

Full English Translation of Friday Sermon delivered by Hadhrat Mirza Masroor Ahmad(aba), Khalifatul Masih V, Head of the Ahmadiyya Muslim Community: November 18th 2011

A correction explained and a tribute to Sahibzadi Amatul Naseer Begum Sahiba

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Key for Abbreviations:

(saw) means *SallAllaho alaihe wassalam*= Peace and blessings of Allah be upon him ***(as)*** means *Alaihe Salam* = upon whom be peace

(ra) means either *RaziAllaho Taala unho/unha* meaning Allah be pleased with him/her

or ***(ra*)*** means *Rahmullah alaih*= Allah's Mercy be upon him

(aba) means *Ayyad Allaho Taala be Nasril Azeez* = Allah's Help and Succour be with you always

After reciting Tashahhud, Ta'awwudh and Surah Fatihah, Hudhur (aba) said: "In the previous week's Friday sermon, I related a narration from the Hadith, that during the battle of Ahzab, there was a certain day when the Holy Prophet (saw) and his Companions, due to the constant and repeated onslaughts and attacks of the enemies, were forced to combine five of the prayers. Upon this, Naeem Sahib from our Arabic desk sent an extract of the Promised Messiah(as) which negates that narration that was related.

After the injunction of the Promised Messiah (as), there is no need for any further discussion whatsoever. He is the Imam of this age. In fact, according to some narrations, the Promised Messiah (as) has stated: *I myself through true dreams or in a state of vision, have received direct corroboration from the Holy Prophet (saw), of the traditions.* So therefore, there is no doubt that this narration which I related, which is also mentioned in several books of Hadith, is not what happened, the actual incident did not occur in that way. All the books of Hadith are not in agreement upon this and in those Hadith where this narration is mentioned, it does not speak of five prayers, but rather of four prayers. But even upon this issue there is disagreement. The more reliable account is that only the Asr prayer was combined with the Maghrib prayer. Or, due to shortage of time, the prayer was quickened. In relation to this, for the sake of knowledge, I shall present certain narrations as some people have interest in this.

In terms of the question of the four prayers being combined, this is a narration of *Sunnun Tirmidhi*. The translation of the Hadith reads:

Hadhrat Obeda bin Abdullah bin Masood (ra) narrates that Abdullah Bin Masood stated: On the day of the ditch, the idolaters prevented the Holy Prophet(saw) from performing four of the prayers, to the degree that Allah desired, the night passed by. Then the Holy Prophet (saw) instructed Hadhrat Bilal(ra), who said the Adhan [the call to prayer]. Then he said the Iqamah, and the Holy Prophet (saw) led the Zuhr prayer. Then the Iqamah was said once again, and the Holy Prophet (saw) led the Asr prayer, then the Iqamah was said again, and the Holy Prophet(saw) led the Maghrib prayer, then the Iqamah was said once more, and the Holy Prophet(saw) led the Isha prayer.

This Hadith is from *Sunnun Tirmidhi Kitaab-Us-Salat*. Bekhi has also related this narration and from Saudi Arabia, there is *Maktaba Tur Rusht*. In 2004 they also published this and this is where it can also be found. But in the narrations found within *Sahi Muslim*, *Sahi Bukhari* and *Sunan Abi Daud*, with reference to Hadhrat Ali (ra), relates in the following manner. Hadhrat Ali(ra) states:

On the day of the ditch, the Holy Prophet (saw) said that 'May Allah fill their houses and their graves with the fire, because they prevented us from performing the 'Salat-e-Wusta' [the middle prayer] so much so that the sun had set.'

From this it is inferred that the prayer in question was the Asr prayer. In any case, what I wanted to say is that the Holy Prophet (saw) was so pained due to his prayers being missed, that he cursed the enemy. Here, the significance of that subject is raised even further, that for one prayer to be lost or missed, was unbearable for him. And the Holy Prophet (saw) utilised harsh and strong words against the enemy. In this regard, *Sahi Bukhari* mentions another narration in which Hadhrat Jabir bin Abdullah (ra) has stated: *Hadhrat Umar bin Khattab (ra) related to them that on the day of the Ditch, after the sun was set came, he started speaking ill of the disbelievers of the Quraish. He said 'O Messenger of Allah! I could not perform the Asr Prayers, to the extent that the sun began to set.' The Holy Prophet (saw) replied 'By God, I also did not perform the prayer.' Upon this, we went towards a certain place and the Holy Prophet (saw) performed the ablution. We also performed the ablution and after the sun had set, the Holy Prophet (saw) performed the Asr prayers. Thereafter, he then also offered the Maghrib prayer.*

Illama Ibn Hajr Asqalani in the commentary of Bukhari, Fath ul-Bari, states that Ibn Arabi has explained this saying that the Holy Prophet (saw) was only prevented from offering one prayer, in other words the Asr prayer. The Asr prayer was offered either at the end of the time for Maghrib prayer or it was offered at the last point of the sunset. This is mentioned in Fath ul-Bari, Sahih Bukhari. Now the Promised Messiah (as) has elucidated this issue and shed light upon it in detail. I shall read out what he has said. A Christian priest, Fathay Masih, raised manifold allegations against the Holy Prophet (saw) and sent an obnoxious letter to the Promised Messiah (as). The Promised Messiah (as) provided a reply to this in *Nurul Quran*, part 2. There are various replies to allegations mentioned in this. There was also this allegation that the Holy Prophet (saw) did not offer four of the prayers on a certain day. The reply that the Promised Messiah (as) gave in his writing is this, addressing Fathay Masih: "Your satanic instigation (Fathay Masih's) was that during the time of the digging of the ditch, four prayers were offered *qadha* [inferring they were lost]. First of all your state of your knowledge is such that you have used the word *qadha* here. O foolish person! *Qadha* prayer means *offering* the prayer. To not offer the prayer completely is not defined by the word *qadha* at all. If somebody's prayer is lost or missed, then that is called *Faut*. For this reason we made a challenge of 5000 Rupees that there are such foolish people who raise allegations against Islam who still do not even know the meaning of the word *qadha*." Even here there are many people who are not aware of this. They also presume that *qadha* means that the prayer has been lost or missed whereas *qadha* actually means the prayer was offered, although late. The Promised Messiah (as) says: "That person who does not use words appropriately and in the right place, how can such a foolish person raise allegations against a deep philosophy (that is the deep subjects, how can they raise allegations and objections of any type against this?) The issue that remains is the allegation that at a time of the digging of the ditch, four prayers were combined. The reply to this conjecture is in Allah the Almighty's reply that there is no severity in faith. (In other words, in the faith there is no hardship or difficulty), such hardship that becomes a means of destroying a person. For this reason at the time of need and in a state of tribulations and adversity, Allah the Almighty has commanded that the prayers should be combined and *Qasr* offered. However, on this occasion in question there is no reliable Hadith which mentions that the four prayers were combined. In fact, in *Fath ul-Bari*, the commentary of Sahih Bukhari, it is written that all that came to pass was that one prayer, in other words the *Salat ul Asr* was shortened and offered in constrained time. If you were before us then we would ask you that was this an authentic and authoritative hadith that four prayers were completely lost (and they were

not offered at all). According to the *Sharh*, four prayers can be combined, that is Zuhr and Asr can be combined and Maghrib and Isha. Indeed, there is a weak narration that Zuhr, Asr, Maghrib and Isha were all combined together. However, other *Sahih Hadith* negate this and only this comes to light that Asr was offered in constrained time.”

Therefore, after this decision of the Promised Messiah (as) and his seal of authority, the Hadith that mentions the four prayers being combined is incorrect. The fact is, it only relates to the Asr prayers. But, as I said even upon that, the Holy Prophet (saw) was so aggrieved that he spoke ill of the enemy and said that they caused our prayers to be missed. In any case, a benefit that has emerged from this is that where this is mentioned in our literature that will also be rectified because of reading the Hadith which I read out the previous time.

There is the book of Hadhrat Sahibzada Mirza Bashir Ahmad Sahib, *The Life and Character of the Seal of the Prophets*. This issue has been mentioned therein, in the correct manner, in the way that the Promised Messiah (as) explained. In *The Life and Character of the Seal of the Prophets*, he quotes William Muir mentioning the four prayers being combined. However, Hadhrat Sahibzada Mirza Bashir Ahmad Sahib has negated the assertion of William Muir, in context of the decision of the Promised Messiah (as) that the Hadith, including Bukhari, mention the Asr prayer. In accordance with this, Hadhrat Mirza Bashir Ahmad Sahib has written and explained in detail that only the Asr prayer was offered out of its normal time. However, in another place Hadhrat Khalifatul Masih IV (rh), on 23rd May 1986, in his Friday Sermon spoke of five prayers being combined. Musnad Ahmad bin Hanbal's reference was cited and also Bukhari was mentioned. In the sermons published by the Tahir Foundation, the reference has been given of *Bukhari Kitab al-Maghazi*, whereas within *Bukhari Kitab al-Maghazi*, this has not been cited as has been mentioned here.

Normally, I myself try to look at the original Hadith. But because I saw this Hadith mentioned in the sermon of Hadhrat Khalifat ul Masih IV(rh), and also because a reference was cited, for this reason I did not check the Hadith. This is why the mistake was made. But anyhow as I said before, a benefit has emerged out of this error. First of all where this had been mentioned anywhere in our literature, this will be rectified. Secondly, I myself have also realised, that sometimes wherever I ascertain references from, I should try to check them further. Thirdly, our various departments and institutions should take care that whenever they are publishing any of the speeches or addresses, even of the previous Khulafa, the original reference must be sought. If the Promised Messiah (as) has given any directives regarding any of those Hadith they most definitely must be taken into account. It is correct that the words of the Khalifa of the time cannot be altered or rectified by anybody. The Khalifa of the time should be asked himself if the previous Khulafa have cited a reference mentioned something that needs to be rectified, or the original reference, or the original hadith, or within any book the Promised Messiah (as) has said anything about that, then in accordance with that, it should be rectified. However the Khalifa of the time must be asked and then the rectification must occur. Therefore, the Tahir Foundation also, in the sermon of 23 May, 1986 where the example is given of the five prayers being combined, should have rectified this. In future editions they should rectify this. How they should rectify this, they will write to me and I will provide guidance of how. In future as well this is the guiding principle, whoever is the Khalifa of the time, if any previous Khulafa have given an incorrect reference, then according to the Khalifa of the time, guidance will be provided. However, without research, to publish a reference, whereas there are other narrations present, or those references are from weak narrations or the Promised Messiah (as) has given any judgement regarding this, then this would be an incorrect approach. Full research should be carried out. But anyhow I felt this clarification was necessary. As I said there is a benefit that has been provided to everybody, from a factual and intellectual perspective this has been rectified. Other intellectual matters have also come to light. Also guidance has been provided to the departments and institutions.

After this, the subject that I would like to turn towards is providing eulogies to the certain holy and saintly people who very recently passed away. The first of these that I shall mention is one who passed away in the previous week, Hadhrat Khalifat ul Masih II(ra)'s daughter, Sahibzadi Amatul Naseer Begum Sahiba, who was also my *Khala* (maternal Aunt). *Surely to Allah we belong and to Him we shall return.* At the time of her demise she was 82

years old, and *MashaAllah* until the end she was active. Three or four days prior she had some heart pains and was admitted to hospital. Doctor Noori Sahib treated her. Angioplasty was carried out upon her of one veins, and then a few days after, this happened again. She was improving in her health but it seemed that suddenly she had a heart attack. And this heart attack proved fatal. She was in hospital at the time and thus returned to her Lord.

She was an extremely jolly, merry and cheerful person and she would take care of others in every way. Providing financial assistance to other people and taking care of the sentiments of others were special characteristics and distinctions found within her. The letters of condolences that I am receiving of those who are acquainted with her, almost every single one of them mentions these qualities, that in the manner that she was selfless, and took care of other's sentiments and other's feelings so deeply, we never have seen anyone like that. May Allah the Almighty elevate the rank of this *Khala* (maternal aunt) of ours, and give her a position amongst the beloved ones.

She was born in April 1929 from Hadhrat Sara Begum Sahiba who was the third wife of Hadhrat Musleh Maud, the Second Khalifa (ra). When her respected mother passed away, then Sahibzadi Amtul Naseer Begum Sahiba was only three and a half years old. So the sentiments of her childhood and also the feelings and emotions during that very young age have been depicted by Hadhrat Khalifat ul Masih II (ra) in one of his articles. This is such a depiction by reading which, a person cannot refrain from being engulfed in deep sentiments and emotions. I normally keep great control over my feelings and emotions but when I was reading this alone, it was very difficult to control my feelings. In any case, I shall read out a few extracts from this which are in relation to her great high moral standing of childhood. There are great lessons to be learned from it.

As I mentioned, she was only three and a half years old when her mother passed away. But even in that young childhood she established an example. Regarding the very comprehensively written article by Hadhrat Khalifat ul Masih II (ra), I shall present just a few points from it. When a person is reading this article, reads the emotional atmosphere of that occasion combined with Hadhrat Khalifat ul Masih II (ra)'s statement and description, this develops a moving condition.

But as I mentioned, I shall relate some of these accounts a bit later on, but briefly, before this, I will mention a few aspects of her life, written by various people who have written to me. Indeed, my mother would tell me that Hadhrat Musleh Maud (ra), after her mother passed away, entrusted our *Khala* to Hadhrat Umme Nasir to take care of. This was mentioned by Hadhrat Musleh Maud (ra) himself.

Hadhrat Khalifatul Masih II (ra) at that time instructed and advised my mother to take care of her. My mother was approximately 19 years older than her, and it was a mother and child relationship. When my mother married, then this *Khala* of ours was 7 or 8 years old, at the most 9 years of age. When my mother was about to leave as a bride after the marriage, my *Khala* started insisting: "I cannot live without *Baaji Jaan*. I want to go along with her." Hadhrat Musleh Maud (ra) explained to her and she understood. She remained quiet and demonstrated that same patience and forbearance that she showed from childhood. Then she became quite sad.

After that she remained with Hadhrat Amma Jaan (ra), Ummul Mu'mineen (the mother of the believers). The houses that Hadhrat Musleh Maud (ra) made for his children in Rabwah were such that the houses of my *Khala* and my mother were joined together, they shared the same walls at a point. Before the blueprints of the houses were changed and further construction occurred, there was a door to go between the houses so we would go to each other's houses in this way. In this way there was great informality.

I always saw my *Khala* as merry and cheerful, meeting others with great happiness. She would warmly welcome everybody in the house whether old or young. Hospitality was found greatly in her. Whether it was a person rich or poor, of high status or of low position; she would extend hospitality to them. Her husband, who is our *Khalu* (maternal uncle), Pir Moin-ud-Din Sahib, son of Pir Akbar Ali Sahib; the majority of their family was non Ahmadi. *Khala* also maintained great relations with them.

One of the neices of Pir Moin-ud-Din Sahib has written the following, that "our father's side are mainly non-Ahmadis, but even with them, our *Chachi* would have great relations with them and develop great affection and love and respect them. Everybody would respect her because of this and mention her with great affection." May Allah make it so that this relationship of love and affection becomes a mean of drawing them near, and also may Allah accept her prayers, and may they be granted the ability to recognise and accept the Promised Messiah (as).

With nephews and nieces she would have a relationship of great informality and love and affection. They would share confidential matters with her. Due to this informality, they would also listen to her advice and counsel and not mind what she said. Even when she scolded she would scold with cheerfulness and also with love. If she counselled anybody it was always by giving accounts of the Promised Messiah (as), Hadhrat Amman Jaan (ra) (the mother of the believers), and also Hadhrat Musleh Maud (ra). So referring to their incidents and accounts would she advise and counsel people.

One of her nieces informed me that on one occasion they were two cousins present there. Inadvertently, they made a mistake. Within that mistake there was an aspect of humour. They were extremely anxious that they should share that with somebody and they wanted to share that with an elder, but in whichever direction they looked, they felt that they will be scolded if they related the incident to anybody. Finally, they came to her (i.e. Sahibzadi Amtul Nasir Begum Sahiba), that is both of these cousins, and she listened to what they had to say very patiently and also laughed. But also she lovingly scolded them and informed them that on such occasions this is what the Islamic teaching is.

At every opportunity she imparted Islamic teachings, the traditions of Ahmadiyyat and she never let any opportunity to go to waste. Whenever she had the opportunity she took avail of it and used it as an opportunity to explain. So everything she said revolved around these points. Alongside this, she would explain to the girls of the *Khandan* (family) of the Promised Messiah (as) that you have a dignity and honour which should remain within you.

When I went to her home before (Khilafat), then she would extend entertainment and hospitality always just as would be imparted to elders. And after Khilafat, her love, her affection and relationship increased greatly. It involved respect and reverence. She would regularly write to me for prayers and also send me messages and different letters. This expression with Khilafat was extraordinary. She came here twice to UK for Jalsa. She extended great respect, honour and reverence for Khilafat. In terms of the highest level of respect and reverence for Khilafat that should be expected of an Ahmadi, it was found even more in her to the degree that sometimes the way she treated me (with respect), would lead me to be embarrassed. Whenever she came she would always say that "I desire to come every year but because of my age I have to think again." At times she would make a plan to come but then that plan could not materialise.

As I stated, she lived for a long time with Hadhrat Amman Jaan (ra) (the mother of the believers). After my mother was married then for the most part she remained with Hadhrat Amman Jaan (ra). She remembered many narrations and also accounts of Hadhrat Amman Jaan (ra). When she came to Jalsa here one year, Lajna UK also recorded an interview with her. Sadar Sahiba Lajna UK arranged for that interview. If those accounts of Hadhrat Amman Jaan (ra) that she related have not been published then Lajna should publish them.

Once Hadhrat Khalifatul Masih Saani (the 2nd Khalifa) (ra) assigned a duty upon two of his wives that they should go at night, turn by turn and take care of Hadhrat Amman Jaan (ra). This was at the stage when Hadhrat Amman Jaan (ra) was quite seriously ill. So Hadhrat Amman Jaan (ra) replied that "this child is sufficient for me. I have become used to her. You do not need to send anyone else to me." Hadhrat Amman Jaan also greatly loved and showed affection towards her.

When Sahibzadi Amtul Naseer Begum Sahiba married then Hadhrat Amman Jaan (ra) became extremely sad. When Sahibzadi Amtul Naseer Begum Sahiba returned after a few days to meet Hadhrat Amman Jaan (ra), Hadhrat Khalifatul Masih II (ra) took her by the arm to Hadhrat Amman Jaan (ra) and said, "Look, your daughter has come to meet you." So it was a relationship of great love with Hadhrat Amman Jaan (ra).

I was speaking about her relationship with Khilafat. In terms of her love and her loyalty with Khilafat, I should also mention that she was so enhanced in this love and loyalty for Khilafat that she did let her close relations get in the way or care for that. For this reason she had to face many anxieties and worries. But always, for the sake of Khilafat, she stood like a shield. One boy who was brought up in her house who in fact now is a grown man of elder age, he wrote to me that:

"The demise of Hadhrat Bibi Jaan has caused us a great sadness because we have lost a very pious, prayer inclined and holy and saintly person. Bibi Ji was extremely prayer inclined, pious and one who took care of poor people and people in need. She was a woman of God. She would always advise us to remain firmly attached to Khilafat. She would search for the opportunity to fulfil the instruction of the Khalifa of the time."

Then, she also worked for Lajna in her vicinity. He writes that:

“Often to collect the *Chanda* for the magazine *Misbah* she would send me to the different members to collect it. If anybody was late in offering the subscription or did not give the chanda then she would give that amount herself. And she would always remain anxious that the chanda should not be late. It should be collected.”

Then he writes that “at times I would go to the market for grocery shopping. Sometimes the money was insufficient so I would pay for the remaining amount myself. She would say that take this amount promptly. I do not want to remain indebted to anybody.” In the same way the writer writes that “in any one month many wedding invitations were received. She would say to me (the name of the person writing this is Mumtaz) that make a list of all these wedding invitations and remind me of them. She would say that on this day a wedding of a previous servant or an old servant of the family of the Promised Messiah or of a holy person is occurring and she would definitely go to one of their weddings. Or she would say that there is a wedding of such and such poor person I most certainly will go to it. Sometimes she would say three times in a day that I have to go for the wedding of this poor person so remain prepared for that.”

Similarly, there are other counsels and advices that she imparted. Her son-in-law, Syed Qasim Ahmad, has written about her that “in her love and obedience for the Khilafat she caused extraordinary effect and impact in the area where she lived as Sadr Lajna. There was no need for any proof of it. This was a natural sentiment. On the day of her demise in the morning she would say repeatedly that write a letter on my behalf for prayers to Hudhur. It comes to light that she had an indication of her demise because she said to one of her granddaughters regarding one of her deceased sister-in-laws that she had come to visit. She called her daughters over, showed them love, and said, ‘forgive me’.

There were countless qualities found in her as a mother, as a mother-in-law and as a wife. Her examples in this regard were of the highest standards. She was also very careful to take care of the sentiments of her husband in accordance with his mood and never gave any opportunity for complaint.”

I give the examples of these old saints and holy people to give a lesson to new couples, for such families, for such husbands and wives where problems arise, that they should ponder. In particular girls and ladies should reflect upon this. They should take great heed that first of all their responsibility is to take care of their homes. So the writer continues that “she displayed perfect obedience towards her husband. And she would always also counsel her daughters regarding their husbands that take care of your husbands. You would never see her arguing with her husband. If she counselled and advised anyone then she would always counsel with regard to the Promised Messiah (as), Hadhrat Amma Jaan (ra) and Hadhrat Musleh Maud. If she ever was angry it was for an extremely brief time and then she would return to that kind and generous and gentle way. She would always counsel the girls of the *Khandan* (the family of the Promised Messiah (as)) that let not nobody ever stumble due to their deeds or actions.”

May Allah make it so that these prayers of hers and these counsels of hers come to use for her daughters, and also the other girls of the Promised Messiah’s (as) *khandan* (family).

Then he writes that “she was also extremely compassionate and kind to her servants. Those girls who worked at her household and were brought up there and they grew up there, she started preparing their dowry from a young age. Sometimes she bore the expenditure of their marriages. There were times when the female workers in her household and their daughters were extremely rude. Some advised her, that remove them immediately but she would say I have yet to arrange for their marriages. After their marriages she would share in their grief and sorrows.

The following is a very useful counsel of hers for maintaining relations nowadays in terms of the problems that arise that “if you want to advise your daughter-in-law, counsel your son and if you wish to advise your son-in-law, counsel your daughter. At the time of extending a favour to another she would do it in a way that the other person would not feel that he or she is being favoured. In her worship and also in her financial dues she was extraordinarily regular and she would make great efforts for this affect. Even if she had to face difficulties in the way she would do so that let it never happen that she did not fulfil her dues.

In 1944, when Hadhrat Musleh Maud made an appeal to devote properties then, she gave all of her jewellery towards this appeal. At the age of 13 she served as *Muntazima* Darul Masih in Qadian. She also served as secretary Nasirat of Qadian. After migration in Ratan Bagh and also in Rabwah she served in different capacities. At different occasions and at different times she had the opportunity to serve but it never ever happened that she held a desire to hold an office. Even whilst holding an office, when she was asked to carry out a trivial task, she was always immediately prepared to do so. In terms of her knowledge, in terms of administration and in terms of religious education, she was extremely capable and competent. She mentioned in an interview that in Ratanbagh Lahore that she would go on visits with *Mumani Jan* Hadhrat Saleha Begum Sahiba (wife of Hadhrat Mir Ishaq Sahib) at night. Those who did not have quilts or blankets she would provide quilts or blankets to them”.

There is a historical occasion in 1949 that with Hadhrat Musleh Maud (ra) and with Hadhrat Amman Jan (ra), she travelled in the same car to Rabwah with them. She would say that this was the most memorable incident of my life. In the foundation stone laying ceremony of Masjid Mubarak she was one of the ladies of the family of the Promised Messiah (as) who prayed upon one of the bricks. In the mud houses of Rabwah (when Rabwah was first populated the houses were mud houses), she also had the opportunity to serve the Lajna there. She was Sadr Lajna, Halqa Dar us Shamali, for quite a long period of time; she had the opportunity to serve in this capacity.

From 1973-1982 she remained Naib Sadar Lajna Rabwah at the time when my mother was Sadar Lajna Rabwah, and so she had the opportunity to work with her. Then after 1982 for one or two years she was *Khidmat e Khalq* secretary Lajna. She was also Secretary *Ziafat* Lajna. In the same way she served in different in capacities apart from serving in her local area. At every instance, at every occasion, whatever the responsibility or office was assigned to her, she would carry it out with great humility and humbleness. One of her daughters wrote to me that , “during the illness of my mother if any one came to meet her and for some reason the meeting was unable to take place and that person would have to return, so upon this she would be extremely sad and she would always say that do not prevent anybody who comes from meeting me, never halt them. The entrance of Hadhrat Musleh Maud (ra)’s house was opened to all. If anybody could come and meet him, how can I decline to meet people?”

Then one of her daughters writes, "Mother greatly loved all of her brothers and sisters she could not bear even if anybody said even jokingly, or if anybody raised the question of whether that person is your 'real' brother or sister, or your step brother or sister." Hadhrat Musleh Maud (ra) had various wives and they all had their own progenies from Hadhrat Musleh Maud (ra), but the issue of step brother or sister never came to the fore and if anybody even asked about this, she would immediately say; 'do not speak of step brother or step sister because Abba Jan (father) (in other words Hadhrat Khalifatul Masih II (ra)) was greatly displeased by this. Then one of her non-Ahmadi uncles said that "*bhabhi* (sister in law) always lived in a dignified manner." Then mentioning our mother she says that "*khala* had great love for her and she would often say that she brought me up. Once Abba Jan (father) has entrusted me to *Baji jan*, *Baji jan* always fulfilled that obligation." The younger brothers and sisters used to call our mother Baji Jan. Hadhrat Khalifatul Masih II (ra) once mentioned his dream, which is a very long dream. In it Hadhrat Sayeda Sarah Begum Sahiba comes and apart from mentioning other things she said to Hadhrat Khalifatul Masih II (ra) that "you have become upset with me" so, Hadhrat Khalifatul Masih II (ra) said that within that dream I replied to her that "you have given me Cheero," In the household Saihbzadi Amatul Naseer Begum Sahiba was affectionately called Cheero. So he said, "You have given me a daughter like Cheero how can I be upset with you." She would take great care of the fact that she was a daughter of Hadhrat Musleh Maud (ra), and that due to her, no flaw or shortcoming be attributed to Promised Messiah (as). One incident that she has related at many gatherings was that "once I was going to her brothers' house which was right across the road. (She felt that my brother's house is right there in front across the road) so she put the lower part of her burka above her head rather putting full Niqab upon herself, she put the coat or burka upon her head and she started walking forth when she left the house and when she reached the middle of the road she saw that Hadhrat Musleh Maud (ra) was also coming from the other side. (This is the story of old and so Hadhrat Khalifatul Masih II (ra) was coming from Qasre Khilafat) She said there was no other route for me to take so she had to return home. She said that "I felt that perhaps Hudhur (ra) had not seen me. The next day then at the time of breakfast I went to meet Hudhur (Hadhrat Khalifatul Masih II (ra)). He said "Look, if you take one step forward, then people will take 10 steps forward". So, thus Hadhrat Musleh Maud (ra) inculcated and gave training of the respective sanctity of purdah in this way. May Allah enable her daughters and other girls of the family of promised messiah and the other girls of the Jamm'at to always understand the importance of purdah. (*Ameen*)

In the article of Hadhrat Musleh Maud (ra) which I referred to, he writes:

‘Amatul Naseer is a child of three and half years old and is always close to her mother. Because of this she was extremely attached to her parents. She became very silent after her brother explained to her [about the death of their mother] as if she became astonished. She was unaware of death. She only understood what death was after hearing about it from other people. I am not aware of what her brother said to her because she did not cry or scream or weep. She wandered around silently. When Sara Begum’s body was placed on the cloth and the ladies gathered around her body and started crying, she said that “my mother is asleep, why are these people crying? When my mother will awaken I will say to them you were asleep and ladies were around your bed weeping.”’

Hadhrat Musleh Maud (ra) says at the time of her passing away he was on a journey. She was buried while he was away. Hadhrat Musleh Maud (ra) says that ‘when I returned from my journey and I expressed love to Amtul Naseer, her eyes were numb but she would not weep. I hugged her and showed her affection, but still she did not weep. To the extent that I was convinced that she did not understand what death actually was. But no, this was a mistake on my part. This child was giving me a new lesson. Sara Begum passed away in a new house in Darul Anwar. When we returned to our own house in Darul Masih, it came to light that Amtul Naseer did not have any shoes on her feet. So somebody was told to go fetch her some shoes. Someone came to show her the shoes. So I said to Amtul Naseer, “chose the shoes that you like. Whichever shoes you desire, take them.” She took two steps forward but then suddenly she stopped. And she looked towards me astonished. And then she looked towards her elder mother, in other words, Umme Nasir. “This means to take whatever shoe that I like but my mother has passed away, so who would get me the shoes?”’

Hadrat Musleh Maud (ra) writes that “at that time, in that state, being overcome with emotions, I was absolutely sure that if I said anything or remained there I would have filled with tears. So for this reason I immediately turned my face, and I said whilst leaving, take your shoes to Umi Jan...All the children in their homes called their mothers Umme. And my elder wife Umme Nasir, my first wife is called Umme Jan. So whilst leaving I turned to look, and I saw that Amtul Naseer had her emotions in check. And with great forbearance she took the shoes and went to Umme Jan. Later circumstances verified, that in spite of such a young age she understood that her mother had come to a demise.”

Then Hadrat Musleh Maud (ra) praying for her writes: “May Allah the Exalted keep this tiny flower safe. May He satiate this tiny heart with the water of his mercy and grace with good thoughts and good views and good emotions that nurture, bearing fruits into an excellent life, and be a source of blessings for the world.

O Merciful God who knows the state of the heart and knows how patiently this small girl is suppressing her emotions! She may or may not have knowledge of your Attributes but she is implementing your commandments with greater courage than us. O Allah! I plead for You to keep her heart safe from the adverse mishaps in the way that she has displayed on the surface in terms of her steadfastness. Grant her inner steadfastness just as she has been incredibly openly steadfast. Just as she demonstrated tremendous strength, grant her real strength. My Lord it is in your wisdom that she has been deprived of love and at this time she is learning to love. O fountain head of love! Take her in the lap of your love and implant your love in the seed of your heart. Indeed, devote her for yourself, chose her for your service. May she only seek your love and may she be a beggar for your threshold. May she be weeping at your Divine Threshold. Grant her blessing of the world as well so she will not disgrace and humiliate at the sight of people. In spite of every kind of respect may her connection with the world be like a person rushing from one room to another at the time of rain.”

With the grace of Almighty Allah in the entire life of Sahibzadi Amtul Naseer this was witnessed. This prayer of his was fulfilled gloriously on her. May her children and also all the family of the Promised Messiah (as) testify to this. And in fact all the people of the members of the Jamaat be the recipients and testify to this prayer.

Then Hadhrat Musleh Maud (ra) prayed for all of his children and I feel it is necessary to relate this. May Allah the Almighty enable the entire Jama'at to testify to this because nowadays it is the time when, Insha'Allah, we are going to enter a new phase of triumphs and success. If this remains our state then only we can be successful. It is the prayer of Hadhrat Musleh Maud (ra) that:

‘O my Lord, I entrust my other children as well to you. May they not be dogs of the world, may they be birds of your paradise, pillars of religion and defenders of the House of God (the *Baitullah*), stars in the sky that guide those that are lost in gloom. A brilliant sun that tears apart darkness and opens the way for hard work and progress.

You awaken those who slumber and unite those who are apart. May they be trees of love; the fruits of which are completely devoid of bitterness malice and also jealousy. May this be a water well by the way side covered by shady trees where every tired traveller, every acquaintance and every stranger stops for rest and where the cold water quenches the thirst of every thirsty person. And the vast shades of which takes every helpless person in its refuge. May they stop the oppressors from oppression. May they be the friends of the persecuted, may they accept death for themselves to give life to the world. May they endure difficulties but give comfort to others, may they have great courage and noble morals and also high moral standing. May their food table be open for all. May they vie with one another in the doing of good works, may they neither be niggardly nor wasteful nor that they are so open that it causes humiliation and disgrace. O my guide! May there be preachers of religion, propagators of Islam and those who revive morals and relight the faded paths of *Taqwa*. May they be champions of the Holy Prophet (saw), verifiers of *Lamma Yal Huqu Bi Him*, “who would uphold the practises of the people of Persia”, may they have a sense of honour for You and they be ready to fight for Your religion. May they be devotees of Your prophets, true sons of the Holy Prophet, the Chief of all Prophets (saw), true and ardent devotees, the fervour whose love, never extinguishes. O my Master! May they be Your slaves and only Your slaves indeed. May they not bow to the worldly kings but may they be most humble in your presence. May they leave behind pure progeny and guide the world on the paths of spiritual knowledge and sow the seeds of everlasting piety. May they take righteousness further and reform the evil. May they be adverse to indolence and be living models of spiritual life. O my Living, Self-Subsisting and All-Sustaining God! May they, their children and the children of their children be your trust in the world which Satan cannot breach. May they be your property that nobody can steal. May they be the corner stone of your building of your religion which nobody can reject. May they be the sword among your drawn swords that uproots every single evil. May they be a hand of your pardon that is extended to forgive sinners. May they be a branch of olive that gives the glad tiding of the end of the storm. Indeed, O Living, Self-Subsisting and All-Sustaining God! May your instrument which is sound to gather people. In short, may they be Yours and You theirs so much so that each one of them cries out at this Oneness that:

I have become you and you me.
I am the body and you the soul
So that no one can say hereafter that you are someone
And I am someone else.

Ameen Sum Ameen. O Lord of all the worlds.

So this is that prayer which may Allah enable to be fulfilled upon every single member of this Jama'at. May Allah the Almighty elevate the rank continuously of the deceased, may Allah enable her children to carry out her counsels and advice.

The second eulogy is of an elder and holy person of the Jamaat, Mukarram Abdul Wahab Ahmed Sahib, *Murabbi Silsila*, son of the late Mukarram Abdul Rehman Sahib. Abdul Wahab Ahmed Shahid Sahib passed away on the 11th September 2011 after being extremely ill for one and a half months. *Surely to Allah we belong and to Him we shall return.* Abdul Wahab Ahmed Shahid Sahib, *Murabbi Silsila*, on 5th September 1943 was born in the vicinity of Kotli, Azad Kashmir. There he also received his education. In 1967, he graduated with a Shahid degree from Jamia Ahmadiyya. He served in 10 different locations in Pakistan. Thereafter in 1991 to 1999 he worked in *Nizarat Dawat-Ilillah*, where he worked in different vicinities. He also supervised some important works in this department. He also worked outside the country from 1976 to 1979, in Tanzania. A second time he was enabled to serve in Tanzania until July 1986 when he worked as the Amir and Missionary In Charge. From 1999 to December 2006 he worked as a missionary of *Daruz Ziafat*, Rabwah. After that until his demise he was working in the office of *Islah-o-Irshad* in the Markaz.

He was an extremely happy, cheerful and jolly person. He had incredible love, affection and devotion to Khilafat. He was a very hospitable person and was extremely compassionate to poor people. People liked his personality and so he was a very popular person. He was extremely knowledgeable, he would write articles in *Al-Fazl* and also other magazines. He was the author of four books. The elder person in his family was an extremely saintly person of Delhi, who spread Islam in India. Hadhrat Maulana Mahboob Alam Sahib was from his progeny, so he migrated from Delhi to Gujarat to Chakmiyana. From there he went to various religious obligations to Kashmir. He was in Gohi when he learned about Hadhrat Imam Mahdi (as)'s advent. He would say that this is the time of the coming of the reformer or guide. The Imam Mahdi (as) is due to come. He was in these thoughts and waiting when he saw in a dream that the Messiah and the Mahdi has come, so then he started researching and left for this purpose. He met his teacher, Hadhrat Maulana Burhanuddin Sahib, Jhelmi. He mentioned his dream to his teacher who replied that we have already accepted Ahmadiyyat, according to the signs and revelation you can also investigate.

In those days the Promised Messiah (as) was in Lahore. He reached Lahore and had the honour of performing the *Ba'ait* at his hand (the pledge of allegiance.) After the *Ba'iat* when he was returning, he faced great opposition but many sincere and righteous persons accepted the Promised Messiah (as) through him.

The third eulogy is of Abdul Qadeer Fayaz Sahib Chandi who was also a *Murabbi Silsila* (missionary). Abdul Qadeer Fayaz Sahib was the son of Master Ghulam Sahib Chandia. He passed away on 8th September. *Surely to Allah we belong, and to Him we shall return to.* He was going to drop his children to school when he had a heart attack, he was taken to hospital but Allah's decree reigned supreme and he passed away. On 1st May 1974, he graduated with a Shahid Degree and entered the field of work. Under *Islah o Irshad*, Pakistan and *Waqfe Jadid*, he worked in 14 different places and he had the opportunity to serve as such. On two occasions, he went outside the country and the opportunity to serve in Tanzania. In Mittinapakar, he worked as *Naib Waqfe Jadid*. Nowadays he was based in Karachi.

He was extremely happy, cheerful and jolly person, a person of great high moral standing. Whichever Jam'at he would go to, he would win over their hearts. He was very hospitable and very compassionate to poor persons and he would remain in close contact with them. His prominent quality was that he was extremely steadfast and grateful. He had great forbearance. If he was caused suffering by anybody, he would respond to them with generosity and love. He would never seek revenge. He had great love and affection towards Khilafat. In front of every commandment of the Khalifa, he would submit whole-heartedly and obey and he always tried to make Jama'ats also obey.

The deceased had a wide range of contacts and friends. He was a very popular person in his vicinity. In all the Jama'ats, he had the opportunity to serve, they remember him in very good and kind words. From the Sindhi Chandia tribe, he was the first *Waqfe Zindagi*, a life devotee, and among Sindhi missionaries, he was the third missionary. May Allah the Almighty go on elevating the rank of the deceased.

The next mention is of Mukarram Muneer Ahmad Khan Sahib, son of Abdul Kareem Khan Sahib of Karachi who passed away on 7th November at the age of 74. *Surely to Allah we belong, and to Him we shall return.* He was the paternal grandson of Hadhrat Hakeem Maulawi Anwaar Hussain Khan Sahib and also the maternal grandson of Hadhrat Abdul Raheem Nayyar Sahib and also the nephew of Mukarram Yahya Khan Sahib, the private secretary of Hadhrat Khalifatul Masih II (ra). He was a very intelligent and capable engineer. At Jalsa Salana Rabwah, he carried out different duties. Towards the first roti plant in Rabwah installed, he had the opportunity to give prominent services, and he worked with the translations of the Jalsa Salana UK, communication setup and offered services for this. Regarding *Noah's Ark*, he researched in the light of the Qur'an, the Bible and also in light of different books. He had the opportunity to write a book about this which has not been yet published. Hadhrat Khalifa-tul-Masih Rabi, the 4th Khalifa regarding his research on Noah's Ark, mentioned it in his Darsul Qur'an and also in his question and answer sessions. He was an extremely sincere, loyal and devoted person and one who took care of others. He was a very righteous person and also a *Moosi*. His wife is Hadhrat Khalifatul Masih the 4th (ra)'s cousin. In other words he was the son in law of Syed Abdul Razzaq Shah Sahib. May Allah the Almighty elevate the rank of the deceased. May Allah the Almighty show his Mercy to him.

The funeral prayer of all the people who I have mentioned will be offered, *Insha'Allah*, after the Friday Prayers."