

**Tazkiyah Halaqa
Mortality – Session 22
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Transcription

Allahumma salli wa sallim mubarak ala nabiiyyina Muhammad wa ala alihi wa sahbihi ajma'in. Attend, you're welcome to otherwise move your socializing to the to the front or the lobby. Barakallah fikum wa jazakumullahu khair. So I took a week off with the intention of just kind of giving people the opportunity to regroup and maybe now you contemplate a little to a certain degree what we talked about or even catch up if you were. I'd missed out on some of the sessions we talked about Salah tips and that was more of a practical aspect of this gear, just something to do. I'm gonna go back and for the next nine to ten weeks a bit more a little bit less talk about one of the Core Test gear comprehensive pieces.

I break down Test gear comprehensive the pillars of test get to five to five main topics And and this is my this is the way I understood it from those who taught it from me and from the books that I read With my shoe and obviously depending on who you listen to you may find a different breakdown There's really no one right way to do this or one wrong way to do it There's many different ways to learn this. This is how I'm going to teach it You're free feel free to disagree with the honey my method, but this is how I is how I see it And the five pillars of test gear is talking about self-value I translate the Arabic into English not verbatim, but

basis based on Objective so in Araby it was talking about the world on Rama which which it was translated in English and talking about self-value That that's the best the bottom line and I've done this it's not like talking about humbleness or empathy in English It doesn't it ends up being just self-value, which I think is very reasonable But that's kind of what it is talking about This little animal, which is what I'm going to share with you. I mean today is really just accepting mortality and accountability from Allah subhanahu wa'ta'ala, self-honesty and self-accountability, which is what we talked about. We spent maybe three months talking about that, and it's all online if you want to go back and listen to it.

Hi, Adam, which is sensitivity and etiquette, and the fifth pillar, the last piece is moral frugality and asceticism or or Zohdan wara, and this is kind of what puts how does get together? These are all the issues. There's a lot of subdivisions under each of them, so it takes a long time, but I'm going to try and go through them in a basic way so that you have something to depend upon later on when you think about this or you're building your or you're kind of taking your way. So this is the part when I talk about this. I called this the crowd thinner, and I didn't come up with this. This is the shoe who used to call this.

That you did ski is all fun, and people attend and they love it until you talk about this and it thins out the crowd. Almost automatically, people stop coming. They stop listening, and they wait for you to move on to something different. The moment you start talking about mortality, people lose interest, and they wait for you to bring up something different, a little bit more. Yeah, I need fun more stories. But this is not the problem. The problem is that without this piece, nothing really works within our Dean at all, like nothing. Nothing that I talk about; none of the principles or values or behaviors, none of the ethics, the philosophy itself crumbles if you remove this one piece out from the equation.

If you remove the acceptance of mortality, if you remove the fact that you are accountable, Yom Al-Qiyamah, she self-accounted just. And I have to make some definitions today. There's a difference between accepting accountability, as in resurrection, right? Yom Al-Qiyamah. They say Yom Al-Qiyamah; it's you imagine a day. That is very active. A lot is going on that day, but really to its core is just accepting that you're going to be held accountable, Yom Al-Qiyamah, by a foreign source who happens to be a Haqq, Subhanahu wa'ta'ala Allah, who's gonna hold you accountable. What I talked about prior to this last these last sessions in Salah, where we talked about self-honesty, I talked about self-accountability. That's different. That's when you have a you have the ability to perform Mahasabha, self-Mahasabha, where you're holding yourself accountable, you're questioning your actions, your thoughts, your intentions.

You are being honest about why you did what you did and then you are taking steps to change why you do what you do by holding yourself accountable. That is different than you accepting the fact that Yom Al-Qiyamah, you're going to have to answer questions about why you did what you did and why you didn't do what you didn't do. These two pieces, where you accept mortality and accept accountability, are the pieces of the puzzle that, without it, the whole story doesn't work. Really today, the reason that most of, like the reason that Muslims struggle with their faith We should never be a thing. It was never a thing, to be honest. I mean, it was always the opposite.

The property's thoughts on his job throughout his life was to teach people how to balance by taking them back a notch, not the opposite. It wasn't, it wasn't trying to get people to pray and trying to get them to, yeah. And he committed, and no, it's always like, no, you're doing too much. Keep money for your family. No, you have to sleep at night. You're doing too much. Yeah, that was the problem. Why? Because their understanding of things was of that level or their connection to what they are being taught was at the level that motivated them, and they come sometimes pushed themselves to it to a degree that they didn't need to. The Prophet ﷺ taught them how to balance and bring it back in knowledge.

The reason that was there is because this piece was crystal clear. It's the part of the Quran, a third of the Quran. A third of the Quran is talking about these two things. Like number two up there, the pillar that we're going to cover over the next few weeks is easily the third of the Mus'haf. There's almost no Surah in the Quran that does not talk about Yawm al-Qiyamah or talk about the fact that you are going there, which is the only access you have to Yawm al-Qiyamah is through death. None of us are going to glide right through this life into Yawm al-Qiyamah There has to be something before it. So really, this topic is talked about a lot. There are some surahs that all they do is just talk about Yawm al-Qiyamah, right?

So it's an extremely repeated theme within the Mus'haf, and why? It's because this is the piece of the puzzle. It's a part of the equation that this whole story doesn't work without. If you try to argue being a good person and changing your ways and doing it, and you don't have within it the concept of mortality and the concept of accountability after you die, it's a very, very weak argument. It's very difficult to make. It's very difficult to make. It's easy to make when in certain situations when you are living a very luxurious life and things are working out amazing for you and you're a big beneficiary, you're a benefactor of a system that is in place.

In that case, it's easy to argue why you should be good because if I'm good to you and you're good to me, we keep things going; we stay benefiting. But if you're not on the

receiving side of the benefits of life, then to make an argument of why you should be ethical, why you should be moral, why you should live a good life is absolutely impossible. Which is why when you go to parts of the world that are third world countries, there's always some fear for your life you don't have in first world countries or you don't have as much. You have in first world countries, but it depends on what neighborhood you're in, what part of town, are you northern or southern, where are you?

And then I'll tell you whether you're safe or not. Well, what's the reason? It's because when there's no understanding of mortality and accountability, then it's very hard to make arguments to people that why they should live better or why they should be accepting fairness and why they should care about what other people feel. It's hard to make that argument when they're not on that receiving piece. And I need you really. Today is going to be an introduction to the topic, really. That's all I'm going to do. But I'm going to ask you to think deeply about some of these concepts. Think about how life would be if you didn't have, if mortality was not an issue or accountability was not an issue. Now, mortality is easier to accept because we all agree to it.

Accountability is different. The Arabs, none of them denied that they were going to die. They all knew that everyone was going to die. But what they denied was the resurrection piece and the accountability piece. The Arabs accepted God. They accepted him the way we do, with the caveat of having shirk. And shirk is in believing that Islam has some say with him. But when they spoke about the creator of the cosmos and the earth, no, they spoke about Allah as we understand him. No other nation had that, by the way, where they saw Allah to be beyond humanity, to be beyond flaw. They saw him that way. However, they felt that they brought it down a notch to the degree where they allow it for associates and stuff like that.

So when you ask them who created you or the creator of the cosmos, they use his names, right? So what's the problem? The problem is that that once we die and we turn into nothing into the earth, we're not coming back again. Who are you fooling? Who are you kidding? That's not happening. So their problem was resurrection, and their problem really is not resurrection. It's the accountability that comes with that. Resurrection is just a means to the end. What's the end? The end is you're going to be held accountable, and there's going to be either reward or punishment. So wrapping our heads around these two topics is of extreme importance. I thought starting Tazkiyah with it would be best, so I did initially, and that failed horribly.

So I stopped and I went and did something different. I talked about something different for a while. Then I brought it forward again and it failed. So I stopped and went something different. So this is my third attempt bringing it. If this fails, no more Tazkiyah for you. We're done. You can go find it somewhere else because there's absolutely no point in talking about anything to do with changing the nafs if we are not willing to fully accept these two basic facts that Islam carries. This is not something that you can afford to look into later. There's a lot of things in Islam that I'll tell you, you can afford to look at this later, no problem. Down the road we can look at this. These are not amongst them.

These are early facts that we accept right away. We accept mortality in a way that reflects upon our lives. Because you can say, I know I'm going to die, but that's not what I'm talking about here. That's not what I'm talking about. I'm talking about something different. And accepting that you're going to be held accountable and resurrected, again, most people claim that, but the reflection has to be there, and the depth or the reality of that belief has to actually exist inside of you, which is what I am here to argue and maybe even challenge.

within you a little bit. So think about that. Think about the equation of our Deen, but remove from it mortality. Remove from it mortality. And then when you're done, remove from it accountability.

And see if anything that we talk about actually works. And your conclusion will be pretty simple. There's nothing that stands. Like, I can't hold up an argument. I'll lose every time if you remove those two pieces, if there's nothing about it. Now, the difference between death and mortality is important. Death is a moment in time. It's a moment in time that you don't know when, or how, or where that you will die. I am not here to talk to you about accepting death. No. Death, because it's unknown to us, there's no point in planning for it, or fearing it, or dealing with it, because it's a moment in time, it's a specific dot in time that we don't know when, or how, or where. I'm not talking about that.

That is always going to be a difficult moment. No matter how late it comes, it's always going to be early, and it's always going to be a Musiba when it happens. Like when it occurs, it's going to be called a Musiba always. A Musiba, when someone loses their opportunity to continue to be good, or change their lives, or make different choices, or repent to Allah, or be with their loved ones, it's always going to be a Musiba. We never celebrate death, as Muslims, ever. We don't celebrate death. Even the Shaheed, we don't celebrate him. We thank Allah and praise Him that Fulan went as a Shaheed, hoping that, Insha'Allah, Allah will forgive him, accept him, and allow him to intercede on our behalf. But we don't celebrate death.

Death is not something that we celebrate, ever, as Muslims. And I'm not talking about that. I'm talking about mortality. I'm talking about the fact that, at some point, you will cease to exist. That you are not immortal. That you are mortal, and that your life, at some point, will end. And accepting that fact. Accepting that you're not here forever. This is what we're here to talk about. And I can tell you that knowing that it exists is one thing, and accepting it is a very different thing. They're very, very different. And I'm going to make this abundantly clear to you over the next few weeks in our discussions, and you're going to find this as you think about it. I'm going to try and be very...

I'm going to make these actually shorter sessions. I'm going to try and make them... I'm not going to put too much content so that hopefully people can keep along, so we don't actually thin out the crowd as it seems to happen every time. The example I want to offer you, that I think the Qur'an is very clear upon, is the example of Sayyidina Adam, our father. This is a very important piece of the puzzle for us because Adam, when you think about his story, when you think about the way the Qur'an tells it, Adam had all of the things that the human being needs to be satisfied and happy. Adam had companionship, he had security, he had safety, he had sovereignty, he had space, he had food and drink, he had water, he had everything, he had beauty surrounding him, he had closeness to Allah Subh'anaHu Wa Ta-A'la.

He had all the guarantees that we would want in our life to live well, right? Everything was there. He was told not to do one thing, and he did it. But what we tend to miss sometimes is why did he do this? What was the piece for Adam that bothered him that made him even think of saying no to Allah Subh'anaHu Wa Ta-A'la or crossing that red line that Allah Subh'anaHu Wa Ta-A'la very clearly drew for him? Anything else, just don't touch that one. Easy peasy. Easy as just putting a few dead pieces of tree around it and just lock it up and don't look at it again, and you have all this world ahead of you It wasn't that he couldn't; sometimes we like to say, كُلُّ مَمْنُوعٍ مَرْغُوبٍ anything that you are told not to do, you want to do.

That really wasn't Adam alayhis-salam. That really wasn't the problem for him; it was that he was told not to, so he became curious. Now, that could be one of the factors, but the Qur'an is very clear on what really happened. See, Iblis came and started to tell him a story. He told him, you know why? He doesn't want you to eat there from that. يَا أَدَمُ هَلْ أَرَبُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ how about I tell you about the tree of immortality? That's what he told him. إِلَّا أَنْ تَكُونَ مَلَكِينَ أَوْ تَكُونَ مِنَ الْخَالِدِينَ in Surah Al-A'raf, you'll be immortal. Adam alayhis-salam, when the whole story was explained to him, you wake up to life and you wake up in your maybe late teens, basically which you can remember when you're reasoning.

And everything before that is just a mesh of. But after that, you start to reason a bit. In your early 20s, you start to actually be a person. And you're not known as just the son of your father or the daughter of your mother. You're actually a person who can, at least in these years, maybe before years ago, you reached that earlier. But now that's where we're reaching it. It's a deal. You're offered, here's the deal. Here's the deal. You're in this house. Here are the people who are taking care of you. You soon have to take care of yourself. You have to do this. You have to do that. There's a possibility of bad things happening. And by the way, at the end, if you work hard, you make money.

You can enjoy this. You can enjoy that. You can travel. You can get married. You can eat. You can drink. You can go out. You have friends. And then you die. And the whole story's awesome. But that piece ain't. That piece of what happens at the end, it's OK. You're still young, hopefully. And most likely, you don't have to deal with this. But at the end, this all ends, by the way. You're going to die. But it will be. So out of the extent I was told that all of this is going to be work for you, but you will die. And he was told he was a servant. He didn't like both those things. And we'll talk about the servant piece when we go talk about self-value later on.

But we'll stick on this one first. Al-khuld, immortality. He was told he was mortal. He didn't like that. That was a piece that bothered him. It bothered him dearly. He thought about this for a long time. Die? Why? Why do I need to die? This is so nice. What happens after I die? It's just like a blackout? He had questions, and he didn't like the feeling. He didn't like the feeling of his soul and of his spirit leaving this body. It scared him. It scared him. It scared him a lot. It scared him to the point that as Iblis continued to market this for him, see, Iblis couldn't figure out a way to market this. How do I get Adam to eat from this?

That's all I need to do to prove to Allah that Adam is not worthy of the respect that he has been offered. I just have to get him to eat from the one tree that he was told not to touch. Of course, there's this whole story that Allah Subh'anaHu Wa Ta-A'la put there for us to learn from, not for us to shame Adam or to shame Hawa, but to learn from, so that we can think about this And we don't seem to do it, which is why I'm sharing this with you. So Iblis could not find a way in. He couldn't find a way through until he brought up death. Once he brought up death, it seemed suddenly that Adam was much more interested.

Adam wasn't thinking as Iblis was doing the waswasa, eat from it, it'll make you stronger, more handsome, better performance, whatever. Adam couldn't care less. Everything was fine. And then he told him, well, you know, you don't die. And then suddenly, Adam looks up. He looks at the tree. He starts to eyeball it. Oh, I don't die? I can live forever? He becomes interested. Wa qasamahuma inni lakuma lamina al-nasiheen And he starts, once he found it, Iblis is smart. He doesn't, he takes his time. He throws them out, pitches them out one by one. How about this one? Nope. How about this one? Nope. Once he threw out mortality, Adam, alayhis salaam, flinched. And he showed some interest. So he started, and he started to swear, wa qasamahuma. He started to swear to Allah.

He started to swear. I swear to you, I am telling you the truth. He's lying, obviously, that I am giving you advice here. Fadallahuma bighuroor. So he lured them in through their own ignorance and illusions And they ate from the tree because they were hoping that if they did that, they would become immortal. It was the fear of death that took Adam, alayhis salaam, out of Jannah that he was in. It was the fear of death that got Adam to disobey Allah, subhanahu wa ta'ala, the first act of disobedience for our entire race. Many have happened since, but the first act of disobedience was motivated by the fear of our own mortality, the lack of acceptance of it. Now, Adam, alayhis salaam, spent the rest of his life learning to accept his own mortality, alayhis salaam.

Like, he spent the rest of his life learning to, but I'm gonna add to you a piece of the story that shows you that it wasn't an easy task. Because Adam, alayhis salaam, once he came to the earth, Allah, subhanahu wa ta'ala, showed him all of his progeny. All of his children, he saw them all. And the way he saw them was just, he saw like a dot of light in between the eyes of all of them. He just saw lights, little lights. And he's looking at all of those who will come from him, you know, for millions of years. And he saw one, and for some reason, one of them caught his eye, and it was Dawud, alayhis salaam. So he pointed out, who is that, who is that?

Faqala, azaa ibnuka Dawud. Faqala, kamma a'taytahu min al-umur? It's a very interesting question for him to ask right off the bat, right? Like, that's the first question? No, I wouldn't; that would be my first question. What's his name? What does he do for a living? How does he behave? What does he look like? Show me a 3D diagram of him. Like, I want to know more about Dawud. What is he known for? The first question Adam asked, how much life are you going to give him? You know why? Because Adam is seeing all of his children and he's like, you're all going to die too. He's looking at them, all of you are going to die too, and you're all going to struggle with this just like I did.

So the first question in his mind is how much time does he get? He felt bad. It's like one day if you have children, you'll do this at some point, and you'll look at your child and you'll remember. You see this beautiful little thing that's running around, one day he'll die too. One day she'll also die. It'll break your heart, absolutely break you, because it's hard to see. And of course, those who lose their children, it's one of the most difficult, if not the most difficult, thing that a human being can go through is losing a young one. But when you think about that, it's very, what comes to mind is like, I'll do anything. Anything at all. I'll offer anything. And people will sacrifice their lives to make sure that their animals do it.

Animals do this. Animals that are the most, that are rigged and programmed specifically to be selfish will offer their lives for their children. Like this is the only time you'll see an animal act selflessly. You'll see an animal fight back something that is way stronger than it, that it has no chance of fighting if it's defending its young ones. And it's willing to die in that process. This is how much we love our children. This is how much we feel about them. So Adam and Eve is seeing all of his children, and he sees that one light and he asks about him. He tells him, this is your son, Dawud. The first question, actually it's not the first question, it's the only question.

He didn't ask him anything else about him, like he didn't ask him anything else about Dawud. He just asked him, how much time did you give this son of mine? He told him, I gave him 60 years. Adam said, no, not enough. Take 40 of mine and give it to him, in an act of selflessness from a father. He's like, take 40 of mine, Ya Rabb, and give it to him. So Allah Subh'anaHu Wa Ta-A'la accepted. Adam Alayhi Salaam had the one advantage

because he is the beginning of the story of knowing and being told when the time is going to come for him. So when his time came and Malak al-Mu'd came to take him, Adam Alayhi Salaam said, no, it's early. I still have 40 years.

So they told him, no, you gave it to Dawud. And the narration says, Adam almost asked for them back. He didn't, but he almost. He almost thought of asking for them back. He didn't do it, and he accepted his, of course, and he never disobeyed again. Adam Alayhi Salaam lived his life, never disobeyed again. He never did anything. He disobeyed Allah Subh'anaHu Wa Ta-A'la again. But you can see in his life this was a big deal. Why? Because life is so beautiful. Because life, despite all of its ups and downs, difficulties and pains and sorrows and failures and agony and challenges and obstacles, there's a beauty to life, a basic beauty to life that every living thing knows. Having that taken away is just a burden that we can't really necessarily fully fathom or understand or accept.

Knowing that, we come to this topic that is called qisr al-aml, where you accept your own mortality, where you're able to properly imagine or properly centralize yourself or grasp the concept that you are not here forever. One of the things that I ask you to do, and I'm going to get you to do some degree of contemplation of things, so think about the existence, how would Islam work without this part of the puzzle. Another thing I want you to do is think about what it would be like to live forever. If you were actually immortal, let's argue the opposite; let's say you were immortal and you lived forever and you were never going to die and mortality was not something that you had to worry about.

If you live forever, suddenly time stops being valuable. This currency that is absolutely untradeable. You cannot trade this; it's the only capital that you have, it's the only thing that you can never buy back. Everything else you lose, you can age now and go to a plastic surgeon, and he can buy you back some youth. You can get all these things done for yourself, but you cannot take back a moment that is gone; you cannot rewind time, it's impossible, it's the only thing you can't do. If you live forever, if you live forever, then time suddenly becomes almost useless. There's no way for you to be motivated to do anything; just think about this. How could I motivate you to do something today when your answer could be immediately, I'll do it tomorrow?

And if I don't do it tomorrow, Shaykh, you know what, I'll do it the day after. And if I don't do it that day, and then you keep on going. Why would you ever do anything? How could you ever make any decision or have the need to do anything if you're understanding the problem here? The way we are as creatures, a part of it is the fact that we know deep down inside that we are mortal and that this experience is going to come to an end. We don't want it to come to an end. I am not here, so let me be very clear on what this piece of Tversky is about. I'm not here celebrating mortality. I'm not here to tell you that you should enjoy mortality.

I'm not here to tell you that you should be happy about mortality. No, I'm here telling you very simply, you have to accept mortality. Not accept it as in know it somewhere far away in a hidden pocket within your psyche that it's going to happen at some point. But truly accept it as a reality that can happen at any point and you'll be at peace with that. And that takes steps. That doesn't happen by me just telling you that you need to do it. No, no. This actually takes a lot of steps. The reason that this is important for us and probably more important to us than it was to the early generation of the Prophet ﷺ and the Sahaba was because they had more friction with it. They saw it more often.

The median lifespan in the 7th century was 38 years old; 38 years. That was the median lifespan. Now it's 80-something for men, I think, or women. I don't know, something like that. Early 80s, it was less than half in the time of the Prophet ﷺ. If you look at the Prophet's story and you go through his story and you count the number of Muslims, men and women, who died before the age of 40, you'll end up with a laundry list. It's a very long list of people who died before the age of 40, but that was common in that era due to war, and famine, and lack of antibiotics, and lack of medical care, and lack, and lack, and lack. People died, so death was something they had much more experience with.

They saw it more often. They experienced it at an early age more often, so they had acceptance of it. Once the technological revolution came along and the population of Earth went from maybe a couple of hundred million to 7-8 billion, which is a number that this Earth never carried before, people stopped dying young. Death became a foreign visitor to us. We don't accept it as much, so you see that the way that we deal with it is not as mature. The way we think about it is not as mature. The way we fathom it or react when we're facing it or when someone that we love is facing it is not as mature, because we don't have that. So for them, they didn't need to be reminded by the Prophet a lot about moat.

Even though when Sayyiduna Umar, for example, came to the Prophet and said, 'Ya Rasulallah, remind us.' All you need for moat is just remembrance of death. Just remember mortality, and then you don't need someone to remind you of anything. You don't need someone to spend time giving you *durus* and talking to you about death. Just remember death. And for them, that wasn't difficult. For them, it was not a difficult thing because they experienced it so often. They saw it so often. It was something close to them. But for us, it is not. And most people, the majority of human beings, especially living in the West, we don't have experiences with death until late in our lives. And we don't talk about it when we're young at all.

It's not brought to our attention at all. So it's really not your fault that you don't have that experience with it, or that you're not willing to accept it or think about it, or that you've allowed somehow to accept it as a reality for every living thing, but not really apply that reality to yourself. And that is a very, very unique human ability. This is one of the most important; this is one of the strongest human traits that exist: the ability of exemption. It's a gift where I have the ability to apply a rule to everyone, but not exactly to me, right? That's how we drive. Everyone drives their car exactly that way. That's how every person here drives their car. The rules apply to everyone, but not fully to me.

So if I bend the rules a bit, or I do this, or I do that, it's fine. But if someone else does it, then they should die. The road raises, why? Because we've learned to do it, and this happens in so many other ways, in so many other ways. Where there's a long line and you find yourself having no problem finding someone to help you skip the line, or get ahead, or get an appointment before everyone else, or get your food before everyone else. Why? Because, yeah, these rules should apply to everyone. There should be a certain degree of structure, and discipline, and obedience, and organization. But when it comes to me, a little bit of an exemption applies. Not a full one. We're not that.

Like, people who apply full exemptions are usually psychopaths to the point where like nothing applies to me. I am completely beyond; I'm levitating above everyone. But there's a little bit, a little bit of an exemption. And this is no different. When it comes to mortality, we've accepted that everyone will die. Just when it comes to us, it's not the same. Like the flavor is not fully there. We don't really think about it. I'm going to start out this topic by asking you to attempt to contemplate this a little bit over the next week. Contemplate your

mortality a little bit. Think about it. Think about what it'll look like. What will it feel like? As a disclaimer at the beginning of these sessions, these are difficult things to do.

If you struggle with mortality or you struggle with certain mental health problems, this may not be the right session for you to attend. I'll tell you up front. The contemplation of death and mortality in general is not something that's easy. It actually is difficult. And your nephews will fight. And I'll tell you why. I'm going to tell you exactly why all this happens. You're not going to be, you won't be surprised anymore of why you feel the way you feel and why you see this the way you feel it, see it. And once you change your mind, by the way, it's a much better lifestyle. You'll feel way better about your life once you change your perspective. But it does require some acceptances, like you have to acknowledge certain things.

So, as a disclaimer at the beginning, if this is something that you struggle with, then maybe take what I say with a grain of salt or don't necessarily follow through with everything that I'm talking about. The goal of this is not to put people into crises, like where they are struggling with the, if you're struggling with the reason to live to begin with, then maybe contemplating death is not what you should be doing, Yanni, here. And that's not what I want you to do. So be very careful with that. And if you have, Yanni, a therapist, you're talking to someone, make sure that you have these discussions with them openly and don't use this without some degree of caution.

I just have to say that up front because we've had some experiences with people who listened to what I said and they found it difficult. And we've even had that, Yanni, elsewhere in different settings when I was a student even listening to this stuff. Some people just struggle with this concept and they need some help. But what I want you to do is take some time and contemplate the concept of your own mortality. What you're contemplating is not just the fact that it's going to happen, but what would it feel like if it were to happen? What regrets would you have? What emotions would be generated? It's an important thing. If you've had a near-death experience in your life, if at some point, Yanni, you had a near-death experience, then you can probably lean on that.

You can go back and think about it. And people who do have near-death experiences, by the way, usually use those to make some changes in their lives. The problem is that it wears off. It wears off after a bit. After a few years, you go back to how you were before because the effect of that moment is no longer there because this piece is not clear. You needed an actual example to set you straight, so you were given the example to set you straight, but then you didn't really accept mortality in the long run. You're still doing what you shouldn't be doing about it. You're looking at it in the wrong way, so it's just a matter of time before it wears off, and then you're back again to living life as you should not be living it all over again.

And Allah Subh'anaHu Wa Ta-A'la is not guaranteeing each one here a near-death experience every four years or three years to straighten them out again. But if you have had a near-death experience and you think about it, you'll find that during those moments, it's quite a confusing rush of emotions and thoughts, especially if this is not something that you have contemplated before or prepared yourself for before. And that's why I think it's one of the beneficial things to do is actually read a little bit about Al-Khawatim. And I'm gonna talk about that a little bit today at the end of the session with it. Is that one of the important pieces of, of course we're gonna talk about mortality from a philosophical perspective and an Islamic perspective.

But remember that what the Prophet, Alayhi Salaam, always asked for and what he taught us to really care about is husn al-khitam, asking about a good ending, a good ending, a good ending. He kept on using that same term, Al-Khawatim, that things have to end well. If they start well and they end ugly, it doesn't matter. It doesn't mean anything in every sense, right? Marriages don't mean anything if they start nice and end ugly. It's not really, that's not what you remember. You don't remember the good beginning. You remember the horrible ending, and everything goes that way. So it's how things end what makes it matter. Even if it has a bumpy start, a difficult middle, some failures on the way, but if it ends well, then that's really what matters.

How does it end, right? A team, if they're playing a title, playing for a title or in a tournament, no one cares how they play the first three or four. Where did they end up? They win third, second; no one cares. If they didn't win it, then I don't care about it; suddenly, your bumpy ride doesn't matter anymore. On the other hand, if you have a perfect record and then lost it at the end, no one remembers. No one remembers anymore that you actually even played the tournament to begin with. It all kind of comes down to the end. So the Prophet ﷺ would always say, ask for Hussnul Khatimat. So when you look for people, when you look at the scholars, when you look at the Sahaba, which is why I'm trying to sell this to you, you'll find that the Sahaba and the Prophet ﷺ and the Prophets before him, when it came to their moment of death, they were prepared.

They had a certain degree of preparation for it, of acceptance of it. That was very impressive. When you look at the Prophet ﷺ, he would say to Jibreel, yes, I choose the heavenly companion. I'm good to leave. I'm good to leave. When Sayyidina Abu Bakr was on his way out, Aisha would say poetry in ritha of her father, in sorrow of missing him and leaving, and he would tell her, no. Say the words that please Allah ﷻ. When Sayyidina Umar al-Khattab was on his way out, when he was stabbed and he was bleeding, he would ask for his face to be put on the ground and for him to make du'a Allah ﷻ, may the Lord of Umar and he have mercy upon Umar for his life.

When you look at Sayyidina Uthman, he's stuck in his house. He can't leave; the Khawarij are not allowing him out of the house. And they enter into his home and they kill him as he's reading the Qur'an. And he refuses to give the order for any of his soldiers to fight back or to save his own life. The same thing goes for Sayyidina Ali. And the story goes on and on and on. Sayyidina Bilal ibn Rabah al-Habashi, on his way, as he was leaving this world, he would wake up, before he passed away, with a smile on his face. And his wife would ask him, what are you happy about? Tomorrow I meet my loved ones, I go back to Muhammad and his companions.

And you look at these, Sayyidina Mas'ud, when you look at how their lives ended, you understand that at that moment they were in a position or a status of peace, of serenity, of acceptance that allowed them to get through this hurdle. Because this is a hard moment regardless. No one, like I said, no one celebrates this. No one's going to be happy as it happens. No, no, this is hard. It's always going to be hard. It's a part, it's how it's defined in the Qur'an. Musibah al-mawt is called. The musibah of mawt. The Prophet, alayhi salatu wa salam, tells us, al-mawti sakarat There are moments of pain, fear, and death that will give you sakrah, meaning it's like you're intoxicated from it. And it's a part of the process.

But if you're ready, if you're prepared, then the way you approach it is different. The way you accept it is different. And if you're not prepared, then of course that looks at something different. I have a very unique experience with this, not in dying, but in being there when people are. What I do in oncology is very, it's probably, I don't want to say I'm more

qualified to talk about this, but I do have a unique experience regarding accepting mortality. Because the people I talk to are at different levels and in different places in that, because really coming into my office or into my clinic, that's all you're really there for. You're really there for just a discussion on the fact that this, your mortality is coming up.

It's coming up much quicker and sooner than you were hoping for, way sooner than you were hoping for. You're probably hoping for way more than this, and it's not going to be that. And people respond to this, not to this sentence, but for me implying that in different ways, depending on how they lived and where they are and how they understand things. They walk in. Okay, I have some treatments. These treatments will work maybe for a year, maybe for two, depending on how lucky you are and what Allah has written for you. Most of them aren't Muslim, obviously, that we're talking to here. But you get to see how people work with mortality. Imam Haddad, Allah be with him, as he was passing away, there's a known story in the books.

He was lying there and he was quiet; he wasn't saying much. He was just lying there. So his grandsons, one by one, would come and sit there. And the sunnah, when someone is passing, is to try and say beside them, la ilaha illallah, get them to say la ilaha illallah. So that their last words are la ilaha illallah. So he would come and sit there and say la ilaha illallah, and the grandfather would be startled by the word. Go back again, and then another grandson would come in and say la ilaha illallah, and the guy would jump. After the third person, he would look at them, and he would say, maa taf'aloon, what are you doing? Atharantum anna sa'ati hadhi ta'teeni wa lam yudmaj bi dami la ilaha illallah?

You thought that this hour would come to me, and I have not mixed within my blood la ilaha illallah? فُؤُلُوا أَنْتُمْ لَا إِلَهَ إِلَّا اللَّهُ. You go say, la ilaha illallah, وَدَعُونِي فَإِنِّي فِي وَرْدِي السَّادِسِ. Leave me, I am my sixth word of the day, and you're disturbing me with the sounds that you're making. Go, you say, la ilaha illallah, and learn yourself. I'm fine. You don't need to do this. When you look at these examples that you find in the story, and our books and our history is very rich with these. Maybe one or two stories you could say, okay, these are exaggerated. But when you have an abundance, like an avalanche of stories, one after the other, that talk about great people as they were leaving this world, what they left with, how they felt, what they said, how prepared they were, it shows you a trend.

It shows you a trend amongst those who understood this piece, who had it locked down, who did not allow themselves to go into their 40s and 50s and 60s and 70s and still not fully accepting their mortality. I'll never forget this 92-year-old man that I saw. He was a resident in internal medicine on the floor. They brought him in from some hospital. This guy had everything. When I dictated his notes, his past medical history was like 25 points of just everything. I don't think there was one organ that was fully functioning in him. In the hospitals, we have to have discussions with patients and talk about something called the code status, meaning what you want to do if you are to be found clinically dead. If your heart stops, what do you want us to do?

Do you want us to start pounding on your chest? It's CPR and stuff like that. It's not for everyone. Some people who are very ill, they don't benefit from it. I'm having a discussion with him. He's like, maybe I don't do this, maybe I don't do that. But he still wanted us to take him to ICU and stuff, which is ridiculous for a 92-year-old with multiple comorbidities and cancer. I asked him this question. He's a very nice man. He's an old Irish gentleman. I asked him, what are you hoping for? You're 92. Forgive me. I don't want to come off as arrogant. What are you hoping for? You're 92. What do you want? He's like, yeah, I want maybe another two years. So I said, all right, so you get those two years.

And then what? He's like, well, at that point, I'll want another two years. And I said, yeah, that's correct. That's exactly it. It's just, there never is the moment of death far away enough. It's always going to be too soon. You're always going to be feeling that. Maybe just another moment, another breath. Or maybe you find a way not to feel that way. Maybe there's a better way to live. Maybe living that way is not even healthy. Maybe living that way is actually pathological and unhealthy and not helpful for your mental health and not helpful for the way that you carry yourself. Maybe there's a different way of looking at this. When you live with the Prophet and you live with the Sahabi, you find that they didn't live that way.

That was not the way they thought about these things at all. A very different perspective on life itself and that perspective came from accepting mortality and accepting that I'm going to be held accountable. And it changed the way they saw the experience of being alive, the experience of dying at some point, and the experience of coming back and being held accountable. And it sets things straight in a way that nothing else has the ability to set things straight that way. Nothing else can do that for you. There's nothing else. That's why some of the people who live their best lives, the people that you see sometimes who are living really well, and they've changed their ways. You find that there's some near-death experience that happens to them, something that happened that was so horrible, they should have died.

They didn't die, and it just changed the way they saw everything. And they decided that no, no, I'm not doing this anymore. And they go ahead and they make some changes and they live better. Even if they're not really just accepting mortality, at least that piece, because the accountability pieces, there are two separate pieces. I put them together because for being Muslim, they come as a package. But even just the first one, even if you're not religious, and you just learn to accept your own mortality, not your death point. Your death is a moment. I'm not talking about that moment. No one knows what it is. If you obsess about that moment, you're going to live horribly. If you're obsessing about the moment of death, that's a waste of your time.

What's the point? That's a moment in time that you don't know about. It's about accepting the fact that I'm not here forever and that this will end, and making peace with that. That helps people live well. I've seen it. I've seen people who don't have any faith affiliation. They don't believe in God at all. At their deathbeds, they're quite calm because they've accepted their own mortality. I'm not saying that that's what you're supposed to do. Obviously, there's way more to this than that story. But even just that, just having that ability is actually very, very valuable. I can tell you about some of the Jahiliyyin, some of the Kuffar Quraish, who died, and at their deathbed, they were calm because they accepted mortality. It's an important piece.

I can tell you that a lot of... I've seen people who have no faith accept mortality better than many Muslims. And you can't afford to be Muslim and not accept your own mortality. I'm sorry, you can't. It doesn't work. The handbook doesn't allow for it. It's not a piece that you can afford to drop or put aside. If you're a Muslim, you have to have accepted your mortality or you're working towards it at least. You're wrapping your head around it, you're making peace with it, so that when it comes, it comes. And you're living your life in a way that allows for you to think that way and feel that way. You have to be living your life that way, too.

And a Muslim who does not contemplate their own mortality, accept it, and accept their accountability, there's absolutely something missing there. And in my opinion, that is, so, that's what the Prophet, peace and blessings be upon him, said, right? And I'm going to share this hadith in depth in later sessions. When he talked about weakness, he said, it's the paralyzing fear of death. It made you all weak. It'll make you all weak. He predicted this. He predicted us right now, peace and blessings be upon him. He predicted it 1400 years ago. He predicted these moments. He said there'll be so many of you, but there'll be this integral weakness that you have. And then he said it because there's this crippling fear of death that is driving your decisions.

Adam, peace and blessings be upon him, allowed for a moment in his life for the fear of death to drive his decision. And that was the only mistake he ever made. Like the only time he made a mistake in his life was when he allowed the fear of death to drive his decision-making process. Once he learned not to do that, he never made another mistake. He lived his life sinless, peace and blessings be upon him. And we have to go back and think about our own motives, our own fears, the choices that we make, and what you're going to be surprised by. A lot of the stuff that we do wrong, a lot of the stuff that we should be doing, we're not.

One of the driving factors is either the avoidance of this, or the fear of it. And I'll continue to talk about this topic, inshallah, in some degree of depth. I invite you to contemplate this a little bit and think about it to a degree that does not harm you, inshallah, or put you at risk of self-harm or anything of that nature, inshallah ta'ala. And we'll continue next week. SubhanAllah wa bihamd. La ilaha illa ant, astaghfirullah wa atubu ilayk. Wassalamu'alaikum warahmatullahi wabarakatuh. I put up this QR code. This QR code is there for you to put any questions. You put the questions in, we filter them. Every three or four sessions, I go through a number of the questions that were asked and I offer answers. So after each session, I'll put it up. You're welcome to use it and put your questions or comments. And I'll go through them, inshallah, periodically and make sure that we... If there's a common theme among the questions or a frequently asked one that I...

Video Link: https://www.youtube.com/watch?v=ZydqE-N_xZA