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The Preordained Term [Of Death]

The Preordained Term [Of Death] الأجَل

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الأجَلُ أصدَقُ شَيءٍ

1- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : خَلَقَ الآجالَ فأطالَها وقَصَّرَها ، وقدَّمَها وأخَّرَها ، ووصَلَ بالموتِ أسبابَها.

1- Imam Ali (a.s.) said, 'He [i.e. Allah] created the duration [of every life] and made them short or long; He expedited some and postponed others, and connected their causes with the death.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 21]

2- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : لا شيءَ أصدقُ مِن الأجلِ.

2- Imam Ali (a.s.) said, 'Nothing is truer than death.'[Ghurar al-Hikam, no. 10648]

3- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : نِعْمَ الدَّواءُ الأجلُ.

3- Imam Ali (a.s.) said, 'What a good remedy death is!'[Ibid. no. 9905]

4- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : نَفَس المَرءِ خُطاهُ إلى أجَلِهِ.

4- Imam Ali (a.s.) said, 'A man's soul is his steps towards his death.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, no. 221]

Death Is A Fortified Castle

الأجَلُ حِصْنٌ حَصينٌ

5- الإمام عليٌّ (عَلَيهِ السَّلامُ) : كفى بالأجلِ حارِساً .

5- Imam Ali (a.s.) said, 'Death suffices as a guard.'[Bihar al-Anwar, v. 5, p. 142, no. 14]

6- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الأجَلُ حِصْنٌ حَصِينٌ .

5- Imam Ali (a.s.) said, 'Death is a fortified castle.'[Ghurar al-Hikam, no. 494]

Everything Has An End

لِكُلِّ شَيءٍ أجَلٌ

7- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : إنّ لكلِّ شيءٍ مُدّةً وأجَلاً.

7- Imam Ali (a.s.) said, 'Everything has a fixed duration and an end.'[Nahjul Balaghah, Sermon 190]

8- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : جَعلَ اللّهُ لكلِّ شيءٍ قَدْرا، ولكلِّ قَدْرٍ أجَلاً.

8- Imam Ali (a.s.) said, 'Allah has made a measure for everything and for every measure an end.'[Ghurar al-Hikam, no. 4778]

Suspended And Sealed Ends

الأجَلُ المُعَلَّقُ وَالأجَلُ المَحتومُ

9- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ في تفسيرِ الآيةِ ـ : الأجلُ الّذي غَيرُ مُسمّى مَوقوفٌ ، يُقدِّمُ مِنه ما شاءَ ، ويؤخِّرُ مِنه ما شاءَ ، وأمّا الأجَلُ المُسمّى فهُوَ الّذي يَنزِلُ مِمّا يُريدُ أنْ يكونَ مِن ليلةِ القَدْرِ إلى مِثلِها مِن قابِلٍ ، فذلك قولُ اللّهِ: «إذا جَاء أجلُهم لا يستأخِرونَ ساعةً ولا يستقدِمون»

9- Imam al-Sadiq (a.s.) said, interpreting the above verse: 'The first – undetermined – term is suspended; He can expedite and postpone it as He wishes. As for the specified term, that is what He wills to occur as a result of the Night of Ordainment (laylat al-qadr) to the next year's Night of Ordainment; and that is Allah's statement: "when their time comes, they shall not defer it by a single hour nor shall they advance it".'[Bihar al-Anwar, v. 5, p. 139, no. 3]

What Safeguards Against The Suspended End

ما يَدفَعُ الأجَلَ المُعَلَّقَ

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : بالصَّدَقَةِ تُفْسَحُ الآجالُ.

10- Imam Ali (a.s.) said, 'People's terms are extended by charity.'[Ghurar al-Hikam, no. 4239]

11- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : يَعيشُ النّاسُ بإحسانِهِم أكثرَ مِمّا يَعيشُونَ بأعمارِهِم ، ويَموتُونَ بذُنوبِهِم أكثرَ مِمّا يَموتُونَ بآجالِهِم.

11- Imam al-Sadiq (a.s.) said, 'People live by their goodness towards others more than they do according to their [predestined] life terms; they also die due to their sins more than they die due to the end of their terms.'[Bihar al-Anwar, v. 5, p. 140, no. 7]

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