

**Tazkiyah Halaqa
Mortality – Session 27
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January 6, 2025
Wellness Centre, London, Ontario

Transcription

of, um... of depth. So what I need, I need Concept. That requires quite a significant degree of reflection, which is why they're supposed to be given in small doses. Supposed to give tazkiyah sessions should not be long when I attended them back in the day with the mashayikh and ulama. They were always like ridiculous. He would only talk for 10 minutes, maybe tops, and it would be like a line in a book. It would just be one line. That would be the end of it. He wouldn't really go into too... Why? Because the idea was that... You just listened to is going to require a certain degree of your attention and your reflection and contemplation so that you can absorb it.

Because if we talk about too many things, it can be very distracting. And I'm not very good at that piece. I get carried away. And I think also a part of it is that we run out of time. And we don't have as much consistency, so I try to get as much in sessions so that people have... And it's recorded so you can go back to it. But that's my advice to you, is that you listen to it. If it all sticks, then amazing, mashallah. If not... then make sure you give it, if you need to give it a second and you listen, then do that so that you can really absorb some of these concepts. Because these concepts are only helpful if you absorb them.

Meaning, if you actually understand them and comprehend them, and they become second nature to you. If they're just a cool thing you listened or heard a sheikh say, they don't really help. And that's actually where I get scared. Tezquia is not designed to be public open source lessons. It's not what it's supposed to be. That's why most mashayikhs don't cover these topics the way I'm covering them for you, because they're actually designed to be in small, closed sessions where people are following up with their... contemplation and reflection. And they are providing some feedback on how they're understanding these topics or how they're absorbing them or whether they're struggling with them or not, which most people will do anyway. And that's natural and normal.

But when it's just an open source session where you just listen and you hear and you walk away, then you're ending up with a lot of information that you have not yet liked. Information that can harm you, actually, if you have not utilized appropriately. Which is why I'm holding it back is probably better than giving it to you. And that's really why some of these concepts. This is probably the most common question I get on the side. It's like, why didn't we hear this before? Well, because you actually consciously don't bring these up in open session. I'm kind of breaking a rule here that I probably shouldn't be breaking. Because these topics, if the people who are listening to them are not willing to take time to absorb them and think about them deeply, take the idea and mix it with their own psyche and their own process of thinking, then it just ends up a piece of information that they heard once and didn't do much for them.

It probably took them a step back instead of a step forward. Anyways, we've been talking about accepting mortality, and I choose that title very accurately, very precisely. I'm not talking about death. moment in time you don't know what it's going to be, you can't really ever accept it. It's not possible, but mortality is the concept that I will cease to exist at

some point in the future. I have to accept that, peace, and I have to be at peace with it. Without it, we have established in these sessions that a lot about life would not be possible. Meaning we would be very unmotivated. There'd be almost no meaningfulness to life. It's impossible to build any form of value, sets, or principles or morals without the without mortality.

We can't really appreciate the beauty of existence. We can't appreciate the beauty of immortality or of life itself without the fact that death is there. The only way life is definable is because there is death as its opposite. Like if there was no death, then life wouldn't be meaningless as a term, just like... The only reason that something is sweet is because I've tasted sourness and saltiness, so something being... being sweet is beautiful. Same thing goes for health. The only reason that health is an important thing is because there is disease. If you remove disease, then health is not even a thing, not a concept. It's not talked about. That's why you don't look at a rock and say it's a healthy rock, unless you're going to use that figuratively, unless you've made up a new meaning for it, because rocks can't be healthy or unhealthy.

It's a concept that does not mean anything. Anything to a rock. It's not because it doesn't have it. So concepts can only be meaningful if there's an opposite concept, that opposing concept, that allows you to understand and appreciate it. Life can only be appreciated if there's going to be death there. Without it, life almost loses all meaning. So you need mortality. I'm not saying you're going to like it, and I've never said that. And I never will. Mortality is not something to look forward to, and it's not something that's going to be celebrated or enjoyed. It's always going to be sad. So, the Quran talks about it, and that's the bottom line. You go to a funeral, you go to a جنازة. It's sad, and you will cry, and you'll feel broken on the inside for losing someone that you love. That's normal. And you will always have some degree of fearfulness towards death. But what I'm trying to argue here is: what is it that you're fearing? And what are you doing with that fear? And how are you looking at this concept? If you do it the right way, it becomes an extremely important piece. Sleeping is the closest thing we have to death. We know that physiologically and scientifically. We also know that from the Quran.

So Allah takes the lives or the souls or the spirits of the people when they die. And for those... who did not die, he takes it back during their sleep. And when he takes the spirit back during the sleep, those who were destined to die in their sleep, he'll keep the rooh with him, subhanahu wa ta'ala. And those who still have time on the clock will be sent back into their bodies for them to live until wherever Allah has destined for them to live. So the Qur'an sees sleep as a miniature death. Or as the closest parallel we have to death. And it's not something that, this was not a discovery the Quran offered. This is just a basic understanding that we still have today.

This is why children at a certain age don't want to sleep anymore. And psychologically we understand a little bit more now why. It's because for them it's a bit scary. They don't enjoy that feeling of losing consciousness and not being around at all. And when you're asleep, if you're not dreaming, then there's no difference at all. Time means nothing to you. You open. 12 hours have gone by. Those 12 hours could have been the most difficult 12 hours for some other person living somewhere else, like those could be the longest 12 hours of someone else's life for you. It didn't even mean anything. So that's kind of what death feels like, is that you're just not there anymore. So Noam, in its own sense, is a form of death.

So you already have an example being given to you by Allah. So this is kind of what it's going to look like when it occurs. The most important piece, and I'm just summarizing for

you what we've talked about and a few things that we've talked about, so it helps me for this session today. When we talk about death, it's not fearing it, but rather preparing for it. You have to remove the ongoing fear, especially the fear of nothingness, because if you're a Muslim, you don't fear nothingness. And if you do fear nothingness, then you have to go back to the source of the problem. Why are you fearing nothingness? That's not what death is. A Muslim doesn't fear nothingness because, to him or to her, death is a transition—you're going from one form of life to another.

You can fear the transition, but why do you fear transitions? Well, you fear a little bit of the unknown, and that's fine. You fear what's going to happen next. Do you know what's going to happen next? And yes, you have a certain understanding of what's going to happen next. You don't have all the details, but you have enough information that you can—you can come up, you can conclude, you can reach certain conclusions, and you can figure out things that you can look forward to, and things that you can fear. So the Prophet ﷺ talks about: **أَحَبُّ لِقَاءِ اللَّهِ** Those who love to meet Allah ﷻ, that's something to look forward to. But then there's **ḥisāb**, which we're going to talk about towards the end of the series, inshallah, which is accountability, which is something that you could be fearful of.

So you have to kind of define what it is you're fearing here. But what's more important regarding death and how the Sahaba would address this topic and how the Prophet, peace be upon him, addressed this topic. Of the time was preparation since it's inevitable because logically speaking, if something is inevitable and you are marching towards it steadily, you have never marched towards it more quickly or slowly, you're steadily walking towards it and it is the end game for you, regardless of where you are in your life or who you are. Every human being before us has died. Every human being living today is going to die. And everyone who's going to come in the future will die as well. It's the only thing we all have in common. It's the only constant.

That we have regarding our own lives. And since that's the case, then the only logical thing is to prepare for it, which is where 'istidad' becomes the most important thing. And that actually brings a whole different dimension to looking at death, where I know it's coming, so I have to prepare. And that's what we're going to talk about. We're going to talk about this a little bit more next week. *mewn gwahanol ffyrdd o geisio*. Can exist. Well, preparation is going to be associated with whatever fears you have. What type of fears do you have from death? Well, then, here are the preparations that are going to come from that. I like to share, and I share this often. I'm going to share something. I'm asking you to go read it if you have time at home.

A really interesting conversation that happened many like a millennium and a half ago—I like to tell this story. When Sulaiman ibn Abdul Malik, the very known khalifa, would perform his last hajj, the last hajj in his life, and he had reached a point in his life where he started thinking about this topic a lot—a lot—he started thinking about mortality a lot and coming towards the end of his life, he was getting older, probably feeling a little bit more sick, and back then it was easier to die, and people died didn't live as long. He didn't have much medicine, so he was thinking about it a lot, and and the um for the majority of their hukum ran into a lot of trouble and caused a lot of trouble and they felt a lot of guilt because of what happened, because of how how much blood was shed, and how the Prophet's family was treated.

And Sulaiman was not necessarily responsible for all of that, but he was in the midst of it. He's a part of the whole... the whole dynasty. So when he made it towards his hajj, he would ask, 'Is there anyone who had met the Prophet ﷺ's sahaba, companions? Go home.'

Today and look up Abu Hazm with Sulaiman ibn Abdul Malik. The Sahabi, Salam ibn Dinar, Abu Hazm, one of the tabi'een, would be one of the last people in Medina who were still alive, who met the Sahaba. And Sulaiman was asking, 'Is there anyone left who met the Sahaba?' And they said, 'There's this man.' And he didn't come to Sulaiman. Sulaiman ibn Abdul Malik, after his Hajj, came to Medina. No one, all of the great scholars and people of status, came and gave salams to him. He's the Khalifa, he's Amir al-Mu'mineen. This guy didn't show up at all. ويسأل بعده أئتنا علماء البلد ووجهائها وأنت منهم، ولم تأتنا فما هذا الجفاء الذي بيننا؟

قال: فما من جفائن بيننا وبين أمير المؤمنين؟ ولكني لا أعرف أمير المؤمنين، وأمير المؤمنين لا يعرفوني

قال: صدق الشيخ فهل أتيتنا نكرنك؟ He sent by saying, please come visit me. I would like to speak to you. So he came. This is the Khalifa. So he came. He sat. And they had this long conversation. I invite you to go read the conversation in depth. It's a beautiful story. I like telling it here and there. It's going to take too much time. I'm not going to do it here. But I want to talk about the first question he asked. Because it showed kind of where he was in his life. But he sat there. في محظوظة وقال يا أبا حازم: 'أه، أبا حازم.' واصدقتني ما لنا نكره الموت. Tell me, and be honest with me, why do we hate death so much?

فكر رضي الله عنه لأنكم عمرتم الدنيا وخرَّبتم الأجره فكرهتم أن تنتقلوا من العمران إلى الخراب. Because you built Dunya well, and you invested nothing in Akhirah. So it's a ruin. Everyone hates to go from an established place to a ruin. No one wants to go from a very comfortable setting to a tent. Of course you don't want to die because all of your investment went here. It didn't go there. But if you invested everything there, then it wouldn't be a problem for you because you're looking forward to what it is that you sent in front of you. فقال صدقت. And then he would go on and ask many questions and many questions. At the end, he would ask them, Tell me. what you think I should do with this balaa.

It's a very interesting question. I've been tested with being Amir al-Mu'mineen. What do I do with this? So he said, No, I don't want to answer that question. So he said, You're going to answer that question. You're going to tell me what it is. So he told him, he told him, what am I going to say to you? وقمتم بأخذ الملكة بدون شورة لم تتكلموا عن المسلمين وكل الدم الذي قمتم بتسجيله وكل المال الذي قمتم بتسجيله ماذا سأقول لكم؟ لا يوجد شيء أريد أن أقول لكم لذا بدأ الناس حوله يصرخون علنه ويصرخون كيف تتحدث مع المؤمنين بمجرد ذلك؟ قام بسرعة جميعهم وقالوا لي ماذا أفعل لكي أفعل ذلك؟ فقلت له فتأخذ المال فتضعه عند أهله وتضعه في حله. You give it back to his people. You reestablish the system that will allow for future.

He explained to him what he needs to do. It was a bunch of things. Who could do this? If you're asking for me to change everything about this, it's impossible. Man khaafa al-akhirah wa tajahaza lil-mawt The person who can do it is the person who's afraid of akhirah and preparing for his death. So he sat down quietly. And that was the end of the discussion. Abu Hazm left. So al-Iman ibn Abdul Malik, over the next month, would change his will. And he would write something. And as he was writing his will, he would tell people around him, 'I am putting in this will something that Shaytan has no nasib in. Shaytan has nothing. My nafs and Shaytan, they don't have anything on what I'm writing here.

This is khalis li wajh illa ta'ala.' You know what he did? He gave the khilafat to Umar ibn Abdulaziz, who was not his son. It was his cousin. And no one does that. This is the only time this happened, historically, where the imauro went to someone who's that far. Usually it goes to either your son or your brother. That's it. Go look at monarchies. He removed it from himself, sent it to a second cousin. Still in Umawi. He had to be smart because if he put it outside of Bani Umayya, it wouldn't have worked. So Umar ibn Abdulaziz, his grandfather on his mother's side, is Umar al-Khattab, but his grandfather on his father's side is Umar al-Khattab. The side is Umayyah bin Abd al-Shams, which is the same.

But of course, through Umar bin Abdulaziz, a lot of the destruction and the theft and the problems of the Umayyah dynasty was fixed through him. And that's why his name is so well known. And that's why we respect him and love him historically, even those who don't necessarily follow the . And he did that. And the reason I'm telling you this story is that when you prepare— This is the example I'm giving. Even a melek, even a king, can come to a moment and prepare for his death by doing something that is sincere and for his akhira. So you can never say that, I don't know what to do. You'll always find something to do. I want to talk today a little bit about a phenomenon that I see often, which is

people who come to a certain part-time in their lives and they're a bit older and I see this a lot and they'll say, 'I' I get sick and they're looking at death and I see this a lot because of what I do, because of my specialty, I see people who are 60, 65, 70, 75 and are being told that they have may Allah grant them shifa and afa and all Muslims and all people inshallah. They're given a diagnosis that will grant them maybe a year of life or less or a little bit more. And I hear this, and this is something that's repeatedly said in different ways, where... They're like, 'You have to keep me around.' Because I haven't really lived yet. Like, I have so much. Like, I'm 75.

Like, if you haven't lived yet, then... Look, I need a timeout. Look, what do you mean you haven't lived? But then I started to understand this a little bit more. You see, when you lead a life, that is based on what other people think is important. is based on societal norms around you when you lead a life that is not meaningful to you, that has no purpose in it, that is just following restrictions that were forced upon you, that you don't believe in and don't think are important, and you just keep on going to that, hoping for a point where you can break loose or break away from them, then yeah, you'll reach the age of... forget this gentleman. He came into the clinic. He was in a wheelchair.

He had an oxygen tank behind him. He was on four liters of oxygen. Anyone who knows medicine knows this. The guy, you could hear him breathe. And wheezing came in. His legs were like elephant legs. None of his organs were actually functioning properly. He had kidneys that weren't working very well. His lungs were a mess. His liver was not working well. The guy hadn't stood up in years. He came in. This was his third cancer. And he told me this specifically. He's one of the guys who said these words to me. And like any. He died six months later, Yanni. I started to think, 'This is a problem. If you're in your life and you feel like you haven't lived yet.' I see this amongst Muslims a lot.

Sometimes I see non-Muslims on their deathbed and they're much more at peace than Muslims are. And I'm called in to go as an imam to speak to people on their deathbeds, like Muslims. And I see sometimes Muslims who are upset and angry with their death. They're angry that they're dying. Ticked off like they're they almost want to like why am I right and and the guy the person is well beyond 16 well and they're not and I see other people who are not Muslims and the reason, in my opinion, because I'm not I mean the faith is supposed to be one of those main solutions here. Because if you believe in Allah, you believe in the transition, you believe in Akhirah, then the Muslims should be much more at peace with this than the non-Muslims.

But because this is not real, because they've never thought about this, either of them, So it's not really what they're dealing with at that moment. What they're dealing with at that moment is the fulfillment they felt in their lives. The other person may not be religious, but they lived their lives however they wanted to live their lives. Lives so they feel happy about it, like I did everything I wanted to do. I have no regrets. I'm ready to go. The other person

is lying there, and they feel like they wasted their time. They didn't do anything. They haven't enjoyed life yet. They haven't. They haven't. They haven't. And I'm like, 'Why haven't you enjoyed life?' Like, what what stopped you from living a good life?

Well, this poor person lived a life that they didn't believe in. They lived the life that they didn't believe in. This is not me telling you that you should break loose and go do whatever you want. But what I'm trying to tell you is that if you live as a Muslim without the conviction that Islam is the best way to... Live and you're not enjoying your life as a Muslim. You don't find beauty and joy and fulfillment in your life. Then, at the end, it'll be you'll be very angry about it all and that's that's scary and it's sad and it's hard to watch someone sit there feeling upset that their life that they didn't get to live yet that Allah didn't give them. That what do you mean?

You've been around for 60 years. Women didn't live. You lived, but not if you were living based on social restrictions that you didn't believe in. Then, yeah, you didn't live. But is that what Islam is to you? A bunch of rules that you didn't like and you don't believe in, but you did anyways because it was too hard to break loose? And that led to you living a life that you were not fulfilled with, you weren't happy with. You were hoping, at some point, that you'd have enough money, enough time to break loose and go do your own thing so you can be happy. Or is Islam the way that you want to live? Is this the right way to live? Are you living life to its fullest?

I argue that Islam is the only way to live life to its fullest. And that if you don't feel that way, then you haven't lived Islam appropriately yet. You haven't understood what Islam is to begin with. And you have to spend time doing that first. Because there's no point of me talking to you about preparing for mortality and accepting it, if you have not... Why would I talk to you about death if you don't know how to live? Like, if we don't know how to live life, what's the point of talking about, you know, preparing for death? You're not even living to begin with, so there's no point of... This whole conversation, yeah, it becomes obsolete. It's not helpful. It's a waste of time. But this is something that I see often.

I see more often than I would like to. The people who were just yanking their whole life, they were miserable. Which is why we talked about self-honesty before. Which is why we talked about that week where, if you knew you were going to die, what would you change? I'm trying to get you to think. Are you living the way... you believe you should be living? Is this fulfilling to you? If you leave, if you live meaningfully, then at the end, you'll be much calmer. You'll see this across the board— even if they're not religious, even if they don't believe anything happens yet next, even if they are staring down yeah, any complete nothingness, yeah oblivion, and and and seizing to exist altogether. If they lived meaningfully, they're much more calm.

And people who didn't live meaningfully, it doesn't matter whether they're religious or not, they don't feel that way about things. So be careful. The last point that I'm going to make tonight, inshallah. This is the point that I want you to really take some time to think about this. Is it a curse or a gift that we don't know when our death is going to be? You have to think about this a little bit. And when I run this question, I always get a mix of answers from the people that I offer it. And there was one, Shabbali Zilkher, he argued very passionately about, no, it would be better if we knew. And you should do that, by the way. You shouldn't just answer, 'Oh, we don't,' so it must be that.

No, no, no. Argue it as if the way you think is correct. It's the only way for you to figure it out. Out what the truth is, if you have to, you have to argue against it. So we argued

passionately, and it was in very probably most interesting discussions that we had in our tazgah sessions that we discussed this. Because, like, if I knew, then 1, 2, 3 would happen if I knew when it was going to happen next. If I knew when I was going to die, it would make my life much easier. I could perform Toba. And that is to a certain degree correct. And that's why those who are given heads up. They get old. They're aging or they're ill. Give me a heads up, by the way.

The clock is ticking, and you may not have as much time as you want. So you can go ahead and perform your tawbah and correct yourself and prepare yourself. That's what the Prophet ﷺ told us. وَمَنْ بَلَغَ السَّنِينَ فَقَدْ أَعَدَّ لَهُ اللَّهُ. Whoever makes 60, Allah subhanahu wa ta'ala has given him a fair notice. Like this guy, you can't come to Allah and say, 'I wasn't ready.' Nope, you lived 60 years, that's it. You had enough time. You made it that far, you should have been ready by then. Before that, he may give you some leeway. But beyond that, no. This is what the Prophet, peace be upon him, tells us, right? So he's explaining this concept very simply. The issue here, and this is where I want you to really take some time and think, because it's a beautiful concept.

is that when I told you that you have, starting with Tezquia at the beginning, When I said that you have to perform Mujahid al-Nafs, you have to kind of go against your nafs, right? I left out something, that you don't have the tools to do that. So I kind of lied to you at the beginning. It's impossible. You can't beat your nefs. Your nefs is way stronger than you, like way stronger than you. It's way more resourceful. It has more experience. It has more willpower. It's almost impossible to beat your nefs. The only way to beat your nefs is with the right tools. You have to have a tool. The nefs kryptonite, like the kryptonite of the nefs is death, is mortality. It's the only thing the nefs is scared of beyond recognition.

It is death. Nothing. It fears nothing as much as it fears death. Now, Why am I saying this? Because the Ruh doesn't. The part of you that is scared of death is not your ruh. Your ruh is a part of Allah, subhanahu wa ta'ala. However you want to understand that figuratively. نَفَخَ فِيكَ مِنْ رُوحِهِ Subhanahu wa ta'ala. However you want to explain that, understand that. That peace goes back to Allah every night when you go to sleep, as I said at the beginning. It's not scared of death at all. It's a part of the immortal, subhanahu wa ta'ala. It's not afraid of that. It continues to exist after death. The ruh does not die. It's just the piece that dies is the body, is the turab, is the piece that comes from the ground, which is what the nafs is a part of.

And the nafs knows it will never come back the same ever again. Even when you resurrected Yom Kiyamah, it's not the same nafs, it's the same spirit. But it's not the same nafs. That's why people stand Yom Kiyamah, we're all, forgive me, completely naked. And nothing happens. And Na'ij says, Ya Rasulullah, naked. And he says, 'What are you talking about?' Because you don't come back that way. The nefs doesn't come back with that chubth anymore because things have changed for it. So the nefs knows that the moment it dies, it's dead. It's gone. On to life as it doesn't care. It doesn't care because there is no future for the nafs. It dies with their body when it goes in the ground.

So it is scared of that and it has every right to be scared of it. It is the kryptonite. It is the sword that you carry to fight back. Without it, you are helpless. And with it, the Nefs has no chance. Which is why, without... Accepting mortality, there's almost no way that you are capable of overcoming the desires of your nafs and the needs of your nafs and the shahawat and the shubwat. It's impossible. It's too powerful. Which is why this peace in Islam is so fundamental. If you remove it, then you are basically disarming yourself. And no

matter how much good companionship you have, no matter how much time you spend with good people and how much good habits you build, the nafs still has the upper hand.

It will find a way to corrupt everything you do. Because what you make it scared of is you—reminded of death. You're reminded of its death. That's why the moment you go through a near-death experience, experience things change. That's why all these thoughts like it's like you're freed people who are going through at the moment of the near-death experience and right after they feel liberated for a moment. Right because the nervous has been humbled, it has been stuck into a corner and it is scared beyond recognition. It can't say a word. So you get to think freely and make good intentions and make changes to your life until it wears off and it comes back in. The monster holds it all down and brings it back in again.

So the way that you're going to actually perform Mujahidah. The way you're going to work against your nafs and strive against it and tame the monster and bring it down, you need that. You know those video games. You have to have the right sword so you can't kill the last boss. The ultimate boss is the nafs. And if you don't have the right tool, it's not going to go. It's mortality. It is scared of mortality. It is scared of its death. It doesn't understand what exists after death because it's not going to be there for it. not in the same form. So for the nafs, this is it. So it's going to fight. Tooth and nail to stay here. But your rooh, you, no, it's not the same thing.

You know that there's more to this. You know that there's transition. So if you understand that and you master this concept, you accept that mortality deeply, then now you have the upper hand, you have the card to play, which is why the Prophet, peace be upon him, so now you understand. Now you can understand why the Prophet, peace be upon him, would look and say, 'Kafā bilmāt wa āṣān yā mūr.' All you need to do is use moat. You don't need anything else. And the Umar is like, 'Ya Rasūlullāh, give me, remind me, give me a good mo'il.' No, no, no, just moat. That's all you have to do. Just play that card. It never gets old. The nafs never stops getting scared of death.' The nafs will never get used to it.

It's always going to be afraid of it. But if you're also afraid of it, like if the nafs has convinced you that when you die, nothing happens later, and when you die, it's all going to be horrible. When the nafs convinces you that you're going to live forever and there's no reason to care about death and ignore death. Then, it's figured out a way to outsmart you and it's going to continue to make you do whatever it wants, like your nest will continue to only take what is meaningful to to itself and you have no you can't control yourself anymore. Why, because the nest has figured out a way to neutralize the one thing that it knows is going to cause it problems, which is moat.

But what do you do with it when you completely accept that you're mortal and you go through those feelings of sadness and maybe you deal with those fears that come with it? And you centralize talking about death, and you don't let a day go by that you don't think about death— not so that you're always gloomy and depressed, but because this is the one tool that you have to humble yourself enough so you can and make the right decisions and choices in your life. Because death is not meant to be depressing and it is not depressing in its own sense. How is it depressing? Going back to Allah Subhanahu wa ta'ala. Going and meeting the Divine Subhanahu wa ta'ala. Actually, getting to be with the people of greatness and getting the ajr and reward that is waiting for you.

How is that depressing? There's some fear attached to it. I get that. And that can be dealt with. But it's not something that should be, no. The Neffs feel that way. That's how it feels because it knows it's the end for it. So this is where this all comes and this is the key right

realization that that you have to have. If you don't accept accountability. We're going to talk about accountability for the last three sessions probably. The way this is going to run, I'm going to run this until probably the week right before we start Ramadan. Preparation. So we have maybe four or five sessions left. I'm going to have one more session on death, and then I have three sessions after that to talk about accountability, because the concept is accepting mortality and accountability, which is resurrection, and we're going to talk about that.

But the realization you have to have is that if you don't believe in accountability, then you will have no reason to care about mortality. You will continue to ignore it. If you continue to ignore it, then you have no upper hand over your nefs. If you have no upper hand over your nefs, you can never make changes that are meaningful in your life. Whatever changes that you make will be made, there has to be something in dunya in it for you. There has to be some little corruption. You won't be able to perform actions that are actually... selfless if you don't conquer this topic. And by the way, you don't even necessarily need to be religious. Obviously, being religious is way much more helpful. It is one of the hallmarks of how the character of the Sahaba was. Their character was very clearly defined through their full acceptance of it. They didn't fear it. They didn't fear it, and that was a problem for the people in front of them who did. So when Rab'i ibn Amir enters with his shahata into the court of Kisra, stabbing his Persian...

يحبون الموت كما تحبون الحياة يحبون الموت كما تحبون الحياة How much you love to live, they love to die for the sake of Allah. So you have, and he knew, I can't fight these people. I can't fight these people. You can't win against people like that. You can't. But this is how these people were built. How? Through understanding the Qur'an, through watching the Prophet ﷺ, through internalizing these basic concepts. It doesn't mean you become careless about life. Not at all. You actually become... you respect life more and you love life more and you protect life more because you have accepted it. It's not the opposite. It's not the way that this has been portrayed.

Through media and movies and even books and literature, that someone who is willing to give up his life for something, is someone who doesn't respect life, is not the... Correct at all, at all, actually, people like that, truly, the prophet he not only respects life, he taught us the importance of of of preserving any life—not just the life of an adult or a child or a human being, but the life of anything is worth preserving and it's a beautiful thing to enjoy. But because he understood. That there's no way to run away from mortality and there's no point of selling out all of my values and principles just to get an extra hour because it's going to anyway, and when it comes in and ends, it won't matter anymore.

Like, what I've done— selling everything out just to get the extra few hours— then you're gonna die anyway. But with no values or principles and nothing to stand for, might as well leave. Might as well when death comes to you, you're standing on your feet and your face towards the qibla, and you're fulfilled in your life, and you have all of your values and principles with you. That's at least an honorable death if you understand it that way. So these people had conquered that part. They don't fear it anymore. At least not the way most people today fear it. When you when you read modern literature, especially whether it's fiction, science fiction, or even The Western world has... I'll end with that, inshallah. The Western world has...

made death the ultimate enemy. Now, death is an enemy. It's not something that we celebrate. We don't encourage it. We don't want to see more of it. We don't want to see it happening early for people. Obviously, that goes without being said. But to play it as if it's

the ultimate enemy. And there's nothing else that's worse than death, meaning everything else is less. So you can do anything you need to do in order for you not to die. That is a... I don't even think that the Western culture fully embraces that. That's what's coming out. That's how it's being played in a lot of these popular culture movies and cinema and literature. But I know that even if you were to sit with philosophers, they wouldn't agree with that.

You can't see death that way. Death is an inevitable part of being alive. You avoid it as much as possible. You try to prolong life. Why? What, just so you can breathe longer? Or so that you can do, for us, is to do more amal salihah, to have more opportunities to enjoy the beauty of what Allah created, to be better, and to repent, and to turn back to Allah, and to serve more, so we get more ajr, yawm al-qiyamah. But when it's inevitable, when it's time, أهلا وسهلا. When it's time, it's time. When it's time for you to leave. You're being called home, you go home. And you have no problem with that. Because you're Or do you? Which is the whole point of this.

So I want you to take some time and think about these concepts. It's a little bit heavy today. After the break, but take time to think about it. I'm going to build on what I said next week, inshallah ta'ala, and probably next week will be the last session on mortality itself, and then we'll move on after that too. Accountability. I will make sure that at the end of the four or five sessions, when I finish this topic, I'll open up for Q &A, inshallah. Last time I did Q &A, we got nothing. But we'll try this time around. Again, the questions that you ask, we will put up the QR code every week, inshallah, starting next week. Make sure that they're attached to what I'm talking about and not just general... I mean, to ask you a question, try to keep it focused on accepting mortality. I'll end with that.

Video Link: <https://www.youtube.com/watch?v=DPelx-v9sKE>