



THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E.

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

Dar-us-Salaam, 15 Stanley Avenue, Wembley, UK, HA0 4JQ

Telephone: 020 8900 2348 / 020 8524 8212 / 01753 692654

October, 2000 C.E. Bulletin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

October 2000 C.E. Meeting

Assalamu alaikum

Venue: *Dar-us-Salaam*

Date: **Sunday, 1st October 00**

Time: 3 p.m.

Topic: **Parables of Jesus**

By Mr Nasir Ahmad LL.B

Faith and Death

By

Hazrat Mirza Ghulam Ahmad,

The Promised Messiah and Mahdi

HAD human kind existed without there being Allah, there is no doubt that it would have been a great trial. But now every single particle is being guarded by that Being, so what reason can there be for fear and sorrow. **His powers are astonishing and His bounties unparalleled.** After believing in an omnipotent God, a true believer never becomes sorrowful. He (God) does as He pleases. And whatever He does is the most excellent and best. Between the believer and the non-believer, the only difference is that of faith. The life of those with atheistic tendencies and those without faith in Allah is only pleasant and without fear so long as problems and difficulties do not arise. But, even if the slightest difficulties arise, they cause him to lose control and he cannot bear them. His hope does not lie in help from Allah and he is disappointed by material support. Under such conditions, even if a small matter against their will transpires, then, at times, these people commit suicide. In

Europe, where there is a preponderance of atheists, there are so many suicides that their example cannot be found anywhere else.

What is the reason for this? It is that they cannot bear trials and tribulations. Their hearts are weak whereas the heart of a true believer is strong because he depends on Allah. If tribulations descend upon him they do not weaken his courage. On the contrary, during the times of trials, he marches even further ahead. His faith is strengthened even more and, the truth is that the real joy of faith is experienced at such a time. **Faith is for such times.** At the time of health and prosperity when one has every kind of comfort and contentment, the condition of the believer and the unbeliever can be the same. But in time of difficulties, sickness and other problems faith is tested. It is then proven who has a strong link with Allah and really believes in His omnipotence and who begins to complain about Him and becomes angry with Him.

Difficulties and trials are a perfect standard of faith. From these we recognise those who are the patient ones. What is patience? This too is born of faith. **In trials when a true believer shows patience then the concept of patience takes on a new meaning and an unbeliever cannot match this patience.** Also, the link with God takes on a new meaning, and truth be told, it seems that there is a different God. The reason being that by having faith in Him, closeness to Him is developed.

When a believer prays because of the difficulties he is facing he benefits in two ways. First, the trials themselves expiate for his sins. Second, **he is given salvation through his prayers and his faith in God and His Power increases.** A person's life

cannot be without difficulties. In some manner, one problem or another arises in a person's life, whether it is as sickness or an attack on one's honour or loss of wealth and possessions. A believer's trial is made easy for him and it becomes a means of expiating for his sins. **He believes this trial to be a means to develop further his link with Allah. Indeed, this is the way it is.**

The same trial, for those without faith becomes a punishment. One should never be pleased to see others in difficulty. It should serve as a warning to us and we should make ready to face such matters.

Remember too that for the wounds inflicted by difficulties there is no better balm than trust in God. A person who trusts in Allah, even in the most severe trials he finds an inner satisfaction and contentment. He does not feel any bitterness in his heart. The final result of a trial may be that, if it is the final decree, death may come. So what? This world is not a place where one remains for ever. Eventually, the day and the time arrives when this world has to be left. Then if a person dies, what difference does it make? For a believer, such death provides pleasure for it is the means to attaining his True Love. He has perfect faith in Allah, he depends on His omnipotence and knows that the next world is, for him, a place of eternal happiness. Thus trials on their own, whether of sickness or some other kind, are not painful. The trials which cause pain are those where a person does not trust Allah. If a person wishes that death should not come, then this is mere wishful dreaming. This world is not a permanent place and such a person would find the next life a place of severe punishment for which he should be ready.

(Continued on page 2)

Death is certain. No one can escape it. Believe with certainty that no one shall escape drinking from this cup. Even the learned and the philosophers now understand, and they have now accepted that death is essential. They realised that only a quarter of the earth is habitable and, even from that, only a small part is inhabited. However, if everyone from creation to this time was alive, they would have nowhere to live. Indeed, there would not be enough space for them to even stand. Thus such numbers in themselves require that there should be death so that the elders leave to make room for the younger generations.

Death should not be thought of in this way, that a person is totally annihilated by death. Its example is as if a person were to leave one cottage and move to another. It may be compared, in some degree, to sleep; for sleep is a twin of death. During sleep the soul is taken in one manner. Others, those who sit by the ones who are asleep, may think that people who are sleeping are senseless. But the person asleep is in a different world and he can see things. Yet, apparently all his senses appear useless. But the one asleep knows that his senses and organs are working. In the same way the person who dies finds himself in a different world.

It is true that a person who has wasted his life in the pursuit of this world, and who has not created a link with Allah, finds many things incomplete or half-completed. This is why hopelessness and a sense of loss descend upon him. He finds death a bitter sip to take. This clearly shows that people should not fall in love with this world and they should not waste their time. **Each instant should be considered to be precious and, believing death may arrive at the next, make ready for death. For so long as consideration of preparation for death is in view, the result will be that people will develop their link with God and think of how to find comfort in the next world.**

Remember that this world provides the crop for the hereafter. Just as a farmer guards his crop and bears all difficulties and problems for its sake, the true

believer should guard his crop in the same way so that he may find comfort in the next life. If some one is careless and does not hold time to be precious, then that person will be sorry when he will have to undertake his journey from this life to the next. And there will be, for him, nothing except pain. For the person lost in the worries of this world, the result is loss in the next.

If a person is lost in worries of this world and does not worry about the hereafter, think of how he will feel, if he is suddenly faced with death. Death is always unexpected and everyone facing death thinks, "I am going before my time." Why does such a thought arise? The reason is this that the whole attention was in another direction and such a person was not ready for death. If such a person had prepared for death it would not seem untimely. **One should believe that death is close and that it is at the door. That is why all righteous ones have taught that humans should constantly take account of themselves and check to see whether, if death comes at that instant, they would be ready for it.**

How well did Hafiz put it when he said that one should be ready to die every instant of one's life and one should not forget to prepare for it every moment. **It is clear that a person who is ever ready to undertake a journey shall not feel any hesitation or worries if he has to go on a journey without warning.** However, if he did not think of it then he will face problems. As a poet said: 'You did not believe it until the time came, then you realised how many unfulfilled dreams lie buried.'

The realisation that one should leave a life of neglect and prepare for the hereafter, cannot be attained without God's blessing. Every ear can hear because it is easy to hear but the difficulty lies in putting it into practice. **It is a habit of humankind that for so long as they remain in a particular company, they are moved by what they hear. Upon leaving they forget, as if what was explained only applied until the company dispersed.** Such are the losers who lament when death suddenly overtakes them. Those who are prepared are the ones who face death without fear.

It is well known about Farid-ud-Din Attar that he had a shop. One day early in the morning, when he had just opened up, a beggar came to him and asked for alms. Farid-ud-Din said to the beggar that he had not had his first customer as yet. The beggar asked in reply, how will Farid-ud-Din face death if he is so busy with his worldly affairs (that he must wait for a customer before giving alms). Farid-ud-Din replied that he will face death the same way as the beggar. Upon hearing these words the beggar lay down on the ground, recited the *kalima* and his soul departed. Farid-ud-Din was so moved by this that he gave up his shop and spent the rest of his life in the remembrance of Allah. This is how one prepares for death. However, there is no sorrow in giving up this world. If there is a struggle between hankering for this world and the next then one is sorrowful at the loss of material things.

By reading books written by the sufis one finds that they remembered death. However, those who go by the titles of maulvis shied away from remembering death. There are few maulvis who had forsaken the world. They did not shy away from remembering that one day they have to face death; as for the rest they usually kept away from the sufis and kept calling these pure people who had forsaken the world, heretics. Sufis are people who were ever ready to move on. One becomes happy by reading their books. These books are perfumed because these were men of action, not men of mere words. If one possesses understanding, only then can one follow their books. For example, Syed Abdul Qadir Jilani's book *Futuh-ul-Ghaib* is a wonderful book. I have read it many times and it is free of innovation — though there are some books by sufis which have in them innovations. However, this is a wonderful book.

Contact details for the President

The new contact details for the national president, Mrs J Khan are:

'The Mulberries',
7A Bosgrove,
London, E4 6QT.

Tel/fax: 0208 524 8212