to some of these again. Make some notes for yourself and start and try some of these exercises and try some of these practices and focus on doing the Wirud.

daily This is an important piece. This is a lot, Yani, that just twice a day, there's a lot in that. There's a lot of barakah in it. There's a lot of learning pieces for you as a person as well. So kind of focus on that piece in the meantime. And inshallah, once we come back in September, we'll kind of start on a new topic or a different one that you'll find, hopefully you'll find beneficial. Jazakumullah khair. As salamu alaykum wa rahmatullahi wa La ilaha

illa anta, astaghfirullah wa atubu ilaykum. Wassalamu alaykum wa barakatuh Alameena Muhammad wa ala alihi wa sahbihi ajma in. As salamu alaykum wa rahmatullahi wa barakatuh

**Video Link:** <https://www.youtube.com/watch?v=ZQ59dUp3kpA>