

**F I R S T  
F O U R T E E N  
M E M B E R S  
OF  
LAJNA IMA'ILLAH**

LAJNA IMA'ILLAH UK  
PUBLICATION

**First Fourteen  
Members of  
Lajna Ima'illah**

# First Fourteen Members of Lajna Ima'illah

Isha'at Department –Lajna Ima'illah UK 2023



## **First Fourteen Members of Lajna Ima'illah**

Compiled by: Isha'at Department, Lajna Ima'illah UK

First Published in the UK: 2023

© Islam International Publications Ltd.

Published by: Lajna Ima'illah UK  
Aiwan e Nusrat Jahan

[www.lajna.org.uk](http://www.lajna.org.uk)

Printed in the UK at:  
Raqeem Press  
Farnham, Surrey

ISBN: 971-1-84880-647-4

## Abbreviations

The following abbreviations have been used. Readers are urged to recite the full salutations:

sa: sal-lallahu 'alaihi wa sallam, meaning 'may the peace and blessings of Allah be upon him' is written after the name of the Holy Prophet MuhAmmand<sup>sa</sup>.

as: alaihis salam, meaning 'may peace be upon him' is written after the names of prophets other than the Holy Prophet MuhAmmand<sup>sa</sup>.

ra: radi-Allahu 'anhu/'anha/'anhum, meaning 'may Allah be pleased with him/her/them' is written after the names of the Companions of the Holy Prophet MuhAmmand<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.

rh: rahmatullah 'alaih, meaning 'may Allah shower His mercy upon him' is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet MuhAmmand<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.

aba: ayyadahullahu ta'ala bi nasrihil 'aziz, meaning 'may Allah support him with His Mighty Help' is written after the name of the current Khalifah of the Promised Messiah<sup>as</sup>.

\*\*\*

## Note to Readers

The readers will note a variation of spellings of some names and titles in the book. This is due to different spellings used in quotation we have taken from other publications. Urdu and Arabic words can be transliterated differently. e.g. Hazrat/Hadrat.

A list of some of the spellings is underneath. For the interest of the readers, narration is added in Italics.

<b>Spellings used in the book</b>	<b>Spellings can be found in the book by different authors</b>
Noor	Noor/ Nur
Hazrat	Hadhrat / Hazrat
Huzoor	Hazoor/ Hazur
Amatul	Amatul/ Amtul / Amatu –
Muhammad	Mohammad
Ahmad	Ahmed
Hayee	Hayyee /Hai
Maulvi	Moulvi
Nooruddin	Noor-ud-Deen/Nur-ud-Din
Hakeem	Hakeem / Hakim
Amma Jaan	Ama Jaan/ Amman Jaan
Salaam	Salam
Maryam	Marium/ Mariam
Sahiba	Sahibah

## Publisher's Note

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the original debaters who penned the papers. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]' casual conversational paraphrasing was distinguished using italics.

The following abbreviations have been used:

sas      sallallahu 'alaihi wa sallam, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad<sup>sas</sup>.

as      'alahis-salam, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad<sup>sas</sup>.

aba      ayyadahullahu Ta'ala binasrihil-'Aziz, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Hadrat Mirza Masroor Ahmad<sup>aba</sup>, Khalifatul Masih V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا      at the beginning of a word, pronounced as a, i, u preceded by a very slight aspiration, like h in the English word honour.

ث      th – pronounced like th in the English word thing.

ح      h – a guttural aspirate, stronger than h.

خ      kh – pronounced like the Scottish ch in loch.

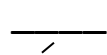
ذ      dh – pronounced like the English th in that.


ص      s – strongly articulated s.

ض	d – similar to the English th in this.
ط	t – strongly articulated palatal t.
ظ	z – strongly articulated z.
ع	' – a strong guttural, the pronunciation of which must be learnt by the ear.
غ	gh – a sound similar to the French r in grasseye, and to the German r. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
ق	q – a deep guttural k sound.
ء	' – a sort of catch in the voice.

Short vowels are represented by:

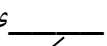

*a* for  (like *u* in bud).

*i* for  like *i* in bid).

*u* for  (like *oo* in wood).

Long vowels by:


*ā* for  or  like *a* in father).

*ī* for  or  (like *ee* in deep).

*ū* for  (like *oo* in root).

Other vowels by:

*ai* for  (like *i* in site).

*au* for  (resembling *ou* in sound).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While



the Arabic ن is represented by n, we have indicated the Urdu ن as n. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء.

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

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## Foreword

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ ط مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (١٢: ١١٢)

“Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and guidance and a mercy to a people who believe.”

In 1922, Hazrat Khalifatul-Masih II (ra) set up the first auxiliary organisation in the Ahmadiyya community. This auxiliary was for women and it was named ‘Lajna Ima’illah’- servants of Allah.

Across the world, milestones and triumphs commemorating achievements are celebrated in a variety of ways. Lajna Ima’illah, the women’s auxiliary branch of the Ahmadiyya Muslim Jamaat, approaching its first Centenary, had a lot to celebrate. Elected Ahmadi ladies from all over the UK gathered in London on Shura of Lajna Ima’illah UK in 2012 (a unique female only assembly meeting for the purposes of deliberations and voting on various proposals). One of the Shura proposals for the House was to discuss how to celebrate

the centenary of Lajna Ima'illah. The significance of the occasion was highly poignant as ladies sitting in the UK would be devising a plan for an organisation which took its initiation 100 years ago in Qadian, a little-known town in the Northern Punjab of India. Each member in the deliberation committee understood that this was an auspicious milestone and accordingly, the festivities to mark the occasion needed to mirror this, whilst also reflecting the values and principles of the Jamaat. Thus publication of 'First Fourteen Founding Members of Lajna Ima'illah' was selected as an area that needed to be expanded upon and fully understood by all Lajna Members. In 1922, when this auxiliary was named Lajna Ima'illah - Maidens of Allah, seventeen objectives were presented to the first fourteen members which formed a key part of the Lajna constitution. These objectives were a guide for Lajna Ima'illah to strive for self-reformation. The aim of this publication is for Lajna members to fully understand the vision Hazrat Khalifatul-Masih II (may Allah be pleased with him) had for the women of his community. It is a reminder for Lajna members of their responsibilities and an insight into the great examples of righteousness, sacrifice and courage shown by these founding members. It is hoped that by reading this book, Lajna members will be inspired to self-reflect, ponder over their roles and to make changes in themselves to achieve these goals.

May the reader make use of the wisdom and knowledge contained within this book. Ameen

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## Message from Sadr Lajna Ima'illah UK

My Dear Sisters

السلام عليكم ورحمة الله وبركاته

In your hands is a book published by Lajna Ima'illah UK in which you will read about the first fourteen members of Lajna Ima'illah in brief.

There is a lot written in Urdu about these esteemed ladies which could not be reciprocated in English but this will give you some idea about their life and character.

This book will leave you nothing short of being in awe, extremely inspired and like me very much aware of our own weaknesses. These were amazing ladies who lived and breathed for the sake of Allah the Almighty. Their lives were spent in His service and the service of His creation. Although, pledge of Lajna Ima'illah came much later on, they embodied the pledge all their lives. They truly made great sacrifices of their life, property, time and children for their faith and nation. Whether it meant sacrificing 1/3rd of their income in wasiyyat, (maximum a Muslim is allowed to give in Allah's way) or spending all night serving the guests of Jalsa, or helping those who were fighting for their nation, or sewing things with their own hands for the needy, or most importantly raising such progeny who spread the message of Islam to the corners of the world. They did all this and much much more for the community and their faith. Their passion leaves you stunned. Their sacrifices leave tears in your eyes. They motivate you to do more and more and never tire away. Especially considering they didn't have any modern technology to help them in

Lajna's work or their household work. But still they strived and worked hard without complaining.

Salam to you oh great ladies of Ahmadiyyat, the blessed ladies of Ahmadiyyat who embodied their faith so perfectly. Salam to you "Lajna Ima'illah" who truly understood the meaning of this great organisation and lived as "servants of Allah the Almighty".

I hope and pray that all of you find this book as inspiring as I did. I also feel very humbled and embarrassed that many of them were my great grandmothers, but being a blood relative doesn't mean a thing unless we embody their piety and follow in their footsteps. For that to happen as physical or spiritual progeny we have to remove the love of this world from our hearts and follow their example and give absolute precedence to faith. May Allah enable us to do so Ameen. Please also remember these pioneer ladies in our special prayers, that May Allah continue to raise their status in heaven Ameen and May Allah continue to bestow our jamaat with such Lajna Ima'illah, Ameen summa Ameen.

Please remember lajna Ima'illah ishaat team in your special prayers who helped translate and compile this book.

JazakAllah

Fariha khan

Serving as Sadr Lajna Ima'illah UK

## Acknowledgment

We are truly indebted to Allah the Almighty for enabling us to complete this project which has been a long-awaited goal.

Lajna Ima'illah UK is privileged to receive the nurturing support and direct advice of Hazrat Khalifatul Masih V<sup>aba</sup>. This inspires our women always and we earnestly pray that we continue to enjoy this Grace of Allah for a very long time. Ameen

I am grateful to Sadr Lajna Ima'illah UK, Dr Fariha Khan Sahiba for her numerous prayers and steady guidance on this project. It is only due to her wise and prudent efforts that we are able to announce this compilation today.

My special thanks to Mrs Saiha Maaz, Mrs Saliha Ghauri, her team and Lajna Isha'at Team, who devoted enormous time and effort to complete this project. May Allah the Almighty give the best of rewards and grant abundant blessings both in this world and in the hereafter to all those who have assisted in any way; for He alone knows and sees best of all.

Wasalam

Humbly

Lubna Sohail

Serving as Secretary Isha'at Lajna UK

## Lajna Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ

أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is one and has no partner. And I bear witness that Muhammad is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insha'Allah.



## **Pioneers and founding Members of Lajna Ima'illah**

1. Hazrat Amma Jaan (ra), Sayyeda Nusrat Jahan Begum Sahiba, blessed wife of the Promised Messiah (as)
2. Hazrat Nawab Mubaraka Begum Sahiba (ra), daughter of the Promised Messiah (as)
3. Sayyeda Mahmooda Begum Sahiba (ra), Umme Nasir, wife of Khalifatul Masih II (ra)
4. Sayyeda Amtul Haye Sahiba (ra), wife of the Khalifatul Masih II (ra)
5. Sayyeda Maryam Begum Sahiba (ra), Umme Tahir, wife of Khalifatul Masih II (ra)
6. Hajira Begum Sahiba (ra), wife of Ch.Fateh Muhammad Siyal Sahib (ra)
7. Sayyeda Saleha Begum Sahiba (ra), Umme Daud, wife of Hazrat Mir Muhammad Ishaq Sahib (ra)
8. Ustani Maryam Sahiba (ra), wife of Hazrat Hafiz Roshan Ali Sahib (ra)
9. Hameeda Khatoon Sahiba, wife of Sufi Mutee ur Rehman Sahib
10. Razia Begum Sahiba (ra), wife of Mirza Gul Muhammad Sahib (ra)

11. Kulsoom Bano Sahiba (ra), wife of Qazi Muhammad Abdullah Sahib (ra)
12. Ustani Maimoona Sofia Sahiba (ra), wife of Hazrat Hakeem Maulwi Ghulam Muhammad Sahib (ra)
13. Saira Khatoon Sahiba (ra), wife of Maulana Abdul Raheem Dard Sahib (ra)
14. Bushra Begum Sahiba, wife of Master Muhammad Hassan Taj Sahib

## Introduction

The committees which were established in the blessed eras of the Promised Messiah<sup>as</sup> and Hazrat Khalifatul Masih I<sup>ra</sup> were all of men, for instance, Ishaat-e-Islam, Sadr Anjuman Ahmadiyya, Tashizul-Azhan, Majlis Ahabab, Majmaul Ikhwan and Majlis Irshad to name a few. At that time, there were no academic, religious and civic organisations present for women.

Hence, Hazrat Khalifatul Masih II<sup>ra</sup> established Lajna Ima'illah on the proposal of his second wife, Amtul Haye Sahiba<sup>ra</sup>, on 25<sup>th</sup> December 1922. She was also the organisation's first secretary. Hazrat Amtul Haye Sahiba<sup>ra</sup>, this important service was entrusted to his other wife, Hazrat Sara Begum Sahiba<sup>ra</sup> and then, to Hazrat Sayyeda Umme-Tahir<sup>ra</sup>.

When the launch of this organisation was brought into effect, members of Lajna Ima'illah humbly requested Hazrat Ummul Momineen [Hazrat Nusrat Jehan Begum Sahiba<sup>ra</sup>] to accept presiding as its Sadr. The first gathering most probably occurred under her presidency. However, having seated Hazrat Umme-Nasir<sup>ra</sup> in her position at the very first gathering, she nominated her as Sadr. Thus, till her demise on 31<sup>st</sup> July 1958, Hazrat Umme-Nasir<sup>ra</sup> carried out this responsibility in an outstanding manner.

Thus the inception of Lajna Ima'illah took place. Hazrat Khalifatul Masih II<sup>ra</sup> wrote the following exposition addressed to the ladies of Qadian on 15<sup>th</sup> December 1922:

*“Assalamo Alaikum wa Rahmatullahe Wabarakatuhu.*

In order to fulfil the aim and objective of the purpose of our creation, the efforts of women are as necessary as that of men. In my opinion, the perception of what Islam expects of women has not dawned upon them and how their lives should be spent whereby they can, attaining the pleasure of God, become the inheritors of the bounties of Allah Almighty, not only in the hereafter but in this world as well.

If one reflects, it will dawn upon them that most women do not realise whether they are capable of other work aside from daily chores.

The enmity for Islam that is instilled in children through women (mothers) in anti-Islam circles can be countered only through our women. Further, if a spirit of sacrifice can be created in children, then that can also only occur through mothers. Thus, besides their own spiritual and academic progress, the progress of the future Jamaat is mostly dependent upon the efforts of women, since the influence which children retain when grown is not as deep as is retainable in childhood. Similarly, the reformation of women can also occur through women.

Bearing these matters in mind, I invite those sisters who second this idea and admit the need of the following matters to initiate work together, in order to fulfil these objectives. If you also agree upon the following matters,

please notify me so that this work begins as soon as possible:

1. It is necessary for ladies to strive together to increase their knowledge and to relay their gained knowledge to others.
2. For this, an organisation requires establishing so that this work is formally continued.
3. There is a need for some rules to run this organisation, the adherence of which should be compulsory on every member.
4. There is a need for the rules and regulations to be in accordance with the Islam presented by the Ahmadiyya Jamaat and which aid in its progress and consolidation.
5. There is a need for essays to be read out in gatherings regarding various topics in Islam, especially contemporary issues. They should be written by the members of the organisation themselves so that in this way, the faculty for the usage of knowledge can be fostered.
6. There is a need for people already acquainted with Islam to be brought forth for lectures on such topics, which the organisation deems necessary for the objective of increasing knowledge.
7. In order to maintain a spirit of unity within the Jamaat, all actions are required to occur in accordance to the prepared scheme of whoever the Khalifa of the time may be, bearing in mind its progress.
8. It is essential that you strive and offer any sacrifice for unity of the Jamaat in accord with the Quran,

Hadith and sayings of the Promised Messiah<sup>as</sup>; as is incumbent upon every Muslim.

9. It is necessary for you to always be attentive towards reforming your morals and spirituality and for you not to confine your attention to mere eating, drinking and wearing clothes. For this, one should assist the other as fully as possible and should reflect and act on such means.
10. It is important that you especially comprehend your responsibility to the moral upbringing of children. Instead of making them ignorant of religion, discontented and lazy, they should be made active, alert and tolerant to adversity. Acquaint them with themes of religion, to whatever extent you have knowledge of and create in them the spirit of love and obedience to God, the Holy Prophet<sup>sa</sup> and Promised Messiah<sup>as</sup>. Develop in them a passion to spend their lives for the sake of Islam and in accordance to its motive. For this reason, reflect over proposals to accomplish this task and implement them.
11. It is necessary to overlook one another's faults when working together and strive for reformation with patience and resolve rather than increasing discord by anger and indignation.
12. As people laugh and mock upon every task when it is initiated, it is necessary not to give laughing and mockery of people any value and for sisters to gain the lesson of enduring, with courage and resolve, various kinds of scorns and taunts or ridicule by the public. Further, the ability to give birth to such a strength should be acquired beforehand so that other

sisters may divert their attention towards this task, upon observing this example.

13. It is important that in order to strengthen this concept and for it to eternally endure, there should be likeminded people to yourselves. And this task can only proceed when every sister who participated in this gathering regards it her duty to also make other sisters likeminded as her.
14. It is necessary that to save this work from ruin, only those sisters should be made members of the organisation who fully agree with these ideas. If, God forbid, anybody does not remain in agreement at any time, they should happily separate from the organisation, otherwise, they should be separated.
15. As the Jamaat is not the name of any specific group and young, old, poor and rich all constitute of the Jamaat, it is necessary for there not to be any distinction in this organisation between the poor and affluent. Rather, it should be striven to create love and equality in both poor and rich and to eliminate from the hearts disdain to one another and a tendency of haughtiness because in spite of the distinction of ranks, all men are in actuality brothers and all women, sisters.
16. It is necessary to propose some methods for practically serving Islam and to help your poor brothers and sisters; and then to act upon them
17. As all help, success and blessings come from Allah Almighty, it is important to supplicate and to encourage others to pray, 'Let those objectives be revealed to us which He [God] had in view in our creation. Inform us of the best means to fulfil those

purposes and then, enable us to fulfil those means in the best manner that lead to a blessed end. Guide the forthcoming generations also by your grace and make this mission eternally last, according to Your will, until this world comes to an end.

If you agree with these ideas and are prepared to act upon the rules that are being passed having gone through the Anjuman (and will be so in future), please sign this paper. Having taken separate signatures, oaths shall be taken from every sister in relation to these rules.”

Upon this preliminary proposal [which was purely voluntary], 13 ladies of Qadian signed. On the instruction of Huzoor<sup>ra</sup>, these ladies who had signed gathered in the residence of Hazrat Ummul Momineen<sup>ra</sup> on 25<sup>th</sup> December 1922. Following the Asr prayer, Huzoor<sup>ra</sup> delivered a brief address and the establishment of Lajna was brought into effect.<sup>1</sup>

### **The First Fourteen Members:**

Below are the names of the founding members of Lajna who inspired by Hazrat Khalifatul Masih II<sup>ra</sup> fully safeguarded the institution of Lajna Ima'illah.

1. Hazrat Ummul Momineen Nusrat Jehan Begum<sup>ra</sup> wife of the Promised Messiah<sup>as</sup>. (Passed away 20 April 1952)
2. Hazrat Sahibzadi Nawab Mubarka Begum<sup>ra</sup> daughter of the Promised Messiah<sup>as</sup> and wife of



Nawab Mohammad Ali Khan Sahib<sup>ra</sup> (Passed away 23 May 1977)

3. Hazrat Sayyeda Mehmooda Begum wife Hazrat Khalifatul Masih II<sup>ra</sup> (Passed away 31 July 1958)
4. Hazrat Sayyeda Amatul Hayee daughter of Hazrat Khalifatul Masih I<sup>ra</sup> and wife of Hazrat Khalifatul Masih II<sup>ra</sup> (Passed away 10 December 1924)
5. Hazrat Sayyeda Maryam Begum wife of Hazrat Khalifatul Masih II<sup>ra</sup> (Passed away 5 March 1944)
6. Hajirah Begum wife of Chaudhry Fateh Mohammad Sahib Sial Sahib<sup>ra</sup> (Passed away 10 December 1927)
7. Saleha Begum wife of Mir Mohammad Ishaq Sahib<sup>ra</sup> (Passed away 8 September 1953)
8. Maryam Bibi wife of Hafiz Roshan Ali Sahib<sup>ra</sup> (passed away 12th July 1985)
9. Hameeda Khatoon Khursheed daughter of Shiekh Yaqoob Ali Sahib Irfani<sup>ra</sup> (Passed away 5 July 1928)
10. Razia Begum wife of Mirza Gul Mohammad Sahib (Passed away 7 September 1962)
11. Kulsoom Bano wife of Qazi Muhammad Abdullah (Headmaster Taleem-ul-Islam High School) (passed away 7 October 1971)
12. Memuna Khatoon Soofia wife of Maulvi Ghulam Mohammad Sahib (Passed away in 1980)
13. Saira Khatoon wife of Maulvi Raheem Baksh Sahib (Post Master)\* (Passed away 7 January 1983)

14. Bushra Begum daughter of Sheikh Abdul Rehman Sahib<sup>ra</sup> (Previously Mehr Singh) (Passed away 11 September 1943)

(Tarikh Lajna Ima'illah Vol 1-p78-79)

\*Her husband was later named Abdul Raheem by Hazrat Khalifatul Masih II<sup>ra</sup>. Maulana Abdul Raheem Dard Sahib served as the Imam of the Fazl Mosque London in its early period.

Hazrat Khalifatul Masih II<sup>ra</sup> held an initial meeting with the above-mentioned members. He gave them advice on management of Jalsa Salana and also suggested a name for the institution.

Hazrat Khalifatul Masih II<sup>ra</sup> said:

“I am suggesting the name of **Lajna Ima'illah** for this institution for the moment, and I shall now be delivering brief instructions regarding Jalsa. InshaAllah I will address the other issues later. The Lajna are like a club; which means that like-minded women should work together. Only those who agree with each other's views should be members. If at a later stage anyone changes their views, they cannot walk side by side with regulations of the club, should remove themselves from the club. Firstly, elect a leader through majority. The leader must have the following qualities.

1. She should make others adhere to the rules. She should have authority over people but be subservient to the constitution.

2. She should not have an angry disposition but be able to be in command of people. She should be capable of working, rather than showing haughty authority. She should be able to influence people into her way of thinking but be amenable to receive advice
3. Then, a Secretary should also be appointed.

She should take notes and notify people regarding events etc. This position is referred to as Private Secretary as well.

At present we are dealing with the Jalsa arrangements. My objective is that the Lajna should undertake this task. I will therefore give brief instructions in these regards.

- i) Ponder over the lapse in error made in previous years
- ii) There should be continuity in the visiting speakers
- iii) Women should not interfere in men's lectures
- iv) There should be division of labour. Don't all do the same work and do involve other ladies. Unite under the organisation and work in alliance.
- v) In charge of stage and Jalsa should be the same person.
- vi) If any argument and aggressive behaviour erupts in the 'Jalsa Gah' make a formal report to the Secretary.

- vii) While organising something, one has to deal with people of different social standings and natures. Do not consider yourself to always be in the right in all matters. If anyone makes a mistake, they should be taken aside and corrected in private.
- viii) Don't act in a way that shows your authority. Authority really belongs to the soft, kind, gentle and loving. Never use harsh words.
- ix) Draft a temporary plan. This can be useful as an alternative to the male speaker. Select some extracts from Noah's Ark and other key articles to be read by ladies with clear loud voices. Do the same for reciting nazms (Poems).

Form relationships with families who have more guests staying at their homes; such as our family, the family of Hazrat Khalifatul Masih I<sup>ra</sup> and some others. Form a relationship with them (*guests*) and enquire about their situation; how large is the Jamaat there and how are children taught there. Get your information in this manner.”

After these instructions, members joined to deliberate and appointed Sayyeda Mahmooda Begum Sahiba (the first wife of Hazrat Khalifatul Masih II<sup>ra</sup>) as the President of Lajna and Sayyeda Amatul Hayee Sahiba, (the second

wife of Hazrat Khalifatul Masih II<sup>ra</sup>) as the Secretary for Jalsa. Only a few administrative matters were determined. According to the narratives by Sakina-tul-Nisa wife of Zuhur-ul-Din Akmal Sahib, Maryam Sahiba, the wife of Hafiz Roshan Ali<sup>ra</sup> and Razia Begum Sahiba, the first Lajna meeting mentioned above was held under the presidentship of Ummul Momineen<sup>ra</sup> the wife of the Promised Messiah<sup>as</sup>. After the election of the president, she held Hazrat Sayyeda Mahmooda Begum Sahiba by the hand and led her to the presiding chair. Hazrat Mahmooda Begum Sahiba then had the distinct honour of serving Lajna from 1922 to 1958. The only exception is the two years gap, when she was unable to fulfil her duties due to ill health.

In addition to the offices of President and General Secretary, Maimoona Sofia Sahiba was given the duty of collecting Chanda and Maryam Bibi Sahiba was appointed the Trustee.<sup>2</sup>

After this first gathering, the detailed rules for Lajna Ima'illah were published in the magazine Tadib-un-Nisa [which used to be published under the editorship of Hazrat Sheikh Yaqub Ali Irfani<sup>ra</sup>, in Qadian]. In this manner, formal activities began.<sup>3</sup>

## References

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# 1

## **Hazrat Amma Jaan**

### **Sayyeda Nusrat Jahan Begum**

### **Sahiba <sup>(ra)</sup>**

Sayyeda Nusrat Jahan Begum Sahiba <sup>(ra)</sup> was the blessed wife of the Promised Messiah <sup>(as)</sup> and was affectionately known as Hazrat Amma Jaan <sup>(ra)</sup>. She was also regarded as Hazrat Ummul Mo'mineen (the mother of the faithful). The literal meaning of her name "Nusrat Jahan" is, "Helper of the World", which proved to be the essence of her life, being a devotee of Allah and a companion of the Promised Messiah <sup>(as)</sup>.

## **Birth and Parentage**

Hazrat Amma Jaan's<sup>(ra)</sup> father was Hazrat Mir Nasir Nawab Sahib<sup>(ra)</sup> and her mother was Hazrat Sayyed Begum<sup>(ra)</sup>. Her father belonged to Delhi's noble and respected Saadat (the descendants of the Prophet Muhammad<sup>(sa)</sup>) family and her mother was also from a Saadat background. Both her parents were extremely righteous and simple people who respected Hazrat Amma Jaan<sup>(ra)</sup> very much. They were both steadfast in their belief, love and sincerity to Allah and his Messenger, the Holy Prophet Muhammad<sup>(sa)</sup>. They were a pious and saintly couple. When the Promised Messiah<sup>(as)</sup> made his claim they both took bait and accepted Ahmadiyyat.<sup>1</sup>

Hazrat Amma Jaan<sup>(ra)</sup> was born in 1865 in Dehli. Her name was Nusrat Jahan Begum, her father also named her Ayesha. God Almighty called her Khadija in a revelation of the Promised Messiah<sup>(as)</sup>. At the age of six her father Hazrat Mir Nasir Nawab Sahib<sup>(ra)</sup> began teaching her the Holy Quran and Urdu within their home.

Hazrat Mir Nasir Nawab Sahib<sup>(ra)</sup> worked in the Canals and Irrigation department and lived in Punjab because of his work. He got posted to various parts of Gurdaspur district at different times. Thus, he visited Qadian on numerous occasions and stayed with the Promised Messiah<sup>(as)</sup>.<sup>2</sup>



## Marriage

The Promised Messiah <sup>(as)</sup> righteousness and piety had left a lasting impression on Hazrat Mir Nasir Nawab Sahib<sup>(ra)</sup>. He held the Promised Messiah <sup>(as)</sup> in the highest esteem. When the Promised Messiah <sup>(as)</sup> published “Barahin-e-Ahmadiyya”, Hazrat Mir Nasir Nawab Sahib<sup>(ra)</sup> readily bought a copy and later wrote to the Promised Messiah <sup>(as)</sup> to pray for him on various matters, including that Allah may bless him with a righteous son-in-law.

In response to Hazrat Mir Nasir Nawwab Sahib’s letter, The Promised Messiah <sup>(as)</sup> replied that Allah the Almighty had revealed to him that **He** would arrange a second marriage for him in an excellent Sayyed family, which would be blessed. Hence, The Promised Messiah <sup>(as)</sup> proposed to marry his daughter and urged Hazrat Mir Nasir Nawwab Sahib<sup>(ra)</sup> to take time to consider the sincere proposal. Hazrat Mir Nasir Nawwab<sup>(ra)</sup> initially hid the letter from his wife. Since he was aware that she would have reservations due to the Promised Messiah’s <sup>(as)</sup> first marriage (which in practical terms had ended), and the age difference.

Meanwhile other proposals came for Nusrat Jahan Begum<sup>ra</sup>, but Hazrat Sayyed Begum<sup>ra</sup> was not completely satisfied with any of them, despite some being from affluent families. As time went by Hazrat

Mir Nasir Nawwab Sahib<sup>ra</sup> expressed his frustration that his daughter who was now 18 years old may be left a spinster, if his wife continued to reject all her suitors. In response, she replied “A thousand times better than any of these would be Mirza Ghulam Ahmad<sup>as</sup>”. At this point, her husband promptly showed her the Promised Messiah’s<sup>(as)</sup> letter and said that they should now decide quickly. She replied; “Very well, you may write to him.” Hence Hazrat Mir Nasir Nawwab<sup>ra</sup> immediately wrote to the Promised Messiah<sup>(as)</sup> and fixed the date for the Nikah to take place.<sup>3</sup>

The Promised Messiah<sup>(as)</sup> had received a revelation about Hazrat Amma Jaan<sup>(as)</sup> and this blessed match 18 years before the marriage took place:

أَشْكُرُ نِعْمَتِي رَأَيْتَ خَدِيجَتِي  
الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصِّهْرَ وَالنَّسَبَ-

The translation: “Be thankful to me; you have been blessed with my Khadija.”

“Be grateful to Allah Almighty that he has blessed you with the honour of being the son-in-law of a pious family which is among the descendants of the Prophet Muhammad<sup>(sa)</sup> and you were born in a family of nobility.”

Then he was given a further glad-tiding about her that:

“She will be the mother of a blessed progeny”.<sup>4</sup>

Her Nikah to the Promised Messiah<sup>(as)</sup> took place on Monday the 17<sup>th</sup> of November 1884.

Hazrat Amma Jaan’s marriage was conducted in a very simple manner, but she never complained. The Promised Messiah<sup>as</sup> brought no clothes or jewellery for his bride (traditionally done by the groom’s family, He did however give money to Hazrat Mir Nasir Nawwab Sahib<sup>(ra)</sup> for Hazrat Amma Jaan<sup>(ra)</sup> to buy whatever she wished) due to the hostility of his family to his second marriage. No family members were ready to welcome the new bride and celebrate her arrival to Qadian. In protest to their marriage, the family left no female attendants for her. There was no food to welcome them and their room was so simple it only had a bed with a small cloth at its foot. Indeed, a very difficult situation to be faced by a new bride.

However, the Promised Messiah’s<sup>(as)</sup> exemplary behaviour and kind regard was to make what seemed like a bleak beginning into a uniquely blessed future for the couple. Both were to endure worldly opposition, material sacrifices, political unrest, health problems and the tragic loss of five children. Marriages have failed for far lesser reasons, yet the couple was to gratefully endure all trials and tribulations, steadfast and absolutely focused in their

one supreme goal, winning the Pleasure of Allah Almighty.<sup>5</sup>

In their 24 years of marriage everyone close to them (including their children), commented that there was never a raised voice let alone an argument between the husband and wife. So harmonious was their household that it was like a heavenly earth, fulfilling the revelation that the Promised Messiah <sup>(as)</sup> and his wife would live in an earthly “heaven” together.

Hadrat Mirza Bashir Ahmad <sup>(ra)</sup> speaking of his mother has noted that it was a Divinely ordained match, which significantly happened in the same year in which the Promised Messiah <sup>(as)</sup> claimed to be the Mujaddid (Reformer) of the time. Thereafter, Hadrat Amma Jaan <sup>(ra)</sup> was with him as his life long friend and companion. She would affectionately remind the Promised Messiah <sup>(as)</sup> that;

“With my living in your house, the period of your blessings began”, at which the Promised Messiah <sup>(as)</sup> would respond smiling, “Yes, you are right”.

Indeed, the Promised Messiah’s love for his wife was no ordinary attachment because it was based on the recognition that she was a Divine blessing from Allah Almighty. It was because of this fact apart from her many virtues that meant the Promised Messiah <sup>(as)</sup> highly respected his wife. It is why he usually

addressed her in polite Urdu, whilst addressing their children in the more informal Punjabi. Hadrat Amma Jaan <sup>(ra)</sup> completely reciprocated these feelings and was a constant pillar of support and loyalty throughout their lives. <sup>6</sup>

Hadrat Khalifatul Masih I <sup>(ra)</sup> once asked Hazrat Mir Nasir Nawab Sahib <sup>(ra)</sup> how he had procured such an elevated son-in-law. He replied that it was with the blessings of Allah Almighty, but also that;

“... since this daughter of mine was born I have never missed a namaz (prayer) in which I have not prayed that; O Allah Almighty, whichever man is most agreeable and suitable in Your eyes, make my daughter's marriage knot with him”.

After this comment Hadrat Khalifatul Masih I <sup>(ra)</sup> appreciated the long history of Hazrat Mir Nasir Nawab <sup>(ra)</sup>'s sincere prayers. He relates that he then realised how “the arrow had hit the target” for Mir Nasir Nawab Sahib <sup>(ra)</sup>, with the inspirational fulfilment of this prayer. <sup>7</sup>

## **Character and Morals**

Hazrat Amma Jaan <sup>(ra)</sup> believed in Islam and Ahmadiyyat with all her heart and soul. Divine

worship, generosity, hospitality, helping the needy, cleanliness, perseverance and complete faith in God under all circumstances were the shining jewels of her blessed character.

The most prominent aspect of Hazrat Amma Jaan's<sup>(ra)</sup> life was her true passion for worship and her intense prayers. Hazrat Mirza Bashir Ahmad <sup>(ra)</sup> while describing Hazrat Amma Jaan's <sup>(ra)</sup> prayers and righteousness said that it was not possible to express this in a few words. It was however apparent through her regular and punctual observance of the five daily prayers. She was also very regular in *Tahajjud* prayers. The remarkable nature of Hadrat Amma Jaan's<sup>(ra)</sup> prayers was such that the passion and ardour with which she supplicated would inspire those around her to engage in "Salat" as well. He also states that Hazrat Amma Jaan <sup>(ra)</sup> found true solace in her salat.

Hazrat Amma Jaan's<sup>(ra)</sup> granddaughter, Amatul Qayyum Begum Sahiba, relates that it is difficult to convey in words the beauty of Hazrat Amma Jaan's<sup>(ra)</sup> prayers. The intense humility of her prayers was such that it seemed as if she was actually prostrating in front of Allah Almighty and clinging to His feet. She recollects: "She had such a strong faith and belief in her powerful and strong Creator, that one could feel this condition of hers, but to express it in a few words is at least impossible for me."

The greatest testimony to the weight and importance Hazrat Amma Jaan <sup>(ra)</sup> gave to the observance of prayers on time, (in accordance with the hadith that Allah Almighty loves most those who observe prayer punctually), is Hazrat Amma Jaan's astounding behaviour at the time of the death of her son "Bashir Awwal". Hazrat Mirza Bashir Ahmad <sup>(ra)</sup> relates that when the condition of Bashir Awwal, who was eighteen months old, became very critical and apparently there was no chance of him surviving and it was also the time for salat, Hazrat Amma Jaan <sup>(ra)</sup> rose up to offer her prayers saying that why should I miss my prayers and she did her ablutions and offered her prayers in a very peaceful manner. After offering her prayers she enquired about the child and was told that he had passed away, upon hearing this she only said,

*"Inna Lillahe Wa Innah ellaihe Rajeoon"*

and after that she was silent.<sup>8</sup> She bore that loss with exemplary fortitude and earned the pleasure of Allah.

She had an incredible belief in the omnipotence of Allah the Almighty. The testimony of this is presented here: When the Promised Messiah<sup>as</sup> prophesied about Muhammadi Begum entering into marriage with him, Hazrat Amma Jaan<sup>ra</sup> faithfully and earnestly begged that Allah fulfills this prophecy.

She submitted this plea many a times to God and expressed that:

“Although my womanly instincts are disgusted, yet with a truthful heart and contented mind I urge that the words of God become true. In such a manner that the honour of Islam and the Muslims shines forth. That falsehood should decline and become abolished.”<sup>9</sup>

Financial sacrifice was another glorious virtue of Hazrat Amma Jaan’s <sup>(ra)</sup>. From the very beginning of the establishment of Jamaat to the very end of her life, there was no call for financial sacrifice in which Hazrat Amma Jaan <sup>(ra)</sup> was not the first to respond and participate. She would sell the property she had inherited including land and jewellery and would offer any money that she had in order to contribute to each and every appeal that was made. These sacrifices included contributions towards the building of Minaratul-Masih, Langar Khana, The London Mosque, Tehrik-e-Jadid, various Lajna projects and others. She always tried to fulfil her monetary promises immediately, commenting that one should never have any reliance on life and should pay “debts” immediately.<sup>10</sup>

Some of her sacrifices are as follows:

- She sold a house in Delhi to aid in the construction of Minaratul Masih giving 1000



rupees for the fund. Other ladies also gave towards the construction and their names are engraved on the Minaratul Masih.

- She sold some land and gave 1000 Rupees towards the publication of Al-Fazl newspaper.
- She gave 500 rupees each towards the building of the Berlin Mosque, the *Talimul Islam* college fund, and the Khilafat Jubilee fund.
- In 1935, after the Quetta earthquake, she gave 200 rupees towards the victim fund.
- As soon as Hazrat Musleh Maud<sup>(ra)</sup> announced the commencement of next year's Tehrike Jadid Chanda, Hazrat Amma Jaan<sup>(ra)</sup> would make her promise, increasing it from the previous year and would pay it immediately.

In *Tarikh-e-Lajna* (History of Lajna) the following incident is recounted;

“Once, during Jalsa Salana we ran out of funds. In those days, separate chanda [financial sacrifice] was not collected for Jalsa Salana. The Promised Messiah<sup>(as)</sup> used to meet the requirements from his own pocket.

One day, Hazrat Mir Nasir Nawab<sup>(ra)</sup> reported that there was nothing left to feed the guests that night. The Promised Messiah<sup>(as)</sup> instructed him to ask *Biwi Sahiba* (his wife) to spare whatever jewellery she could and sell it to make arrangements for food. Hazrat

Mir Nasir Sahib <sup>(ra)</sup> sold or mortgaged the jewellery and got the money to provide food for the guests.”<sup>11</sup>

Such was her devotion to the guests of the Promised Messiah <sup>(as)</sup>. She was extremely regular in giving charity in Ramadhan and also regularly cooked food, often herself, for three or four people as *fidyah* (expiation for those who cannot fast). She recited the Holy Qur’an often and asked the girls in the house to recite to her regularly too. It was her practice in the days of Ramadhan to recite *Darud* (invoking Allah’s Blessings on the Holy Prophet Muhammad <sup>(sa)</sup>) and to ask Allah’s forgiveness in the form of *Istighfar*. She encouraged those around her to do the same. If she knew that any of her daughters or granddaughters were fasting, she would make special food for them in the evening. She would also keep note of children who were offering prayers in congregation so that she could express her pleasure on these actions. It was her tradition to invite her children regularly to open the fast in the evening at her house.

As the wife of the Promised Messiah <sup>(as)</sup>, Hazrat Amma Jaan <sup>(ra)</sup> had an extremely large household, full of elders, relatives, children, orphans, widows, household helpers and a regular stream of guests from the community. She worked hard, and it is related by her son, Hazrat Mirza Bashir <sup>(ra)</sup>, that she was regularly busy cooking, spinning cotton, boiling

milk, feeding buffaloes, growing flowers and herbs in addition to training and helping the household attendants. She would daily go for a walk in Qadian and visit ladies and relatives. She would enquire after people's health on these visits and would advise ladies regarding the running of their households, compliment them on any tasty food she was offered, and would suggest home improvements which could be done within a low budget e.g., making simple clothes or cushions. Thus, even her daily routine was spent in the service of humanity and in the kind guidance of ladies.

Hazrat Amma Jaan <sup>(ra)</sup> also kept food prepared 24 hours a day for guests, so that if the Promised Messiah<sup>(as)</sup> requested *parathas* (fried flat bread commonly used in South Asia), tea, pickles, chutney, *lassi* (yoghurt drink) or milk for a guest, it was always available. She was also known to make enquiries about prisoners who were in jail due to financial debts. She would send money for such Muslim and non-Muslim prisoners so that they could enjoy a good meal.<sup>12</sup>

Hazrat Amma Jaan was devoted to Khilafat e Ahmadiyya. After the death of the Promised Messiah<sup>(as)</sup>, she was among the first to accept Hazrat Khalifatul Masih I<sup>(ra)</sup>. From thereon, she held immense respect for him as Khilafatul Masih.

An interesting incident exhibiting her regard for him and her passion for service is narrated below:

‘Once Hazrat Amma Jaan<sup>ra</sup> sent a message to Hazrat Khalifatul Masih I<sup>ra</sup> that she would like to personally do some service for him to seek the pleasure of Allah. Hazrat Khalifatul Masih I<sup>ra</sup> sent her an old quilt that belonged to one of his students to mend. She undertook the task of mending it with her own hand and returned it in a good condition.’<sup>13</sup>

## **Children**

Hazrat Amma Jaan<sup>(ra)</sup> had the distinction of being the mother of Hazrat Musleh Maud<sup>(ra)</sup>; and her brilliance also shone through the personage of Khalifatul Masih III<sup>(ra)</sup>, and sparkled in Hazrat Khalifatul Masih IV<sup>(ra)</sup>. Every member of the Jamaat is and will always be grateful for her favours.

God Almighty blessed her with offspring who were destined to propagate the message of Islam among all the nations of the world and bring extraordinary prosperity to the Movement.

Women today can also learn from her example as a mother. We have already observed how she encouraged her children and grandchildren with regard to religious worship. However, her daughter,

Hazrat Nawwab Mubaraka Begum <sup>(ra)</sup> has described her remarkable methods of training children in a few basic principles:

1. She always showed great trust in her children so much so that they did not want to disappoint her.

2. She taught her children to have an aversion to lying and any kind of falsehood. She used to say,

“My children do not lie.”

Thus, Hazrat Nawwab Mubaraka Begum <sup>(ra)</sup> has related that they could not even imagine lying even in the absence of their parents.

3. She believed that children should be taught the habit of listening to parents. However, she was not overbearing or harsh and said they should not be bothered all the time.

4. She advised that the training of the eldest child was fundamentally important, as younger children then followed the eldest and would easily adopt good habits.<sup>14</sup>

Hazrat Mirza Nasir Ahmad<sup>(ra)</sup>, her eldest grandson, who later became the Third Khalifa of the Promised Messiah<sup>(as)</sup>, was brought up by Hazrat Amma Jaan<sup>(ra)</sup>. He writes about his upbringing:

‘Amma Jaan taught me to say *Salam* [greetings of peace] as soon as I awoke. She said to return home directly (without going anywhere else) from school. (I) would say *Salam* and the first thing would be to wash my hands and face. At prayer time, she would send me to pray after doing *wudhu*’ [ablution]. Before eating dinner she would insist I washed my hands. She would say *Bismillah* [In the name of Allah] aloud and I would also. In the evening after ‘*Asr* [mid-afternoon Prayer] she would send me out to play but with strict instructions to return home upon the call of *Adhan* [call to prayer] for *Maghrib* [evening] prayers. And after *Maghrib* I was not permitted to go out anywhere. When I grew up if I had important Jamaat work then I was allowed to go but otherwise I was not even allowed to go to other’s houses.’<sup>15</sup>

## **A Historical Letter Written by Hazrat Amma Jaan<sup>ra</sup>:**

The short letter below encapsulates Hazrat Amma Jaan’s<sup>(ra)</sup> strong sense of service and sacrifice for the sake of faith. It highlights the essence of obedience to Khilafat, and a pious mother’s high expectations from her pious progeny. The letter sheds light on her complete trust in Allah. Guiding the reader to what an Ahmadi lady should try to teach her children i.e., to prioritise faith over the pleasures of the world.

Hazrat Amma Jaan <sup>(ra)</sup> wrote this letter to Hazrat Mirza Bashir u Din Mahmood Ahmad <sup>(ra)</sup> in response to his letter regarding his travel plans to visit Egypt and also perform Hajj. (Although the letter was written in 1912, prior to him becoming Khalifa, it was published in the newspaper in 1917)

The translation of the letter is as follows:

Assalamo Alaikum wa Rahmatullah,

I have received your letter which informs me of your situation. Maulvi Sahib (Referring to Hazrat Khalifatul Masih I<sup>ra</sup>) has advised that you should go for Hajj first. My answer to this is that I have already dedicated you to God, for the sake of God, and for the service of faith, I therefore possess no claim on you. Those who travel not for the sake of serving faith, but for pleasure could possibly be in danger, whereas you are not in danger. God, the Merciful will take care of His servants himself. I have assigned you to God. Rest is all well.<sup>16</sup>

Mother of Mahmood Ahmad. \*

4 October 1912

\*(Tradition used by ladies in the Indian subcontinent as a replacement for their given name)

The Divine promise of a blessed progeny was magnificently fulfilled through the person of Hazrat Amma Jaan <sup>(ra)</sup>. Her piety, her strength of faith, her prayers and her wise upbringing of her children are a guiding light to all women on the path of motherhood.

### **Achievements**

Lajna Ima'illah's first blessed and devoted member was the personage of Hazrat Nusrat Jahan Begum<sup>(ra)</sup>: It will forever remain a matter of the highest honour and pride for this humble organisation to have a paragon of high morals and spirituality, who the Promised Messiah<sup>(as)</sup> had called *Sha'air Allah*<sup>17</sup> (the signs of Allah) as its first member. Every minute of her life was spent in the welfare of women. She became the means to educate and nurture women at every level, providing guidance on matters in personal, familial, and spiritual spheres.

Perhaps the most respected and universally caring role that a woman enjoys in all societies is that of a mother; thus, the wife of a Prophet is referred to as *Ummul Momineen*. She encompassed that role in its true essence throughout her life. At times she would be seen bathing and washing orphan girls with her own hands and at other times would be seen presiding over large events and religious gatherings. She was kindness personified and would relieve the worries of



women that came to meet her. As far as possible, she would always try to fulfil the needs of the poor.

Most households in Qadian were very fortunate that she would visit them without any formality. Whether in sickness, joy or in grief, she would be more sympathetic than close relatives. She would always be prepared to help and serve the needy without discrimination. Without a doubt, she was a perfect example of the purpose of establishing the organisation.

On the occasions of Jalsa Salana, she would show hospitality to thousands of guests and would solve their problems. If any missionary would be leaving for the field of preaching, she would visit to bid them farewell and would pray for their success. From laying the foundation stone of the ladies' ward of the Noor Hospital, to arranging feasts for the missionaries returning from their assignments. One is left amazed at seeing the extent of her sacrifices.

Whether it was for the construction of the Bait-ul-Hamd, or to fulfil the needs of the religious teachers, or if funds were needed for Jamaat literature or if there were calls to contribute in the Tehreek-e-jadeed – she would contribute whole heartedly in all tehreekat and would be the first to donate towards these causes.

Hazrat Amma Jaan <sup>(ra)</sup> took responsibility for the education and training of the many women that visited her. She gave them advice and educated them about the teachings of the true Islam. She also donated her house for an all-girls school, *Madrassatul- Binaat* (a school for daughters).

This school had initially been set up in the lifetime of the Promised Messiah <sup>(as)</sup>, later it was formally inaugurated in 1909 during the Khilafat of Hazrat Khalifatul Masih I <sup>(ra)</sup>. To begin with, it had thirty-five students and two teachers. As mentioned before, Hazrat Amma Jaan <sup>(ra)</sup> had graciously donated her house for this vital purpose. <sup>18</sup>

At the time of the inception of Lajna Immaillah, the preliminary proposal by Hazrat Khalifatul Masih II <sup>(ra)</sup> was signed by 13 members of Qadian. Hazrat Khalifatul Masih II <sup>(ra)</sup> stated that all those women who had become members of Lajna Ima'illah should gather at the home of Hazrat Amma Jaan <sup>(ra)</sup> on 25<sup>th</sup> of December 1922.<sup>19</sup> Thus, the first meeting of this newly established organisation took place at her house. Hazrat Amma Jaan <sup>(ra)</sup> chaired this meeting. The election for President and secretary of Lajna Immaillah took place. After the election, she was nominated the first President, but she appointed Hazrat Sayyeda Mahmooda Begum Sahiba <sup>(ra)</sup>. Hazrat Amma Jaan <sup>(ra)</sup> took her by the hand and sat her in the presidential chair.<sup>20</sup>

The first task for this new institution was to take responsibility of the arrangements of the first ladies Jalsa. Al Fazl reported:

“Considering that this was the first women’s Jalsa Salana and that it had also not been very widely advertised, the attendance was sufficient and satisfactory.”

At this Jalsa, Hazrat Amma Jaan <sup>(ra)</sup> with some of her relatives, did wonderful work with regards to hospitality of the Jalsa guests, to the extent that she cleared many of the important rooms in her house for women and organised their meals herself.<sup>21</sup>

A special source of blessing for Lajna Ima’illah is the historic letter of thanks to Mufti Muhammad Sadiq Sahib in December 1923 by Lajna Immaillah that documents the signature of Hazrat Amma Jaan <sup>(ra)</sup> as the president of Lajna Ima’illah.<sup>22</sup>

### **Words of Wisdom**

Hazrat Khalifatul Masih V <sup>aba</sup> in his address to Lajna and Nasirat at the occasion of UK Ijtema in 2009 reminds all Ahmadi women of the following invaluable advice by Hazrat Amma Jaan <sup>(ra)</sup>. Huzoor<sup>aba</sup> said:

“I will now present some advice of Hazrat Amma Jaan, Ummul-Mo’minin (Mother of the believers) <sup>(ra)</sup> to you, which she gave to her and the Promised Messiah’s <sup>(as)</sup> eldest daughter, Hazrat Nawab Mubaraka Begum Sahiba, at the time of her marriage. One of the things she said to her – I will present some of these things –she said; never do something secretly from your husband or something that you feel the need to hide from him. Your husband may not have been watching, but God always watches, and the matter eventually becomes evident and the woman loses her regard and respect. She continues: ‘if something happens against the wishes of the husband, do not ever hide it. You should admit it clearly, because respect is in doing this alone. Concealing matters always leads to disrespect and disregard for a woman, and lowers her honour.

Then she said: never speak when your husband is angry. If he is angry at a child or a servant, and you know that he is in the wrong, is in a state of anger; telling a child off or saying something to someone else, and it is clear to you that he is wrong, do not say anything to him even then. A woman who argues with a man in temper loses her respect. Often, disagreements occur due to this kind of impatience. The man loses his temper, says something to the children or to someone else, and the woman immediately reacts in the same vein and the conflict

escalates. She continues: if the husband responds to your intrusion with anger, you will be greatly humiliated. Later, once the husband has cooled down, you certainly may gently point out his error to him – rectification is also obligatory.

Anyhow, Hazrat Amma Jaan <sup>(ra)</sup> further counsels her daughter to consider the relatives and the children of the relatives of one's husband as one's own – as was mentioned in the Hadith, and I have also mentioned this with reference to the Promised Messiah <sup>(as)</sup> that he said consider each other's close familial relations as your own. Hazrat Amma Jaan <sup>(ra)</sup> continues: Do not think ill of anyone even if they do something bad to you, wish everyone well from the heart. If someone does something wrong to you, let them, but you should not let the ill-thinking of others enter your heart – do not even retaliate with your actions. Observe then how God will always bless you.”<sup>23</sup>

She was a personification of Islamic values, a pillar of support for the Promised Messiah <sup>(as)</sup> and faithful to the institution of Khilafat from its early inception. Her influence has rippled through the blessed progeny of the Promised Messiah <sup>(as)</sup> like a strong but imperceptible undercurrent. Her values and moral training influence the Jamaat even today, as she was the matriarch of a blessed progeny, that includes four of five of the khulafa of the Ahmadiyyah Muslim Community to date.

## Demise

The oath of allegiance that Hazrat Amma Jan <sup>(ra)</sup> pledged with the organisation of the Lajna Ima'illah in 1922, she honoured it with complete sincerity and perfect obedience. Spending day and night in the progress and welfare of Lajna Ima'illah, she left us on the 20<sup>th</sup> of April 1952 and presented herself before her true Master, the Almighty Allah. She passed away in Rabwah at the age of 86.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ

To Allah we belong and to Him we shall return. On April 22<sup>nd</sup>, 1952 Hazrat Khalifatul Masih II<sup>ra</sup> led her funeral prayer. She was buried in Bahishti Maqbarah in Rabwah.<sup>24</sup>

Her blessed personage will prove to be a tower of light and guidance for all members of Lajna Ima'illah and for every Ahmadi woman until eternity. Almighty Allah according to His Promise made her 'The mother of an abundant and blessed progeny'. Alhumdulillah.

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## 2. **Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup>**

Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup> was the beloved eldest daughter of the Promised Messiah<sup>(as)</sup> and the wife of Nawab Mohammad Ali Sahib<sup>(ra)</sup>. She was a remarkable lady, devoted to worship and prayers. An exceptional woman of outstanding literary taste, remarkable wisdom and profound knowledge. She was indeed a guiding light for all Ahmadi women.

## **Birth and parentage**

In January 1886 the Promised Messiah <sup>(as)</sup> went into a 40-day seclusion where he spent his days and nights in worship and prayed to God Almighty for the signs of his truthfulness. In acceptance to his prayers, the Promised Messiah <sup>(as)</sup> received a beautiful revelation from Allah the Almighty:

‘Your house will be filled with blessings and I shall perfect My favours unto you, and you will have a large progeny from blessed women, some of whom you will find hereafter’.<sup>1</sup>

Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> was born on 2<sup>nd</sup> March 1897, which happened to be the 27<sup>th</sup> day of Ramadhan. She was the seventh child of the Promised Messiah <sup>(as)</sup> and Hazrat Amma Jaan <sup>(ra)</sup> and was born after many glad tidings were given to the Promised Messiah <sup>(as)</sup> regarding her birth.

She relates that Hazrat Amma Jaan <sup>(ra)</sup> would tell her on many occasions that the Promised Messiah <sup>(as)</sup> said that, at the time of the birth of Hazrat Nawab Mubaraka Begum <sup>(ra)</sup>, he was praying through the night, rain had started to fall, and he continued praying as all prayers are accepted on the night of Laila Tul Qadr.

Prior to her birth, there was a mistake in the calculation of the expected time of birth. This caused

much distress and worry to the Promised Messiah <sup>(ra)</sup>. Praying to Allah Almighty the Promised Messiah <sup>(as)</sup> was given the happy news in Persian from which he understood that he was going to be blessed with a daughter. He named this daughter Mubaraka meaning a ‘blessed woman’.

There were numerous signs and revelations that the Promised Messiah <sup>(as)</sup> received regarding the piety and good fortune of his daughter. In 1901 the Promised Messiah <sup>(as)</sup> saw a dream that Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> was relating to him in Punjabi that ‘no one can say I have any worries.’<sup>2</sup>

Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> was a bright young and able child who completed her first reading of the Holy Quran at the age of four and a half years. Special arrangements were made for her education by various scholars. She had the honour that the Promised Messiah<sup>as</sup> himself for a short time taught her Persian. She learnt the translation and *Tafseer* (exegesis) of Quran from Hazrat Khalifatul Masih I <sup>(ra)</sup>. He later taught her Persian as well. She learnt Arabic from her brother Hazrat Mirza Sharif Ahmad Sahib <sup>(ra)</sup>.<sup>3</sup> Though she was educated privately at home from a worldly perspective, but the merit of her academia is evident from the stature and calibre of her teachers.

She grew up to be a very talented poet in her own right. She had inherited this wonderful quality from her father.

## **The love between father and daughter**

The Promised Messiah <sup>(as)</sup> showed exceptional kindness and love towards her throughout her life and Hazrat Nawab Mubaraka Begum's <sup>(ra)</sup> love was no less for her father. The Promised Messiah<sup>as</sup> always treated Hazrat Nawab Mubaraka Begum<sup>ra</sup> with dignity and respect. He never ignored her needs. He would always listen to Hadrat Nawwab Mubaraka Begum's wishes with full attention and earnestness. Even when Hazrat Amma Jaan <sup>(ra)</sup> would, for the sake of discipline, disagree with that practice, the Promised Messiah <sup>(as)</sup> would lovingly explain to her that daughters are like house guests (as they get married and leave to settle in their husbands' house), let her have her say and gather treasured memories of her childhood. <sup>4</sup>

Sahibzadi Amtul Shakoor Sahiba relates that Hazrat Nawab Mubaraka Begum <sup>(ra)</sup> said that once in her childhood she was hungry and asked her mother (Hazrat Amma Jaan) to make her '*paratha*'. Hazrat Amma Jaan<sup>(ra)</sup> was busy preparing food for the Promised Messiah <sup>(as)</sup>, so she told Hazrat Nawab Mubaraka Begum <sup>(ra)</sup> to wait a while, as none of the hobs were free nor the workers. Hazrat Nawab

Mubaraka Begum <sup>(ra)</sup> got upset and went to lay down burying her head. The Promised Messiah <sup>(as)</sup>, seeing Hazrat Nawab Mubaraka Begum <sup>(ra)</sup> lying down at an unusual time asked her mother why this was the case. Hazrat Amma Jaan <sup>(ra)</sup> recounted the events and upon hearing this he immediately asked her to stop cooking food for him and to instead make a '*paratha*' for Nawab Mubaraka Begum <sup>(ra)</sup> including the topping that she wanted. The Promised Messiah <sup>(as)</sup> took the tray of food to her himself. Hazrat Nawab Mubaraka Begum <sup>(ra)</sup> got up straight away, surprised and overwhelmed to see her father go out of his way for her happiness. He stayed till she finished the food, watching her eat with love and contentment. <sup>5</sup>

## Marriage

Hazrat Nawab Muhammad Ali Khan <sup>(ra)</sup> belonged to the Nawab family from the princely state of Malerkotla. He was one of the earlier Companions of the Promised Messiah <sup>(as)</sup> and a person of great spiritual status.

The background to the marriage was that when Hazrat Nawab Muhammad Ali Khan <sup>(ra)</sup> was ready to remarry after the death of his wife, Hazrat Maulvi Nooruddin Sahib <sup>(ra)</sup> suggested this match. Out of respect for the Promised Messiah <sup>(as)</sup>, neither of them wanted to ask Huzoor <sup>(as)</sup> directly. When the request

was made indirectly, initially the Promised Messiah<sup>(as)</sup> was not in favour of it and felt that Hazrat Nawab Mubaraka Begum<sup>(ra)</sup> was too young. Later, after having earnestly prayed in this regard, Huzoor<sup>(as)</sup> agreed to the proposal; with the understanding that just the Nikah should be performed that year with the sendoff ceremony to be held at a later date.

Her nikah took place on Monday 17<sup>th</sup> February 1908 in masjid Aqsa in the presence of the Promised Messiah<sup>(as)</sup>. However, the marriage took place the following year in 1909, after the demise of the Promised Messiah<sup>(as)</sup>.

On 14<sup>th</sup> March 1909 Hazrat Amma Jaan<sup>(ra)</sup> walked her daughter Hazrat Nawab Mubaraka Begum<sup>(ra)</sup> over to the house of Hazrat Nawab Muhammad Ali Khan<sup>(ra)</sup> in Qadian. She emotionally placed her beloved daughter's hand into his care to start her new life as his wife and returned home. This was an exemplary wedding in compliance with the Islamic principles with no elaborate rituals or unnecessary expenses.

Nawab Mohammad Ali Sahib<sup>(ra)</sup> wrote in his diary: "Marriage was held in a very simple manner. Before the arrival of Mubaraka Begum<sup>(ra)</sup> Hazrat Amma Jaan<sup>(ra)</sup> sent me the list of the dowry, and at two o'clock Hazrat Amma Jaan<sup>(ra)</sup> came with Mubaraka Begum

<sup>(ra)</sup> on the stairs of my house which separated my house from Promised Messiah's <sup>(as)</sup>. I was in the mosque, so they had to wait a while. After I returned from namaz, Hazrat Amma Jaan <sup>(ra)</sup> called me and very emotionally said to me:

“I am handing over my orphan daughter to you”

After that she was overwhelmed with emotion and went back immediately, saying Assalamo Alaikum.”<sup>6</sup>

## **Achievements**

After her marriage she moved to Malerkotla, but whenever she visited Qadian, she always participated in the religious gatherings and always gave beneficial suggestions for the welfare of the Lajna. Later she moved permanently to Qadian and devoted herself to the service of faith.

Hazrat Nawab Mubaraka Begum Sahiba's<sup>(ra)</sup> name is listed as the second name on the list of the first fourteen members of Lajna Ima'illah. Sayyeda Amatul Hayye Sahiba <sup>(ra)</sup> who was the first General Secretary of the Lajna Ima'illah would often seek her advice and suggestions. After the partition of the subcontinent, she served as the president of Lajna Ima'illah Lahore from 1958 to 1968. In the term of

her presidency, Lajna Lahore was organised into majalis.

On the occasions of Jalsa Salana, the Annual Ijtema, gatherings at Jamia Nusrat and Nusrat Girls High School, she would give brilliant speeches on the topic of Zikr-e-Habib (remembering the beloved- the Promised Messiah <sup>(as)</sup>) and other such topics. For Lahore's department of Khidmat-e-Khalq (Service to humanity), she gave valuable and beneficial suggestions.

She was a person of high literary taste. She dedicated this ability for the service of the Jamaat; her prose and poetry both are a testament of her deep religious and secular knowledge. Her writing reflects the sensitive female perspective.

She was also at the forefront of financial sacrifice. She would consider it a blessing to donate jewellery, property, and cash in the cause of Allah. She had very high regard for *waqf e zindagi* (dedicating one's life for the cause of faith); if any woman informed her that she had dedicated her son's life, she would be extremely pleased and would urge the other ladies present in the gathering to dedicate their children's lives even if it was their only child.

At a crucial time in Jamaat history, when her beloved brother Hazrat Musleh Maud's <sup>(ra)</sup> demise was



imminent, she instructed her children to pray fervently. At that time, she wrote a message to the Jamaat which was read out in the mosques. The summary of this message was to appeal to the Jamaat to pray fervently and supplicate to the Almighty Allah for His Help.<sup>7</sup>

### **Her exceptional way of praying**

Hazrat Nawab Mubaraka Begum's <sup>(ra)</sup> love for worship was such that anyone who had witnessed her pray could not deny the passion and intensity of her prayer. Love of Allah and the pleasure of His worship were a fundamental part of her nature. The ways of worship learnt in the house of her holy parents had influenced her such that as she grew older, her level of worship also achieved new heights.

From a young age Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> would offer *Tahajjud* prayer. She was four years of age when she asked Hazrat Maulvi Abdul Kareem Sahib's <sup>(ra)</sup> wife (who lived in a part of Darul Masih) to wake her up for *Tahajjud* prayers.

Hazrat Nawab Mubaraka Begum's <sup>(ra)</sup> daughters, daughters in law and nieces, like all the other female members of the family, would be in awe, witnessing the quality of her worship and the state of her prayers. Hazrat Chotti Appa, wife of Hazrat Musleh Maud <sup>(ra)</sup>,

relates regarding her prayers that she would perform them with much strength and honesty and the length of her prayers would be ever so long. Even in her old age, when she was suffering from weakness, she would sit and perform her prayers fervently. It got to the point that when she was so weak and had to lie down and pray, she would still spend hours busy in worship.

Sayyeda Choti Appa Sahiba continues to relate that Hazrat Nawab Mubaraka Begum<sup>(ra)</sup> carried the weight of the Jamaat in her prayers. The success and continuation of Islam Ahmadiyyat meant everything to her. She would not only pray for herself but would heavily remember all others too. Her empathetic nature was such that when people wrote to her for prayers, she would pray for them and their troubles with honesty and intensity. Even when one would forget to let her know that one's troubles were over, she would continue to pray for them just as before.

Amtul Haye Sahiba relates that Hazrat Nawab Mubaraka Begum's <sup>(ra)</sup> prayer would span from the time of Maghrib prayer till a long while after the Adhan for Isha prayer had been called. Once she would finally come out of her room after finishing prayers, there would be visible weakness in her, and her legs would be so tired that she would unsteadily walk to her bed. This was the level of her worship and the amount of time she would dedicate for the love of Allah the Almighty. Many other family members

were witnesses to the everyday dedication of her worship. During prayer she would be so focussed that only a loud noise could unsettle her. At prayer times she cultivated a calm and peaceful atmosphere, mostly filled with the sounds of her crying and supplicating in prayer. Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> was a profound believer of weeping in prayer.<sup>8</sup>

### **A significant Dream**

Hazrat Khalifatul Masih V <sup>(aba)</sup> relates:

“I would like to mention a significant dream seen by Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> advising two young girls, she said:

‘I saw that the Promised Messiah <sup>(as)</sup> had come to our house in Qadian and sat on a chair and was sitting on the chair in the courtyard, and I stood next to the chair beside him. My daughter, Mansurah Begum, was about eighteen months old at the time.’

Hazrat Mansurah Begum Sahiba was the first wife of Hazrat Khalifatul Masih III <sup>(ra)</sup>. She relates, ‘I saw that she [the toddler] is walking about to one side. A man clad in white comes, stands to one side and asks, ‘What is Huzoor’s commandment regarding girls?’

A man clad in white clothing appeared, the Promised Messiah <sup>(as)</sup> was seated on a chair and he asked him, what is the commandment about girls?

He, the Promised Messiah <sup>(as)</sup>, raised his eyes, and in an extremely passionate voice said:

‘unless you put your girls in the foundations, the building of Ahmadiyyat cannot be erected.’

She relates that at the time, the interpretation of the dream that came to her mind was, and indeed it is a most accurate interpretation, that firstly, it is necessary to educate girls and perform their pious upbringing. Attention should be given to their education, as well as their virtuous upbringing, so that in the future when their time comes, they can go on to fully focus on the religious training of their children so that the blessed progeny may persist.

Secondly, marry your sons to Ahmadi girls. This advice is also for older women as well. Some come to see me to sort out matrimonial matters of their sons and request that his marriage is arranged with so and so because the son is not agreeing to this and say persuade our son to this effect. Young Ahmadi men should have Ahmadi wives! After all, Ahmadi girls also have to get married. Since we do not allow Ahmadi girls to marry non-Ahmadis, young men should also sacrifice their emotions and marry Ahmadi girls.

Hazrat Nawab Mubaraka Begum Sahiba <sup>(ra)</sup> relates, ‘bring Ahmadi wives as well, so that the generation is not spoiled.’ This is also a very important matter.

The mother's influence is considerable; a child takes his first impressions in the lap of the mother. 'I have related this dream to many Ahmadi mothers and now write it again because the current prevailing environment outside is quite destructive. It is the foremost duty of all of you to make the foundation of the building of Ahmadiyyat capable of staying strong till the Day of Judgement.'

Thus, young girls are not unimportant. When in the dream, the Promised Messiah <sup>(as)</sup> said, with great passion, that put them in the foundations – he said this because girls alone are going to form the foundations of the next generation. We should carry out the good upbringing of girls to the maximum extent possible in terms of their religious as well as secular education. May Allah the Exalted sow the seed of piety and Taqwa in every home and in each girl's heart, and may it bear most excellent fruits. And this is the real thing, which, if we are able to establish, will guarantee the pious training of our future generations.”<sup>9</sup>

### **Golden Advice to Ahmadi Girls**

Hazrat Khalifatul Masih V <sup>(aba)</sup> says:

“Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup> who was the eldest daughter of the Promised Messiah <sup>(as)</sup>, has also related an admonishment of Hazrat Khalifatul Masih I <sup>(ra)</sup>, who would counsel her and other young

girls with this advice as well. And I believe that this advice and putting it in practice is more important today than it was before. Twelve and thirteen year old girls, who are entering into their youth, should certainly say this prayer. Hazrat Khalifatul Masih I<sup>(ra)</sup> often said to her, ‘look, there is no shame in front of Allah the Exalted. Indeed, you are young, but you should keep on praying to God that He gives you a pious and blessed match.’

The advice of Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup> is especially significant and appropriate for the current-day environment. After giving this advice, Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup> said, ‘these prayers are so that children may gather a treasure for their future life.’

You should pray in this age of self-awareness; pray, so that you gather a treasure of prayers and Allah the Exalted may grant you out of this treasure at the right time.<sup>10</sup>

Once, whilst addressing young Ahmadi girls, she told them that supplication to Allah was not solely the right of adults. They too, despite their young age, should pray to Allah. She went on to say that everyone has the right to benefit from this blessing, therefore she advised them to get into the habit of supplicating to Allah for both worldly and spiritual blessings. She said pray that Allah protects you from every deception and unrest and saves you from the traps of Satan. Pray that you remain truthful and pious

and keep the company of the truthful. Finally, pray that you remain devoted to Khilafat and that Allah alone is your guide and He be your guide always.

On another occasion, whilst addressing children, she advised them to protect themselves from bad company. She told them that a good way to tell if the way you act and the company you keep is undesirable, is if you cannot say and do those things in front of your parents and elders; then that is a sin and is poisonous.<sup>11</sup>

## **Demise**

There was kindness in her manner of moral training; during conversation and speeches, she would explain fine points related to matters of moral training which would be a guiding light for those present. Hazrat Nawab Mubaraka Begum Sahiba<sup>(ra)</sup> was like a revered mother who provided peace and reassurance; we had to bear the pain of her separation when she passed away between 22<sup>nd</sup> and 23<sup>rd</sup> of May 1977.<sup>12</sup> Her prayers will always be with us.

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### 3.

# Hazrat Sayyeda Mehmooda Begum Sahiba<sup>(ra)</sup>

*Also known as Ummu Nasir*

Hazrat Sayyeda Mahmooda Begum Sahiba<sup>(ra)</sup> was the first wife of Hazrat Khalifatul Masih II <sup>(ra)</sup> and the only wife whose marriage occurred in the lifetime of the Promised Messiah <sup>(as)</sup>.

Not only was she the wife of a Khalifa and the daughter of a Sahabi, she was also a sahabia herself and the mother of a Khalifa—her eldest son, Hazrat Mirza Nasir Ahmad <sup>(ra)</sup>. In addition, she is the maternal grandmother of Hazrat Khalifatul Masih V <sup>(aba)</sup> through her daughter, Sayyeda Nasira Begum Sahiba.

## Parentage and Birth

Hazrat Sayyeda Mehmooda Begum Sahiba<sup>(ra)</sup> was born in 1891. At birth her parents named her Rasheeda. Her father's name was Hazrat Dr Khalifa Rashiduddin Sahib<sup>(ra)</sup> and her mother's name was Respected Umda Begum<sup>(ra)</sup>. In those days there were no schools for girls in the whole of India. Therefore, she was educated at home in basic academic studies and the Holy Quran.

Her paternal grandfather was a renowned scholar of his time, Khalifa Hameeduddin Sahib. He was the Imam of the famous Shahi Mosque of Lahore and he was the founder of the '*Islamiyya School*' and formed an organization called the "*Anjuman Hamayate Islam*" to serve Islam. He was a *Hafiz* (person who has memorized the Holy Quran) additionally, one of his daughters and a paternal aunt had also memorized the Holy Quran. Hazrat Dr Khalifa Rashiduddin Sahib<sup>(ra)</sup> was brought up in an extremely pious household and had attained further higher education. By the grace of Allah he accepted The Promised Messiah<sup>(as)</sup> and is included in those blessed sahaba that are called '*Awwaleen*' (the first), meaning those who accepted the Promised Messiah<sup>(as)</sup> very early on after his claim.

One day Hazrat Khalifa Rashiduddin Sahib <sup>(ra)</sup> took his daughter Rasheeda with him to Qadian to meet the Promised Messiah <sup>(as)</sup>. She was seven years old at the time and when she first saw such an esteemed person who was the Prophet of God she did not raise her gaze again towards him due to her honour and respect for him. Some while later the Promised Messiah <sup>(as)</sup> wrote a letter to her father stating that he wished for his eldest son Mehmood (Hazrat Mirza Bashiruddin Mehmood Ahmad Sahib <sup>(ra)</sup>) to marry Rasheeda. He also wrote,

‘pray for this and as they are both very young, we should agree to this match and they can get married later’.<sup>1</sup>

## Marriage

She was married to Hazrat Mirza Bashir-ud-din Mehmood Ahmad <sup>(ra)</sup> in 1902. This was the first marriage of Hazrat Musleh Maud <sup>(ra)</sup> and it took place in the lifetime of the Promised Messiah <sup>(as)</sup>. She was honoured by the fact that the Promised Messiah <sup>(as)</sup> himself proposed the match. Although the choice of the daughter-in-law was his, a letter to Hazrat Dr Khalifa Rashid Uddin <sup>(ra)</sup> shows that he respected the wishes of his children in this regard, he wrote,

“Mehmood seems happy with the engagement.”<sup>2</sup>

By the common practice and standards of the time, it seems strange to take into consideration the feelings of the children. However, because the Promised Messiah <sup>(as)</sup> came to rectify the unIslamic culture and traditions of the time, he proved by his actions the importance of acknowledging the feelings of the children when choosing a spouse for them.

When the bride was wed and brought home, Hazrat Amma Jaan<sup>(ra)</sup> (the Promised Messiah's wife) named her "Mehmooda" and since then she was known by that name.

The Promised Messiah <sup>(as)</sup> had a very special loving manner towards her. Every so often when she did not desire to have the usual 'paratha' breakfast in the morning, she would go to the Promised Messiah <sup>(as)</sup> and quietly stand close by while he would be engaged in writing. The Promised Messiah <sup>(as)</sup> would immediately hand over the keys to his trunk (storage box) to her that contained delicious edible items such as biscuits and 'mithae' (Indian sweets). These items would generally come from outside Qadian. She would collect the keys and enjoy what she desired to eat. Additionally, whenever she required anything, she would make a request to the Promised Messiah<sup>(as)</sup> and without any hesitation, and he would fulfil her request with pleasure.

Hazrat Umme Nasir <sup>(ra)</sup> narrates that she was only 12 years old when she came as a daughter in law to Hazrat Amma Jaan's <sup>(ra)</sup> house. Because of her young age, she had the blessing and the goof fortune of being raised tenderly as a daughter under Hazrat Amma Jaan's <sup>(ra)</sup> care.

She reminisces that when she arrived in Qadian, Hazrat Amma Jaan <sup>(ra)</sup> let her sleep with her for three days, realising that she was a young girl who would be sad to leave her house and apprehensive in a new household. Hazrat Umme Nasir <sup>(ra)</sup> also relates that Hazrat Amma Jaan <sup>(ra)</sup> loved her more than her own mother.

She was the first daughter in law in the home of the Promised Messiah <sup>(as)</sup> and was included in the revelation of the Promised Messiah <sup>(as)</sup>:

*'The blessed ladies'*

Hazrat Sayedda Umme Nasir <sup>(ra)</sup> was one of the signs of God and two prophecies, 'You shall see your second generation' and 'We give you happy tiding of a boy who shall be your grandson' were fulfilled in her person.

As she was the mother of "Nasir", Hazrat Sayyeda Mehmooda Begum Sahiba<sup>(ra)</sup> became known as "Ummi Nasir". Apart from this, when her children began to call her "Ummi Jaan", everyone started to

refer to her as “*Ummi Jaan*” and the ladies and children of the Jamaat also began to address her as such.<sup>3</sup>

### **Achievements**

Almighty the Allah had blessed her with the opportunity to benefit from the company of the Promised Messiah<sup>(as)</sup>. She absorbed the moral training she received in this blessed company and spread those blessings through her service of the Jamaat.

After the formation of Lajna Ima’illah, Hazrat Amma Jaan <sup>(ra)</sup> herself asked Mahmooda Begum Sahiba <sup>(ra)</sup> to grace the presidency after a unanimous decision. In this way she was nominated the first president of Lajna Ima’illah and by the grace of Allah had the honour to serve in this capacity with great love and devotion for a period of 36 long years. She retained this office till her death in August 1958.<sup>4</sup>

During the early days of Lajna, she outlined the principles of administration and governance. She tirelessly served to create a firm foundation for this seedling organisation. Her tender service of more than three decades gave Lajna Ima’illah a framework to build and flourish upon. She was not educated at any school or college, but she was well versed in theology. She would teach the Holy Quran to

children; check their memorisation of namaaz and would impart knowledge and moral training to them.

The home of Hazrat Umme Nasir <sup>(ra)</sup> became like a teaching institute where she used to teach the Holy Qur'an, Arabic and give lectures on the books of the Promised Messiah <sup>(as)</sup>. Hundreds of girls learned the Holy Qur'an from her. She used to write articles for the journal "*Ahmadi Khatoon*" as well.<sup>5</sup> She was blessed to receive training from the Promised Messiah <sup>(as)</sup> himself that was further enhanced by Hazrat Musleh Maud <sup>(ra)</sup>. Her children were reared in an excellent manner and became exemplary pillars of the community.

Sayyeda Umme Nasir <sup>(ra)</sup> was exceptionally good natured and exhibited great patience on the subsequent marriages of Hazrat Khalifatul Masih II<sup>(ra)</sup>. She was his sincere and faithful helper and made great sacrifices for him. She was held in great esteem by him and he often spoke of her sacrifices.

Whatever instruction was given by the Khalifatul Masih, she would be the first to act upon it and then she would instruct the members of the Lajna to act upon it. She would spend all her pocket money towards contributions and donations to the jamaat.

In 1913, Hazrat Musleh Maud <sup>(ra)</sup> proposed starting a publication to bring unity to the small Jamaat. There

was no money to fund such a publication. Syeda Mahmooda Begum <sup>(ra)</sup> offered two “qarre” or gold bangles so they could be sold for funds to start Al Fazl. The 475 Rupees for the bangles, combined with some other donations, led to the publication of the long running newspaper.

Hence, she was instrumental in the founding of the historic newspaper which is now read by thousands of Urdu speaking people around the world, six days a week. An English spin-off, Al-Fazl International, goes out to thousands more. Through it, Ahmadi worldwide can read original content, excerpts from the writings and speeches of the Promised Messiah <sup>(as)</sup> and his successors, and explanations of Hadith and the Holy Qur’an. The paper-especially in the period before MTA, has been instrumental in distributing Jamaat news.<sup>6</sup>

She made an outstanding sacrifice during difficult times to help launch this newspaper. Women’s love for jewellery is legendary. Her husband’s financial situation did not allow for the jewellery to be replaced. These two factors made her sacrifice even more dignified and beautiful. This is why Hazrat Musleh Maud <sup>(ra)</sup> always spoke highly about this sacrifice. Purely a strong desire to serve one’s faith was the only criterion Hazrat Musleh Maud <sup>(ra)</sup> considered when choosing a spouse which was quite different from that sought by most husbands.<sup>7</sup>



Once referring to this generosity Hazrat Khalifatul Masih II <sup>(ra)</sup> said,

‘As God had incited Hazrat Khadija (ra) to help the Holy Prophet <sup>(saw)</sup> in the same way He incited my wife to my help. She knew fully well that to invest money in a newspaper, specially one brought out by Mehmood, who was in those days perhaps, the most condemned, was equivalent to throwing money in a ditch. Yet, she gave me two of her ornaments; one, her own pair of *Qarras*: secondly a pair of gold bangles which she possessed since her childhood and which she had reserved for our daughter, Nasira Begum. I took the jewellery and went to Lahore where they were sold for Rs 475. This was the initial capital of the “Al-Fazl”. The “Al-Fazl” will always remind the people of my helpless condition and keep alive my wife’s sacrifice. So far as I am concerned, each paper of the Al-Fazl evokes strange emotions in me. It reminds me again and again of the critical condition of the Jamaat in which the need of a newspaper was imperative; and it reminds me time and again of my wife’s sacrifice. Neither my early treatment deserved it nor has my subsequent behaviour made me worthy of it. Till that time I had not given her even a ring and later on, I just made her one ring only. Indeed, her sacrifice has left an imperishable mark on my heart and even if I were to disregard her other sacrifices and considerations and overlook my own harsh and strict behaviour, this one

kind gesture of hers is enough to overwhelm me. Her generosity as it were, gave me hands to serve religion; it turned a new leaf in my life and equipped the Jamaat with an effective weapon. How true is this saying? A woman is a quiet worker. Her example is that of the rose from which perfume is derived. People remember the shop from which they buy the perfume but no one thinks of the rose which dies to provide them pleasure. I wonder what would I have done, or in what way would I have rendered some service, or how the mischief that was gaining strength day to day would have been suppressed, had not Allah provided me in this way?’<sup>8</sup>

In 1953 when Hazrat Musleh Maud <sup>(ra)</sup> called upon the women to generate their own income through handicrafts or utilising other personal skills and donate it for the propagation of Islam, she made medicines and donated all the proceeds from their sale towards this fund.

During the first nineteen years of Tehrike Jadid, her contribution towards it was Rs 2732. On the Jalsa Salana (annual gathering) she used to supervise all the arrangements for women. She was one of the Sahabiyyat (companions of the Promised Messiah <sup>(as)</sup>) who spun cotton yarn for the flag of Jamaat e Ahmadiyya in 1939.<sup>9</sup>

## Demise

She was a loving person with a friendly and sociable demeanour. The women of the Jamaat would find comfort after meeting her. Almighty Allah blessed her with such progeny whose hearts are aglow with the light of faith.

Hazrat Mirza Bashir Ahmad <sup>(ra)</sup> wrote on her death,

“Sayyeda Umme Nasir<sup>(ra)</sup> was very sociable, cheerful and affectionate in her treatment to everyone. She was the light of Hazrat Khalifatul Masih II’s house and at the centre of women’s attraction after the death of Hazrat Ummul Momineen <sup>(ra)</sup>. She was harmless by nature, she never hurt anyone throughout her life. She was the very image of innocence and she ranked high in piety and righteousness. Probably, most people do not know that she donated all her pocket money and was among the earliest of *Moosis* (Those who volunteer to donate for the propagation of Islam at least one tenth of their income during their lifetime and one tenth of their effects and property after death).”<sup>10</sup>

Sayyeda Umme Nasir<sup>(ra)</sup> passed away in Murree in 1958. The funeral prayers were led by Hazrat Khalifatul Masih II <sup>(ra)</sup> and she was buried in Bahishti Maqbarah beside Hazrat Ummal Momineen <sup>(ra)</sup> on the

westernside.<sup>11</sup> Thus she was blessed in life and blessed in death.

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## 4. Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup>

Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> was the lady who inspired Hazrat Musleh Maud, Khalifatul Masih II <sup>(ra)</sup> to found Lajna Ima'illah. She was the distinguished daughter of Hazrat Maulvi Noor-ud-din<sup>(ra)</sup>-the illustrious follower of the Promised Messiah <sup>(as)</sup> and the first Khalifatul Masih.

## Birth and Parentage

Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> was born in August 1901 into a saintly household. Her parents were Hazrat Maulvi Noor-ud-din<sup>(ra)</sup> and Sayyeda Sughra Begum Sahiba<sup>(ra)</sup>, daughter of Hazrat Sufi Ahmad Jan Sahib. Sayyeda Sughra Begum Sahiba<sup>(ra)</sup> was the first woman to have accepted Ahmadiyyat by taking the *bai'at* of the Promised Messiah<sup>(as)</sup>.

Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> was blessed by the fact that she had met and known the Promised Messiah<sup>(as)</sup> and had spent time in his company. She was raised in an educated and religious home and was eager to gain knowledge. She was a keen learner and was taught the Quran and the love of Quran by her illustrious father. She also attended *dars-e-Quran* (lectures on the commentary of the Holy Quran) of Khalifatul Masih I<sup>(ra)</sup> regularly.

She had a simple demeanour. Hazrat Sheikh Yaqoob Ali Irfani<sup>(ra)</sup> writes:

“Since childhood she had no interest in beautifying herself which is a feminine intuition. Instead, she was interested in scholarly endeavours. For a long time she did not like wearing colourful dresses and only wore white. She had great interest in medicine and liked to be called a ‘doctor’.”<sup>1</sup>

## Marriage

She was married to Hazrat Musleh Maud <sup>(ra)</sup> on 31<sup>st</sup> of May 1914. The words used by Hazrat Khalifatul Masih II <sup>(ra)</sup> to praise her, are enviable for any wife. He said:

“The Holy Prophet <sup>(sa)</sup> said that souls have associations and bonds. Some souls have affinity with other souls. I feel that my soul had such a bond with Amtul Haya’s soul.”

On another occasion Hazrat Khalifatul Masih II <sup>(ra)</sup> expressed his pleasure in the following way:

“I have not seen as successful and joyous a marriage in my entire life as this marriage of mine.” <sup>2</sup>

She was his second wife and Huzoor <sup>(ra)</sup> married her out of respect for the wishes of Hazrat Khalifatul Masih I <sup>(ra)</sup>, who wanted his family to have some matrimonial ties with the family of the Promised Messiah <sup>(as)</sup>. Beyond that the groom had a longing and desire to educate the women of the Community through this union. The real purpose of this marriage was to make arrangements for the education and training of women. He taught her himself and prepared her for this task. He states:

“...She had such a firm faith... despite my weaknesses and thoughtlessness, I have always witnessed her unwavering faith in the institution of Khilafat which few men seldom demonstrate. I am



proud that she married me when she was young and I had the chance to educate and train her.”<sup>3</sup>

## **Achievements**

It was at her request that Khalifatul Masih II<sup>(ra)</sup> started Dars-e-Quran among the women, and it was her love for religious learning which moved him to marry her. Speaking of this, after her death in 1924, he said:

‘I cannot help declaring that women are under great obligation to this wife of mine. After the death of Hazrat Khalifatul Masih I, I did not intend to teach the Holy Qur’an to women. I think it was highly courageous of her that only three days after the death of her great father, she wrote a letter to me asking me to continue the work started by her father. She told me that it was her father’s will and that in his last moments he had asked her to convey this message to me. So, it was because of her letter that I was moved to marry her. If women have drawn any benefit from my teaching, it is my deceased wife who deserves all the credit and merit; I had no such intentions myself. To tell the truth, the lectures and sermons among women, the formation of organisations for them and, all that has been done for their welfare was done at her persuasion. Sometimes, she would even chide

me fondly and complain that I did not give proper attention to women.'<sup>4</sup>

One of the factors that inspired him to establish a dedicated and organized women's organization within the Jamaat was his wife, Sayyeda Amtul Haye Sahiba<sup>(ra)</sup>. Her enthusiasm for Jamaat work was instrumental in this regard. In a biography of Hazrat Musleh Maud<sup>(ra)</sup> by Hazrat Khalifatul Masih IV <sup>(ra)</sup>, he wrote:

"In the history of Ahmadi women, her name will always be held in high esteem, and our hearts, filled with love, will pray for her, because it was her extreme concern for welfare of Ahmadi women that became the inspiration for the establishment of Lajna Ima'illah." <sup>5</sup>

The foundation of Lajna Ima'illah was laid in 1922 and Hazrat Sayyeda Amtul Haye Sahiba <sup>(ra)</sup> was elected its first secretary.<sup>6</sup> She arranged meetings for Lajna on a weekly basis. She would prepare agendas, write reports, make arrangements for lectures on the Quran and often encourage for financial sacrifice.

The first circular issued by her on February 24<sup>th</sup>, 1923 was regarding the collection of funds for the Berlin Mosque. She wrote:

‘A thousand thanks to God Almighty that this year the Khalifa of God has called us (women) for the service of the Community. In Qadian,

His Holiness has found an association – Lajna Ima'illah, i.e. association of the women servants of Allah and has ordered the formation of similar associations in all such places where Ahmadiyya Community exists. Could Ahmadi women desire anything better than that Allah should call them to serve His religion? Oh God, help Your unworthy servants; give us strength and power to do what we can for Your religion according to Your will and for Your pleasure alone. Ameen! Soon after the formation of our association Hazrat Khalifatul Masih has entrusted us with a big task for which we should be obliged to him. Germany is a great country and the entire world recognises it as a great power. It would be indeed a great favour of God if we are able to build a mosque in the vicinity of the royal palace in Berlin. So, let us all be thankful and pray fervently that Allah may give us strength to accomplish this task.... It is a tremendous task and the first that has been assigned to us. Let us gird our loins lest we show any weakness.<sup>7</sup>

Every word of this circular speaks of her great love for Islam and her genuine desire to serve it.

Women made exemplary financial sacrifices for the sake of this appeal. Some women not only donated their jewellery, but also their expensive clothes for this appeal. She understood the spirit of Huzoor's

appeals and acted upon them accordingly. Once Huzoor<sup>(ra)</sup> stated that the poor, the orphans and the widowed ladies should be invited to dinner at the homes of other members. She immediately took action and made sure that others followed suit. She made arrangements to invite fifty ladies for dinner. Through this example many such gatherings took place.<sup>8</sup>

Hazrat Sayyeda Amtul Haye<sup>(ra)</sup> was devoted to women's education. Despite great domestic responsibilities and her multifarious activities as the secretary of Lajna Ima'illah, she gave full attention to the education of its members and taught several women. Her home was a centre of learning. The first report of Lajna Ima'illah, read at its first executive meeting, gives us full detail of her activities in this field. She writes:

'I teach eight girls. They have finished the first book of Arabic and the second is also almost completed. I teach them the Holy Qur'an and the notes based on the lectures and Dars of Hazrat Khalifatul Masih I and Hazrat Khalifatul Masih II. Besides, they are instructed in grammar and Fiqah (Islamic jurisprudence) and have finished "Kishti Nuh" and "Arbaeen".' They are given regular written tests.'<sup>9</sup>

Her excellent organisational skills can be determined from this report of hers, where she mentioned:

“I briefly want to say that Lajna has five different registers. The first register is for suggestions. We record the finest suggestions for the improvement of women that we come to after conferring and present these to Huzoor. Huzoor then leaves his feedback in the blank space. The second register is related to any work that is undertaken. Any work done by Lajna is recorded in it with the relevant dates. The third register has details of applications to enrol in Lajna. All the applications from women to join are copied and filed in this register, to ensure that they will abide by the Lajna regulations. The fourth register has details of the aims and objectives of Lajna. The fifth register consists of articles by Lajna members. The headings of the articles along with the names of the speakers are recorded within this register.”<sup>10</sup>

She would also summarize the Friday sermons of Hazrat Musleh Maud <sup>(ra)</sup> and distribute them amongst women. Moreover, she was immersed in Jalsa duties, first working with Hazrat Amma Jaan <sup>(ra)</sup> on hospitality and later helping to organize the ladies' Jalsa Gah (ladies' area of the convention).

At the first Jalsa Salana, organised by the newly founded organisation in 1922, Hazrat Khalifatul Masih II <sup>(ra)</sup> and companions of the Promised Messiah<sup>(as)</sup> delivered speeches at the women's side.

From amongst the women, only Sayyeda Amtul Haye Sahiba<sup>(ra)</sup>, who was the Secretary read out an essay about organisational matters.<sup>11</sup>

Hazrat Sayyeda Amtul Haye<sup>(ra)</sup> was always occupied with the responsibilities of Lajna Ima'illah. One incident demonstrates the dedication that she had for Jamaat work and illustrates Hazrat Musleh Maud's<sup>(ra)</sup> appreciation and encouragement of this service. Once during a particularly busy period, she was working while sitting on the floor on a cloth with files scattered all around her. The maid came and asked her, "Should I make the curry?". she replied, "First offer your prayers, then cook the curry."

The maid had already taken out the meat [for curry], so she went to offer the prayers as per the instructions of Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup>. When the maid returned after praying, she saw that a cat had eaten the meat. She immediately told Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> that the cat had eaten the meat! so what should she cook? Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup>, without a frown, quickly replied, "Well! make some Mong Daal [lentils]" and continued working.

At this point Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> saw Hazrat Khalifatul Masih II<sup>ra</sup> in front [of her]. Hearing that Mong Daal would be cooked instead of the meat, even the husband [Hazrat Khalifatul Masih

II<sup>(ra)</sup>] didn't object, he said, "Cook Daal, I enjoy the Daal cooked in the house of Amatul Haye more than Quormah [meat dish] and Pulau [meat and rice dish]!"<sup>12</sup>

She spent her life in scholarly pursuits. Constantly striving to acquire knowledge and then to teach it to others. She was an avid writer and used to write for '*Ahmadi Khatoon*', a magazine published by Sheikh Yaqoob Ali Irfani Sahib <sup>(ra)</sup>. She was also a poet. Above all, she was a true servant of Islam.

## Demise

Unfortunately, she did not live long to serve Lajna Ima'illah and died young on December 10, 1924, one month after the birth of her son, Sahibzada Mirza Khalil Ahmad. Her untimely death was indeed a great loss to the Community, and it was feared that women's education and other programmes concerning their welfare might never be realised. On this occasion Hazrat Khalifatul Masih <sup>(ra)</sup> expressed himself thus:

'I believe that any nation can not be reformed till its women are educated... If our women don't possess religious knowledge, no matter how much our nation develops, I can never be proud of this success. When I married her

(Sayyeda Amtul Haye), my only intention was that through her, I would easily be able to educate the women of nation. That is why I decided to educate her. However, she was more eager than me... I am deeply grieved and distressed on her death because the scheme that I had planned out for the education of the women during my trip to Europe and which I intended to implement on my return is disrupted.’<sup>13</sup>

Al-Fazl wrote:

“The death of Sayyeda Amtul Haye is the end of an era.”<sup>14</sup>

After her death, Hazrat Musleh Maud <sup>(ra)</sup> had this to say about her:

"She had both the desire and the talent to teach, and she was exceptionally intelligent. She was one of those fortunate people who attracted others through the light of her personality." <sup>15</sup>

It is impossible for a better tribute to be given than the statement which Hazrat Khalifatul Masih II<sup>(ra)</sup> sent to the Jamaat on her demise. He says:

“In addition to being the daughter of my esteemed teacher Hazrat Maulvi Noor-ud-din, the deceased loved Islam with such fervency and had such passion for the educational development of the ladies of our



organization that in my view there is no other woman of her calibre in the whole of the Jamaat”.<sup>16</sup>

The women of the Jamaat fully appreciated her efforts and regarded her as a benefactor who was striving in their interest. The resolution passed on her death speaks of their heart-felt gratitude.

“We the members of Lajna can never forget her efforts as the first secretary of this organisation. We know fully well that it is almost impossible for a woman to fulfil her duties as a housewife as well as creating a women’s organisation, serving as its secretary, holding its weekly meetings and then following through on the proceedings of those meetings. However, she discharged these duties brilliantly for many years, May Allah reward her abundantly. We cannot pay the debt of gratitude adequately.

Secondly, she was not only a secretary to Lajna, in a way she was its founder. Thus, she will also be rewarded for all such activities of Lajna which incurred Allah’s pleasure.

She worked not only as Lajna’s secretary but played an active part in educating married women who are unable to get formal education. Women of Qadian are well aware that she taught the Holy Qur’an and Hadith to several women and also gave instructions in Arabic, Persian and the books written by the Promised Messiah<sup>(as)</sup> for six months. In short, all her leisure time was

devoted to the welfare of women, for which we cannot be thankful enough.

It was she who ensured the provision of separate boarding and lodging for women at Jalsa Salana and it was also owing to her efforts that a distinct programme of speeches and lectures to women was organised at the occasion of Jalsa. It is such a huge favour that every Ahmadi woman will be thankful to her forever.

...In another respect too, her death is a great loss to Lajna and Ahmadi women in general. As far as the women and their affairs are concerned, she was practically the private secretary of Hazrat Khalifatul Masih II..."

In recognition of her valuable services to women, Lajna Ima'illah Qadian decided to give a scholarship to women to study in theology and to open a library consisting of books on theology and other useful subjects related to women. The inauguration of the library was formally held on 16<sup>th</sup> September 1927.<sup>17</sup> After the partition of India, this library was re-established in Rabwah and is known as the Amtul Haye Library.

Hazrat Sayyeda Amtul Haye Sahiba<sup>(ra)</sup> was an asset to Lajna Ima'illah. She had a dynamic personality and had many interests. She was the driving force behind the progress, education and empowerment of Ahmadi

women. In her short life she achieved what others would not dream of in a lifetime.

May her soul rest in peace and may she get rewarded in abundance for all her efforts in the service of Islam. Ameen!

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# 5.

## **Hazrat Sayyeda Maryam Begum Sahiba<sup>(ra)</sup>**

*Also known as Umme-Tahir*

Hazrat Sayyeda Maryam Begum Sahiba<sup>(ra)</sup> is also known as Umme Tahir — “Mother of Tahir” as she was the mother of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>(rh)</sup>.

She worked enthusiastically for the welfare of Lajna right from the very early days of the organisation. In addition to her work for Lajna she had a great desire to serve mankind. She was renowned for her service to humanity, selflessness and immutable example of service to her faith.

## **Birth and parentage**

Hazrat Sayyeda Maryam Begum Sahiba <sup>(ra)</sup> was the daughter of a distinguished personality of Qadian, Dr Sayyed Abdul Sattar Shah Sahib <sup>(ra)</sup> and a very righteous lady, Hazrat Sayyeda tun Nissa <sup>(ra)</sup>. Both her parents were prominent Companions of the Promised Messiah<sup>(as)</sup>. Her father along with his family was bestowed the title of “The family of Paradise” by the Promised Messiah <sup>(as)</sup>.<sup>1</sup>

Hazrat Sayyed Wali ullah Shah Sahib <sup>(ra)</sup> (son of Hazrat Sayyeda tun Nissa <sup>(ra)</sup>) relates an incident about his mother, saying that on one occasion the Promised Messiah <sup>(as)</sup> was speaking to her, telling her that this is your home and if you need anything you must ask without hesitation. In the course of the conversation, The Promised Messiah <sup>(as)</sup> said to her that you have three relationships with me; one that you are my disciple, second that you are from Sadaat and thirdly there is one more relationship. On uttering these last words, he fell silent.<sup>2</sup>

Hazrat Umme Tahir <sup>(ra)</sup> wasn't even born when those words were uttered. It was only after many years had passed that the full realisation of these words was unveiled.

Sayyeda Umme Tahir <sup>(ra)</sup> did not attend any college or school and thus did not have much in the way of formal schooling however, she was intelligent and

quick-witted. She was educated at home in the traditional way, and her religious knowledge was substantial.

Her many interests included horseback riding and shooting. She was fun-loving and always paid attention to children. Sahibzada Mirza Muzaffar Ahmad Sahib, son of Hazrat Mirza Bashir Ahmad Sahib, writes that she was “A favorite person for all the children to visit. She was most popular.”<sup>3</sup>

## **Marriage**

She had the privilege of becoming the wife of Hazrat Khalifatul Masih II <sup>(ra)</sup> in 1921. The Nikah was solemnised on 7<sup>th</sup> February 1921 by Syed Sarwar Shah Sahib (a Companion of the Promised Messiah<sup>(as)</sup>). In his Nikah sermon he said,

“I am now advanced in years and would soon pass away, but those who live would witness the advent of servants of the faith born in this wedlock with a Syeda as occurred before. This is my resolute conviction.”<sup>4</sup>

And so, this Servant of the faith was born on 18<sup>th</sup> December 1928. He grew to be righteous and virtuous under the guidance of his illustrious father and devout mother and with divine blessings. He was elected as

Khalifatul Masih IV<sup>th</sup> and left a poignant legacy of his Khilafat; a tribute to a well deserving mother.

The context of this marriage was that one of the sons of the Promised Messiah <sup>(as)</sup>, Hazrat Sahibzada Mirza Mubarak Ahmad <sup>(ra)</sup> was married to Maryam, the daughter of Hazrat Dr Sayyed Abdul Sattar Shah<sup>(ra)</sup>. This relationship was brought to an end upon the death of Hazrat Sahibzada Sahib <sup>(ra)</sup>. God Almighty had intimated to the Promised Messiah <sup>(as)</sup> that Hazrat Sahibzada Mirza Mubarak Ahmad <sup>(ra)</sup> would meet his Maker at a tender age. According to the family custom of Hazrat Dr Sahib, Maryam could only remarry within the same family. It was considered inappropriate for her to marry anywhere else. Maryam had the good fortune of becoming the daughter-in-law of the Promised Messiah <sup>(as)</sup> in his lifetime. God Almighty had destined for her an immensely successful and fulfilled life.

The narration of Hazrat Musleh Maud <sup>(ra)</sup> about his marriage to Hazrat Maryam <sup>(ra)</sup> sheds light on many aspects of their lives. On the death of Hazrat Umme Tahir <sup>(ra)</sup> he wrote a lengthy article full of love and admiration for his deceased wife entitled “My Maryam”.

He states that one day in 1917 or maybe 1918 he was returning to his apartment when he noticed a thin, gaunt girl dressed in white. She quickly moved out of



the way behind a wooden wall when she saw him coming. He enquired about this girl from his wife, Hazrat Amtul Haye<sup>(ra)</sup>. She was surprised that he had not recognised her because she was Maryam, the daughter of Dr Sayyed Abdul Sattar Shah<sup>(ra)</sup>. He replied that she had quickly moved out of sight and even if he had seen her, he would not have recognised her. Her husband had died in 1907 and this was the first time she had entered his thoughts after his demise. He began to enquire if there were any plans to get her married again. He states:

“I was told that according to the family custom they can only marry this widow within the family of the Promised Messiah<sup>(as)</sup>, otherwise the girl will remain unmarried.”

He continued to say: “This was quite shocking to me. I tried very hard to get her married in different places, but my efforts only met with failure. Finally, I approached my brothers in different ways to encourage one of them to marry Maryam so that the girl’s life is not wasted however their response was also negative. Therefore, in keeping with the dictates of the Promised Messiah<sup>(as)</sup> that one should not be the cause of the ruin of anyone’s life and also because I was very close to her two brothers, Sayyed Habibullah Shah Sahib and Sayyed Mahmoodullah Shah Sahib, I decided I would marry Maryam myself...Our marriage took place on 7 February 1921 in the Mubarak Mosque. Far from being a wedding,

it was more like a house of mourning. Everyone's crying, weeping and sobbing was audible during the prayers. On 21 February 1921 I brought her home."

Hazrat Musleh Maud <sup>(ra)</sup> further narrates that at the time of the death of Hazrat Amtul Haye <sup>(ra)</sup> he was faced with a dilemma. He could not think of anyone who would be able to look after her two young children. This was a great burden on her mind before her death. She glanced at one child and then the other. However, she never glanced at her husband. He states:

"Maybe she thought what does a man know about looking after children. I looked at her again and again wanting to say something. However, I shied away in the presence of others. Finally, in a private moment I said to her, Amtul Haye! Why do you worry so much? If I remain alive, I shall look after your children and, by the grace of Allah, I shall not let them suffer any hardship. I said this to console her however, I did not know what to do."

On the first night of the death of Hazrat Amtul Haye <sup>(ra)</sup> he approached Hazrat Maryam <sup>(ra)</sup> explaining his difficult situation and asked for her help. He continues:

"May Allah bestow thousands of blessings upon her soul! She quickly replied, yes, I shall look after them. I shall nourish them like a mother nourishes her own

children and on the second day I brought Qayyum and Rasheed and handed them into her care. ...Amtul Haye was and still is very dear to me. However, I cannot honestly say that had she lived she would have nursed her children any better through their illnesses than the way Maryam nursed them through their illnesses...I promised her at the time that Maryam! If you raise these motherless children, I promise that I shall love you very much. And I fervently turned to Allah with tear-soaked prayers that He may create love in my heart for her and He heard my prayers. I started to care for her after that day. All my feelings of dullness were removed and my heart became reconciled with her. Those very features which appeared unsightly to me suddenly became the most beautiful and attractive in the whole world. Her carefree attitude which once bothered me now seemed to be her birth right...on certain Fridays after I delivered a sermon on some important subject, I would rush into the house with the conviction that Maryam's face would be lit up and she would lavish praise on me the moment I entered the door. She would tell me that she really enjoyed the sermon and my presumption was rarely wrong. I would find her waiting on the doorstep and she would be trembling slightly with excitement... my sweetheart worked alongside me and never once complained of fatigue... In 1921 she travelled to Kashmir with me. This was in the rainy season. I would try and veer her towards serious, solemn matters while she took refuge in

joviality. The result was that neither solemnity remained nor joviality. Like the downpours of the rainy season, tears of laughter streamed down from our eyes all the way home...she was extremely hospitable...Sometimes she overburdened herself so much that I became angry. After all the guesthouse was established for this very purpose. Why do you burden yourself like this and ruin your health. In the end I have to endure the suffering caused by your illness...Her heart condition worsened after 15 January. She was under the care of the doctors, was given blood and her condition improved...As soon as I returned to Qadian her condition worsened...she never recovered after that. She was under the constant supervision of two nurses and as this cost 50 to 60 rupees per day, I found that this put extra pressure on her heart...I comforted her and told her she should not worry about this. I was bearing the expense to make her better not to make her worse.”

When her illness became prolonged, he began to think about how he would meet the growing cost of treatment. Without any hesitation, he decided to sell one of his properties (Darrul Hamd) along with the adjoining orchard. Valuing the property, he states:

“I thought its present value is very high, however, at the time of sale even if I sell it at a loss, it should definitely go for seventy-five thousand rupees. In this way, if I have to spend money on her for one year

then I will be able to support her costs at a rate of six thousand rupees per month without any worry. I was ready to sell all my property to keep Maryam alive in some way... At that time, I thought that because she can hear and speak, I should exchange a few affectionate words with her. However, I decided that she no longer belonged to this world but to the other world. Our connection with her had come to an end.”<sup>5</sup>

### **Achievements**

She worked enthusiastically for the welfare of Lajna right from the very early days of the organisation. She was elected as the secretary in 1933. She possessed the tremendous quality of giving her full attention to each task she took. Other than her work for Lajna she had a great desire to serve mankind. She was a bleeding heart for the poor. On her death Hazrat Khalifatul Masih II <sup>(ra)</sup> said:

“I feel that the impoverished ladies have taken her loss to heart. The reason for this is that Sayyeda Umme Tahir cared deeply about the welfare of the needy. At times she would serve (the poor or the needy) in such a state that she herself would be bed ridden with hot water bottles for easing her pain and swollen legs”.

An exceptional feat that she accomplished during her lifetime was the creation of the Lajna Flag. If it had not been for her personal interest and attention, Lajna would not have a flag. Despite unfavourable circumstances and insufficient time, she undertook the preparation of the flag of Lajna Ima'illah at the occasion of the silver jubilee [*25 year celebration of the Khilafat of Hazrat Khalifatul Masih II<sup>ra</sup>*]. She got the design approved by Huzoor<sup>(ra)</sup>, prepared the flag and then requested Huzoor<sup>(ra)</sup> to hoist it with his blessed hands at the Jubilee Jalsa. She assisted him in hoisting it on the day as well. Thus, an important and historical matter was accomplished through her tireless efforts.

While delivering an address at the Jubilee Jalsa, on behalf of Lajna Ima'illah, she made a special mention of the prophecy of "Musleh Maud". Then representing the Lajna Ima'illah of the whole world, she stated:

"Even though we deem ourselves unworthy, we assure Huzoor that if he needed us, our children or our properties for any religious campaign, he would find us steadfast and ready for any sacrifice".<sup>6</sup>

In 1942, Hazrat Sayyeda Umme Tahir<sup>(ra)</sup> was appointed as Acting Sadr Lajna Central. She held this office and provided valuable service to the Jamaat until a little while before her demise.

She would tirelessly perform all her duties with passion and determination. Under her supervision Lajna Ima'illah was set up throughout Qadian as local branches in all areas, which significantly widened the scope of the organisation's work at the time. She would also supervise the education and training work carried out in the surrounding villages of Qadian, for example in Bheeni, Nangal and Qadirabad.

Hazrat Sayyeda Mehr Apa narrates:

“She would not hesitate to undertake the lowliest of tasks for the cause of the Jamaat. I have personally witnessed that during Jalsa or at any other emergency meeting, she would carry the collection bags to the ladies herself. We would say that we are happy to do any other work, but we cannot ask people for Chanda; because it is embarrassing; we often do this. Yet, she never considered this kind of service to be embarrassing or demeaning. The result would be that people would willingly make large donations. ... It was the miracle of her beautiful morals that people would give immense respect to anything she said. As soon as she would make a request people immediately responded, and felt it was an honour to fulfill it.”<sup>7</sup>

She was devoted to the welfare of women and was keen to improve their lot through education and discipline. She started her work in adverse

circumstances. Funds were limited, there were no trained workers, and she was inexperienced herself. She had a dual task before her, to train and educate herself and then to train and educate others. In spite of these overwhelming difficulties, she did not waver and continued her work, thus setting a unique example. Considering the circumstances under which she worked, her accomplishments were great indeed. As long as she lived, she went on working on the lines marked by her revered Khalifatul Masih <sup>(ra)</sup>.

She responded enthusiastically to every call of Hazrat Khalifatul Masih <sup>(ra)</sup> and was at the vanguard of every programme launched by him. She would sew clothes for the poor, make their bed linen etc. and serve everyone without discrimination. She found great delight in serving others. The most outstanding quality of Sayyeda Umme Tahir <sup>(ra)</sup> was her abhorrence of publicity. She worked devotedly and sincerely without any attempt to garner attention. She hated exaggeration and whatever she said was done out of sincerity.

Another characteristic of Hazrat Sayyeda Umme Tahir Sahiba <sup>(ra)</sup> was her keen desire to enrol new workers for Lajna Ima'illah. She wanted every girl and woman of the Community to participate in its programmes. She wanted to train everyone as a good worker and this desire was not confined to speeches only. She actually trained women in public speaking



and other works. She had a large heart indeed and would encourage every novice. When Hazrat Sayyeda Umme Tahir Sahiba <sup>(ra)</sup> was the acting sadr, she used to guide Hazrat Sayyeda Umme Matin Sahiba. In fact, whoever showed even a little capacity was encouraged by her. Hazrat Sayyeda Mehr Apa Sahiba wrote once:

“I recollect vividly how pleased she was when she heard me deliver an address at a school farewell party in Qadian. (I was a student of year/grade 9). It was a big gathering and it was the first time she heard me speak in public. She was extremely pleased with my performance, her face was aglow with delight and at the end she said to me: “I eagerly desire to find among my nieces, responsible and devoted workers for Lajna. Today, I have put my trust in you. I hope you will not disappoint me.” Then she instructed the staff of the school to entrust me with various duties and let me write my speeches without any help.”<sup>8</sup>

Commenting on her complete dedication and devotion to the Jamaat and its service, Hazrat Musleh Maud <sup>(ra)</sup> writes:

"Whenever she found out that there was Jamaat work to do, she tackled it with the vigour of a lioness, forgetting both herself and her children in the process."<sup>9</sup>

Mentioning the high morals qualities of late Hazrat Umme Tahir <sup>(ra)</sup>, Hazrat Sayyeda Mehr Apa narrates: “Though everyone makes sacrifices in the way of Allah according to their capacity, but I have observed a completely unique manner in my aunt. (ie Hazrat Sayyeda Umme Tahir). She had set allowances for various widows from her own pocket; she spent on the education of many orphans in a way that no one got the wind of it. It was not in her nature to exhibit such charity. Under no circumstances could she tolerate to advertise such good deeds. It was her daily practice to give charity, but then there would come a month in the year when she would give away everything she had, for the sake of Allah, and that was the month of Ramadhan. In this month, if she happened to be in Qadian, she would donate in form of cash, feed people on a daily basis and give generously in all other forms as in provisions, grains and clothes. If she happened to be at the hill station with Huzoor during Ramadhan, a letter from her would arrive with detailed instructions .... She would send a separate amount stating that due to illness she was unable to fast; thus a prescribed amount was to be given to a certain person. The amount would be more than the recommended rate for Fidiya ...”<sup>10</sup> Hazrat Sahibzada Mirza Bashir Ahmad Sahib <sup>(ra)</sup> sheds light on the significance of financial sacrifice in her life, he states:

“Allah the Almighty had blessed Hazrat Sayyeda Umme Tahir with an exceptional degree of financial sacrifice. When I looked at the amount of chanda paid by her, I wondered how she managed to pay such large amounts with the meagre income she had. Those who are aware of our household circumstances, know that the monthly allowance given by Hazrat Khalifatul Masih II <sup>(ra)</sup> to his wives is pretty much just sufficient. Despite that, I have no idea how she managed to save from her household expenditures in order to make sacrifices towards each appeal from the Jamaat. To the extent that I was surprised to see that she even partook in the Imanat-e-Zati scheme within Tehreik-e- Jadid, only for the sake of gaining blessings from Allah. Similarly, she surpassed everyone in paying private chandas as well. That is why she would only have a comparatively finer meal prepared on the days that it would be her turn to have Hazrat Khalifatul Masih II in her house. Partly for Huzoor’s comfort and partly because of the feeling that lest Huzoor should become aware of the financial hardship of her household. On a daily basis her dinner table was not just simple; it was threadbare. Yet, in spite of this she was extremely hospitable and she had no hesitation in spending all she possessed for the comfort of the guests. She derived genuine pleasure in serving her guests. She had been a Musiya from an early age, but most people would not know the fact that she had increased her Wassiyat rate from 1/10<sup>th</sup> to 1/3<sup>rd</sup> of her income.

Which is the highest limit allowed in Islam to be left in a will.”<sup>11</sup>

Undoubtedly, she was a woman of marked qualities and extremely devoted to the work of Lajna Ima'illah that even in serious illness and despite doctor's advice for rest, she would not desist from work. She did not care for her health or life and till her last breath continued to work for the association.

One of Sayyeda Maryam Begum's<sup>(ra)</sup> most outstanding traits was her care for others. In Feb 2003, a few months before he passed away, Hazrat Khalifatul Masih IV<sup>(rh)</sup> spoke of his mother, Sayyeda Maryam Begum Sahiba<sup>(ra)</sup>, in a Friday sermon. He remembered her care, consideration and compassion for others, especially those who were less fortunate. In her memory, Huzoor<sup>(rh)</sup> established the Maryam Shadi Fund, which helps young women whose families cannot afford to provide them with clothes and accessories for their marriage. This was an especially fitting tribute, since Sayyeda Maryam Begum Sahiba<sup>(ra)</sup> had always taken the opportunity to provide needy families with clothing and jewellery for their daughters' weddings. In his article about his memories of her, Hazrat Khalifatul Masih IV<sup>(rh)</sup> writes:

" She was very compassionate to the poor especially, and she always taught me to be compassionate to the poor and those in need."

Huzoor also related that she liked to keep a few milking cows and in the mornings, she would distribute the milk and some butter to the needy who would line up outside her door. Another incident that illustrates her selflessness is that after the birth of her first child, Sayyeda Maryam Begum Sahiba became very ill. Nonetheless, she decided to accompany Hazrat Musleh Maud<sup>(ra)</sup> on a trip. It was the month of Ramadhan, and many of Huzoor's staff were not satisfied with the sehri (morning meal) that their accompanying cook had been preparing. So, for the entire month of Ramadhan, despite her poor health, Sayyeda Maryam Begum woke up early to prepare *parathe* (bread) for the entire staff herself, so that they would have an enjoyable sehri.<sup>12</sup>

Hazrat Khalifatul Masih IV <sup>(th)</sup> says that his mother was unable to give her children much time due to her extensive duties, however, he says, her expectations of them were so high that it seemed as if she was watching them twenty-four hours a day. He remembers that she would get very annoyed with them if they did anything wrong and would sometimes even raise her hand if they became absurdly stubborn as children do. She would impart advice in such a way that it became deeply embedded in one's heart and she would often refer to Ahadith and the example of the Holy Prophet <sup>(saw)</sup>. On one

occasion, when Hazrat Khalifatul Masih IV <sup>(rh)</sup> was returning with his mother from *Bahishti Makbara*, a gentleman passed them by and neither party said *salam* to each other. Huzoor's <sup>(rh)</sup> mother was deeply disappointed with him and said,

“Don't you even have the manners to say *salam* to a passer-by?”

Huzoor <sup>(rh)</sup> replied that the person had not said *salam* to him, to which his mother replied,

“What does that have to do with you? The Holy Prophet <sup>(saw)</sup> was the first to say *salam* to everyone.”<sup>13</sup>

She paid great attention to manners and loathed greed and selfish behaviour. She would be angered if she ever heard anyone backbiting and did not tolerate the slightest verbal disrespect to elders. She was strict in ensuring that prayer was observed dutifully. She would give her chanda on time and instilled this habit in her children by taking a certain amount from their allowance. In doing so, she inculcated the habit of paying chanda in them. By showing immense regard for the Promised Messiah <sup>(as)</sup> she instilled the same respect in her children by way of example. She inspired her children to show great compassion for the poor and needy. She was very firm with her children and never overindulged them. Whilst on her deathbed, she addressed her son saying:

“Tahir, I am deeply aware that I could not look after you and I wasn’t able to give you the love that you deserved, in fact, I was always tough on you. This was purely for your *tarbiyyat* and good upbringing, however it still hurts me deeply.”<sup>14</sup>

Hazrat Umme Tahir<sup>(ra)</sup> was a paragon of righteousness, virtue and love of Allah. Huzoor’s <sup>(rh)</sup> relates that she prayed fervently, worshipped with intensity, and had a deep love for the Holy Quran. She had a particular zeal for the recitation of the Holy Quran and reciting *durood shareef*. Hazrat Khalifatul Masih II <sup>(ra)</sup> himself praised her, saying that she recited the Holy Quran beautifully and her pronunciation was so accurate that it was like the tongue of a native speaker.<sup>15</sup>

She was devoted to Hazrat Amma Jaan <sup>(ra)</sup> and after *Maghrib* prayers would sit in her company and advised her children to also do the same. Hazrat Umme Tahir <sup>(ra)</sup> was one of those souls who are blessed with a closeness to Allah the Exalted and her every act was for the sake of Allah. Her deep faith in Allah the Almighty was unwavering.

Sahibzadi Amtul Rasheed, daughter of Hazrat Khalifatul Masih II<sup>ra</sup> and Sayyeda Amtul Haye Sahiba [*After the demise of Sayyeda Amtul Haye Sahiba, she was raised by Umme Tahir Sahiba*], recalls that there are many incidents where prayers of

Hazrat Umme Tahir <sup>(ra)</sup> were answered. She describes an incident about a lady who came regularly to visit her requesting for prayers. She told her that she had been married for twelve years but was still childless. She expressed to Hazrat Umme Tahir <sup>(ra)</sup> that she believed that Allah the Exalted would listen to her prayers and to promise that she would pray for her that she would one day become a mother. Hazrat Umme Tahir <sup>(ra)</sup> prayed for her and requested prayers daily from Hazrat Khalifatul Masih II <sup>(ra)</sup>. Allah the Exalted heard their prayers and the lady was blessed with a daughter. Hazrat Umme Tahir <sup>(ra)</sup> was overjoyed and visited the mother with presents for the child and distributed sweets to those who were present.<sup>16</sup>

As a righteous mother, Hazrat Umme Tahir's <sup>(ra)</sup> sole wish for her only son was that he would serve his faith. She felt so passionately about this, that tears would fill her eyes, she would repeat, "Oh Lord! Make my Taahri (nickname) your worshipper and your pious servant. Make him serve the cause of faith. Fill him with love and devotion for yourself, Mohammed the messenger of Allah <sup>(sa)</sup> and the Promised Messiah <sup>(as)</sup>." <sup>17</sup>

Qulsoom Begum, wife of Chaudhry Mushtaq Ahmed Sahib Bajwa, related that once, Hazrat Sayyeda Umme Tahir Sahiba <sup>(ra)</sup> confided in her saying that my son Tahir will become Khalifah. She also told her that this was a secret and that she mustn't reveal it to



anyone. It was only when he became Khalifah, that Qulsoom Begum revealed this incident.<sup>18</sup>

Allah The Exalted had given her the glad tidings that her son would become Khalifah, and indeed Hazrat Khalifatul Masih IV <sup>(rh)</sup> embodied all that she prayed for, serving his faith with a passion and zeal that was outstanding.

In short, Hazrat Sayyeda Umme Tahir Sahiba <sup>(ra)</sup> was an outstanding woman of remarkable qualities. Every aspect of her life was alight with exceptional service to God and man. She was keen to see every woman as an active member of Lajna Ima'illah. Today her wish is being fulfilled throughout the world.

### **Demise**

She remained at the forefront of Lajna Ima'illah activities till her last breath. On 5<sup>th</sup> March 1944 she departed this world to be with her Creator. May Allah Almighty reward her eternally. After her demise, Hazrat Musleh Maud <sup>(ra)</sup> offered tribute to her in these beautiful words:

“Maryam was a brave woman. Whenever a delicate situation arose, I could trust her with conviction; her feminine fragility would disappear at those times. There would be signs of great resolve and determination on her face, and one looking at her

would say that there is no third goal in front of this woman besides triumph or death; she will die but would not retreat from the objective. In times of need this beloved of mine worked through the nights with me and never complained about being tired. Merely these words were enough for her; that this is a Jamaat project or there is a threat of dishonour or danger for the Jamaat; and she would rise leaping like a lioness; she would forget herself, she would forget eating and drinking, she would forget her children and she would even forget me. The only thing she would remember is that task. When that task was accomplished then it would be her and the hot water bottles.”<sup>19</sup>

Hazrat Khalifatul Masih II <sup>(ra)</sup> contributed 10,000 Rupees towards the exegeses of the last para (Juz) of the Holy Quran beginning with the word *ع* and donated all the profit from it in her name as *Sadqa Jaria* so that Allah Almighty may reward her eternally.<sup>20</sup> Ameen Sum Ameen.

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## **6. Respected Hajira Begum Sahiba**

Hajira Begum Sahiba was the granddaughter of Hazrat Khalifatul-Masih I <sup>(ra)</sup> and the wife of Chaudhry Fateh Muhammad Sial Sahib <sup>(ra)</sup>. She was a very righteousness and pious lady of exceptional morals.

## **Birth and parentage**

She was the granddaughter of Hazrat Khalifatul-Masih I <sup>(ra)</sup>, the daughter of Hakim Mufti Fazl-ur-Rahman Sahib and the wife of Chaudhry Fateh Muhammad Sial Sahib <sup>(ra)</sup>.

It was her good fortune that Allah the Almighty provided her with excellent opportunities for religious education and training. She had learnt the Holy Quran from her grandfather, Hazrat Khalifatul-Masih I <sup>(ra)</sup>, a complete devotee of the Holy Quran. He would affectionately say: “This daughter of mine will continue my work of teaching the Holy Quran to women”.<sup>1</sup>

From her childhood, she often enjoyed the company of her illustrious grandfather and as a result was inclined to religion and piety from an early age. When she started reading the Holy Qur’an, her father requested her grandfather to give her the first lesson. She always related this with pride that her first teacher was Hazrat Khalifatul-Masih I <sup>(ra)</sup>. She recited the Holy Qur’an in a low but very melodious voice.

She preferred to read good and beneficial books rather than useless novels and stories. She was very intelligent and was always very keen to acquire knowledge. Hers was a simple, straightforward but very dignified personality. Wherever she went she

was seen with respect, and whomever she met wanted to meet her again. She disliked indulging in useless gossip. She was witty and talked with wisdom and knowledge.<sup>2</sup>

### **Marriage**

Her husband Hazrat Ch. Fateh Muhammad Sial Sahib <sup>(ra)</sup> stayed abroad for about seven years for the purpose of Tabligh-e-Islam (preaching of the Islamic faith). For a while he was the Imam of the Fazl Mosque in London. Thus, at this young age Hajira Begum Sahiba lived apart from her husband but she never complained, instead with patience and steadfastness she remained a strong support for her husband.<sup>3</sup>

### **Achievements**

At the occasion of the first Jalsa Salana, she was assigned discipline duty.<sup>4</sup> Hajra Begum Sahiba had been blessed to have received an education of the Holy Quran and various other religious matters from Hazrat Khalifatul Masih I <sup>(ra)</sup> himself. Huzoor <sup>(ra)</sup> had hoped that she would be able to illuminate other Ahmadi women with her knowledge. With the blessings of Allah the Almighty she was a source of benefit for hundreds of women through her *Dars-e-Quran*. She was regarded in high esteem as her

righteousness, piety and excellent morals shone brightly in her character. After the establishment of Lajna ima'illah she would advise ladies to financially contribute for the propagation of faith. She would happily partake in every Lajna activity and would greatly contribute to every financial scheme. A memorable achievement of hers was to establish the fund collection with craft items made by women. She was the first lady to encourage women in this way, to earn money through utilising their skills and donating their earnings for the spread of Islam. By the Grace of Allah this scheme is now well established. She would undertake Lajna work with enthusiasm and great dedication. She sold her jewellery and donated the proceeds for an appeal made by Lajna.<sup>5</sup>

Hazrat Khalifatul Masih II <sup>(ra)</sup> once mentioned that the first person to contribute in the campaign (*England Tabligh Fund*) was the wife of Chaudhry Fateh Muhammad Sial Sahib, the granddaughter of Hazrat Khalifatul Masih I <sup>(ra)</sup>. She contributed a piece of her jewellery worth 22 Rupees.<sup>6</sup>

### **Demise**

Sadly, she passed away just five years after the establishment of Lajna Ima'illah on 10<sup>th</sup> December 1927 during labour at the age of 35 years.<sup>7</sup>



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# 7.

## **Hazrat Sayyeda Saleha Begum Sahiba <sup>(ra)</sup>**

*Also known as Umme-Daud*

Sayyeda Saleha Begum Sahiba <sup>(ra)</sup> also known as “Umme-Daud”- “Mother of Daud” was the daughter of Hazrat Pir Manzoor Muhammad Sahib <sup>(ra)</sup> and the wife of Hazrat Mir Muhammad Ishaq Sahib <sup>(ra)</sup>. She was a sahabia who was blessed with the honour of seeing the Promised Messiah <sup>(as)</sup> with her own eyes, and had served him with her own hands, and had heard his words with her own ears.

## Birth and parentage

She was the daughter of Hazrat Pir Manzoor Muhammad Sahib <sup>(ra)</sup> (author of *Qaeda Yassarnal Quran*) who was a very close companion and friend of the Promised Messiah <sup>(as)</sup> and was the granddaughter of a very esteemed *buzurg* Hazrat Sufi Ahmed Jaan Sahib of Ludhiana.<sup>1</sup>

## Marriage

Hazrat Mir Muhammad Ishaq Sahib <sup>(ra)</sup> used to say that our Nikah is one of *Sha'air Allah* meaning one of the signs of Allah. The editor of *Al-Badr* (The newspaper published from Qadian) wrote in the issue of 5<sup>th</sup> February 1906, regarding her Nikah:

“Today is the day that brings us two joys. One is the joy of Eid, and the other is of the blessed relationship between two of our beloveds. The Promised Messiah<sup>(as)</sup> saw this in a vision last night and it has already been fulfilled today. Following the Friday sermon and the Zuhr and Asr prayers in the Al- Aqsa Mosque where the Promised Messiah <sup>(as)</sup> was also graciously present, Hazrat Maulana Noor-ud-din Sahib <sup>(ra)</sup> recited the Nikah sermon with great enthusiasm and mentioned this special Grace of Allah the Almighty’.<sup>2</sup>

She was married young and her early education was conducted first under the care and guidance of the Promised Messiah <sup>(as)</sup> and then, under Hazrat Khalifatul Masih I <sup>(ra)</sup>. Afterwards her spouse, Hazrat Mir Mohammad Ishaq Sahib <sup>(ra)</sup>, brother of Hazrat Ummul Momineen <sup>(ra)</sup> became her tutor. He was a scholar par excellence and a great *Muhaddis* with a keen insight in the interpretation of Hadith; and he succeeded in imparting this knowledge to his wife. Thus her knowledge was unparalleled. She was well versed in Quran , Hadith and Islamic jurisprudence. A number of individuals had the honour to be taught by her. She had acquired ‘Maulvi Fazil’ and was proficient in Arabic and Persian.<sup>3</sup>

### **Achievements**

Hazrat Sayyeda Saleha Begum Sahiba <sup>(ra)</sup> had exceptional leading abilities and was the soul of Lajna Ima’illah in general.

1914 was the first women’s Jalsa Salana in terms of it being the first year in which women also participated in the program of Jalsa separately from men. They delivered speeches and read out articles. Hazrat Saleha Begum Sahiba <sup>(ra)</sup> also read out her article in this Jalsa.<sup>4</sup> She had great passion for serving the faith. The early years following her marriage were spent in gaining knowledge and as soon as Lajna

Ima'illah was established, she participated in every activity of Lajna Ima'illah.

Hazrat Sayyeda Saleha Begum Sahiba <sup>(ra)</sup> was an untiring worker. She had extraordinary qualities of leadership and trained many women. She was one of the pioneers of Lajna Ima'illah and worked as its *Naib-sadr* till her death. She was an excellent scholar of theology and even the Ulema used to consult her on various delicate questions. She greatly loved the Holy Qur'an and sincerely desired to understand its meanings. She never hesitated to ask a question and was liberal in imparting to others, all she knew. She was an exceptional leader and administrator and knew how to infuse life and spirit among her co-workers and subordinates. She worked as chief organizer for Jalsa Salana from 1922 till her death in 1953. It was just during the last year of her life that she could not attend to this duty as she was seriously ill.

She served as vice president (of Lajna) for many years. From 1922 to 1952 she was in charge of the arrangements of Jalsa Salana. She had the honour of hosting and serving thousands of guests. She would always arrive for duty before all the other workers and would be the last to depart. She would personally oversee all the food arrangements. She would visit the barracks (female guests were housed in Barracks during Jalsa at Rabwah) individually and enquire

after the welfare of the guests. She would take exceptional care of all the guests of the Promised Messiah <sup>(as)</sup>. She was forever mindful of the true meaning of hospitality. Despite ill health she would never neglect her duties.<sup>5</sup>

She would always be in the lead and ready to serve whenever she saw any opportunity. She would patch up old, ripped, dirty blankets and clothes as the nation's requirements dictated. She would not sleep peacefully until all the work at hand had been completed. She desired the Ahmadi women to emulate the women at the time of the Holy Prophet<sup>(sa)</sup>. She would help the poor and the orphaned just as her husband did.

She possessed an excellent quality of not seeking recognition. Upon completion of a task, whenever it was asked 'Who has done this job?' She would not mention her contributions boastfully; rather with the utmost humility she would always give credit to others working with her. Her objective was not to lie, but to encourage and promote others. She was extremely humble and her actions were born out of humility and why would it not be so! In the words of Hazrat Sayyeda Maryam Siddiqah Sahiba <sup>(May Allah illumine her grave)</sup>, she had seen the Promised Messiah <sup>(as)</sup> with her own eyes, and had served him with her own hands, and had heard his words with her own ears.<sup>6</sup>

Sayyeda Umme Daud <sup>(ra)</sup> was generous and a patron of the poor, the orphans and the widows. Giving charity was her most outstanding quality. In all the meetings of Lajna Ima'illah she always laid great stress on social welfare and repeatedly instructed the workers to always keep an up-to-date and complete list of the poor and the needy with their addresses, so that help and assistance may be given to them whenever possible. She was a pious lady who had the good fortune of having true dreams and spiritual experiences.

She was an untiring worker. Whatever was entrusted to her was done in the best way. She would not rest until the task assigned to her was accomplished successfully. She had a knack of taking on the maximum workload herself. In an emergency, usually the work concerned with women was assigned to her and she always executed it honourably.

Hazrat Khalifatul Masih IV <sup>(rh)</sup> paints a beautiful picture of her unwavering services in his article and states:

“On the occasion of Jalsa Salana, twice I had the good fortune to serve with her; and so, for days on end I would spend a major part of my day implementing her instructions. I am a witness to her abilities and can honestly say that it is difficult to find a person of her

stature in terms of administrative abilities. Sternness was seldom shown to subordinates but albeit upon the apt occasion, love on the other hand was shown frequently. She would work tirelessly around the clock, while her companions would often get tired and be left reeling a long way behind her. There was always a strange scene at the end of the day's work during the chilly nights of Jalsa. After feeding the guests all day long, the weary workers from among the men and women would begin to leave one by one. The male workers' tent was always adjacent to the female accommodation office. We could hear that the noise and commotion would slowly fade away to silence. However, at times the voice of Mumani jaan (Hazrat Saleha Begum Sahiba) would signal that she was still awake. She would spend most of the night along with her few special co-workers in the office awaiting the last train bearing the last of her guests. Her health was weak and her body frail, but she had enormous courage.”<sup>7</sup>

After the partition when the refugee women were camped at Ratan Bagh Lahore, she was in charge of most of the projects; she worked day and night in spite of her poor health and set a good precedent in everything. She stitched old and dirty clothes and did all she could for the relief and help of women. Amtul Latif Sahiba who had worked with her for several years, said that Sayyeda Umme Daud<sup>(ra)</sup> never



slackened and worked four times harder than anyone else.

Referring to the transport of refugee women from Ratan Bagh, Lahore to Rabwah, on the first Jalsa Salana held there, Hazrat Sayyeda Maryam Siddiqah Sahiba (May Allah illumine her grave) writes:

‘Two days before Jalsa Salana, Hazrat Amir-ul-momineen <sup>(ra)</sup> ordered that all the women resident at Ratan Bagh should be brought to Rabwah for permanent settlement. The convoy which consisted of 40 families, set out in the company of Hazrat Umme Daud <sup>(ra)</sup>. At midnight, the train arrived at Rabwah station where Hazrat Amir-ul-Momineen <sup>(ra)</sup> was present to receive them. He instructed the Khuddam to take all the women’s luggage to their lodging. Sayyeda Umme Daud <sup>(ra)</sup> remained at the station till the last woman had gone. Then, in spite of the fatigue of the journey she did not retire to rest; she served food to these women and made arrangements for other necessities. In intense heat, she worked all day long and late into the night. Umme Daud <sup>(ra)</sup>, despite weak health, never slackened at any time. She always tried to make a personal contact with every guest and inquired if she had any problem or difficulty.’<sup>8</sup>

In 1948 in the blessed month of Ramadan, with permission from Huzoor <sup>(ra)</sup>, women and girls held a Taleem-ul-Quran class. Girls from outside of Lahore

also participated in this class along with the girls from Lahore. Food was provided by the Langar Khana. Hazrat Shaukat Sultana Sahiba and Hazrat Amtul Lateef Sahiba, the wives of Hazrat Dr. Mir Muhammad Ismail Sahib <sup>(ra)</sup> alongside Hazrat Sayyeda Umme Daud <sup>(ra)</sup> were appointed to train and look after the girls. Hazrat Saleha Begum Sahiba <sup>(ra)</sup> cared for them lovingly and was even mindful of the girls' interests. The girls really connected with her and were very pleased.

At the time, a group of the youth of Jamaat Ahmadiyya, known as 'Furqan Force' were fighting at the Kashmir border along with the Pakistani Army. Lajna Ima'illah was entrusted the task of mending their uniforms and socks as well as preparing other items. This was supervised by Hazrat Sayyeda Umme Daud Sahiba <sup>(ra)</sup>. She made the Ahmadi women realise that Allah Almighty with His sheer Grace had bestowed this opportunity upon them to follow in the footsteps of the female companions of the Holy Prophet <sup>(sa)</sup> who served in battlefields. Inspired by this loving counsel of hers, the women of Qadian and Lahore served in this manner for three months.

In those days the headquarters of Lajna Ima'illah Qadian was in Ratan Bagh, Lahore. Hazrat Umme Daud Sahiba <sup>(ra)</sup> was residing in Ratan Bagh. This work would be carried out daily from 9 o'clock in the morning till until 6 o'clock in the evening. She

personally supervised every task. Majlis Khuddam-ul-Ahmadiyya provided the uniforms. The whole service of repairing and washing the uniforms, sewing buttons, mending the buttonholes, and patching up as required was carried out by the ladies. Two badges were sewn onto each shirt, the badges were prepared by hand as well. Members of Lajna Ima'illah Lahore prepared 500 small wallet pouches made out of *Khaki Zeen* (a thick khaki uniform material). These could hold necessary items and were useful for the Mujahedeen (the soldiers). The love and moral training of Hazrat Sayyeda Umme Daud Sahiba <sup>(ra)</sup> breathed a new spirit into women. All of this once tedious work was carried out with love, in a happy and informal setting.<sup>9</sup>

She was a quiet worker and often remained in the background. Even in the early days of Lajna Ima'illah, though she was not elected to any office, she did considerable work. Most of the women went to her for consultation and help. She was devoted to the cause of religion and ever ready and willing to do any work. Once in a letter to her husband she wrote:

‘It is a pity that I have wasted my knowledge and have not drawn from it any benefit, spiritual or worldly. God gave me an opportunity to serve; and unfortunately I did not avail of it. But I deceive myself. Even now, if, I take care of my health, I can do a little; nay, I can do a lot. I advise my children not

to waste their time or spoil their health. If they have good health only then will they be able to serve religion; otherwise, they will cut a sorry figure like me. Let them learn a lesson from me. It is my intention, desire and will that every moment of my children's life should be spent in the service of Islam. So far as I am concerned, I have offered them for the service of religion; now it is up to them to fulfil my desire. May Allah enable them to do so!'<sup>10</sup>

This letter speaks of her great love for Islam and shows how eager she was to serve it.

In 1945, she was chief organizer for the literacy campaign, launched by Hazrat Khalifatul Masih II <sup>(ra)</sup> in connection with the election to be held the same year. She worked twenty hours a day and due to her excellent organization and discipline, the work was completed successfully. In a very short time a large number of ladies became literate. Her diligence and hard work earned her and her colleagues the pleasure and approval of Hazrat Khalifatul Masih <sup>(ra)</sup>, who remarked that compared to men, the women had done excellent work and deserved praise.

She wrote religious and educational articles of a high calibre presenting solid arguments. She was also an effective speaker.

Sayyeda Umme Daud <sup>(ra)</sup> loved discipline and wanted everything to be done in an orderly and perfect way.

Her personality was awe-inspiring and in the beginning every worker felt somewhat restrained in her company. She was frank and affectionate in her conduct and provided the workers were diligent and hard-working, they soon felt at ease. She was a very active woman and even in her illness she continued to perform her duties effectively. <sup>11</sup>

### **Demise**

The purpose of her life was the love of Allah and service and welfare of His Creation. This affectionate lady peacefully passed away on 8th September 1953. <sup>12</sup>

She passed away in Lahore after a long illness. Her death was a great loss to Lajna Ima'illah for with her death we lost a loving, compassionate and excellent leader and administrator. She was a torchbearer for all Ahmadi women.

On the demise of Hazrat Sayyeda Saleha Begum <sup>(ra)</sup>, Sahibzada Mirza Wasim Ahmad Sahib, the son of Hazrat Musleh Maud <sup>(ra)</sup> wrote:

“In my view, among all the women of the Jamaat, she was the most knowledgeable in religious matters. She was fluent in speaking and reading Arabic and was well-versed in the books of the community and

jurisprudence. I, myself, learnt a part of Sahih Bukhari formally from her. Upon the demise of such esteemed people, we should assess whether the new generation of the Jamaat is following in the footsteps of their elders? If it is so, how successful have they been in this endeavor; and if not, they should rise to their responsibilities. It is the mark of a living nation that the vacuum created by the demise of a person never remains so, others move in to fill the gap. In this way, there is no negative impact on Jamaat's work. May God bless us with the strength to fill the shoes of our elders and keep their names alive.”  
Ameen

Similarly, Hazrat Khalifatul-Masih IV <sup>(rh)</sup> writes in an article on the demise of Hazrat Sayyeda Saleha Begum <sup>(ra)</sup>:

“Despite my lack of knowledge, when I take an overview of different aspects of her life, I can't help but think that if 50 percent of our women draw inspiration from her exemplary character to reform themselves, then certainly, Ahmaddiyat would draw closer to the triumphant destiny promised by God. I wish that this happens so and happens soon because such models are very rare.

At the end, I can't help but say that it is by virtue of her moral training that during her illness all of her children cared for her with utmost devotion. The fact

is that they indeed fulfilled their duty to her. Their nights were spent wide awake, and the days were spent at her bedside, bearing a great deal of stress and difficulty in order for her to seek tranquility and comfort at all times.

Indeed, fortunate is the mother who is endowed with such loving children, but how blessed are those children who are given the opportunity to serve such a wonderful mother.”<sup>13</sup>

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# 8. Ustani Hazrat Maryam Begum Sahiba<sup>(ra)</sup>

Ustani Maryam Sahiba<sup>(ra)</sup> was the wife of an esteemed religious scholar Hazrat Hafiz Roshan Ali Sahib<sup>(ra)</sup>. She was among those fortunate women who had the honour to see and to listen to the Promised Messiah<sup>(as)</sup>.

## **Birth and parentage**

She was the daughter of a long-time companion of the Promised Messiah <sup>(as)</sup>, Munshi Shadi Khan Sahib<sup>(ra)</sup>.<sup>1</sup> She had an excellent memory of her childhood and she always remembered the Promised Messiah <sup>(as)</sup> in a very lovely manner.

## **Marriage**

Ustani ji <sup>(ra)</sup> relates that she was only twenty-seven years old when she became a widow. Her husband Hafiz Roshan Ali Sahib <sup>(ra)</sup> bequeathed her to continue teaching the Holy Qur'an after his death.

She lived for fifty-seven years after her husband's death and continued to teach the Qur'an according to her husband's will. Hundreds of thousands of people benefitted from her teaching.<sup>2</sup>

## **Achievements**

After the establishment of Lajna, she served the faith during different periods in various capacities. At the occasion of the first Jalsa Salana, she was assigned discipline duty.<sup>3</sup> She also used to deliver speeches at Jalsa Salana (annual convention).

Her articles were printed in various publications such as *Al-Fazl*, *Misbah*, *Ahmadi Khatoon* and *Tadib-un-Nisa*. Her work was included in the special publications of Al Fazl on the theme of Khatam-un-Nabiyyeen. She was a very saintly and scholarly lady of high calibre. Thousands of women and children had the good fortune of learning the Holy Quran from her; some with translation.<sup>4</sup>

Ustani ji had a very special relationship with Allah the Exalted and she always remained happy at Allah's will. She deeply loved the Holy Prophet <sup>(saw)</sup> and highly respected the institution of Khilafat and dearly loved the Jamaat of the Promised Messiah <sup>(as)</sup>.

She was an embodiment of excellent moral qualities. She respected her elders and was affectionate towards children. She possessed a very humble and modest disposition. She always loved her neighbours and tried to follow the footsteps of the Holy Prophet <sup>(sa)</sup> in fulfilling neighbours' rights. She spent all her life with great patience and was always thankful to Allah in all circumstances. Prayers and praying for others was the sole aim of her life, if anyone requested her for prayers, she continue to pray until the person came to tell her that her prayers were answered.

She enthusiastically participated in all the chanda schemes of the Jamaat. She even entrusted the house she was living in to the Jamaat. She also donated the

savings she had reserved to perform Hajj to the Jamaat. She had become disabled and as it was difficult for her to undertake the journey of Hajj, she decided to entrust that money for the publication of the Holy Quran instead. She received a letter full of prayers from Hazrat Khalifatul Masih III <sup>(ra)</sup> thanking her for her excellent sacrifice.

She loved to help others in whatever manner she could afford to. Being disabled she requested others to visit the ailing on her behalf. She loved animals and had lots of pets like cats, ducks, rabbits and birds in her house. She tended to them just like children.<sup>5</sup>

The standard of her financial sacrifice was exemplary. She would be amongst the first to contribute towards every call of Hazrat Musleh Maud<sup>(ra)</sup> for monetary donations. When Huzoor<sup>(as)</sup> invited members to donate their property towards the cause of faith. Ustani ji donated all her property including the house she lived in.

For the longest of times, she oversaw arrangements whenever Hazrat Musleh Maud <sup>(ra)</sup> delivered the Dars ul Quran (exegesis of the Holy Qur'an). In this manner, Allah the Almighty blessed her with the opportunity to serve the faith for a long time. She passed away during the night of 12<sup>th</sup> and 13<sup>th</sup> July 1985. She was 86 years of age.<sup>6</sup> May Allah Almighty

grant her the paradise of His pleasure and His love.  
Ameen.

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**9.**  
**Respected Hameeda**  
**Khatoon Khursheed**  
**Sahiba**

Respected Hameeda Khatoon Khursheed Sahiba was the daughter of Sheikh Yaqoob Ali Irfani Sahib <sup>(ra)</sup> and the wife of Sufi Mutee ur Rehman Sahib Bengali, who was missionary in USA.

## **Birth and parentage**

She was the daughter of Sheikh Yaqoob Ali Irfani Sahib <sup>(ra)</sup>. She was an actively serving Lajna from a young age as her mother's helper.

## **Marriage**

Her match was proposed by Hazrat Khalifatul Masih II <sup>(ra)</sup> and Nikah was performed by Huzoor <sup>(ra)</sup> as well. As the wife of Sufi Mutee-ur -Rehman Bengali Sahib, she moved to Ghatalian where Sufi Sahib was a Head teacher. After moving to Ghatalian she kept herself busy, serving her faith. Shortly afterwards Sufi Sahib was sent to America as a missionary. She fully supported and co-operated with her husband in this difficult time as he left behind his young family to propagate faith in U.S.A.<sup>1</sup>

## **Achievements**

After the establishment of Lajna, at the occasion of the first Jalsa Salana she was assigned the duty of taking care of the young children.<sup>2</sup> She later worked as the Assistant Secretary serving Lajna Ima'illah with her mother Begum Yaqoob Ali Irfani Sahiba.<sup>3</sup>

She had great enthusiasm for Tabligh and publication of books. In spite of her illness, she served in various

capacities till her death. She passed away on 5<sup>th</sup> July 1928.<sup>4</sup> Her father relates that:

“At the sad demise of my third daughter Hameeda Khatoon all the Jamaat members and the members of the Promised Messiah’s <sup>(as)</sup> family, sent condolences with great affection and sincerity. Hazrat Amma Jaan <sup>(ra)</sup> and other members of the family individually came to console our wounded hearts”.<sup>5</sup>

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**10.**  
**Hazrat Azeeza Razia**  
**Begum Sahiba <sup>(ra)</sup>**

Razia Begum Sahiba <sup>(ra)</sup> was the daughter of Khalifa Rasheed-ud-Din Sahib <sup>(ra)</sup> and the wife of Mirza Gul Muhammad Sahib <sup>(ra)</sup>. She was a Sahabia.

## **Birth and parentage**

She was the daughter of Hazrat Khalifa Rasheed-ud - din Sahib <sup>(ra)</sup>, a respected member of the Jamaat and a very close friend of the Promised Messiah <sup>(as)</sup> She was born in 1903. She was Ahmadi by birth and a companion of the Promised Messiah <sup>(as)</sup>. Even before the establishment of Lajna Ima'illah she used to learn the translation of the Holy Quran from Sayyeda Amtul Haye Sahiba <sup>(ra)</sup>.<sup>1</sup>

## **Achievements**

She related that after Lajna Ima'illah was established she and some fifteen other girls had the opportunity to learn the Holy Qur'an and its translation from Hazrat Sayyeda Amtul Haye Begum Sahiba <sup>(ra)</sup> who was well versed in religious knowledge, commentary of the Holy Qur'an, Hadith and books of the Promised Messiah <sup>(as)</sup>. When the first school for women was started by Hazrat Khalifatul Masih II <sup>(ra)</sup> in 1925, Razia Begum Sahiba <sup>(ra)</sup> enrolled and studied there for four years. She obtained second position in the second year of school and won a prize on the prize distribution day which was 6<sup>th</sup> May 1927. In 1929 she sat the exam of Maulvi Fazil and was successful. Afterwards she only sat for English examination to achieve her matriculation and faculty of arts certificate. She was elected the first secretary of *Madrassatul-Khawateen* where the art of oratory

was taught on weekly basis. She was also a good writer. Her articles were published in “*Ahmadi Khatoon*”. Later, she also wrote articles for daily Al-Fazl and Al-Misbah.

After the establishment of Lajna Ima’illah, Hazrat Khalifatul Masih II <sup>(ra)</sup> decided to allocate full responsibility of women Jalsa Gah and other related management to this auxiliary. Razia Begum Sahiba <sup>(ra)</sup> was appointed in-charge of the desk where a form had to be filled for the Jalsa Salana of 1922. Female guests for Jalsa Salana in those days were accommodated in the family homes of the Promised Messiah <sup>(as)</sup>, Hazrat Khalifatul Masih I <sup>(ra)</sup> and Mirza Gul MuhAmmand Sahib <sup>(ra)</sup>. Although Begum Rasheed-ud-Din Sahiba <sup>(ra)</sup> used to be in-charge of this, but Razia Begum Sahiba <sup>(ra)</sup> and Hameeda Sabira Sahiba <sup>(ra)</sup> were the active workers.

Lajna Ima’illah organized its first handicraft exhibition in 1928. Razia Begum Sahiba <sup>(ra)</sup> was appointed secretary for this department in 1929. At the same time, she also worked as assistant secretary for Lajna Ima’illah. In 1932 Lajna Ima’illah Qadian started a project to teach women and girls living in villages around Qadian some basics, like Salat, its translation, certain facts related to Salat and fasting etc.

Razia Begum Sahiba<sup>(ra)</sup> and Imam Bibi Sahiba<sup>(ra)</sup> visited a village 'Bhaneer' on 25<sup>th</sup> of May 1932 to conduct a survey. In their report they proposed setting up a school in 'Bhaneer'. After due consideration, Lajna Ima'illah decided in favour of the proposal and the good news about the school was announced in the meeting held on 16<sup>th</sup> September 1932. Thirty-two girls attended the school. When a detailed report of this school was presented to Huzoor<sup>(ra)</sup> for approval, Huzoor<sup>(ra)</sup> wrote in his own handwriting.

“Very good proposal if it is acted upon with resolve”.

Razia Begum Sahiba<sup>(ra)</sup> was also a good speaker; she delivered a speech at the Jalsa Salana of 1933. She knew Arabic language quite well and was a very good writer.

She prepared notes during Dars given by Hazrat Khalifatul Masih II<sup>(ra)</sup> and these notes were published in Misbah in several parts. Once Majlis-e-Ahrar held a conference in Qadian in which they chalked out mischievous and turbulent plans against Ahmadiyyat. Lajna Ima'illah Qadian organised a Jalsa in protest on 6<sup>th</sup> November 1934. Three resolutions were presented, and Razia Begum Sahiba<sup>(ra)</sup> read out the third resolution.

As she was a sahabia she was amongst the fortunate ladies who had the chance to weave thread for Liwa-

e-Ahmadiyyat. In 1929 Lajna Ima'illah Qadian organised a welcome party on the safe return of Hazrat Khalifatul Masih II <sup>(ra)</sup> from Kashmir. Razia Begum Sahiba <sup>(ra)</sup> presented the welcome address. Razia Sahiba <sup>(ra)</sup> was appointed first secretary Taleem of Lajna Ima'illah in 1944.

Five hundred women from Qadian and other parts of India participated in a test based on the Promised Messiah's <sup>(as)</sup> book 'Kishti Nuh'. The test was arranged by Razia Begum Sahiba <sup>(ra)</sup>. In 1946 she was appointed secretary Tabligh, a task which she performed to the best of her ability.<sup>2</sup> After the Indo-Pak partition Razia Begum Sahiba <sup>(ra)</sup> migrated to Pakistan and settled in Model Town, Lahore. For a long time, she remained an active member of Lajna Ima'illah. Later on, when her house was built, she moved to Rabwah. No doubt she spent her life striving for the cause of faith and as long as her health permitted, she devoted herself to learning and teaching others.

She passed away on 7<sup>th</sup> December 1962.<sup>3</sup> May Allah be pleased with her and give her a place in His proximity. Ameen

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**11.**  
**Hazrat Sayyeda**  
**Kulsoom Bano**  
**Sahiba<sup>(ra)</sup>**

Hazrat Kulsoom Begum Sahiba<sup>(ra)</sup> was the wife of Hazrat Qazi Muhammad Abdullah Sahib Bhatti<sup>(ra)</sup>. By the Grace of God she was a Sahabia and a very pious and virtuous lady.

## **Birth and parentage**

She was the second daughter of Sayyed Aziz-ur-Rehman Sahib <sup>(ra)</sup> of Bareli. His eldest daughter Sayyeda Ayesha Bano Sahiba was the wife of Hazrat Abdul Rahim Sahib Nayyar <sup>(ra)</sup>.

## **Marriage**

Hazrat Qazi Sahib <sup>(ra)</sup> relates, “Kulsoom Bano’s father, Sayyed Aziz-ur-Rehman Sahib <sup>(ra)</sup>, migrated from Delhi to Qadian, he expressed his wish before the Promised Messiah <sup>(as)</sup>, to give his daughter’s hand in marriage to me. Huzoor <sup>(as)</sup>, expressed his approval and said, “Seems to be a pious and virtuous young man”. In February 1908, Hazrat Khalifatul Masih I <sup>(ra)</sup> announced their Nikah.

Hazrat Qazi Sahib <sup>(ra)</sup> was the Headmaster of Taleem-ul-Islam High School, Qadian. He later served as a missionary in England.

Along with the sorrow of being childless, Hazrat Kulsoom Begum Sahiba <sup>(ra)</sup> also endured the natural pain of Qazi Sahib <sup>(ra)</sup> taking a second wife with great patience. She used to make heart wrenching requests for prayers to be blessed with a child. Hazrat Musleh Maud <sup>(ra)</sup> especially prayed for her. One year after the second marriage of Qazi Sahib <sup>(ra)</sup>, Kulsoom Bano Sahiba <sup>(ra)</sup> was blessed with her only child, a daughter



named Amtul Wahab; the fruit of twenty years of prayers.

### **Achievements**

The year that Lajna Ima'illah was handed over the responsibilities for women's Jalsa Gah for the first time, Kulsoom Begum<sup>(ra)</sup> performed the duty of looking after children during Jalsa and continued to perform this duty for many years.

Sayyeda Kulsoom Bano Sahiba<sup>(ra)</sup> was a religious and sincere lady. Her commitment to serve the faith was such that she went to Hazrat Musleh Maud<sup>(ra)</sup> and implored that as she was childless, her needs were limited; thus her allowance should be reduced, and the money be used for the propagation of Islam instead. Huzoor<sup>(ra)</sup> responded: 'Jazakallah' and also maintained her full allowance.

When the appeal for donations for Fazl Mosque London was launched, she donated all her jewellery except for a ring.

She learnt the Holy Quran with translation from Sayyeda Umm-e- Nasir Sahiba<sup>(ra)</sup>. She was very fond of academic pursuits. Being the same age group and having the same interests, she had a close friendship with Hazrat Sayyeda Sara Begum Sahiba<sup>(ra)</sup>, Hazrat

Sayyeda Amtul Hayee Sahiba<sup>(ra)</sup> and Hazrat Umm-e - Tahir Sahiba<sup>(ra)</sup>. She used to perform duties at Jalsa salana (annual convention) with great devotion and enthusiasm. She was regular in offering Tahajjud prayers, was a companion of the Promised Messiah<sup>(as)</sup> and a Moosia. She passed away in 1972 and was buried in Rabwah.<sup>1</sup>

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**12.**

**Hazrat Ustani**  
**Memoona Soofia**  
**Sahiba<sup>(ra)</sup>**

Ustaani Maimoona Sophia Sahiba was a student of Hazrat Khalifatul-Masih I <sup>(ra)</sup> and wife of Hakeem Ghulam Mohammad Sahib<sup>(ra)</sup>. She was a Sahabia.

## **Birth and Parentage**

Ustani Maimoona Sahiba<sup>(ra)</sup> the daughter of Chaudary Habib Ahmad Sahib<sup>(ra)</sup> was born on 1<sup>st</sup> January 1900. Her father had taken Bai'at on the blessed hand of the Promised Messiah<sup>(as)</sup> after reading Baraheen e Ahmadiyya. So, she was an Ahmadi by birth. She had the opportunity to go to Qadian with her father at the age of seven. She liked the atmosphere in Qadian so much that even at that tender age she started to pray for her permanent residence there.

She stayed there for almost two months. She was honoured to stay in 'Gol kamra' (round room) which gave her the privilege of seeing the Promised Messiah<sup>(as)</sup> on a daily basis.<sup>1</sup>

## **Marriage**

After stepping on the threshold of youth her prayer to live in Qadian changed into a desire of getting married in Qadian, even if the person she married was poor. She was the daughter of a very successful businessman, who had led a life of ease and comfort but did not care to leave all that in order to live permanently in the small town where her beloved Imam lived. Her prayer must have been made with very pure intent because she got married to a most favourite student of Hazrat

Khalifatul Masih I<sup>(ra)</sup>, Hazrat Hakeem Maulvi Ghulam Muhammad Sahib<sup>(ra)</sup> and thus as she desired, she came to Qadian as a bride.

Unfortunately, her husband got very ill after some time and died in 1926 leaving behind a young widow, a son and a daughter. Based on a dream, Hakeem Sahib<sup>(ra)</sup> was convinced that his death was imminent, thus he made an agreement with Hazrat Mirza Sharif Ahmad Sahib<sup>(ra)</sup> that he would be the guardian of his children after his death. After the death of Hakeem Sahib<sup>(ra)</sup>, Mirza Sharif Ahmad Sahib<sup>(ra)</sup> moved Ustani ji<sup>(ra)</sup> and her children to an area called Mohalla Darul-Fazl, where he lived himself, and settled them in a separate, independent section of his own bungalow. As it was easier for him to look after them this way.

Ustani Maimoona<sup>(ra)</sup> and her children not only got a shelter but also the loving affection of Hazrat Mirza Sharif Ahmad<sup>(ra)</sup> and his wife Hazrat Bu Zainab Begum Sahiba<sup>(ra)</sup>.<sup>2</sup>

### **Achievements**

Ustani Maimoona Sahiba<sup>(ra)</sup> joined *Madrassa tul Binat* (Girls School) as a teacher in 1918. She encouraged the students not only in their regular

studies but also stressed upon their religious and moral training. She also taught the Holy Qur'an to innumerable girls. She enrolled at Qadian's girls' college in 1925 and passed her Maulvi Fazil exam (religious studies) from there in 1930. From an early age, she was very articulate, in 1928, she delivered her first speech and continued in this vein for many years.

On 7<sup>th</sup> Sep 1929 when Lajna Amritsar held their Annual Convention, she was sent from Markaz to deliver a speech. She used to deliver speeches as well as reciting Nazms [poems] at Jalsa Salana Qadian. She also delivered a speech on the life and character of the Holy Prophet <sup>(sa)</sup>, in the 1939 Seerat-un-Nabi Jalsa held in Lahore.<sup>3</sup>

Ustaani Ji<sup>(ra)</sup> was a courageous lady, with a gift of expression. During the Majlis-e-Shura of 1928, while the proposal to build a women's hostel in Qadian was being discussed, Hazrat Musleh Maud<sup>(ra)</sup> invited the ladies to express their opinion. With permission from Huzoor <sup>(ra)</sup>, after mutual consultation Ustaani ji<sup>(ra)</sup> represented the ladies.

On another occasion in 1929, during Majlis-e-Shura, a proposal to grant women the right of representation was under consideration and Hazrat Musleh Maud<sup>(ra)</sup> again invited women to speak on the matter and said:

“Anyone who wishes to speak up may do so. Now, I will wait for four minutes and see whether any lady speaks up or not.”

At this, Ustaani Ji<sup>(ra)</sup> stood up and said, “When educational institutes are being opened up for us in order to educate us, then would it not be an impediment that our community decides not to give women the right to be part of Majlis-e-Shura? Other women will refuse to listen to us saying that your religion has not even granted you the right to be consulted, thus we do not wish to listen to you.”<sup>4</sup>

Immediately after the establishment of Lajna Ima’illah she was assigned the responsibility of Deputy in-charge for the stage at Jalsa Salana. Thereafter, she splendidly fulfilled the duty of managing the stage every year. She had excellent organizational skills and performed her duties at Jalsa Salana to the best of her capabilities. She was also a member of the women security team.

Alongside her roles as Secretary Finance and In-charge for handicrafts, she also worked as an Auditor. She was also the President and the Secretary Finance for her local area. In 1935 she became In-charge for Security and Deputy in-charge for organising the women’s Ba’ait.

In 1946, she played a key role in the establishment of the young adult enterprise and was also a member of the election committee. Hazrat Musleh Maud<sup>(ra)</sup> praised this committee in the highest of terms.

She was the first Finance Secretary of Lajna Ima'illah and served in this capacity until 1961. In addition to collecting Lajna Chandas, she used to collect chanda Tehrik-e-Jadid sincerely and passionately as well. She also worked as an Inspector for Central Lajna Ima'illah and made numerous inspection tours.<sup>5</sup>

Ustaani Ji<sup>(ra)</sup> was also amongst those fortunate people who were asked to weave thread to prepare "*Liwa e Ahmadiyyat*" for the Khilafat Silver Jubilee in 1939. In 1944 Hazrat Khalifatul Masih II<sup>(ra)</sup> appealed for dedication of properties from the Jamaat. Ustani Maimoona<sup>(ra)</sup> dedicated  $\frac{3}{4}$  of her house for the cause of faith.

During the turbulent days of the partition of the subcontinent, a group of 'darweshan' had remained in Qadian to safeguard it, while their families migrated. To look after the families of these 'darweshan' in Rabwah and to provide accommodation for them, Darul Khawateen was constructed. Ustaani Ji<sup>(ra)</sup> was amongst the ladies who were given the responsibility to supervise this residence.



In 1947, she migrated to Karachi and was elected Sadr Lajna Karachi. From 1948 onwards, once Nusrat Girls School was established in Rabwah, she moved to Rabwah and joined the school again. She taught Arabic and the study of the books of the Promised Messiah <sup>(as)</sup> there.

She was appointed Lajna Finance Secretary as well as Auditor once she moved to Rabwah. She laid a brick at the foundation ceremony of Lajna Office in 1950. She was also included in the delegations sent to various cities by central Lajna Ima'illah in 1951.

From 1958 to 1961 and then again in 1965, Tarbiyat and Taleem-ul-Quran classes were organised in Rabwah by Central Lajna. Ustaani Ji taught these classes. Additionally, she also participated and taught in the Tarbiyat classes held by Lajna Lahore and Faisalabad.

As the Quran classes were initiated in Rabwah, she taught Quran there for many years as well. Once she retired from Nusrat Girls School Rabwah in 1952, she was assigned the responsibility of official lajna tours to visit members outside Rabwah. In this capacity, from 1958 to 1970, she visited Peshawar, Karachi, Lahore, Multan, East Pakistan [now Bangladesh] as well as various villages approximately on 74 occasions. In these tours she laid emphasis on the good training of Lajna members in every walk of life,

be it religious or the daily routine work at home. She also worked in the Lajna store for a long period of time.<sup>6</sup>

## Demise

Ustani Maimoona Sahiba <sup>(ra)</sup> was a learned lady. She was always truthful and was never afraid of speaking the truth no matter who was in front of her. She was always thankful for Allah's blessings. She fully devoted herself to the service of the Jamaat of the Promised Messiah <sup>(as)</sup> and the service of Ahmadi ladies in particular. She spent her life with dignity and honour. She fulfilled the allegiance she took in 1922 with utmost devotion, love and commitment. Her's was a life of loyal service that ended in 1980 at the age of 80.

With regards to Ustaani Ji, Hazrat Sayyeda Umme Mateen Sahiba said:

“Ustaani Ji was a great worshipper who kept her nights alive with prayers. She was widowed at a very young age. She worked hard to earn her living and make ends meet and was determined never to accept help from anyone. She gave a good upbringing to her children. She devoted her only son to the service of religion. She had immense respect for Khilafat; to the extent that she could not bear any criticism against it.

She lived a pure and simple life. She bravely overcame challenges and in fact accomplished tasks that are usually expected of men.

She frequently recited the Holy Quran. Allah had gifted her with a very good memory; she managed to memorize most parts of the Holy Quran by the end of her life. There was no contradiction in her words and actions. In brief, she spent a magnificent life and returned to Allah the Almighty.”<sup>7</sup>

May Allah shower her with His Benevolence.  
Ameen.

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# 13.

## **Hazrat Saira Khatoon Sahiba <sup>(ra)</sup>**

Hazrat Saira Khatoon Sahiba was the daughter of Mian Mohammad Ismael Sahib of Maleer Kotla and the wife of Maulana Abdul Rahim Dard Sahib<sup>(ra)</sup>. She was a Sahabia and a Moosia. She was also a student of Hazrat Khalifatul Masih I <sup>(ra)</sup>.<sup>1</sup>

## **Birth and parentage**

Saira Khatoon Sahiba was the eldest daughter of Mian Mohammad Ismael Sahib of Maleer Kotla who was a book binder by trade.

As a child she used to pray to go to Qadian. Once when her mother asked her, 'How would you go?' She replied, 'It is not difficult for Allah to make it happen. That is why I pray.' The Gracious Allah accepted her prayers and she had the opportunity to go to Qadian with her brother Mohammad Abdullah Sahib<sup>(ra)</sup>, who was called to Qadian for the purpose of binding the volume of the Promised Messiah's<sup>(as)</sup> book 'Haqeeqatul Wahi'. Saira Khatoon Sahiba's wish came true and she had the chance to see the Promised Messiah<sup>(as)</sup>.<sup>2</sup>

Saira Khatoon Sahiba was most fortunate to learn the Holy Qur'an, its translation and commentary from Hazrat Khalifatul Masih I<sup>(ra)</sup>. She strictly acted upon the teachings of the Holy Qur'an. Reading it and teaching it to others was her passion.<sup>3</sup>

## **Marriage**

She was married on 29<sup>th</sup> December 1915 to Maulvi Raheem Baksh Sahib<sup>(ra)</sup> later named Abdul Raheem by Hazrat Khalifatul Masih II<sup>(ra)</sup>.<sup>4</sup> He devoted his life for the service of Ahmadiyyat in 1919 and moved to

Qadian. He served as the Private Secretary of Khalifatul Masih and was later sent to London as the Imam of the Fazl Mosque.<sup>5</sup> Thus she was blessed by a husband who had fully devoted himself to the cause of faith.

## **Achievements**

She regularly participated in Lajna meetings and happily participated in all chanda schemes. She had perfect reliance on God and was never disappointed from Him. She spent the long periods of her husband's absence with courage, patience and prayers.

She felt very happy and honoured to say that by the grace of Allah she saw the time of the Promised Messiah <sup>(as)</sup> and also the times of four Khulafa after him.

She had pledged 1/4<sup>th</sup> of her income for Wasiyyat. She was a patient and grateful soul, with full faith in God. She was devoted to the family of the Promised Messiah <sup>(as)</sup>. She adored the Holy Quran and taught it to countless children.

During the address given on the return of Maulana Abdur Rahim Dard Sahib <sup>(ra)</sup> from England in 1928, her services were also recognized. She spent the time of the absence of her husband with great patience and

fortitude. Her efforts towards the academic and moral training of her children were also recognised.<sup>6</sup>

May Allah bless her with a lofty status in Paradise and enable her progeny to always attain Allah's Pleasure. Ameen.

### References

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**14.**

**Respected Bushra  
Begum Sahiba**

Respected Bushra Begum Sahiba was the daughter of Master Sheikh Abdur Rahman Sahib and the wife of Master Muhammad Hassan Taj Sahib. She was a recent convert to Islam and was previously known as Mehr Singh<sup>1</sup>. She was an extremely intelligent lady and was always eager to acquire knowledge.

## **Birth and Parentage**

Bushra Begum Sahiba was the eldest daughter of Master Sheikh Abdur Rahman Sahib and the grandchild of Khalifa Noorudin Sahib of Jammu.<sup>2</sup>

## **Achievements**

She participated in Lajna meetings and joined the training class started by Hazrat Khalifatul Masih II <sup>(ra)</sup>. This class was also taught by Huzoor <sup>(ra)</sup>. Once, Huzoor <sup>(ra)</sup> asked the students to hold a debate comparing rural and urban life.

Bushra Begum Sahiba supported urban life with very solid points and won the debate. Once she read an article written by a Non-Ahmadi woman against the Islamic permission of four wives. She immediately wrote an article in defence of the true teachings of Islam with solid reasons and had it published in the same magazine. Her actions were always in accordance with the commandments of God and the teachings of the Holy Prophet <sup>(sa)</sup>. She loved and highly respected the family of the Promised Messiah <sup>(as)</sup>. If she could be of any service to them, she would not sit peacefully until she had fulfilled it. Whenever she visited Huzoor's <sup>(ra)</sup> family she never missed seeing Hazrat Amma Jaan <sup>(ra)</sup>.

She used to participate in various financial sacrifices and was a Moosia.<sup>3</sup>

She took admission in the *Madrassa-tul-Khawateen* and was an excellent speaker. She would complete any work assigned to her with full dedication. She served as Deputy in-charge of Bai'at on the occasion of Jalsa Salana.<sup>4</sup>

Bushra Begum Sahiba was looked upon with love and respect because of her wonderful personality. She fell ill in 1935 and remained unwell for nine years. She bore the long illness bravely and patiently and never complained to Allah or was ever disappointed in Him. Rather, she became closer to Allah. She prayed for herself and also for others. One day before her death she said that she wished to go to Qadian.<sup>5</sup> The next day her soul departed from this world to meet its Creator. She died on 11<sup>th</sup> Sep 1943.<sup>6</sup>

May Allah bless these pious and pure souls with His Love, shower His Pleasure upon them till eternity and enable the future generations of Jamaat-e-Ahmadiyya to follow their path till the Day of Judgment. Ameen.

## References

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