

**Tazkiyah Halaqa
Mortality – Session 25
Sheikh Adnan Rajeh**

December 16, 2025
Wellness Centre, London, Ontario

Overview

This session deepens the mortality theme by clarifying that death remains intrinsically sad, but that correct understanding stops people from either fleeing it through denial or becoming consumed by fear. Sheikh Adnan argues sadness is *by design* and adds an essential “weight” to life that makes meaning, values, and priorities intelligible. He then connects mortality to intention (niyyah), balance (fear/hope), and theologically grounded assumptions about Allah that shape how a believer approaches death and accountability.

Mortality vs immortality (philosophical frame)

He introduces a classic philosophical thought experiment: if offered a drink granting immortality, would one take it? He presents a non-religious philosopher’s conclusion that immortality would be a curse because infinite repetition makes experiences boring and hollow, and constant reinvention to avoid boredom destabilises identity (“you no longer know who you are”). From this, he draws a key tazkiyah point: without an ending, it becomes difficult to establish enduring values, meaning, and priorities—mortality is what forces clarity about what truly matters.

Qisr al-amal and truthful living

Sheikh Adnan reiterates that neither “I will die tomorrow” nor “I have plenty of time” is truthful; the truthful stance is that one will *likely* live, but the possibility of death at any moment is real and never zero. He describes **qisr al-amal** as keeping mortality in the background of the mind—present enough to shape choices, but not in a way that becomes morbid fixation or “worshipping death.” He also cites a Prophetic illustration (lines in the sand) to show that a person’s hope stretches far, but nearer lines (one’s appointed term) can cut life off unexpectedly, so death is almost always “too soon.”

“If you had one week” exercise (and what it reveals)

He uses the “one week left” reflection to probe *overarching life themes* rather than small end-of-life adjustments (farewells, slightly better *ṣalāh*, more *dhikr*). Common answers—quitting one’s job, stopping university, withdrawing from responsibilities—are presented as indicators of misunderstanding Islamic priorities and/or misunderstanding the purpose (*ajr*) and intention behind everyday obligations. In his framing, *halal* work to provide for dependants and seeking knowledge are not obstacles to faith; they can be among the most weighty acts when grounded in proper *niyyah*, so the issue is often not the action but the understanding and intention beneath it.

Fear of death: accountability, balanced by hope

He insists again that a Muslim’s fear should not centre on “nothingness,” but on accountability—standing before Allah with one’s record and shortcomings. He anchors the “balanced” approach in a hadith: the intelligent person is the one who holds the self

accountable and works for what comes after death, while the foolish one follows desires and then indulges in wishful thinking about Allah. He argues the proper emotional posture is *fear of one's deficiencies* coupled with hope in Allah's mercy, and that both extremes are dangerous: despairing certainty of punishment versus complacent certainty of salvation regardless of choices.

Knowing Allah shapes dying

A major emphasis is that one's stance towards death is inseparable from one's *educated* understanding of Allah (not a "made-to-fit" personalised deity aligned with one's lifestyle). He references the well-known hadith qudsi about Allah being as His servant thinks of Him, stressing that this "assumption" must be grounded in correct knowledge rather than fantasy. Illustrations include: Sayyidina Ali reportedly preferring Allah's judgement over his parents' because Allah is more merciful, and the Prophetic comparison of Allah's mercy to (and exceeding) a mother camel's tenderness to her young.

Preparedness is a mindset, not "enough deeds"

He explicitly rejects the idea that anyone can be "prepared" for the Hereafter by accumulating "enough" deeds; thinking "I've done enough" is portrayed as spiritually catastrophic. Instead, preparedness is framed as walking a path—with humility, repentance, love, and reverence—so that whenever death comes, one is oriented correctly towards Allah. He gives examples of the Sahaba embodying a blend of fear and hope at death (e.g., Bilal's tears over perceived shortcomings alongside joy at meeting the beloved ones), and he recounts witnessing death first-hand as a teenager as a formative experience that forces rapid re-prioritisation and removes the illusion that a warning is "owed."

Closing and what comes next

He concludes that internalising mortality frees a person from having death-anxiety drive decisions, while preserving the natural sadness of death as the end of one's opportunity to act and repent. Next week is announced as a Q&A session, with an invitation to reflect during the week on what would genuinely change if the next meeting were one's last hour. A video link is provided in the document.

Video Link: <https://www.youtube.com/watch?v=09hZDtvueqM>