

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

December 16, 2025
Wellness Centre, London, Ontario

Transcription

Witness it occur. You speak about accepting mortality. ... actually is... All right. When you only witness it. And I witnessed this many times in my life, Vianney. Family member, friends, as a physician. Different capacities and never. It's one of the few things that never, you know, he gets old. You never get used to it or anything. It's always sad. My lessons are not to make it not sad. You're not going to benefit that from me. I'm not going to teach you how not to be sad. Yani, about death, or when a death occurs, said death is always going to be sad. But if you understand it appropriately, you stop. You stop trying to run away from it all the time.

You give up on trying to cheat it or get away from it or live a life where you ignore it completely and just don't think about it. Or live a life where you're terrified of it all the time and you're trying everything and you're exhausting all of your efforts and your time and energy and resources to try and get away from it. You stop doing that. And you embrace it. You embrace it as an inevitable part of your life and existence. And when you embrace it, again, it doesn't stop being sad. I think this is an important piece. It's always going to be sad. But that sadness is by design, extremely important for this experience of life. It adds something that without it wouldn't be there.

What I wanted to share with you today, this was supposed to be like the fourth. Third or fourth point. I'm going to be all over the place today, so forgive me. What I was going to share with you is... One of the very known philosophical conundrums where and philosophers have talked about this for years, for decades, if not longer, that if you were offered a pitcher, within it is a liquid that if you drink, you are immortal, you become immortal. Would you drink it? And then they go ahead and they start talking about this. And it's interesting because over decades, a philosopher would explain why they think it's one thing and die, and then some other philosopher would come along and then read that, and then put their response, and then die, and then someone else would do it.

It's actually quite interesting. It's like an ongoing debate that never actually happened in person. When they look at the different aspects of this, and probably the most interesting response, it was not from a religious philosopher at all. That, that immortality would be the biggest curse for any human being. Whether as a human being living amongst immortals, or human beings that altogether were granted mortality, his argument was very simple. He said, 'It makes things become too boring.' How many times can you enjoy a shawarma sandwich before you stop being able to eat it? If you're living infinitely, how many times can you play a video game before the sight of it makes you want to vomit? How many times can you do something before it just becomes repetitive?

And then he argued that if you lived your life where you tried, you move from one thing to the other all the time. You move away from... You reinvent yourself time and time again, doing completely different things. If you do that, you completely lose any stability of sense of self. You destabilize the sense of self because you don't know who you are anymore. After a few millennia of doing this, you don't know who the person was at the beginning. It's

impossible for you to identify yourself. You lose that sense because you have to change all the time so you don't die of boredom. It's understood that if you don't have mortality, then there's no way for you to figure out what your values are.

What's meaningful to you, because everything becomes meaningless. Because there's just no point— if this pitcher that you drank He made you immune to any bad accident or any disease. There's nothing that could take your life. How would you figure out what matters to you? How do you figure out what's actually meaningful? How do you figure out what values you live by and what priorities you care for and what actually has meaning in your life? You can do anything and everything forever and ever, repeatedly. It's like the only way that we can figure out who we are as human beings. As if this experience ends. It has to end in order for us to figure that out. I can tell you when you stand there and you see someone pass away.

It makes you think again, what matters in this life? What matters and what doesn't? And it's really easy at that moment to figure out what matters and what doesn't. Like, it's not difficult. When you're witnessing a moment of death, this is actually the easiest thing in the world. You know exactly what's most important. And you know exactly what means nothing! At all that you should have never spent a moment thinking about worrying about caring about at all. But how would you find any of this out if this... Part wasn't there. If there was no end to it. Immortality would have been a curse, the biggest gift that we have. is the fact that this experience, with all of its ups and downs, the beauties... the ugliness in it, it ends.

It ends. And it grants us the ability to figure out our sense of self, who we are. and what we stand for, and what meaning our lives carry. That's why it's so important. You can only appreciate immortality in Jannah later if you live this experience that teaches you what truly matters and what doesn't. لكن جنة لا شيء مزعج، الله سبحانه وتعالى يتحدث عن هذا إن أصحاب الجنة اليوم في شغل في شغل انفاقهم This dunya that was created isn't created that way. It's not created like how Allah subhanahu wa ta'ala created the hereafter. He created this differently. No, things here can get boring. They can become redundant and repetitive. So it was never designed to begin with to be something you do forever.

It's designed so that you learn the importance of the gift of life, the gift of time, what this resource means to you. Doing that allows you to figure out who you are, and what you stand for, and what values and principles you carry, what means something to you in your life, and how to prioritize. That when you're granted immortality, you enter with a very... Unique. appreciation of what it means not to die again. On the other side, when you're told, when Allah subhanahu wa ta'ala brings death, And this happens Yom Al-Qiyamah, right at the end of Hisab, when Hisab is done, when there's no more, everyone has gone to their destinations, done. يؤتى بالموتين they bring death is brought as it's looking like it looks it's it's um is turned into something physical.

It looks like a roof. The sheep. and it's put right in the middle between Jannah and Naar and all the other. for all to see. and then it's slaughtered. فيقال خلود فلا موت From now on, there is no more death. nothing and no one ever dies again. Right. But. You can't appreciate that if you didn't have an experience where it did happen. Where you, it not happened as in an example that you saw and witnessed, no, as in something that occurred to you. That forced you to reorganize. Your values and reassess your priorities. Or you can just keep on going, ignoring it. And then you hear this story like this. Someone died. You feel sad for a moment, but then you try quickly to forget about it so you can go back to ignoring it again.

No one is supposed to live in the grasp of death all the time. That's not what I'm here to tell you to do. You shouldn't be living in a state of... of worshipping death. No, no. But it has to be there. عبادة قصر الأمل of always having it somewhere in the background of your mind. You're always considering it. It's always a part of the equation. Like I pointed out last week to you, you don't tell yourself a lie. You don't tell yourself, 'I'm going to die tomorrow' or 'the day after,' because you don't know that. But you don't tell yourself, 'I have a long time' and 'I'm fine, I have nothing to worry about,' because you don't know that either. But the actual truth is something in the middle, something a little bit more.

It's not as flashy and it's not as comforting, but it's true. And if you accept that, then you can in the collection of Imam Bukhari. Anas tells us, the Prophet, the Prophet, he made these lines, he had a stick, he made these lines in the sand. This is a person's hope. And how long he would like to live. It was the longest line of all. And this line here is his death. فبينما هو كذلك إذ يأتيه الخط الأقرب. And as he is going on with his business, Walking down this... This line, looking forward to how hope, one of the shorter lines of his ajal come and cut him off. never will Will death come at the right time? It'll never be the right moment. It'll always be too soon.

It'll always be when you want it a little bit more obvious. It's always going to be like that. It's just how it is. So what's the way to do this? So let me talk to you about a few points tonight that I think are important to share. If you were told that you had a week to live, hypothetically speaking. If you were given that. The question that you have to ask yourself that I think is very important is what would you do differently? And here I want you to ignore all the farewells and the people that you would just drive with your car to their homes and give them a hug because you missed them. I'm not talking about that stuff. These are simple things. I'm asking in terms of the...

Overarching themes of your life—I'm not talking about small, little deeds that you would, you know, pray a little bit better. That's that's that's a given, of course. Of course, if you knew this was the end, then your salah is gonna have a little you put more effort in. That you'll do a little bit more zikr, Quran. Understandable, but the overarching themes of your life would you change any of those? And whenever I give this exercise, when I do these sessions in smaller groups, and I ask people to do it. They come back, and there's always these interesting comments or interesting responses. And one of them is often I would quit my job. I wouldn't go to my work anymore. And you ask, well, why is that? Because I have to challenge this.

The point is challenging a value. Why would you go to work? Well, because I don't like my job or I don't like my boss. I don't think it's as important. I would quit my job and then just sit and read Quran all day at home. And to me, that just reflects a lack of understanding of our dean. The interesting part of this exercise is that it forces you to ask the questions about what is actually more important to do. Is quitting my job and sitting at home, at any time in my life, on any capacity, better than going to work and taking care of my family and offering a service? And the answer is no. Never. There's never a time in your life where doing that is better than doing this.

Always getting up in the morning and going and bringing rizq that is halal and taking care of the people who depend upon you is going to have more ajr than not doing that. I mean, you can always... Like, if you knew you were going to die in a week, you know, if you have... vacation days left. You can take the vacations and say, 'I'm not talking about these little adjustments that you would make. I'm talking about the overarching theme. Would working still mean something to you? And if it doesn't, then you have to ask yourself, why? Is it

because the work that you do is meaningless? Is it because you don't think that the service that you're offering has any impact and influence?

Or is it because you just don't understand how important it is to take care of your family? Someone told me, 'I'll leave the university. I'll stop studying. Why? Why would you do that? What act of worship are you thinking of that is more beneficial and more important than seeking knowledge? Tell me, what is it? What is it you're going to do instead? I would like to hear it. What act of knowledge, of worship that you think has more value than what you're doing? So the problem is not the actions, most of the time. It's the understanding of it. And then it's the niya that exists before it. It's not actually the action that needs to change. There will be actions you should change.

There will be overarching themes in your life that say, 'I shouldn't be doing this anymore.' All right, let's stop smoking. Now, I would stop you. Now, are you wasting? Binge watching shows. You'll find something that you do that you're like, 'This is a bad habit.' I have to stop this. I will stop doing that. Good. Get rid of that, because that's helpful, because that gives you a target, something that you know you should remove from your life because it's not helpful for you. And then, if you knew you were going to die in a week, then... I definitely don't want it as a part of that last week on earth. But there's a bunch of other things that people. I hate. jumped to wanting to get rid of that, maybe they shouldn't.

I don't have for you, like I'm not going to go through them one by one and point them out. But the point of this exercise is to challenge you in terms of your understandings of why you do certain things. What the intention behind it is, what benefit is actually derived from it. Are you stuck in a lifestyle that is meaningless to you, that has no benefit? That is not taking you anywhere. It makes you miserable. It does not need to change. There's nothing wrong with radical change every once in a while. When the reason behind it is good. When the reason behind it and the niya and the intention behind it is proper, it's actually a good thing. But this exercise is only designed just to force some thought.

provoke a little bit of contemplation about the choices we make, the overarching choices we make regarding the themes that we live through. And I've heard. A lot of examples when I do this. And some of them are making me sad. Some of them make me really sad. Because someone will say something. About something they would stop doing. And I ask, well, why? I'm hoping that the reason is because they don't understand the ajr. So I'm going to, you know, explain how much other there is in doing this, and the reason is just because it's... It's meaningless to them. They don't see, it's not something that they feel proud of and they feel fulfillment in. And they do because they're too scared of this or too scared of that or just...

Not able to make... make that radical step that they don't. That's sad. I think death is helpful there. I think it actually pushes people. If you come into close proximity to mortality, then it forces you to re-And you assess all of your priorities and choices in life. And maybe reassess the intentions of why you're doing the things that you do. Are there better reasons for why you do what you do? And this piece has to be. That I thought about. It's important when... you think about death. Last time I pointed out to you that. The fear of it should not be the fear of nothingness, of lack of existence, of just disappearing. That's the fear of someone who doesn't have understanding of Allah subhanahu wa ta'ala.

And that shouldn't be the fear of a Muslim. And if it is, then you have to address that first. Before you listen to anything else I have to say. You have to hit the brakes and go and you have to really take time and think about that. Because you have to rid yourself, because

that's not the fear. The fear that exists within death is the fear of what accountability means. The fear that Allah is going to have you recite your book. and go through that which you did. You have to explain yourself and you have to be able to defend yourself. That's a healthy fear. But that fear, or that perspective about death, has to be properly balanced. If it's imbalanced, it actually ends up also backfiring.

من دان نفسه وعمل ما بعد الموت هو الأحمق أو العاجز من أتبع نفسه هواها ثم Huh? فالنبي عليه الصلاة والسلام يشرح ذلك بسهولة قال الكيس تمنى على الله الأمان. So what he said he had, he said, the smart one. The one who thinks well, who thinks properly and balances things and measures things and analyzes things appropriately. Is the person who holds himself accountable, Dana Nafsa. And makes decisions that will benefit him after he passes away. That's the person who is, yani, al-qayyus. In Arabic, if you go to parts of the Arabic world, al-qayyus is a good thing. فالكيس هو الشخص الذي هو جيد، لقد فهمته. It's a person who will hold himself accountable. And then make decisions, and choices, and do things that will benefit him after he's left this world.

The word means, like the idiots, basically. The imbecile. is a person who follows his self-desires in whatever direction they take him. Thumma tanwain 'alaa al-Lahil amanin. And then he has wishful thinking. Oh, Allah will take care of me. Oh, He won't. Why would He care to punish me? You'll say stuff like that. When you talk about... If you start fearing mortality not for nothingness, which is very important to me that you take from these sessions because it is the main problem. And you start fearing it because... Because there's accountability after it. Well, now we open a whole new world of how we're going to deal with this. Because you have to approach this with the proper balance. It's not just a fear. It's a fear with a lot of hope that's attached to it.

It's based on your understanding of who God is. Your way of seeing death is heavily, if you're able, if you accept that there's accountability after, if you accept that there's a resurrection and all that, if you accept it. Then the way you view it is heavily going to depend on your understanding of who Allah is. Period. It's how you understand God. And this is why this is so important. So if you understand Allah appropriately, then you'll have this balanced approach, where you're fearful. of your shortcomings. But you're hopeful in His mercy and His love. The Prophet would say, Those who love to meet Allah, Allah loves to meet them. And those who don't or hate to meet Allah, Allah will also hate to meet them.

So then Aisha would ask him, Ya Rasulullah, وَأَيْنَا يُحِبُّ الْمَوْتَ وَلَا يَكْرَهُه And which of us loves death and doesn't hate it? فَقَالَ لَيْسَ ذَلِكَ That's not what I'm talking about. That's not what I mean. That's not what I mean. He explained that. I'm not talking about death. Everyone doesn't like death. That's a maxim. I'm not here to try and debunk that or argue it. You don't like death? You're not supposed to. It's sad. It's supposed to be that way. Period. Let's end with that. But there's way more to it than just that reality. There's way more to it. And it all comes down to, first of all, do you understand deep down with certainty in your heart? that your consciousness does not end there.

that it is reborn again and there's a continuation to your existence. Yes or no? Yes? All right. What do you think happens then? That's going to heavily depend on how you understand Allah subhanahu wa ta'ala. Heavily depend on how you understand Allah subhanahu wa ta'ala. The hadith qudsi that we all know well, where Allah says: 'Fli'zannā 'abdī kama shayā'— I will be at the assumption that my servant has in me.' So may my servant have whatever assumption he wants in me. What does he assume in me? Does he assume that I will show him mercy and love? Does he assume that I will punish him and... Assume what you want. That assumption, by the way, is not going to be built on wishful thinking.

That assumption is going to be built on proper understanding. It has to be an educated assumption. It has to be an educated assumption. This is very clear. It's not some, it's not a make, you don't make belief a god and describe him how you want and then have good assumptions in him. Most people, I tell them, most people, I find that they worship A God. It's not the one the Quran speaks of. It's not the one the Prophet ﷺ worshipped. They've made the version of God that works for them. They made up a version of Allah that works for them, that suits them. Only asks about certain things, doesn't care about other stuff. Will hold accountable only regarding certain actions, but other actions he will completely ignore. It works for them.

And it's based on what choices they've already made. So all the good stuff that they're doing, that's what he cares about most. All the bad stuff that they're doing, he doesn't care about that piece. Now they've manufactured a morphed... version of God and they no no no. You have to understand Allah subhanahu wa ta'ala as the Prophet alayhi salatu wasalam explained him to us. That's the whole point. That's the whole point of there being a faith. What are faiths to begin with? They are just understandings of God. That's all they are. If you come down to the nitty gritty, if you come down to the basics of it. the faiths differ on how they describe the almighty how is how they understand who the divine is Honestly, this is the main difference. The Qur'an tells us this. Every time the Qur'an talks about Allah sending prophets. and messengers.

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ بِتِلْوَ عَلَيْهِمْ آيَاتِهِ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ That's what this means. It doesn't mean the Qur'an. That is covered in the book. It teaches them the book. It's covered. So it's not redundant. يَتْلُوا عَلَيْهِمْ آيَاتِ He is to teach them and to recite upon them his signs so they may know him. so they may know Him. Because if you know him appropriately, subhanahu wa ta'ala, and you have the right understanding of him, the right perspective, the mindset, then you'll have the right assumption. And then you'll have the right... perspective regarding death. And then you don't see death. as something that You spend your life trying to... avoid or ignore or get away from.

But you know that this is you going back to him. كل مرة في القرآن يتحدث عن كل نفس ذائقة الموت كل نفس ستشعر and then you'll come back to us. كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة وإلينا ترجعون قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ فمن شاء اتخذ إلىٰ ربه مآباً You're going home. I used to work with this older physician. And one of the things I found really interesting in how she would talk about death to patients, because it's always a hard thing in the cancer world to bring it up. And what she would say, I found it— she would say, 'I don't think God is calling you home yet.' Right. And it just sounds so much better.

They just sounded so much better than what I did. You're gonna die. I don't know when, but you're gonna die. It's not as attractive. But she was right, even in our own faith. She was right. Yeah, he's calling you home. You're going back to him, subhanahu wa ta'ala. That's where you came from. He created you. The Ruh inside you is his nafah. Subhanahu wa ta'ala, it comes from Him. So you just go back. So if you understand Allah, you know Allah. You have an educated assumption in what he'll do with you based on the choices you've been making, the path you've been trying to walk. What you carry in your heart towards him, subhanahu wa ta'ala. Then you see death as yeah it prepares you by the way it puts you in a state of preparation.

Because some people tell me I'll never be prepared in terms of deeds. Or when can I be prepared in terms of deeds? And the answer is, well, never. Of course you're never going to be prepared in terms. What are you talking about? You think that I'm trying to teach you how to get enough deeds to be prepared for Yom Kippur? Are you insane? Impossible. It's

impossible to happen. If you think that, the moment you think that you've already lost the battle, the moment you decide that I've done enough, you've lost the battle. That you've done, you just flushed down the toilet when you thought that you to judge it and credit it and say it's enough for what you're waiting for, so there's no way there's no way you don't think that way.

Then, what is it? It's not that you have deeds that will prepare you. It's that you're walking a path, and you have a mindset that allows you to be prepared, knowing that this is going back to Allah subhanahu wa ta'ala. So, whenever it comes, whenever it comes, you'll find me standing. You'll find me standing, my face towards the Qibla, continuing to walk down the path to the best of my ability, to the best of my ability. A lot of failures, shortcomings, and setbacks. Yeah, honey. shortcomings and setbacks. It's a part of the whole story. But I know that I'm going back to him. And I know that no one, Sayyidina Ali, he would say something really interesting.

He would say, لو خيرت يوم القيامة بين أن يحاسبني ربي أو يحاسبني أبي لاخترت الله He said, if I was given the opportunity to choose, the choice of who will hold me accountable after I die. Allah or my parents, I would choose Allah subhanahu wa ta'ala. And he bases this on how he understands Allah. from the Qur'an, from the Sunnah of the Prophet . Huh? من هذه بولدها? So when the Prophet was sitting amongst the Sahaba and they were watching camels. They used to love to watch animals. And they watched this mother. Camel, uh, very tenderly lift her leg and position herself in a way where her little uh, I don't know what they call a small camel— her daughter, her son.

Yeah, I need to be to drink the milk without being bothered, like meaning she positioned herself in a way raised her leg a little bit so that it wouldn't it would be nice and comfortable. So how about watching it? It's always a there's a smile because yeah, it's a. So the Prophet saw that, and he's watching it too, and it's beautiful. So he said, you see this? You see the rahmah of this naqa with her daughter, with her son? اللَّهُ أَرْحَمُ بِكُمْ مِنْهَا? Allah is more merciful towards you than that. صلى الله عليه وسلم سبحان الله رب العالمين سبحان الله العظيم الرحيم. So if you understand Allah appropriately. Then internally there'll be this sense of, 'Whatever comes, because you cannot say, deed-wise, I'm going to be ready. Or deed-wise, there's no.

You end up living this balance. Or you look at yourself and you say, 'I didn't do enough. I didn't do enough. I should have done more. I can't believe that I live this way. Shame on me. I should have done more. Then you look at Allah and say, 'No, no. He is the most forgiving. He is the most merciful. His love encompasses everything. His rahmah encompasses everything. He'll encompass me, inshallah. So like, well, what is it? It's this balance. You go back and forth. It's like when you write an exam, an important one. Well, how will you do? For the time where you're waiting to hear, You're thinking, 'Shall I pass?' It's a good possibility I don't. It's how you look at it. You're just waiting. You don't know.

No one walks around saying, 'Yeah, I'm fine.' I've not met anyone like that. I've met a few people like that. Usually they're wrong, by the way. They're the ones who actually fail. The people that I've met are the people, the overconfident, bliss of ignorance, they end up being failed. The people who do really well on the exam, the people who walk out shivering in fear. Why? Because it's a healthy way of looking at things. Well, I have hope. I have hope in it working out. But I also understand that I could have messed up so badly that I don't. And when you look at the Sahaba and their approach to death, because really, when you see the Prophet, you can say, 'Well, the Prophet had a very specific experience on that.' Which I don't agree with, but you could say that.

You could say the Prophet's experience was different. I would have to semi-agree, and it would be a difficult argument to make against you. I don't want to waste time. But you look at the Sahaba and how they approached death. And how they would, at a moment, be filled with happiness. Towards the fact that they were going to go back and meet their loved ones. At the same time, he'd be in tears of the lack of initiative that they took. Now, the, the, the, The lack of good deeds that they could have done, they should have done more. The changes they had. Sayyidina Bilal is a really good example. Sayyidina Bilal lived and died and left almost nothing behind him.

But he would constantly, towards the end of his life, be in tears, saying, 'I did not stick to the covenant of Muhammad ﷺ! فأخذت يديه على مثل زاد الراكب قال لي أنك تأخذ من هذا الدنيا ما هو نظرة مراقبة'. The provision of a traveler was my agreement with him ﷺ. And I took more than that after he passed away. I took in dunya. And he had nothing. It's absolutely absurd that he said these things, because I don't know what I would say. He didn't leave anything, but he felt that he had gone way beyond what the provision was of a traveler— that he agreed to the Prophet ﷺ was. But at the same time, as he passed away and his wife was beside him crying and his daughter, he would be laughing and smiling and said, 'Meaning tomorrow I meet the beloved ones.' I'll meet Muhammad and the people who I loved and might be for me.

And I don't have them around me anymore, so I get to meet them. So it was this beautiful mix. Between fear that is generated based on and our shortcomings, and what just punishment would look like for them, and the hope that we have in all of the beautiful, glorious names of Allah and the love and the rahmah that He has promised to show. If at any point you get stuck in either of them, you're in trouble. You should never get stuck in either of them. You should never be a person who's stuck in one part of this equation, where all you see is the fact that it's punishment and it's Jahannam and I wish I never lived. No, no, no. No, that's not. Or be on the other side of it, where it's going to be fine.

To be fine, regardless of what I do, regardless of what choices I make, regardless of whether I live the way He taught, Subhanahu wa Ta'ala, or I don't, whether I follow the Sunnah of Muhammad alaihi salatu wasalam or I don't, whether I read the Quran that and that's a problem because that that isn't that that isn't truthful that isn't actually accurate. Neither of them are accurate. The accurate one is the reality that I explained to you before. Let's do this again. Regarding death, the reality is... I will most likely, inshallah, live a long life. But the possibility of it ending any time is there. Undeniably there. That's the truth. That's the truth. And that keeps things open. Forcing you to reassess, think. and take precautions. We take.

Insane safety measures in everything in life based on small probabilities of harm. Well, there's no difference here. That's regarding death. Now, regarding where you go, let's apply the same rule. Truth. All I'm asking you to do is apply the truth. What is the truth about it? Is the truth that I will definitely go to Jahannam because I am garbage and I'm not worth anything. No. Is the truth that I'm definitely going to Jannah because I was born Muslim and my mom thinks I'm the best person in the world. No. So what is the truth? The truth is, inshallah, Allah subhanahu wa ta'ala will forgive me. And He will show me His compassion. And He will accept my good deeds. And He will allow me into His paradise with the people that I love.

Inshallah, that's what He will give me. But the possibility of me not making it because of my shortcomings is there. That's the truth. That is the truth. Well, that is the truth. That is the statement that is truthful. Any other statement is not. Any other statement is not true. For you to say, 'I am surely going here, surely going there,' is just not true. This is truthful.

What is this? How does this reflect on you though? If you took that true statement and you embraced it, then what does that? How do you apply that? What does it do for you? How does it reflect on your life? You have hope. But you're always looking back to make sure, 'Did I do enough?' I need to qualify for that hope.

I want his rahmah to qualify for it. I want his maghfir. I have to do something to qualify for. Not earn it. Just put myself out there so he sees me, 'Subhanahu wa ta'ala,' with enough love that he'll grant it to me. And that's the equation. That understanding will absolutely motivate you to continuously re-evaluate yourself, hold yourself accountable, improve. At the same time, as you look at yourself that way and say, I shouldn't be doing this. What's wrong with me? I have to become better. You still have, you just, you know who he is. Subhanahu wa ta'ala. You know, Ar-Rahman Ar-Rahim. who started every surah with those two names. أنت تعرف الودود جل جلاله أنت تعرف كل هذه الأسماء أنت تعرفه بهذه الطريقة. Yeah. الكريم سبحانه وتعالى. But then you hold yourself accountable because you know the other names do.

You know the قهار and the منتقم and the kabir and the ali Subhanahu wa ta'ala. You know him. So you hold yourself accountable. And it's between these two realities. these truths. that you live your life. And that's how you see death. So when death comes to you, when it finally does, and it will— you know. Every time you, I advise you all at some point in your life, I did this when I was maybe 16. To be there at a person's last moment, to be there when they do ghusl, to be there when they put him in the grave. First time I witnessed it, I was exactly 16. And it was my neighbor in the village. He's a third cousin or fourth cousin. I don't even know.

He was maybe 10 years older than, or maybe 12 years older than me. So he was like towards his late 20s, and he developed leukemia. نضال الله يرحمه. He was the most handsome young man in the whole village, I kid you not. This guy was the coolest guy I ever knew. He had a gift where he could play any instrument. Any instrument. Give it to him. He can play it. This is not a joke. We witness this stuff. You can bring him anything. He's never seen it before. Really good looking. At a time when I can tell you that I grew up in a village where masajid were empty. Absolutely empty. I used to go pray fajr and the sheikh would ask me what I was doing there.

I was there to steal the sadaqats from the thing every time I went in there. Like, it was so, no one, no one did this. Like, I just, it was always a weird, because I came from Saudi, and I was, Masajid is where I grew up, and I go to the Masajid, it's only old men, and they're always looking at me, what is he doing here? Why is he here? Lock it properly and count whatever is left at the end of them. So it was empty. And this man, for some reason, he would go and he would pray. Subhallahu aleykum ve aleykum. And he got sick, and within six months, the guy passed away. I remember being there because They wanted someone to do ruqya, to read Qur'an for him, and I was the only person in the whole thing that knew how to read a few words of Qur'an, so they took me in there.

I sat with someone who was painfully passing away. It was a lot of pain. They had no narcotics. It was nothing—just sitting at home. Just kind of, honestly, what he had could have been treated had we lived in a different time. Subhanallah, this is his time. When his time comes, there's nothing to stop it. I sat there reciting the Quran for him, and he he quieted down. I thought we got him to sleep, and we did. It's just not not the way we were hoping to get him to sleep. And when you witness that, and you witness the— and you witness the— it just brings, it allows you to really reevaluate what you're here to do, and how short it is, and how quick it can happen.

And how it really doesn't necessarily have to give you a warning. Like you're not owed that, by the way. Just remember this. You're not owed a warning for it. Like you don't have to be, no bell or alarm has to go off for you a few minutes before or a few days before. You're lucky if you get that. Like, if something comes and tells you your time is limited so that you can perform your tawbah, and you can give your sadaqah, and you can put your wasiyyah, and you can fix all of your problems, and you can go and, you know, amend all the broken relationships that you've severed. If you get that, then you're honestly quite, quite, quite fortunate. But most of the time, it's not that.

And if we insist that, no— no, I am special, I'm going to be given, do, notice before I die, then again, again, we're back to lying to ourselves again. That's not the reality. You may get it, that's the truth, but you may not either. Are you prepared either way? As your understanding of the almighty, Subhanahu wa Ta'ala, of the nature where you are coming to him with the right mindset— you are humble, you are grateful, you will, you are filled with love. You are filled with remorse and repentance for what you've done. It's a feeling on the heart. You have to build that, by the way. It doesn't just exist. You have to spend time building that up, building that love, that reverence, that respect.

That magnification of Allah, that hope in Him, that self-accountability, the humbleness that you need to have. It takes time or else you come to Allah with the wrong attitude. And I can tell you, I can tell you that if you come to Him with the wrong attitude, it doesn't go well. It doesn't go well regardless of the deeds you did. It doesn't matter. The man who, an example, a very famous example, the man who had all his deeds weighed out and they weighed perfectly in the right direction. Enter Jannah with the mercy of Allah. So he is a philosopher. He has a big mouth. He decided to say something as he's walking, strutting down the path towards Jannah. He said, 'Oh, with my deeds.' So he is the one who died.

With what? You're going where with what? With my all of the stuff that you just weighed over there. Come back, come back. And then they take, okay, bring his eyesight. The blessing of his eyesight. Put it in the other way. Weigh it out. He has to pay for it. Before he goes to Jannah, he wanted him to pay for the big blessings. So he puts it in, and it takes all of his blessings, and he's in debt. So he said, 'Okay, go to Jahannam, you haven't paid your debt.' فقال برحمة الله. And then they ask the Prophet, alayhi salatu wa salam, they say, Ya Rasulallah, but of course, you're going to enter. jannah with your deeds not even me and then he uses this term that Allah subhanahu wa ta'ala smothers me with His compassion.

I have to be swimming in his rahmah to make it. حتى هم عليه الصلاة والسلام حتى هم عليه الصلاة والسلام It's a mindset. All of those who you find forgiven on the Day of Judgment, even though they did horrible things, it's the mindset that saved them. They were humble. Didn't argue. They accept they knew. Subtitles by the Amara . org community Their deeds weren't great, but their But their hearts were in the right place. If you want to make it to the other side, you have to have both. And that's where death helps you. Because if it's there, if there is certainty in its occurrence, uncertainty in its timing of occurrence, then you're forced to be in a state of preparation where, whenever it comes, you're ready to go to the most generous, subhanahu wa ta'ala.

To go to him with the love you have in your heart and the acknowledgement of your lack of good deeds and your lack of worth of anything that you've ever done. And if you build that, then you're calm. And you don't mind. And people can't hold death above you. Or over you and make you scared with it. And fear of death won't make decisions for you in your life anymore. And you won't be spending time trying to avoid it or cheat it. And you just embrace it. It's still... still sad. It's still an unfortunate event because you don't have the

opportunity to do anything anymore when you're gone. You can't change your choices. You can't repent for anything. You can't turn back to Allah subhanahu wa ta'ala.

You leave loved ones behind in this beautiful life that Allah subhanahu wa ta'ala has given us, this dunya that has all this magnificent place to be. You lose that, so it's sad. But it's a different type. It's a different experience altogether. I'm going to end with that, inshallah, for tonight. And I hope that was of benefit to you. Inshallah, next week. It will be the last session before we take a few weeks break just because of the... the winter break and whatnot, and it'll be a Q & A session. I do have a few more points that I wanted to make today, but maybe I'll make a point next week early on, and then I'll open. The QR code is there, so I'll go through the questions.

I'll answer, I'll come up with a priority list of what I think is relevant to the sessions. And then I'll also open to whoever wants to ask any in the session. All I ask is that the questions be focused on the top. As much as possible. The topic of accepting one's mortality. Because Tezki is a very, it's a huge-ish topic. It's a huge discipline and department within Islam. A lot of things fall under it. And a lot of things are relevant or important. If we talk about everything, then it... I'm focusing on a very specific. Thank you. Peace, try to contemplate it, and try to, and maybe throughout the week, if you want to do something, think about what is it that you would change. If the next time I met you was going to be your last hour? What will you do differently this week? Just contemplate that a bit and see what you come up with. I'm happy to answer questions regarding that, inshallah.

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