

who have figured out how to live in a noble way in dunya and are going to be treated well on the day of judgment. قال يقول عليه الصلاة والسلام: من لم يتعظ بالموت فلا واعظ له. the person who is not reminded via death, like via mortality, there's nothing that will affect him. Like if mortality and death does not touch them, then there's nothing that will. There's nothing that can actually reach them. He would say, أكثروا من ذكرها دين للذات Repeat. to yourselves, their memory or the... or the concept of that which takes away the short-term joys. That's how we call it, alayhi salatu wasalam. Lathat, al-latha, is the short-term joy that you have in your life, right?

قال فَإِنَّهُ لَمْ يَنْدُرُهُ أَحَدٌ فِي ضَيْقٍ مِنَ الْعَيْشِ إِلَّا وَالسَّعَى Because a person will not remind themselves of death within a difficult situation, except it will expand it for them. Except it will make it easier for them, which brings me. to the piece that I want to share with you tonight. Again, talking about mortality, I'm going to space this out very, very slowly. Land all of the information at once. I'm going to try and give it in small doses so that you have time to process it. Last time we talked a little bit about the difference between mortality and death. They're not the same thing. Death is a moment in time. It's always going to be a misbah. It's never something to look forward to. It's never something to celebrate.

Even those who are with shuhada, we don't celebrate death, right? We celebrate that Allah subhanahu wa ta'ala, inshallah, forgives them. But we don't celebrate death. Death is always something negative. It's just how it is. But it's a reality. It's a reality, but it's a negative one. It's a muslibah. Mortality, on the other hand, is the fact that you're finite and you're not going to live forever. And that's a different thing. And it's very important that you differentiate between the two. That you differentiate between the two and how you deal with each of them and how you're going to approach them. I'm actually not here to talk to you in depth about death itself. Because I don't know when you're going to die.

And since I don't know and you don't know either, I don't see the point of talking about a moment in time that is undefined. What you need to talk about, really, is mortality. And you have to come make peace with that. In order for you to be able to take your death seriously... Because the unknown is hard. You can't prepare for something that you don't know when it's going to happen. It's hard. It takes a lot of energy to do that. So the only way you can deal with it is by making peace with the concept that... precedes it, which is the concept of mortality. And the Prophet, peace and blessings be upon him, explained that. سأشرح لك كيف سيساعدك عندما قلت هذه الكلمات When you're in difficult moments and you remember it, then it suddenly makes things much easier.

Death is a musibah. We have to agree to that. Mortality is the opposite. Mortality is a gift. It's not a curse. Mortality is a gift from Allah. Death itself, the moment of it, which is specifically specific for you, that's a for you. Why? Because the moment you die, you have more chances. You run out of chances. You can't repent. You can't become better. You can't improve the quality of your work. You cannot improve the quantity of your work. You can't draw yourself closer to Allah. Even if you're close to Allah when you die, you can always be closer. You can always be closer. Even if you've done a million good deeds in your life, you can always do another million. If you've done a billion, you could plus one.

Plus two, there's always more to do. There's always more good deeds to perform in life. There's always the noob that you could repent from. Mistakes or subtleties that you have not noticed that you could notice and you can seek Allah's forgiveness. There's always opportunity when you're alive. Because life itself, in its definition, is the opportunity of you to prove yourself to Allah. So for that to end is always a scary thing. Like it's not a good thing because there's always potential for it to be more. But at the same time, you want it

to end in a good way. You don't want it to end at the wrong moment. You don't want it to end when you're... You don't want to be caught with your pants down.

You don't want to be caught making... the one mistake out of all the good stuff and you got caught at that moment. You want it to end well, right? But still mortality, your death itself is a moment where you lose that opportunity. So it's sad for you. And it's always 'fa'āṣabatkum muṣībatu al-maṭā' The Qur'an calls it that. But no, mortality is not that. Mortality is the absolute opposite. It's a gift. The fact that our lives end is a huge gift. And this is what I want you to think about with me today, so you can wrap your head around it. Accepting mortality starts with sadness. You're going to be sad. When you actually start to accept it, it'll cause sadness. And just like any grief in your life, you'll go through the same steps.

You'll deny, you'll get angry, you'll bargain, you'll feel depressed a bit, and then you'll accept. Same thing. But once you get across that, once you get over to the acceptance piece, you experience life differently. This happens in almost every aspect of our lives. Almost every aspect of our lives has something like that. There's what we imagine, and that what reality is. Reality is often not what we imagine. It's not necessarily worse, it's just different. It's not necessarily worse, but it's different. If you insist in your life on holding on to what you imagined it to be, you get very upset. It's hard because you are now trying to make reality that which it is not, so you become extremely upset. It's very difficult.

And you'll run into some cognitive dissonance at some point and then everything will fall to pieces because you insisted on holding an image that is not correct. It's not practical. It's not real. Going to the reality itself requires a transition. You have to first accept that what you thought it was, was not. Which will make you sad up front. And then you'll deny it first. And then you'll be angry that you always thought it to be that way. To see if you can make it work even though it doesn't, and then you'll the sadness will just set in and then you'll finally accept it for what it is. Honestly, this happens for everything. A good example for a lot of younger people is marriage, especially for men, and I can't speak for women, I can't speak for men, because men have an image in their minds of what it's going to look like.

They have an image, and then they go into marriage, and it's not that image. It's not worse, it's just different. Like they're imagining the relationship that they're going to have with their wives to be something when it's actually something else. And again, it's not worse. It's just different from what they had drawn. If they insist on it being what they have in their minds, they either become miserable themselves, make their wives miserable because they have to live a life that is not true, and it almost always ends with some ugly divorce. When they accept what the relationship actually is, these stages of grief happen. They can happen really quickly, but some degree of them happen. When they accept the relationship as it is, they can actually enjoy it.

They can enjoy it appropriately, but it'll be different, it's not the same. It's not what you thought it was. It's something different, it's still beautiful, but it's not what you thought it was. And that happens for a lot of things. And mortality is one of them. Mortality, because we don't actually have a proper understanding of it. We often completely ignore the topic. We don't want to talk about it. So the way we look at it, the way we look at it, is delusional. The delusional understanding of it. It's something that's going to happen. I'm going to talk about that specifically later. But for now, I just want you to understand how we should make this transition. And the way we're going to see it.

When you start to accept it for what it is, you start to accept that, as you move along, you are basically every minute, every moment, you're taking one step closer to your mortality, to the time where you're going to expire and no longer exist. When you accept that, a sadness will set in. It'll be a pure sadness. You won't be happy about it. But then, if you're capable of taking a step beyond that, it will change your perspective. It will change the way you experience your life. How is mortality a gift and not a curse? I told you last time. That, without... mortality, if you were infinite—either in terms of your time or if you are immortal in terms of your life.

Then there would be absolutely no way to get you to do anything, and there would be no way for us to have a conversation about the urgency of doing anything in life. Because you have an infinite amount of time. So it doesn't, there's no sensibility. Like, there's no... Logic and getting things done now or even in the near future. Because there's no end to the time. You can do it absolutely anytime. Because that's all we got. It's just there's no end to it. But because it ends, that changes things, that changes things significantly. Once you know that, your time is actually quite limited. There's an urgency that sets in to the way that you deal with it. That becomes extremely, that becomes the centerpiece of your existence.

Because it's the only thing that you have that you cannot buy more of. There's nothing you can do to increase it. Yes, the Prophet, peace be upon him, talked about certain things he said, peace be upon him, if you want to live a long life, do these good deeds. all philosophical like as in you know perform good deeds certain good deeds will grant you a long life but you're still not buying more time like the time that allah subhanahu wa ta'ala prepared for you لكل أمة أجل إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون

So once you know that, it changes the perspective that you have towards the way you live your life. And suddenly, what it does is it beautifies everything. And here's the point that I want you to really take some time to think about. It beautifies things for you. Because you know that you're mortal. and because you know that things are going to end, and that every experience that you have has the potential of being the last experience. Because at some point these experiences will come to an end, they become valuable. They become valuable. Any resource in this world that is infinite loses its value. Any resource in this world that is infinite doesn't have a lot of value to it, only when it becomes finite does it become valuable.

Right when there's an infinite amount of fresh water, we don't think about it. Once we're starting, once the rivers start to look to run low, once we don't have it suddenly becomes valuable. Air. No one thought about air. For the longest time, for the longest time of human existence, no one sat down and worried about oxygen in the atmosphere. No one does. It's just— it's a given. And suddenly now it isn't. Suddenly now we're talking about a finite resource that we have burnt to the point where we may not be able to use anymore. We can't utilize, and now it becomes more valuable. And that's just how life is. Infinite things— don't have value. I want to...

I mean, hypothesize something for you in terms of the understanding I have of why Allah subhanahu wa ta'ala, one of the reasons or one of the philosophies of why Allah subhanahu wa ta'ala created this. He's offering us immortality later. And we'll talk about this, inshallah, in the next session, the session after, inshallah. He's offering us that. Well, why didn't he just give it to us up front? Why did the whole story of Adam have to occur to begin with? One of the reasons, wallahu a'lam, is that if you were offered an infinite amount of life, provision. If you had abundance of everything, The way you and I are, by the way we are created, meaning the nature...

of the world that is inside of us because we are a part of nature that's the part of us that is worldly that part of us would never be able to appreciate it. It doesn't have the capacity to appreciate it. It just doesn't. The way we are. We know that because, if you bring out a child in this world, and this child has infinite access to everything it wants, you have created a monster that the world will hate and hate you for. Right? And you won't even like. You don't like spoiled children. No one does. No one likes spoiled children, not even their parents. They are the mesquite group of people walking on earth with no one loving them anymore. Why? Because we have a problem with lack of appreciation of finite resources.

This is something that bothers us as human beings. We think about this. If someone in front of us shows no concern, no respect to a finite resource, then we have a problem. With that. So a child, for example, who does not respect wealth and money or doesn't respect the presence of the people that they love around them, you start to feel upset with that because that's a finite resource. Very finite, by the way. I could quit my job today and you wouldn't find anything to eat anymore. So it's more finite than you would imagine. But they don't know. So they don't know how to deal with it. So it's your fault, really, for not... It's never a kid's fault. It's the parent's fault for not doing that.

But I'm just giving you an example. When they don't know that something is... They don't know how to deal with it, and you can't take it. The same thing goes for 'your time.' It's a finite resource. The time that you have here is not infinite; it is going to end. It's an extremely valuable resource because everything else you can buy— if you run out of gold, you can buy that; if you run out of clothing, you buy that; if you run out of a house, you can buy that. Whatever it is that you lose, you can go and buy it. You cannot buy time. You cannot say, 'I want an extra year.' Who's miserable and doesn't want more years? I'll buy your year.

It's an idea that, by the way, novelists have talked about for centuries. Great bestseller books have been written on this idea of maybe— of the ability to buy time, right? I don't know. This is where we all are equal. This is where we all are the same. Rich and poor, young and old. You can't buy time, and you don't know how much of it you have. And actually, it's extremely important. The philosophy, I think, is that Allah, when He knew that we don't have the ability to appreciate infinite resources, we had to be put in dunya first. To experience the finite... nature of everything so that, when you go back to him, you're able to appreciate what he offered you when he says, 'If he says khuld to a which is which is infinite to someone who has not experienced mortality, they will not appreciate it, and that blessing will go unthanked, unpraised, unappreciated, unacknowledged, and you cannot...

It is not affordable for this blessing. This blessing that is beyond your ability to imagine will go unappreciated. So you have to... to live a finite life first, a life where you would feel the value of what you're offered so that you can appreciate what he's going to give you later, subhanAllah. That's one of my hypotheses of why... Death exists to begin with because you have to be able to you and I have to value this. We have to value the fact. So what do we do? So instead of doing that, we figured out a way to... put it in our blind spot. Take it. Put it over there. Cover it with a few things so I don't have to think about it. Even though I'm seeing people fall off the cliffs.

Every day, some of them, gone. Can't say hi anymore. Can't speak to anymore. Next day, someone else falls off the cliff. We're seeing them. We're just going to act like that. Krab. We attend the azza, we go for the janazah. Just. Do that, because we have to, and then we go back and... just not to think about this one thing. Why? Because it's going to make us

sad. It's going to make it sound true. But if you can just get over that hill of sadness, you come to a reality that is much better than the one that you're in. It's different. It's different. It's definitely different because now you've accepted. You accepted a sad reality, so it's different. But that sad reality has benefit for you.

So you have to choose, when we talk about accepting mortality, between two things: between continuously lying to yourself and living an illusion that you've created for yourself. And enjoying life through the lens of that illusion, this corrupt lens that you put on, versus seeing things for what they are. Absorbing this. Let's say cultural shock if I may or absorbing this personal sadness that is going to come with it. But then once you accept it, you live life truthfully, like you live life appropriately the way it should be lived. And I'm telling you, on the other side of this is something much better than what you're experiencing right now. way better. How I know that? Because you look at the Prophet ﷺ, how he lived life. how he valued every moment he had.

how he valued it. He enjoyed. life and more than you and I will ever enjoy life. He enjoyed it deeply, profoundly in his heart. He enjoyed every moment he spent with the people that he loved. He was in the moment. He was never sitting there thinking. If he was thinking of the future, he was thinking about the Ummah and the problems of the Ummah and you coming later on, making sure that he left enough behind for you to be able to figure your way. Out of whatever mess you're in or stay on the path, if he was ever thinking aside from that in terms of his own life— I can barely find in the Sira examples, or in the Sunnah, of him, alayhi salatu wasalam, worrying about himself.

If anything, he said the opposite all the time. He said, 'Do you have enough food for tonight? Do you have a place to sleep?' Then you're good. You're fine. And I always read that sometimes, like, what are you talking about? No, no, there's logic to this. There's logic, because if you don't live that way, then you're never living in the moment. You're always living for what's going to come next. You're always living for what's coming, for what you've prepared for your next trip, for the weekend, or for whatever, for your retirement, or something. The thing is, you don't know any of that is coming. You have no idea if any of that time is actually available to you. The only time that you know is what you have right now.

Which makes every breath so much more valuable. And every time, like, if you thought about it that way, if I thought that this was the last time, if I actually believed that, allowed myself to believe that this is the last time I'll sit and talk, the last time I'll actually see your face, the last time that I'll be able to spend time with you, then this becomes a much more valuable moment for me. It's much more valuable because, but I don't want you necessarily to think that every time you meet someone. I think it's enough because mortality is a powerful enough topic and concept. If you just think the fact that these are only, I'm only going to meet you a few more times.

Set number of times and then, after that, we're going to be gone forever. We're never going to do this again. We're never going to meet here again. We'll never have this session again and we'll never be in our each other's presence ever again. Even though there's a 'but,' it's a finite number of times. It's a number of times. We're going to get them. And then, that's it. It still gives it value. If you think about, for example, let me put it this way for you. If you have an old parent, let's say 70 or older. Right? If you think about it, if you see them once a week, maybe, or once every four weeks, or once a, whatever, like once a month. Let's say you're living in a farm once a month.

That's 12 times a year. If your father is going to live 10 years, that's 120 times. Right? 120 times. That's it. You'll see them 120 times. When you think about the number, it's not that big. It's not that large of a number. And if you start dealing with it that way, that, OK, I did this time, now it's 119. I'm counting down the number of times I'm going to see this gentleman. I won't see them again. You say, but Yom Kippur, yeah, Yom Kippur is a whole different story. Yom Kippur is not the same. Yom Kippur, everything is different. The reality, it's very different. We'll talk about that. It's very different. This experience will end with a certain number of times when that's the case. It becomes much, this meeting becomes much more beautiful.

It's much more valuable. It's much more worth enjoying because I don't know if this is going to happen again. I don't know how many more times I have of it. I don't know how many more times I'm going to sit down and be able to talk to this person and enjoy their presence and enjoy their company. It beautifies the actual meeting. It gives it value. If I told you that you're going to keep on meeting this person until the end of time— forever and ever— then whatever. It doesn't make a difference to me to sit there. I'm going to see you next time anyway, so it's a big deal. But because you don't know that, this becomes valuable. This is how our brains work. Is how Allah subhanahu wa ta'ala created us.

You have to have mortality in order for this experience to work. For us as human beings to actually learn and grow and become, we had to have mortality. We wouldn't be able to. To survive without it. Removing it would have been a musibah. Every single novelist that wrote down the lines of human beings figuring out a way of becoming immortal. I took interest in this back in my early 20s. There may be five or six of them. And they would write books and they would hypothesize that the human being, race, figured out a way for people to live forever. Not going into the details of the science, because there is none, but they would just talk about it. They would figure out a way to regenerate ourselves, like a plug you have somewhere.

You just put it in, it regenerates you. You live forever. As long as you don't get hit by a truck or disseminated by a bomb or destroyed, you're fine. So you just have to stay away from horrible accidents, aside from that and mortality. Every single novel series that did this. If the guy who wrote it was smart enough, he stopped at the first one. If he wasn't, he kept on going. Each and every one of them, at the end of their series, had the human race reintroduce mortality to themselves again. Each and every one of them. You can go and, if this is something interesting, you can go look at it. They couldn't, you can't do it. Philosophically, hypothetically, you can't even imagine. existence forever. It just doesn't work.

Like for us, it doesn't fit. There has to be. There's no meaning to it if there's no end. There's no meaning to it if it doesn't actually come to a moment when it's over. So even those who are... SCARED— so scared of death that they want to hypothesize an existence that doesn't end, they go through a full 360, they come back to the point, and they have to end it again. In order for it to make any sense, in order for it to be enjoyable, it has to come to an end. So when you think about mortality, brothers and sisters, it's not a curse that we are stuck with. No, it is the only gift that is worth contemplating within your time that you have here.

The best gift you were given about your time is that it ends. is that it ends so that it beautifies every moment, so every breath of fresh air you take out there is more beautiful, knowing that you may not be able to take it again, and you don't know if you will take it again, and at one point you will not be able to take it Take it again and you won't. It will be over. Every meeting that you have with a loved one, knowing that this may be the last

meeting, and this meeting will not necessarily happen forever and ever. Every encounter, every experience of creation, of beauty that Allah ﷻ has put. Every salah that you pray and every time that you spend with it.

becomes much more valuable because a finite resource. And because when when it's over, you can never go back to it again. If you could just reset every time and just reincarnate it back into another creation, then it would be easy, but that's not the case. Once it's over. It has that. Not any understanding to it. That it's absolutely over. The ending for it, death, is so... It's so absolute, absolute. Which is why we avoid it. We don't like absolute things. We like there to be. We don't think about it. So we would like to believe. We know somewhere back in our minds that someone's going to die, but we don't really apply it to ourselves. Especially when you're younger, 20, 30, 40. You're fine, you're fine, you're fine.

Why do people go into midlife crises? What's the reason for it? There's only one reason. It's just they stare at themselves like, 'I'm going to die.' I look it. I'm starting to rot from the inside out. Nothing works the way it was, and I don't look the same as I looked before. I don't feel the same way. They run into midlife crisis. Why is it a crisis? It's not a crisis. It shouldn't be a crisis. It's a crisis for someone who delusively lived their lives trying to ignore it. They came to the reality that it's not the case, so it caused a crisis. And they go and they do something crazy. And I've seen it. I've seen it so many times it's ridiculous. Men, they go and they do something stupid.

In their lives, they do absolutely something insane and then they regret and they ruin their the life that they have and they regret. Why? Because there was a lack of clarity. I need you to take these steps. Within these sessions of. really accepting the fact that you, not anyone else, you are going to be gone soon. 100 years from now. Not one person in this room will be here. A hundred years, it's not a long time. I can ask you when did Alim, you know, know he lived. And if you get it within 100 years, you'll feel proud of yourself. Okay, if I tell you where did he live, and he said, 'Oh, lived in the... Sixth century.' I'm like, no, it's the seventh century. Ah, close enough.

Close enough? You just killed a full generation of people. You just wiped out a complete generation of people. You didn't even care. Like, a hundred years is fine? What do you mean? A hundred years? A complete different set of human beings existed between a hundred years? In a hundred years, not one person in this room will be on this planet. And if one of them is here, no one around him will want him to be here. Like, you'll be here, she'll be here, against the will of everyone they love, because they're like, 'Come on, Yanni, your time is up, move on.' That reality is something that is going to affect you. And yes, when you first fight with it or you first accept it, it will bring a certain degree of profound sadness.

And you will feel that sadness seep into your heart, that this is going to end. It is sad. But once you're done with it, once you accept that and that sadness sinks in, what it brings with it, what it brings with it... is a beautification of every moment that you have. And a peace that you have with the fact that you just exist, that you may have not had before. Where you're capable of just sitting, and appreciating the fact that you're alive, that you're here. That you have not died yet, that's why the prophet said: whenever you remember it in a difficult situation, it makes it open. Because, well, I could have been dead. I could have been gone. With no hope, no opportunity, no ability, and nothing. But I'm here.

And I'm able to drink his water. Breathe— air. See— faces around me. Listen, learn, think, hope, love, feel. All of that, I still get to do it, and that is beautiful. But if you don't feel, or

know, or acknowledge, or accept deeply, profoundly, that it is going to end. And it may be sooner than you hope. No, it is going to be sooner than you hope. Very rarely does anyone come to their final moment and say, 'I'm good.' Everyone wants a little bit more. So it's always going to be sooner than you hope. The only way to make sure that at the end you are at peace is if you have accepted the fact that you are moving on way before.

You accepted the fact that this is going to end, that this is absolute and that you're not going to move. You're not going to be here forever and that you're not going to be able to continue to exist and appreciate and experience. And the people who are best at that are the people who are actually enjoying their lives. When you look at him, you see him as someone who lives in his moment. Sitting with the children at the house, or not all of them— his or his grandchildren— playing with them for hours, talking to them, engaging them, not in a hurry to go anywhere else. When he's in the masjid with his ashab, he's totally with them. When he's at home with his wife, he's totally with them.

Wherever he is, he is experiencing the moment to its fullest. The reason he was able to experience moments to their fullest is because he valued those moments. When you're in salah and you're waiting for it to end, when you're in a session and you want this to end, it's because you don't enjoy the moment that you're in. You're waiting for the next moment. There's something else that you're looking forward to, that you want to be in. And we think that way because we don't value the actual time that you have. Right now, you're here. This is what you got. You don't know if what's coming next is actually going to come here. So you value the fact that you were given it. You value the fact that you're experiencing it.

And you're able to experience it fully with your whole heart. One of the main problems people have in their prayers, for example, or in whatever they do, is the distractibility and also the fact that they're always thinking about something else. Well, why? Why are you not? That other thing actually is not getting better like you're not benefiting. We all know that most of the time we're thinking about something else, we're not benefiting from doing that, like we're not actually furthering our cause, we're not getting closer to a solution. It's not doing anything. It's just blank. It's just pure anxiety and lack of presence. And it takes away from your ability to live your life. Why? Because one of the main reasons is lack of appreciation of the finiteness of time, and our lives.

If the finiteness of life was clear, then this moment would become much more valuable. And all you need to do to think about that is just imagine, if it was your last. If it was your last, would it not become extremely valuable? Would you not start to count these breaths and enjoy each one of them? When you look around and enjoy and treasure the presence of each and every person around you, suddenly everything becomes much more... Real. You see, the intensity of the experience of living goes up tenfold when you internally accept the fact that you're mortal. Truly accept mortality. It beautifies the experience. intensifies the experience and allows you to actually live the moment. This is one of the main differences between that generation and ours. Have a problem with this.

I'll tell you, these duroos didn't have to happen very often. Just a few words in the Quran here and there. A few reminders he gave, alayhi salatu wasalam, because they experienced it very often. They saw it all the time. It was close. By. They didn't lie to themselves about it. They didn't put it in a part of their mind that was far away and closed and with a few obstacles before it so you didn't have to see it and think about it. They didn't learn the skill set that allows them to see it occurring to everyone but exempting themselves from the experience. Which is a very powerful thing to do. Like I have to do it too. I have to do it for my job all the time.

If I didn't, I wouldn't be able to do the job. If every time I run into a person who has cancer, I have to think that it's going to happen, you lose my mind. Go to Parkwood and stay there. You can't function. So you have to learn to **也就是** remove yourself a little bit so you can serve people. That's normal. In service and work, you have to remove yourself a little bit so that you can actually offer the service with objectivity and lack of bias. But if you do that... With mortality, with this main aspect of your existence, the only fact— what's the only fact within life? The only fact, the only fact, the only thing that we have in common, the only sure thing is that it's going to end.

That's it. Nothing else is guaranteed in life. Nothing, not one thing. Wallahi, not one thing is guaranteed. Nothing at all. There's not one thing that you would like or don't like in life that you can guarantee happen or not happen. The only thing I can swear to you is going to happen is that everyone in this room is going to die. Each and every one here is going. Die there's gonna be a day where they're gonna do janazah upon them and put them in the grave and then everyone's gonna talk about the weather after they do that and forget about them within a week. This is a guarantee for each person in this room. The fact that you just can't apply that to yourself yet is what I'm here to challenge with you.

I'm trying to challenge for you the fact, can you apply this to yourself? Can you apply the fact that that mortality is actually not as... far away as you think it is. It's not as distant from you as you think it is. Like I said, you'll do it and it'll make you sad. I'm telling you from the beginning. I'm a disclaimer right off the bat. It's going to make you sad. You will deny it up front and you may get angry even. You may go through all these. Steps of processing grief. But once you accept it, it will bring with it a whole different set of experiences that you will appreciate. Which is why people who have those near-death experiences, they end up living a better quality of life for a certain period of time.

If they're smart, if they take it and they build on it, meaning they really They really contemplate deeply their own mortality after they go through it. So they're never distanced from it. Like it's always there. Then that quality of life actually improves. It improves. It stays good for the rest of their existence. If they forget about it, then it goes away. Then it goes away. I can tell you this. I walked out of an intelligent facility in Syria on the 22nd of April in 2013. I know deep down in my heart that I should have not walked out of that place because no one else did. Amongst the people who were in that facility, I'm the only person who walked out. Everyone else in that place died, including the people who were running it.

Including the people who were running it. The people who were in it all were killed or died, and then it was bombed three months later, and everyone in it died. Everyone did. I was the only person that is on record that actually walked out of that place. It was called Firasasa, and then they closed it. That was bombed. So they went and they took an Islamic school. The school was called . So the Syrians called it . They called it because it was a school. And when I walked, I remember, I still remember in my mind. That when I walked out of there, or the time I was in there, I walked out, that my life priorities, I was maybe 27 at the time, were completely different. Than what they were prior.

Even though we were taught this, and even though this is something that you study in the Qur'an, you study in the Sunnah, but the experience itself changed everything. It changed the full set of my priorities, and my expectations in life, and what I was thankful for, and what I wanted to happen. And it was completely different. And I walked out, and I'm like, 'If I just walk out of here alive, I have not much else to complain about. I have almost nothing to complain about.' And then, five, six years later, of course, Yanni wears off. And then you

start worrying about getting back into this and worrying about getting back into that. And then I always go back. I'm like, 'Yanni, what exactly am I worried about?' I should have been buried on the 22nd of April 2013.

I don't know why I'm here. Well, I am. So it's extra time. and I might as well use it well. And you'll run into moments in your life like that where you feel, 'Yeah, this could have ended now.' I easily shouldn't have walked away from this. You can use that. But even if you didn't, even if you didn't. Accepting mortality is internalizing the fact that that option is always there. Just internalizing the fact that that could have happened to you. So I'll end with this because we're running out of time. What would cause you not to be able to internalize this? So one of the main problems. Which we do is the exemption—uh, psychology, like where we exempt ourselves from problems. We do that as a way, as a psychological way, to protect ourselves.

So you exempt yourself from Musila because you don't want to have to process the possibility of it happening to you. So you see people starving or dying overseas or having disease or stuff. So you exempt yourself. That's not going to happen to me. It's not going to happen to me. And that's the way you, it's a way for you to protect yourself from having to deal with the reality, which is— no, it could definitely happen to you. But. If it can definitely happen to me, that means I'm vulnerable. If I'm vulnerable, then I'm scared. And if I'm scared, I'm sad. These are all healthy things to deal with, but we don't want to deal with them, so we exempt ourselves. And I'm not here to talk to you about doing that.

Mistakenly towards all these other problems. I'm just here to get you at least to stop doing it regarding the one fact you know about your existence, which is the fact that you're mortal. Just for your own sake. There's other stuff you shouldn't do it for. Like you should never look at someone in a Muslim and say, 'oh, that wouldn't be me.' I get angry sometimes when that happens and I lose my temper. Like, never say that. Never say that. You see someone who's addicted to drugs or someone who's, that's not going to be me. What do you know? You don't know anything. How do you know that wouldn't be you? Where did you get this information? What arrogance must exist for you to say that that wouldn't be me?

Acting like you control all the variables in your life, and you know that if all the variables change, you would continue to be the person you are today. You know nothing and you don't have any ability to say that. So hold your tongue. And if that makes you scared and sad, good, that's okay. Again, it's just the beginning of you realizing a basic reality: that you don't control these things. So where you are right now? Alhamdulillah, the Almighty. That's it. Alhamdulillah. This is Allah's bounty upon me. Alhamdulillah. I can't control any of these variables. And I'm not here to judge people in what they're doing. If I can help them, I will. If I can't, I keep on going. And Allah is the Rahim.

And He will take care of His creation, Yawm al-Qiyamah, however He sees fit. But I have to accept my own realities. I have to accept that I can't control any of these things. And instead of exempting ourselves from the suffering of other people, we start accepting that, yeah, that could happen. And I'm not necessarily prepared, so I have to prepare myself. The outcome. Outcome of you internalizing your own mortality, accepting it, acknowledging it. In addition, for you going down a little bit of an emotional path of sadness. You know, I need to struggle. Coming to acceptance, which brings that beautification of every moment and the enjoyment of life, the joy that life carries and the beauty that life carries. It also has another effect on you.

It can also do a little bit a little bit more for you. It can bring you a certain degree of humility and humbleness and pragmatism that you require in your everyday life, which is why I think this is very important. If you're able to internalize it and accept it and see it for what it is. It motivates you. It motivates you because you do have time. We're not saying you have no time. We are saying you don't know how much of it, but it's there. So it motivates you to use what you have to the best of your ability. And you feel the urgency. So instead of procrastinating all the time and saying, 'I'll do it later. I'll... improve my relationship with Allah subhanahu wa ta'ala later. I'll improve my deen later.

'I'll do good deeds later. I'll build strong relationships with my loved ones later.' There is no later. If you understand mortality, the word 'later' wouldn't roll off your tongue. Because you. Accepting mortality is saying, 'I don't know when.' It's coming, 'I don't know when,' so I can't really keep on banking on this later thing. Saying 'later' is basically banking on some degree of certainty that you don't have, which I'll talk about, inshallah, next week, and I'll explain what I mean by that. But that is what accepting mortality will do for you. It will beautify you. It will bring you, it will intensify the actual experiences you have, so you enjoy them, you're in the moment. It will grant you that peace within life that a lot of us don't have.

It will take away some of that ongoing worry about things we can't control. It will motivate you to use the time that you have. better because of this finite resource that you can never ever replace. The moment we, you know, we were born. The hourglass was turned. And those as we speak right now. This hour. That we spent here together, you can never get back. So sorry I didn't even work out for you. You'll never be able to get this hour back. It's gone because I stole it from you. I took this hour from you. For better or for worse, it is. But you'll never get it back. You'll never say, you know what, I didn't like this. Can you give me back the hour? It was a waste of my time.

Yes, money you can get back if you didn't like what you bought. A lot of things you can find ways to replace, you just can't replace this one. Which makes it the most valuable thing that you carry. And if it's the most valuable thing that you carry, then it is a crime for you not to use it well every moment. That doesn't mean that you're working day and night. No, it sometimes means that you just sit on the patio of your house with a cup of tea and just breathe in the beauty, because all of it is beautiful. Every aspect of it is beautiful because he is beautiful—Subhanahu wa Ta'ala, who created it, he made it all. You get to sit there and just absorb every ounce of it, every moment.

Just enjoy it. You don't have to be.. This talk is not to say that you have to be running all day and all night and no leisure. No. But are you able to live within that moment and experience... it intensely and actually appreciate what you got and then use that time appropriately. That is what this is about. That's what mortality offers. It's a beautiful thing. It's a gift from Allah. And not a curse. I know that you probably still disagree with me, but give me one more week to kind of make three or four more arguments on this piece, and then, at the end of it, hopefully, I'll be able to convince you. We'll end with that, inshallah, it's 9.55.

Video Link: <https://www.youtube.com/watch?v=jZh9J0tkzl4>