

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon  
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his  
companions – *may Allah be pleased with them all*

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## We must accept the Divine Destiny

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Hadrat Sayyiduna Abdullah Mousili - *may Allah be pleased with him* - mentions that in their time there used to be a person who was called Qadeebul Bayaan. Such was the awe and status he had that no one could speak to him directly. He used to weep all the time.

The eminent scholar narrates further:

Once, such was the Divine Decree of the Allah Almighty that I managed to meet this person face to face. I then asked him, “O Respected Sir! By the Name of that Divine Being Who is certainly independent of all creatures, what is the reason for your immense sadness and what is the reason that you remain aloof from people?”

When he heard this question, he wept even more and his complexion also changed. After a few minutes, he began to swoon and I started to think that perhaps he had passed away. When he came to his senses, I managed to gain his confidence and again asked him the same question. Again he started to weep and then began to reveal the actual reason for his state.

He revealed, “I was someone who used to take care of my Shaikh. He was a very pious person and I continued to serve him for nearly forty years. He spent most his time in Ibadah. However, three days before he could pass away, he called me as said, ‘O my son! O the slave of Allah! There is no doubt that I have a right over you and you have a right over me. One of the rights which I have over you is that you should listen carefully to what I am saying to you and also make sure that you fulfil my final wishes.’ I then promised that I will carry out his last wishes.

“He then mentioned to me, ‘There are only three days left for me to die and I will die as a Kaafir. When I die, I want you to place me in a coffin with my clothes and take the coffin outside the city limits and wait at a certain place until sunrise. When you see another party coming towards you with another coffin, you should place this coffin near my coffin. You must then return with the other coffin and when you open this coffin, you will find someone in this coffin. You must carry out the last and final burial rites of this person in the same respectful manner which you had intended for me.’

“When I heard these words, I obviously began to weep. I then asked the reason for this chain of events and he replied, ‘O my son! All of this is recorded in the Divine Tablet and this has been recorded at the beginning and even now and all of this is through the Divine Command of Allah Almighty. One cannot ask about what Allah Almighty has already commanded.’”

Sadrul Afaadil, Hadrat Moulana Sayed Mohammed Na’eemudeen Murardabadi - *may Allah be pleased with him* - in reference to this subject in the Qur’an explains, “Since Allah Almighty is the Owner of all creation, He may do as he wishes. Whoever He wished to give respect, he gives respect and whoever He wishes to lower, He may do so. Whoever he wishes to become an obedient person, that person becomes obedient. He is

also the Owner of All Command and no one can say that they have control over His Divine Command”.

The Mureed continues, “After three days had passed, the Shaikh began to look uneasy and his complexion also changed. His face became black and his face turned away from the Qiblah. I also cried a lot. In fact, only Allah Almighty knows about the amount of sadness which I felt. I then remembered his final wishes and had him placed in a coffin. When night appeared, I carried the coffin to the place which he had mentioned earlier. At the crack of dawn, I noticed another party coming towards me who were carrying coffin. They also looked very sombre.

They also placed their coffin near mine and one of them came near to take away the coffin which I had brought. However, I grabbed his hand and asked, ‘As long as you do not reveal who you are, I will not allow you to leave.’ He answered, ‘I am the servant of this priest who I had served for nearly forty years. However, three days before he could die, he called me towards me and said, ‘O my son! There is no doubt that we have rights over one another. One of the greatest right which I have over you is that when I die, you must place me in a coffin and then carry this coffin to a certain place. He also mentioned that name of the place. He also mentioned that I will also find another coffin there which I was to bring back to the Monastery and whatever was my duty as far as final burial rites is concerned, I was to perform the same rites to this other person, (in other words, I was to bury this other person as a Christian). When three days came near, his face became swollen with joy and happiness and he began to read the Kalimah and he passed away as a Muslim. I then did as I was told and this is the reason that I have brought his body to this place.’

The person narrating then explains, ‘I then brought the coffin of this other person to the Khanqah and had it opened. When I opened the coffin, I noticed a person whose face was full of Nur and his hair was also white. We then removed his body from the coffin and performed the Ghusal and final burial rites and buried him in one corner of the cemetery.”

He further states that due to this incident, whenever he leaves his residence, his intense fear is not to die in a state of disbelief and this is also the reason why he weeps so much. (Ar Roaduf Faa’iq)

**Note:** This incident should clearly warn us not to take our Imaan for granted. We should continue to always make Du'a that when we leave this world, we should leave it as a true Muslim. When we look at the Munafiqs on the present age, this is exactly what is happening to them. They live in this false hope that they are true Muslims, but when they die, they will come to realise that they died in a state of Kufr. We should continue to make Du'a to Allah Almighty for such a death where we pass away as Sunnis. Bear in mind that this is the only path to salvation and no other path.