

**Tazkiyah Halaqa
Mortality – Session 26
Sheikh Adnan Rajeh**

December 22, 2025
Wellness Centre, London, Ontario

Context and purpose

This session is a shorter, rescheduled Monday gathering intended primarily as a Q&A drawn from a prepared question bank, with the mortality module resuming after a holiday break. Sheikh Adnan reiterates a core methodological rule: tazkiyah never asks someone to “live a lie” (e.g., convincing oneself one will die next week) as a motivational tactic, because spiritual growth must be built on truth. He frames the aim as moving from paralysing fear to **preparedness**, using truthful statements about mortality: death’s timing is unknown, but the possibility of death at any moment is real (and not zero), while the certainty of living to a fixed age is also a lie.

The “one week left” reflection (what it is for)

He again assigns the “if you had one week” thought exercise, but specifies it should focus on *big life themes* (work, study, family, overarching priorities), not minor last-minute actions (farewells, taking vacation days, doing umrah, etc.). He notes that scholars he learned from commonly said they would not change anything if told they had a week, because they had already structured their lives around what is most beneficial for the Akhirah and what brings fulfilment. He uses examples of “extreme” answers (e.g., quitting work to go abroad to a conflict zone) to show how the exercise often reveals misconceptions about religious priorities, or a need to correct one’s intention rather than abandon one’s responsibilities.

Intention vs action (work, study, leisure)

A recurring diagnostic is: if a person’s life feels so meaningless that imminent death would make them want to abandon everything (job, spouse, commitments), that signals a serious problem that must be addressed by either changing the action itself or changing the attitude/niyyah behind it. He argues that providing halal sustenance for dependants and seeking knowledge are among the highest priorities, so quitting them “to do something more religious” can reflect misunderstanding rather than piety. He also defends leisure as potentially worship when done with the right intention and in moderation, warning that eliminating rest entirely can cause burnout and reduce one’s capacity for good.

Q&A 1: “How can one be prepared if deeds are never enough?”

He answers that “being prepared” is not about reaching a quota of deeds or ever concluding “I’ve done enough,” which he describes as a sign of spiritual failure. Preparation is fundamentally about staying on the path—remaining connected to Allah, keeping hope, continuing sincere effort, and not using deeds as a basis for complacency. He stresses the necessary balance: strong hope in Allah’s mercy alongside fear of one’s shortcomings, and rejects both despair (“I will never be forgiven”) and overconfidence (“I will enter Jannah regardless”). He illustrates this with reports/aphorisms attributed to scholars (e.g., not feeling secure until “both feet” enter Jannah) and the idea that Satan tries to trap people through self-satisfaction before death.

Q&A 2: “How to live in the moment?”

He treats the question as revealing a desire for an alternative “tip” that avoids doing the deeper work of mortality reflection, and urges sticking with the mortality method because it is the most powerful mechanism for valuing time. He adds a philosophical point: time’s perceived value and even its conceptual salience depend on finitude—without death, time may not be experienced as meaningful in the same way, and many things are only recognised through their opposites (“things are distinguished by their opposites”). He also restates the prophetic counsel to frequently remember “the destroyer of pleasures” (death), because it regulates extremes—easing hardship by reframing it, and tempering heedless ease by restoring proportion.

Q&A 3: “Understanding the reward of studying and providing”

He explains that a key role of religious teaching is clarifying **priorities**, and he criticises a “broken” dynamic where communities seek the easiest rulings while lacking concern for the Akhirah. On seeking knowledge, he cites well-known prophetic narrations about scholars as inheritors of prophets and angels lowering their wings for the seeker of knowledge, presenting knowledge-seeking as among the most valuable acts—especially in youth—while also emphasising that the Ummah needs broad expertise (not only Sharia specialists). On provision, he cites narrations framing leaving home to support oneself, parents, spouse, or children as akin to striving in Allah’s path, and he notes the Prophet’s practical guidance that people should not give away all wealth such that dependants are left without support. He also clarifies that “knowledge” is not restricted to narrowly “Islamic” subjects; any beneficial discipline can earn reward if pursued with right intention and benefit, including behind-the-scenes work with indirect impact.

Video Link: <https://www.youtube.com/watch?v=w5vA-DpEYHM>