

DEATH

وَقْتُ الْمَوْتِ

THE TIME OF DEATH

Allaah [s] has appointed for us a specific spot, a specific moment of the day, an exact second in which our souls will be taken - not a second earlier, and not a second later. It will come suddenly, without announcement.

THERE IS AN APPOINTED TIME FOR DEATH (للموت أجل محدد)

There is a destined time for death. It will come in time. No one can go beyond the appointed time (الأجل) which has been set by Allaah. Allaah has decreed the life spans (آجال) of His slaves. It is written with the Pen in *Al-Lawh al-Mahfoodh* (اللوح المحفوظ).

The angels write (and have written) whilst a person (المرء) is (and was) still in his mother's womb. No man can delay or bring forward what has been written for him. Every person who dies (مات), or is killed (قتل), or drowns (غرق), or falls from an airplane or car (سقط من طائرة أو سيارة), or is burned to death (احترق), or dies for any other cause, dies (and has died) at the appointed time decreed by Allaah. Many texts indicate this.



Allaah (az) says:

{وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ}

{And no person can ever die

{إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا}

except by Allaah's Leave and at an appointed term ...}

(Aal-'Imraan, [003]: 145)

{أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ}

{Wheresoever you may be, death will overtake you

{وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ}

even if you are in fortresses built up strong and high! ...}

(An-Nisaa', [004]: 078)



{وَلِكُلِّ أُمَّةٍ أَجَلٌ}

{To every people is a term appointed:

فَإِذَا جَاءَ أَجْلُهُمْ

when their term comes,

لَا يَسْتَأْخِرُونَ سَاعَةً

neither can they delay it

وَلَا يَسْتَقْدِمُونَ}

nor can they advance it an hour [or a moment].}

(Al-A'raaf, [007]: 034)

{قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ

{Say [to them]: 'Verily, the death from which you flee

فَإِنَّهُ مُلَاقِيكُمْ}

will surely meet you... '}

(Al-Jumu'ah, [062]: 008)

{نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ

{We have decreed death to you all,

وَمَا نَحْنُ بِمَسْبُوقِينَ}

and We are not outstripped.}

(Al-Waaqi'ah, [056]: 060)



A poet said:

مشيناها خطا كتبت علينا

"We walk the steps which are written for us.

ومن كتبت عليه خطا مشاها

Whoever is decreed to walk certain steps will do so.

وأرزاق لنا متفرقات

Our provision is scattered,

فمن لم تأته منا أتاها

So if a person's provision does not come to him, he will go and get it.

ومن كتبت منيته بأرض

Whoever is decreed to die in a certain land,

فليس يموت في أرض سواها

Will never die in any other land."



Imaam Al-Qurtubi [r] said elsewhere:

"مَثَلٌ نَفْسِكَ يَا مَغْرُورٌ"

"Imagine yourself, O' you who have been deceived by this world,

وقد حلت بك السكرات،

when the agony and stupor of death overwhelms you,

ونزل بك الأنين والغمرات،

and you start moaning in the throes of death.

فمن قائل يقول:

There will be some who will say:

إن فلاناً قد أوصى،

'So and so had made a will,

وماله قد أحصى،

and his wealth has been calculated'.

ومن قائل يقول:

Others will say:

إن فلاناً ثقل لسانه،

'So and so his tongue has become heavy' i.e. he can no longer speak,

فلا يعرف جيرانه،

he does not recognize his neighbours



ولا يكلم إخوانه،

and he does not speak to his brothers.

فكأني أنظر إليك تسمع الخطاب،

It is as if I can see you listening to these words

ولا تقدر على رد الجواب.

and unable to respond.

(Tadhkirat al-Qurtubi, p. 21.)

وقت الموت مجهول لنا (THE TIME OF DEATH IS NOT KNOWN TO US)

People have no knowledge of the time when death will come to them. That knowledge belongs to Allaah Alone, and it is one of the keys of the unseen, the knowledge of which Allaah has kept to Himself (التي استأثر الله بعلمها).

Allaah (az) says:

{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ}

{And with Him are the keys of the *Ghayb* [all that is hidden],

{لَا يَعْلَمُهَا إِلَّا هُوَ}

none knows them but He ...}

(Al-An'aam, [006]: 059)



{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ}

{Verily, Allaah, with Him [Alone] is the knowledge of the Hour,

وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

He sends down the rain, and knows that which is in the wombs.

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا

No person knows what he will earn tomorrow,

وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

and no person knows in what land he will die.

{إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

Verily, Allaah is All-Knower, All-Aware [of things].}

(Luqmaan, [031]: 034)



'Abdullaah Ibn 'Umar [r] reported that the Messenger of Allaah (p) said:

" مفاتيح الغيب خمس :

"The keys of the unseen are five, and no one knows them except Allaah.

{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ}

{Verily, Allaah, with Him [Alone] is the knowledge of the Hour,

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Verily, Allaah is All-Knower, All-Aware [of things].}

(Luqmaan, [031]: 034)."

(Saheeh Al-Bukhaaree: Kitaab al-Istisqaa' and Kitaab at-Tafseer)



A group of the Sahaabah reported that the Messenger of Allaah [p] said:

"إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ

"When Allaah wants to take the soul of a person in a certain land,

بَأَرْضٍ جَعَلَ لَهُ فِيهَا حَاجَةً."

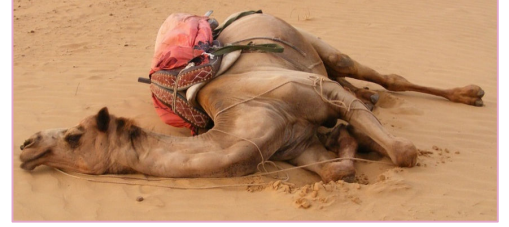
He causes him to have a need there."

(Ahmad, Tirmidhi and others)



It is narrated that a Bedouin was travelling on his camel when it fell and died.

The Bedouin dismounted from his camel and started walking around it, pondering the matter, and saying,



مالك لا تقوم؟

"Why won't you get up?

مالك لا تنبعث؟

Why won't you move?

هذه أعضاؤك كاملة،

Your limbs are all there,

وجوارحك سالمة.

your faculties are all sound.

ما شأنك؟

What is wrong with you?

ما الذي كان يحملك؟

What was it that made you alive and kept you moving?

ما الذي كان يبعثك؟

What called you forth?

ما الذي صرعتك؟

What made you fall to the ground?

ما الذي عن الحركة منعك؟

What is stopping you from moving?



Then he went away, wondering at this matter.

(Tadhkirat Al-Qurtubiy,, p. 5)



Among the lessons taught by the scholars is that which was quoted in *Tadhkirat Al-Qurtubi*:

"تفكر يا مغرور في الموت وسكرته،

"Think, O' you who are deceived by this world, of death and its agonies,

وصعوبة كأسه ومرارته،

how difficult and bitter a cup it is.

فيا للموت مِنْ وَعْدٍ ما أصدقه،

So woe to death, what a truthful promise it is!

ومن حاكم ما أعدله،

How fair a judge it is!

كفى بالموت مفزعاً للقلوب،

Death is enough to fill the heart with fear,

ومبكياً للعيون،

and brings tears to the eyes,

ومفرقاً للجماعات،

to separates groups (of people),

وهادماً للذات،

and destroyer of pleasure,

وقاطعاً للأمنيات."

and putting an end to hopes.

(*Tadhkirat al-Qurtubi*, p. 9.)



ONE SHOULD NOT WISH FOR DEATH

Anas (أنس) [r] reported that the Messenger of Allaah [p] said:

"أَلَا لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ

'None of you should wish for death

لِضُرِّ نَزَلَ بِهِ

because of some harm that befalls him.

فَإِنْ كَانَ لَا بُدَّ مُتَمَنَّيًّا الْمَوْتَ

If he must wish for death,

فَلْيَقُلْ:

let him say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي

Allahumma ahyini maa kaanatil-hayatu khayran liy

“O Allaah! Keep me alive so long as life is good for me,

وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي.”

wa tawaffani idha kanati-l-wafaatu khayran liy

and cause me to die when death is good for me.”

(Sunan an-Nasaa'i, 1821; Saheeh)



Aboo Hurayrah (أَبُو هُرَيْرَةَ) [r] narrated that the Messenger of Allaah [p] said:

"لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ

"None of you should long for death,

إِمَّا مُحْسِنًا

for if he is a good man,

فَلَعَلَّهُ يَزِدُّهُ

he may increase his good deeds,

وَإِمَّا مُسِيئًا

and if he is an evil-doer,

فَلَعَلَّهُ يَسْتَعْتِبُ."

he may stop the evil deeds and repent."

(Saheeh Al-Bukhaariy, 7235)

