

**Tazkiyah Halaqa  
Mortality – Session 23  
Sheikh Adnan Rajeh**

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Wellness Centre, London, Ontario

## Overview

This session continues the “mortality” pillar and reiterates that without accepting mortality and resurrection/accountability, the wider ethical and spiritual “equation” of Islam collapses. Sheikh Adnan anchors the discussion in Qur’anic language about death coming *to* the person (not being pursued) and being experienced as an overwhelming, “intoxicating” reality that humans spend their lives trying to avoid. He then advances the lecture’s core thesis: while death as an event is a tragedy (muṣībah), **mortality** (finiteness) is a gift that makes life meaningful, valuable, and spiritually urgent.

## Qur’anic and Prophetic framing

Sheikh Adnan highlights repeated Qur’anic reminders that every soul will “taste” death and that no human was granted immortality, including the Prophet himself. He also cites narrations in which the Prophet weeps at a grave and urges people to prepare for that moment, describing the “smartest” as those who remember death often and prepare before it arrives. Another cited prophetic theme is that remembering death “cuts” short-term pleasures, and that recalling mortality during hardship can actually widen and ease one’s constriction by re-scaling what matters.

## Death vs mortality (again), but with a new move

He restates the earlier distinction: **death** is a specific, unknown moment in time and is always a muṣībah because it ends the possibility of repentance and further good deeds, whereas **mortality** is the existential fact that life is finite. The new move in this session is the paradox: death is negative because it ends opportunity, yet mortality is positive because it gives the opportunity *value*—turning time into a scarce resource that can be used well. He explicitly argues that mortality acceptance often begins with sadness and psychological resistance (denial, anger, bargaining, depression, acceptance), but that passing through this grief-like process changes how life is experienced.

## Why mortality is a gift

Sheikh Adnan develops several linked claims about why mortality is beneficial rather than merely frightening:

- **Scarcity creates value:** any infinite resource becomes cheap, but finiteness makes experiences precious—he uses analogies like water and air becoming valuable only when perceived as limited.
- **Finiteness beautifies moments:** relationships, prayer, and everyday experiences become more vivid when one recognises there are only a limited number of encounters left (e.g., the “countdown” illustration of seeing an elderly parent perhaps only ~120 more times).
- **Immortality collapses motivation:** if time were endless, procrastination would always be rational (“tomorrow”), undermining urgency and meaning.

- **A hypothesis about appreciating Jannah:** he proposes (as a personal hypothesis) that a finite worldly life trains humans to appreciate the infinite gift of khuld later; without experiencing finitude first, humans would not truly value immortality.

### **Presence, anxiety, and the “later” illusion**

A major practical argument is that much distraction and anxiety comes from undervaluing the present moment and living for an assumed “next” (weekend, retirement, future phase). Accepting mortality challenges the word **later** itself, because “later” implies certainty about future time that no one possesses. He claims that internalising finitude increases presence, deepens enjoyment of worship and relationships, and reduces worry about what cannot be controlled—because the person realises the only guaranteed “capital” is the current moment, and even that is slipping away.

### **Exemption psychology and humility**

Sheikh Adnan critiques the human tendency to exempt oneself from rules that clearly apply to everyone else, presenting this as a psychological defence mechanism that avoids fear and sadness. He broadens the warning: saying “that would never be me” about others’ misfortunes or sins is an arrogant claim of control over variables one does not control. Accepting mortality (and vulnerability more generally) is presented as a source of humility, compassion, and a more realistic gratitude (“alḥamdulillāh—this is Allah’s bounty”), rather than judgement of others.

### **Motivation and time as non-replaceable**

He closes by emphasising mortality’s motivational function: it pushes the believer to use time well (without turning life into frantic productivity), because time is the one asset that cannot be recovered, refunded, or purchased. He frames leisure itself (e.g., sitting with tea and appreciating creation) as potentially “using time well” when done with presence and gratitude, rather than as escapist numbness. The lecture ends with a promise to develop further arguments in the next session to help listeners fully accept the claim that mortality is a divine gift rather than a curse.

**Video Link:** <https://www.youtube.com/watch?v=jZh9J0tkzI4>