

**Tazkiyah Halaqa
Mortality – Session 24
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Transcription

... forced to do it. And the second concept is accepting mortality. وراء الأمل وقبول الحساب. I've talked to you a little bit about how mortality is different than death. I explained to you why is it that this is a difficult concept to grasp. I talked to you last week about the fact that When you grasp it, Initially, it will make you sad. There's no way around it. Once you grasp... mortality when you accept it and you don't fight it anymore and you don't It'll make a side up front. But if you're able to get over that hill, You will come to a point. where it beautifies your life, it beautifies your experience. Because everything that is finite is so much more precious, and if you treat your life as something that is precious, if you treat the time that you have as something that is precious, that means you use it better.

You find more joy in it. You make sure that you're fulfilled throughout it. And you refuse—to throw it away, because it's a resource that is finite and it's the most finite resource that we have. It's the one thing that can never be regenerated. You can never have more of it, and you can never make up for that which you lose of it. Today I want to talk to you a little bit about what is it that we fear with death. And this may be a no-brainer for you, but I think it's worthwhile you take a moment to think with me here. What is it that we fear? About death. For the longest time, the human race has feared nothingness, because that is what we truly fear.

What we truly fear in this world is the lack of existence. That is how we understand, and that's how we see death. We're okay if at some point... We're okay to be by-watchers or bystanders somewhere, where we're just seeing, we're a ghost that are eating popcorn and watching what other people are doing. But when... When you see death as such an abrupt ending, and that your consciousness is no longer there, this is a very scary thing. We fear that, and that is normal to be feared. And I always do this teaching in this sequence. Because the reality of the matter is, No matter how hard you try. If you... attempt to accept mortality, with that understanding of it, you will fail because it's impossible to do it.

It is not possible. for you and I to accept mortality or accept our death if we see it as the actual end of everything, the end of consciousness altogether. You don't have the tools to accept death that way. You can't. It's impossible. You can make peace with the concept itself. You can make peace with it. But to accept it, allow it to make life better, it's not possible if you see it to be that. It's the way we're rigged. It's the way we're programmed. It's the way our instincts work. We can't accept that. We can't accept that the lights are out. And that we're no longer here. We can't contribute, we can't participate. We can't think. We can't observe. We can't. Exists in the background somewhere to know how things are happening.

We're not going to be around to be a part of what's happening. This is a big fear we've always had. Children, what bothers them the most in this life is being left out. Being left out, they hate it. It's the biggest problem for a child to leave them out. It actually has like has horrible psychological effects on them if they continue to be left out throughout their lives. Even as an adult, if there's something that really matters to you, it's really meaningful

to you and you're left out. It kills you on the inside. It can cause severe depression. And death, if it's seen as that abrupt end for everything, that nothingness, then the Adam. No longer. then it magnifies that constant. of being left out and it's impossible to accept.

You can make peace with it. with certain tactics of negligence and ignoring and numbing some of the pain. You can do that, but you can't really fully accept it. Because you can't. Is not within your capacity to do so. And that's why. I do the sequence. I ask you first to go ahead. Except that when you do, you're going to get sad. Because the end, within that definition, is very sad. The end, when you define it that way, when death is defined as the end of everything, the end of consciousness, you're not conscious anymore. That nothingness is very, very sad. It's actually a little bit too sad. Which is why most human beings live their lives consciously ignoring it.

This is why the majority of the human race just ignores it, doesn't talk about it when they're young, doesn't talk about it when they're middle-aged. When they think about it, they have a crisis. And they don't want to discuss it when they're older. So they make sure that their lives are an ongoing revolving door of activities. So they don't have to stop and actually think about this. glooming. Bye. Bye. reality that is staring in the face. because they see it as as the end and when you see it as the beginning of nothingness, you go back to nothing. It's very difficult. The Arabs, interestingly enough, understood death to be that—what was their main problems. They saw death to be the absolute end, and because they were so...

close to it all the time, living in the climate that they lived in, because death was always staring at them— whether it was starving or dying of thirst in the desert, or you know, falling for a raid from a different tribe. It was so close and so many people died young that they flipped it. Instead of... fully ignoring it, they fully embraced it. And instead of growing up ignoring this concept, you were brought up as a young man and all that you cared about was what type of death you're going to die. That it had to be an honorable death. You have to be sitting on the back of your horse with your sword in your hand so that you leave an honorable death.

And it became an obsession for them, which is why their wars went on for... for decades and sometimes even beyond that, a century. To become so obsessed by it. And the human race has always struggled with how to deal with this. Problem that they have. So we have these two extremes, those who celebrate it and think of nothing else aside from it, and those who completely ignore it, and the pendulum swings between these two extremes, and neither obviously makes any sense, and they're not. Appropriate. But we've struggled with this so much. Because no other... creature on the planet has the ability to contemplate this. Other creatures, one of the main differences that we're able to... detect between us and between the other mammals that are on this planet, is that they don't have the capacity to contemplate death or mortality.

They just live. Until they don't anymore. They just live until they don't. And there's no room in their lives to sit down and think about the fact that it's going to end at some point. They're not going to be here anymore. But you do. You have that ability. You have the ability to sit down and contemplate your mortality. So how are you going to deal with this problem? How are we going to deal with this problem that we don't actually have the psychological or mental capacity to accept mortality if it's seen as the end? Well, if you're Muslim, you don't see it that way to begin with. The problem becomes your understanding and your acknowledgement of what death is to begin with.

Ibn Omar tells that the Prophet took him by his shoulder one day and said, 'كن في الدنيا كأنك غريب أو عابر السبيل' Be in this dunya as if you are a ghareeb, like a foreigner. Or 'عابروا السبيل', a refugee. Or someone who is traveling through. Someone who is just traveling through the city. It's not your destination. You're just coming through the city and then you're on your way. People who are coming through a city, they don't plan too much. They don't go buy a lot of furniture. They don't care a lot about what house they're living in. Because they're just there for a while. They just need to... get through, just get along, just make something work so that we can move on.

This is what he told Ibn Umar. So Ibn Umar would turn to his students after he taught this, and he would say, وإذا أمسيت فلا تنتظر الصباح وإذا أصبحت فلا تنتظر المساء واخذ من حياتك لموتك ومن صحتك لمرضك and take from the fact that you're, meaning utilize the fact that you're alive before the time that you're not and utilize the fact that you're healthy before the time that you are not. لديهم هذه الأفكار من عابر السبيل You're just traveling through. This life is not a destination. This is not a destination. This is not where the ticket ends. This is just a phase. If you see death as a transition, it's 10 times, it's much easier to accept. I'm telling you, it's impossible to accept if you see it as the end.

That's why I ask you, go ahead, try and accept it. All you're going to get is sadness. Because it's not possible. We don't have that. And I'll tell you why. I'll tell you how you can use that actually in a very, very, very good way later, like next week. I'll tell you exactly how you're going to use it. But for now, I just need to emphasize the importance that the only way you can accept your mortality is if you see it as a transition. I mean, you're going to move from this life to another form of life, better known for us as Muslims as the Barzakh. which is the life between lives. بين الدنيا والآخرة هناك ذلك الضوء الذي يوجد في القبر The Prophet would often talk about it.

Whoever finds it easy will find whatever comes after it to be easier than it. stage of the stages of the hereafter. فمن كان عليه يسيرا فما بعده أيسر منه. وَمَنْ كَانَ عَلَيْهِ عَسِيرًا كَانَ مَا بَعْدَهُ أَعْسَرَ. Whoever finds it difficult will find what comes next to even be more difficult. And he would say, these graves that you see are either parts of paradise or parts of Jahannam. They're one of two. Those who are moving. Those who are going from this life to the next. Their consciousness is not ending. It's just transitioning. So the fear changes. I can't have you as a Muslim fearing death as the end. I can't. It's not going to work. This whole thing is not going to work.

You have to hit the brakes and stop right there. Go back. Because there's no point in learning anything in this time if this piece isn't clear. If you see death as the end, then we're in trouble. The point of learning the rest of Islam is almost futile. It's futile. It's useless. This is the peace that the Prophet came and argued with Quraish. There are two arguments with Quraysh only. It's only two arguments. He had two problems with Quraysh. There's nothing more. Şirk. The fact that they wanted... the relationship with God to be corrupt. For there to be all these partners, people you could go to, give you a discount on what you should do or shouldn't do, ways to make, any ways to keep people controlled. Shirk is a corrupt...

relationship with God, and takes away any sanctity to the lines that he draws, subhanahu wa ta'ala, in life and the rules that we follow. And the second one was Baath. The second one was seeing death not as the end, but as a transition. That there's something that comes next. Your consciousness lives on. Your conscience does not die with your body. It's there. It just moves into something different. Now don't get me wrong, we all fear transition. No one likes it. I'm not telling you that you stop. You fear transition. You always will. But the fear of transition is not equal to the fear of nothingness. The fear of nothingness, ya'achi, is

very different. That's a different type of fear. And that's what most human beings historically have feared. And that's what you cannot.

If you're Muslim, one of the basic buy-ins of being Muslim is that that's not how you see death. If you tell me why I can't, I still see it that way. Well, good. Good, you've figured out the the main problem of your today. Like the main problem of your dean right now. You figured it out. You figured it out you figured before you talk about anything else. Before you come and attend anything else, or you start learning something else, or you study. Before you do any of it. This piece has to be corrected. Because without it, the rest of Islam doesn't even work. It doesn't fit. Nothing stands. The whole system crumbles. It becomes absolutely non-dysfunctional. If you don't see death for what it is, as a transition.

And I'm not here to convince you of that piece. That's not what I'm trying to do. You're going to have to do that yourself. You're going to have to take the time to educate yourself islamically and to look at things from whatever angle you need to to come to that conclusion. But I'm drawing your attention to the importance of you seeing death as that. Because now the nature of the fear is going to change. You go from fearing the end of everything and your lack of existence. All we have is our existence. That's really what we are. We exist. We may exist happily, we may be miserable, but we exist! There's an existence. What we fear is the lack of this existence when it's gone.

Some people get into so much trouble that they can't stand their existence. and they want to end it, but usually in their minds they've come to a point where. They've convinced themselves that this existence, I just need to get rid of this one, not existence in general. I guess this one is too difficult, I want something different than what I have. So when you talk about moat to the human being, it's no, non-existence. And I don't, that item, that nothingness, that's not, I can't deal with that. I'm scared of it, everyone is. But when you see death as a transition, the fear becomes a whole different nature. You're not afraid anymore of not existing. It's actually much more refreshing because now you're fearing the transition. You're fearing the fact that you don't have another chance anymore.

You're fearing the fact that you can't repent. You can't correct. You can't improve. You're fearing the fact that there's actually going to be accountability to come later. There's going to be Jannah. There's going to be Naar. You can't influence where you're going anymore. You can't... You don't have the ability. It's not the strength of your arguments or the status that you carry. It's going to be only your deeds and the quality of your deeds. How you lived your life and what you stood for throughout your life. And that's a different type of fear. That's a healthy fear. That's much more healthy because that fear will motivate you to get up and do something about it. The fear of nothingness just makes you run in the opposite direction.

It just makes you run in the opposite direction. For any kind of any cost. Willing to pay anything just to exist, just a little bit longer. Because of how scary. The lights going out is. Because the lights going out is terrifying. It is. You were scared of it when you were a kid. You're still scared of it now. That's it. There's nothing left. I can't think. I'm not me. I'm not there. Just knowing that your consciousness still exists somewhere is comforting. Right. The stamp doesn't tell you that, oh, you're going to have that. The stamp tells you, no, no, no. Brizx al-Dunya is what Dunya is to the womb. Right. The child is happy, happy. Hypieus can be in his mother's womb. He has no complaints. He's not upset.

He's having a good time. He comes out screaming and crying. He doesn't want to leave. But what is Dunya? What is the cosmos to the womb of his mother? Brizx al-Dunya And Akhira

is that, the Barzakh. Every transition, you go from something small to something huge, from something small to something even bigger. So the nature of your fear has to change. Work on this piece a little bit. Spend some time. Thinking about your life, but looking at your mortality, looking at your death— not as the time when the lights go out, thank you. But embracing it as the next, moving on to the next step. Which is the only way you can understand the Prophet's openness to it. It's the only way you can understand how the Sahaba took it in.

With their chests open towards the enemy. With no, with nothing. Just stood there. Why? Because they knew what this was. They knew what was coming next. It was a transition. I'm not here anymore. I can't come up and talk to you. I can't participate in the discussions. But I'm somewhere else. What I lost is not my existence. What I lost was my chance to be better, was my chance to repent, was my chance to improve. So what you're worried about is not the light going out, but you not having done enough in the time that you had to deserve to be transitioned into a better position than the one that you're in. And that's a different type of fear. That's the one that I want for you.

The reason I ask you to think about mortality and accept the sadness that comes with it, because most people will think about mortality and see it as the end, even if they claim that they don't. They'll see it as the end, and that will make them sad. Change that a bit. Go after this concept of mortality with a different approach and different attitude. And start seeing it for what it is— what the Prophet ﷺ explained it to us, what the Qur'an, time... time again continues to point out to us of what exactly is going to happen. See it as a transition, you will not stop fearing it. It will not stop being a musibah, but the nature of the musibah and the nature of the fear will be different.

It's just a different... nature. When it's nothingness, the fear is from the lack of existence. And the musibah is the lack of existence. That's all it is. I'm not here anymore. And I love being here. And I want to be here for a long time. I never want to stop being around. Even if I'm not, I just want to. That's not. That's what... non-Muslims fear. And that's their choice, and that's how they want to live their lives, and that's up to them. You fear something different. Your obsession is with something. I know this is a move. When my time comes, my time comes. He's calling me home. SubhanAllah wa ta'ala, I have to go home. I have to go. I have to leave. I can't be here forever.

And I'm transitioning from this existence within this body to something a little bit different. Am I ready for it? Have I prepared myself for it? Do I have something worth showing, or am I going to spend the whole time absolutely embarrassed of myself, ashamed of what I've done, hiding from the eyes of anyone who sees me, because I cannot face the fact of how low quality and how little I've actually done, and I have no sense of whether I did enough to get where I hope to go? So that's what you're afraid of. Most people spend most of their lives afraid of the nothingness piece, and they miss out on this one. And by the time they realize that it's this one, it's too late. They've already wasted most of the time that they had.

They've already wasted most of the life that they lived. With little quality. No quantity and nothing to show for at the end of it. You have to start seeing mortality. As a transition. And if you do... then accepting this will become much easier. Building much easier and much more meaning and much more meat. I honestly believe that accepting mortality will help people, regardless of whether they're Muslim or not Muslim. Whether they are religious or not, it helps them. It'll help them. Once you accept your mortality, you make peace with it, and you're okay with it. It'll do you well. To allow you to see the beauty of life. You

appreciate your time more and the people around you. Great. But as a Muslim, it does way more for you than that.

It does way more for you than just that piece. It allows you to think differently about this experience that you are undertaking. Where's the problem? Okay, we'll come to the where the nafs plays. The way... We live our lives is usually based on a lie that the nafs tells us. I'm going to start out by telling you an exercise that I give people to do. I've decided not to give people exercise. I'll give you the exercise. You can do it. You don't do it. I'm not going to talk about it, because if no one does it, then it's a waste of my time. But what I usually ask people to do is the following. I tell them, OK, look, go. And the next week. Live it as if it's your last week.

Live for the next week. As you would live imagining that at Isha of next Tuesday. Your time is up. Right. So they go and they try. People come back and say, 'I couldn't do it.' Most people are like, 'I can't do it.' Not because they tried and they couldn't do it, just because they didn't want to try to begin with. Honestly, they just don't want to try. So I'm not going to do that. But try. Something's worth it if you choose to. What you will find if you give it a shot is that it's hard to do. It's very hard to do. It's very difficult. You'll try and you'll probably get close to doing it. It'll actually affect you positively in many ways. It'll make you rethink a few things.

You'll come back with questions about some of your choices. You'll be questioning some of the behaviors that you have and stuff. And we're going to talk about that because it's actually important to have this discussion of what, if you were to think. But the reason that people struggle with it, the reason, is because it's a lie. The reason that you're struggling with it is because it's a lie. It's because you don't know that you're going to die next Tuesday. And the most likely, probably from a probability perspective, you're going to be fine. You're going to come back this Tuesday, attend my halaqa, and keep on living. So it's hard for you to live a lie. Agree? I think that's a full agreement. We can't live...

And in Tezgah, by the way, never will I ever tell you to live a lie, or to tell yourself a lie, or someone else a lie. Ever. And this is an important piece of Tezgah. Never will I tell you to lie to yourself about anything. Ever. And if anyone teaching you Tezquia one day tells you to tell yourself a lie, then stop and walk away because you're never told to do that ever. It's only the truth. Only truth. That's all Tezquia is, is learning the truth. The reason, if I tell you to live as if today is your last day, or live as if your next week is your last week, you'll try and you'll fail. And the main reason is because it's a lie. It's not the truth.

And it's hard for you to live a lie. So why is it okay for you to live the other lie? If you can't live this lie that I told you, you don't like my lie, you don't live it, then why are you living the lie your nafs told you? When it told you you're fine, you're living for as long as you want, you're young, you're not going to die at all. That's a lie too. You're not going to die next week. That's also a lie. You're not going to die next month. That's a lie. You have years ahead of you. These are all lies. Your nafs has been telling you these lies, and you believe these lies out of convenience because they're nice lies. My lie sucks.

You don't like it, so you're not going to believe my lie. But you'll believe your nafs lies because it's not that bad. It's a nice lie. I enjoy that one. My next keeps on telling me, 'oh, you're fine. You're fine.' Now, I'll tell you why. We're going to talk about this next week. There's a very specific reason. I'm building this up for you slowly because I want you to contemplate it. There's a reason why the next does this. But why are we accepting any lie? I tell you very clearly, I don't want you to accept my lie. Don't live telling yourself you're

going to die at Isha on Tuesday. Don't do that. Try the experience. It's helpful. It makes you rethink a bunch of stuff and, you know, it puts you in a weird mood.

You'll find that you'll fluctuate. There'll be some gloominess and doomsday feeling and depression and sadness because... You know, you don't want to die, right? Because you still haven't accepted it as a transition. And then you start asking yourself questions about, why am I going to my job? And why am I studying? And why am I this? And these are important questions. And I think a lot of people don't have the right answers for them. And we're going to talk about that, inshallah, because I don't think you should change much. The proper way of life would be, what would you change? Nothing. That would be the problem. Like, the way you would live is that if I told you you were dying next Tuesday, what would you change? No.

The way I'm living is the way I'm living. I wouldn't change anything. Maybe I would go and give salams to someone a bit earlier. Like I had scheduled to see them in 10 days. I'm going to see them earlier because I'm leaving earlier. Stuff like that. Like farewells type of stuff. Little farewells. Maybe that. But nothing else. I wouldn't quit my job. I wouldn't stop studying. I wouldn't stop volunteering. And if you did, if you feel like you would, then you have a bigger problem on your hands. You have a big problem on your hands if you think that you would. Thank you. But what I want from today, or for this exercise from today, just for the purpose of what I'm trying to teach you, is that the reason that it's hard to do is because that's a lie.

But UNF has been telling you another lie for a long time. As it continues to tell you that you have time. That you're not in a hurry. That you're going to live when you're young. So what is the truth? The truth, brothers and sisters, is that you most likely... will live. A number of years. Most likely, we'll live in them. But you don't know that for sure. And the possibility of you dying at any given moment is real. It is there, and it can never be zero at any point. That is the truth. That statement is the truth. Now, your life. Your behaviors in life. Have to reflect this truth. It has to reflect that truth. I don't want it to reflect what I told you. Live as if Tonight, you're done.

No, don't do that. But you're doing the opposite, and that's just as bad. If you have to choose between them, choose what I told you. You're better off. You're more likely to be empathetic, compassionate, and behave better. The other one is a... Yeah, I need it. It's intravenous anesthesia. It's like a nice big dose of morphine. It's just to numb your mind and numb your soul so you don't have to deal with the reality of it all. The reality of it is most likely we'll finish tonight's Dursun and go home. But no one knows for sure that they will. No one knows for sure that they're going to walk out of here tonight alive. We ask Allah, SubhanAllah, long life. Say Ameen. With Amal Saliha, inshallah, and good deeds.

That's what we ask for. I'm not... You have to understand what I'm saying here. It's just that this is the truth. The truth is that we don't know. For sure. How does that reflect on your perception and your behavior? If there is no reflection of that truth on you, then you're running into trouble here. You have a problem. The Ibadah that I'm referring to— that the scholars would talk about— is called Qisr al-Amal. I mean, the amal is the hope, the long-term hope of life. In Qusra, they had it short. They shortened it for themselves. They said, 'I don't know. I could easily not be here.' So I'm going to live with that understanding that there's a high probability. That I am— I'm not here. The famous quote.

That we have. *عش لدنياك كأنك تعيش أبدا وعش لآخرتك كأنك تموت غدا*. The famous quote we have from the Sahaba is that, live for dunya, live as if you're here forever. Plan as if you're here. And for

akhira, plan as if you're dying tomorrow morning. As if this is the last night that you got, right? But how do you do these two things at the same time? How do you actually put them together? This is not what this halaq is for. So I'm not here to tell you what to do. That's up to you. Honestly, I don't care. So you figure it out. What I'm trying to do for you. I need you to have the proper understanding of what life is. If you have the proper understanding, if you have...

concluded the correct. If you come to the correct conclusions, then you'll figure out what works for you. There is no one size fits all, by the way. There's no cookie cutter answer for any of these questions, by the way. But you have to be able to internalize this reality, this truth. You have to remove the lie that you've been telling yourself for years. And substitute it with the truth. The truth is there are no guarantees. The truth is, what happened to other people when they died at your age could easily happen to you. You are not immune to this. And you're not beyond it. And you're not a special case. None of us are. Not one person here is a special case. And if you insist on seeing that, then you have another compounded problem in this whole issue.

We're not a special case. A lot of people your age have died, historically. Millions of people. Of each of our ages, exactly to the day, to the minute, to the minute. How old are you right now? To the minute. Millions of people historically have died. Millions. You and I are not special. We could easily, we could easily drop. Anytime. We most likely will live long. We most likely will have time because we're young and we're healthy. But we can't. That possibility has to ring true. It has to have an effect on you. The possibility of it. The fact that it's a possibility, that there's no guarantee, that there's no way that I can say for sure you're going to be fine. You're fine. No one can do that.

And when we do, we're lying to others to make them feel better because they're scared, right? But there's no way, there's absolutely no way. That has to be reflected. Is it reflected? Most of the time it is not. That piece of reality, that truth, because we prefer the lie that the nafs tells us. So usually I ask you to do another lie. Lie to yourself that you're going to die tonight, or tomorrow, or next week. You try, you hate it. You come back, and most people's experience is, this was the worst one. Please, yeah, rethink it. No, no, it was supposed to be the worst one. Because you don't want to live a lie. And I agree with you. We're all agreeing that we don't want to live that way.

So why are we accepting this one? Because it's a lie, too. And it has to be corrected. You have to rethink. What it means for you. The fact that you're going to move on to something else. The common problem... When people start thinking about the fact that they're going to pass away soon or they're going to move on, they start asking me all these questions. So what do I do? If I were going to die next week, Sheikh, I would give away all my money. If I was going to die next week, I would quit my university. If I was going to die next week, the first thing I would do is go spit in my boss's face and quit. If I was going to die next week, I would go do this.

No, no, no. So this is why. Accepting mortality is so powerful. If you truly accept mortality, and you have, the way you're living right now would be the way you would live regardless. If you truly accept it, knowing that the possibility of you dropping dead is any moment. Then why would you live any moment? Differently than any other moment? If there's a possibility of dropping at any moment, it's there. It is there. It's real. It's not fake. It's not made up. It's actually there. Then why would you live any moment differently than any other one? Why would you put more effort in this one more than that one? Now, when

people do put effort in Mormons, it's based on what? The probability of death. The higher the probability of death, the more they start to...

Straighten out the more they start to smarten up, why because they are now they're they're measuring their probability of death. They're on a plane. It's shaking. It's getting they start thinking differently, saying writing things. They're sick. The doctor tells them this may not. They start writing. They bring their family. Why? Because the probability of death is going up. What I'm asking you is, if you know that right now the probability of death is anything but zero, I mean it's not zero, then why is it that you're acting like it's zero? This is the, and if it's not a zero and it could happen, then why would you live in a way that would change if you. My argument is that if you truly accept mortality, the way you're living today, if Malak al-Maut came somehow.

and told you. And we're going to talk about whether it's good to know or not to know, inshallah, next week. That you're going to die next week or tomorrow or next month. What would you change? And if you would change anything, then why not just change it now, anyways? Might as well just make the change now. Just do it now. Why do you need to be told that piece of information? That's a possibility, isn't it? If you're smart and if you're logical, if there's a possibility of something that dramatic to happen. Then you have to prepare yourself for it. We wouldn't accept that from our government or any other institution. If there's a possibility of a fire, a possibility of this, and they don't make sure that it's all safe, and they don't safeguard everything.

Everything for it. We don't accept it. Even though it's once, I need the probability. What is the probability of a fire? It's going to be very low. But still, every house has to have it there. And you have to have people 24-7 on call. Why? Because it's low. Because it's there. But what is the probability of any given structure of burning? It's less than the probability of a young 30-or 20-year-old dying. And yet we have to be prepared for it because it's real. So the question I ask is, what would you do differently? And then they come and tell me I would stop studying. Why? Why would you stop studying? It's the best act of worship that exists in our deen is 'al-ṭalab al-'ilm.' The reason is because you're doing it for the wrong reason, not because it's the wrong thing to do.

I would stop working. Why would you stop working? You stop working, that's how you take care of your family. It's the second best action you can do in Islam. I give away all my money and what— leave your children and your people that you love with no money behind you? Who told you that was right? What it does to you, what accepting mortality does to you, it makes you think all these things, these radical changes, and then you have to go back and ask the dean. Is this how I should be living? Like, is this how I should be living every day? No, that's not how you should be living every day. That's not how he lived every day, alayhi salatu wasalam. But why? It's because there's an understanding.

My, this is a story, but when I tell you this, give you this piece of information, this was something that was asked at least maybe a dozen times historically. You'll find, you'll find the stories repeated in the books of Tezghih all over. Or they would ask, yeah, Imam, yeah. لو علمت أنك تموت غدا أو تموت ما تغير من عملي شيئا ولو كنت مغيرا شيئا لهلكت They would say, if I had something I thought I needed to change, that means I'm already done. I'm already on the wrong track and I'm not going to make it. If I'm living today. in a way. that I would live differently if I knew I was going to die. If you live for this, if you live appropriately. and for the right reasons.

then whether you live or you die, You're going to get up every morning and pray Fajr. You're going to be kind to your family. check up on your parents and go work and bring halal wealth to feed the people you love. You're going to continue to do talab ilm so you can learn and improve yourself. You're going to pray in jama'ah. You're going to visit your... You're going to do that. And you're even going to... Participate in leisure. Leisure and moments of joy that make your heart soften so that you can be a better person. You'll do all of it. The only thing that would change if you knew you were going to die within a week is that maybe you would just check up on some people that you had postponed checking up on them.

Just bring it up a little bit because I was thinking I would do it in a month. I'll do it tomorrow. Just those farewells. And those are for farewells. That's all they're for. But if you're going to change anything else, if you're like, no, if I knew I was going to die, then you need to reassess your whole life. Ask yourself, what are you living for? What's your life about if you would actually get rid of anything that you're doing today? Just based on the fact that you know that life is going to end sooner. That concept that I'm trying to explain to you— is how we are able to understand the choices the Prophet made in his life and the Sahaba made in their lives.

The way that they lived their lives, when we look at it, and we find it sometimes difficult to understand, when we see the amount of selflessness that they showed, the amount of volunteering, or the amount of philanthropy, or the time they spent doing things for the sake of Allah, the reason that they did this is because they had internalized this concept. They knew. Any time it could end. They had witnessed it and they had internalized it. They weren't afraid of not existing anymore. They weren't terrified from nothingness. They were scared about what came next. They were scared of not being done enough. They were scared that they had not put in enough of their time and their effort and that the quality and quantity of their work was not worth anything.

They were terrified of that. And because they were terrified of that, they were always pushing themselves. They were showing us examples of people who were working way beyond what we consider is reasonable today, just because of that. So when you look at how their lives end, and you see how Ibn Mas'ud passed away, and how Umar ibn al-Khattab passed away, there was all this... It was a sorrow. and closeness, and asking Allah subhanahu wa ta'ala for forgiveness. Sayyidina Umar would be stabbed. خلال صلاة الفجر في محراب النبي عليه الصلاة والسلام هل تفهمون كم ممتاز هذا؟ إنه يوم الجمعة، أنتم تقومون بمسجول

I wish I'd never lived to begin with. I just don't exist. Why is he saying that? Because for him, his fear is not that I'm not going to exist anymore. His fear is, have I done enough? How many sins have I missed? How many repentances did I not perform appropriately? How many tobas should I have done? How many mistakes have I made that I'm going to be held accountable for? How many responsibilities did I not take care of appropriately? He's scared of that. That is a healthy fear. That is a very, very healthy fear. I wish that upon you. because the other one sucks. The other one is animalistic, it's just.

Because they're going to end. Animals are just going to die. That's it. So they don't want to. So it's sad for them because there's But for you, it's sad, but not the way you think it is. Most people don't get it. It's not the sad that you're thinking about. It's a different type of it. And if you understand mortality, be that. And then you understand that the probability, the possibility of it, the possibility of it is any given moment. Yes, the probability is less when you're younger and higher when you're older and really high when you're sick. But the

possibility of it is always there. Then you start thinking about life a little bit differently. Start living well, since I don't know when and I can't figure that out, and I can't algorithmically give myself a moment that I just have to...

live as if it happens anymore. Then you start making. You start. Putting your life together in a way. Stop procrastinating, honestly. Like really, what it does for you is it— you stop procrastinating. You stop performing behaviors that are useless, that have no purpose to them. That don't serve your bigger picture in any way. That don't draw you closer to Allah subhanahu wa ta'ala. Don't have ajr attached to them. You just stop doing them. Because of the fact that I don't want to leave this world that way. This is not how I want it to end, since the possibility is there, and it's low. That's not how I want... We do this all the time, by the way, in every job. Like in medicine. The possibility of catastrophes is very low.

For most disciplines. Yet, my whole training—my whole training— is based on the fact that I am prepared for them. Because once they do happen, which is once in a blue moon, and I'm not prepared, I lose my license and I'm kicked out. I'm done. Because the whole point of training, the whole reason that you're not doing my job, is because I am just keeping my eye out for that one little possibility that my whole training was just for. Anyone can just order the treatment and send it to patients. 90%, 95% of the time, the patient is going to be fine. They're not going to need anything. But then there's that. One in 100,000 people that really sick. And if I'm not paying attention to it up there, then I didn't do my job.

The whole training that you get, like your whole preparation in life, is for those possibilities that can happen. They most likely won't, but they can. And you have to be ready for them. And once you drop your guard and decide not to Like the difference between... First world countries and third world countries, the ones that we come from, is that we don't prepare for these possibilities at all. That's why our children, even here, they scoot and bike with no helmets on. What's the probability that the kid is going to have a... It's very low, but is it zero? No, it isn't. So they have to put helmets on their heads because the one time it happens. Then what do we do? The one time it actually occurs and the kid falls and breaks his skull.

And then what? Understand the problem? The way we live, we know this as non-religious people. Non-religious people know this: that you have to look at the possibilities. They're low, I understand— they're low, but you still have to prepare for that low possibility. So why is your life any different? Like, why would you live any differently? And if you live understanding that that possibility is there, then you would line up your choices, line up your decisions, line up your lifestyle in a way where if... The possibility hits, I'm ready. It comes and I'm ready. I'm there, I've been ready from the beginning. I mean, should I tell you you're going to die in a week and then you scramble and you change everything?

Well, someone told me, if I know I'm dying next week, quit your job, divorce your wife, leave this guy. Kıyır inşallah. Altyazı M. K. Tal, what's wrong, brother? Like, what's wrong with your... how do you understand what how what is your understanding of your whole existence here as a human being? It actually forces you to question yourself, to question your choices and why you're doing what you're doing. And I'm not saying that you stay the way you are. I'm not saying that you change it. Honestly, it doesn't matter to me. It's not my job. You have to figure that out. But I'm telling you that you have to have the answer. If the possibility of you dying is real, what would you actually change in your life?

If— there are things that you would change, then the question very simply becomes, 'What are you waiting for, really?' What is the weight? The wait comes only because we have

accepted the lie we've told ourselves, that I'm not dying anytime soon. I'm fine. I'm fine. It's a lie. You want to live it? Be my guest. It's not healthy. It's not going to help you. And at some point, that lie won't work anymore. And you'll be stuck with a... with the reality that it's going to be very difficult. And you won't be prepared. And the time that you have left won't be enough. You won't feel to be enough. And the fear will set in. So change the way you see mortality. It's not the end. It's not nothing.

This is a transition. And then tell yourself the truth. Tell yourself the truth. Just the truth. I will most likely, inshallah, live many years to come. But the possibility of me dropping dead any moment is there. It's real. And it's not zero. And if you accept that truth and you embrace it and you live it. then you will change aspects of your life. You'll improve the way you live. And it will reflect in your behaviors and reflect on your perspectives. And that is what mortality gifts you, if you accept it appropriately. And with that, inshallah, we'll continue this discussion, inshallah, next week. Inshallah, before like next week, I have one more piece that I want to add, and then the week after that we'll take it only for Q&A.

So I'll just go over the questions. I'll answer them, and then I'll offer for those in the room who would like to ask questions openly to do that. So we'll spend the hour just kind of answering questions. But next week, I still have one more piece of this puzzle that I want to add along. There's still, like, another—one, you know, a sequence that I have not covered that I'm going to cover for you inshallah ta'ala next week. I want you to contemplate what we talked about this week and, then, the week after that, we'll offer Q &A. Jazakum Allah khair.

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