

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

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### **Transcription**

Due to a conflict of scheduling, a mistake on my... Turned out it wasn't. So we had to move it to Monday. I realize that the majority of the people who usually attend this session won't be showing up because Monday is not the day that they have taken out of their schedule. It'll still be online, inshallah, for them. I will attempt to answer whatever questions we were able to pull from the QA bank that we had put together. And any questions regarding a topic that may result from this session on the concept of mortality, inshallah, I will answer as well. Um, otherwise, today will be a shorter session. We will resume. Tuskia Pearls, inshallah, right after the break. I'll be off this week, next week, and the week after, and then we'll bring it back, inshallah, again afterwards.

Um, to continue the topic of accepting immortality. What I'll share at the beginning before I kind of allow for questions. What I talked about last week... We've covered a number of topics under this umbrella theme of accepting mortality and accountability. I talked about a number of things already for you. We've shared a few. Thoughts and hopefully, inshallah, people are taking some time and reflecting upon these issues, because they do require some some degree of deep reflection in order for them to sink in and make sense. But what I want you to take with you over the break, inshallah, for the next two weeks to think about, is that... When I said that, if you were were to believe that you were going to pass away within a week.

And we agreed that it's hard to do that because, you know, technically speaking, it's a lie. And we don't like living lies. And at no point in Tezquia are you told to ever live a lie, ever. Never ask you to accept a lie or tell yourself a lie or try to convince yourself of something that's untrue in order for you to become a better Muslim. Anyone who tells you to do that, hit the brakes and take a step back. They don't know what they're doing. Talking about and it's wrong. Never, never in Tazkiyah or in Islam are you asked to believe something that's untrue or tell yourself a lie in order for you to improve yourself. That's not how it is.

If you need to do that, then there's an underlying problem that you have not yet dealt with appropriately and that's really what you have to go and focus on. Really, you just accept the truth about things. The truth about mortality is that you don't know. When you're going to die. Yeah. That the possibility for death to occur at any moment is there, most likely you will live a long and healthy life. But you don't know that for sure. And there is the possibility of death at any moment. That's the truth. That's the true statement. That statement should reflect in the way that you live. The opposite statement, where you're going to live definitely until you're 85, is a lie.

And the other statement, that you're going to die today, is a lie, because both of them are, you just don't know the truth. But there's an alternative that is truthful, and is helpful, and allows you to actually reflect appropriately, make better choices. If there is a possibility of things ending abruptly, then you have to have some preparation for that. It goes from just being... Because what I want to slowly help you do is transition from just... hopeless or helpless or useless fear to preparation. It's being prepared. You want to be prepared.

Scared all the time. That's not helpful. So how do you be prepared? You have to slowly transition by taking the appropriate statements, accepting the appropriate statements, and applying them to life.

But what I want you to do over the break is to think about this concept. If you had a week, if, just hypothetically. What would you change about your life? And I want you to look at the larger themes. Not at these small changes. Like, I'm not asking you to think— I would go and visit Fulan and bid farewell to Fulan. I'm not talking about the simple stuff that we would all do. Don't tell me I would take some time off so I would go and do a Umrah. No, no. I'm talking about the bigger themes of your life. In terms of the larger choices. Because what I was taught from the ulama who taught this ilm, and even those who didn't necessarily even teach this ilm, and this is almost unanimous amongst all of them, is that they wouldn't change a thing.

They wouldn't change a thing. They would live exactly the way they live today and how they plan to live tomorrow. Exactly. Why? Because when they made their choices about their daily lives, they applied this rule already. They thought, 'What is most beneficial in terms of my akhira? And what do I want to do? What do I find fulfillment in doing? And they lived their lives accordingly.' So if you are working in a certain job, the question has to be: 'Is this where you should be?' And if the answer is no, then there you go. I just helped you. But if the answer is yes, then maybe you have to modify your intention and modify your attitude a little bit. And this forces you to ask some questions.

Because, whenever I do this, and this is like the exercise that usually occurs with this topic, is that people come back and ask. And they will say something crazy. Like someone will tell me, 'I would leave my job and go to Palestine.' Well, if you think that's more beneficial, then why don't you just do it now? If you think it's better, why don't you just do it now? Why do you have to be told you're going to die next week to do it? So actually, it's not. Who said that? Who told you that that's better? Who told you? This is a misconception that you have about your dean. You're leading a life where you don't even know what's higher on the priority list.

And if you were to understand what's higher on the priority list, you would actually change your attitude. So when people tell me, like, I would quit school or I'd quit university, I'm like, well, what better act of worship is there? Tell me. ما هو أفضل عمل عبادة من طلب العلم؟ أرجوك عندما كنت صغيراً عندما كنت في عامين أو في الثلاثين أو الثلاثين أخبرني ما هو أفضل من طلب العلم؟ سوف توقف عن العلم أخبرني ماذا سوف تفعل؟ That's better. I'm going to sit down and read Quran. Not better. I'm going to go work in a masjid. Not better. This is the best thing to do. This is the best thing to do. The fact that you don't know that or don't see that or don't take that intention is your problem, not the problem of the action itself.

There will be sometimes things that you will change, like not everything that you are doing should continue. There will be things that you will figure out that I shouldn't do that anymore. That's actually horrible. I don't know why I'm doing this. Right? But not everything is like that. If you're in a job, and you're like, 'I would quit my job because I... Yeah, but you're making a living for your family.' Tell me something that's more beneficial in the eyes of Allah than you taking care of your family and making sure you bring rizq halal to them. Nothing. There's nothing better than that. Than maybe just the way that you're looking at it, the intention that you have in the morning when you go there. Maybe a change of attitude.

There will be stuff. And it hurts me sometimes when I brought this up in the past. A man will come and tell you, 'I would divorce my wife and quit my job and leave this and go.' It makes me sad for them. Oh, what a horrible life you must be living. Mistä kiinnittää? All right. Why are you living this way? Why would you live to the degree where, if you were told you were going to die, suddenly nothing that you were doing has any value to you anymore? You shouldn't be living that way. Either you change the action, or you change the attitude and intention behind it. When mortality becomes near. It forces you to stare at these things very intimately and decide if they're worth doing.

or if you're doing them correctly. I bet you that most of the time what you're doing is worth doing, most of the time. It's not the stuff that needs to change. It's the way you look at it. I bet you that most of the time. There are people telling me, no, I would stop gaming as hard as I do. I would stop scrolling, wasting time. They're telling me certain things I would stop doing because there's no benefit in them. They're not helpful. By the way, your leisure, your leisure, your time that you spend with your friends, the time that you spend enjoying yourself. It's an act of worship when it's done with the right intention. It's actually sometimes more important than other stuff. Because without it, you lose momentum, you lose your ability to focus.

You become stressed out and burnt out and you stop doing any khair at all. So leisure is not even something I would remove. The prophet had it in life. He didn't publicize it. He didn't do a lot of it, but he had it in his life. He would go on picnics with his family. He would spend time at home with the kids. It was very personal to him. He didn't like people. Seeing it, and he didn't like people sharing it. But it was a part of his life as well. Given, granted, much less. Because he had reached a level of tazkiyah where his leisure existed within his salah, and within his ibadah. It existed there. That's where he found his ease and his rest, which is something hard.

We will work towards, we may achieve, we may never achieve, but something that he had, alayhi salatu wasalam. It's not a lie saying that it was me. But leisure in your life is not something that you're supposed to be ashamed of and get rid of. Excessiveness of anything is something that you need to change and get rid of for sure. But mortality forces that question. The moment of a near-death experience will make a question. Why am I doing this again? Right. And then you have to ask. What are the two answers? Either the action is not worth doing, so you get rid of it. or the intention you got is not right and you have to fix it. So instead of maybe quitting your job, change your attitude and your intention.

Or maybe if it's a crap job, forgive me, it's a bad job and it's not helpful, then get rid of it and go do something different. Don't stop going to school. Maybe just change the way you look at why you're going to school. Go learn for the right intention, like for the right reason. see what it is that the Prophet ﷺ said about طلب العلم. It's actually very refreshing when you change your perspective. So that's what I want you to do over the break. Take some time, analyze your life. Take a look at your... schedule. See, what would you take out if you knew that after a week you would pass away? والله ديش يوخي تساوي بيعكي I wouldn't change I was exactly the way I am. Because they didn't think.

Because in their minds, if I thought there was something more beneficial than what I'm doing, I would have done it. I think this is the most beneficial thing of all. And Allah put you here. He puts you in this country at this capacity. He didn't put you somewhere else. So fulfill the role. That you are destined to fulfill where you are. To the best of your ability. It actually makes you rethink things. Why are you studying? Just so you can later on have a job. Well, that's why you're not getting any fulfillment out of this. Because your intention is

all. It's a stupid intention. It's a bad intention. That's it? You just want to make a little bit of money? That's why you're going to go through 12 years of primary school and another 10 years of graduate school.

So you can make some— I can teach you— they can teach you how to plumb now, when you can make money. You'll be a great plumber, and there's nothing wrong with it. It's a good craft. Well, look, there's more money. Well, look, the plumber comes to my house. He makes more an hour than I do. I've been studying for 30 years. Well, look, more than 30 years. I've written 286 exams. Well, lucky, 286 exams I've written. And he comes and he puts two pipes together and makes more than I do. You can make money if it's money. It shouldn't be the intention. It shouldn't be the sole intention. It shouldn't be the basic intention. It shouldn't be the most important intention. You have to ask yourself, why am I doing this?

If you don't have it, then fix it. Fix it. Or maybe stop studying it and go study something different. So I'm like, well, I can't have that intention with the major I've chosen. It's good. There you go. You figured something out. Go change it. Change it now before you're— 20 years invested in it and you hate it. And you hate the fact that you did it. We'll lie. It's a way to save your life sometimes, which is the proper reflection on why you're doing what you're doing. Or maybe the action is not worth doing. So just take some time and do that. And don't give me these simple stuff that I would, you know, go perform or do it—yes, I know that the last-minute type of stuff you're gonna do, like if I knew I was gonna die in a week, I have vacation days left on my thing—I'll take my the time off and go, 'I need before,' that's fine.

But the question is, would I do something different in my life? Would I have made a different choices in the bigger kind of buckets of why I'm here? Okay, so there's a number of questions that... I have to be honest with you. There were 50 questions in that question bank. I'm going to answer three. There are 50. relevant to the topic of accepting mortality. Three. That's it. The rest of them have nothing to do with this topic. All of them good questions? All of them worth answering. All of them at some point we'll talk about. But I'm not going to answer them here. Because this is not how test gear works. You can't just throw any question out there. No, you have to. Stick to the topic I'm talking about.

Think about it. If you have a question regarding it, ask it so I can help you. And then we'll move on to something different later. We'll do the same. And we'll move on to something different later. It's the same. If you just ask blanket questions, you paralyze the person who's trying to speak. You absolutely paralyze me. When you just throw a question out that I answered already before, talked about in the past, or I'm coming to, I'm not there, and it's not related to the topic. I don't know. I think this happens when you turn 40. When I was younger, I didn't get upset by these things, but. I can't help it anymore. The other night. I was giving this same talk for the Shabab.

I told them, after maybe, I spent 20 minutes telling them, 'Look. You have to listen to what's being said before.' You have to attend the sessions because I can't keep on answering the same questions at the same time. I cancelled the post Jumu'ah Q &A sessions. Because I started thinking of walking into traffic, Yanni. It was absolutely every single job, the same questions. I almost became capable of just, Yanni, you put your hand up, I can take, hold on, let me guess. Meat, meat, meat. I knew it. It's going to be meat. And what happens is my answers become sloppy because I get tired of answering them. And it's not actually good quality anymore. So I was telling them, Yanni, maybe... attend, listen, have the seniors help you, blah, blah, blah.

In the middle of it, Haram, a young guy who didn't put his hand up and ask me the most basic question at Tazkiyah. And it was an IKHTIBAR from Allah SWT. I knew this was a test. Because at the moment there, I just, I froze. I'm like. I need to... Throw you out of a window. But I'm going to, I absorbed it. I said, 'No, it's a good question.' I broke it down as simply as possible. I told him to look into it. And that poor kid, he came later on and said, 'I'm so sorry.' I came in late. I didn't know. It's OK. But it was a test for me to kind of maybe be a little bit more.

Compassionate, but it's very difficult when you're talking about topics that are extremely comprehensive and profound, like there's a lot to them. These are these are abstract concepts. Mortality is an abstract It's an abstract concept. I can't draw it for you. It's just something I have to think about. These are challenging for the human being to grasp properly. They take a lot of time, a lot of effort. And there's a lot of questions that will surround them. And they're interesting to us as human beings. Our psychology and the way that we grow up and what we think, we care about these things because no one talks about them really. Like in school, you're just being taught. Unfortunately, you're taught something different. It's applied math and applied this and applied that.

And you don't really get to really think about these human sciences. And we don't have enough people who are, unfortunately, Yanni. specialized in them, which is important. So it is interesting, and I get there's a lot of questions that need to be asked, but we have to do it in a way that's compartmentalized, so we can stay focused on target, on point. Talk about something until we understand it well and move on to something else. It's helpful that way. If we get too distracted, it really doesn't do much and makes it difficult for me because I become scatterbrained. Here's the first question. Given your deeds won't be enough, how can you truly be prepared for death? If you're always living with the possibility that you haven't done enough, can you truly feel prepared?

This is a very good question. I like this question. So. This comes from a lack of understanding of what it is that you're preparing for. And your deeds will never be enough. Your deeds were not designed to be enough— that's not the design. Like, at no point in your life, at no point in anyone's life, not even the prophet could he stop and say, 'I've done enough. I have enough?' I hit the mark, I got the number of deeds that I need to make it to Jannah, I can sit back. That's not the case. We perform these actions in order to please Allah subhanahu wa ta'ala with the hope that He qualifies us to His mercy, yawm al qiyamah. That's what we're doing. That's what we're doing.

So the preparation that you have is not based on the number of your deeds. If you start feeling better as a Muslim, 'al-ijtima' al-`amal min `al-`amal al-fashil on your deeds, that's one of the signs of failure. If you start feeling that I'm better or I'm in a better position now because I have more deeds. No, you're in a better position. If your heart is more connected to Allah subhanahu wa ta'ala, if you have more urges to do good deeds, if you are walking towards Allah subhanahu wa ta'ala with more grit, resilience, not upon your deeds. So the preparation is not on the number or quality of deeds, it's the fact that you're still on the path.

It's the fact that you have not lost hope, that you have not lost faith, and that you're still trying your best to come closer to Allah subhanahu wa ta'ala. That's what keeps you prepared. But not ever the number of your deeds or the quality of your deeds. And if you use your as a way to feel better or to feel worse, then you have brought them into a realm that they do not exist in. And the idea of, I want to feel fully prepared for death, doesn't

exist either. No one can sit around feeling 100% prepared that they are, no. There's always, the balance has to be between the hopefulness in Allah's mercy. So when it comes to Allah subhanahu wa ta'ala, you know who He is and you know what He's offering.

And you know his nature. Subhanahu wa ta'ala is al-raheem, al-ghafoor. He is the most generous and the most compassionate, the most loving. So from that perspective, you are very hopeful in getting his mercy and him taking care of you. But then you look at yourself and you see a lot of shortcomings. So you're fearful that you're not doing enough. And that's the truth. The truth of, like, when I talked to you last time, I told you there are two statements. Some people say, 'It's not true to say that I am not good. And I'll never be good enough. I'm not going to Jannah ever. That's a lie If you say, 'Allah subhanahu wa ta'ala, I'm going to go to Jannah, regardless of what I do,' that's a lie.

فما هي الحقيقة؟ الحقيقة هي أن الله سبحانه وتعالى غفور ورحيم وودود ومن المؤكد أنني سوف أقوى من رحمة الله بسببه وليس بسببي بسببه. However, there's a possibility that my bad deeds put me in the wrong place. That's the truth. So when you're coming towards death, The preparation that you have is the fact that you are sticking to course. You're staying on course. you're not kicking your feet up and saying, I'm good. The moment you do that, you've lost the battle. the moment you've decided, I'm good, I'm lost. Give me the rakaya, hati al-asir. Let me sit back and people can do what they do. I'm fine. When you think that way, you've already lost it. There's a nice story. I've shared it a few times here. When Imam Ahmad ibn Hanbal...

فقال رأيت إبليس فقال لقد نفذت مني يا أحمد أو خلصت مني You slipped through my fingers, Ahmed. I wasn't able to take you with me to Jahannam. I've been trying to catch you for years. You made it.

May you be cursed. I know what you're trying to do. You're trying to make me feel that I made it, and I'm still alive, and I'm not dead yet, so I haven't made it yet. The possibility of you getting me is still there. No, you're not fooling me with that one. And he woke up saying, not yet. And he's right. أبو بكر والسيف والله لا يظمنن قلبي حتى تدخل كلتا قدمي الجنة. So I do not feel fully ready and fully comfortable until both of my feet have entered Jannah. Like there's no way that I can leave anymore. Khalas, it's done. So you're living with these two realities. Who he is, Subhanahu wa Ta'ala, which is very encouraging, it's very promising, it's beautiful. All the beautiful names are there.

But then there's the reality of what I'm doing and who I am. And I have to work on that one. I have to continue to stay the course and push myself. So the idea that I want to be in a carefree environment inside of my head regarding akhira. No. There's almost never a situation where a care... where it's . better for the human being to be completely carefree. If you run a business, you know that you don't want your employees to be completely carefree. There's a healthy amount of anxiety that exists in the world, a healthy amount that we all have to have. It keeps us on our toes. It keeps our minds sharp. It keeps us trying hard. If you have no consequences at all, you are not going to bring your A-game.

I guarantee it. أسهء الأدب This is an Arabic proverb. Anyone who has no fear of any form of consequence is going to bring out the worst of his adab. He's going to become rude and disrespectful. Why? Because there's no consequences at all. There has to be some. Not to the point where the person can't sleep at night and develops ulcers in their stomach and can't... And not to the degree where they have, no, it's the healthy balance. And when it comes to Akhirah, you have to have the healthy balance of hopefulness, hope, the amal in Allah subhanahu wa ta'ala, and the yaqeen in His rahmah, and the fearfulness that I'm not doing what I should be doing, and I may be held accountable. This keeps you moving, and this keeps you hopeful, right?

And then you have that perfect balance. But the concept of being fully prepared, where I don't have to worry anymore, no— until you are gone from this world. You will continue to worry about your akhira. There's nothing else worth worrying about to begin with. Everything else is. At a moment where you think you're going to die, and if you don't. I'm trying to get you to do that now so you don't have to go through this experience yet, because it's not a very nice one. But if it happens to you. You'll see. how quickly everything else that you worried about in life become completely worthless. You couldn't care less. And it unmask all of the illusions that you're living. And you focus on what actually matters. So maybe just don't wait until then.

Just do it now because sometimes it won't be a near-death experience. Sometimes it is the end. And then you'll regret all of the time that you wasted not doing the right things and not making the right choices. All right. The second question that I have here is, besides reflecting on mortality, do you have any other advice on how to live in the moment and experience life to the fullest, as you mentioned the Prophet, peace be upon him, used to do? It's a good question. It's not necessarily about mortality, but I thought it was close enough. The Prophet, peace be upon him, because he allowed himself to understand mortality in depth, was able to live in the moment. So before I give you other pieces of advice, just focus on this piece of advice.

Often, well, actually, this question is a symptom. For me, it's more— it's unmasking a symptom. It's like, well, I'm not going to do that one. So give me some other piece of advice where it allows me to live. No, no, no, no. Take this one first. Focus on this one a little bit. Give it a bit of time. Give it a bit of time because before you move on to less effective methods of helping you live the moment. Try to invest as much time and energy as possible in the most effective method. Which is what mortality is, because mortality is the only piece of our reality that forces us to see the value of time. Without mortality, there's no value to time. Time is not even a thing.

I guess, and this is my guess, that... The concept of time would have never been defined by human beings had there been no death. Does that make sense? They argue a lot— whether time is actually real or just a construction of our brains, like we just made it up. It's a complex topic, it's not worth the time. But there's a lot of arguments amongst philosophers whether time is actually real or we just made it up because we needed some way to define how we're living. And I bet, and this is my belief, that had there been no death at all, that time would have never even been coined as a phrase or a concept to begin with. Because there would be nothing to it. If you just existed all the time.

Then you wouldn't be able to identify something. You have to have an opposite for it. For example, sugar is sugar because there's salt. Something tastes good because you've eaten garbage before. You've eaten something that doesn't taste good, so you appreciate it. Health is so valuable because you've been sick. And you know how horrible it feels to be sick. Everything that you value in this life and care for, the only reason that you do is because there's an opposite that you're terrified of. وبضدها تتمايز الأشياء. It's only through opposites that things are distinguished and can be identified to begin with. That's why, when I look at a rock, I can't say it's a dead rock, or a healthy rock, or a happy rock, because there's no opposite.

There's no miserable rock to say this is a happy one, unless I figuratively define happiness and sadness for this rock, based on my construction of what happiness and sadness is. It has to be something that I define in order for it to exist. Otherwise, it's just a rock. It

doesn't know what happiness or sadness is because it doesn't have the opposites of either of them. Life is only defined because there's death. And time is only defined because it ends for you. Because you don't have an infinite amount of it. So when you talk about wanting to live in the moment, if you truly believed that there's a possibility that this is the last half hour of your life. Like if we truly, truly accepted that there's a possibility that I don't walk out of here tonight.

that I would cherish this moment. And I would cherish the people I'm spending the moment with and the intention that exists in the moment. And I'll enjoy it and take it all and absorb all of the beauty that surrounds me in this world. and really, and if I don't, then I don't. There are other tips, but I really think just focus on this one for a while. Invest your thought. Invest your heart in really trying to grasp this. Because it's the most powerful of them all. By far, it's the most powerful of them all. That's why someone who goes through a near-death experience, the next day is the best day of their lives. They're the happiest they've ever been the next day. It wears off, though. Because they haven't prepared themselves.

They haven't changed the programming in their minds to value time and value life and value and value. So they just appreciate right after. And then it wears off. And a year later, they're just as miserable and depressed and mean and upset as they've always been. Unless something reminds them of it and then they suddenly perk up a bit again. That's why the Prophet, peace be upon him, would say, *أكثر من ذكر هادم اللذات* We even read this hadith before. Increase your reflection upon the *اللذة هادم اللذات*. The one that takes away temporary joys, which is death. It ruins it. *فإنه ما ذكر في ضيق من العيش إلا والسعة ولا ذكر في سعة* that you will never remember death in a difficult situation, except it makes it less difficult.

And you will never remember it in a time where you're carefree, except it'll make it a little bit more structured. Like, it balances things out. Like, this is how much you should be in. You get really upset, so you go like this, and you remember death, and you're like, 'Yeah, it's not that bad.' Or you get carefree and you're like, 'You're on top of the world.' You die and it kind of comes. So mode just kind of keeps the balance going. So you can enjoy things, you can be happy, you can be sad, but you don't want to be excessive of either, because excessiveness of either is actually harmful to the soul. Okay. Third and last question, then I'll open it up for whoever wants to ask. Are we keeping?

Nothing new? Okay. Amazing. How do I begin? To understand the amount of ahl and studying for the sake of Allah and taking care of my family. Okay. This is actually helpful. This is what I should spend most of my time doing. This is really my job. Muslim speakers, Islamic speakers, their job is to explain the priorities. That's what I should be focusing on my time doing. Trying to tell you what matters and what doesn't matter. What you should be doing, what you shouldn't be doing. Because you care about... Unfortunately, most of my time is trying to sell the stuff that we should all care about. It's a very broken equation these days between imams and congregations. Where I'm trying to get everyone to care about their akhira.

عندما يجب أن يكون حقيقي أنك لا تهتم بأخرك تصطفل إن شاء الله عمرك لا تهتم بأخرك هل تريدني أن أهتم بأخرك؟ لماذا أهتم بأخرك؟ أنا أهتم بأخري أنت تهتم بأخرك هذا هو الموضوع. أنا هنا لأساعدك في التعامل مع أخيك. أنا لست هنا لأساعدك في التعامل مع نفسك. هذا لا يعني أي شيء. كطبيب لا أفعل ذلك. لا أريد أن أذهب إلى الغرفة وأحاول أن أجد المرضى يمكنهم التعامل مع حياتهم. لا. لا تتعامل مع حياتهم Go do what you want. It's not my problem. It was my problem for a while. I had an issue with patients who made bad decisions. It killed me. Absolutely killed me. It ruined me. I couldn't take it. I couldn't have a 35-year-old telling me, 'I'm not going to take treatment.'

I'm going to go and do some herbal thing somewhere else.' No, you're not. Are you insane? You'll come back in a year with medicine. You'll die within six months afterwards. Why? You're 35. Take the treatments that have proper evidence to support them so you can live, inshallah. Don't go to the guy. Your father's... second cousin who lives somewhere in a in a hunt in the middle of nowhere gonna give you a Don't do that, but but then after a while I had to learn that people will make their decisions so much. It's not my job to... And it took a while. I struggled with that for a long time before I could finally figure it out. And I'm still struggling with that here. Like, I haven't figured that out yet.

But that's how the relationship has to be. You have to care for your [person], and you have to be asking questions that show that you care for your [person]. So that I can explain them to you. I can't be doing that work for you. I can't be trying to convince you that it's important that you become a good Muslim to go to Jannah. No, no, no. If you don't care, that's your problem. Hello, there's not [something]. I'm not trying to... That's why when you come for a fatwa... I shouldn't be trying to... If you're looking for the easy way out, and I'm trying to convince you of doing more, that's a broken relationship. No, that's not my job.

You should be looking for that which is the best choice for your akhira. And I am offering you all of the options and trying to show you that the easy option is still good. It has to be the opposite way. Where I'm offering with a rukhsah, and you're like, 'No, no, I want to take the more strict one.' And I'm trying to say, 'No, no, the Ruqsa is good here.' It has good evidence. The easy way out is good here, so take it. And if you trust me, then you'll do that. Not the opposite. Sheikh, is it halal? Please, is there someone who said it was somewhere? Because you want to get out of doing what is best. Because you're not interested in akhirah. You want an easy way out.

That's a broken relationship. It's not how it's supposed to be. That's why I don't answer. Some questions. I can sense. You're not looking for the haqq. You're not looking for it, but you just want someone to blame for your choice. So I'm going to try not to be me. Go to Sheikh Google. He'll offer you this thing. You'll find it all there, too. But you have to care about your akhira. So these are good questions. So how do I convince you? Well, how do I convince you about talab al-ilm? That's really simple. I can spend maybe the next two and a half hours narrating for you all of the... hadith the Prophet ﷺ has, and all of the Qur'anic verses, and talking to you about the concept of knowledge in the Qur'an altogether, which is one of the most comprehensive and most profound topics that the Qur'an ever talks about.

about in terms of how important it is there is no act of worship that exists under the sun for someone who is in his teens and twenties and thirties that is that gets more in this world than هذا ما قال عليه الصلاة والسلام العلماء ورثة الأنبياء فإن الأنبياء لم يورثوا درهما ولا ديناراً They didn't leave any of that. وَإِنَّمَا وَرَثَ الْعِلْمُ. They left knowledge. فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَائِرٍ. If you take that inheritance, you have taken a lot. إن الملائكة لا تبعوا أجنتها لطالب العلم رضاً بما يصنعه. if you walk towards a place where you are seeking knowledge, the ملائكة rush to cushion your step with their wings so that you can walk easier. Because they are so happy that you figured it out. You figured out what was valuable in this world.

You figured out what pleases Allah subhanahu wa ta'ala. فضل العالم على العابد كفضل البدر على سائر الكواكب أو فضل الشمس على سائر النجوم or the status of someone who has ilm over someone who just worships with no ilm, with no knowledge, is the difference between a full moon and all the other planets up in the sky, or the sun and all the stars around it, for us as human beings seeing them, obviously. and on and on and on. The Prophet, peace be upon him, will talk about

this. So when you go and you. and your intention is that I'm doing this, Ya Rabb, to become the best Muslim I can be. so that I can take care of my family, so that I can take care of this Ummah.

Because this Ummah doesn't just need people who study Sharia. It needs people, doctors and engineers and lawyers and teachers. Media specialists, artists, and everything else that you can study in this world is required. You do that and you are fulfilling. But it is time-specific. If Abu Ali decides to quit his job and go do talib ilm, then no, he has a family to take care of. He has to take care of his family, he has to stick to... to the priorities, but when you're young, if you decide to do something else with your time, no, there's nothing that Trump's learning right now. Nothing's more important than doing talib ilm right now in your life. And I'll tell you that you will continue to get the ajr of talib even when you're his age and my age.

Of course, there'll be other priorities that will take precedence, but it'll still be there. فما زال المرء متعلما حتى يلقى الله سبحانه وتعالى You continue to be a talib ilm, someone who is seeking knowledge until the day you meet Allah subhanahu wa ta'ala. Now the second one is how do I, you know, taking care of my family is important. That one's like. I don't know, do I need to... That's pretty self-sufficient. The Prophet ﷺ called the person who leaves his home with the intention of i'alahi nafsihi, to take care of himself. أو والد من والديه أو زوج من أزواج أو طفل من أطفاله كالمجاهد في سبيل الله And the reason he did this, because the Sahaba, they started to define, restrictively define jihad. Restrictively.

It's only someone who was carrying a sword and going on a... So they saw this muscular man carrying wood on his back and... He's an impressive looking guy, Yanni, Mashallah. If he was just a mujahid in the way of Allah, it would be better for him. فلسفة يعني a little bit of from some of the younger صحابة so the Prophet عليه الصلاة والسلام he looked at them فقال إن كان خرج على and he starts to go through this list if he has left his home to take care of himself if he has left his home to take care of his family if he has left his home to take care of one of his parents then he's a مجاهد في سبيل الله with what he's doing why are you restricting this but because they had started to understand it that way.

It's normal because Badr and Uhud and Khandaq and Mu'tah and Khaybar and all these battles, it became the heroes were the guys who stood in that battle. It became a little bit, the role models became specific in one, almost in one action specifically. So it made it difficult to understand the broadness of what jihad means. There's nothing that's more important than taking care of your family, if you have one. That's why when you're a kid, you don't have one yet. At least I hope you don't. You shouldn't. You don't have anyone to take care of, aside from yourself. So how do you do that? You learn. It's funny how life is. You talk to these teenagers, they all want money. They want to work and make money.

And you talk to the older people, and they want to quit their job. I don't know. Ibn Adam doesn't seem to have any happiness with anything they're doing. When you're younger, it's not time for you to make money. You'll make money. Money comes. Money will be there. It's the ilm that won't. It's the ability to learn new things and to change your convictions and change your opinions and your attitude and your mentality. That's hard. It takes time. That's more challenging after a certain age. To learn a new language, learn a new book, or learn a new philosophy, understand new practices. This takes a lot of effort. You do it younger, it gives you a head start. Subhanallah. So talab ilm and taking care of your family.

There's really nothing that's more important than those two, to the point where the Prophet, peace be upon him, would not allow someone. He wouldn't allow the Sahaba to bring all

their wealth to America. He would ask them, what have you left for your family? Take it back. Take back half of this to your family. You don't take everything away. Some of those sahaba will say, 'Don't worry, Rasulallah, they'll be fine.' We figured it out. Obakar, for example, spent all of his wealth every time. All of the cash, every time. To the point where his father, Abu Quhafa, would get upset that he was blind. So he would tell Aisha and Hafsa to take pebbles. And put them in a container.

Where the wealth was, where the money was that he took out, and jiggled them in front of Abu Quhafa, you would hear the clunking, and you would think there's still money in it. Because his father would get upset with him. He didn't want to upset his father. That's just to make them think there's still money. Because if a book got a different level of email, he's like, 'I'll be fine.' I'm not worried about that. I'll give the money and I'll make more. We're all going to be fine. But the Prophet, his job was not to tell people, 'please, pay for this,' or 'please, fund this.' It was like, 'keep some of your money at home.' SubhanAllah. It's very interesting. The dynamic was so different.

The hammock for him with the Sahaba was so different. The people that were held accountable for not giving their wealth were the munafiqeen. And you never ask them anyways. لم يرغب بماله. لا تريد أن تعطيه؟ لا أريد. But the Sahaba was the opposite. Because they understood how this all worked. Okay, so the three questions that I have, those are my answers for them. Um, There's nothing else that I see here. Is there anything that I'm seeing? Because I'm not seeing anything over here. So I'll open if there's any questions in the group. You're welcome to put your hand up and ask. Otherwise, if not, it's 8:45 and I will... and let everyone leave. I'll count to five, and if there's no questions, I will happily... Let people go home.

السلام عليكم Go ahead. Yeah. Anything. Yeah, any knowledge you're seeking. Yes, of course. Knowledge-seeking in Islam is not specific to Islamic knowledge-seeking. It's very broad. And I don't need to prove that. It's just the reality of everything he taught, alayhi salatu wasalam. Because everything that you learn, every knowledge that you seek, with the right intention will be something that's beneficial to humanity and beneficial to others and beneficial to yourself and to the world. Very rarely is there... All right, aside from studying alcohol and the names of types of wine, and so like, I don't know, like there's very few things that you can study that are have no beneficial benefit at all for the umma or yeah, everything else there's always something beneficial for for people and there's something to offer you, may not see it directly.

Some people get upset if their benefit is not direct. Like, they're not physicians on the ground, you know, fixing broken limbs. And no, sometimes you can. Sometimes you're the programmer, you're the guy who's making the app or doing the admin work and you're behind the scenes and you're not being seen. And your benefit is indirect, and believe me, we'll let you get more ajal sometime. Because it's easier. You don't struggle with your intention as much. It's much clearer to make the very pure intention. You have it pure all throughout the time. Sometimes people who stay low key actually. So you're fine when it comes to, yeah. It doesn't have to be direct benefit, indirect benefit, even if there's one or two or three layers until the benefit occurs is there, as long as the intention is there and the purpose of the work is there, then you get the ajr all the same.

You get the ajar all the same. And the Prophet taught us this many times. There's a lot of examples for him teaching this. So keep that in mind, that it's not always... The flashy work that gets the spotlight that actually gets the most— you know, sometimes it's something much less than that. Some people way way far away from all that. That's really banking in

the hasanat. Because they made the right intention, they're just doing their work. They're not interested in necessarily needing to be up front and needing to be the leader and needing to be the one calling the shots and needing this and needing that. It's a good question. Any other inquiries at all on this topic? Honestly, there's no problem. I don't want people to feel that. You're welcome to ask. This whole session is designed for questions. If there are, if there are. If not, we'll let you go.

I think the sisters, are we doing something for tonight? Is there a space up front? Is the meeting for volunteers happening up front? it's finished okay then if the sisters want to have their session up front then i'm happy to

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