364878 - Is the time of death predestined as well as the cause, and is the city in which a person will die decided from the time he is born?

the question

Could the late discovery of disease and treatment be considered a cause of death, or is death not connected to a cause and will inevitably happen, even if the sickness was discovered and treated early? Are we sinning by delaying the treatment of our father? Please note that my father used to adamantly refuse to go to the hospital. And is the place where a person will die decreed from the time of his birth?

Detailed answer

Praise be to Allah.

I.

Death is something that is decreed and preordained for people

Death is something that Allah, may He be Exalted, has decreed and ordained for people, as He, may He be Glorified, says:

{[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving } [Al-Mulk 67:2]

{Every soul will taste death. Then to Us will you be returned} [Al-'Ankabut 29:57]

{And no person can ever die except by Allah's Leave and at an appointed term} [Al 'Imran 3:145].

Al-Bukhari (3208) and Muslim (2643) narrated that `Abdullah ibn Mas`ud (may Allah be pleased

with him) said: The Messenger of Allah (blessings and peace of Allah be upon him), who is the most truthful one, told us: “The creation of any one of you is put together in his mother’s womb for forty days, then he becomes a clinging clot (‘*alaqah*) for a similar period, then he becomes like a lump of flesh (*mudghah*) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise).”

And Muslim (2653) narrated that `Abdullah ibn `Amr ibn al-`As (may Allah be pleased with him) said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “Allah wrote the decrees of creation fifty thousand years before He created the heavens and the earth.” He said: “And His Throne was above the water.”

Allah decreed the time and causes of death, and He decreed its time and place. Some people die of sickness, some die by murder, and so on. Some of them die in their city and some of them die elsewhere.

If Allah decrees that So-and-so will die of sickness, he will inevitably die of it, whether the sickness is diagnosed or not, and whether it is treated or not. But it is prescribed for the sick person to take measures to restore well-being and seek medical treatment, for he does not know whether Allah has decreed that he will die of that sickness or not.

And if Allah decrees that So-and-so will die in a remote land far from his city, that will inevitably happen, And you will see that person moving to that place so that the divine decree will come to pass.

Allah, may He be Exalted, says:

{while another group cared only about themselves, harbouring thoughts about Allah that were untrue – thoughts of ignorance. They said: Do we have any say in the matter? Say: All matters belong to Allah. They conceal in their hearts what they do not disclose to you. They say: If we had had any say in the matter, we would not have been killed here. Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of

their death} [Al `Imran 3:154]

{And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is All-Knowing, All-Aware } [Luqman 31:34].

II.

Is there any advantage in dying far from one's birthplace?

If a person dies far from his place of birth, that is good for him, because of the hadith of `Abdullah ibn `Amr ibn al-`As, who said: A man died in Madinah and he was one of those who were born in Madinah. The Messenger of Allah (blessings and peace of Allah be upon him) offered the funeral prayer and said: “Would that he had died somewhere other than his birthplace.” A man asked: Why, O Messenger of Allah? He said: “If a man dies somewhere other than his birthplace, a space will be measured for him in Paradise (as big as the distance) from the place where he was born to the place where he died.”

Narrated by an-Nasa’i in his *Sunan*, 1832; Ibn Majah in his *Sunan*, 1614; Ibn Hibban in his *Sahih*, 2934; at-Tabarani in *Al-Mu`jam al-Kabir*, 13/39; al-Bayhaqi in *Shu`ab al-Iman*, 9421; and al-Ajurri in *Al-Ghuraba’*, 37 – all via Ibn Wahb.

It was also narrated by Ahmad in his *Musnad* (6656) via Ibn Luhay`ah.

Al-Albani classed it as sound (hasan) in *Sahih Sunan Ibn Majah*.

III.

There is no sin on you for delaying medical treatment, because that was your father’s wish, and seeking medical treatment is recommended, not obligatory.

Shaykh al-Islam (may Allah have mercy on him) said: It is not obligatory according to the majority of leading scholars; rather a small number of the companions of ash-Shafa`i and Ahmad regarded it as obligatory. Narrated by as-Safarini in *Ghadha’ al-Albab*, 1/459.

We ask Allah to have mercy on your father and pardon him, and to join him with the martyrs and the righteous.

See also the answer to question no. 334078.

And Allah knows best.