

**ḤADḤRAT AMMĀNĀ JĀN<sup>ra</sup>**  
**AN INSPIRATION FOR US ALL**

**A Tribute to**  
**Ḥadḥrat Sayyedah Nuṣrat Jahān Begum<sup>ra</sup>,**  
**The Wife of Ḥadḥrat Mirza Ghulām Aḥmad<sup>as</sup> –**  
**The Promised Messiah.**

**By**

**Munavara (Nabbo) Ghauri**

**Ḥaḍrat Ammān Jān<sup>ra</sup>**  
**(An inspiration for us all—A tribute to**  
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**The Wife of Ḥaḍrat Mirza Ghulām Aḥmad<sup>as</sup> –**  
**The Promised Messiah)**

**By: Munavara (Nabbo) Ghauri**

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## System of Transliteration

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ﻱ 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 Scotch *ch* in 'loch'.

ﺫ *dh*, pronounced like the English *th* in 'that'.

ﺹ *s*, strongly articulated *s*.

ﺫ *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 approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ى ' , a sort of catch in the voice.

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words, letter 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong; thus 'ع' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. The consonants not

included in the above list have the same phonetic value as in the principal languages of Europe.

### **Salutations and abbreviations**

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the symbol <sup>as</sup>, an abbreviation for ‘*Alaihissalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (may Allah be pleased with him/her/them). The abbreviation <sup>ru</sup> stands for *Raḥimahullāhu Ta‘ālā* (may Allah grant him peace) and <sup>atba</sup> stands for *Ayyadahullāhu Ta‘ālā binaṣrihil ‘Azīz* (may Allah the Almighty help him with his powerful support), and is used for the present khalīfah of the Community.



## *Author's Introduction*

***“Bismillāhir-rahmānir-rahīm”***

***“In The Name of Allah Almighty, the Gracious, the Merciful.”***

William Shakespeare the famous playwright, once wrote about the nature of human greatness;

*“Some people are born great, some people achieve greatness and some have greatness thrust upon them”*.<sup>1</sup>

Dear Reader, this book is about a rare individual who fits into all three of these categories. It is a book about Ḥaḍrat Sayyedah Nuṣrat Jahān Begum<sup>ra</sup> (1865-1952), the virtuous wife of Ḥaḍrat Mirza Ghulām Ahmad of Qadian– the Promised Messiah<sup>as</sup>. She was affectionately known as “*Ḥaḍrat Ammān Jān<sup>ra</sup>*”. Indeed her birth name, the literal meaning of which is “*Helper of the World*”, was to be a Divine intimation of the profound impact this pious lady was to have upon the world as the devoted life companion of our most recent prophet.

Also regarded as “*Ḥaḍrat Ummul-Mo'minīn*” (the “Mother of the Faithful”), she was a spiritual and physical mother, a mentor, a carer of orphans and a guardian of the vulnerable and the sick. She was a personification of Islamic values, a pillar of support for the Promised Messiah<sup>as</sup> and faithful to the institution of Khilāfat 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 influences the Jamā'at even today, as she was the matriarch of a blessed progeny, that includes 4 of 5 of the khulafā of the Aḥmadiyyah Muslim Community to date.

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<sup>1</sup> W. Shakespeare; “Twelfth Night”- Act II, Sc 5.

Ḥaḍrat Ammān Jān<sup>ra</sup> is the best modern day example of a “*Mo'minah*” - a true believer, because her every act was motivated to win the Pleasure of Allah Almighty. Performing good deeds was the principal occupation of her life, and as Ḥaḍrat Khalīfatul Masīḥ V<sup>atba</sup> highlighted in his Khilāfat Centenary speech; “...*faith and good deeds are an integral part of one another. Without faith, deeds are nothing and without good deeds, faith is incomplete*”.<sup>2</sup> Ḥaḍrat Ammān Jān<sup>ra</sup> most clearly understood this. That is why it is imperative that her inspirational life - a life filled with worship and sacrifices, as well as great honour (as a prophet's wife) and joy, becomes available to the English speaking sectors of our ever expanding community.

Her exemplary conduct is an inspiration for us all, particularly for us ladies burdened with the difficult but most rewarding task - the moral training of our children. Ḥaḍrat Ammān Jān<sup>ra</sup> shared our responsibilities and concerns and demonstrated how to effectively raise a righteous progeny, primarily by her own excellent example.

Her moral conduct was influenced by two fundamental factors in her life; firstly, her complete obedience and devotion to her Creator – Allah Almighty, and secondly her firm faith in the truth of the Promised Messiah<sup>as</sup>, - as the Messiah of the Age.

Learning about Ḥaḍrat Ammān Jān<sup>ra</sup> has personally affected me. It has raised my own standards of personal conduct albeit in small ways; such as aspiring to remember Allah Almighty more during my daily routine, exhibiting greater self control, striving to help others, and making greater financial sacrifices. I now better appreciate the gateways to Paradise that have been reopened for us by the advent of the Promised Messiah<sup>as</sup>, an individual with such a pure soul that it spectacularly cleansed the souls in its vicinity, like that of Ḥaḍrat Ammān Jān<sup>ra</sup>. If like

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<sup>2</sup> “The Review of Religions, May 2008: Vol.103, Issue 05, pg 74.

myself, the reader is inspired by this pious lady to make even one small improvement in their character, then an important object of this book has been fulfilled.

I would like to thank Begum Amatus Sabūḥ Şāḥibah for her guidance and her address to the Lajna at a Tarbiyyat class in April 2007, (London). Begum Şāḥibah related some wonderful memories of the pious elders of the Promised Messiah's family. She reflected that their righteous behaviour had an automatic influence upon the younger generation of the family. Her accounts filled me both with joy and sorrow. Learning of these virtuous individuals was enjoyable and inspirational, yet my heartfelt acute regret that these righteous people were now historical figures that neither I nor my children would have the opportunity to know and learn from. This was one factor that led me to express to Ḥuḍūr<sup>atba</sup> that I felt a need in the Jamā'at for English biographies of members of the Promised Messiah's family.

I must thus thank Ḥaḍrat Khalīfatul Masīḥ V<sup>atba</sup> for allowing me the privilege of writing this tribute to the distinguished and virtuous wife of our most recent prophet. I am fully aware that it is Allah Almighty's Mercy and Ḥuḍūr's prayers (which I often requested!), that are largely responsible for my completion of this project.

I would like to acknowledge the primary source of this book, "*Sīrato Sawāneḥ Ḥaḍrat Ammān Jān<sup>ra</sup>*", by Professor Syeda Naseem Saeed, published by Lajnah Imā'illāh, Lahore. Her extensive research has been the foundation for this tribute, so may Allah Almighty reward her. I would also like to thank those close family members who have provided me with invaluable help and support. They are; Mrs. Amtul Shakoor Tayyaba Ahmed, Dr. Saboor Ghauri, Tahira Siddiqua Nasir Begum and Mrs. Anisa Ghauri. Alongside Allah's Grace, it is they who have made it possible to complete what was for me - a mammoth task! Finally,

I must thank Munir-ud-Din Shams Şāhib (Addl.Vakil-ut-Taşnīf), Ayyaz Mahmood Khan, Prof. Amatul Majid Chaudhary and Hamidah Farooqi Sanori Şāhibah for their guidance and expertise. May Allah the Almighty give the best reward to all those who helped me in any way to produce this book. Āmīn!

I would like to first dedicate this book to my late parents, Dr. Hameed A. Khan and Sajida Hameed of Hartlepool, England. Their lives showed me that although our bodies depart this world our good deeds remain. They also taught me an essential lesson - the power of prayers. May Allah Almighty continue to exalt their status in the Hereafter.

I would also like to dedicate this book to all our Aḥmadī daughters within the Jamā‘at. It is our collective duty to guide and care for them as the future of Aḥmadiyyat. I believe that all mothers have some shortcomings. Consequently, the best example of a model Aḥmadī lady to present to our children - is that of Ḥaḍrat Ammān Jān<sup>ra</sup>.

Munavara (Nabbo) D. K. Ghauri

October 2010

## *How Ḥaḍrat Ammān Jān's Parents Became Acquainted with the Family of the Promised Messiah<sup>as</sup>*

It is fascinating to discover how Allah Almighty's Design to arrange the union of Ḥaḍrat Ammān Jān<sup>ra</sup> with the Promised Messiah<sup>as</sup> materialised. The connection of the two families began with the friendship of Mīr Nāṣir Husseīn Ṣāḥīb (the uncle of Ḥaḍrat Ammān Jān's<sup>ra</sup> father, Ḥaḍrat Mīr Nāṣir Nawwāb Ṣāḥīb), and the Promised Messiah's brother Mirza Ghulām Qādir Ṣāḥīb, through his work as a government official in Gurdaspur, India. It was his uncle who then introduced Mīr Nāṣir Nawwāb Ṣāḥīb to Mirza Ghulām Qādir Ṣāḥīb.

Whilst Ḥaḍrat Ammān Jān's<sup>ra</sup> father Ḥaḍrat Mīr Nāṣir Nawwāb Ṣāḥīb was involved in the construction of a canal in “*Moza Tatla*”<sup>1</sup>, his wife Sayyedah Begum became unwell. Mirza Ghulām Qādir often passed through *Tatla* on his way home from Gurdaspur. On one such trip he recommended that Mīr Nāṣir Nawwāb Ṣāḥīb bring his wife to see his father Mirza Ghulām Murtaza for a diagnosis, as he practised medicine. Consequently, Mīr Nāṣir Nawwāb Ṣāḥīb arrived at the Promised Messiah's father's house in Qadian.

On arrival at Mirza Ghulām Murtaza's house, Ḥaḍrat Ammān Jān's<sup>ra</sup> mother has related her first memory of the Promised Messiah<sup>as</sup>, to her grandson Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>;

*“On the ground floor your Uncle was sitting entertaining a gathering, and in a tiny room your Father (ie. the Promised Messiah<sup>as</sup>) was sitting near a window reading the Holy Qur'ān, and on the upper floor was your grandfather”.*<sup>2</sup>

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<sup>1</sup> Approximately 2.5 miles west of Qadian.

<sup>2</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 44.

Mirza Ghulām Murtaza proceeded to assess Sayyedah Begum's health and gave her a prescription. The following year Mīr Nāṣir Nawwāb Ṣāhib visited again with his family. Mirza Ghulām Murtaza had now passed away. Aware of the unsafe environment where Mīr Nāṣir Nawwāb lived in Tatla, Mirza Ghulām Qādir made a life changing suggestion to him. Mirza Ghulām Qādir suggested that the family come and occupy his house in Qadian. Mirza Ghulām Qādir would hardly be affected as he spent most of his time in Gurdaspur with his work. He reassured Mīr Nāṣir Nawwāb that his younger brother Mirza Ghulām Ahmad would not disturb him, as he lived a life of solitude in his own room.

Subsequently, in 1876 Mīr Nāṣir Nawwāb's family made the move that would change their lives forever. By Allah Almighty's Design they came to live in the very house of the Mahdi and Messiah of the Age. The families began to exchange gifts. Mirza Ghulām Qādir would often return from Gurdaspur with a gift of "*paan*" (betel leaf) for Sayyedah Begum. In exchange she would prepare appetising meals for him on his return to Qadian, sending them to his quarters.

On one such occasion Sayyedah Begum had prepared some delicious kebabs for Mirza Ghulām Qādir's homecoming, only to discover that he had already returned to Gurdaspur. Rather than waste the food Sayyedah Begum decided to send the food to his reclusive younger brother, Mirza Ghulām Ahmad<sup>as</sup>. Sayyedah Begum's servant returned expressing Mirza Ghulām Ahmad's extreme gratitude for the gift of food. He had left his routine meal to eat the kebabs prepared by Sayyedah Begum. Affected by his appreciation, Sayyedah Begum would then often send Mirza

Ghulām Ahmad food every second or third day, until his sister-in-law learned of her kindness and objected.

During this period Mīr Nāṣir Nawwāb became acquainted with Mirza Ghulām Ahmad and commented to his wife; “*Mirza Ghulām Qādir’s younger brother is a very righteous and pious man*”. In 1877 Mīr Nāṣir Nawwāb Ṣāhib’s family was posted to Lahore. Within a few months his family also moved there. The young Nuṣrat Jahān was then 13 years old.

Mirza Ghulām Ahmad<sup>as</sup> left a lasting impression on Mīr Nāṣir Nawwāb Ṣāhib. He deeply appreciated Mirza Ṣāhib’s respect and humility. Mirza Ghulām Ahmad<sup>as</sup> never entered the main house when Mīr Nāṣir Nawwāb Ṣāhib’s family occupied it out of consideration for his family, who would be observing “*purdah*”. Mīr Nāṣir Nawwāb commented that Mirza Ṣāhib “*lived a life of solitude, occupied in worship and writing*”.

His deference for Mirza Ghulām Ahmad<sup>as</sup> is also shown by the fact that when Mirza Ghulām Ahmad<sup>as</sup> published “*Barāhīn-e-Aḥmadiyya*”, Mīr Nāṣir Nawwāb promptly bought a copy. He then wrote to Mirza Ghulām Ahmad<sup>as</sup> to pray for him on various matters, one of which was for Allah Almighty to bless him with a righteous son-in-law. Indeed, it was a manifestation of Divine power that at the time Mirza Ghulām Ahmad received this letter he had been receiving Divine revelations about undertaking a second marriage. He had been informed that this wife would be of the “*Sayyed*” dynasty and from “*Delhi*”.

In response to Mīr Nāṣir Nawwāb Ṣāhib’s letter, Mirza Ghulām Ahmad<sup>as</sup> replied that Allah Almighty had revealed to him that **He** would arrange a second marriage for him in an excellent Sayyed

family, which would be blessed. Hence, Mirza Ghulām Ahmad<sup>as</sup> proposed to marry his daughter and urged Mīr Nāṣir Nawwāb Ṣāhib to take time to consider the sincere proposal. Mīr Nāṣir Nawwāb initially hid Mirza Ghulām Ahmad's letter from his wife Sayyedah Begum. He was aware that she would have reservations due to Mirza Ṣāhib's first marriage (which in practical terms had ended), and the age difference.

Meanwhile other proposals came for Nuṣrat Jahān Begum<sup>ra</sup>, but Sayyedah Begum was not completely satisfied with any of them, despite some being from affluent families. Muḥammad Hussain Batālavi (a contemporary and fellow student of Mirza Ghulām Ahmad<sup>as</sup>) wrote to Mīr Nāṣir Nawwāb, strongly recommending Mirza Ṣāhib as a pious and noble man of good family. However, Mīr Nāṣir Nawwāb still refrained from showing the proposal to Sayyedah Begum. Apart from any personal objections she may have had, relations between the people of Delhi and the Punjab were often not amicable, also giving him doubts about the feasibility of the match.

A proposal came from a man in Ludhiana which Mīr Nāṣir Nawwāb Ṣāhib thought to be promising. However, after investigating his family Sayyedah Begum was not satisfied and rejected the match. At this point Mīr Nāṣir Nawwāb Ṣāhib 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, Sayyedah Begum replied "*better than any of these would be Mirza Ghulām Ahmad<sup>as</sup>*". At this point her husband promptly showed her Mirza Ghulām Ahmad's letter, and said that she should now make a decision quickly. She replied; "*Very well, you may write to him*". Hence Mīr Nāṣir Nawwāb immediately took out his pen and did so. In this manner began the



process by which this blessed union would influence the lives of not only two families, but future generations and the whole of mankind.

## *The Parentage of Sayyedah Nusrat Jahān Begum<sup>ra</sup>*

Mīr Nāṣir Nawwāb Ṣāhib's paternal ancestry from Khwaja Mir Dard can be traced all the way back to Ḥaḍrat Abū Ṭālib<sup>ra</sup>, (the Holy Prophet's<sup>sa</sup> uncle). His lineage in the 12th century also stems from the distinguished Nawwāb Khan Doraan Khan Mansoor Jang Ṣāhib, a Commander-in-Chief of the Moghul Empire. The Sayyeds were well respected by the Moghals and were appointed to good and influential positions. Mansoor Jang Ṣāhib was very influential in the running of the Government, the Army, the Artillery and the Treasury. Similarly, many of the males in his family acquired eminent positions within the Army. They were a patriotic family who served their country faithfully and were blessed with an affluent lifestyle. Mansoor Jang Ṣāhib's grandfather Mirza Gokaltaash was also an eminent commander in the time of Akbar the Great.

Mansoor Jang Ṣāhib was martyred in battle in 1150. His great-grandson Hashim 'Alī Khan, was the paternal grandfather of Ḥaḍrat Mīr Nāṣir Nawwāb, (the father of Ḥaḍrat Ammān Jān<sup>ra</sup>). Thus the eminent positions and influence of the ancestors of Ḥaḍrat Mīr Nāṣir Nawwāb fulfilled the revelations that the Promised Messiah<sup>as</sup> received concerning his marriage; that it would be in "*a noble and high family*" and that just as he had been born into a good family, so would he become the son-in-law of a noble family.<sup>3</sup>

Now let us reflect on the meritorious character of Ḥaḍrat Ammān Jān's father, Ḥaḍrat Mīr Nāṣir Nawwāb. He had a happy childhood until having to suffer the misfortune of losing his father suddenly. He was then left with the responsibility of caring for

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<sup>3</sup> "Sīrato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, Pg 42.

two sisters and the burden of financial instability. Subsequently, he was supported and raised by his grandfather and uncle.

There are several remarkable facts worthy of mention in this brief introduction to this noble man. Firstly, there is the nature of how his marriage occurred at the early age of 16. It was his natural modesty that was to impress his future father-in-law, to pick this pure young boy for his daughter. At a wedding function hosted by Mīr Nāṣir Nawwāb's future sister-in-law's family, Sayyed Abdul Karim was to notice this virtuous young man. Dancing was part of the festivities, but the young Mīr Nāṣir Nawwāb Ṣāhib kept his eyes modestly downcast. This virtuous demeanour of one so young attracted Sayyed Abdul Karim's admiration to such a degree, that he resolved to choose Mīr Nāṣir Nawwāb Ṣāhib as his future son-in-law.

Secondly, it is significant to note that in 1865 with the fortuitous birth of his blessed daughter, (a girl who would become "*A Helper of the world*" and be picked by Allah Almighty for the unique and exalted position to be the wife of the Promised Messiah<sup>as</sup>, and the bearer of a blessed progeny), Ḥaḍrat Mīr Nāṣir Nawwāb's fortunes also changed for the better. His paternal grandfather had died in the pursuit of a family fortune which was now unexpectedly granted to Mīr Nāṣir Nawwāb. It was of a significant value of 5000 rupees at a monthly income of 15 rupees, a substantial amount. He also achieved regular employment from this time. It was as if Allah Almighty was now providing sustenance for the "*Khadījah*" he was to nurture for the Messiah<sup>as</sup> promised for this Age. It was Mīr Nāṣir Nawwāb Ṣāhib who was to name his daughter "*Nuṣrat Jahān Begum*".

Thirdly, what is interesting to note is the tribute Mīr Nāṣir Nawwāb Ṣāhib gave to his wife Sayyedah Begum, the mother of Ḥaḍrat Ammān Jān<sup>ra</sup>:

*“...this blessed wife that I married has given me great comfort, and has been ever faithful to me. Spending time together, she has always given me righteous advice,- she has raised my children with great kindness and dedication, - nor did she ever curse or hit them... the one I have accepted as a religious leader, she has also sworn allegiance to. Such wives are seldom obtained in this world. This is one of my good fortunes for which I am grateful. Because of my wife's pious behaviour I am already in a heavenly paradise in this world”.*<sup>4</sup>

This account indeed corroborates the well known hadith; “*Al Jannatu tahta Aqdāmil Ummahāti*” ie. “*Paradise lies under the feet of your Mothers*” (Bukhārī). One reason for this is that the profound influence of a mother can pave the way to heaven for a child. Mothers are fundamental in the upbringing of children and Ḥaḍrat Sayyedah Begum must also be attributed with credit for raising a girl who was to become a true example of a modern day “*Mo'minah*” (believer).

Indeed, it is interesting to read this glowing tribute to a righteous wife and to compare this depiction of Ḥaḍrat Ammān Jān's<sup>ra</sup> mother to Ḥaḍrat Ammān Jān<sup>ra</sup> herself in the forthcoming pages. I believe the above tribute is equally applicable to both mother and daughter, reminding us of the deep impression mothers can make upon their offspring.

The moral training of children is not an easy task but certainly the worthiest, by which both mothers and their progeny can attain

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<sup>4</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 68.

paradise. Ḥaḍrat Mīr Nāṣir Nawwāb said: few wives in the world were like his own, yet his own daughter was to be one of those rare treasures, a woman who would surpass even her own mother in this respect, as a “*blessed wife*”.

Fourthly, one cannot reflect on Ḥaḍrat Mīr Nāṣir Nawwāb’s character without appreciating the outstanding quality which was to elevate him to the status of becoming the father-in-law of the Promised Messiah and Mahdi<sup>as</sup>. This quality was his sincere and consistent prayers for his daughter. Ḥaḍrat Khalīfatul Masīḥ I<sup>ra</sup> was to once ask him how he had procured such an elevated son-in-law. He replied that it was with the blessings of Allah Almighty, but that also;

*“... 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 Ḥaḍrat Khalīfatul Masīḥ I<sup>ra</sup> appreciated the long history of Ḥaḍrat Mīr Nāṣir Nawwāb’s sincere prayers. He relates that he then realised how “*the arrow had hit the target*” for Mīr Nāṣir Nawwāb Ṣāḥib, with the inspirational fulfilment of this prayer.

The work of a Divine Designer is evident when one considers the many factors that led to this blessed marriage. As previously mentioned, it was indeed Mirza Ghulām Qādir who initially welcomed this family into the Promised Messiah’s<sup>as</sup> house, and so unwittingly became a tool for the marriage. Apart from his consistent prayers, Mīr Nāṣir Nawwāb Ṣāḥib also had a deep regard for Mirza Ghulām Ahmad which made him write to him. He wrote to request prayers for him to be blessed with a righteous

son-in-law. This event concurred with the time that Allah Almighty began to inform Ḥaḍrat Mīrza Ghulām Ahmad of his imminent marriage, which Allah Almighty would arrange, in an excellent family of “*Sayyeds*”.

Mīr Nāṣir Nawwāb Ṣāhib also had an aversion to the ostentatious and ritualistic aspects of society in Delhi. This made him less inclined to marry his daughter to a local man. It also made him overlook the common anxieties people would harbour for a man with a separated wife and children.

Later, it was the constant deference of the Promised Messiah<sup>as</sup> towards his father-in-law despite Mīr Nāṣir Nawwāb Ṣāhib’s opposition to his claim, that was to transform his heart and for him to take “*bai‘at*” (the oath of allegiance) in 1891. This was two years after the first *bai‘ats* at Ludhiana, and was on the occasion of the first Jalsa in Qadian. After *bai‘at*, his loyalty and service to the Ahmadiyya Muslim Jamā‘at was to match that of his daughter’s.

Like Ḥaḍrat Ammān Jān<sup>ra</sup>, Ḥaḍrat Mīr Nāṣir Nawwāb was to actively serve the needy. For example, the establishment of the colony of houses for the needy that has been named “*Nāṣir-Ābād*”, is a tribute to Ḥaḍrat Mīr Nāṣir Nawwāb’s humanitarian services. He was also to help in a multitude of other Jamā‘at projects. Naming only a handful, these included raising money for Noor hospital, the Noor Masjid in Ahmadiyya College, and the laying of stone flooring in front of Masjid Mubarak. He was to be the first manager of the Ta‘līmul-Islām College in Qadian and also a supervisor for improving “*Bahishtī Maqbarah*” (the heavenly graveyard).

Ḥaḍrat Mīr Nāṣir Nawwāb Ṣāhib was also blessed with great literary flair, and had the opportunity to defend the Jamā‘at in

numerous written articles. Like Ḥaḍrat Ammān Jān<sup>ra</sup> he was poetically gifted, a talent he used to appeal to members to make financial sacrifices. A powerful orator in defence of the Jamā‘at, his sincere loyalty to the Promised Messiah<sup>as</sup> is illustrated by his consistent loyalty to the subsequent Khulafā (spiritual successors), who were to esteem him highly. It was thus that this noble man of distinction was to become a source of a blessed progeny of a prophet of Allah Almighty.

**Prophecies Relating to the Promised Messiah's Marriage to  
Hadrat Ammān Jān<sup>ra</sup>**

Long before Ḥaḍrat Ammān Jān's life even began, her existence had been Divinely decreed. In fact the Holy Prophet<sup>sa</sup> of Islam intimated 1400 years earlier that the Messiah to come would marry and have children. As the Promised Messiah<sup>as</sup> himself was to explain later; a significance of this prophecy was indeed that the Messiah's wife and children were actually mentioned in it. (As prophets commonly married and bore children.) This emphatic stress on the Messiah's wife and children, suggested that they would have a special significance in the Messiah's life and mission.

Before the Promised Messiah<sup>as</sup> was even aware of his Divine mission, Allah Almighty revealed to him that he would marry and be blessed with children. In 1881 Allah Almighty congratulated the Promised Messiah<sup>as</sup> with the good news of “a *beautiful son*”. This astonished those close to the Promised Messiah<sup>as</sup> as it had been about 20 years since his first wife “*Ḥurmat Bībī*” (from whom he was practically separated by mutual consent), had bore him any children.

After this revelation the Promised Messiah<sup>as</sup> had a more specific revelation regarding his future marriage;

*“Ushkur Ni'matī Ra'aita Khadījatī” ie “Be grateful for My Bounty, you have seen My Khadījah”*<sup>5</sup>

This reference to his wife as “*Khadījah*”, the name of the first wife of the Holy Prophet Muḥammad<sup>sa</sup>, indicates that there would be

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<sup>5</sup> *Barāhīn-e-Aḥmadiyya*, part 4, p.558 sub-footnote 4, *Rūḥānī Khazā'in*, vol. 1, p. 666 sub-footnote 4



similarities between these two great ladies. It is interesting to note that both ladies were indeed married for approximately 24 years to their spouses and bore 10 children each, (although not all survived to adult age). Similarly, both ladies were buried in different places to their husbands. Because of their great sacrifices upon this earth, Ḥaḍrat Khadījah<sup>ra</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> were also both blessed with the glad tidings through their husbands, that they had an abode ready for them in Paradise.

Furthermore, both women were greatly appreciated by their husbands. The Promised Messiah<sup>as</sup> respected his wife as a Divine blessing. It is also a well known fact that the Holy Prophet<sup>sa</sup> especially loved and respected his first wife Ḥaḍrat Khadījah<sup>ra</sup>. These virtuous women were also both descendants of the “*Sayyed*” clan.

In subsequent prophecies Allah Almighty reassured the Promised Messiah<sup>as</sup> that;

*“I have decided that I will marry you again, I will make all the arrangements and you will not have any worries on any account”.*<sup>6</sup>

*“That God is a true God Who has made your son-in-law relationship with an honourable people who are Sayyeds, and has made your own lineage noble, which is a mixture of Persian and Sayyed pedigrees”.*<sup>7</sup>

In 1883, when the hostilities of the Promised Messiah’s family towards him became strongly apparent, Allah Almighty reassured him that;

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<sup>6</sup> “*Shahna-e- Haqq*, p. 43, *Rūḥānī Khazā’in*, vol. 2, p.383

<sup>7</sup> *Tiryāqul-Qulūb*, p. 64, *Rūḥānī Khazā’in*, vol. 15, pp.272-273

*“You are honoured in My court, I have chosen you for Myself. God is Holy, full of Blessings and Virtue. He will increase your holiness. The line of your forefathers shall be terminated, and you shall begin a new family lineage, and God is not such that He will leave you.”*<sup>8</sup>

Allah Almighty was to inform the Promised Messiah<sup>as</sup> that his wife’s family would be “noble” and “high-ranking” in pedigree. He also intimated that the family would be residents of Delhi and that his wife would be the mother of a blessed lineage, which would become a supporting foundation of Islam. From this foundation would be born a person with a sublime spirit within him. Furthermore, his wife would be a “maiden” and would outlive the Promised Messiah<sup>as</sup>.

Allah Almighty was to convey the future of his blessed family to the Promised Messiah<sup>as</sup>;

*“Your house will be filled with blessings and I shall fulfil My favours upon you, and from the blessed ladies some of whom you will be blessed with later...your offspring will be abundant and I will increase your offspring profusely, and will bless them,...but some of them will die at a young age, and your offspring will spread copiously in many countries, and every branch of your ancestral brothers will be cut off (ie. those who do not accept the Promised Messiah<sup>as</sup>), and they will soon become childless and be terminated...*

*Allah Almighty will spread your blessings around and will revive a barren house through you, and a bleak house will be filled by blessings. Your progeny will not be cut off and will flourish*

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<sup>8</sup> *Ḥaḳīqatul-Wahī*, p p.7 5-76, *Rūḥānī Khazā'in*, vol. 22, pp.78-79

*until the last day. Allah will sustain your name with honour until the world reaches its end, and will spread your message to the corners of the world.”*<sup>9</sup>

It is also significant that a devout ancestor of Ḥaḍrat Ammān Jān<sup>ra</sup> Ḥaḍrat Khwaja Muḥammad Nāṣir Ṣāhib, was to be Divinely informed centuries earlier of the blessed match. Whilst in a period of intense prayers for forty days, Ḥaḍrat Khwaja Muḥammad Nāṣir Ṣāhib saw a vision in which Ḥaḍrat Imam Hassan<sup>ra</sup>, the grandson of the Holy Prophet Muḥammad<sup>sa</sup>, came to him. He addressed him;

*“With the wish of the Holy Prophet<sup>sa</sup>, Allah The Almighty has sent me to you so that I bestow on you Allah The Almighty’s closeness and knowledge of His attributes in abundance, and a special blessing which the prophet’s family has preserved for you. It began with you and it will end with the Promised Mahdi.”*<sup>10</sup>

One interpretation of this historical revelation would be that Ḥaḍrat Ammān Jān<sup>ra</sup> a descendent of the Holy Prophet<sup>sa</sup> of Islam, was to be *“a special blessing”* bestowed on her family and that of the *“Mahdi”*. Indeed, it is difficult to conceive a greater honour and privilege to be conferred upon any individual and their family. Yet as we shall read ahead, Ḥaḍrat Ammān Jān’s exemplary behaviour as a *“Mo’minah”*, a *“Helper of the World”* and as a *“Mother of the Faithful”* throughout her life, proved that this honour was duly deserved, and the prophecy fulfilled.

The Promised Messiah<sup>as</sup> continued to receive many revelations and true dreams relating to his blessed wife throughout his married

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<sup>9</sup> *Majmū’ah Ishtihārāt, vol. 1, p. 102*

<sup>10</sup> *“Maikhāna-e-Dard, p. 46* quoted from *Sīrato Sawāneḥ Ḥaḍrat Ammān Jān*” Prof. S. N. Saeed, pg 33.

life, indicating that a Blessed Power not only orchestrated this union but continued to favour this couple with abundant blessings.

In 1884, only a month after his wedding, the Promised Messiah<sup>as</sup> had a dream in which he saw Ḥaḍrat Ammān Jān<sup>ra</sup> with three adult sons. This dream was to be fulfilled with the blessings of three auspicious and righteous sons, who were blessed with long lives. (They were; Ḥaḍrat Mirza Bashir ud Din Mahmood Ahmad<sup>ra</sup>, Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> and Ḥaḍrat Mirza Sharif Ahmad<sup>ra</sup>). More specifically, the Promised Messiah<sup>as</sup> was informed of the distinctive qualities of his virtuous children. Apart from the famous prophecy relating to his son who would be the “*Muṣleḥ Mau‘ūd*” (Ḥaḍrat Mirza Bashir ud Din Mahmood Ahmad<sup>ra</sup>), he was also informed that he would be blessed with a son who would be “*the moon of the prophets*” (Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>)<sup>11</sup>, and another who would be a “*King*” (Ḥaḍrat Mirza Sharif Ahmad<sup>ra</sup>).<sup>12</sup> Likewise, he received felicitous news that his elder daughter (Ḥaḍrat Mubāraka Begum<sup>ra</sup>) would indeed be a “*Nawwāb*”,<sup>13</sup> and that his youngest child would be “*a noble daughter*” (Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup>).<sup>14</sup>

Furthermore, the Promised Messiah<sup>as</sup> was to be reassured on several occasions by Allah Almighty that Ḥaḍrat Ammān Jān<sup>ra</sup> would enjoy a long, fruitful life. Also, that he himself would live long enough so that;

“*You will see your grandchildren (later progeny).*”<sup>15</sup>

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<sup>11</sup> *Tiryāqul-Qulūb*, p. 42, *Rūḥānī Khazā'in*, vol. 15, p. 220

<sup>12</sup> *Tadhkirah*, p. 584, 4<sup>th</sup> edition, 2004

<sup>13</sup> *Tadhkirah*, p. 339, 4<sup>th</sup> edition, 2004

<sup>14</sup> *Tadhkirah*, p.669, 4<sup>th</sup> edition, 2004

<sup>15</sup> *Izālah'-e-Auhām*, p. 635, *Rūḥānī Khazā'in*, vol. 3, p.443

At critical times of illness, Allah Almighty also reassured the Promised Messiah<sup>as</sup> that his wife would recover and live a long life as previously intimated. For example, in 1889 when the birth of Ḥaḍrat Mubarak Ahmad<sup>ra</sup> was imminent, Ḥaḍrat Ammān Jān<sup>ra</sup> became severely ill. The Promised Messiah<sup>as</sup> even contemplated that Ḥaḍrat Ammān Jān<sup>ra</sup> may be approaching the end of her life. However, aware of the infinite powers of His Creator he fervently prayed for his beloved wife's health. Suddenly, Ḥaḍrat Ammān Jān's condition changed and the Promised Messiah<sup>as</sup> received the glad tidings from Allah Almighty: *"We have delayed death"*. Soon Ḥaḍrat Ammān Jān's body became warm again and she returned to consciousness. Ḥaḍrat Mirza Mubarak Ahmad<sup>ra</sup> was born, and by the Grace of Allah Almighty Ḥaḍrat Ammān Jān<sup>ra</sup> recovered to live for another 63 years under the protection of her benevolent Creator.

On one occasion, a felicitous dream which vividly depicted the fruitful and blessed nature of Ḥaḍrat Ammān Jān's life was received by the Promised Messiah<sup>as</sup>. He related that he saw his father-in-law Ḥaḍrat Mīr Nāṣir Nawwāb approach him with a tree in his hands that was covered in fruits. He handed the tree to the Promised Messiah<sup>as</sup>, in whose hands the tree grew even larger. The tree was intensely green and flourished with an abundance of fruits and flowers. It was an extraordinary tree, the like of which had never been seen on earth. Its unique quality was that not only were the fruits sweet-tasting but so were the flowers. As the Promised Messiah<sup>as</sup> was eating these fruits and flowers, he awoke from this dream.

The Promised Messiah's own interpretation of this dream was that the presence of Ḥaḍrat Mīr Nāṣir Nawwāb symbolised Allah Almighty's Help (as "*Nāṣir*" literally means "*Helper*"), which would be bestowed upon him to an extraordinary extent by Allah

Almighty. Prof. S. N. Saeed has also made a pertinent point in her book that the dream could also signify that Ḥaḍrat Ammān Jān<sup>ra</sup> would bear an abundant and blessed progeny, as healthy, flourishing and fragrant as the tree of the dream.<sup>16</sup> It is noteworthy that the dream indicates that this progeny would flourish when cultivated in the blessed hands of the Promised Messiah<sup>as</sup>. It seems that this offspring would be a delight and joy to the Promised Messiah<sup>as</sup>, symbolised by his pleasure at eating the delectable fruits and flowers.

In another dream the excellent virtue of Ḥaḍrat Ammān Jān<sup>ra</sup> was highlighted to the Promised Messiah<sup>as</sup>. In this dream Ḥaḍrat Ammān Jān<sup>ra</sup> remarked to the Promised Messiah<sup>as</sup>;

*“For the sake of Allah Almighty’s Will I have forsaken my own will.”*

In response to this the Promised Messiah<sup>as</sup> replied in the dream;

*“Because of this you have been embellished with beauty.”<sup>17</sup>*

This concise but lucid dream captures the essence of Ḥaḍrat Ammān Jān’s life. She was a devout lady who resigned her will to winning Allah Almighty’s Pleasure and serving His Creation. Consequently, she was to be endowed with a heavenly beauty. It was this beauty that the Promised Messiah<sup>as</sup> witnessed, appreciated and loved within his wife. It was one reason for their earthly “paradise” which Allah Almighty had indicated would be established, by this blessed union.

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<sup>16</sup> “*Sirato Sawāneh* Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 447.

<sup>17</sup> “*Sirato Sawāneh* Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 447.

This was also a cause for the many felicitous revelations the Promised Messiah<sup>as</sup> had the privilege to receive from Allah Almighty, reassuring him that He was with him and his spouse, such as;

*“I am with you and your family”*<sup>18</sup>

*“I will safeguard whoever is in the house.”*<sup>19</sup>

*“Your wife has been revitalised and given the comfort and happiness of a fresh life.”*<sup>20</sup>

Furthermore, Allah Almighty was to reassure the Promised Messiah<sup>as</sup> of His Divine support during the difficult times when public opposition caused great anxiety to both him and Ḥaḍrat Ammān Jān<sup>ra</sup>. On one occasion Allah Almighty was to declare;

*“...I am with you and likewise I am with your family. You are with Me and so are your family. I am the Gracious so wait for My help and tell your enemy that God Will hold him accountable.”*<sup>21</sup>

Indeed, the prophecies relating to the Promised Messiah’s blessed wife Ḥaḍrat Ammān Jān<sup>ra</sup> are too numerous to relate in this brief tribute. A more detailed account of them is available in the “*Tadhkirah*” (Compilation of the Promised Messiah’s Revelations). The examples above are sufficient to demonstrate that Allah Almighty’s Divine Help and Guidance encompassed this blessed couple. Just as Allah Almighty had initially stated to the Promised Messiah<sup>as</sup> that He Himself had picked a “*Khadījah*”

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<sup>18</sup> *Tadhkirah*, p. 620, 4<sup>th</sup> edition, 2004

<sup>19</sup> *Ibid*

<sup>20</sup> *Tadhkirah*, 1<sup>st</sup> edition, pg 713, revelation no 20.

<sup>21</sup> *Tadhkirah*, p. 624, edition 2004, quoted from *Ishtihār (announcement)*, November 5, 1907, *al-Hakam*, vol. 11, No. 40, November 10, 1907, p. 6

for him and would arrange the marriage Himself, so did Allah Almighty's Help and Protection remain apparent throughout the eventful lives of this blessed couple.



## *A Blessed Match*

Through his relationship with Ḥaḍrat Ammān Jān<sup>ra</sup>, part of the Promised Messiah's mission was to convey the rights of women in Islam, be they daughters, wives or mothers. India at this time was a traditionally patriarchal society in which a man's strength and credibility were measured by his dominance over his wife and household. Any sign of softness in a man was considered a weakness. Physical force was regarded as necessary and inevitable in order to subdue women.

In this society the Promised Messiah's partnership with Ḥaḍrat Ammān Jān<sup>ra</sup> was truly revolutionary, because it showed that men and women should coexist harmoniously, with mutual respect and love. The Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> were a union of souls as well as bodies. They exemplified what we are often taught in the Holy Qur'ān that;

*“Surely the men who submit themselves (to God) and women who submit themselves (to Him)... Allah has prepared for( all of) them forgiveness and a great reward.”(Al-Aḥzāb 33:36)*

*“Whoso does good works, whether male or female, and is a believer, such shall enter Heaven.”(An-Nisā' 4:125)*

They practically illustrated how both men and women can attain great spiritual heights. Although Ḥaḍrat Ammān Jān<sup>ra</sup> could never undertake the role of a prophet, she showed the virtue to be a worthy life companion of one, and a noble mother of his children. 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 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.

Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> speaking of his mother has noted that it was a Divinely ordained match, which significantly happened in 1884, the year in which the Promised Messiah<sup>as</sup> claimed to be the *Mujaddid* (Reformer) of the time. Thereafter, Ḥaḍrat Ammān Jān<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. Ḥaḍrat Ammān Jān<sup>ra</sup> completely reciprocated these feelings, and was a constant pillar of support and loyalty throughout their lives. Their united outlook on life is beautifully summed up in Ḥaḍrat Mirza Bashir Ahmad's analogy of them as being “*one heart beating in two chests*”.

Possibly, one could argue that the Promised Messiah’s children may have been subjective in their opinions being naturally more inclined and in awe of their father. However, the observations of others prove that this was not the case. Ḥaḍrat Ammān Jān’s brother Dr. Mir Muḥammad Ismail Ṣāḥib who was very attached to his elder sister, also paid tribute to their harmonious union.

Having observed their marriage right from its initial stages he states;

*“As far as my memory serves me from childhood, I have never seen or heard Ḥaḍrat Masīḥ Mau‘ūd<sup>as</sup> angry with Ḥaḍrat Ammān Jān<sup>ra</sup>. I have always seen their circumstances like an ideally matched couple. Very few husbands take as much care of their wives’ emotions as the Promised Messiah<sup>as</sup> did.”<sup>22</sup>*

Helpers in their household were also witness to the Promised Messiah’s gracious treatment of Ḥaḍrat Ammān Jān<sup>ra</sup>. The Promised Messiah<sup>as</sup> taught his followers that men should overlook all weaknesses in women apart from lewdness, and that it is below men to fight women.

His disregard for abusive men was illustrated on one occasion when a man's cruelty towards his wife was mentioned in his presence, consequently he became much disturbed. He said that men should not behave in such a manner. He related that he personally had only once spoken in a raised voice to his wife (ie Ḥaḍrat Ammān Jān<sup>ra</sup>), because of his own heartfelt pain on a particular occasion. Subsequently, the Promised Messiah<sup>as</sup> deeply regretted it and then prayed to Allah Almighty for forgiveness, offered *nafl* (voluntary) prayers, and gave some charity. Hence we see that what most would consider a minor flaw of raising one’s voice, the Promised Messiah<sup>as</sup> considered a major shortcoming, indicating the extremely high standard of conduct by which he lived.

An incident illustrating this kind of conduct that is often related, was when Ḥaḍrat Ammān Jān<sup>ra</sup> made sweet rice for the Promised

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<sup>22</sup> “*Sirato Sawāneh Ḥaḍrat Ammān Jān*” Prof. S. N. Saeed, pg 112.

Messiah<sup>as</sup>. The couple were newly married. Ḥaḍrat Ammān Jān<sup>ra</sup> learnt that sweet rice was one of the favourite dishes of the Promised Messiah<sup>as</sup>, so she endeavoured to make some. (It was to be a lifetime habit of Ḥaḍrat Ammān Jān<sup>ra</sup> to strive to make the particular foods that her husband liked). She specially ordered some rice and cooked it. However, she accidentally added four times as much sugar as was required in the recipe. To her horror she ended up with a thick, glutinous mixture hardly recognizable as rice! She was deeply upset as she took the rice out of the pan. It was already dinner time and there was no time for a second attempt. The Promised Messiah<sup>as</sup> arrived. Ḥaḍrat Ammān Jān<sup>ra</sup> relates how she felt like crying, (indeed ladies - haven't we all felt similar at some point during a culinary disaster!). The Promised Messiah<sup>as</sup> must have read her thoughts. Instead of scolding her he pleasantly consoled her; *"What, are you upset about the rice? No, these are very nice, they are the kind I like."* Then he graciously ate them smilingly, and talked so cheerfully that Ḥaḍrat Ammān Jān<sup>ra</sup> soon forgot the embarrassment of her cooking disaster.

This may only seem like a trivial domestic incident, but it was the Promised Messiah's constant consideration over such small matters that led to their domestic bliss. It was such exemplary behaviour that was to have the greatest influence on Ḥaḍrat Ammān Jān's life, which affected how she would treat both her physical and spiritual children of the Jamā'at. She would display the same tenderness and forbearance that the Messiah of the age imparted on her. The incident also illustrates how Ḥaḍrat Ammān Jān<sup>ra</sup> tried to cater for her husband's tastes. This mutual consideration reinforced their harmonious relationship.

Some husbands can lapse into an arrogant and domineering attitude towards their wives. Yet there is not a shred of evidence

to suggest that the Promised Messiah's behaviour towards Ḥaḍrat Ammān Jān<sup>ra</sup> was ever anything but respectful and caring. The Promised Messiah's love for his wife is evident from his anxiety when Ḥaḍrat Ammān Jān<sup>ra</sup> was unwell. Such an occasion is related through the eyes of Muftī Faḍl-ur-Reḥmān. The Promised Messiah<sup>as</sup> sometimes stayed in Gurdaspur to deal with court cases. During these periods Muftī Faḍl-ur-Reḥmān who owned a horse accompanied him, to help with any errands back in Qadian or elsewhere. He relates that one night he dreamt that the Promised Messiah<sup>as</sup> was massaging his feet and that when he woke up he looked for his turban. As he awoke from the dream he was astonished to find the Promised Messiah<sup>as</sup> was in fact standing by his bed, actually massaging his feet. As he exclaimed in surprise the Promised Messiah<sup>as</sup> urged him;

*"Miān Faḍl-ur-Reḥmān wake up quickly, I have a job for you."* Muftī Faḍl-ur-Reḥmān immediately jumped up and just as minutes before he had dreamt of searching for his turban, he now did so. The Promised Messiah<sup>as</sup> in his urgency then offered his own turban to Muftī Ṣāḥib. He had learnt that Ḥaḍrat Ammān Jān<sup>ra</sup> was unwell and so he desired Muftī Ṣāḥib to go and inquire after his wife, to whom he referred to as *"Mahmood's Mother"*. He also asked him to take a letter to Ḥaḍrat Ammān Jān<sup>ra</sup> and to procure a response written from her own hand.

Muftī Ṣāḥib left immediately just as *Fajr* (dawn) prayer was being announced. Muftī Ṣāḥib relates how amazingly fast he seemed to arrive in Qadian, just as the prayers were being offered there. When he reached Ḥaḍrat Ammān Jān's house she opened the door herself. He made his enquiries and according to the Promised Messiah's directions, Ḥaḍrat Ammān Jān<sup>ra</sup> immediately wrote a note herself to reassure her husband. When Muftī Ṣāḥib returned to Qadian he himself was incredulous of the speed with which his

horse had returned, as if it had flown rather than galloped. Miraculously, *Fajr* prayer had just finished in the mosque. On seeing Muftī Şāhib, the Promised Messiah<sup>as</sup> was surprised and said "have you not left yet?" Muftī Şāhib replied; "I have brought a reply", and he presented Ḥaḍrat Ammān Jān's letter to the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> read it and laughed, thankful to Allah Almighty for His Mercy, for relieving him of this anxiety. The Promised Messiah<sup>as</sup> remarked;

*"Who would have understood these events? It is indeed a miracle!"*

This profound incident illustrates the deep love the Promised Messiah<sup>as</sup> felt for Ḥaḍrat Ammān Jān<sup>ra</sup>, as he was so restless to hear immediate news of her recovery. It shows his complete lack of pride and vanity as he offered his own turban to his servant. It also reveals how the Promised Messiah's kindness encompassed all, if we reflect on the gentle manner in which he tried to wake his attendant by massaging his feet, despite his intense anxiety at the time. The incident was also an incredible Divine manifestation of Allah's Help. Muftī Şāhib's horse seemed to "fly" with miraculous speed, to alleviate the Promised Messiah's worry about his beloved wife.

The Promised Messiah's concern for his wife whenever she was unwell was always apparent. *Ḥaḍrat Umme Nāşir<sup>ra</sup>* (his daughter-in-law), relates that once Ḥaḍrat Ammān Jān<sup>ra</sup> was indisposed. The Promised Messiah<sup>as</sup> visited and gave her a medicine to drink. In her unwell state Ḥaḍrat Ammān Jān<sup>ra</sup> exclaimed words to the effect; "Oh, I will die!" The Promised Messiah<sup>as</sup> responded tenderly; "After you, what will I do alive?", as if suggesting that his existence in this present life without Ḥaḍrat Ammān Jān<sup>ra</sup>

seemed inconceivable.<sup>23</sup> *Ḥaḍrat Umme Nāṣir<sup>ra</sup>* recalls that there were many such occasions when the Promised Messiah<sup>as</sup> said similar gentle and heartwarming words to his wife, expressing his deep affection for her.

The Promised Messiah's attachment to *Ḥaḍrat Ammān Jān<sup>ra</sup>* is evident from all the adjustments he made in his own life for her. Indeed personal compromise is the key to a successful relationship, and this was evident from both parties in this case. Both individuals made changes. *Ḥaḍrat Ammān Jān<sup>ra</sup>* left Delhi in a very simple manner, despite the fact that pomp and festivities at weddings were customary to society there. She did not complain at the simplicity of her *nikāḥ<sup>24</sup>*, when the Promised Messiah<sup>as</sup> brought neither clothes nor jewellery for his bride (traditionally organised by the ladies of the groom's family), because of his family's hostility to the marriage. (He did however give money to *Ḥaḍrat Mīr Nāṣir Nawwāb* for *Ḥaḍrat Ammān Jān<sup>ra</sup>* to buy whatever she wished).

If one considers *Ḥaḍrat Ammān Jān's* reception in Qadian which did indeed evoke tears from the homesick bride, there were no family members to warmly welcome her and celebrate her arrival. Instead *Ḥaḍrat Ammān Jān<sup>ra</sup>* was left with no female attendants. This was probably a consequence of the fact that her in-laws were all opposed to the second marriage of *Mirza Ghulām Ahmad<sup>as</sup>*. Even the food of his three male servants had been stopped by the family in protest at the marriage. *Ḥaḍrat Ammān Jān<sup>ra</sup>* only had the female attendant she had brought with her (*Fāṭima Begum*), for companionship. To make matters worse, *Fāṭima Begum* did not understand the local dialect in Qadian. There was no food to

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<sup>23</sup> *Sīrato Sawāneḥ Ḥaḍrat Ammān Jān*, Prof. S. N. Saeed, pg117.

<sup>24</sup> Marriage ceremony.

welcome them and the quarters were plain and austere. Ḥaḍrat Ammān Jān<sup>ra</sup> once related that there was only a bed with a scanty cloth at its foot in the room. The young bride was left to her own devices to make the best of the situation.

However, the Promised Messiah's exemplary behaviour and kind regard was to make what seemed like a bleak beginning into a uniquely blessed future for the couple. Both were indeed 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.

This marital paradise was created by mutual patience, good manners, forbearance and the quality to overlook the human flaws of others. These qualities were practised by both Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup>. An interesting incident illustrates how Ḥaḍrat Ammān Jān<sup>ra</sup> did indeed overlook the occasional human error. Once, Ḥaḍrat Ammān Jān<sup>ra</sup> was feverish from malaria. For a few days during this period she asked a household helper to take her eight or nine gold bangles and gold hoop earrings that she was wearing, and place them in a safe box. (Only Ḥaḍrat Ammān Jān<sup>ra</sup> or an appointed servant had access to this box where jewellery and important documents of the Promised Messiah<sup>as</sup> were kept.) It was not until two or three months later (although Ḥaḍrat Ammān Jān<sup>ra</sup> had recovered after a few days), that Ḥaḍrat Ammān Jān<sup>ra</sup> decided to retrieve the jewellery from the safe box. She requested the Promised Messiah<sup>as</sup> to bring her the jewellery. He hastily went and had a cursory glance in the box and said that the jewellery was not there. Imagine the anxiety such



knowledge might have caused Ḥaḍrat Ammān Jān<sup>ra</sup>, for the jewellery was worth at least 1000 rupees! Yet Ḥaḍrat Ammān Jān<sup>ra</sup> made no expression of anger or signs of distress. Instead she sent for the servant who had initially placed the jewellery in the box. When the servant confirmed that she had indeed placed the jewellery in the box of the Promised Messiah<sup>as</sup>, Ḥaḍrat Ammān Jān<sup>ra</sup> went and checked it herself. To her relief she found the jewellery. At this point she raised her voice so that the Promised Messiah<sup>as</sup> could hear her in the other room, and laughed;

*"You did a good check of the safe box! Your search has caused us both worry."*

In response to this good news, the Promised Messiah<sup>as</sup> also reacted by laughing. How many of us who are wives can honestly say we would respond with such goodwill and without reproach to our husbands, in such a case?

Ḥaḍrat Ammān Jān's exemplary behaviour towards her in-laws, particularly the Promised Messiah's first wife, was astonishingly kind as we shall read later. Evidently the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> were indeed *"two chests beating with one heart"*, as the Promised Messiah's care and consideration of Ḥaḍrat Ammān Jān's family was also equally considerate and deferential.

This consideration is beautifully illustrated by a small incident concerning Ḥaḍrat Ammān Jān's father, Ḥaḍrat Mīr Nāṣir Nawwāb. On one occasion a relative of Ḥaḍrat Mīr Nāṣir Nawwāb was staying in Qadian. As the weather was intensely cold Ḥaḍrat Mīr Nāṣir Nawwāb sent him a coat to wear, through a servant. Because the coat was not new the relative was offended by what had been an act of kindness. He asked the servant to

return the coat to Ḥaḍrat Mīr Nāṣir Nawwāb. On his return the servant was seen by the Promised Messiah<sup>as</sup>, who enquired what his errand was with the coat. The servant explained he was returning Ḥaḍrat Mīr Nāṣir Nawwāb 's coat. The Promised Messiah<sup>as</sup> at once realised that Ḥaḍrat Mīr Nāṣir Nawwāb Ṣāḥib would be hurt by his relative's rejection of his coat, and so he took the coat himself. He told the servant to inform Ḥaḍrat Mīr Nāṣir Nawwāb Ṣāḥib that he had requested the coat himself for personal use. Thereafter, the Promised Messiah<sup>as</sup> did indeed wear the coat himself despite having better coats, so as to prevent any hurt or embarrassment being felt by his father-in-law.

The Promised Messiah's consideration for Ḥaḍrat Ammān Jān<sup>ra</sup> was apparent from the beginning of their marriage. Ḥaḍrat Ammān Jān<sup>ra</sup> has related that when she arrived as a new bride in Qadian she could not fall asleep without the light on. Conversely, the Promised Messiah<sup>as</sup> was in the habit of sleeping in the dark. So, once Ḥaḍrat Ammān Jān<sup>ra</sup> fell asleep, he would turn out the lamp. If Ḥaḍrat Ammān Jān<sup>ra</sup> awoke he would relight the lamp. However, eventually the Promised Messiah<sup>as</sup> became accustomed to sleeping in the light. Eventually, lights were installed in all the rooms and above the stairs. The Promised Messiah<sup>as</sup> even employed someone to be responsible for keeping the lights on. Ḥaḍrat Ammān Jān<sup>ra</sup> relates how she joked with the Promised Messiah<sup>as</sup> (to whom she referred to as “Ḥaḍrat Ṣāḥib” or “Mirza Ṣāḥib”);

*"Do you remember that time when you could not sleep in light, and now unless every corner of the house is filled with light you cannot sleep!"*<sup>25</sup>

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<sup>25</sup> “Sīrato Sawāneh Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg119.

One might imagine from the Promised Messiah's earlier solitary lifestyle and his great mission as the “*Masīḥ*” and “*Mahdī*” of our time, he may have understandably neglected his family. In fact the opposite is true. The Promised Messiah<sup>as</sup> was the ultimate disciple of the Holy Prophet Muḥammad<sup>sa</sup>, and as such kept his practices constantly in mind. He was aware of the duties and obligations of a husband, of such sayings of the Holy Prophet<sup>sa</sup> as;

*"The best among you is he who is best to his wife." (Bukhārī)*

He hence took great care to be as an attentive a husband and a father as possible. He would regularly take his family for outings, (usually in the evenings). This was contrary to the attitudes of the time and there were people who objected to this routine. However, one of the Promised Messiah's missions was to reestablish the Islamic rights of women. He consciously wished to teach people that women have the freedom to leave their homes and should not be imprisoned inside. He did not see anything objectionable with a husband and wife enjoying excursions together.

An active walker himself, he was also aware of the health benefits of fresh air and exercise. Naturally, he wished to provide some enjoyment for his children, but he also wished to convey the deep appreciation and reverence he had for his wife Ḥaḍrat Ammān Jān<sup>ra</sup>, and their offspring. It is interesting to learn that even on the day before his demise (in the early hours of May 26, 1908), the Promised Messiah<sup>as</sup> took his family out on a short trip in Lahore. It has been recorded that the family went out in a hired horse and cart. The Promised Messiah<sup>as</sup> instructed the driver to take them as far and back as they could travel for the sum of one rupee.

The depth of the Promised Messiah's feeling for the sanctity and uniqueness of the marital relationship is conveyed in a letter of condolence he wrote to a companion Ḥaḍrat Nawwāb Muḥammad 'Alī Khan<sup>26</sup>, on the death of his first wife. In the letter he expressed that there are many relationships of love, such as one has for children and siblings, but that a man and his wife have their own private sphere in which they share and are bonded by their inner feelings and confidences. He continued that a man and wife become like one body and one individual, who have hundreds of instances when they sleep in the same place and become so attached as if they are the limbs of the same body. A deep, devoted love develops between them. The Promised Messiah<sup>as</sup> continued;

*"...truly to have shared this love and unity, who is there who would not remember such a wonderful time and not weep?"*

He further wrote that even Allah Almighty has mentioned this institution (ie marriage), as the correct way to share love and unity. Indeed, his own blessed union with Ḥaḍrat Ammān Jān<sup>ra</sup> was a model example of this special and Divinely sanctioned bond.

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<sup>26</sup> After the demise of the Promised Messiah<sup>as</sup>, Ḥaḍrat Nawwāb Muḥammad 'Alī Khān Ṣāḥib was to marry the Promised Messiah's elder daughter, Ḥaḍrat Nawwāb Mubarakah Begum<sup>ra</sup>.

### **Hadrat Ammān Jān's<sup>ra</sup> Life Passion: Worship**

What is remarkable about Ḥaḍrat Ammān Jān<sup>ra</sup> is that the true passion of her life was worship. She was fully aware that the first command ordained to us by Allah Almighty in the Holy Qur'ān is;

*“Oh ye men, worship your Lord Who created you and those who were before you, that you may become righteous.” (Al-Baqarah 2:22)*

Likewise, that the Holy Prophet<sup>sa</sup> said;

*“The comparison between a person who remembers his Lord and the one who does not do so, is like that of the living and the dead.”(Bukhārī)*

Ḥaḍrat Ammān Jān<sup>ra</sup> is the first modern day female example of a true "*Ṣāliḥah*", that is a righteous servant of Allah Almighty, within the Ahmadiyya Muslim Community. We are aware of Allah Almighty's manifestations of His Grace and Mercy through His gift of prophets (approximately 124,000), and then through His "*Khulafā*", - that have been promised to those who believe and do good deeds in the Holy Qur'ān, until time immemorial.<sup>27</sup> However, as ladies we may feel that we cannot attain to such exalted levels, or we may consider that pious ladies of such high calibre are now the remnants of a bygone era which we can never recreate, (eg. such as the wives of the Holy Prophet<sup>sa</sup> or Ḥaḍrat Maryam, mother of Ḥaḍrat Isa<sup>as</sup>). Yet this has been disproved this century by the blessed personage of Ḥaḍrat Ammān Jān<sup>ra</sup>.

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<sup>27</sup> The Holy Qur'ān, An-Nūr 24: 56

Like all ordinary women she had domestic responsibilities; a large family and in-laws, guests, ladies to meet and greet widows, orphans, the poor and students. She also had the every day household tasks of cooking, cleaning, washing and sewing to perform. However, she proved that multitasking is not a modern day phenomenon for women. More importantly, she showed how these routine responsibilities should not divert us from the worship of Allah Almighty. In fact they can become the tools of worshipping every minute of the day. By fulfilling her responsibilities and showing infinite compassion for Allah Almighty's creatures, Ḥaḍrat Ammān Jān<sup>ra</sup> was in fact engaged in practical worship much of her day. Her every utterance that was not directed at others was in fact the remembrance of her Creator, or verbal prayers to Him.

Ḥaḍrat Mirza Bashir Aḥmad<sup>ra</sup> said concerning the extent of his mother's piety and righteousness that it was difficult to express it in few words. It was however apparent through her regular and punctual observance of the five daily prayers and extra "*Nawāfil*"<sup>28</sup>. She was also very regular in "*Tahajjud*"<sup>29</sup> prayers. The remarkable nature of Ḥaḍrat Ammān Jān's prayers was such that the passion and ardour with which she supplicated would inspire those around her to engage in "*Ṣalāt*" as well.

The greatest testimony to the weight and importance Ḥaḍrat Ammān Jān<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 Ḥaḍrat Ammān Jān's astounding behaviour at the time of the death of her son "*Bashir-e-Awwal*". Few mothers could even contemplate thinking of

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<sup>28</sup> Extra voluntary prayers

<sup>29</sup> Voluntary night-time prayers

anything else but their child if he happened to be critically ill. Only a believer of the highest calibre could fulfil the command to Muslims to sacrifice their children for the sake of their faith, and more specifically for their community, as Aḥmadī Muslims do.<sup>30</sup> Yet this is what Ḥaḍrat Ammān Jān<sup>ra</sup> consistently did throughout her life.

When *Bashir-e-Awwal*'s condition became critical in November 1888, the ill child was eighteen months old. Both Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup> had harboured hopes that he may indeed be the “*promised son*”, whose birth had been revealed to them almost 2 years earlier. They were both acutely aware of the enemy taunts that would emerge should *Bashir-e-Awwal* pass away. (In view of the fact that the Promised Messiah<sup>as</sup> had had a revelation in February 1886 that he would have a special son, a “*muṣleḥ*” (*Reformer*). It is hard to conceive a more stressful situation for a mother, the devoted spouse of a prophet and the mother of a spiritual community.

Ḥaḍrat Ammān Jān's character was truly exemplary. Her son's condition was absolutely critical but she still thought not to miss her prayers, when the time arose. Ḥaḍrat Ammān Jān<sup>ra</sup> did her ablutions and performed her prayers with perfect serenity, happy to be fulfilling Allah Almighty's Commandments. She physically dissociated herself from the tense situation. After completing the prayers she enquired how her son was, to be told that the little one had taken his last breath. Ḥaḍrat Ammān Jān<sup>ra</sup> responded “*Innā lillāhi wa innā ilaihi rāji‘ūn*”.<sup>31</sup> After this she was silent. There

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<sup>30</sup>Refer to “The Conditions of Bai‘at for Joining the Ahmadiyya Muslim Jamā‘at”, by Ḥaḍrat Mirza Ghulām Ahmad<sup>as</sup> (Condition 1 and Condition VIII specifically).

<sup>31</sup>Translation: “To Allah Almighty we belong and to Him shall we return”.

was no wailing or weeping. There were no shrieks or lamentations of regret at the loss of her child, - a true indication that she was indeed one of Allah Almighty's loyal servants.

Ḥaḍrat Ammān Jān's daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> recalls how Ḥaḍrat Ammān Jān<sup>ra</sup> observed her prayers with great enthusiasm, conviction and passion. Not only were her prayers filled with fervent supplications, but also the etiquettes of “Ṣalāt” were observed meticulously and with inspirational beauty. Ḥaḍrat Ammān Jān's daughter never recalls seeing her mother rush her prayers. She continues that Ḥaḍrat Ammān Jān<sup>ra</sup> not only observed "*Tahajjud*" prayers regularly but also "*Ishrāq*",<sup>32</sup> apart from the five compulsory daily prayers of a Muslim. Often one could hear her supplications as she exclaimed with such fervour, intensity, pain and restlessness. Interestingly, Ḥaḍrat Ammān Jān<sup>ra</sup> was also naturally poetic and would sometimes supplicate in a single or rhyming couplet.

Ḥaḍrat Ammān Jān<sup>ra</sup> used to pray alongside the Promised Messiah<sup>as</sup> when he felt indisposed or too weak to visit the mosque. Contrary to popular belief that a woman cannot pray alongside a man, the Promised Messiah<sup>as</sup> would request his wife to stand on his right hand side, in case he felt weak and needed physical support.

Ḥaḍrat Ammān Jān's granddaughter Amatul Qayyūm Begum relates that it is difficult to convey in words the beauty of Ḥaḍrat Ammān Jān's 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;

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<sup>32</sup>A voluntary morning prayer.



*"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".<sup>33</sup>*

A visitor to Qadian the daughter of Maulā Bakhsh Ṣāhib of Gujrat, who came to take the oath of allegiance (*bai'at*), has also recalled how she and her daughter were amazed at the intensity of Ḥaḍrat Ammān Jān's prayers. Once she saw Ḥaḍrat Ammān Jān<sup>ra</sup> weep so much that her scarf became drenched with tears, illustrating that Ḥaḍrat Ammān Jān<sup>ra</sup> truly embraced the meaning of "Ṣalāt" which means "fire". She felt this heat and fervency in every supplication she made.

Ḥaḍrat Mirza Nāṣir Ahmad<sup>ra</sup> relates that his mother said of Ḥaḍrat Ammān Jān's prayers, that an onlooker would enjoy watching her worship. She personally remembered being mesmerised by Ḥaḍrat Ammān Jān's prayers, which were a pleasure to observe. If one considers the impact Ḥaḍrat Ammān Jān<sup>ra</sup> made on the witnesses of her prayers, one can begin to appreciate the intensity of them. Ḥaḍrat Ammān Jān<sup>ra</sup> evidently enjoyed the experience herself, when onlookers also derived such pleasure from them. Indeed her prayers were her therapy. She was not flawless but human, and as such had moments of grief, anguish and pain, such as on the passing away of the Promised Messiah<sup>as</sup>, her beloved prophet and husband. Yet as we shall read later Ḥaḍrat Ammān Jān<sup>ra</sup> endured this trial, one of the greatest of her life, through the observation of prayers, which granted her the greatest solace and fortitude. She would often go to *Baitud- Du'ā'*<sup>34</sup> after "Maghrib" (prayers at

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<sup>33</sup> "Sirato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 134.

<sup>34</sup> A tiny prayer room in Mubarak Mosque, Qadian.

dusk), and remained there offering “*nafl*” until “*Ishā*” (late evening prayers).

Ḥaḍrat Ammān Jān's worship was indeed acknowledged by Allah Almighty Who blessed her with dreams, visions and even revelations. Some of a multitude of instances when her prayers were fulfilled shall be mentioned later. Her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has related that even in her old age, the fervour and intensity of her mother's prayers never waned, despite the weakness she experienced from ill health. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> reflecting on her own supplications, admitted that sometimes she would feel embarrassed about their quality in comparison to those of her mother.

Indeed, many others outside her family have commented on the punctuality and quality of Ḥaḍrat Ammān Jān's prayers. As soon as she heard the call for prayer she would perform her ablutions and offer them. In her old age, during periods of great weakness and illness, Ḥaḍrat Ammān Jān<sup>ra</sup> would occasionally observe her prayers sitting or lying. Indeed Ḥaḍrat Ammān Jān<sup>ra</sup> usually remained in a state of ablution in anticipation of the Call to prayer. At the commencement of the “*Ādhān*”<sup>35</sup> she would remind the girls in her household (daughters and daughter-in-laws, helpers, orphans in her care etc.), that it was time for prayer. It is noteworthy that she would also remind them about “*tahajjud*” prayer, which is not compulsory but a highly commendable way of procuring Allah's Pleasure. Its value has been conveyed in the Holy Qur'ān and in numerous “*Aḥādīth*” (sayings of the Holy

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<sup>35</sup> The Muslim Call to prayer.

Prophet Muḥammad<sup>sa</sup>). Its regular observance is also a stipulation of the Third Condition of “*Bai‘at*”.<sup>36</sup>

On one occasion a lady visited Ḥaḍrat Ammān Jān<sup>ra</sup> with her newborn daughter. She relates that she waited some time until Ḥaḍrat Ammān Jān<sup>ra</sup> had completed her prayers. Ḥaḍrat Ammān Jān<sup>ra</sup> then enquired of the ladies visiting if they had offered their prayers. The lady with the child excused herself, explaining that her baby had wet herself and that she would go home and offer prayers after changing her. At this point Ḥaḍrat Ammān Jān<sup>ra</sup> expressed some wise words. She said;

*"Never omit prayers using your children as an excuse. In this way, your children become a cause of Allah Almighty's Wrath, when really they are a reward from Allah Almighty".*

In this concise manner Ḥaḍrat Ammān Jān<sup>ra</sup> directed mothers to both appreciate their children but also never to commit "*shirk*", ie. to associate them with Allah Almighty, by putting their needs before Allah's Commands.

Ḥaḍrat Ammān Jān<sup>ra</sup> not only observed her prayers meticulously, but also prayed standing erect, even in her 70s. Her worship consisted of two elements; firstly, her strict adherence to the five daily prayers; and secondly the abundant recitation of the Holy Qur’ān. During illness and when her eyesight had diminished, Ḥaḍrat Ammān Jān<sup>ra</sup> would request someone to recite the Holy Qur’ān to her. Whenever Ḥaḍrat Ammān Jān<sup>ra</sup> felt restless or burdened, she found solace in the Holy Qur’ān. On one occasion

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<sup>36</sup> The Oath of Allegiance reintroduced by the Promised Messiah<sup>as</sup>.

she said concerning “*Sūrah Yāsīn*”, that it should not be considered for one specific time only (it is commonly recited near the time of death), but that it is a tonic to relieve one of pain and worries at any time.

Ḥaḍrat Ammān Jān<sup>ra</sup> often asked someone of her household (often one of her grandchildren), to recite the Holy Qur’ān to her several times during the day. This was usually after *Fajr* prayers, in the afternoon and evening. Likewise, she would also ask someone to narrate some “*Aḥādīth*”<sup>37</sup>.

Even on the final day of her blessed life Ḥaḍrat Ammān Jān<sup>ra</sup> asked Dr. Mirza Munawwar Ahmad (her grandson), to recite the Holy Qur’ān to her in the morning. Dr. Munawwar has related as the doctor who used to administer Ḥaḍrat Ammān Jān's injections, how she asked him to bring the Holy Qur’ān before he gave her an injection. Only on his suggestion that she receive the injection first did she comply. Ḥaḍrat Ammān Jān's priorities up to the very last moments of her life never changed, - they were always first and foremost the worship of Allah Almighty and being subservient to His Will. Ḥaḍrat Ammān Jān<sup>ra</sup> did practically exemplify the meaning of “*bai‘at*”, which means to “*sell*” oneself. Indeed, it seems that this was the very purpose of her existence, even before she made a formal oath of allegiance to the Promised Messiah<sup>as</sup>.

Ḥaḍrat Ammān Jān<sup>ra</sup> eagerly wished to instil the love of the Holy Qur’ān in others. At weddings she would often give the bride a

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<sup>37</sup> Sayings of the Holy Prophet of Islam<sup>sa</sup>.

copy as a gift. Ḥaḍrat Ammān Jān<sup>ra</sup> also loved to listen to commentaries of the Holy Qur'ān and was eager for all Āhmadī ladies to study it. The wife of Maulvi Ghulām Miṣrī Nabī has related that on one occasion she went with a group of three other ladies from *Dārul-Faḍl*, to hear a weekly “*Dars*” (ie commentary class of the Holy Qur'ān), by Ḥaḍrat Muṣṣleḥ-e-Mau'ūd<sup>ra</sup>. On their arrival the ladies learnt that Ḥuḍūr was away on a visit. So they decided to visit Ḥaḍrat Ammān Jān<sup>ra</sup> instead. Ḥaḍrat Ammān Jān<sup>ra</sup> received the ladies graciously. She talked with them for such a length of time that Ḥuḍūr happened to return from his trip. Ḥaḍrat Ammān Jān<sup>ra</sup> then addressed him;

*"Today is the day of “Dars” and these ladies came to hear it."*

Thus Ḥaḍrat Ammān Jān<sup>ra</sup> had appreciated the ladies' good intentions and wished to express this to Ḥuḍūr. Ḥuḍūr understood Ḥaḍrat Ammān Jān's sentiments and her regret on the ladies' behalf. So, he immediately asked for a Qur'ān to be brought to him. He then proceeded to give the “*Dars*”, despite his fatigue from the journey.

Indeed, this life passion for worship is epitomised in the final hours of Ḥaḍrat Ammān Jan's life. Her request one hour before her demise was "*Recite the Holy Qur'ān to me*", after which her nephew Mīr Mahmood Ahmad Ṣāhib obliged Ḥaḍrat Ammān Jān<sup>ra</sup>. Even after this Ḥaḍrat Ammān Jān<sup>ra</sup> still had the strength in the final minutes of her life to raise her weak and trembling hands and exert her frail voice, to instruct everyone in the room to "*pray*". All joined Ḥaḍrat Ammān Jān<sup>ra</sup> in a silent prayer. Just as Ḥaḍrat Ammān Jān<sup>ra</sup> had spent her life in worship, Allah Almighty blessed her with the opportunity to die occupied in this favourite act - of worship. Indeed, this was the most privileged and honourable way to pass from this life into the Hereafter. Ḥaḍrat

Ammān Jān<sup>ra</sup> was blessed enough to remain lucid enough in the last moments of life to spend them in prayer. This is a remarkable fact and a sign of Allah Almighty's acceptance of the sincerity of one of His steadfast followers.

## *The Fulfilment of Hadrat Ammān Jān's Prayers*

Ḥaḍrat Ammān Jān's love for the Jamā'at and its members was as strong and instinctive as any maternal bond. Her prayers for them were passionate and heartfelt. A multitude of people have related accounts of how her prayers for them were fulfilled and all of them cannot be mentioned in this limited book. I shall only recount a few typical incidents that are outstanding as testimonies of Ḥaḍrat Ammān Jān's love for mankind and Allah Almighty's love for her, Who in His Beneficence often granted her prayers.

"*Āminah*", an orphan who was lovingly raised in Ḥaḍrat Ammān Jān's household, relates how she once became very ill just before she was due to give birth. She had an intense temperature and swelling. As soon as Ḥaḍrat Ammān Jān<sup>ra</sup> was informed she rushed to her house and embraced Āminah with great affection and sympathy. Ḥaḍrat Ammān Jān<sup>ra</sup> exclaimed;

*"I didn't raise you so that I would then have to bring up your orphaned children. May Allah Almighty bless you with health so that you can bring up your own children".<sup>38</sup>*

Āminah recalls that she learnt that after leaving her house Ḥaḍrat Ammān Jān<sup>ra</sup> had gone straight to "*Baitud-Du'ā'*", (a prayer room adjacent to her house), and had spent some time praying for her there. Āminah reminisces that soon she began to feel better, and then was blessed with a son. Thereafter, she was also blessed with a long life.

Similarly, Ahmad Din Ṣāhib relates how in February 1947 he was blessed with a daughter who was named "*Saeeda*". As he and his

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<sup>38</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 420.

wife had previously lost children, they supplicated with great passion for the health and long life of Saeeda, who was of frail health. As time passed her health did not improve. Consequently, his wife decided to meet Ḥaḍrat Ammān Jān<sup>ra</sup> in order to request her prayers for their baby girl, and to ask her opinion for a name for the child (who was now about three months old). When his wife visited Ḥaḍrat Ammān Jān<sup>ra</sup>, she asked Ḥaḍrat Ammān Jān<sup>ra</sup> to pray for her baby girl and requested a name for her daughter. Ḥaḍrat Ammān Jān<sup>ra</sup> caressed the baby's head and prayed for her. She then asked the mother her own name, which was "Hameedah". After a moment's reflection, without knowing the baby's previous name, Ḥaḍrat Ammān Jān<sup>ra</sup> astonishingly suggested "Saeeda" as a name for the baby. This was surely an example of Divine inspiration. Hameedah then told Ḥaḍrat Ammān Jān<sup>ra</sup> that they had indeed already named the child "Saeeda", upon which Ḥaḍrat Ammān Jān<sup>ra</sup> expressed her happiness and prayed;

*"May Allah Almighty make this child righteous and bless her with a long life."*

She also reassured Hameedah that she would be blessed with more healthy children.

The father of Saeeda relates that five months later because of the political problems of 1947 which caused the partition of India, Aḥmadīs were compelled to leave Qadian. In these troubled times they had to move into very dirty boarding houses and travelled in cramped and unhygienic conditions. In this harsh situation people often fell ill as did Saeeda. Saeeda's father became incredibly disheartened and both parents felt that their daughter's death was imminent. Yet her father would question himself; "*But surely*



*Allah Almighty will have listened to Ḥaḍrat Ammān Jān's prayers?"* This thought would give him some solace and hope.

In these harsh times Aḥmadī ladies including Saeeda's mother, were collected in trucks to travel to Lahore. Saeeda was so ill that her mother asked her husband what she should do if their daughter died during the journey. Her husband replied that she should bury her in Lahore. As his wife left, the father regretted his words and that he had forgotten to remind his wife that Ḥaḍrat Ammān Jān<sup>ra</sup> had prayed for Saeeda, which gave him hope for her ultimate recovery. Relating this incident in the 1952 "*Al-Fazl*" newspaper, the father wrote that Saeeda was now five years old and a living sign of the fulfilment of Ḥaḍrat Ammān Jān's prayers.

Another interesting example of the acceptance of Ḥaḍrat Ammān Jān's prayers is an incident that relates to a missing horse. Muḥammad Hussain Khan Ṣāḥib Jaranwala related that a friend of his Allah Rakhkhā Ṣāḥib, was a shopkeeper in the village of Batala. He would often sell wheat from villages in nearby markets. One day he went to Qadian with his horse. Either by untying itself or because of the mischief of others, the horse became unleashed and wandered away. Frantically, Allah Rakhkhā Ṣāḥib searched Qadian and the surrounding area for his horse, which was an important tool of his trade. He then went to Ḥaḍrat Ammān Jān<sup>ra</sup> to request her prayers. Ḥaḍrat Ammān Jān<sup>ra</sup> wrote him a prayer on a piece of paper as he looked for the horse. She reassured him that she would also pray for him at home and said, "*Inshā Allāh, you will find it*". Murmuring the prayer, Allah Rakhkhā Ṣāḥib had only gone a short distance towards the public kitchens when the horse came running towards him.

This incident illustrates the speedy acceptance of Ḥaḍrat Ammān Jān's prayers. It also typifies the compassion and attention Ḥaḍrat Ammān Jān<sup>ra</sup> gave to each and every individual, if one considers that she sacrificed time to write out a prayer for Miān Allah Rakhkhā Ṣāhib, one of thousands of people requesting such prayers.

The potency of Ḥaḍrat Ammān Jān's prayers is also proven by another interesting incident. Zakia Khanum Ṣāhibah, daughter of Sheikh Muḥammad Latif Ṣāhib, has related that in 1944 her parents were becoming anxious about the marriage of their daughter being arranged. So her mother would routinely send her younger daughter with a request for prayers for her elder sister, Zakia. Because of her young age and innocence the younger sister also forthrightly asked Ḥaḍrat Ammān Jān<sup>ra</sup> to pray for her, as well as her elder sister. Consequently, the marriage of this younger sister occurred before her elder sister Zakia's, seemingly aided by the prayers of Ḥaḍrat Ammān Jān<sup>ra</sup>, whom she personally met on these visits.

There are numerous testimonies of Āḥmadīs who felt blessed by the effects of Ḥaḍrat Ammān Jān's prayers. Sadly, it is the limitation of paper and not the accounts that restrict the author from presenting more. Perhaps, the greatest example of the acceptance of Ḥaḍrat Ammān Jān's prayers is apparent today in the rapid expansion of the Ahmadiyya Movement, as this was a desire Ḥaḍrat Ammān Jān<sup>ra</sup> prayed for most passionately.

## *The Fulfilment of Hadrat Ammān Jān's Words*

Sometimes through the Unique Grace of Allah Almighty, His beloved servants' words are fulfilled. This was a regular occurrence in the life of Ḥaḍrat Ammān Jān<sup>ra</sup> - a woman who epitomised the ideal of a devoted and constant worshipper. It was because of this devotion that Allah Almighty privileged her with a unique power to speak words of truth. This phenomenon was witnessed by many.

In 1962 in a letter to his father Ḥaḍrat Muṣleḥ-e-Mau'ūd<sup>ra</sup>, Miān Waseem Ahmad related the news of a wedding that had just taken place in Lucknow between the son of a Seth Khair-ud-Dīn, to the daughter of Syed Arshad 'Alī Ṣāhib. Seth Khair-ud-Dīn had told Miān Waseem Ahmad an interesting fact that, 17 years earlier his daughter and Syed Arshad Ali's daughter had attended the Jalsa in Qadian together. They were both attending a wedding function in the evening at which Ḥaḍrat Ammān Jān<sup>ra</sup> was also present. She never saw the two girls together. At one point she said to Syed Arshad's daughter; "*Where is your sister-in-law?*" referring to Seth Ṣāhib's daughter. Seth Ṣāhib relates that he had never thought of marrying his son to Syed Arshad's daughter, but that he took the comment to be a Divine direction. Ḥaḍrat Ammān Jān's utterance proved to be profoundly true. Seventeen years later the two girls did in fact become sisters-in-law.

Another typical example of the fulfilment of Ḥaḍrat Ammān Jān's words is related by the wife of Sheikh Niaz Muḥammad, Inspector of Police. She recalls that when she had three sons she once went to meet Ḥaḍrat Ammān Jān<sup>ra</sup>, who enquired of her, "*You have four sons don't you?*". She replied; "*No, I have three sons*". Again Ḥaḍrat Ammān Jān<sup>ra</sup> commented; "*you have four sons, don't you?*"

Again the lady replied; *"No, I have three"*. Ḥaḍrat Ammān Jān<sup>ra</sup> insisted a third time; *"No, you have four sons"*, at which point one of the lady's neighbours intervened to resolve the confusion, by verifying that her friend had only three sons. Thereafter, Ḥaḍrat Ammān Jān<sup>ra</sup> became silent. However, the wife of Sheikh Niaz Muḥammad Ṣāḥib relates that indeed within the year she did have a fourth son. When she met Ḥaḍrat Ammān Jān<sup>ra</sup> again, Ḥaḍrat Ammān Jān<sup>ra</sup> remembered their previous conversation and said, *"Now tell me, do you have four sons?"* The wife of Sheikh Ṣāḥib responded positively. Ḥaḍrat Ammān Jān<sup>ra</sup> remarked that at the time of their previous meeting she had felt that she had four sons. Ḥaḍrat Ammān Jān<sup>ra</sup> then asked the boys' names and prayed for them.<sup>39</sup>

The wife of Khalīfah Ṣalāḥ-ud-Dīn relates that when her first son Janāh-ud-Dīn was born, he was painfully underweight. After a few months his grandmother took him to Ḥaḍrat Ammān Jān<sup>ra</sup> to request her prayers for his health. Ḥaḍrat Ammān Jān<sup>ra</sup> sincerely supplicated; *"Oh Allah Almighty bless this child with health"*. She then also fed him a morsel of bread. The mother relates that within two months the baby boy flourished and was unrecognizable, having become so robust and healthy. This was another clear manifestation of the fulfilment of Ḥaḍrat Ammān Jān's words and prayers.

The wife of Khalīfah Salah-ud-Dīn has commented that she was blessed with five sons altogether. One day during a conversation with Ḥaḍrat Ammān Jān<sup>ra</sup>, she happened to comment *"brothers should have a sister as well"*, - after which she was indeed blessed with a daughter, "Amatul Laṭīf".

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<sup>39</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 436.

Dr. Manzoor Ahmad Behrwi of Peshawar relates a similar incident concerning his own wife. In 1925 he was blessed with the chance to build a small house in Qadian in the *Dārul-Faḍl* area. Whilst visiting Qadian, his wife who had a baby daughter in her lap, met Ḥaḍrat Ammān Jān<sup>ra</sup>. She insisted that Ḥaḍrat Ammān Jān<sup>ra</sup> visit their house which was under construction. Ḥaḍrat Ammān Jān<sup>ra</sup> promised to do so and came. She spent a long time praying in the new house and then enquired how many children they had. The wife of Dr. Manzoor replied, "*three daughters.*" Ḥaḍrat Ammān Jān<sup>ra</sup> asked if they had any sons. "*Not yet*", she replied. Ḥaḍrat Ammān Jān<sup>ra</sup> asked the name of her baby daughter and the wife replied "Amatul Bashir" (ie daughter of a messenger of good news), upon which Ḥaḍrat Ammān Jān<sup>ra</sup> remarked with happiness; "*Now that Allah Almighty has given you good news you will Inshā Allāh have boys*". Indeed soon after she was blessed with two boys, Mansoor Ahmad and Mahmood Ahmad. In all they were blessed with a total of four sons and four daughters.

There are many such incidents illustrating the truth of Ḥaḍrat Ammān Jān's blessed words. Indeed throughout her life and on a daily basis Allah Almighty blessed Ḥaḍrat Ammān Jān<sup>ra</sup> with Divinely guided insight and perception, restricted for the most devoted servants of His. It is interesting to mention an incident related from one of Ḥaḍrat Ammān Jān's own family members, her grandson Ḥaḍrat Mirza Ṭāhir Ahmad<sup>ru</sup> (later Ḥaḍrat Khalīfatul Masīḥ IV). He has narrated that once as a young, boisterous boy he was playing "*kabaddi*"<sup>40</sup>, when he knocked over a boy and accidentally broke his leg. Consequently, his grandmother then directed him to stop playing this sport. He obeyed her direction for a long time until the partition of India. Then one day he was visiting Sindh, and as a keen sportsman in a moment of

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<sup>40</sup> A popular sport in Pakistan, similar to the English "team tag".

excitement, he joined in a game of *kabaddi* again. He soon regretted having disobeyed Ḥaḍrat Ammān Jān's instructions, for he again knocked over a boy and broke his leg! He then realised the wisdom of Ḥaḍrat Ammān Jān's words and the importance of obeying them.

## *Hadrat Ammān Jān's Love for the Promised Messiah<sup>as</sup>*

Almost every action and deed of Ḥaḍrat Ammān Jān<sup>ra</sup> seemed to reflect an underlying love and devotion for her husband. This love was far deeper than normal human attachment because it stemmed from her intrinsic love of Allah Almighty, which thus transferred to the love of His prophet as well. Furthermore, loving a dear one of her Creator could only bring her closer to Him. As a prophet, the Promised Messiah<sup>as</sup> exceeded others in being a human reflection of the attributes of His Creator. He was an individual who inspired great love in others. This love kindled in others was more extensive in those who had the good fortune to spend most time with him. Naturally, as his blessed spouse Ḥaḍrat Ammān Jān<sup>ra</sup> had this great privilege, and was to be profoundly influenced and shaped by his pure soul.

Ḥaḍrat Ammān Jān's love was indeed reciprocated by the Promised Messiah<sup>as</sup>. He also respected Ḥaḍrat Ammān Jān<sup>ra</sup> not merely as a virtuous woman, but as a special Divine blessing from Allah Almighty. It was unfortunate for Ḥaḍrat Ammān Jān<sup>ra</sup> that her love for Allah Almighty could not ultimately compete with the love and closeness her husband had with their Creator. This is perhaps why she outlived her husband. It is narrated by their daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>, that Ḥaḍrat Ammān Jān<sup>ra</sup> once said to the Promised Messiah<sup>as</sup> that she always prayed that;

*“I never see the grief of your death and that Allah Almighty takes me first”.*

The Promised Messiah<sup>as</sup> replied;

*“I always pray that you remain alive after me and that I leave you in a peaceful state”.*

Thus despite her best efforts, Ḥaḍrat Ammān Jān<sup>ra</sup> could not thwart the prayers and desires of a prophet on this one occasion, the only time that she prayed in contradiction to her husband.

The devotion Ḥaḍrat Ammān Jān<sup>ra</sup> felt for the Promised Messiah<sup>as</sup> was apparent to those close to her. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has reflected that after his death, although Ḥaḍrat Ammān Jān<sup>ra</sup> showed incredible fortitude and patience and continued to put the needs of others first, she still suffered an inner restlessness and anxiety. She seemed to be only partly present in this life. Although she remained composed because of her great fortitude and compassion for others, executing all her duties responsibly, she now seemed to be like one on a journey. It was as if she was a traveller, without the satisfaction of reaching his final destination. She appeared to fulfil jobs as if to complete them before some final disembarkment.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates that whenever they experienced the joy of a new birth in the family, she perceived how it was always tinged with sadness for Ḥaḍrat Ammān Jān<sup>ra</sup>. This was due to the Promised Messiah's absence on the happy occasion. To her daughter, Ḥaḍrat Ammān Jān<sup>ra</sup> would often lovingly relate the soft words of her father concerning her. The Promised Messiah<sup>as</sup> would always listen to Ḥaḍrat Nawwāb Mubāraka Begum's wishes with full attention and earnestness. He would stop Ḥaḍrat Ammān Jān<sup>ra</sup> from reprimanding her (although Ḥaḍrat Ammān Jān<sup>ra</sup> was never exceedingly harsh), reminding her that;

*"Daughters are only guests in our houses for a few days. What will her memories be of here when she leaves (ie when she is married), so listen to her".*



Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> also reminisces that the Promised Messiah<sup>as</sup> would specially order jasmine oil for his wife. On the third day after his demise Ḥaḍrat Ammān Jān<sup>ra</sup> gave her perfume box to her daughter. Then during her "‘iddat"<sup>41</sup> she wore neither perfume nor jewellery, but only clean white clothes. She poignantly recollects that after this period was over, Ḥaḍrat Ammān Jān<sup>ra</sup> then put on her normal attire, jewellery and perfume again. Her dress was now normal but the grief and pain was still heartbreakingly apparent on her face. Although her self control was remarkable, this pain could not be hidden. She did not lament, cry or wail in public, but the outpouring of her anguish became apparent during the weeping of her Ṣalāt prayers. She visited "*Bahishtī Maqbarah*" (the Heavenly Graveyard) daily. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates that it was difficult to watch her mother’s private weeping there.

The wife of Ghulām Nabī Miṣrī Ṣāhib relates how Ḥaḍrat Ammān Jān<sup>ra</sup> dealt with the profound grief of losing the Promised Messiah<sup>as</sup>. She writes that Ḥaḍrat Ammān Jān<sup>ra</sup> never lost control of her composure, even when grief stricken or reminded of her loss. She recalls she once related a dream to Ḥaḍrat Ammān Jān<sup>ra</sup> of how she had seen the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> sitting together in a room of Nawwāb Ṣāhib’s. In the dream she got the impression that Ḥuḍūr had to leave soon and so children were rapidly coming to the room to bid “*Salām*” to Ḥuḍūr. The narrator then requested Ḥaḍrat Ammān Jān<sup>ra</sup> to also introduce her to Ḥuḍūr at which point she awoke from the dream.

Upon hearing the dream, Ḥaḍrat Ammān Jān’s eyes filled with tears. Yet at these points of intense grief, Ḥaḍrat Ammān Jān<sup>ra</sup> did not loudly wail or utter complaints. She displayed the fortitude of

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<sup>41</sup> The Islamic term for the 4 months and 10 days’ period of waiting experienced by a widow.

one of the truly righteous. She did not burden others with her grief but summoned the best medicine that she perceived - that is, she would call one of her household helpers to bring her the Holy Qur'ān, which she would then recite or hear.

Just as Ḥaḍrat Ammān Jān<sup>ra</sup> had taken great care in the Promised Messiah's lifetime to cook his favourite dishes, she similarly continued to do so in his remembrance. She also continued the righteous habit of sending food to the needy. As mentioned earlier, the Promised Messiah<sup>as</sup> had loved sweet rice. On one occasion Ḥaḍrat Ammān Jān<sup>ra</sup> requested the local school to send 10 students for whom she had prepared sweet rice. She quietly sat by them and watched as the children enjoyed the treat.

Ḥaḍrat Ammān Jān's love for the Promised Messiah<sup>as</sup> was clearly evident throughout their life, as she was forever ready to fulfil his wishes. Amatul Qayyūm Ṣāhibah, daughter of a friend of the Promised Messiah<sup>as</sup> relates;

*“Like Ḥaḍrat Masīh-e-Mau'ūd<sup>as</sup>, Ḥaḍrat Ammān Jān<sup>ra</sup> also made a lot of sacrifices – one was that she kept food prepared 24 hours a day for any guests that may come. Ḥuḍūr would sometimes quickly request some “parāthās” (butter flatbreads), tea, “lassi”(yoghurt drink), or curry to be brought in, sometimes pickles, chutney or milk, whatever a visitor may request. It seemed that inside it was like an “Aladdin's Cave”, anything was available immediately. I have seen myself that Ḥaḍrat Ammān Jān<sup>ra</sup> would not eat so much herself, but was always much happier feeding others”.*

Thus Hadrat Amman Jan's life revolved around the service of the Promised Messiah<sup>as</sup>, his expanding Jamā'at and guests, - the

greatest evidence of her love and conviction in the truth of his prophethood.

**Hadrat Ammān Jān's Relationship with the Promised Messiah's**  
**First Wife and Her In-Laws**

Perhaps one of the most striking testimonies to Ḥaḍrat Ammān Jān's excellent character was her behaviour towards the Promised Messiah's first wife "*Ḥurmat Bibī*". Few women could enlarge their hearts enough to show the grace and compassion which Ḥaḍrat Ammān Jān<sup>ra</sup> showed this lady. Rather than distancing herself from Ḥurmat Bībī and her two sons, Ḥaḍrat Ammān Jān<sup>ra</sup> actively tried to strengthen their bonds, and would personally visit her.<sup>42</sup>

On one occasion when hearing that Ḥurmat Bībī was unwell, Ḥaḍrat Ammān Jān<sup>ra</sup> called on her. On her return she mentioned to the Promised Messiah<sup>as</sup>; "*Fazl Ahmad's mother is unwell*". The Promised Messiah<sup>as</sup> remained silent. Ḥaḍrat Ammān Jān<sup>ra</sup> could at this point have easily dismissed the subject but instead she persisted, out of compassion for Ḥurmat Bībī. The Promised Messiah<sup>as</sup> hence responded and mentioned two medicines to take for her. However, he stipulated that she give them from herself and not to mention his name in the matter. Ḥaḍrat Ammān Jān<sup>ra</sup> did so and also helped her on other occasions, in a similarly discreet manner.

It is a great credit to Ḥaḍrat Ammān Jān<sup>ra</sup> that she did not alienate her own children from their two elder half brothers. I doubt many women could display such magnanimity of heart. Not only was she considerate of the Promised Messiah's first wife's condition, she also taught her children to address her respectfully as "*Barhi*

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<sup>42</sup> The Promised Messiah<sup>as</sup> had given his first wife the choice to divorce him before his second marriage. She declined and the Promised Messiah<sup>as</sup> continued to financially help her. They eventually did divorce in 1891 by mutual consent.

*Wālidah*” (“Elder Mother”). She allowed them to become attached to her; and she never displayed any personal rancour towards her, despite the fact that she and her family publicly vilified the Promised Messiah<sup>as</sup> throughout his life.

This remarkable attachment that her children had born for their *Barhi Wālidah*, out of their mother’s exemplary conduct, is illustrated at the time when Ḥaḍrat Ammān Jān’s second son by the name “*Bashir*” was born. On this occasion one of the attendants woke ‘*Iṣmat*, one of Ḥaḍrat Ammān Jān’s daughters, to tell her the good news that a second *Bashir* had now joined the family. (‘*Iṣmat* greatly missed her first brother by the name of *Bashir* who had passed away.) Ḥaḍrat Ammān Jān<sup>ra</sup> has herself related that instead of coming to her upon hearing the good news, ‘*Iṣmat* ran to tell her *Barhi Wālidah*, proving her close attachment to her Step Mother.

Ḥaḍrat Ammān Jān<sup>ra</sup> strived to treat her step sons Mirza Sultan Ahmad and Mirza Fazl Ahmad, like her own children. Furthermore, on the occasion of her daughter Ḥaḍrat Nawwāb Mubaraka Begum’s wedding she advised her daughter to behave well, in favour of her “in-laws”. She gave her own personal example regarding her two step sons, reflecting that she had always prayed for them and desired the best for them. Although she did not live with her mother-in-law or sister-in-law, Ḥaḍrat Ammān Jān<sup>ra</sup> always spoke respectfully of them.

Ḥaḍrat Ammān Jān<sup>ra</sup> had a close relationship with the two wives of her brothers, treating them with the love and affection of an elder sister. She would often take Shaukat Sultan Ṣāhibah (the first wife of her brother Dr. Mīr Muḥammad Ismail and her cousin), on trips with her. This was perhaps partly out of

consideration of the fact that she had not been blessed with children.<sup>43</sup>

She also had a close relationship with her younger sister-in-law, Şāliḥah Begum, the wife of Ḥaḍrat Mir Muḥammad Ishāq. When she came to Rabwah, Şāliḥah Begum would visit Ḥaḍrat Ammān Jān<sup>ra</sup> daily. Amatul Qayyūm Şāhibah of Germany has related, these two sister-in-laws would chat so merrily amongst themselves that it was as if they were meeting for the first time. During her final illness, all of Ḥaḍrat Ammān Jān's sister-in-laws attended her. Indeed Ḥaḍrat Ammān Jān<sup>ra</sup> requested that Şāliḥah Begum should bathe her after her demise. All three of her sisters-in-law had the honour to perform this duty, which they did with great love.

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<sup>43</sup> This was also the reason for her brother's second marriage to Amatul Latif Sāhibah.

## *Hadrat Ammān Jān's Relationship with Her Daughters-in-Law*

A mother-in-law's relationship with her daughter-in-law is always a delicate bond to preserve. Yet Ḥaḍrat Ammān Jān<sup>ra</sup> succeeded in maintaining and strengthening these family ties. She achieved this because her behaviour was consistently kind and sincere. Also, she treated her daughters-in-law like her own biological daughters. Ḥaḍrat Ammān Jān<sup>ra</sup> did her personal household jobs and chores herself or with her household helpers, so she did not burden herself upon her daughter-in-laws. Because of her loving attitude and sincerity towards them they also regarded her highly, like a real mother.

“Ḥaḍrat Umme Nāṣir<sup>ra</sup>”<sup>44</sup> relates that she was only 10 years old when she came as a daughter-in-law to Ḥaḍrat Ammān Jān's house. Because of her young age, she had the blessing and reward of being raised tenderly as a daughter under Ḥaḍrat Ammān Jān's care. She reminisces that when she arrived Ḥaḍrat Ammān Jān<sup>ra</sup> let her sleep with her for three days, realising that she was a young girl who would be sad to have left her home and apprehensive in a new household. Ḥaḍrat Umme Nāṣir<sup>ra</sup> relates that she felt that Ḥaḍrat Ammān Jān<sup>ra</sup> gave her more love than even her own mother. One night she woke up to find herself clenching Ḥaḍrat Ammān Jān<sup>ra</sup> and sobbing. Ḥaḍrat Ammān Jān<sup>ra</sup> comforted her and Ḥaḍrat Umme Nāṣir<sup>ra</sup> recollects that she soon forgot her actual family and mother, encompassed by Ḥaḍrat Ammān Jān 's love. She relates that for her the experience of marriage was as serene as if she had left the lap of one mother, to be taken into the lap of another.

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<sup>44</sup>Sayyedah Mahmuda Begum Ṣāhibah was the first wife of Ḥaḍrat Khalīfatul Masīḥ II.

She recalls how when her first son *Nāṣir Ahmad* was born, it was a cold January day. Ḥaḍrat Ammān Jān<sup>ra</sup> came in to see the baby and inquired if they had a warm shawl for him. They replied “no”, at which point Ḥaḍrat Ammān Jān<sup>ra</sup> instinctively took off her own shawl and wrapped it around the baby, again demonstrating her instinctive kindness for others.

Ḥaḍrat Umme Nāṣir<sup>ra</sup> also states that it was Ḥaḍrat Ammān Jān<sup>ra</sup> who taught her how to pray. She recalls that she never remembered Ḥaḍrat Ammān Jān<sup>ra</sup> as silent. If she wasn't speaking, she would be occupied in prayer especially;

“*Yā ḥayyo yā qayyūmo biraḥmatika astaghīth*”; or “*Subḥānallāh wa bi-ḥamdihī subḥānallāhil- ‘azīm*”.<sup>45</sup>

Upon Ḥaḍrat Ammān Jān's death, Ḥaḍrat Umme Nāṣir<sup>ra</sup> lamented how a door of prayers that was open to them through Ḥaḍrat Ammān Jān<sup>ra</sup> was now closed, on the departure of this loving and selfless mother.

Similarly, *Ḥaḍrat Amatul Ḥa'ī Begum*<sup>ra46</sup> also shared a great love for her mother-in-law, Ḥaḍrat Ammān Jān<sup>ra</sup>. Her daughter Amatul Qayyūm Ṣāhibah remembers how her mother would check on Ḥaḍrat Ammān Jān<sup>ra</sup> daily, through the window of her own living quarters next door. One day she did not do so and Ḥaḍrat Ammān Jān<sup>ra</sup> looked out of her window towards Ḥaḍrat Amatul Ḥa'ī Begum's window and affectionately inquired, “*Why isn't my nightingale singing today?*” Ḥaḍrat Amatul Ḥa'ī Begum<sup>ra</sup> replied it was because she had some ulcers in her mouth. Their mutual love and affection is illustrated by the fact that during her illness

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<sup>45</sup> Translation: “*O Living God! O Self-subsisting God! I seek Your Mercy!*”, and “*Exalted is Allah Almighty with all His Glory; Exalted is Allah Almighty with all His Greatness*”.

<sup>46</sup>Second wife of Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> and daughter of Ḥaḍrat Khalīfatul Masīḥ I<sup>ra</sup>.



Ḥaḍrat Amatul Ḥaʿī Begum<sup>ra</sup> asked Ḥaḍrat Ammān Jān<sup>ra</sup> to take care of her children, if anything happened to her. Ḥaḍrat Ammān Jān<sup>ra</sup> began crying and uttered; *"Why do you ask this when you are young and I am old? I can't make such promises."*

Another daughter-in-law of Ḥaḍrat Ammān Jān<sup>ra</sup> "*Ḥaḍrat Choṭī Āppā*"<sup>47</sup>, was only 17 when she came to Ḥaḍrat Ammān Jān's house as a bride. She reflected that Ḥaḍrat Ammān Jān<sup>ra</sup> had a very gentle and subtle way of guiding them. Mother and daughters-in-law can often conflict over domestic chores and household management. Ḥaḍrat Ammān Jān<sup>ra</sup> was the complete antithesis of a stereotypically domineering mother-in-law. She never patronised her juniors. Instead she would wisely and gently direct *Ḥaḍrat Choṭī Āppā*. She never asked; *"Do you know how to cook this?"*, but would amicably invite *Ḥaḍrat Choṭī Āppā*, *"let's go and cook this"* or *"let's go and do that"*. Initially, Ḥaḍrat Ammān Jān<sup>ra</sup> would do most of the cooking and *Ḥaḍrat Choṭī Āppā* would watch, (and in this relaxed manner would also learn). Then at a later date Ḥaḍrat Ammān Jān<sup>ra</sup> would say to her; *"Go and make that dish as you did the other day"*, although it had actually been Ḥaḍrat Ammān Jān<sup>ra</sup> who had done so. In this benevolent manner Ḥaḍrat Ammān Jān<sup>ra</sup> instilled confidence in her daughters-in-law, which encouraged them to learn various domestic skills from her. She did this in a friendly, maternal fashion, never uttering any harsh admonishments.

In this prudent way, Ḥaḍrat Ammān Jān<sup>ra</sup> also directed her daughters-in-law in other things without causing offence. She guided them how to dress and behave with their husbands. Because her manner was always kind and helpful rather than

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<sup>47</sup> Ḥaḍrat Sayyedah Maryam Siddiqua Ṣāhibah wife of Ḥaḍrat Khalīfatul Masīḥ II, and also niece of Ḥaḍrat Ammān Jān<sup>ra</sup>.

reproachful, her daughters-in-law accepted her advice happily. Indeed *Ḥaḍrat Choṭī Āppā* was to say that *Ḥaḍrat Ammān Jān<sup>ra</sup>* gave her more love than any mother. This indeed was high praise. It is a standard which we as women should aspire to emulate as mothers-in-law. Indeed, it is a challenge and only possible if one's love for Allah Almighty is so strong that it surpasses everything else, including one's own ego.

Similarly "*Ḥaḍrat Mehr Āppā*" also relates that *Ḥaḍrat Ammān Jān<sup>ra</sup>* was more of a loving mother than a mother-in-law.<sup>48</sup> Because of her sincere affection none of her daughters-in-law resented her guidance. *Ḥaḍrat Mehr Āppā* relates that *Ḥaḍrat Ammān Jān<sup>ra</sup>* liked to see her daughters-in-law in good quality and colourful clothes, wearing jewellery and "*henna*". It is a credit to *Ḥaḍrat Ammān Jān<sup>ra</sup>* that her kindness and compassion for her daughters-in-law meant that they happily followed her guidance, when she deemed it beneficial to offer it. For example, if *Ḥaḍrat Ammān Jān<sup>ra</sup>* suggested that *Ḥaḍrat Mehr Āppā* should change her clothes (if she was wearing white), she readily assented as a daughter obeys her mother's wishes, in the full knowledge that a mother only desires the best for her daughter.

*Ḥaḍrat Mehr Āppā* has related one incident when she appreciated that *Ḥaḍrat Ammān Jān<sup>ra</sup>* prioritised her daughter-in-law's feelings above those of her son *Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup>*, and admonished him. This was during one winter season. *Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup>* was having chintz quilts made for every one in the household. *Ḥaḍrat Mehr Āppā* disliked chintz and requested *Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup>* to give her the money instead for the quilt. She would then supplement the money in order to make one of a material she personally liked. However, as the order had already been sent the

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<sup>48</sup>*Ḥaḍrat Sayyeda Bushra Begum Ṣāḥibah* – the seventh wife of *Ḥaḍrat Khalīfatul Masīh II*.

quilts arrived. *Ḥaḍrat Mehr Āppā* has explained that her house and *Ḥaḍrat Ammān Jān*'s were adjacent to each other. When she saw the quilts, *Ḥaḍrat Mehr Āppā* began reproaching her husband in words to the effect;

*"I don't like this material... I told you I would have made a quilt of another material".*

*Ḥaḍrat Mehr Āppā* raised her voice in irritation and *Ḥaḍrat Ammān Jān*<sup>ra</sup> happened to hear her from the courtyard. *Ḥaḍrat Ammān Jān*<sup>ra</sup> entered and kindly asked her to express her problem. *Ḥaḍrat Mehr Āppā* was embarrassed but reluctantly obliged. *Ḥaḍrat Ammān Jān*<sup>ra</sup> responded by telling her not to be downhearted and by reassuring her that she would have a silky quilt made for her instead. She then went to her son *Ḥaḍrat Muşleḥ-e-Mau'ūd*<sup>ra</sup> and admonished him in words to the effect;

*"You should have fulfilled Bushra's (ie. "Mehr Āppā") wish, her desires are few and limited, I have been hurt to hear this complaint of hers."*

Thus she paid tribute to her daughter- in-law's usual patience and docility. *Ḥaḍrat Mehr Āppā* recalls this incident with the utmost respect and affection for her mother- in-law who defended her in front of her son, also the "Khalīfah" (the spiritual Head of the Community), of the time. She dealt with complete justice, favouring her daughter-in-law's personal preferences when it came to her own possessions. Indeed, to put the desires of others before the convenience of one's own children is a rare quality in a mother, and again stemmed from *Ḥaḍrat Ammān Jān*'s underlying desire to please Allah Almighty in all her worldly relationships.

*Ḥaḍrat Mehr Āppā* also fondly recalls when on a trip to Sindh she became unwell and *Ḥaḍrat Ammān Jān*<sup>ra</sup> attentively cared for her.

Memories of this affectionate and meticulous care brought joy to *Ḥaḍrat Mehr Āppā*, even in the retelling of the account. She relates that one day she felt ill and missed her dinner. *Ḥaḍrat Ammān Jān<sup>ra</sup>* was so worried by this that she became restless ordering tea for her, then milk and instructing the doctor to attend to her.

The next day *Ḥaḍrat Mehr Āppā* felt better, but asked for only milk that evening instead of a meal. *Ḥaḍrat Mehr Āppā* relates how she accidentally fell asleep before drinking her milk. *Ḥaḍrat Ammān Jān<sup>ra</sup>* discovered this and went to *Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup>* very anxious and worried, telling him that *Ḥaḍrat Mehr Āppā* had missed both eating and drinking that evening. The next morning *Ḥaḍrat Mehr Āppā* woke up at Fajr prayers and *Ḥaḍrat Ammān Jān<sup>ra</sup>* anxiously enquired how she felt. She was touched to see that the trolley, which was usually brought in with *Ḥaḍrat Ammān Jān<sup>ra</sup>*'s breakfast, had instead been left by the side of her bed. *Ḥaḍrat Ammān Jān<sup>ra</sup>* said "*let us both now eat breakfast together*", in order to encourage the patient to eat. *Ḥaḍrat Ammān Jān<sup>ra</sup>* said to her daughter-in-law;

*"You went to bed without eating and I was worried you might become weak, as girls usually have a good appetite!"*

*Ḥaḍrat Mehr Āppā* recalls that *Ḥaḍrat Ammān Jān<sup>ra</sup>* ensured that she tried everything on the breakfast trolley.

A few days before the end of this trip to Sindh, *Ḥaḍrat Mehr Āppā* actually contracted malaria. *Ḥaḍrat Ammān Jān<sup>ra</sup>* stayed with her and again tenderly cared for her, feeding her medicines and drinks from her own hands whilst praying for her recovery. She also sincerely advised her daughter-in-law:

*"Do not hide an illness, but express your discomfort, so that the doctors are helped in treating you - you don't care for yourself, this can lead to problems."*

*Ḥaḍrat Mehr Āppā* fondly reminisces that after moving to Rabwah there was only a wall between her and Ḥaḍrat Ammān Jān<sup>ra</sup>'s house. Again it is a tribute to Ḥaḍrat Ammān Jān<sup>ra</sup> that *Ḥaḍrat Mehr Āppā* affectionately remembers her life as a daughter-in-law and neighbour of Ḥaḍrat Ammān Jān<sup>ra</sup>. She relates that her mother-in-law would often call on her, sometimes proffering some advice on a dinner she was to host. Often she would invite *Ḥaḍrat Mehr Āppā* to her house to read to her.

*Ḥaḍrat Mehr Āppā* praises Ḥaḍrat Ammān Jān<sup>ra</sup> for never complaining if her daughters-in-law were too busy to visit her for a few days, even to say "*Salām*". Ḥaḍrat Ammān Jān<sup>ra</sup> did not interfere with the personal routines of her daughters-in-law within their own households. The only direct advice she gave them was to the effect that they should;

*"Dress well, live well, and as well as yourselves look after the creations of Allah Almighty... the commands of Allah Almighty, and the institution of the Jamā'at should be respected".*

These fundamental principles she gave in a very kind manner. *Ḥaḍrat Mehr Āppā* also poignantly remembers a time when Ḥaḍrat Ammān Jān<sup>ra</sup> unexpectedly came to her house. *Ḥaḍrat Mehr Āppā* came out of her room. Her mother-in-law embraced her emotionally in front of two other relatives and expressed how *Ḥaḍrat Mehr Āppā* had been a great source of comfort to her during a sad time, at the death of another daughter-in-law *Ḥaḍrat*

*Sayyedah Maryam Begum*<sup>49</sup>. The pain of the loss of Ḥaḍrat *Sayyedah Maryam Begum* had initially been sharpened every time she saw her other daughter-in-law Ḥaḍrat *Mehr Āppā*, as it made her miss the late Ḥaḍrat *Maryam Begum* more. This had caused an emotional rift between the two ladies for a short time. However, Ḥaḍrat *Ammān Jān*<sup>ra</sup> said that her heart had now been won over by Ḥaḍrat *Mehr Āppā* because she was such “*a righteous and pious girl*”. She told the present company that “*I only have love and prayers in my heart for her*”.

These words evoked mixed emotions from Ḥaḍrat *Mehr Āppā*, of both joy and sadness. The weight of the words and their significance filled this daughter-in-law with happiness and comforted her greatly. She too had felt an emotional distance between herself and Ḥaḍrat *Ammān Jān*<sup>ra</sup>, and had not recently felt relaxed enough to go to her whenever she wished. Thereafter, Ḥaḍrat *Ammān Jān*<sup>ra</sup> conveyed similar sentiments in front of other relatives as well and Ḥaḍrat *Mehr Āppā* recorded these treasured words in her diary.

This incident illustrates Ḥaḍrat *Ammān Jān*'s regard for her daughters-in-law. She deeply grieved their loss and also greatly valued and appreciated piety and virtue in them. The love and respect that emanated from her meant such emotions were reciprocated by her daughters-in-law. It is for this reason that Ḥaḍrat *Mehr Āppā* deeply regretted not being able to serve Ḥaḍrat *Ammān Jān*<sup>ra</sup> in her final illness. The only thing that could have prevented her and indeed did, were the directions of her husband Ḥaḍrat *Muṣṭafā Mau‘ūd*<sup>ra</sup>. As Ḥaḍrat *Ammān Jān*<sup>ra</sup> was well attended by others (including Ḥaḍrat *Chotī Āppā*), he requested

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<sup>49</sup> The third wife of Ḥaḍrat *Khalifatul Maṣīḥ II*<sup>ra</sup> commonly known as “Ḥaḍrat *Umme Tahir*”, as she was the mother of Ḥaḍrat *Mirza Tahir Ahmad*, *Khalifatul Maṣīḥ IV*<sup>ru</sup>.

Ḥaḍrat Mehr Āppā<sup>ra</sup> to stay with him. Assuredly, by complying with her husband's wishes she knew that she was doing what Ḥaḍrat Ammān Jān<sup>ra</sup> would have desired.

## *Hadrat Ammān Jān's Financial Sacrifices*

Ḥaḍrat Ammān Jān<sup>ra</sup> was always at the forefront of making financial sacrifices for the Jamā'at. A most remarkable example of this was when on May 28, 1900, the Promised Messiah<sup>as</sup> made an appeal to raise funds for the building of Minar-a-tul Masīḥ in Qadian. He estimated that 10,000 rupees would be required and so appealed for 100 people to ideally contribute 100 rupees each to fulfil this target. Ḥaḍrat Ammān Jān<sup>ra</sup> immediately responded by selling the property of her inheritance in Delhi. She gave 1000 rupees for this noble cause, excelling others in fulfilling this appeal- a great proof of her faith in the Promised Messiah<sup>as</sup>.

On another occasion, the Promised Messiah<sup>as</sup> confided in Ḥaḍrat Ammān Jān<sup>ra</sup> his thoughts to get a loan in order to cover some important religious expenses. Ḥaḍrat Ammān Jān<sup>ra</sup> responded that he should not get a loan when she had 1000 rupees cash, and some jewellery which he could sell. However, as the Promised Messiah<sup>as</sup> did not wish to be dependent on his wife's wealth, and was ever conscious of the moral training of his followers, he declined his wife's offer of money and only temporarily loaned it.

The Promised Messiah's own knowledge of Ḥaḍrat Ammān Jān's great capacity for material sacrifice is illustrated on one occasion at the time of an early Jalsa. These initial gatherings were personally funded by the Promised Messiah<sup>as</sup>. One day Ḥaḍrat Mīr Nāṣir Nawwāb informed the Promised Messiah<sup>as</sup> that there was no food for the guests that evening. He immediately told Ḥaḍrat Mīr Nāṣir Nawwāb<sup>ra</sup> to go to Ḥaḍrat Ammān Jān<sup>ra</sup> (his own daughter), and ask her to spare some jewellery and sell it. Ḥaḍrat Ammān Jān<sup>ra</sup> instantly gave some jewellery to her father. Ḥaḍrat



Mīr Nāṣir Nawwāb<sup>ra</sup> sold it and subsequently the money was used for the catering of Jalsa guests.

After the demise of the Promised Messiah<sup>as</sup>, Ḥaḍrat Ammān Jān<sup>ra</sup> promptly settled Ḥuḍūr's outstanding bills. Ḥaḍrat Ammān Jān<sup>ra</sup> was regretful that because of many obstacles the Promised Messiah<sup>as</sup> was not able to perform Hajj. Therefore, she generously funded Ḥāfiẓ Ḥamīdullāh Khan Ṣāhib to perform Hajj on behalf of the Promised Messiah<sup>as</sup>. Ḥaḍrat Ammān Jān<sup>ra</sup> believed that to fulfil any desire of the Promised Messiah<sup>as</sup> was not just a personal joy, but a means of winning Allah Almighty's Pleasure. Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> was to mention this noble deed of his mother 36 years later in a Friday sermon. It had profoundly impressed him that at the time of the Promised Messiah's passing, rather than appeal to the Jamā'at to pay the Promised Messiah's outstanding bills, Ḥaḍrat Ammān Jān<sup>ra</sup> sold her own jewellery to personally do so. Hence, Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> noted that Allah Almighty had blessed the Promised Messiah<sup>as</sup> with a very loving, loyal companion and friend in Ḥaḍrat Ammān Jān<sup>ra</sup>. He made these observations with great deference and in awe of Allah Almighty's Grace, not simply out of filial devotion.

Ḥaḍrat Ammān Jān's help was continuous and abundant throughout the Promised Messiah's life. She made many personal sacrifices not only during times of the Jalsa (the annual religious conference), but also during many Jamā'at functions. She fully understood the fundamental role she could play within the Community as an exemplary role model and a faithful servant of her Creator. Ḥaḍrat Ammān Jān<sup>ra</sup> was always at the forefront when it came to donating money for any Jamā'at appeal or project. She gave them priority over any personal desires. In fact she clearly illustrated how the conditions of "*Bai'at*" should be

displayed in our personal conduct, for it is a contract by which we "sell" ourselves to Allah Almighty, his Prophets and Khulafā'. Her actions illustrated how she upheld this contract to the best of her ability.

Ḥaḍrat Muṣṭafā Mau'ūd<sup>ra</sup> has mentioned how his mother sacrificed all her personal desires, so that he too felt that she was always a bestower of personal favours upon him. He was deeply grieved upon her death because he felt that he had always been the recipient of her favours and had not had the opportunity to return the favours of his mother. For example, he mentioned that when he had made an appeal for contributions for the *Al-Fazl* newspaper, Ḥaḍrat Ammān Jān<sup>ra</sup> sold some of her land for this cause and gave nearly 1000 rupees for it. In fact, Ḥaḍrat Ammān Jān<sup>ra</sup> gave generously to each and every appeal; these included mission houses, the "*Langar Khānah*" (community kitchen), Lajna projects, the London and Berlin Mosques and Taḥrīk-e-Jadīd. She would endeavour to fulfil these promises immediately, commenting that one cannot place any reliance on life and so should pay "debts" immediately.

It was perhaps in tribute to Ḥaḍrat Ammān Jān's extensive financial sacrifices that the first mosque to be built in Scandinavia in Copenhagen, Denmark, was named the "*Nuṣrat Jahān Mosque*". The mosque was inaugurated by Ḥaḍrat Khalifatul Masīḥ III<sup>ru</sup> in 1967. This mosque was purely funded by contributions from the Lajna Imaillah (Aḥmadī Ladies' Organisation), after an appeal was made from Ḥaḍrat Sayyedah Maryam Siddiqah Begum, (*Ḥaḍrat Choti Āppa*). She was not only the daughter-in-law of Ḥaḍrat Ammān Jān<sup>ra</sup>, but also the President of the Lajna Imaillah at the time. It was the third mosque in Europe to be financed by the ladies, partly inspired by the

exemplary financial contributions Ḥaḍrat Ammān Jān<sup>ra</sup> had made throughout her life.<sup>50</sup>

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<sup>50</sup> For example, Ḥaḍrat Ammān Jān<sup>ra</sup> greatly contributed towards the Berlin Mosque. Due to a change in circumstances the money was then put to good use and channelled into Fazl Mosque, London.

## *Hadrat Ammān Jān's Daily Routine*

Ḥaḍrat Ammān Jān<sup>ra</sup> had a basic routine for her daily activities. Her first wakeful moment of the day actually began with “*Tahajjud*” prayers. As “*Fajr*” prayers approached she would gently wake the other household members to offer their supplications as well. After this she would recite or listen to a recitation of the Holy Qur’ān, in accordance with Allah Almighty’s teaching that early morning is the most favourable time to do so. Breakfast would follow. Usually Ḥaḍrat Ammān Jān<sup>ra</sup> would simply take a cup of tea and some biscuits. Occasionally, she would request a fresh “*roghni*” flatbread to be made for her. She would take this breakfast on her bed in her verandah.

Ḥaḍrat Ammān Jān<sup>ra</sup> was active outside as well as inside the house. Perhaps the secret of her stamina in later life was this active lifestyle. As Ḥaḍrat Ammān Jān<sup>ra</sup> visited Jamā‘at ladies within Qadian daily, she thus walked a significant amount. After breakfast Ḥaḍrat Ammān Jān<sup>ra</sup> would call on ladies and relatives. She observed this duty with religious regularity, but it was both a duty and a pleasure for Ḥaḍrat Ammān Jān<sup>ra</sup>. It was a chance to serve her Community and help with the ladies’ moral training, domestic problems or minor health issues.

Ḥaḍrat Ammān Jān<sup>ra</sup> had great compassion for her Aḥmadī sisters and was ever concerned for their welfare. She would enquire after their health in a relaxed and friendly manner. If she smelt appetising aromas emanating from the kitchen, she would ask what was being cooked. Any food she tasted she would kindly compliment. She would offer advice on home improvements; for example how to make a simple bench, table, clothes or cushions on a low budget, something she herself practised. She would

encourage ladies how to make their homes both efficient and attractive.

One lady always accompanied Ḥaḍrat Ammān Jān<sup>ra</sup> on these outings. Ḥaḍrat Ammān Jān<sup>ra</sup> was well prepared for any eventuality. She never left her house without a few necessary items; an umbrella, a pocket watch, a knife and some money. Mirza Saleem Baig a non-Aḥmadī relative of Ḥaḍrat Ammān Jān<sup>ra</sup>, has described Ḥaḍrat Ammān Jān's morning visits. Firstly, she visited relatives and then the sincere followers of the Jamā'at, asking how they were and enquiring after the sick. In the customary style of the elder ladies of Delhi, she would treat children and the sick for minor ailments, preparing medicines and cures personally. In this capacity Ḥaḍrat Ammān Jān<sup>ra</sup> proved very beneficial to the ladies of the Jamā'at. These activities would occupy Ḥaḍrat Ammān Jān<sup>ra</sup> until 10 or 11 o'clock in the morning, when she would return home.

Ḥaḍrat Ammān Jān<sup>ra</sup> would often visit her daughter and grandchildren at their home - "*Dār-us-Salām*". During the winter they would have a wooden bed set out in a sunny spot for Ḥaḍrat Ammān Jān's visits. Often she would lie down there and request someone to read her a book. Likewise, she would also visit Miān Nāṣir's house (later Ḥaḍrat Khalīfatul Masīḥ III<sup>ru</sup>) and would inquire after his family.

Mirza Saleem Baig Ṣāḥib has also interestingly assessed this aspect of Ḥaḍrat Ammān Jān's life. Although he witnessed her at the age of 72, he said that in her thoughts, actions and influence she appeared much younger. Like "*a commander*", she had a power over Qadian. In a gentle and subtle manner, this influence

diffused throughout the population of Qadian, unlike that of a typically fearful general. He recollects that;

*"...just as she meets every one with sincerity and love, she also directs and instructs with authority and influence. In these matters she has an interest and she has made them her main occupation in life. Just like a tribe in need of her, so is the population of Qadian dependent on her...she meets everyone with a beautiful manner, and she cares for them in whatever way is possible- she gives peace of mind and comfort."*<sup>51</sup>

He continued that she gave great reassurance and comfort to people. It is evident that Ḥaḍrat Ammān Jān<sup>ra</sup> tried to fulfil the emotional as well as the practical needs of everyone, as well as being an exemplary role model. She indeed fulfilled her birth name by being a true *"Helper of the world"* in every respect.

On Ḥaḍrat Ammān Jān's return home there would be a constant pitter-patter of ladies coming and going, to meet Ḥaḍrat Ammān Jān<sup>ra</sup>. This occurred every day and Ḥaḍrat Ammān Jān's welcome to the women was always warm and attentive, but also informal. There was no set time for visits and so ladies came and went, as Ḥaḍrat Ammān Jān<sup>ra</sup> and her household continued with their domestic chores. For example, they prepared wheat to make flour as they amicably talked to guests. Some ladies would visit with rigid regularity. One example was Reḥmāni Begum, the wife of Dr. Ghulam Ghaus. Ḥaḍrat Mirza Nāṣir Ahmad<sup>rh</sup>, the grandson of Ḥaḍrat Ammān Jān<sup>ra</sup> was to humorously nickname her *"The Penny Newspaper"*, because she brought all the daily news of Qadian to Ḥaḍrat Ammān Jān's household.

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<sup>51</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" – Prof. S. N. Saeed, pg 542.

Şāhibzādī Amatul Qayyūm Şāhibah has described Ḥaḍrat Ammān Jān's house as having;

*"...a heartwarming domestic atmosphere. There was no backbiting, nor was anything hurtful ever spoken."*

Another granddaughter Şāhibzādī Amatul Rashid Begum has related; *"the house became alive with laughter and talk, especially when Ḥaḍrat Ammān Jān's two daughters visited"*. On these occasions Ḥaḍrat Ammān Jān<sup>ra</sup> would invite all her daughters-in-law to come and join in the family reunion. Ḥaḍrat Ammān Jān<sup>ra</sup> was also very close to her sisters-in-law. Mīr Ishāq Şāhib's wife Şāliḥah Şāhibah, would also visit. Amatul Qayyūm Şāhibah relates that almost every evening when Şāliḥah Şāhibah visited, the mutual excitement of both ladies was as if they were meeting for the first time after a long period.

As Ḥaḍrat Ammān Jān's house was en route to Masjīd Mubarak, family members would often casually drop in and visit her near prayer times. Children, sisters-in-law, daughters-in-law, sons-in-law and grandchildren; all loved and greatly revered Ḥaḍrat Ammān Jān<sup>ra</sup>. The constant and universal welcome Ḥaḍrat Ammān Jān<sup>ra</sup> gave everyone in her house meant that she kept her family unified, like the precious beads of a necklace tied on one cord.

During the day Ḥaḍrat Ammān Jān<sup>ra</sup> would find time to read her correspondence. Sometimes she would reply personally and sometimes she would ask her daughter-in-law Ḥaḍrat Amatul Ḥa'ī Begum Şāhibah<sup>ra</sup>, to write responses to the letters. In the evening after Maghrib prayers, Ḥaḍrat Ammān Jān's sons would routinely come and have their evening meal with her. Ḥaḍrat Mīrza Nāşir Ahmad<sup>th</sup>, Ḥaḍrat Ammān Jān's grandson who lived with her

would be present, as would her other grandson Mirza Muzaffer Ahmad.<sup>52</sup> Other visiting relatives would sometimes include Ḥaḍrat Ammān Jān's brother, Dr. Mir Muḥammad Ismā'īl Şāhib. Mirza Muzaffer Ahmad has related that often there would be a religious discussion between his father and his uncle. It is amusing to learn that Ḥaḍrat Ammān Jān<sup>ra</sup> (like so many women!), would sometimes express some agitation that the food was getting cold and so would beseech them to end their discussions early.

Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> would arrive for dinner after prayers. It was one of the few times that Ḥaḍrat Ammān Jān<sup>ra</sup> would get an opportunity to talk to her son, during his busy and demanding daily schedule. Ḥuḍūr would sit less and would stand more, and often paced around the room as he relaxed with his family. Usually, one of Ḥaḍrat Ammān Jān's daughters-in-law would send something to contribute to the meal. Even if it was a simple dish of lentils or potatoes, Ḥaḍrat Ammān Jān<sup>ra</sup> would appreciatively present it on the table. Her cook would sometimes protest; *"we don't really have any need for this dish"*, but Ḥaḍrat Ammān Jān<sup>ra</sup> was always sensitive to her daughters-in-law' feelings and would remark; *"It all helps to beautify our table"*.

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<sup>52</sup> The son of Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>.



## *Hadrat Ammān Jān's Simple Lifestyle*

Ḥaḍrat Ammān Jān's simple and humble lifestyle was reflected in the modest style of her room. A description of her bedroom illustrates the basic, unpretentious life she led. It was a life engaged in the remembrance of Allah Almighty and fulfilling the needs of others before her own. Ḥaḍrat Ammān Jān<sup>ra</sup> as we have read, gave extensive financial sacrifices proving that she had the financial resources to have lived a more comfortable and luxurious lifestyle, had she so wished. Yet she chose not to and emulated her distinguished husband the Promised Messiah<sup>as</sup>. She embraced a humble lifestyle, opting to achieve the eternal pleasures of the Hereafter rather than the transient comforts of this world.

In Rabwah Ḥaḍrat Ammān Jān's modest quarters consisted of two rooms; a bathroom, a small verandah and forecourt. These adjoined the rest of the quarters that Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> had built for the extended family. A lady who attended Ḥaḍrat Ammān Jān<sup>ra</sup> Amatul Qayyūm Ṣāḥibah, has described the kitchen as being so small that only two people could sit in it. During these early days there was no electricity in Rabwah, so Ḥaḍrat Ammān Jān<sup>ra</sup> had to endure the extreme heat without electric fans, lighting and cool water. There would often be intense dust storms and the water was unpalatable. Yet Ḥaḍrat Ammān Jān<sup>ra</sup> endured these trials with grace and dignity, never expressing any discomfort or irritation at her circumstances. Amatul Qayyūm Ṣāḥibah relates that it pained her to see Ḥaḍrat Ammān Jān<sup>ra</sup> living in such small quarters after her spacious residence in Qadian. Yet patience and forbearance were the two core qualities in Ḥaḍrat Ammān Jān<sup>ra</sup>. Like the wives of the Holy Prophet<sup>sa</sup>, she happily chose a life of austerity in exchange for the fruits of the Hereafter.

A graphic list has been recorded of the objects in Ḥaḍrat Ammān Jān's room, which illustrate her simple lifestyle. In her bedroom was; a bed, a bedside table with a clock, a torch, a few medicine bottles, an oil lamp and a thermos. On the right-hand side of the bed was a stool with boxes of "*paan*" (betel leaf), a tray and a water cup. On the floor beside the bed was a spitting basin. At the foot of her bed was a stool for visitors to use. There was also another stool and a cupboard alongside a spare bed for any relatives, or for someone taking care of Ḥaḍrat Ammān Jān<sup>ra</sup>. A mirror, another stool for the "*Pankhā Wālā*" (manual fan operator), and a fan attached to the roof, completed the essentials of the room. There were only two decorative pieces on the walls. On the central wall was an inscription of the "*Kalima*".<sup>53</sup> On the left wall was a framed prayer, "*Subḥānallāhi wabiḥamdihī, subḥānallāhil-‘aẓīm*".<sup>54</sup>

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<sup>53</sup> The Muslim creed: "Lā ilāha illallāho Muḥammadur-Rasūlullāh", - translation: "There is no God but Allah, Muḥammad is the messenger of Allah".

<sup>54</sup> Translation: "Holy is Allah Almighty with His Praise, Holy is Allah Almighty, The Most Great".

## *Hadrat Ammān Jān's Appearance*

Ḥaḍrat Ammān Jān's appearance can be described as purity and simplicity personified. Her attire was simple and graceful. In the tradition of her family roots in Delhi she always wore a “fitted pyjama suit” (long tunic and narrow trousers), as opposed to “*shalwaar kameez*”. This was often white, contrary to the bright fashions of Delhi, pristine and clean. She disliked both ostentation and that false humility that is displayed by people who purposefully wear rags for effect. So her attire was a beautiful balance. It was simple but not severe; showing an appreciation of that with which Allah Almighty had blessed her. This meant that although her suit would often be plain white, it would be embellished with some embroidery or lace.

Ḥaḍrat Ammān Jān<sup>ra</sup> also enjoyed and appreciated her jewellery without excessive display. She would routinely wear one or two rings on each hand, a few gold bangles on each wrist and some gold hoop earrings.

Ḥaḍrat Ammān Jān<sup>ra</sup> always presented a neat and refined appearance, as was commented upon by many. Ḥaḍrat Ammān Jān<sup>ra</sup> felt that married women had a duty to look attractive and presentable for their husbands and would encourage wives to wear some jewellery, make-up and henna in moderation. Upon reflection, one realises that looking our best only serves to increase our own self respect and confidence and this positively influences others. It is also a form of worship if we appreciate the assets that Allah Almighty has blessed us with, by fully utilising them.

Ḥaḍrat Ammān Jān's dress was also very conducive to maintaining modesty. She did not dress according to fickle fashions and

always kept her *kameez* (tunic) length at a chaste knee length. She took care that the material was never transparent, if so she would wear a slip underneath. She often wore a shawl across her shoulders. She never left the house without her hair fully covered and an outer garment.

Ḥaḍrat Ammān Jān<sup>ra</sup> kept a straight parting in her hair. Of her face her granddaughter Amatul Mateen Ṣāḥibah writes;

*"She was of medium height, her face was fair and sweet looking, broad and roundish, large eyes. With age, she had gained weight but would not be termed as heavy".*

Amatul Qayyūm Ṣāḥibah of Germany comments that her looks were inherited by her daughter Ḥaḍrat Sayyedah Nawwāb Mubāraka Begum<sup>ra</sup>, and her elder niece and daughter-in-law, "*Ḥaḍrat Choti Āppā*". Ḥaḍrat Ammān Jān<sup>ra</sup> would apply henna to her hair. Her granddaughter Ṣāḥibzādī Amatul Mateen Ṣāḥibah has said that often ladies who applied henna acquired a reddish tinge in their hair, but despite this Ḥaḍrat Ammān Jān's hair had a lovely golden hue.

Although she chose white herself, Ḥaḍrat Ammān Jān<sup>ra</sup> showed consideration towards others' feelings. So, if she was given colourful printed cloth as a gift she would still wear it. In the winter she preferred warmer pyjama suits with shawls and so would sometimes wear colourful clothes with a warm waistcoat. This would be of a thicker lined material in winter and of a light poplin material during summer.

Many ladies have commented on the graceful demeanour of Ḥaḍrat Ammān Jān<sup>ra</sup> and her sweet smelling persona, often of jasmine. In an age without dental care, the proof of her cleanliness

and the fulfilment of the Promised Messiah's prayers for his wife's health, is illustrated by the fact that Ḥaḍrat Ammān Jān<sup>ra</sup> preserved her own teeth until her death.

The wonderful and charismatic quality of Ḥaḍrat Ammān Jān's character meant that her deep faith did not affect her pleasant and affable nature. The fact that she was a three-dimensional character, a real person, is proven by accounts of her charming sense of humour. On one occasion she joked with one of her maids that if she found a louse or louse egg in Ḥaḍrat Ammān Jān's hair, she would reward her with a prize! This indeed was an achievement because Ḥaḍrat Ammān Jān<sup>ra</sup> would often remove lice from the hair of children under her care. It was this unique blend of virtue, compassion and wit, emanating from her person that made Ḥaḍrat Ammān Jān<sup>ra</sup> such a magnetic personality who would be loved, followed and fondly remembered by thousands.

## *Hadrat Ammān Jān's Household Management*

Ḥaḍrat Ammān Jān<sup>ra</sup> was seemingly Divinely invested with great organisational skills, thriftiness, wisdom and tact. These were invaluable qualities for a supportive spouse of a prophet who was devoted primarily to his worship and mission in life. Thus, he was appreciative of a partner who supervised his domestic matters efficiently. Allah Almighty blessed the Promised Messiah<sup>as</sup> with Ḥaḍrat Ammān Jān<sup>ra</sup> who with wisdom and fortitude, smoothly managed their household. This was despite difficulties such as little finances, a large household of family members, orphans, household helpers, the needy and a constant trickle of visitors to Qadian. The Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> also helped any Jamā‘at members who required assistance, whenever possible. Ḥaḍrat Ammān Jān<sup>ra</sup> also steadfastly dealt with the hostilities of the outside world, including the opposition of some of the Promised Messiah’s own family as well as other religious leaders.

Withstanding these trials was indeed a great achievement if we consider that Ḥaḍrat Ammān Jān<sup>ra</sup> was but a young girl of 18, when she married. She had moved far away from her family and now had no positive female influences to guide her in her duties. She relied only on her own instincts and most significantly Allah Almighty's Mercy and Blessings, to make her a support for His Messiah as a “*Khadījah*” of this modern era.

Ḥaḍrat Ammān Jān's organisational skills and meticulous nature was to have an impact not only on her family but also the Jamā‘at. Her house was always clean and tidy and nothing was ever wasted. For example, Ḥaḍrat Ammān Jān<sup>ra</sup> would use old scarves and small pieces of cotton to make light summer quilts. She would

trim them with “*gotta*” (a decorative border material taken from women's clothes). She would request people to keep old scarves and would then use them as filling for blankets. Her ingenuity in these matters knew no bounds. She would utilise the smallest scraps of old material to make cushion covers or tray covers. Amatullah Bashir Şāhibah recalls how Ḥaḍrat Ammān Jān<sup>ra</sup> tried to avoid any kind of wastage. She reminisces how on one occasion Ḥaḍrat Ammān Jān<sup>ra</sup> sent for salt to dye some clothes. After finishing the procedure Ḥaḍrat Ammān Jān<sup>ra</sup> did not even waste the remaining pinch of salt, but carefully preserved it in a salt shaker.

Ḥaḍrat Ammān Jān<sup>ra</sup> kept everything in an orderly fashion in her house. Her granddaughter Şāhibzādī Amatun-Naşeer Begum relates how neatly the books in her store room were stacked. She recalls that this tidiness of nature was reflected in Ḥaḍrat Ammān Jān's personal appearance. She never saw her grandmother in dishevelled clothes. She kept a red handkerchief by her pillow to wipe her face. She would always neatly consume “*paan*” (betel leaf), by keeping a small water basin by her bed to collect the “*paan*” water.

Ḥaḍrat Ammān Jān's excellent domestic management meant that she could easily locate whatever she needed in the house. Her granddaughter Amatul Mateen Şāhibah recalls how she once needed a “white pyjama suit” (long tunic and narrow legged trousers), for “Muşleḥ Mau‘ūd Day”. After her mother failed to get her a suit she went to ask her grandmother, Ḥaḍrat Ammān Jān<sup>ra</sup>. Initially Ḥaḍrat Ammān Jān<sup>ra</sup> replied that she did not have a pyjama suit, but then she pondered for a while and later requested one of her household ladies to retrieve one from her store room.

Subsequently, Amatul Mateen Şāhibah cherished the pyjama suit and has now distributed it amongst her own children.

Her great granddaughter Şāhibzādī Amatush-Shakoor reminisces how after the partition of India and Pakistan, she had a growth spurt. One day Ḥaḍrat Ammān Jān<sup>ra</sup> noticed this and beckoned Amatush-Shakoor Şāhibah. She advised her that now she had grown she should keep her legs covered. Unfortunately, money was scarce after the partition and Amatush-Shakoor Şāhibah recalls that her mother did not have the resources to make her new "pyjamas". When Ḥaḍrat Ammān Jān<sup>ra</sup> learnt that her great granddaughter had already asked her mother for some "pyjamas", she got one of her attendants to open one of her store boxes. She took out a coarse, white cloth which she then ripped and had two "pyjamas" cut. She then sent the material to be sewn. Amatush-Shakoor Şāhibah began to happily wear these under her frocks. This incident typifies Ḥaḍrat Ammān Jān's resourcefulness and her infinite ability to fulfil people's needs, even in the most straitened circumstances.

There are lessons for us to learn living in western societies, where we are accustomed to excessive buying and wastage. Repairing objects has now been superseded by a consumer culture, where if something breaks we immediately replace it. Ḥaḍrat Ammān Jān's simple but adequate lifestyle whereby she fulfilled her family's requirements and then gave to those in need, illustrates how our basic needs are actually relatively few.

It is a modern trend that we tend to accumulate many superfluous objects. We like Ḥaḍrat Ammān Jān<sup>ra</sup>, should strive to lead a simple, ascetic lifestyle, buying less and spending more on others. This was also a direction of Ḥaḍrat Muşleḥ Mau'ūd's



Taḥrīk-e-Jadīd Scheme in 1934. Ḥuḍūr encouraged Aḥmadīs to adopt a simpler lifestyle in order to reduce expenses and to spend the saved money in the way of Allah Almighty. Indeed, we will ultimately abandon all our material objects when we depart this world. If we consider that Ḥaḍrat Ammān Jān<sup>ra</sup> is not commemorated for her immense wealth or physical possessions but for her righteous actions, we realise that these indeed are the most valuable possessions we should aspire to acquire and bequeath our children.

Ḥaḍrat Ammān Jān<sup>ra</sup> encouraged her daughters and granddaughters to establish good household etiquettes, and the habit of doing chores from a young age. Her great granddaughter Amatush-Shakoor Ṣāḥibah relates how Ḥaḍrat Ammān Jān<sup>ra</sup> bought her a small cooker hob when she was young, to practice her cooking. One day, she taught her how to make lentil curry sitting alongside her, giving her gentle directions and help. She relates how Ḥaḍrat Ammān Jān<sup>ra</sup> taught her with great calmness, instilling her with confidence. Her grandmother also taught her to make potato kebabs and potato curry out in the courtyard on this little hob, in the same casual fashion.

Ḥaḍrat Ammān Jān's grand-daughter Amatul Mateen Ṣāḥibah has related how Ḥaḍrat Ammān Jān<sup>ra</sup> patiently taught her to cook. Whilst living in Quetta, Ḥaḍrat Ammān Jān<sup>ra</sup> beckoned her one day and told her to make “egg *ḥalwah*” (a sweet pudding made of eggs). Amatul Mateen Ṣāḥibah was initially daunted by the task. However, Ḥaḍrat Ammān Jān<sup>ra</sup> kindly talked her through the method step by step. Ḥaḍrat Ammān Jān<sup>ra</sup> repeated this routine daily with her granddaughter until she became expert in the task. It was with similar patience and attention that she would train her progeny in essential household tasks. Amatul Mateen Ṣāḥibah

also relates that Ḥaḍrat Ammān Jān<sup>ra</sup> taught her how to decream milk.

Ḥaḍrat Ammān Jān<sup>ra</sup> was a very diligent lady and disliked idleness. From a young age she encouraged her children to work with their own hands and to be self sufficient. Amatul Mateen Ṣāhibah has related another interesting exercise her grandmother insisted she did as a young child. Ḥaḍrat Ammān Jān<sup>ra</sup> would mix some grains of rice and lentils together and would then tell her granddaughter to separate the two grains. This was an exercise to instil the habit of working and to develop skills of concentration, patience and obedience in her granddaughter. It illustrates how even at a young age, we can guide our children towards constructive activities rather than time wasting.

Ḥaḍrat Ammān Jān's household organisation meant that she was prepared for most eventualities. She had a suitcase prepared with clothes in case she had to make a speedy journey. Likewise, once her daughters had married and left home, she kept a room ready for them in case they visited. She would then provide useful gifts for her daughters and their families. Ṣāhibzādī Mahmooda Begum, daughter of Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>, relates how they would always excitedly anticipate the return of their mother from Ḥaḍrat Ammān Jān's house, fully aware that she would bring them bags brimming with gifts. Their mother would come back home to “*Malirkotla*” laden with canisters and baskets full of appetising home-made delights, by Ḥaḍrat Ammān Jān<sup>ra</sup>. These would include “*ḥalwah sohan*”- a favourite sweetmeat of their father.

Ḥaḍrat Ammān Jān's domestic skills were again demonstrated on one occasion, when Amatul Mateen Ṣāhibah recalls how her

grandmother ingeniously created a bedroom for her. One day Ḥaḍrat Ammān Jān<sup>ra</sup> remarked to her daughter-in-law Ḥaḍrat Choti Āppā (Amatul Mateen Şāhibah's mother);

*"Mateen is now getting older, she needs her own separate bedroom".*

Ḥaḍrat Ammān Jān<sup>ra</sup> resolved this problem by clearing out a pantry that was attached to her kitchen on one side and was adjacent to her daughter-in-law's house. The pantry was on a slightly raised level to the adjoining house. So, Ḥaḍrat Ammān Jān<sup>ra</sup> employed a carpenter to make a step at the door of the pantry. She lovingly gave her granddaughter the first carpet that the Promised Messiah<sup>as</sup> had ever purchased and a dressing table from "*Baitul-Fikr*"<sup>55</sup>. Indeed, this loving grandmother could discern the requirements of a growing girl.

Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> has also commented on Ḥaḍrat Ammān Jān's constant hard work within their house, in a tribute to his mother after her demise. She was happy doing jobs independently, however trivial. For example, he recalls seeing his mother cooking, spinning, boiling milk, feeding the buffaloes and cultivating flowers and herbs. She would also train and join in with the household attendants as they worked.

Her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates that Ḥaḍrat Ammān Jān<sup>ra</sup> was never embarrassed by doing any domestic chores. She often reminded people that it was a *sunnat* (practice) of the Holy Prophet<sup>sa</sup> to work with one's own hands. Ḥaḍrat Ammān Jān<sup>ra</sup> also enjoyed remaining active and did not want to inconvenience others. She worked diligently and continued to do so even in old age, despite frailty and illness.

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<sup>55</sup> A small prayer room in Mubarak Mosque, Qadian.

On one occasion Ḥaḍrat Ammān Jān<sup>ra</sup> complimented another lady whom she had visited several times and always found busy in some household chores. Amatur Rashīd Shaukat Ṣāḥibah relates concerning her mother;

*"Whenever Ḥaḍrat Ammān Jān<sup>ra</sup> came to our house, my mother would always be busy in some household job. One day she said to Ḥaḍrat Ammān Jān<sup>ra</sup>; "It seems whenever you visit, I happen to be occupied in some domestic job", to which Ḥaḍrat Ammān Jān<sup>ra</sup> positively responded; "I don't like a person who can't be useful... I am very happy to see someone usefully employing themselves. This is nothing to be embarrassed about. This is a very good habit of yours - that you are always busy in some household cleaning or household work...unlike most women who go out and about."<sup>56</sup>*

Another witness to Ḥaḍrat Ammān Jān's hard-working nature and humility was Ruqayya Begum Ansari of Lahore. She recollects that her family had moved to Qadian in 1924. One day she and her mother visited Ḥaḍrat Ammān Jān<sup>ra</sup>. As they entered *Dārul-Masīḥ* they were surprised to see Ḥaḍrat Ammān Jān<sup>ra</sup> kneading some dough to make "rotis". Ruqayya Begum's mother exclaimed; "*Ḥaḍrat Ammān Jān<sup>ra</sup>, are you doing that on your own?*" (It was customary to get servants to do this in larger households). Ḥaḍrat Ammān Jān<sup>ra</sup> laughed and replied in Punjabi; "*What! Am I a man and not a woman!*" Ḥaḍrat Ammān Jān<sup>ra</sup> humbly indicated that as a woman she was only doing what women traditionally do, thus there was no cause for surprise. Ruqayya Begum and her mother were deeply impressed by this candid response, which conveyed Ḥaḍrat Ammān Jān's humility, simple views and complete lack of conceit. Ḥaḍrat Ammān Jān<sup>ra</sup> had a down-to-earth and pragmatic

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<sup>56</sup> "Sirato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 182, quoted from *Misbah*, May-June, 1952.

approach to life, always conscious of herself as the creation of a Supreme Being. She did not think herself superior to any other individual. It was this belief in her personal lowliness that would paradoxically elevate her to such an exalted position.

Another granddaughter Şāhibzādī Qudsia Begum Şāhibah, has related how Ḥaḍrat Ammān Jān<sup>ra</sup> helped to prepare the household linen for her wedding "trousseau". Times were difficult in post-partition Pakistan. Money was short and her father was unwell having suffered a heart attack. In order to alleviate her mother's (Amatul Ḥafīz Begum Şāhibah<sup>ra</sup>) worries, Ḥaḍrat Ammān Jān<sup>ra</sup> supplied towels, sheets, tablecloths, bedcovers etc. for the bride. Qudsia Begum Şāhibah relates that her grandmother gave her so much that she imagined she had emptied her own store boxes to help her!

Ḥaḍrat Ammān Jān's prayers and practical help proved so blessed that Qudsia Begum Şāhibah has stated that even after preparing for the marriages of her five children, she still had things left over from her own wedding collection given to her by Ḥaḍrat Ammān Jān<sup>ra</sup>. Ḥaḍrat Ammān Jān's domestic skills, resourcefulness, and thriftiness obviously influenced her progeny as Qudsia Begum Şāhibah relates; that though it is hard to believe, in the last 50 years of marriage she has only had to buy sheets on two occasions. Truly, this was an illustration of the blessings that emanated from Ḥaḍrat Ammān Jān's possessions. Similarly, there were great blessing in the clothes Ḥaḍrat Ammān Jān<sup>ra</sup> prepared for her daughters, daughters-in-law and grandchildren's weddings. Again Qudsia Begum Şāhibah relates that Ḥaḍrat Ammān Jān's domestic skills were inherited by her mother Amatul Ḥafīz Begum Şāhibah<sup>ra</sup>. She looked after her own wedding clothes so meticulously, despite getting married at the tender age of 12, that

Qudsia Begum Şāhibah was able to use her mother's clothes herself. She then passed them on to her own daughters on their weddings, adjusting them according to the fashions of the time. (For example, making the longer obsolete tunic shirts-“*kameez*” into short tops to go with long, skirt-like trousers -“*gharāras*”). Qudsia Begum Şāhibah relates that she now has full confidence that her daughters will also pass on their clothes to their granddaughters, carrying on the good traditions of their great grandmother Ḥaḍrat Ammān Jān<sup>ra</sup>.

Ḥaḍrat Ammān Jān's skilful household management extended to her growing her own herbs for cooking. She had a stone courtyard where cultivation was impossible. So she ingeniously resolved this by planting rectangular shaped wooden boxes along the steps of her house. She would fill these with green chillies, coriander and mint etc. She also grew a variety of jasmine flowers in one box that were both ornamental and fragrant.

Ḥaḍrat Ammān Jān<sup>ra</sup> was a good and well practised cook. Even if food was being prepared by other household members, Ḥaḍrat Ammān Jān<sup>ra</sup> took special care with the preparation of the Promised Messiah's meals. She always tried to incorporate his favourite dishes. Her granddaughter Şāhibzādī Zakiyya Begum Şāhibah relates that she remembers when her grandmother would send food to their house in Qadian, it would make them as excited as if they were celebrating “*Eid*”. The food would be presented so ornately and so appetisingly, that she recalls relishing the mouthwatering dishes. Ḥaḍrat Ammān Jān's delights included specialities such as lamb mince garnished with eggs, green chillies and coriander, home-made “paneer”, “roghan josh”, “chicken qormah” and “shāmi” kebabs. Indeed as her granddaughter

describes, it was "*food fit for kings*", presented with great love and care.

**Hadrat Ammān Jān's Behaviour towards Her Household**  
**Helpers**

Ḥaḍrat Ammān Jān's respect and compassion towards her household helpers was remarkable. Often people in authority feel superior to their employees. Ḥaḍrat Ammān Jān<sup>ra</sup> had no such sense of false pride. She treated her household staff with the same love and affection as the other members of her household. Household attendants are often the best witnesses to the speech and actions of a family. Just as Ḥaḍrat Ammān Jān's guests were full of praise for her, likewise so were her staff. Ḥaḍrat Ammān Jān<sup>ra</sup> treated them with great consideration and mercy. She gave them similar clothes and shoes to her own so as to make them feel as equals rather than inferior - a rare practice in those times. Sensitive to her helpers' feelings, she joined in the household chores alongside them, creating a feeling of unity amongst all members of the household.

Ḥaḍrat Ammān Jān's granddaughter Ṣāhibzādī Āppā Nāṣira Begum has related that when they moved to Rabwah they initially stayed in barracks for some time. The barracks had adjoining walls. Sometimes they heard terrible noises as if a servant was being physically punished next door. On such occasions Ḥaḍrat Ammān Jān<sup>ra</sup> would immediately remark; "*Never abuse your attendants*".

"*Mā ī Imām Bibī*" wife of Muḥammad Akbar of Batala, came to live and work in Ḥaḍrat Ammān Jān's house after the death of her husband. She affectionately relates that Ḥaḍrat Ammān Jān's behaviour towards her employees was like that of "*a gracious mother with her children*". She would share in their sorrows, help them and treat them like family members. She relates that so



many ladies would visit Ḥaḍrat Ammān Jān<sup>ra</sup>, yet she never displayed any irritation and was ever ready to meet and greet them with love and affection. She continues;

*“Never once did she utter “go away”. She was always hospitable with each and every guest. If the weather was hot, she would offer juice and provided food. She did not leave these jobs to the attendants, but did so with her own hands.”*

Imām Bībī Ṣāḥibah also relates that even in times of illness when the most placid people can become irritable, Ḥaḍrat Ammān Jān<sup>ra</sup> never displayed any sign of agitation. She remained in a quiet and tranquil state; just as she did during periods of fasting. Imām Bībī Ṣāḥibah continues that she never witnessed such treatment of servants in any other household before. She never once saw Ḥaḍrat Ammān Jān<sup>ra</sup> harshly admonishing an attendant, let alone physically punishing them - a common practice at the time. Ḥaḍrat Ammān Jān<sup>ra</sup> did not even give a contemptuous glance if provoked by some misdemeanour of her attendants. Indeed, such strength of character and self-control at all times is admirable. There is a Hadith that; *“a strong man is not a wrestler but the person who controls his anger”* (Bukhārī). In this regard, Ḥaḍrat Ammān Jān<sup>ra</sup> excelled most people in her personal strength of self control and forbearance.

Furthermore, her compassion towards the less fortunate exceeded that of others. Imām Bībī Ṣāḥibah continues that Ḥaḍrat Ammān Jān<sup>ra</sup> would sit with girls with whom no one would sit because of the stench of their clothes, and she would remove their headlice. Another devoted attendant *“Ayesha Bībī”* has also fondly recollected her time with Ḥaḍrat Ammān Jān<sup>ra</sup>. Unfortunately, she was widowed at a young age and left with small children. She came to Qadian on somebody's recommendation and firstly

became an attendant in the household of Ḥaḍrat Ammān Jān's younger daughter, Sayyedah Amatul Ḥafīẓ Begum<sup>ra</sup>. After a year she was called to attend Ḥaḍrat Ammān Jān's house for eight days, whilst Ḥaḍrat Ammān Jān<sup>ra</sup> was looking for a new helper. Ayesha Bībī's original plan of stay changed after experiencing the kindness and favours of Ḥaḍrat Ammān Jān<sup>ra</sup>. Her eight-day trip was to become a visit of 17 years and 4 months, evidence of the exceptional kindness of Ḥaḍrat Ammān Jān<sup>ra</sup> as an employer.

Ayesha Bībī reminisces fondly that whenever she returned to her home in Gujrat, Ḥaḍrat Ammān Jān<sup>ra</sup> would send her letters requesting her return and expressing her sadness at her absence. Ḥaḍrat Ammān Jān's equity and fairness was also experienced by Ayesha Bībī, who narrates that whatever Ḥaḍrat Ammān Jān<sup>ra</sup> distributed amongst her attendants during her absence, she always reserved an equal portion for Ayesha Bībī, which she gave her on her return.

Ḥaḍrat Ammān Jān<sup>ra</sup> would also provide her with clothes without her asking and greatly cared for her children. She even helped in arranging their marriages as she did with so many others. When Ayesha Bībī's son Muḥammad Hussain requested a loan from Ḥaḍrat Ammān Jān<sup>ra</sup>, she helped him one step further by offering him a job and a regular wage. Incredibly, Ayesha Bībī relates that Ḥaḍrat Ammān Jān<sup>ra</sup> never refused her anything that she requested.

Ayesha Bībī poignantly reflects that the most valuable gift Ḥaḍrat Ammān Jān<sup>ra</sup> gave her was her prayers. She felt that no one had prayed more for her children than Ḥaḍrat Ammān Jān<sup>ra</sup>. The love and respect Ḥaḍrat Ammān Jān<sup>ra</sup> displayed towards all those around her influenced her own children. Hence, after her demise

Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> continued to care for Ayesha Bībī in the same manner. His wife, Ḥaḍrat Choti Āppā, reassured her that they would continue Ḥaḍrat Ammān Jān's guardianship of her family. Indeed, they sent her son's marriage proposal on her behalf, following in the footsteps of Ḥaḍrat Ammān Jān's example. Ayesha Bībī touchingly wrote in the "Al-Fazl" newspaper that she personally could write an entire book on all the favours Ḥaḍrat Ammān Jān<sup>ra</sup> had bestowed upon her.

Ḥaḍrat Ammān Jān's kind regard for her attendants is further illustrated by a small, but beautiful incident related by Amatur Reḥmān Ṣāḥibah. She recalls that on one occasion during a hot summer, Ḥaḍrat Ammān Jān<sup>ra</sup> was praying routinely in *Baitud-Du'ā'* whilst Amatur Reḥmān Ṣāḥibah fanned her. When Ḥaḍrat Ammān Jān<sup>ra</sup> had completed her prayers, Amatur Reḥmān Ṣāḥibah thought it a good opportunity to observe her own prayers also. To her consternation, Ḥaḍrat Ammān Jān<sup>ra</sup> began fanning her as she prayed. Agitated and embarrassed she quickly finished her prayers, not wishing to be disrespectful to Ḥaḍrat Ammān Jān<sup>ra</sup>. She began imploring Allah Almighty's forgiveness. Ḥaḍrat Ammān Jān<sup>ra</sup> heard her words and questioned her; "*Should I not also try to gain Allah Almighty's reward?*" The incident conveys how Ḥaḍrat Ammān Jān<sup>ra</sup> always considered herself equal to her fellow men, despite her elevated status as a prophet's wife. She realised that it is only the quality of our worship and good deeds which can distinguish us in Allah Almighty's Sight.

Ḥaḍrat Ammān Jān<sup>ra</sup> not only showed care for her employees' physical needs, but was also equally concerned for their moral training. An example of this was when her younger brother Ḥaḍrat Dr. Mir Muḥammad Ismā'īl visited her as a student. Before his visit she advised the attendants young and old, that her

brother was now a mature adult, so they should observe “*purdah*”<sup>57</sup> in his presence.

Ḥaḍrat Ammān Jān<sup>ra</sup> was also sensitive to her attendants’ emotional needs. She appreciated that they enjoyed the rare opportunity for leisure outings and social trips, which she organised. Ḥaḍrat Ammān Jān’s consideration for her helpers’ feelings meant that whenever she travelled outside Qadian she would make a pointed effort to visit the families of the Promised Messiah’s helpers. Even if only for a few minutes, she would see each and every one of them. This illustrates not only Ḥaḍrat Ammān Jān’s regard for their household attendants, but also her profound feeling for the Promised Messiah<sup>as</sup>, as she deeply appreciated those that had served him.

One of her attendants, “*Ḥafīzah*” affectionately recalls how on the occasion of Ḥaḍrat Muṣleḥ Mau‘ūd’s wife’s “*mehndī*”,<sup>58</sup> she accompanied Ḥaḍrat Ammān Jān<sup>ra</sup>. At the function she ran an errand for Ḥaḍrat Ammān Jān<sup>ra</sup>. It was late when they finally returned home and Ḥafīzah recalls that she had not had a chance to eat. She mentioned this to the resident cook *Āppā Sardār*, who laughingly commented; “*Where will you get food now? You should have eaten before you left*”. Ḥaḍrat Ammān Jān<sup>ra</sup> heard the conversation from another room and immediately entered despite it being very late. She then questioned; “*I took Ḥafīzah myself, why isn’t there any food?*” She then went into the kitchen and returned with some roti (flatbread) and curry for Ḥafīzah, requesting her to eat. Although only a small incident, it illustrates the love with which Ḥaḍrat Ammān Jān<sup>ra</sup> catered for someone like

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<sup>57</sup> The practice whereby Muslim ladies cover their hair and figures modestly, in accordance with Qur’ānic Teaching.

<sup>58</sup> Ladies’ henna-painting gathering prior to a wedding.

Ḥafīzah, a young insignificant girl to some. Furthermore, her consideration is the more remarkable as it was at such a busy time as her son's wedding, when an oversight would have been understandable. This impressed Ḥafīzah deeply, convincing her that Ḥaḍrat Ammān Jān<sup>ra</sup> was one of those especially dear to Allah Almighty, to behave in such an excellent manner.

Ḥaḍrat Ammān Jān's concern for fulfilling the desires of her attendants is once again illustrated when Ḥafīzah casually mentioned to Ḥaḍrat Ammān Jān<sup>ra</sup> that she had never seen Lahore. Ḥaḍrat Ammān Jān<sup>ra</sup> responded; *"Very well, I shall take you one day then"*. Coincidentally, after a few days Ḥaḍrat Amatul Ḥafīz Ṣāhibah<sup>ra</sup> happened to be visiting Lahore, and she sent word to Ḥaḍrat Ammān Jān to accompany her. Ḥaḍrat Ammān Jān<sup>ra</sup> immediately told Ḥafīzah to prepare to come along and fulfil her wish to see Lahore. Unfortunately, when her daughter arrived in the car she was also travelling with an attendant, so there was no room for an extra passenger. Ḥaḍrat Ammān Jān<sup>ra</sup> regretfully apologised to Ḥafīzah that she could not take her on this occasion.

When Ḥaḍrat Ammān Jān<sup>ra</sup> returned that evening she called Ḥafīzah immediately and admitted; *"Ḥafīzah, I was so sorry for the whole journey that I had not taken you with me, and I had promised you so"*. She then gave Ḥafīzah one rupee to buy herself a treat. Ḥafīzah reassured Ḥaḍrat Ammān Jān<sup>ra</sup> that there was no need to compensate her as she was aware it had been beyond Ḥaḍrat Ammān Jān's powers to take her. Yet Ḥaḍrat Ammān Jān<sup>ra</sup> insisted that she take the money to alleviate her disappointment. The soft-hearted Ḥaḍrat Ammān Jān<sup>ra</sup> admitted having missed Ḥafīzah throughout the trip.

Ḥaḍrat Ammān Jān<sup>ra</sup> was equally attentive to the needs of her helpers as she was to her own family members, during the month of Ramaḍhan. (The Islamic month when Muslims practice fasting). Amatul Ḥafīz Ṣāhibah wife of Mirza Muḥammad Hussain Ṣāhib, relates that there was a woman by the name of *Sardar Ṣāhibah* who helped with the cooking. Ḥaḍrat Ammān Jān<sup>ra</sup> had instructed her that whoever was fasting in the household, their “*roti*” (flatbread) must be covered with butter. The young girl helper *Ḥafīzah* was also present. Ḥaḍrat Ammān Jān<sup>ra</sup> took out one rupee from her pocket and gave it to Ḥafīzah, instructing her to go and buy her own butter for her personal use during Ramaḍhan.

One day Sardar Ṣāhibah had cooked curry for everyone. She then asked Ḥafīzah to make some dough for a few rotis for only Ḥaḍrat Ammān Jān<sup>ra</sup> and herself. Sardar Ṣāhibah began cooking fresh rotis for Ḥaḍrat Ammān Jān<sup>ra</sup>. On that day both Ḥaḍrat Ammān Jān<sup>ra</sup> and Ḥafīzah were feeling unwell and therefore were not fasting. Ḥaḍrat Ammān Jān<sup>ra</sup> came into the kitchen and told Sardar Ṣāhibah; “*You go now and rest. You are fasting and you will be tired now*”. Ḥaḍrat Ammān Jān<sup>ra</sup> then began cooking the rotis despite feeling indisposed. Ḥafīzah felt very embarrassed when Ḥaḍrat Ammān Jān<sup>ra</sup> offered her the rotis first. However, Ḥaḍrat Ammān Jān<sup>ra</sup> reassured her that she was not hungry yet and would eat later - surely to make Ḥafīzah eat comfortably. Ḥafīzah has related that indeed the rotis were beautiful and delicious, and that she had never eaten such appetising rotis subsequently. Despite her embarrassment at being fed by Ḥaḍrat Ammān Jān<sup>ra</sup>, she also felt incredibly privileged to have eaten rotis made by her blessed hands. The incident again shows how Ḥaḍrat Ammān Jān<sup>ra</sup> made no distinction between herself and her employees. She

treated them as an integral part of the family, as considerate of them as she was of her own children.

In fact this consideration was not limited to the month of Ramadhan, as her granddaughter Āppā Nāşira Begum has related. Ḥaḍrat Ammān Jān<sup>ra</sup> would sometimes invite her servants to sit and rest in the kitchen whilst she cooked them "*rotis*". Also, if any of them requested a particular dish she would ensure that it was prepared.

Ḥaḍrat Ammān Jān's concern for her attendants' desires in such trivial matters illustrates the extent of her love and care for them, springing from a deep devotion and love for her Creator. Yet the extent of a person's attachment is proven in times of distress and anger. Even on occasions when her attendants made inept mistakes, were careless or indolent, Ḥaḍrat Ammān Jān<sup>ra</sup> overlooked their shortcomings. She fully understood that "*to err is human*". If one of them told tales about the negligence of another, Ḥaḍrat Ammān Jān<sup>ra</sup> simply dismissed their comments as if she had not heard them. Likewise, she also taught her children not to "tell-tale" of the household helpers.

A village boy nicknamed "*Charāgh*", has related that he lived with Ḥaḍrat Ammān Jān<sup>ra</sup> during his childhood for about three years. He reminisces that Ḥaḍrat Ammān Jān<sup>ra</sup> never admonished him, despite the fact that he was sometimes more of a hindrance than a help, due to his clumsiness. He recalls that once Ḥāfiẓ Ḥāmid 'Alī Şāhib was sent on an errand to fetch some butter. Ḥāfiẓ Ḥāmid 'Alī Şāhib asked *Charāgh* to accompany him. On their return Ḥāfiẓ Ḥāmid 'Alī Şāhib gave the butter to the young *Charāgh* to carry. He accidentally slipped and the butter fell to the ground. It became soiled and in this useless state, the pair

fearfully took the butter back to Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup>. Ḥaḍrat Ammān Jān<sup>ra</sup> did not even utter a single syllable of reproach, not even to Ḥāfīz Ḥāmid ‘Alī Ṣāḥib for irresponsibly handing the butter to a child. Such was the extraordinary forbearance of Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup>. Some admonishment would have been acceptable by the standards of common men, but not by the principles of this elevated couple. What is more astonishing is that *Charāgh* has stated that this was just a small example of the blessed pairs’ universal tolerance and patience with all people.

This exemplary forbearance is most remarkably illustrated in two further incidents in the life of Ḥaḍrat Ammān Jān<sup>ra</sup>. It is at times of crisis and when the safety of our children is in jeopardy, that even the most placid mothers can become aggressive. It was at such times when Ḥaḍrat Ammān Jān's children may have been harmed that she displayed extraordinary patience and tolerance. Firstly, Ahmadullāh Khan Ṣāḥib has related that in his childhood he used to spend time playing with Mirza Mubarak Ahmad<sup>ra</sup> (Ḥaḍrat Ammān Jān's son who passed away at the young age of 8), as his mother cooked for the Promised Messiah<sup>as</sup>. In a moment of childhood mischief he fed Mirza Mubarak Ahmad a quinine tablet instead of a peppermint. The innocent boy began to choke on the tablet. Afraid of the consequences of his impudence, Ahmadullāh Khan Ṣāḥib fled and hid. Meanwhile, Mirza Mubarak Ahmad's eyes became red and his complexion changed. Discovering the situation, the Promised Messiah<sup>as</sup> quickly gave his son some water and the tablet was swallowed. Then everyone began to search for Ahmadullāh Khan Ṣāḥib. Imagine the extent of the young boy's fear and guilt because of his rash prank! Ahmadullāh Khan Ṣāḥib anticipated some physical punishment for his wrongdoing but was astonished by the "*motherly tenderness*"



with which Ḥaḍrat Ammān Jān<sup>ra</sup> received him. She then sweetly explained to him the error of his ways, displaying a maternal kindness which he would never forget.<sup>59</sup>

Similarly, on another occasion a young boy's mischief was again overlooked by Ḥaḍrat Ammān Jān<sup>ra</sup>. Arshad Qureshi Ṣāḥib relates that in his childhood he used to come and go freely from Ḥaḍrat Ammān Jān's house. One day she asked him to take her small baby grandson Ṣāḥibzadah Mirza Nāṣir Ahmad<sup>ru</sup> (later Ḥaḍrat Khalīfatul Masīḥ III) "out", by which she meant into the courtyard. However, the young Arshad interpreted her words to mean outside the house into the orchard. When he returned home after some time he met a righteous man Pir Iftikhaar Ahmad Ṣāḥib running towards him, panting anxiously. He asked the young boy; *"Where have you been walking with the baby? Come quickly, don't you know everybody has been out searching for you!"* The young Arshad Qureshi returned with great trepidation, fearing punishment and imagining the beating he would incur for his irresponsible behaviour. Yet when Ḥaḍrat Ammān Jān<sup>ra</sup> saw him instead of scolding him, she cheerfully laughed and asked; *"Where did you go taking him so far?"*. Arshad Qureshi comments that even his own mother would have reproached him with one or two slaps for putting her baby in danger! Yet Ḥaḍrat Ammān Jān's forbearance and forgiveness was so outstanding that she still considered people's feelings, even whilst admonishing them.

Ḥaḍrat Ammān Jān<sup>ra</sup> regularly prayed for Allah's Mercy on her household staff and their progeny. Young and old were all cared for equally, with love and affection by Ḥaḍrat Ammān Jān<sup>ra</sup>. The wife of Dr. Hashmatullah Ṣāḥib (who would personally attend the Promised Messiah<sup>as</sup> and was his neighbour), relates that she felt

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<sup>59</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 192.

lonely and isolated when she moved to Qadian with her husband. Yet when she visited Ḥaḍrat Ammān Jān<sup>ra</sup> she felt she was entering "*a new world*" in which special, unique blessings were bestowed upon her. After visiting Ḥaḍrat Ammān Jān<sup>ra</sup>, she would return home with an inner peace that lifted her spirits. She relates that Ḥaḍrat Ammān Jān<sup>ra</sup> would recognize whenever she felt downhearted and would attempt to cheer her. She welcomed her warmly, conscious of the fact that she missed her old home. She also gave her practical help. For example, whilst they both happened to be visiting Kashmir, Ḥaḍrat Ammān Jān<sup>ra</sup> bought her a small stove after she had seen Dr. Hashmatullah's wife cooking on stones. She would remember the couple, sending them fruits from her orchard whenever they were in season, and bringing them gifts on her return from any trips. Her kindness was displayed on a daily basis as if she had "*the love of all the world*" embodied within her person.

The wife of Dr. Hashmatullah happened to be unwell during the wedding of Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> to Ḥaḍrat Sayyedah Maryam Begum. In order to compensate for her absence, Ḥaḍrat Ammān Jān<sup>ra</sup> took Dr. Hashmatullah's daughter as her mother's representative in the groom's procession. She sat the young girl in her lap in the horse carriage and returned her to her mother personally, despite being busily involved in all the wedding activities and the new bride.

In the Holy Qur'ān in Sūrah *An-Nisā'*<sup>60</sup>, Allah Almighty commands us to help three groups of vulnerable people in society; they being orphans, widows, and the needy. It also mentions the rights of neighbours in this regard. In this respect Ḥaḍrat Ammān Jān<sup>ra</sup> took great care of Dr. Hashmatullah and his wife. His wife

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<sup>60</sup> The Holy Qur'ān – an-Nisā' 4: 37

like so many others, has stated that she felt Ḥaḍrat Ammān Jān<sup>ra</sup> showed her greater kindness than even her own parents. Ḥaḍrat Ammān Jān<sup>ra</sup> prayed for her and fulfilled any needs that she thought she may have. For example, she emptied rooms in her house for their guests on the occasions of their children's marriages. Whenever she needed crockery, Ḥaḍrat Ammān Jān<sup>ra</sup> would open her cupboards and welcomed Dr. Hashmatullah's wife to take whatever she desired.

## *Hadrat Ammān Jān's Sense of Humour and Gaiety*

The wonderful fact about Ḥaḍrat Ammān Jān<sup>ra</sup> was that she was a real three dimensional person. She was not a saint nor a fundamentalist, but an extremely devout person with a magnanimous, honest and pure heart. She had charisma, gaiety and a zest for life. People have often commented that she had a smiling, happy countenance and a sweet sense of humour.

She disliked undue silence and enjoyed the hub-bub of gatherings and people in her house. (An exception to this would be during the month of Ramaḍḥan, when she liked to quietly occupy herself in the remembrance of Allah Almighty). It appears that Ḥaḍrat Ammān Jān's temperament must have been Divinely influenced, because a reserved or reclusive personality would have conflicted with the Promised Messiah's mission to lovingly invite mankind to return to the worship of Allah Almighty. Like her husband, Ḥaḍrat Ammān Jān's faith and love for Allah Almighty meant that she had a correlating love for His Creation. Yet it appears that Allah Almighty had also created Ḥaḍrat Ammān Jān<sup>ra</sup> with an intrinsic goodness and infinite compassion, which flourished under the influence of her husband who exemplified these attributes to the highest degree.

However, the goodness and compassion inherent in an individual can be less evident if that person does not exhibit an inviting exterior. Allah Almighty had invested Ḥaḍrat Ammān Jān<sup>ra</sup> not only with charm and vibrancy, but also with a great sense of humour. These were to be magnetic qualities that attracted people to her. Ḥaḍrat Ammān Jān<sup>ra</sup> could instantly lift people's spirits with storytelling and light-hearted jokes. Her conversation was not the didactic and serious moralising we might imagine; and this

was probably one of the fundamental reasons for her profound influence on the ladies of the Community.

Examples of her humour can be found in small anecdotes related by many. On one occasion Sir Chaudhry Muḥammad Zafrullah Khan reminisces that Ḥaḍrat Ammān Jān<sup>ra</sup> went on a trip to Srinagar, Kashmir, with her family and their children. Chaudhry Ṣāḥib met the party there. Looking at their large group he enquired of Ḥaḍrat Ammān Jān<sup>ra</sup> how she recognised every child? She smiled and replied;

*"I know all the names of the older children, and of the younger ones I know this much that they are ours!"*<sup>61</sup>

Another humorous occasion occurred when Ḥaḍrat Ammān Jān<sup>ra</sup> once overheard a lady that cooked for her, known by the nickname "*Asghari's Mother*". She had a habit of praying to Allah Almighty as she stirred the cooking pot. One day Ḥaḍrat Ammān Jān<sup>ra</sup> overheard her imploring Allah Almighty;

*"Oh Allah Almighty let all the tastiness of all the foods in the world come into the food of Ḥaḍrat Ṣāḥib"* (ie. the Promised Messiah<sup>as</sup>).

Ḥaḍrat Ammān Jān<sup>ra</sup> responded wittily;

*"What, Asghari's Mother, are you also praying that the delicious taste of my brother's food be taken?"* (ie. that of Dr. Mir Muḥammad Ismā'īl Ṣāḥib). *Asghari's Mother* quickly rephrased her prayer,

*"Oh Allah Almighty, just leave the taste of Miān Ismail's food and bring that of the rest of the world".*<sup>62</sup>

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<sup>61</sup> "Sirato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 329.

<sup>62</sup> "Sirat Ḥaḍrat Ammān Jān" Sāhibzādī Amtul Shakoor Begum, pg 57.

Furthermore, Şāhibzādah Mirza Muzaffer has related that sometimes Ḥaḍrat Ammān Jān<sup>ra</sup> would find it difficult to admonish her son Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> (his father), for some mischief because he would make her laugh. He relates that on one occasion as a young boy, Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> had drenched his clothes. Ḥaḍrat Ammān Jān<sup>ra</sup> lifted her hand as if to give him a light, reproachful slap when her son commented;

*“No Ammān, what if your bracelets break?”*

The astute comment brought a smile to Ḥaḍrat Ammān Jān’s face and her anger evaporated. It appears that Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> had inherited his mother’s wit!

Ḥaḍrat Ammān Jān<sup>ra</sup> was ever ready to meet people with the Muslim greeting “*Assalāmo ‘Alaikum*” (“Peace be upon you”), and a smile. Apart from her naturally happy disposition, Ḥaḍrat Ammān Jān<sup>ra</sup> was perhaps also motivated by the saying of the Holy Prophet of Islam<sup>sa</sup>;

*“Do not disdain doing the least good, even greeting your brother with a cheerful face.”* (Şaḥīḥ Muslim)<sup>63</sup>

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<sup>63</sup> “Gardens Of The Righteous” - trans. by Zafrulla Khan, pg 33, edition 1989

## *A Revolutionary Wedding*

Dear Reader - imagine the scene I am about to set. It is the 14th March, 1909 and Ḥaḍrat Ammān Jān<sup>ra</sup> is holding her daughter's hand Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>, a girl of just 12. Together they walk over to the neighbour's house. The homeowner is absent. It is 2 p.m. in the afternoon and he has not yet returned from prayers in the mosque. Ḥaḍrat Ammān Jān<sup>ra</sup> and her daughter patiently await his return. The gentleman returns after 3 p.m. Ḥaḍrat Ammān Jān<sup>ra</sup> stands and taking her daughter's hand she puts it into the hands of the gentleman, Ḥaḍrat Nawwāb Muḥammad 'Alī Khan Sāhib<sup>ra</sup>. Ḥaḍrat Ammān Jān<sup>ra</sup> cannot control the tremors in her voice, and tears begin to well in her eyes as she speaks;

*"I am giving you my orphaned daughter to take care of".*

Before she loses control of her composure completely, Ḥaḍrat Ammān Jān<sup>ra</sup> bids "*Salām*" to the couple and quickly leaves the house.

What could this scene be? Indeed to my astonishment it was the revolutionary wedding of Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>. Its simplicity seems amazingly groundbreaking and yet was completely based on Islamic principles. (The "*nikāḥ*" ie the essential verbal agreement made in public, had already occurred during the lifetime of the Promised Messiah<sup>as</sup>). Ḥaḍrat Ammān Jān<sup>ra</sup>, although the wife of a prophet, did not demand the pomp and ceremony of a large groom's procession, ("*Bārāt*") for her daughter's wedding. There were no clamouring crowds, singing or horse processions that people may have expected, especially from a family of Delhi, where spectacle and grand ceremonies were standard. Ḥaḍrat Ammān Jān<sup>ra</sup> made no demands of her future son-in-law. She did not feel that her daughter's respect

would be compromised if the wedding was not accompanied by elaborate rituals and unnecessary expenses. It is to the credit of Ḥaḍrat Nawwāb Muḥammad ‘Alī Khan<sup>ra</sup>, that he did not wish to burden the bride's family with having to provide a dinner party for the “*Bārāt*”, a tradition that has no Islamic foundation. It is also a great tribute to Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> that at such a young age she was not more petulant and opinionated about how her wedding should proceed. Her behaviour was proof of the fact that a virtuous daughter is usually the product of virtuous parents.

The simplicity of the weddings of Ḥaḍrat Ammān Jān's children reflected her unpretentious lifestyle. They were simple but dignified. This was despite Ḥaḍrat Ammān Jān's upbringing in a city where all occasions were celebrated vividly and vigorously. Two of Ḥaḍrat Ammān Jān's sons married during the lifetime of the Promised Messiah<sup>as</sup>. The other three children married after their father's demise. Had Ḥaḍrat Ammān Jān<sup>ra</sup> desired, she could have now been a little more elaborate with their weddings. Yet she chose to adopt the same degree of simplicity that her husband the Promised Messiah<sup>as</sup>, had encouraged in all matters.

However, the nature of these weddings did not mean that Ḥaḍrat Ammān Jān<sup>ra</sup> was severe and hard-hearted, forbidding any sort of merriment. On the contrary she was a lively and humorous individual, who enjoyed good songs and poem recitations at weddings.



## *Hadrat Ammān Jān's Kindness to Orphans, the Needy and Students*

One of Ḥaḍrat Ammān Jān 's remarkable qualities was her compassion and kindness towards the needy, which was both an instinctive reflex and part of an ongoing desire to please her Creator, by caring for His Creation. The extent of this philanthropy was outstanding. It was not merely a social project for a few days, but a lifetime's commitment. Ḥaḍrat Ammān Jān<sup>ra</sup> raised orphans, young children and even babies. Not only would she take in one child, sometimes she would "adopt" a whole family of siblings into her household.

She not only catered for the physical needs of these orphans (ie. food and clothing), but also nurtured their moral, spiritual and intellectual development. She would make them literate, and would then instruct them to recite the Holy Qur'ān, moral stories, or other religious books (some even of the Promised Messiah<sup>as</sup>). She would also care for their social well-being. In order to maintain their self-respect and dignity, she would sit alongside them at mealtimes. Significantly, she also directed her children and grandchildren to eat with them.

In many ways Ḥaḍrat Ammān Jān<sup>ra</sup> was a social reformer as well as a religious leader amongst women, for such practices rejected any class divisions, an integral part of Indian society at the time. Once when her grandson Ḥaḍrat Mirza Nāṣir Ahmad<sup>th64</sup> refused to sit with some of the orphans for his dinner, Ḥaḍrat Ammān Jān<sup>ra</sup> did not offer him any food. Thus he learnt a lifelong lesson at a young age, that there are no class divisions amongst human beings in the Sight of Allah Almighty.

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<sup>64</sup>Later, Ḥaḍrat Khalīfatul Masīh III<sup>u</sup>

Ḥaḍrat Ammān Jān's compassion for these individuals meant they became more like her children than mere visitors. Deeply impressive is the fact that Ḥaḍrat Ammān Jān<sup>ra</sup> would not only raise these unfortunate persons until adulthood, but would also then arrange their marriages. If necessary she would pay for the expenses herself, indeed fulfilling the meaning of her blessed name “*Nuṣrat Jahān Begum*” as a “*Helper of the World*”. Astonishingly, she would not then dismiss such orphans but would remain in contact ever ready to help them as adults. Indeed, she was more attentive than some biological mothers can be, whose links with their adult children can become more tenuous after they reach adulthood. Ḥaḍrat Ammān Jān<sup>ra</sup> sent gifts on the births of the children of the orphans she had fostered - just as a loving grandmother would do. Her care for so many people, so meticulous and extensive, makes one incredulous at the thought of how one woman was able to manage a feat of such enormity. Indeed, she was worthy to be the life partner of a prophet of Allah Almighty; as an exemplary Muslim, a model wife, a loving mother and a compassionate guardian.

In all aspects of her life Ḥaḍrat Ammān Jān<sup>ra</sup> was conscious of the teachings of the Holy Prophet of Islam<sup>sa</sup>. She kept these at the forefront of her mind as indeed did the Promised Messiah<sup>as</sup>, her husband. Thus she was aware of the great emphasis in Islam of caring for vulnerable groups in society, as is illustrated in numerous *Aḥādīth*. For example, Sahl ibn Sa'ad relates that the Holy Prophet<sup>sa</sup> said;

*“The person who takes care of an orphan, he and me, will be like this in Paradise.”*

(At which point the Holy Prophet<sup>sa</sup> held up his forefinger and middle finger by way of illustration). [Ṣaḥīḥ Bukhārī]<sup>65</sup>

To relate the many cases of Ḥaḍrat Ammān Jān's kindness to orphans and the needy is impossible in limited words and space. Therefore, I shall only highlight some examples to typify the extent of her compassion. The teacher Sakinatun-Nisā' relates of one particular young girl Ḥaḍrat Ammān Jān<sup>ra</sup> found, who was later named "Raheem Bibī". She was saved from a life of pitiful destitution and homelessness, when Ḥaḍrat Ammān Jān<sup>ra</sup> discovered her. Ḥaḍrat Ammān Jān<sup>ra</sup> happened to be visiting a rural village with two female companions. Passing through a narrow backstreet Ḥaḍrat Ammān Jān<sup>ra</sup> spotted a dirty, bedraggled girl sitting there. She was devouring left over pieces of melon which people had thrown away. Ḥaḍrat Ammān Jān<sup>ra</sup> enquired about the identity of the girl. Some local ladies explained that the girl's parents had died and that she was dumb. Ḥaḍrat Ammān Jān<sup>ra</sup> instructed one of her companions to take the dishevelled girl, a mere six or seven-year-old, back home with them to Qadian.

At the time, the newly formed girls' school was held just below Ḥaḍrat Ammān Jān's house. Sakina Ṣāḥibah recollects the reaction of the girls as this dirty creature in rags appeared with Ḥaḍrat Ammān Jān<sup>ra</sup>. Some of the girls moved away in fright when they saw such a sight, hardly recognizable as a "girl". Yet this primitive creature had the blessing to come under the loving care of an auspicious "Ṣāliḥah". Ḥaḍrat Ammān Jān<sup>ra</sup> laughingly dismissed the girls' ignorant reactions and explained to them; "*this is an orphan girl without any guardians. It is your job to make her human*". Ḥaḍrat Ammān Jān<sup>ra</sup> then went upstairs to her rooms and promptly returned with a bottle of "phenyl" (disinfectant),

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<sup>65</sup>"Gardens of The Righteous" – trans. by M. Zafrulla Khan, pg 65, edition 1989

scissors, comb, tunic and trousers, shoes and oil. One of the teachers then washed and groomed the girl.

Within half an hour the girl began to look human and even presentable. Within days of being in the company of Ḥaḍrat Ammān Jān<sup>ra</sup>, she became a worthy and pleasant individual. She learnt to speak enough to express herself to others. In adulthood Ḥaḍrat Ammān Jān<sup>ra</sup> arranged her marriage. She even provided Raheem Bībī (*fondly known as “Heemi”*), with a house, household goods and a buffalo to provide milk - a proof of her infinite generosity as well as her compassion. By the Grace of Allah Almighty *Heemi* was then blessed with four sons. This was the girl who may not have even reached adulthood living in a sordid alleyway, nor have ever spoken a word without the extensive help of a selfless guardian like Ḥaḍrat Ammān Jān<sup>ra</sup>.

Master Abdul Aziz Khan has related a similar story of how he always saw Ḥaḍrat Ammān Jān<sup>ra</sup> caring for some orphan or needy persons within her household. Ḥaḍrat Ammān Jān<sup>ra</sup> had the sensitivity which few have of never making such individuals feel obliged for her favours. She never treated those in her care as servants, as was customary at the time. Master Abdul Aziz relates that when his wife died Ḥaḍrat Ammān Jān<sup>ra</sup> took his son and daughter into her loving care. She treated his daughter like a granddaughter and not as a domestic servant. She made a point of instructing her household helpers not to ask the girl to do anything, so that she never felt she was being exploited in her vulnerable state as a motherless girl. Ḥaḍrat Ammān Jān<sup>ra</sup> kept her close by her even when she went on excursions. She also provided things for her when the time for her marriage came.

Master Abdul Aziz was so impressed by Ḥaḍrat Ammān Jān's care that he declared that her love for his children and others, was greater and purer than a maternal love. Mothers have an instinctive attachment to their progeny, however Ḥaḍrat Ammān Jān's kindness and love was instigated by a purer, superior motive, that was to win the pleasure of her Creator. This consistent kindness of Ḥaḍrat Ammān Jān<sup>ra</sup> evoked lifelong gratitude for her in the heart of Master Abdul Aziz. He affectionately narrates that Ḥaḍrat Ammān Jān<sup>ra</sup> continued to care for his daughter after her marriage, and then also her husband and children. She ensured to the best of her ability that his daughter and son did not ever feel the loss of their biological mother.

In fact in the words of “*Charāgh*” one of the boys she raised, we can understand more lucidly the profound impact Ḥaḍrat Ammān Jān<sup>ra</sup> had on the lives of so many. In old age *Charāgh* has related affectionately that Ḥaḍrat Ammān Jān<sup>ra</sup> treated him and so many others, like her own children. She did not distinguish between the meals of her children and of the orphans in her care. On most of her trips, he had the blessed opportunity to accompany her to places like Ferozpur, Ludhiana, Delhi and Lahore; places he may never have seen by himself. Sometimes Ḥaḍrat Ammān Jān<sup>ra</sup> would send *Charāgh* on an errand to fetch something. She would never ask him in a harsh tone, but as a mother would ask assistance from her son. She would also have clothes made for the children she “fostered”. She even gave them pocket money just as she did her own children.

When *Charāgh* married, she asked for the bride's “*doli*” or litter to come to her home first. She then presented the bride with some money and some beautiful cloth. She also gave money to the litter bearers, acting as a welcoming mother-in-law in such a situation.

“*Āminah Begum*” (the wife of Naik Muhammed Khan of Ghazni), also became a well-known resident in Ḥaḍrat Ammān Jān's household. She was adopted from a young age of three or four years, and was treated as part of the family. Upon Ḥaḍrat Ammān Jān's death she wrote an article for the first time in her life. It comprised of her recollections of her life with Ḥaḍrat Ammān Jān<sup>ra</sup>. This was due to one of Ḥaḍrat Ammān Jān's granddaughters Ṣāhibzādī Amatul Rashid, who had a dream in which Ḥaḍrat Ammān Jān<sup>ra</sup> said to Āminah: “*Āminah, get up and state my character.*” Consequently, she wrote an emotional tribute conveying her love and attachment to Ḥaḍrat Ammān Jān<sup>ra</sup>. She expressed how Ḥaḍrat Ammān Jān<sup>ra</sup> came and took her from her house when her mother died, at the tender age of three or four. (Her father had already passed away.) Ḥaḍrat Ammān Jān<sup>ra</sup> displayed the love of a genuine mother. She used to bathe her and then diligently rubbed milk and oil into her hair, to prevent her scalp becoming dry. She also regularly checked her hair for headlice.

Āminah Begum reminisces how Ḥaḍrat Ammān Jān<sup>ra</sup> did all these chores with great happiness, smiling contentedly. She has commented about Ḥaḍrat Ammān Jān<sup>ra</sup>;

*"Her behaviour towards me always remained extremely attentive, sometimes even real mothers can get tired of caring for their own children - but Ḥaḍrat Ammān Jān<sup>ra</sup> always happily and cheerfully cared for me in this manner."*<sup>66</sup>

Āminah Begum continues that as she grew up, Ḥaḍrat Ammān Jān<sup>ra</sup> fulfilled her academic and moral needs. Firstly, Ḥaḍrat Ammān Jān<sup>ra</sup> personally taught her the basic Islamic principles

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<sup>66</sup> “Sīrato Sawāneh Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 166.

and the prayers of “Ṣalāt” with translation. She then sent her to a teacher Maryam Ṣāhibah, to learn the Holy Qur’ān. Āminah was also admitted into a school. Ḥaḍrat Ammān Jān<sup>ra</sup> would then make her read short stories aloud in Urdu, and made corrections as and when needed. Once her Urdu had improved she then advanced to the books of the Promised Messiah<sup>as</sup>, whose writings Ḥaḍrat Ammān Jān emphasised. On the completion of the Holy Qur’ān Ḥaḍrat Ammān Jān<sup>ra</sup> organised a special “Āmīn” function for Āminah with great care, and with the sincere joy of a proud parent. She also asked her daughter Ḥaḍrat Nawwāb Mubaraka Begum to compose some couplets especially for the occasion.

Ḥaḍrat Ammān Jān<sup>ra</sup> also personally taught her household management skills. She sacrificed her time to teach Āminah Begum both sewing and cooking. She taught her small but essential skills like threading a needle and making chappatis (unleavened bread). Undertaking the responsibilities of a parent, she arranged her marriage in a good family with Naik Muḥammad Khan of Ghazni, of Afghanistan. She organised her wedding wardrobe and linen with the same love and attention to detail, as she would show her own daughters. She even bestowed Āminah Begum with something from her own wedding collection; six plates engraved with her first name “Nuṣrat”, that Āminah Begum cherished all her life.

Most people can offer kindness temporarily but Ḥaḍrat Ammān Jān's outstanding quality was that her kindness knew no bounds and was constant. People often make close attachments during periods of their lives, but only a few of these ties endure the vicissitudes of time. Ḥaḍrat Ammān Jān's ongoing and extensive compassion is thus truly inspirational. She never appeared to tire

of her selfless efforts to help others, nor did she limit her goodness.

Ḥaḍrat Ammān Jān's kindness radiated not only throughout Qadian, but also seemed to filter through many generations of families. It is truly amazing how Ḥaḍrat Ammān Jān<sup>ra</sup> cared for Āminah Begum an orphan girl of no influence, and continued to do so even after her marriage. Most people would consider that once a woman acquires a natural guardian in a husband she is self sufficient. Ḥaḍrat Ammān Jān<sup>ra</sup> did not. In the true fashion of an ever loving mother, she continued to treat Āminah Begum like a daughter. For example, she would send her "Eid"<sup>67</sup> on "Eid" festivals.

Furthermore, when Āminah was about to give birth to her first child Abdul Hameed, she invited her back into her own house to take care of her, as was traditional for expectant daughters. When the baby was born Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> called the "Ādhān"<sup>68</sup>, in the baby's ear.<sup>69</sup> Meanwhile Ḥaḍrat Ammān Jān<sup>ra</sup> following another *sunnat* of the Holy Prophet, dabbed some honey on the baby's tongue like a proud parent. Āminah Begum also states that Ḥaḍrat Ammān Jān<sup>ra</sup> showed great affection for her children, often cradling them in her lap when they were babies.

As they grew up, her children would request Ḥaḍrat Ammān Jān<sup>ra</sup> to pray for their exams. She would sincerely do so and when they came running to her with news of their successes, Ḥaḍrat Ammān Jān<sup>ra</sup> would reward them with sweets and money. When her grandson Ḥaḍrat Mirza Nāṣir Ahmad<sup>ru</sup> left to study in England,

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<sup>67</sup> i.e., money gifts traditionally given by older relatives on the festival of "Eid-ul-Fiṭr".

<sup>68</sup> The Muslim Call to Prayer.

<sup>69</sup> A practice of the Holy Prophet<sup>sa</sup> often performed by an Imam, the father, or elder of a family.



Ḥaḍrat Ammān Jān<sup>ra</sup> also sincerely prayed that Abdul Hameed be blessed with the same opportunity to go to England in the pursuit of knowledge. It is thus hardly surprising that Āminah Begum herself desired to spend as much time as possible with Ḥaḍrat Ammān Jān<sup>ra</sup> - her mother in all practical terms. Fortunately, she had the blessing to return some of Ḥaḍrat Ammān Jān's lifelong kindness to her in her old age, having the honour to care for her during her final illness.

Ḥaḍrat Ammān Jān's kindness was not limited to the orphans she welcomed into her home. She would also routinely provide a dinner for orphans on a weekly basis. She personally helped to cook the meal by making fresh “rotis”. Her granddaughter Ṣāhibzādī Amatul Mateen recollects that the guests of these dinners included disabled children. Ḥaḍrat Ammān Jān<sup>ra</sup> would lay out a large tablecloth for them on the floor, (all her children routinely ate like this at home). Appetising dishes like “pulāo” rice traditionally served at weddings and special occasions, would be distributed. It is touching to learn that the smallest, most frail children would be served first.

Ḥaḍrat Ammān Jān<sup>ra</sup> equally cared for the vulnerable adults in society, be they financially deprived, widows or even prisoners. The lower floor of her house was always busy with the traffic of people coming and going. No one arriving at a mealtime would leave without eating. Meals came from the “*Langar Khānah*” (Community kitchen). If someone arrived unexpectedly night or day, Ḥaḍrat Ammān Jān<sup>ra</sup> would personally send a meal for them.

Ḥaḍrat Ammān Jān<sup>ra</sup> lovingly cared for widows and several lived with her long term. They enjoyed the comfort and security of her hospitality, along with their children. A small incident illustrates

the consideration Ḥaḍrat Ammān Jān<sup>ra</sup> showed to such ladies. On one occasion a widow known as “*Banu*” living with Ḥaḍrat Ammān Jān<sup>ra</sup>, cooked a dish for her. She had mistakenly added too much salt or chilli to the food. Consequently, Ḥaḍrat Ammān Jān<sup>ra</sup> had to spit out the food into a nearby spitting basin.<sup>70</sup> Ḥaḍrat Ammān Jān<sup>ra</sup> did not exclaim or complain but remained quietly composed. She told the ladies in her company not to tell Banu what had occurred, being sensitive to her emotional state at the time. She explained to the ladies that Banu was grieving for the recent loss of her husband during the partition of India, and so should not be further distressed.

It appears that Ḥaḍrat Ammān Jān<sup>ra</sup> strived to do good deeds almost every minute of her day and at every opportunity. Her kindness also extended to strangers. Surprisingly innovative, Ḥaḍrat Ammān Jān<sup>ra</sup> tried to continuously extend the boundaries of her good deeds. Her idea to feed prisoners (those who had committed minor crimes such as petty theft), also demonstrates how social welfare was one of the priorities in her life. Ḥaḍrat Ammān Jān<sup>ra</sup> donated 50 rupees (a significant amount), to provide a delicious meal for such prisoners.

She also performed another great social service; due to her honest and just reputation people would often ask her to safeguard their money. This she did with great responsibility and integrity. Furthermore, she would utilise these trusts to give loans to the destitute, but only in genuine cases and not to habitual borrowers.

Ḥaḍrat Ammān Jān<sup>ra</sup> also cared for the social needs of any students she came across living in Qadian. Seith Yusuf Alah Din Ṣāḥib relates that he came to Qadian at a young age in the pursuit

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<sup>70</sup> Spitting basins were used whilst eating “paan” (betel leaf).

of knowledge. He would feel homesick, however his spirits would be lifted in the company of Ḥaḍrat Ammān Jān<sup>ra</sup>, who again behaved towards him like "*a true mother*". Considering his lonely situation, Ḥaḍrat Ammān Jān<sup>ra</sup> would let him sit in her company for hours. At mealtimes she would feed him and talk so kindly, that his longing for home would dissolve.

The situation of students is indeed comparable to that of orphans and those who are financially needy. Helping them is also a directive of the Holy Qur'ān as Ḥaḍrat Ammān Jān<sup>ra</sup> evidently discerned. Similarly, she cared for the young Sheikh Muḥammad Ahmad Ṣāḥib. He narrates that when he came to Qadian as a student, Ḥaḍrat Ammān Jān would bestow 100 rupees on him every year for his academic expenses, until he finally completed his studies.

Ḥaḍrat Ammān Jān's care for anyone in need was displayed on a daily basis, in various ways. She would fulfil the financial, social and moral needs of whosoever required them. Her self-sacrifice and financial help of others was outstanding- difficult to equal, let alone surpass. Abdur Reḥmān Sharma relates that Ḥaḍrat Mirza Sharif Ahmad<sup>ra</sup> had given one of the quarters of his house to him and his family to reside in. He relates that they financially struggled. When Ḥaḍrat Ammān Jān<sup>ra</sup> learnt of their scanty supply of milk, she felt it acutely. Consequently, she benevolently sent them one of her own cows of good breeding, which then provided them with approximately 15 times more milk than what they had previously produced. Sharma Ṣāḥib recollects that the cow also brought other great blessings to their household, as upon its arrival their general situation improved.

Indeed, from the multitude of accounts of Ḥaḍrat Ammān Jān’s good deeds, it is evident that she was a true humanitarian. She helped others sincerely and without any ulterior motives, except to please Her Creator. It was an acknowledgement of Ḥaḍrat Ammān Jān’s lifelong commitment to serving humanity, that Ḥaḍrat Khalīfatul Masīḥ III<sup>ru</sup> was to name a pioneering scheme “*The Nuṣrat Jahān Scheme*” in 1970. By launching it, Ḥuḍūr desired to open a substantial number of schools, hospitals, clinics and missions in West Africa, where he had recently toured.

By the end of Ḥuḍūr’s Khilāfat in 1982; 45 schools, 7 medical centres, 137 mosques and 125 missions had been established in 5 West African countries.<sup>71</sup> The scheme continues to flourish today, as there are now 41 medical institutes established, as well as Homeopathic clinics and a herbal medicine clinic in Ghana. It is one example of how the righteous actions of our predecessors can continue to benefit, influence and inspire us decades later. We too should conduct ourselves in such a manner that our grandchildren like those of Ḥaḍrat Ammān Jān<sup>ra</sup>, commemorate our good deeds in the future, *Inshā Allāh*.

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<sup>71</sup> These were Ghana, Nigeria, Liberia, Gambia and Sierra Leone.

## *Respect for Teachers*

Both the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> had a great respect and appreciation for knowledge and education, and thus regarded the status of teachers as distinguished and venerable. They both strived to instil this attitude in their children. The deference with which both the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> entertained the teachers of their children provoked embarrassment and astonishment in such persons, as they considered this job a great honour and privilege.

Mahmood Ahmad ‘Irfaani Ṣāḥib has related that his father Miān Yaqoob ‘Alī Ṣāḥib,<sup>72</sup> narrated to him with tears in his eyes of the reception the Promised Messiah<sup>as</sup> gave him, when he went to teach his son Ḥaḍrat Mirza Bashir ud Din Mahmood Ahmad<sup>ra</sup>. He was truly amazed at the polite and respectful welcome of the Promised Messiah<sup>as</sup>, who reassured him that he would take care of any of his needs. Miān Yaqoob ‘Alī Ṣāḥib expressed that it was his good fortune to have the opportunity to serve the Promised Messiah’s family. However, the Promised Messiah<sup>as</sup> replied; *"no, it is necessary to look after one's teacher also"*. Yaqoob ‘Alī Ṣāḥib then went into Mubarak Mosque to teach the young Mahmood (later Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup>). The Promised Messiah<sup>as</sup> reappeared from *Baitul-Fikr* (another room in the mosque), with a tray of tea and biscuits for him. Yaqoob ‘Alī Ṣāḥib was so overcome with embarrassment that he found it difficult to speak. When he had composed himself, he asked the Promised Messiah<sup>as</sup> why he had troubled himself so much. The Promised Messiah<sup>as</sup> replied;  
*"It is vital to attend to one's teachers and in this way children also learn this"*.

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<sup>72</sup> Both father and son wrote the first biography of Ḥaḍrat Ammān Jān in 1945.

Ḥaḍrat Ammān Jān's attitude in this regard was identical to that of the Promised Messiah<sup>as</sup>. In a humourous incident Ḥaḍrat Ammān Jān<sup>ra</sup> showed a corresponding respect for 'Irfaani Şāhib's wife, when she happened to be visiting with some other ladies. The young "*Miān Mahmood*" came into the room and in the mischief of youth, dropped a rubber snake on the floor. 'Irfaani Şāhib's wife turned pale with fright and began trembling. Ḥaḍrat Ammān Jān<sup>ra</sup> reproached her son;

*"Miān Mahmood, this is the wife of your teacher. What have you done!"*

Miān Mahmood replied contritely; "*Ammān Jān, I made a mistake*". Then Ḥaḍrat Ammān Jān<sup>ra</sup> comforted 'Irfaani Şāhib's wife, reassuring her that the snake was only a toy.

Similarly, Master Muḥammad Ibrahim Şāhib (BA) who taught Ḥaḍrat Ammān Jān 's daughters and daughters-in-law, has written that on the birth of his daughter, Ḥaḍrat Ammān Jān<sup>ra</sup> came and visited his humble abode. After that she would come every so often and enquire after the health of his children. Ḥaḍrat Ammān Jān<sup>ra</sup> would arrive without any formality or pretension, walking herself to their house. On one occasion she sat down on an old stool. Consequently, Master Şāhib's mother brought her a chair. However, Ḥaḍrat Ammān Jān<sup>ra</sup> insisted that Master Şāhib's elderly mother sit on it. Master Şāhib has related that he had the honour to teach many of Ḥaḍrat Ammān Jān 's grandchildren as well, and that Ḥaḍrat Ammān Jān<sup>ra</sup> always referred to him and his family with great affection and happiness, as if they were part of her family. He concluded that this was to show her appreciation of them.

Chaudhry Fateh Muḥammad Siyal Ṣāḥib has related that his wife Hajira Begum was blessed with a good knowledge and insight of the translation and meaning of the Holy Qur’ān. Thus she was requested to teach it to Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> and Sayyedah Amatul Salām Ṣāḥibah<sup>ra</sup> (daughter of Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>). Upon completion of the Holy Qur’ān by the two girls, the couple were amazed when Ḥaḍrat Ammān Jān<sup>ra</sup> bestowed a gold necklace upon Hajira Begum as a “thank you” gift. They had never previously taken any payment for their help, yet they accepted the distinguished gift (Siyal Ṣāḥib estimated that it would be worth a minimum 300 rupees). They considered it invaluable as a special sign, a means of receiving blessings and a reward from Allah Almighty. This incident illustrates the extent to which the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> valued and respected teachers. Indeed they recognized that there can be no greater gift that a person can bestow than the knowledge and understanding of Allah Almighty’s book, - the Holy Qur’ān.

Finally, another incident which illustrates Ḥaḍrat Ammān Jān's appreciation for the providers of knowledge is related by Sakīnatun-Nisā’ Begum Ṣāḥibah. When Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> was five or six years of age, Ḥaḍrat Ammān Jān<sup>ra</sup> requested her to teach her daughter to read and write Urdu. During this period Ḥaḍrat Ammān Jān<sup>ra</sup> catered for all her requirements so that she had no worries or needs. When Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> got married, Ḥaḍrat Ammān Jān<sup>ra</sup> gave Sakīnatun-Nisā’ some land in acknowledgement of the education she had provided for her daughter. She told Sakina Ṣāḥibah to build a house on it.

This tremendous act again displayed Ḥaḍrat Ammān Jān's immense generosity and appreciation of education. Her generosity

was beyond our modern-day comprehension of the word. We live in an era and culture in which teachers can become the objects of derision by dissatisfied parents. The disparity between our concept of generosity and that of the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup>, is indeed a cause for reflection and self improvement.



## *Hadrat Ammān Jān's Moral Training of Children*

Addressing ladies Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> often gave some very pertinent and fundamental guidance concerning the moral training of children. This advice was a reflection of his own upbringing, and his mother - Ḥaḍrat Ammān Jān's attitude towards this highly important task. His comments illustrate the profound impact Ḥaḍrat Ammān Jān<sup>ra</sup> had upon his character, faith and moral values. It is also apparent that Ḥaḍrat Ammān Jān<sup>ra</sup> deeply influenced the views of both Ḥaḍrat Khalīfatul Masīḥ III<sup>ru</sup> and Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup>, regarding the moral training of children. This influence can be discerned but only highlighted in the forthcoming pages.

Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> advised the ladies of the Aḥmadī Jamā‘at that if they wished to permanently instil great faith in their children, - a task even greater than the conquests of famous generals and kings, then they and they alone, were capable of doing so. This indeed was a great tribute to mothers and an acknowledgement of the magnitude of their work in the moral training of children. Elaborating on this huge responsibility, Ḥaḍrat Muṣṭafā Mau‘ūd<sup>ra</sup> stated;

*“If a woman decides that she is going to make the future generation righteous rather than barbaric, then how can Satan capture them?”<sup>73</sup>*

Ḥuḍūr made an interesting point illustrating the remarkable impact women can have upon children. He said that men are usually unsuccessful in their resistance to Satan. At best men can reform

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<sup>73</sup> Extract taken from “Al Azhār le Zawātil Khimār” compiled by Ḥaḍrat Syedah Maryam Siddiqā, in the “Al Nusrat” Khilafat Centenary Edition, pg 29.

one generation and make them righteous, however it is women who have the capacity to revolutionise a whole future generation;

*“...it is **only** women who can challenge Satan permanently. If women decide that they are going to make the future generations servants of religion then who will Satan corrupt? The future generation is not influenced by Satan but by their mothers, but mothers can make the mistake of letting them go so that they become the bait hunted by Satan.....You must understand your responsibilities.”<sup>74</sup>*

He continued that we should aspire to make our near ones and relatives exceed those before them, in the extent of their righteousness and capacity for sacrifice. This would indeed establish Allah Almighty’s teaching in this world, until the advent of the Hereafter. Ḥuḍūr pointed out that even the eminent Muslim leaders of the past did not have this intrinsic skill which is within women, to instil faith in their offspring. Because a woman teaches a child to speak and is his first contact with human nature and all human experiences, he initially learns everything from her. Thus, she can become the means for establishing the “Kingdom” of Allah Almighty on earth as it is in the heavens.

This appreciation and acknowledgement by Ḥuḍūr of the fundamental role a woman plays in the upbringing of a child suggests that his mother Ḥaḍrat Ammān Jān<sup>ra</sup>, did indeed greatly influence Ḥuḍūr. (Although he was also exceptionally blessed to have the auspicious guidance of his father a prophet, - the Promised Messiah<sup>as</sup>.) This is corroborated by Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> in his book "*Sawāneḥ Fazl-e-Umar*", that Ḥaḍrat Ammān Jān<sup>ra</sup> fulfilled a fundamental role in the moral training of

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<sup>74</sup> ibid.

Ḥaḍrat Muşleḥ Mau‘ūd<sup>ra</sup>, in addition to the profound influence of the Promised Messiah<sup>as</sup>. Ḥuḍūr pointed out that Ḥaḍrat Muşleḥ Mau‘ūd<sup>ra</sup> was one of those few fortunate people in the world who were blessed with two parents that were both able to provide good moral training. Both parents had the same outlook regarding this and similar temperaments. This was a principal reason for his successful training. As Ḥaḍrat Khalīfatul Masīḥ IV<sup>tu</sup> observed; the mere fact of clashing natures in two parents can cause "*deep cracks*" in the upbringing of a child. Indeed, he continued that it was an extraordinary Divine favour from Allah Almighty that Ḥaḍrat Muşleḥ Mau‘ūd<sup>ra</sup> was blessed with a noble mother who was skilled in moral training to the highest degree. Furthermore, Ḥaḍrat Ammān Jān<sup>ra</sup> was also deeply influenced by her husband’s Godliness and purity, and she was in complete compliance with the views of the Promised Messiah<sup>as</sup>.<sup>75</sup>

Ḥaḍrat Khalīfatul Masīḥ IV<sup>tu</sup> reminisces that he had the blessing of knowing Ḥaḍrat Ammān Jān<sup>ra</sup> for 24 years. He recalls that her guidance was in "*simple and yet impressive words*" that affected people. The ways of pretence and "showing off" were unknown to her..."*her speech was filled with love and fragranced with truth*". Because she was so soft hearted, she would have to affect anger in order to admonish children if they misbehaved. After her scoldings the children including himself would laugh and comment how Ḥaḍrat Ammān Jān<sup>ra</sup> had displayed apparent anger in order to reproach them. Thus, the children never felt hurt by their grandmother. The softness of her heart was so great that even if she was compelled to utter some harsh words, Ḥaḍrat Ammān Jān<sup>ra</sup> then always tried to compensate the children, by pleasing them in some other way.

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<sup>75</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 584.

In the Indonesian Jalsa of July 2002, Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> addressed the Lajna and said that a good method for the successful moral training of our children would be to follow the excellent example of Ḥaḍrat Ammān Jān<sup>ra</sup>. He stated;

*"If you wish to save your children from evil influences then follow the pure example of Ḥaḍrat Ammān Jān<sup>ra</sup>. This prescription is without fail; and whoever follows it will be successful".*<sup>76</sup>

In this speech Ḥuḍūr mentioned the following salient points: he emphasised that Ḥaḍrat Ammān Jān<sup>ra</sup> firstly insisted that her children must never lie despite fearing the worst consequences. She taught that falsehood is indeed a form of "*shirk*" (idolatry), because the perpetrator does it out of fear of an individual or punishments, which they perceive as greater than Allah Almighty. Ḥuḍūr said that Ḥaḍrat Ammān Jān<sup>ra</sup> did not stress anything more in her children than "*developing a repulsion for deceit*".

Secondly, like Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup>, parents should ensure that their children feel that they have belief and confidence in them. This instils self-confidence and high self-esteem in them. Children believe that if their parents respect them so too will others.

Thirdly, Ḥaḍrat Ammān Jān<sup>ra</sup> emphasised the importance of prayer. She prayed continuously, day and night. Almost every utterance and action became a prayer on Ḥaḍrat Ammān Jān's lips. For example, whilst eating with any of her grandchildren she would put a morsel of food in their mouth uttering; "*Oh Allah Almighty make his/her fortune good*". Also, if one of the children was leaving the house Ḥaḍrat Ammān Jān<sup>ra</sup> would bid farewell with a prayer; "*Go, and may Allah Almighty be your Protector and*

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<sup>76</sup> *ibid.*

*Helper*". She also instructed them to offer the greeting of "*Salām*", as they entered and left the house.<sup>77</sup>

As mentioned earlier, Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> directed that it is vital that both parents have similar views concerning the training of their children, for its successful implementation. Indeed, Ḥaḍrat Ammān Jān<sup>ra</sup> was completely in alliance with the views of the Promised Messiah<sup>as</sup> and she trained their children in accordance with his direction and in full support of his wishes. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has commented that after analysing all types of people she had found that no one excelled her mother in terms of moral training. Although she had no formal education, her principles, etiquettes and morals were superior to those of others; which she felt was a special blessing from Allah Almighty, and a consequence of the training of Allah Almighty's Messiah, - her husband.

She also relates that her father (the Promised Messiah<sup>as</sup>), had great confidence in his children and never expressed any doubts about them. Consequently, the Promised Messiah's children always felt too ashamed to ever do anything contrary to his will. More importantly, they never hid anything from their parents. Upon reflection, we can see the importance of parents' trust in establishing an honest, open relationship with their children. If children become averse to keeping secrets then good moral training is a greater possibility.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> continues to relate that their father (the Promised Messiah<sup>as</sup>), would listen to them as attentively as if they were respected elders of the Community. This indeed is an important lesson for parents to learn. Arrogance

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<sup>77</sup> The Muslim greeting which means "*Peace be upon you*".

and domination is not a prerogative of parents and can lead to the breakdown in a parent-child relationship. If the Promised Messiah<sup>as</sup> the greatest personage of this era, could display such humility and forbearance towards his children, then we have absolutely no justification but to do the same.

The Promised Messiah<sup>as</sup> would often earnestly ask his daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> if she had seen a dream recently. She would also volunteer any dreams she had seen. Her willingness to confide in her father illustrates the mutual trust between this parent and child. Part of the reason for this good relationship was the fact that the Promised Messiah<sup>as</sup> listened attentively and would seriously consider her dreams and tried to interpret them. He did not dismiss them as a child's trivial imaginings.

The Promised Messiah<sup>as</sup> would advise his children about righteous ways and would keep a watchful eye on them, but would abstain from petty criticism and constant snubbing. If he did have to explain something or gently admonish them, he ensured that he did this privately rather than in public. Ḥaḍrat Ammān Jān<sup>ra</sup> followed this approach. She expressed this attitude in the wise words;

*"Do not say to a child "listen" all the time, but then when you do say it, then enforce what you say so the child develops the habit of obedience. However, do not bother him all the time".*<sup>78</sup>

Ḥaḍrat Ammān Jān<sup>ra</sup> would firmly emphasise grievous wrongs despite her soft nature. She conveyed to her children the gravity and abhorrence of lying and exaggeration.

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<sup>78</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 589, quoted from *Misbah*, December 1961-January 1962

Two incidents are related by Ḥaḍrat Ammān Jān's grandchildren, which illustrate her accurate assessment of the finer sensibilities of children. They show how she cared for and protected children within the boundaries of truth, whilst avoiding embarrassing them. Ṣāḥibzādī Qudsiya Begum has mentioned her grandmother's astonishing wisdom and insight. She reflects that despite having no formal education or degrees, elders like Ḥaḍrat Ammān Jān<sup>ra</sup> were able to assess the psychology of children. On one occasion at a family wedding, Qudsiya Begum remembers attending a dinner at her great uncle's house, Ḥaḍrat Mir Muḥammad Ismail Ṣāḥib. A large white tablecloth was spread over a dinner table. Most of her family were present. One relative asked the young Qudsiya Begum to pass a dish of curry. Qudsiya Begum dropped the dish as young children are prone to do. She felt utterly embarrassed in her great uncle's house, as they only occasionally visited. Ḥaḍrat Ammān Jān<sup>ra</sup> perceived this and to remove her discomfort she remarked to the adult who had asked for the dish; "*Don't you know, she is just recovering from a fever?*" (Earlier, she had been suffering from malaria). "*She is still weak...how can she carry such a heavy dish? Why did you ask her to pass such a dish?*"<sup>79</sup>

Qudsiya Begum relates that she was at that time no longer suffering from the symptoms of malaria but much more from acute embarrassment, which her kind grandmother helped to alleviate.

Qudsiya Begum has also commented that in her role as a grandmother, Ḥaḍrat Ammān Jān<sup>ra</sup> was most kind and caring. She relates that she was a very shy and reserved child and whenever she wished to ask her parents for anything she would ponder over it for days. However, with her grandmother she felt so close and relaxed that she could ask and even childishly argue for things

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<sup>79</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 590.

from her. Sometimes, she and her cousins would demand a scarf or some pretty material from Ḥaḍrat Ammān Jān<sup>ra</sup>. Initially, she would say "no", but as they left to go home she would usually hand it to them as they went.

Āsifa Masuda Begum has related similar incidents from her childhood. She also recounts how they would bother their grandmother for snacks like pine nuts and roasted chick peas, even whilst she rested. Yet Ḥaḍrat Ammān Jān<sup>ra</sup> would never reproach them for their childish petulance. After expressing some mock anger she would let them have what they demanded.

Ḥaḍrat Ammān Jān's granddaughter Ṣāḥibzādī Amatul Mateen Begum has related that once whilst she visited Lahore with her grandmother, they were invited to a meal with a relative of Ḥaḍrat Ammān Jān's daughter-in-law, Ḥaḍrat Umme Nāṣir Ṣāḥibah<sup>ra</sup>. The hosts had set out a new, costly dinner set. Amatul Mateen Begum in her childish carelessness, dropped one of the pieces of crockery on the floor. Ḥaḍrat Ammān Jān<sup>ra</sup> did not harshly admonish her but simply said; "*Take care*". She then apologised to the host that her granddaughter had broken one of their expensive plates. Their host graciously responded that children do have such accidents. Ḥaḍrat Ammān Jān<sup>ra</sup> said nothing further about it to her granddaughter.

Another example of Ḥaḍrat Ammān Jān's great kindness is presented by her great granddaughter, Amatul Haleem Begum. During the turbulent time of the partition of India, Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> asked Amatul Haleem Begum's parents to remain in Qadian for some time. So, she and her two siblings were sent to Lahore with Ḥaḍrat Ammān Jān<sup>ra</sup>. She recalls how considerate her great-grandmother was, always acutely aware that



she was the youngest child separated from their parents. She would call Amatul Haleem Begum to her room every evening and would treat her to either sweets or "Mithāī" (eastern sweetmeats), despite their lack of money. She would tell her great-granddaughter to eat her dinner alongside her and would then give her a sweet treat. Sometimes Amatul Haleem Begum would leave her dinner, fully aware that Ḥaḍrat Ammān Jān<sup>ra</sup> was too kind to deny her her treats. Amatul Haleem Şāḥibah relates that she would eagerly anticipate Ḥaḍrat Ammān Jān<sup>ra</sup> calling her into her room in the evenings. Sometimes her great-grandmother would ask her to press her feet. She usually avoided this job; aware that Ḥaḍrat Ammān Jān's love for her meant that this would not affect her grandmother's kindness to her.

Because of this great kindness, Ḥaḍrat Ammān Jān's children and grandchildren were most receptive to any advice that she gave them. Amatul Haleem Şāḥibah has related that her great-grandmother would give advice sitting, standing and in her everyday conversation. Her pleasant manner of speech meant that she was neither didactic nor patronising, and thus her advice had great gravity. Amatul Haleem Şāḥibah remembers three pieces of advice that she was given by Ḥaḍrat Ammān Jān<sup>ra</sup>;

- 1) She should pray for her good fortune and future.
- 2) She should cover her legs.
- 3) She should avoid debts as her grandmother warned; *"Debt is a curse. Do not take a debt and do not give loans. They are both a curse. May Allah Almighty save us from such things!"*

Ḥaḍrat Ammān Jān's infinite kindness towards her children and grandchildren was tempered by the fact that she developed in them the habit of doing small jobs, from a young age. This was in order

to encourage the important habits of self sufficiency and working hard, whilst discouraging idleness and laziness.

Şāhibzādī Amatul Mateen has related that in Delhozi in the afternoons when the children would be playing outside, Ḥaḍrat Ammān Jān<sup>ra</sup> would call her into her room. She would give her a tray filled with lentils and rice grains mixed together. Curiously, she would ask her granddaughter to separate the two foods. Amatul Mateen Şāhibah recalls doing this exercise speedily. However, Ḥaḍrat Ammān Jān<sup>ra</sup> would again mix up the grains, and would ask Amatul Mateen Şāhibah to repeat the process three or four times. She would then let her granddaughter go out to play again. In this way Ḥaḍrat Ammān Jān<sup>ra</sup> subtly developed many good qualities. Firstly, she developed the habit of obedience in her granddaughter. Secondly, she increased her granddaughter's level of concentration and patience; and thirdly, she encouraged the habit of performing domestic chores. These were all essential qualities that Ḥaḍrat Ammān Jān<sup>ra</sup> sought to develop in her granddaughter, which were undoubtedly invaluable to her in adult life.

Ḥaḍrat Ammān Jān's self sufficiency was apparent in her own nature. Ḥaḍrat Mirza Nāşir Ahmad<sup>ru</sup> (Ḥaḍrat Khalīfatul Masīḥ III), has related that even during his grandmother's illness when there would be three or four household helpers in her presence, Ḥāḍrāṭ Ḥammān Jān<sup>ra</sup> would still fetch herself a glass of water if she required it. Sometimes it would be painful to watch her do so, in her immense weakness. However Ḥaḍrat Ammān Jān<sup>ra</sup> would insist commenting; *"While I have the strength why should I get others to work for me?"*

This habit of self sufficiency became ingrained in Ḥaḍrat Mirza Nāṣir Ahmad<sup>th</sup>. He recollects that during his life in Lahore (as the principal of Talim-ul-Islam College), if he got thirsty in the office he would fetch his own water. One day a non-Aḥmadī man visited him from Karachi. He had served as the secretary of Sir Chaudhry Muḥammad Zafrullah Khan. He addressed Ḥaḍrat Mirza Nāṣir Ahmad<sup>tu</sup> incredulously, "*I have heard that when you are thirsty you do not call anyone instead you help yourself*". Ḥaḍrat Mirza Nāṣir Ahmad<sup>tu</sup> replied, "*that is just my habit*".

Growing up in Ḥaḍrat Ammān Jān's household Ḥuḍūr did not consider this a major oddity or a demeaning habit. He recalls how the visitor thought that this behaviour made Aḥmadīs very different from other people. (Domestic help was and still is customary in Pakistan). Ḥuḍūr then reflected that indeed those people absorbed in embracing Aḥmadiyyat do become different; they do not remain like average people because their every word and action becomes imbued with a special quality, as they try and follow the example of the Holy Prophet Muḥammad<sup>sa</sup>, in minute detail.

The lasting impression that Ḥaḍrat Ammān Jān's moral training was to make upon Ḥaḍrat Mirza Nāṣir Ahmad<sup>tu</sup> who spent his childhood with her, is reflected by the observations of a fellow college friend Dr. Abdur Rashid. He recollects that Ḥuḍūr displayed three special qualities during their time as students:

Firstly, Ḥuḍūr had a wonderful ability to help his friends during crises and problems, pointing out the positive aspects of the trials of life. This positive outlook helped his fellow students to avoid moods of despair and depression. Indeed, we can consider how Ḥaḍrat Ammān Jān's own exemplary fortitude and patience during

difficult times and her complete submission to the Will of Allah Almighty, was reflected in this grandson.

Secondly, Ḥuḍūr had a wonderfully cheerful, gentle and witty disposition according to his college friend. As he spoke he would often relate things in a humorous style, with a smiling face and bright, merry eyes, that were magically captivating. Again from this description we perceive the similarity between Ḥaḍrat Mirza Nāṣir Ahmad<sup>ra</sup> and his grandmother. He had a magnetic and endearing personality like Ḥaḍrat Ammān Jān<sup>ra</sup>. Thirdly, Dr. Abdul Rashid has related that Ḥuḍūr had the good practice never to indulge in backbiting. If he did notice a shortcoming in a friend he would comment upon it in a light-hearted style, so as not to cause offence.

During his childhood, Ḥaḍrat Mirza Nāṣir Ahmad<sup>ra</sup> has also related another significant lesson he learned from his grandmother. As we have read, Ḥaḍrat Ammān Jān<sup>ra</sup> raised many orphans in her household. She would lay out a tablecloth on the floor of one of the larger rooms, and serve them all dinner. On one occasion Ḥuḍūr refused to eat his meal with the orphans. Ḥaḍrat Ammān Jān<sup>ra</sup> responded simply but effectively, by not offering her grandson any food that day. This taught Ḥuḍūr the lifelong lessons of equality and humility.

We can best learn from Ḥuḍūr's own words the great moral values his grandmother imparted to him. Ḥuḍūr has related that Ḥaḍrat Ammān Jān<sup>ra</sup> taught him;

*"All people are Allah Almighty's people, the teachings of religion have taught us to protect the human rights and dignity of all men. We should love and care for everyone. We should not look to see who is rich and who is poor, who is very*

*influential, who an orphan child. All are equal in the eyes of Allah Almighty, and all are dear to Allah Almighty, and religion has taught us to love all. Your actions (ie Ḥaḍrat Ammān Jān's) were always teaching us this lesson, and in our ears we would hear words that Allah Almighty will Inshā Allāh make Ahmadiyyat victorious throughout the world...".<sup>80</sup>*

Addressing the Khuddam<sup>81</sup> in 1967, Ḥaḍrat Mirza Nāṣir Ahmad<sup>ru</sup> summed up the way of life we should all be living, which indeed epitomised the lifestyle of his beloved grandmother. Ḥuḍūr said; *"lead a simple life and a very humble one and don't look down upon others"*. This simple and humble life was instilled in Ḥuḍūr at an early age by Ḥaḍrat Ammān Jān<sup>ra</sup>. Although she showered her family with love and kindness, she also established a simple lifestyle for them to follow. Often at lunchtime Ḥaḍrat Mirza Nāṣir Ahmad<sup>ru</sup> and his cousins would eat by the stove in the kitchen. Their grandmother would sometimes make them "rotis" herself. In the evenings they would eat in a larger room, either from a tablecloth on the floor or from a small table. In the summer they would eat outside in the courtyard on top of a wooden bench-like table. The room in which they ate would also be the room in which they slept on the floor.

In November 1989 Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> (another grandson of Ḥaḍrat Ammān Jān<sup>ra</sup>), delivered a Friday Sermon in which he expressed that for the building of religious communities and nations two things are of great importance, they are one's relationship with Allah Almighty and then one's relationship with man. In order to create successful spiritual communities, it is

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<sup>80</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 611, quoted from *Mash'al-e-Rāh*, vol.2, p. 65.

<sup>81</sup> Auxiliary organisation of young men in the Ahmadiyya Muslim Community.

imperative that the foundations are strong. Ḥuḍūr advised that this would not be possible unless our moral qualities match the standard of those of the Holy Prophet of Islam<sup>sa</sup>.

Ḥuḍūr said that the Promised Messiah<sup>as</sup> had been successful in reintroducing these moral values revealed 1400 years ago. Ḥuḍūr also elaborated some basic moral qualities that we should try to inculcate in our characters; they being truthfulness, gentle and pious speech, fortitude, sympathy, resolve and courage. Addressing the auxiliary organisations of the Jamā‘at, Ḥuḍūr directed that they try to instil these moral qualities in their members, to benefit not only this generation but the future of mankind.

What is remarkable about this list of qualities is that they were all fundamental traits of Ḥaḍrat Ammān Jān's character. Indeed, they were also the qualities that she tried to instil in both her biological and spiritual children. From Ḥaḍrat Khalīfatul Masīh IV's speech it appears that he was deeply influenced by the moral training he saw and received from his grandmother, Ḥaḍrat Ammān Jān<sup>ra</sup>. Below are some incidents which illustrate how Ḥaḍrat Ammān Jān<sup>ra</sup> continuously strived to instil these qualities in others, by both her personal example and advice.

The strong emphasis Ḥaḍrat Ammān Jān<sup>ra</sup> placed upon truthfulness has already been mentioned. She always stated that her children spoke the truth. Consequently, her children have related that they never dared do otherwise. All of them felt it was too shameful to even contemplate lying. Indeed, they fulfilled what Allah Almighty has declared in the Holy Qur'ān that those people who receive Allah Almighty's blessings will be of four

categories; “*the Prophets, the Truthful, the Martyrs and the Righteous*”<sup>82</sup>.

The importance of speaking the truth has been recently reiterated by Ḥaḍrat Khalīfatul Masīḥ V<sup>atba</sup> in his address at the annual conference in Nigeria, May 2008. Ḥuḍūr reminded us that it is a clear moral injunction in the Holy Qur’ān that we “*shun false speech*”.<sup>83</sup> He also reminded us that mothers have a very high status, alongside which they have great responsibilities. His remarks echoed those of both Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> and Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> when he commented;

*“A woman is an architect of the future generation. If a woman acquires the habit of telling lies, the whole generation will be involved in this evil habit”*.<sup>84</sup>

Thus the emphatic stress these four khulafā of Ḥaḍrat Ammān Jān’s progeny have made concerning truthfulness, indicates the great importance this “*Mother of the Faithful*” gave to this moral virtue.

The second moral quality which Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> highlighted was gentle and pious speech. By the use of good and polite language much anger, hurt, and discontent can be avoided in society. Rude speech reflects one's inner thoughts; and such a habit can become a hindrance from even contemplating good deeds in one's mind. Furthermore, good speech encourages mutual respect and most importantly obedience, which is a vital component of a parent-child relationship. Amatul Qayyūm

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<sup>82</sup> The Holy Qur’ān – an-Nisā’ 4:70

<sup>83</sup> The Holy Qur’ān – al-Ḥajj 22: 31.

<sup>84</sup> “The Review of Religions” – Vol 103, Issue 08, pg 16.

Şāhibah of Germany relates concerning Ḥaḍrat Ammān Jān's speech;

*"I never saw her admonish anyone or get angry with them. If she needed to say anything she would say it with great wisdom. In the house with servants, other ladies of good families... and the various people who lived downstairs... if ever any unpleasant incident occurred she would patiently overlook the episode".<sup>85</sup>*

Ḥaḍrat Ammān Jān's granddaughter Şāhibzādī Amatul Mateen relates that her grandmother was always polite, and encouraged this etiquette in them from a young age. She recalls that she once came to her grandmother's house and Ḥaḍrat Ammān Jān<sup>ra</sup> enquired if her father (Ḥaḍrat Muşleḥ Mau'ūd<sup>ra</sup>) was sleeping. She replied that he had "got up". Ḥaḍrat Ammān Jān<sup>ra</sup> gently rebuked her that she should have used the politer term "woken up", rather than "got up" about her father.

Similarly, Ḥaḍrat Ammān Jān<sup>ra</sup> would gently advise the ladies in the Community to use polite speech. Once, a lady came to her to request Ḥaḍrat Ammān Jān<sup>ra</sup> to pray for her son. He had passed his medical exam two years previously but was still at home despite this and the mother remarked that he was "completely useless and unemployed". Ḥaḍrat Ammān Jān<sup>ra</sup> corrected the lady;

*"He is not useless. He serves the family of the Promised Messiah<sup>as</sup>. This is a blessed opportunity from Allah Almighty, yes he is unemployed, but Allah Almighty will indeed give him employment".*

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<sup>85</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 334, quoted from *Misbah*, special number



Thus, Ḥaḍrat Ammān Jān<sup>ra</sup> highlighted the positive aspects of the boy without condemning him. Her perceptive comment illustrates how we should be very attentive to the language we use and should avoid criticism of others. Such a habit indeed breeds intolerance of others and can encourage pride and arrogance. It is not "pious" speech, nor is it conducive to creating a peaceful and spiritual society.

Another lady has written that she became aware of how conscious Ḥaḍrat Ammān Jān<sup>ra</sup> was of imbuing good manners in her family whilst visiting Ḥaḍrat Ammān Jān's house. On the occasion, one of Ḥaḍrat Ammān Jān's granddaughters carelessly walked past the lady, so that her shawl accidentally hit her. Ḥaḍrat Ammān Jān<sup>ra</sup> gave her granddaughter a harsh look and then admonished her, which caused the visiting lady great embarrassment. She felt sorry that Ḥaḍrat Ammān Jān's granddaughter was reproached for such a minor mistake. However, it revealed to her the extent to which Ḥaḍrat Ammān Jān<sup>ra</sup> was concerned about instilling good manners and social etiquettes in her family, despite the fact that a little rough jostling in a busy household was considered acceptable.

Ḥaḍrat Ammān Jān<sup>ra</sup> tried to instil other polite and virtuous habits in her family. For example, she taught her children to say "Assalāmo 'Alaikum" upon waking up and returning from school. She would also make them recite; "*Bismillāhir-Rahmānir-Raḥīm*" ("*In the Name of Allah Almighty, The Gracious, The Merciful*"), before beginning a meal.

The third moral virtue that Ḥuḍūr endorsed was fortitude. This means displaying courage in the face of adversity. Ḥaḍrat Ammān Jān's whole life was filled with great trials and tribulations, which she endured whilst displaying this virtue to the highest degree.

Indeed as an individual she was a personification of this great moral, manifesting it repeatedly. Ḥaḍrat Ammān Jān<sup>ra</sup> was aware that Allah Almighty has taught us in the Holy Qur'ān that He shall test man with the loss of wealth and lives. Furthermore, only true believers shall successfully remain steadfast and thus be verified as such. Many such references include *al-Baqarah 2:156-157*;

*“And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’ ”*

And later it is stated;

*“And We will surely try you until We distinguish those among you who strive (for the cause of) Allah Almighty, and those who are steadfast. And We will make known the facts about you.” (Sūrah Muḥammad 47: 32)*

These are two of many Divine Declarations relating to this matter in the Holy Qur'ān. People displaying fortitude will thus be rewarded eternally in the Hereafter. Ḥaḍrat Ammān Jān<sup>ra</sup> appreciated the vital importance of instilling this quality in her children. As we have read, Ḥaḍrat Ammān Jān<sup>ra</sup> did this primarily through her own exemplary conduct. The loss of one child can be devastating for a mother, but Ḥaḍrat Ammān Jān<sup>ra</sup> steadfastly endured the loss of five children. The loss of the Promised Messiah<sup>as</sup>, the leader of her personal world as well as the Ahmadiyya Muslim Community (which would reach global proportions), was also another devastating trial that she had prayed she would never have to face. In her domestic sphere, Ḥaḍrat Ammān Jān<sup>ra</sup> also bore the loss of her parents, 3 daughters-in-law, a son-in-law and her two younger brothers. All this she endured graciously.

Apart from these private losses, Ḥaḍrat Ammān Jān<sup>ra</sup> also had to tolerate constant external opposition caused by the claim of the Promised Messiah<sup>as</sup>. This was to lead to other great trials such as legal charges against the Promised Messiah<sup>as</sup> (including disregard for the postal law), constant slander (some from her husband's own family), and even false murder charges.

Thus Ḥaḍrat Ammān Jān's dignified composure throughout the upheavals of her life, her steadfast and impeccable faith and trust in Allah Almighty, was the greatest lesson in fortitude that her children could learn. Ḥaḍrat Ammān Jān<sup>ra</sup> did also reinforce her actions with verbal advice. For example, when Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> was grief stricken at the loss of her baby daughter “*Mas'ūdah*”, (a mere 8 -10 days old), she retreated into herself. She lay on her bed in silence with a picture of her father the Promised Messiah<sup>as</sup> in front of her, neither eating nor moving unlike her usual vibrant self. Seeing her in this condition paralysed by grief, Ḥaḍrat Ammān Jān<sup>ra</sup> commented to a lady companion beside her;

*“Why does man think himself God? Why does he question if his wish is not fulfilled? Even though Allah Almighty has stated “Innallāha ma'aṣ-Ṣābirīn”<sup>86</sup>*

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> heard this comment (perhaps as intended by Ḥaḍrat Ammān Jān<sup>ra</sup>), and came over to her mother and explained;

*“No Ammān Jan. I am only grieved because she was such a little thing. The doctor gave her one or two injections, which caused her so much pain that I saw her fragile body flinch with pain. I*

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<sup>86</sup> “Sīrat Sawāneh Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 261.

have no objection against Allah Almighty. Astaghfirullāh (ie. “I seek forgiveness of Allah Almighty”).

Thus Ḥaḍrat Ammān Jān's attitude, although sympathetic and extremely loving towards her daughters and family in general, did not encourage any feelings of ingratitude to Allah Almighty. Instead she tried to encourage her daughter to show forbearance and patience, as Allah Almighty has directed His servants. This incident is also a fine example of how Ḥaḍrat Ammān Jān<sup>ra</sup> was indeed successful in the moral training of her children. Her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> confirmed that she was at peace with Allah Almighty's Decree, a response that Ḥaḍrat Ammān Jān<sup>ra</sup> had taught through her own example. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> had been merely affected by witnessing the anguish of her baby daughter, a natural human response. Indeed, she was the noble daughter of a noble mother.

Ḥaḍrat Ammān Jān<sup>ra</sup> gave similar advice to her daughter-in-law Sarwar Sultan Begum.<sup>87</sup> She advised her to show patience and fortitude and to submit to the Will of Allah Almighty, when her first son Hameed Ahmad died suddenly. The teacher Sakina-tun-Nisā Şāhibah relates that for some time after the death of her son, Sarwar Sultan Begum displayed fortitude. However, her emotions later overwhelmed her and she screamed. At this point Ḥaḍrat Ammān Jān<sup>ra</sup> came in from the courtyard and embraced her daughter-in-law and advised her;

*"Don't cry or wail, or become restless. This is to fight with Allah Almighty, our Creator and Benefactor, and to reproach Him why have You taken our son? He is the Wise and All Knowing. If He doesn't bless you with a child, then how can you complain? It is His Perfect Wisdom if He doesn't think us fit to keep this child, if*

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<sup>87</sup> The wife of Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>

*He reclaims one of His Blessings. We should display patience and submission to His Will, then He has promised an increase in blessings. So be patient, impatient people will not have this promise fulfilled".<sup>88</sup>*

At this advice Sarwar Sultan Begum resigned herself to the Will of Allah Almighty, and became quiet. Just as Ḥaḍrat Ammān Jān<sup>ra</sup> had directed that her fortitude would be rewarded; she was then by the Grace of Allah Almighty blessed with five intelligent and virtuous sons.

An example of Ḥaḍrat Ammān Jān's own steadfastness during adversity, is related by her granddaughter Ṣāhibzādī Aṣifa Mas'ūdah Begum. During the illness of her son-in-law Nawwāb Muḥammad 'Alī Khan Ṣāhib, Ḥaḍrat Ammān Jān<sup>ra</sup> would pray; "*Oh, Allah Almighty keep my Mubaraka's husband healthy*". However, after his death no words of lament or grief passed Ḥaḍrat Ammān Jān's lips.

The fourth moral quality which Ḥuḍūr recommended was that of exhibiting sympathy for the vulnerable and trying to alleviate suffering and misery. This was a fundamental motivation throughout Ḥaḍrat Ammān Jān's life, as has been illustrated by her continuous help and dedication towards orphans. She also demonstrated great compassion towards those in her employment, who were often from poorer backgrounds. Sometimes she would take them on picnics to her fields in order to give them an exciting opportunity to have a leisure trip. To develop feelings of sisterhood and equality on such occasions, she would request everyone to wear similar clothes and would do so herself. All the

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<sup>88</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 261.

ladies would sit and eat together (although this was not customary for family and domestic helpers).

Ḥaḍrat Ammān Jān<sup>ra</sup> would similarly take the girls of her family out to places like "Qadirabad", for their enjoyment. She would organise tennis games for the girls in a private area. She realised the benefits of fresh air and physical activity for health and well being. On such occasions, she would sit and watch the girls play tennis in order to please them. During these trips to Qadirabad, Ḥaḍrat Ammān Jān<sup>ra</sup> would also perform another compassionate deed, which was to visit the families of her household staff. She would then go home and inform her household helpers of how their families were keeping.

Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> exhorted that we develop resolve in children from a young age, so that they can withstand the afflictions of life or the bad conduct of others, without becoming disheartened. He argued that gentleness in a person's character can coexist with resolve and courage. Indeed Ḥaḍrat Ammān Jān<sup>ra</sup> was such a beautiful example of a person who combined these moral qualities. Alongside her gentle disposition, she had a steel-like inner strength that manifested itself during the adversities of life. This inner strength was something she encouraged in her children.

By the Grace of Allah Almighty, four of the five khulafā' of the Ahmadiyya Movement to date, have been of the progeny of Ḥaḍrat Ammān Jān<sup>ra</sup>. These spiritual successors were Divinely appointed by Allah Almighty, proving their exceptionally high moral standards and virtue. Their appointments also indicate that Ḥaḍrat Ammān Jān<sup>ra</sup> was successful in inculcating these important moral qualities in her offspring. Thus we too should take heed of Ḥaḍrat

Ammān Jān's conduct and values in the moral training of our own children. One final piece of noteworthy advice suggested by Ḥaḍrat Ammān Jān<sup>ra</sup>, was that we should put our greatest time and effort into the training of our eldest child. If this child is instilled with good habits, he becomes an excellent role model for his younger siblings. Consequently, their moral training is less difficult. This wisdom explains why Ḥaḍrat Ammān Jān<sup>ra</sup> would take the eldest child of each of her children (those living within Qadian), and personally raised them within her own home.

**Ḥaḍrat Ammān Jān's Immense Steadfastness and Unshakeable Faith in the Promised Messiah<sup>as</sup>, During Times of Great Loss**

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has related that Ḥaḍrat Ammān Jān<sup>ra</sup> once told her that the Promised Messiah<sup>as</sup> had said that she would have to endure three great trials. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> thought at the time that Ḥaḍrat Ammān Jān<sup>ra</sup> had already endured two of these; that was the death of her son Mubārak Ahmad<sup>ra</sup> and then the death of the Promised Messiah<sup>as</sup>. When her mother told her this prophetic remark of her father, Ḥaḍrat Ammān Jān<sup>ra</sup> was handling some clothes of her son Mirza Sharif Ahmad<sup>ra</sup>. Consequently, Ḥaḍrat Nawwāb Mubāraka Begum worried that the third great trial her mother would suffer would be regarding this elder brother of hers. However, with the knowledge of hindsight she realised that for Ḥaḍrat Ammān Jān<sup>ra</sup> the third great hardship she had to withstand was her migration from Qadian to Rabwah.

The loss of her children, husband, and home, were the 3 great prophesied trials for Ḥaḍrat Ammān Jān<sup>ra</sup> in this life. Indeed, they would be great afflictions for most women. Ḥaḍrat Ammān Jān's conduct during these life changing events most clearly illustrates the level of her fortitude, the strength of her faith and her complete submission to the Will of Allah Almighty. It was during these times of great pain and grief that Ḥaḍrat Ammān Jān<sup>ra</sup> showed herself to be a true “*Mo'minah*” - a true believer, and one of the greatest modern day examples of a female “*Ṣāliḥah*” (a pious lady).

Let us reflect in more detail on some of these trials and tribulations, and Ḥaḍrat Ammān Jān's reaction to them. As we are aware, the Promised Messiah<sup>as</sup> received the famous revelation



concerning the blessing of a “handsome and pure boy ... filled with secular and spiritual knowledge”, a "Muşleḥ Mau'ūd" - a promised reformer, on February 20, 1886. At the time Ḥaḍrat Ammān Jān<sup>ra</sup> was expecting a child. Hence one can appreciate the desire and pressure she must have felt apart from her personal wishes to have a family, to fulfil this grand prophecy and silence the sceptics of her husband. In May of that year Ḥaḍrat Ammān Jān<sup>ra</sup> gave birth to a daughter Şāhibzādī 'Işmat. Consequently Ḥaḍrat Ammān Jān<sup>ra</sup> and the Promised Messiah<sup>as</sup> had to endure a tirade of abuse from his opponents. They now ridiculed the prophecy concerning a son who would be a "promised reformer", which had been announced only a few months earlier.

Their son Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> has said that the speculation and gossip at that time became so rampant that it was like a torrent causing an "earthquake", (although the prophecy actually clearly indicated that this son would be born within a specified nine year period).<sup>89</sup> Despite this furore, Ḥaḍrat Ammān Jān's complete faith in the Promised Messiah's truth and prophecies remained unshaken. She never displayed any agitation despite the public outcry caused by her daughter's birth. Sadly "Işmat" her first born, was to die aged five from cholera. On that occasion also Ḥaḍrat Ammān Jān<sup>ra</sup> did not wail or weep, or ever complain of her loss thereafter.

The following year after 'Işmat's birth, "Bashir I<sup>st</sup>" was born. The Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> were naturally overjoyed, both at the birth of a son and the possibility of the prophecy being fulfilled. Unfortunately, Bashir I<sup>st</sup> life was to be shortlived. As we have previously read, Ḥaḍrat Ammān Jān<sup>ra</sup> displayed exemplary forbearance at this time of his critical illness,

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<sup>89</sup> "Sıratı Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 91.

when she left his side to observe her compulsory prayers. As she returned from her worship, she realised that the 18 months old *Bashir I<sup>st</sup>* had departed this world (November 1888). Upon his death Ḥaḍrat Ammān Jān<sup>ra</sup> simply said; "*Innā lillāhi wa innā ilaihi rāji'ūn*" ie. "*To Allah Almighty we belong, and to Him shall we return*". She then remained silent. This indeed is an incident to ponder. The gravity of such an event in the circumstances should be appreciated. It is worth reflecting that if Allah Almighty afflicts his most beloved servants with such great calamities, we too as far weaker followers with greater shortcomings, will also suffer trials to prove the strength of our faith. Allah Almighty has taught us this lesson in the Holy Qur'ān;

*"And We will surely try you until We distinguish those among you who strive (for the cause of) Allah Almighty, and those who are steadfast." (Muḥammad 47:32)*

Indeed upon the death of Bashir I<sup>st</sup> the Promised Messiah<sup>as</sup> was to issue a statement "*The Green Announcement*" (*Sabz Ishtihār*). This was in order to refute the claims of his opponents that he had ever declared that this particular son was the "Muṣṭaḥ Mau'ūd", of whom Allah Almighty had Divinely intimated 16 months previously, - a son who was prophecied to be born within a nine year period. In this announcement the Promised Messiah<sup>as</sup> also expressed that Allah Almighty will surely try people, particularly His prophets and most devout followers, in order to distinguish the strongest of the believers, and to provide them with a means of attaining His rewards and blessings. Therefore, in this booklet he wrote;

*"The trials which initially confront Prophets and saints and make them appear dishonoured despite them being loved and accepted by God, do not come to disgrace them or destroy*

*them...for how can God become the enemy of those who love Him and bring disgrace upon them? These trials ...come upon God's chosen servants in order to raise them to the highest levels of acceptance and to open for them the finer dimensions of Divine knowledge".*<sup>90</sup>

Ḥaḍrat Ammān Jān<sup>ra</sup> perceived this Divine motivation behind the afflictions of life, which she accepted with patience, grace and dignity, as a necessary vehicle for achieving Allah Almighty's Pleasure. We too should realise that though the rewards for such conduct may not be immediate, we are never deprived of them and they are indeed eternal.

Thus after a daughter, Ḥaḍrat Ammān Jān<sup>ra</sup> bore the loss of this son steadfastly. The prophecy of "*Muṣleḥ Mau'ūd*" had yet to be fulfilled. However, part of the prophecy was manifested as it foretold that this special son would be accompanied by a "*guest*", ie: a child that would live only a short while. It was at this point at the imminent death of her baby son, that Ḥaḍrat Ammān Jān<sup>ra</sup> again displayed her unshakeable and tenacious faith. Once she realised that the death of her beloved *Bashir I<sup>st</sup>* had been Divinely Decreed, she left her son in his critical condition so as not to miss her compulsory daily prayers. How many mothers have such a strong faith whereby they can overlook their child's health for the worship of Allah Almighty?

By the Grace of Allah Almighty, Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> was born in January 1889, and his outstanding character was to later prove the authenticity of the Promised Messiah's prophecy concerning him. In 1892 Ḥaḍrat Ammān Jān<sup>ra</sup> again had to bear

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<sup>90</sup> *Sabz Ishihār* (The Green Announcement) by Ḥaḍrat Mirzā Ghulām Aḥmad, pg 14, *Rūḥānī Khazā'in*, vol. 2, p.

the loss of another one-year-old child, Şāhibzādī “*Shaukat<sup>ra</sup>*”. Whilst she was then blessed with the birth of Ḥaḍrat Mirza Bashir Ahmad in 1893 and a daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> in 1897; this was later tempered by the sadness of losing another daughter Şāhibzādī “*Amatun-Naṣeer<sup>ra</sup>*”, after just a few months of her birth in 1903. The deaths of these children did however fulfil a Divine revelation that the Promised Messiah<sup>as</sup> had received regarding his offspring, that some of them would die in young age.<sup>91</sup>

Ḥaḍrat Ammān Jān<sup>ra</sup> also had to endure the loss of a fifth child Mirza Mubarak Ahmad<sup>ra</sup>; an intelligent, virtuous and handsome boy, much loved by both his parents. The loss of this son in 1907 would surely have been even more acute as his family had had eight years to grow attached to him. The Promised Messiah<sup>as</sup> had also thought that he may indeed be that special son or the “*Muṣleḥ Mau‘ūd*” of whom Allah Almighty had intimated in 1886. During his final illness both the Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup> spent much of their time and energy trying to help their son with prayers and medication.

Occasionally Ḥaḍrat Ammān Jān<sup>ra</sup> did feel agitated, then the Promised Messiah<sup>as</sup> would remind her of Allah Almighty’s declaration in the Holy Qur’ān that He shall surely try us with fear and the loss of wealth and lives.<sup>92</sup> Again, Ḥaḍrat Ammān Jān’s first utterance on the death of this son was; “*To Allah Almighty we belong and to Him we shall return.*”

The Promised Messiah<sup>as</sup> especially appreciated Ḥaḍrat Ammān Jān’s fortitude on this occasion, remarking “*I am very happy about this*”. Ḥaḍrat Ammān Jān<sup>ra</sup> replied, “*I am happy with Allah*

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<sup>91</sup> Refer to pg 13

<sup>92</sup> The Holy Qur’ān – al- Baqarah 2: 156-157, Muḥammad 47: 32, al- Balad 90: 5.etc.

*Almighty's Decree*". Her exemplary patience was also Divinely appreciated, and this was communicated to the Promised Messiah<sup>as</sup> in a revelation;

*"Allah Almighty is well pleased"*.<sup>93</sup>

Upon learning this, Ḥaḍrat Ammān Jān's response was truly outstanding and inspirational. She replied;

*"This revelation has caused me so much happiness that even if 2000 Mubarak Ahmads were to die I would not care"*.<sup>94</sup>

Subsequently, the Promised Messiah<sup>as</sup> delivered a speech acknowledging his wife's exemplary fortitude and reminding his followers that indeed Allah Almighty has declared in the Holy Qur'ān; *"Innallāha ma'aṣ-Ṣābirīn"* ("Surely, Allah Almighty is with the Steadfast"). Thus, when Allah Almighty has reassured the patient ones that His Company is with them what else do they require? Indeed, Ḥaḍrat Ammān Jān<sup>ra</sup> was a shining example of one who desired nothing else but Allah Almighty's Pleasure.

One of the Divine Blessings which her fortitude during the loss of five of her ten children evoked is apparent before our very eyes, when we consider how fruitfully her remaining offspring have multiplied. In her biography, Prof. Naseem Saeed has made an interesting calculation; if we compare the number of the progeny of the Promised Messiah's first wife (*Ḥurmat Bībī Ṣāḥibah*) to that of Ḥaḍrat Ammān Jān<sup>ra</sup>, the disparity is significant. In 2004, Ḥurmat Bībī Ṣāḥibah's offspring numbered 40 whereas Ḥaḍrat Ammān Jān's offspring numbered a healthy 727, by the Grace of Allah Almighty.<sup>95</sup>

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<sup>93</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 93.

<sup>94</sup> ibid.

<sup>95</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 780.

Ḥaḍrat Ammān Jān's exceptional patience was also apparent at one of the hardest times of her life, which was the death of the Promised Messiah<sup>as</sup>. During his final hours Ḥaḍrat Ammān Jān<sup>ra</sup> went and sat on the floor by his bed and poignantly prayed; *"Oh Allah Almighty, his life is spent in the service of religion. So give him my life also."*<sup>96</sup>

She repeated this supplication several times, sometimes praying in prostration. She continued to pray fervently; *"Yā Ḥayyu Yā Qayyūm..."* ("Oh my dear Allah Almighty, The Most Powerful and Supreme, Oh One to make the dead living, Oh help us...Oh my Creator, give him my life for what use is my life? He is serving religion").

In the Promised Messiah's final moments when Ḥaḍrat Ammān Jān<sup>ra</sup> had realised Allah Almighty's Decree, she submitted graciously to the Will of her Creator. She simply implored Him; *"Oh my dear Allah Almighty, he is now leaving us, but please You (ie Allah Almighty) never leave us"*.<sup>97</sup>

Indeed, this repeated supplication of hers filled the companions of the Promised Messiah<sup>as</sup> with strength and serenity, at a time when they were feeling akin to lost orphans. Her words echoed those of the pious Ḥaḍrat Abu Bakr<sup>ra</sup> 1400 years earlier, when on the death of the Holy Prophet Muḥammad<sup>sa</sup> he announced that those who worshipped the Holy Prophet<sup>sa</sup> should know that he was dead, however those that worshipped Allah Almighty should realise that He was alive and would always be so.

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<sup>96</sup> "Sīrato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 96.

<sup>97</sup> Ibid

Once the Promised Messiah<sup>as</sup> passed away, no complaints, regrets or angry sentiments left the lips of Ḥaḍrat Ammān Jān<sup>ra</sup>. She remained silent. She only expressed some irritation when the ladies who had accompanied her began crying and wailing. Ḥaḍrat Ammān Jān<sup>ra</sup> then strongly admonished them; *"He was my husband. When I am not crying, who are you to cry?"*

Indeed her outstanding patience at the loss of her beloved husband who had cared attentively for her smallest of needs, this great prophet and link with Allah Almighty, is evidence of how profoundly the Promised Messiah<sup>as</sup> had spiritually influenced his wife during the 26 years of their marriage. Ḥaḍrat Ammān Jān's acute awareness of the magnitude of her loss was apparent when she went to look at the blessed body of the Promised Messiah<sup>as</sup> with some ladies and sorrowfully expressed; *"You were the moon of the prophets. Because of you angels descended in my house".<sup>98</sup>*

Conversely, Ḥaḍrat Ammān Jān<sup>ra</sup> was highly conscious of the magnitude of the blessings which she and her children had gained and would continue to amass, because of their blessed connection with an appointed prophet. Upon their father's death Ḥaḍrat Ammān Jān<sup>ra</sup> reassured her children;

*"My children don't ever think that "our father has left nothing for us". He has left for you a large treasure of prayers in the Heavens, which you will continue to receive in due course".<sup>99</sup>*

Ḥaḍrat Ammān Jān<sup>ra</sup> endured this great trial with utmost patience and continued to do so in events that were to follow in later life -

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<sup>98</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 105.

<sup>99</sup> "Sirato Sawāneh Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pg 104, quoted from monthly *Dervesh*, Qadian, Special issue, 1952, p.24

such as her migration from Qadian. This indeed was a painful departure as it was not only the birthplace of her beloved spouse, the hometown of mankind's most recent prophet, but also her beloved home for over 60 years. Leaving Qadian she would also have been aware that her final wish to be buried next to her blessed husband would possibly not now materialise.



**Ḥadrat Ammān Jān<sup>ra</sup>: A Paragon of Patience in Her Final  
Illness**

One of the instances in Ḥadrat Ammān Jān's life that vividly illustrates the extent of her fortitude and forbearance was her manner throughout her final illness. Her grandson Dr. Mirza Munawwar Ahmad relates that even during the build up to her final illness in 1952, Ḥadrat Ammān Jān<sup>ra</sup> would never complain about any pain or discomfort. She would sometimes mention a symptom if she wanted a medicine, otherwise her demeanour was always very serene and content. This exemplary manner was to continue throughout the final two months of her life.

On February 25<sup>th</sup> 1952, Ḥadrat khalīfatul Masīḥ II<sup>ra</sup> summoned Dr. Munawwar to check Ḥadrat Ammān Jān<sup>ra</sup>, who was suffering from a high fever. Ḥuḍūr was worried as he was leaving for a trip to Sindh. Dr. Munawwar had a medicine prepared for his grandmother and began to check on her twice a day. He relates that Ḥadrat Ammān Jān<sup>ra</sup> would often have a fever every other day. During this period, which lasted approximately two and half weeks, he relates that despite her obvious weakness Ḥadrat Ammān Jān<sup>ra</sup> would independently go to the bathroom and cared for herself, never complaining of any other symptom. However, once the fever became constant and Ḥadrat Ammān Jān<sup>ra</sup> began expressing some discomfort emptying her bladder, Dr. Munawwar had her urine checked. It was discovered that Ḥadrat Ammān Jān<sup>ra</sup> had some inflammation of the kidneys. Ḥadrat Ammān Jān's appetite had also declined and now she was only able to tolerate liquid food. Consequently, Dr. Munawwar summoned two specialists from Lahore who prescribed medicines for her.

Ḥaḍrat Ammān Jān's weakness continued. Her heart now seemed affected and her blood pressure dropped. Dr. Hashmat-Ullah Khan also began caring for Ḥaḍrat Ammān Jān<sup>ra</sup> when he returned from the trip to Sindh on which he had accompanied Ḥuḍūr, one month earlier.

Ḥaḍrat Ammān Jān<sup>ra</sup> was given oxygen to help with her breathing and injections to increase her strength during periods of weakness. During this time Dr. Munawwar stayed with his grandmother constantly; and Dr. Hashmat-Ullah also attended to her as much as possible. Mā'ī Imām Bībī Ṣāhibah wife of Muḥammad Akbar, had the opportunity to look after Ḥaḍrat Ammān Jān<sup>ra</sup> during this period. She relates that this great lady never became irritable as people are prone to become during illness, but was always quiet with "*patience and serenity*". During the serious stage of her illness when she became confined to her bed for the last two months of her life, she remained constant in her fortitude and gratitude to Allah Almighty.

Her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates that during this time it appears as if Ḥaḍrat Ammān Jān<sup>ra</sup> had some Divine intimation that it was to be her final illness. Whereas previously she would occasionally complain of a headache, she did not even express such a minor complaint now. Perhaps Ḥaḍrat Ammān Jān<sup>ra</sup> did not wish to alarm her family of her true condition; or perhaps she was truly happy at the prospect of meeting her beloved Creator. Her composure also demonstrated the same compassion and consideration for others that she had always shown throughout her life. Despite her constant suffering for two months, if anyone enquired how she felt Ḥaḍrat Ammān Jān<sup>ra</sup> would reply; "*I am good*".

Indeed, Dr. Munawwar has related that she would even say to him that she was *"very good"* at times. This fortitude was to deeply impress her grandson; the fact that his grandmother never expressed any irritation or complaints despite her evident suffering. This was also regardless of the fact that in the final two weeks of her life, Ḥaḍrat Ammān Jān<sup>ra</sup> had to endure up to 10 injections daily. These were of glucose, vitamins, penicillin, and drugs to stabilise her heart. Ḥaḍrat Ammān Jān<sup>ra</sup> accepted all these injections with grace and dignity and without complaint.

Indeed, all those who cared for and witnessed Ḥaḍrat Ammān Jān<sup>ra</sup> during this difficult time relate unanimously that Ḥaḍrat Ammān Jān<sup>ra</sup> never complained. She remained mentally alert throughout her illness. Often she kept her eyes closed during weakness, but would open them if someone addressed her. She continued to recognize people and was sensitive enough to perceive if Dr. Munawwar was administering her injections or someone else. Her thoughts were always filled with prayer. Her routine habit during her lifetime had been to call one of the children in her household (often a grandchild), to recite the Holy Qur'ān and Aḥādīth in the evenings. This habit she continued during her illness. Dr. Munawwar narrates that even on the day of her death as he went to give Ḥaḍrat Ammān Jān<sup>ra</sup> her injections, she told him to bring her the Holy Qur'ān first. He suggested that his grandmother have her injections first, but she insisted that he bring the Holy Qur'ān. It was then read to her by her nephew Mīr Mahmood Ahmad. Indeed, only one hour prior to this blessed lady's passing from this transient world, she requested Allah Almighty's book to be recited.

During the final two and half hours of Ḥaḍrat Ammān Jān's life, Ḥuḍūr (Ḥaḍrat Khalīfatul Masīḥ II) sat beside her in her critical condition. Even at this point Ḥaḍrat Ammān Jān<sup>ra</sup> made the effort

to open her eyes. After listening to the recitation of the Holy Qur'ān, she gestured with her hands for everyone to pray. Indeed Amna Begum (wife of Naik Muḥammad Khan Ṣāḥib) has related that she did in fact say "pray" to everyone at this point in a strong voice, as her final earthly words. Ḥuḍūr and the public throughout Rabwah who had gathered in the mosques and had been directed to pray, joined in this prayer with tears and anguish.

It was during this final act of prayer, the most favoured act of Ḥaḍrat Ammān Jān's throughout her life, that she then departed this world to meet her beloved Creator. It was indeed Ḥaḍrat Ammān Jān's good fortune that she left this world occupied in her favourite occupation - worship. Surely, this was partly Divine recognition for her exemplary conduct - the conduct of a true "Mo'minah" throughout her life. The time of this historic loss to the world was 11.30pm, April 20, 1952.

*"To Allah we belong and to Him we shall return".*

**Some Opinions of Hadrat Ammān Jān's Children of their  
Mother**

It is always the case that our nearest and dearest, those family members who live with us, disclose the greatest information about us. It is they who can relate our private habits and idiosyncrasies. It is such accounts which away from the public eye, are usually the most authentic. We are most fortunate to have access to the eulogies of Ḥaḍrat Ammān Jān's children, which were published in several magazines after her sad demise. They provide insights into her character from the very individuals who knew her most intimately and for the longest.

***Ḥaḍrat Mirza Bashir ud Din Mahmood Ahmad<sup>ra</sup>, Ḥaḍrat  
Khalīfatul Masīḥ II***

In the April 30, 1952 edition of the “*Al-Fazl*” magazine, 10 days after her passing away, Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> highlighted the remarkable and significant aspects of his mother's character. He stated;

*"Her existence was like a link between ourselves and The Promised Messiah<sup>as</sup> ... of course there is the connection and link of being her progeny - but that is of another kind - we can consider progeny to be like the flowers of a tree, but not an actual part of the body of a tree. Ḥaḍrat Ammān Jān<sup>ra</sup> was a living connection between us and The Promised Messiah<sup>as</sup>, a connection that has now ended with her death".*<sup>100</sup>

He continued that Ḥaḍrat Ammān Jān<sup>ra</sup> had a special importance and status because Allah Almighty had given congratulatory revelations concerning her to the Promised Messiah<sup>as</sup>, prior to their

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<sup>100</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 665, quoted from *Al-Fazl*, April 30, 1952.

marriage. Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> made the point that her existence had been foretold much earlier in the Gospels. In them the Promised Messiah<sup>as</sup> has been likened to Prophet Adam<sup>as</sup>, and the existence of a partner living alongside him to Ḥaḍrat Ḥawwā (“Eve”), who could bring him paradise upon this very earth.

Ḥuḍūr also pointed out that in a saying of the Holy Prophet<sup>sa</sup>, it is related that the forthcoming messiah would marry and have children. He remarked that the actual mention of the messiah’s wife in this prophecy was significant, as all the prophets have indeed normally married and bore children. The specific mention of this obvious fact suggested the pivotal role this spouse (ie Ḥaḍrat Ammān Jān<sup>ra</sup>) would play.

Ḥuḍūr had continued in his tribute that his respect and love for Ḥaḍrat Ammān Jān<sup>ra</sup> was not merely on the basis of her being his mother, but because of her great status as the Promised Messiah’s wife. An act of Ḥaḍrat Ammān Jān<sup>ra</sup> that particularly affected Ḥuḍūr was the fact that on the death of the Promised Messiah<sup>as</sup>, she did not approach the Jamā‘at to pay his outstanding bills. Instead, she personally bore the burden and sold some of her jewellery to honour any debts. This indeed was a commendable act inspired by both duty and love for the Promised Messiah<sup>as</sup>. She felt it was her personal duty to maintain his respect posthumously, and yet she always showed great humility and love for the Jamā‘at, declaring he was the Messiah for everyone.

On the occasion of the “*nikāḥ*” (wedding ceremony) of Ṣāḥibzadah Mirza Aziz Ahmad, Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> whilst mentioning blessed unions gave the example of the Holy Prophet<sup>sa</sup> and Ḥaḍrat Ayesha<sup>ra</sup>. He then expressed that the modern-day example of such a blessed union was illustrated by the

Promised Messiah<sup>as</sup> and Ḥaḍrat Ammān Jān<sup>ra</sup>. Of this union the Promised Messiah<sup>as</sup> was informed by Allah Almighty prior to the marriage; “*Yā Ādamuskun anta wa zaujukal-jannata*”<sup>101</sup> ie. that Ḥaḍrat Ammān Jān<sup>ra</sup> would become like Ḥaḍrat Ḥawwā was to Ḥaḍrat Adam<sup>as</sup>. However, unlike the Biblical Eve she would not be a cause of them leaving paradise. Instead, she herself would be a means for them attaining it. Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> points out that indeed the knowledge of his appointment to prophethood by Allah Almighty was disclosed to the Promised Messiah<sup>as</sup> soon after his marriage to Ḥaḍrat Ammān Jān<sup>ra</sup>.

Ḥuḍūr<sup>ra</sup> also relates that from a young age he fully believed in the Promised Messiah’s truth and mission. So much so that, at times he would perceive certain things Ḥaḍrat Ammān Jān<sup>ra</sup> said to the Promised Messiah<sup>as</sup> in her capacity as his doting wife, as not befitting the Promised Messiah’s highly exalted status. At such times he only thought of himself as a devoted follower of a holy, spiritual leader rather than as a son.

However, with hindsight and reflection he realised what Ḥaḍrat Ammān Jān<sup>ra</sup> said was quite right. He recalls that for example, when speaking of God’s blessings, sometimes Ḥaḍrat Ammān Jān<sup>ra</sup> would say to her husband; ‘*You received this blessing on my arrival*’. At such times the young Ḥaḍrat Muṣṣleḥ Mau’ūd<sup>ra</sup> did not like these comments of his mother. However, when his mother did utter such comments he recalls that the Promised Messiah<sup>as</sup> would smile - as if enjoying the remarks and acknowledging some truth. Indeed, they seemed to confirm the revelation that he had received before his marriage whereby Ḥaḍrat Ammān Jān<sup>ra</sup> was likened to Ḥaḍrat Ḥawwā. Ḥaḍrat Muṣṣleḥ Mau’ūd<sup>ra</sup> reflected that his mother

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<sup>101</sup> Translation: “*Oh Adam, you and your spouse live in the Paradise*” - “*Sīrato Sawāneḥ Ḥaḍrat Ammān Jān*” Prof. S. N. Saeed, pg 666.

did indeed become a means of gaining paradise for the Promised Messiah<sup>as</sup>, because she was spiritually as well as physically compatible with him. He also recalled that the Promised Messiah<sup>as</sup> regarded his wife as a great blessing of Allah, just as she remained humbly ever grateful to Allah Almighty for His special blessings and favours upon her.

Earlier on the occasion of the Jalsa in 1932, Ḥaḍrat's Muşleḥ Mau'ūd<sup>ra</sup> had paid tribute to his mother as being one of the living signs of the special blessings of Allah Almighty, which could be witnessed at this annual convention. He reminded people that to meet Ḥaḍrat Ammān Jān<sup>ra</sup> on this occasion and to procure her prayers would be one of the blessings of attending the Jalsa. He again likened her to a prophet's wife, this time Ḥaḍrat Ayesha<sup>ra</sup>. He said it was customary for the followers of the Holy Prophet<sup>sa</sup> to request Ḥaḍrat Ayesha's prayers and likewise guests of the Jalsa should obtain Ḥaḍrat Ammān Jān's prayers. Thus, Ḥaḍrat Muşleḥ Mau'ūd<sup>ra</sup> was keen to remind everyone in the Jamā'at of Ḥaḍrat Ammān Jān's exalted status, and what a blessing to the Jamā'at she was; a personage from whom all followers should try to derive benefit.

Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> wrote a deeply appreciative but also poignant tribute to his mother in the July 1924 "*Al-Fazl*" newspaper. He acknowledged that she had made great financial sacrifices in order to establish the newspaper. He gave her heartfelt praise, observing that she had a very special quality which was that she was always the bestower of favours. Indeed Ḥaḍrat Muşleḥ Mau'ūd<sup>ra</sup> regretted that that he had only been the recipient of her favours, without doing much for her in return, even in adulthood. He deeply regretted that he could do little for his mother physically or financially. He could not even give her as



much time as he desired, being occupied from morning until night. (As the spiritual leader of the Jamā'at, Ḥuḍūr was extremely busy with numerous responsibilities; one example being in 1924 when he toured Europe and England and inaugurated the *Fazl Mosque* in Southfields, and attended the Wembley Conference). Ḥaḍrat Muṣṣleḥ Mau'ūd<sup>ra</sup> said that reflecting on these personal shortcomings of his own regarding his mother, would sometimes fill his eyes with tears of regret and embarrassment.

Although Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> claimed to have rendered little help to his mother on a daily basis, yet the abundant love and respect for her in his heart was publicly evident. No one can be a better witness of a man's attitude to his mother than his wife. Indeed "*Ḥaḍrat Choti Āppā*" (Ḥaḍrat Sayyedah Maryam Siddiqua), witnessed the profoundly deep respect her husband had for his mother. She relates that Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> expected his wives to show the same respect for Ḥaḍrat Ammān Jān<sup>ra</sup> that he did. If her husband did have any free time he would go and sit with his mother. They would both mutually enjoy their time together. Ḥaḍrat Ammān Jān<sup>ra</sup> would relate some amusing story or news to him. On car journeys Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> would sit his mother beside him. When Ḥuḍūr<sup>ra</sup> returned from any trip he would firstly go to Ḥaḍrat Ammān Jān's quarters and present her with a gift. Similarly, before his departure anywhere he would go and bid "*Salām*" to his mother and request her prayers.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> witnessed her brother's deep love for their mother, from his childhood. She reminisces that Ḥaḍrat Muṣṣleḥ Mau'ūd<sup>ra</sup> was very conscientious about looking after the needs and comforts of their mother, especially after the death of the Promised Messiah<sup>as</sup>. For example, once when Ḥaḍrat

Ammān Jān<sup>ra</sup> was ill, Ḥaḍrat Muṣleḥ Mau‘ūd<sup>ra</sup> took his younger sister aside and said to her;

*"I pray for Ḥaḍrat Ammān Jān<sup>ra</sup> that Allah Almighty bless her life and does not let her see the griefs of any of us. You pray the same."*

His sister has disclosed how Ḥaḍrat Muṣleḥ Mau‘ūd<sup>ra</sup> had a very close relationship with his mother, even throughout his adult life. He would turn to her during any difficulty to be reassured by her love, sympathy and good advice, as he had done in childhood. Ḥaḍrat Ammān Jān<sup>ra</sup> always discerned his desires and tried to fulfil them. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates a small but typical example of this. In his childhood when Ḥaḍrat Ammān Jān<sup>ra</sup> saw children eating candyfloss, she would send someone to buy some for "*Miān Mahmūd*", as she knew that it was a favourite of his. As he grew to adolescence she would still send someone to fetch his favourite snacks, which she would send to his room whilst he studied.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> also relates that her brother's love for their mother extended to showing great affection for her relatives in Delhi. He would especially meet them when visiting the city. In Hyderabad Dakken he had to apologise to many of his Aḥmadī brothers for not being able to accept their invitations. This was because he made special efforts to meet all his maternal relatives first, when they invited him.<sup>102</sup>

His care for his non-Aḥmadī relatives in Delhi is illustrated by an interesting incident; once a lady (the wife of Ḥaḍrat Sayyed Abdullah Ṣāḥib of Hyderabad Dakken), related to Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> that she had held a function in which she

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<sup>102</sup> "Sīrato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, pp. 669- 670.

started preaching to a lady. She had mentioned Ḥuḍūr, his teachings and his name. At this point the lady interjected exclaiming;

*"Oh, there is no need to tell me, that is my child, that is my Mahmood! What don't I know about him! "*

As she retold the incident Ḥaḍrat Muṣleḥ Mau'ūd<sup>ra</sup> laughed and explained; *"That was my grandmother"* (ie. a maternal relative of Ḥaḍrat Ammān Jān<sup>ra</sup>, of a similar age to his grandmother). Hence, Ḥaḍrat Ammān Jān's relatives in Delhi were also fond and familiar with her children. Ḥuḍūr's consideration for his maternal relatives despite their distance and contradictory beliefs, reflects the extent of his love and respect for his mother. Indeed, only a truly righteous lady could evoke such devotion and love from such a worthy, pious and intelligent son.

### ***Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup>***

When this righteous younger son of Ḥaḍrat Ammān Jān<sup>ra</sup> paid tribute to his mother he related that she had two special qualities; firstly as mentioned previously, her marriage was Divinely orchestrated. Secondly, her marriage occurred in 1884, the year in which the Promised Messiah<sup>as</sup> publicly claimed to be the "Mujaddid" (Reformer) of the Age. Thereafter, she was the lifelong partner, companion and friend of the Promised Messiah<sup>as</sup>. He looked upon her with great love and consideration, always acutely conscious that his marriage was the product of Allah Almighty's will. A spouse Divinely chosen, he thus considered his wife with the greatest deference. His love and respect was reciprocated by Ḥaḍrat Ammān Jān<sup>ra</sup> and both were truly united in their outlook on life. Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> summed up

their close relationship vividly, that they were *"as if they shared one heart beating in both their chests"*.

Dwelling on her personal characteristics, Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> recalls the fine practices of Ḥaḍrat Ammān Jān<sup>ra</sup> that we have already discovered; her regularity in the observance of prayers; both the essential and voluntary, with such devotion and passion, that it affected those around her. Whenever she needed solace, her prayers were her therapy and the exercise in which she found true peace. In the verbal remembrance of Allah Almighty, Ḥaḍrat Ammān Jān<sup>ra</sup> was as regular as a person is in speech. Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> has related that one of her most common utterances was;

*"Yā Ḥayyo yā Qayyūm be Raḥmatika Astaghīth."*

*"Oh my Eternal Lord and Life sustaining Master, I beg You to help me out of Your mercy."*

He recollects that she also gave extensive financial sacrifices to the Jamā'at with great fervour, pushing herself to exceed the normal levels of sacrifice made by people. As soon as a financial appeal was announced she would make a promise and then fulfil it immediately. She would say *"there is no certainty in life, until the promise is fulfilled (my) heart remains burdened."*

He further mentioned that Ḥaḍrat Ammān Jān's *"Taḳwā"* (the fear and love of Allah Almighty), and *"tawakkul"* (trust in Allah Almighty), was of an exceptionally high standard. This was exhibited in her exemplary behaviour upon the death of the Promised Messiah<sup>as</sup>. It showed in the solace she took in the firm belief that Allah Almighty would never leave them.

Her charity and help of the needy also exceeded that of what Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> had seen in most other people. She

helped anybody who came to her in difficulty and often she would do this confidentially. As will be evident to the reader now, her care of orphans was exceptional. She would invite them for dinner and would also send food to their homes, (this was apart from the orphans who were in her permanent care).

Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> also recollected how Ḥaḍrat Ammān Jān<sup>ra</sup> made special inquiries to find out about prisoners (both Muslim and non-Muslim) in jail, due to financial debts and poverty. She then sent money for these men to enjoy a special meal. He also mentioned that she would also help those in genuine need of a loan, (but not habitual borrowers).

Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> also highlighted his mother's immense hospitality, hard working nature and care for the sick. She would personally visit any lady that was unwell in Qadian. This instilled such a love within the ladies for Ḥaḍrat Ammān Jān<sup>ra</sup>, that they loved her more than their own mothers. She became a great pillar of support for the women there. She provided a sympathetic ear and advice to anyone who required it.

As we are aware Ḥaḍrat Ammān Jān<sup>ra</sup> welcomed orphans into her household. Her son recalls that his mother did not do just the bare minimum for them, but tried to fulfil their every comfort. She was also very considerate not to injure their self respect or dignity in any way. For this particular quality of hers, Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> believed that his Mother would have the good fortune to be close to the Holy Prophet of Islam<sup>sa</sup> on the Day of Judgement. He was convinced of this due to the hadith of the Holy Prophet<sup>sa</sup>; that on the Day of Judgement he and the carer of orphans will indeed be as close as the two adjoining fingers of one hand. (Ṣaḥīḥ Bukhārī)

On a personal level, Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> relates that Ḥaḍrat Ammān Jān<sup>ra</sup> discerned his finer sensibilities and character. She knew that her son was very independent and self sufficient by nature. He did not like to ask anybody for anything, not even his mother. Perceiving this, Ḥaḍrat Ammān Jān<sup>ra</sup> would take care of his needs automatically; and like the rest of his siblings he felt very much loved by her. Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> reminisces that whilst he was a student at the Government College in Lahore, Ḥaḍrat Ammān Jān<sup>ra</sup> would send him a large canister of dried fruit regularly each month. Like his elder brother, he would also turn for advice to his mother and trusted her as a sincere confidante.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has interestingly observed that with age her brother's respect and esteem for his mother increased so much that he would also revere her household helpers. He would go and visit her on his way to and from Mubarak Mosque, whenever time permitted. As soon as he had a small wage he would regularly present a portion of it to his mother each month. Ḥaḍrat Ammān Jān<sup>ra</sup> had no need for this extra money, but in order to please her son and maintain his self-respect, she would accept it gracefully.

### *Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>*

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> was blessed with a great intellect and memory; and it is to our benefit that she was to write many illuminating articles concerning her mother. In 1943, writing about her distinctive qualities she relates that they are most aptly summarised in the verse composed by the Promised Messiah<sup>as</sup>, who wrote this poetry on behalf of Ḥaḍrat Ammān Jān<sup>ra</sup>;

*“You have picked me for your Messiah. This indeed is the greatest of favours You bestowed on me, My Beloved Lord!”<sup>103</sup>*

This indeed was the greatest distinction and the reason for Ḥaḍrat Ammān Jān's exalted status upon this earth.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> also states in her article that she was not writing about Ḥaḍrat Ammān Jān<sup>ra</sup> because she was her mother, but because she was blessed and favoured by Allah Almighty to be picked for his Messiah; and that with Allah Almighty's Help she was worthy to be the Messiah's wife. Her daughter remarks that Ḥaḍrat Ammān Jān<sup>ra</sup> never took this tremendous blessing for granted, nor was she flippant about this honour bestowed upon her. Indeed, she has poetically and metaphorically stated that Allah Almighty's shower of blessings did not fall on the wrong grounds, but on the most fertile of earth in the form of Ḥaḍrat Ammān Jān<sup>ra</sup> (ie she had the most optimum and suitable character to be the Messiah's wife).

Her daughter also writes that she was to be a wonderful, lifelong companion and best friend, as well as a devoted wife, for the Promised Messiah<sup>as</sup>.

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<sup>103</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 682.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates a very interesting and surprising fact; she comments that during the lifetime of the Promised Messiah<sup>as</sup>, his children were closer to him than their mother because of the immense love and kindness that emanated from him. Also, because the Promised Messiah<sup>as</sup> showed great respect and consideration for Ḥaḍrat Ammān Jān<sup>ra</sup>, their children also adopted this attitude. Hence, they were very deferential towards their mother and more casual and direct with their father. This was despite his most exalted status as a prophet of Allah Almighty.

However Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> continues that after the demise of their father, Ḥaḍrat Ammān Jān<sup>ra</sup> became "*the world's most loving mother*", and had continued to be so up to the present day (ie after 35 years). She comments that Ḥaḍrat Ammān Jān<sup>ra</sup> especially concentrated on compensating her daughters for the loss of their father's love. She relates addressing her mother;

*" I cannot remember you ever showing harshness, yet you still had a special authority, and we were more relaxed with Ḥaḍrat Masīh Mau'ūd<sup>as</sup> in ordinary routine matters, and I remember that because Ḥuḍūr Aqdas ( the Promised Messiah<sup>as</sup>) respected and loved Ḥaḍrat Walida Ṣāhibah (Ḥaḍrat Ammān Jān<sup>ra</sup>) so much, this increased my own respect for her in my heart."*<sup>104</sup>

She recollects that although the Promised Messiah<sup>as</sup> strived to fulfil every small wish of Ḥaḍrat Ammān Jān<sup>ra</sup>, this by no means caused her to ever forget his exalted status, even in a relaxed state. She had a firm faith in him and the greatness of his mission and identity, which was evident from her every word and action. She reminisces how her Mother became aggrieved when the Promised Messiah<sup>as</sup> began receiving numerous revelations about his demise

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<sup>104</sup> Ibid – pg 683.



near the end of his life. Detecting her sad mood the Promised Messiah<sup>as</sup> would also become quiet.

Ḥaḍrat Ammān Jān's exceptional service of the needy has also been mentioned by her daughter. She relates that Ḥaḍrat Ammān Jān<sup>ra</sup> had a persistent urge to help people and was most generous in almsgiving. This charity extended to her household helpers. Her daughter recalls that if Ḥaḍrat Ammān Jān<sup>ra</sup> had to say something harsh to one of her household staff even because of their own incompetence, her heart felt agitated. She did not then feel content until she had the opportunity to make the attendant feel happy again by saying something complimentary, and/or giving a small treat. She also reproached her children if she felt they were asking too much from the household attendants, remarking that they would get tired.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> also recollected that Ḥaḍrat Ammān Jān<sup>ra</sup> had the noble quality of hating the common vices of gossiping, backbiting and complaining; and she would ignore any such comments of ladies that were made in her presence. Ḥaḍrat Ammān Jān<sup>ra</sup> was also astonishingly patient and ever grateful to Allah Almighty. Her heart was "*pure and generous*". She never allowed any ill feeling to germinate in it, even if someone hurt her. She would ignore all hurtful and angry remarks, to the extent that Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> would be surprised at her Mother's outstanding forbearance and incredible capacity for forgiveness.

Her mother was also extremely considerate and patient with her household staff. She would dismiss any legitimate criticism of them without commenting, because she abhorred faultfinding and backbiting. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has related that

her considerate nature was so great that once there was a young girl attendant who would wake at the time of “*Tahajjud*” prayers and would then begin quizzing Ḥaḍrat Ammān Jān<sup>ra</sup> with various questions of the meaning of words, without any consideration of the early time. Yet Ḥaḍrat Ammān Jān<sup>ra</sup> would answer all her questions graciously and with a pleasant countenance, never displaying any irritation.

Similarly, Ḥaḍrat Ammān Jān<sup>ra</sup> was also very considerate of her daughter Ḥaḍrat Nawwāb Mubāraka Begum's needs and desires. One such occasion is fondly recollected by her. One day Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> returned from a shopping trip in Lahore. She happened to mention to her mother that she had spotted some lovely material for a “*kameez*” (long tunic), in her favourite colour. Because she could not afford to buy it she had left it exercising self-control. Ḥaḍrat Ammān Jān<sup>ra</sup> asked her daughter to describe the material and tell her the shop where she had seen it. Ḥaḍrat Ammān Jān<sup>ra</sup> was then quiet, but later ordered a car and soon returned from the shops with the very same material that her daughter had been so enamoured by. She told her beloved Mubāraka;

*"I felt restless all afternoon, uncomfortable as if someone was pinching me, because of the thought that my daughter had had to disappoint her heart because of a lack of rupees."*

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has also narrated that when her finances were stretched and her younger daughter Āṣifah Mas‘ūdah Begum (nicknamed “*Baby*”) would ask her for something, Ḥaḍrat Ammān Jān<sup>ra</sup> would discreetly divert her granddaughter from her mother. She would tell her granddaughter:

*"Baby, don't trouble my daughter. Whatever you wish for, just tell me. Ask me and I'll give it to you. Don't say anything to your Mother".*

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates that she never expressed her financial difficulties to her mother. Nevertheless, she would sometimes quietly give her some money and would sweetly say; *"Here, take it for your needs, these days you have a lot of new expenses"*. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> also lovingly reflects that when she experienced the sad demise of her husband, it was as if she entered into a new phase of life with her mother. She was an eternal pillar of love and support. After Allah Almighty her mother was her best friend in this world. (How many mothers can proudly claim such an ideal relationship with their daughters?) She felt that she had returned to the loving lap of her mother. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> lamented that after her mother's death there was no one now to show concern for her emotions, to read her facial expressions, or to feel the pain of her heart as acutely as if feeling it herself. Ḥaḍrat Ammān jān<sup>ra</sup> was *"unique and inexchangeable"* according to her daughter, a loss that would be eternally felt.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has also related that she never saw her mother observe her prayers hastily. Even her *"Tahajjud"* and *"Ishrāq"* prayers were observed meticulously and the remembrance of Allah Almighty was often on her lips. Her prayers were said with great fervour and pain; sometimes the words were uttered in poetic lines. During those days of the month when she was not observing prayers she did not waste her time, but occupied herself with the verbal remembrance of Allah Almighty. Her prayers were for a vast range of people and she

had a special place in her prayers for the companions of the Promised Messiah<sup>as</sup>.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has lovingly declared that her mother was "*better than a thousand mothers.*" She was always keen to serve others but resisted being served herself. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has highlighted an aspect of Ḥaḍrat Ammān Jān's character that we are now well aware of, that is that she liked to work with her own hands. It was very rare that she asked others to do something for her. This independent nature meant that even in old age she still avoided taking help from anyone whilst she walked.

Ḥaḍrat Ammān Jān<sup>ra</sup> was of course a dedicated sister and mother, as well as being a devoted wife, a "*Helper of the world*" and "*Mother of the Faithful*". Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> relates an incident of her final illness, two or three days before her demise, when she was mostly unconscious. Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> was desperate to see his mother in a conscious state, and at one point when she awoke the ladies attending her beckoned him in. He held Ḥaḍrat Ammān Jān's hand and asked how she was. Ḥaḍrat Ammān Jān<sup>ra</sup> typically displaying her incredible forbearance and gratitude to Allah Almighty replied; "*I am well*". She never complained of any discomfort or pain throughout her illness. After Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> had left the room, Ḥaḍrat Ammān Jān<sup>ra</sup> spoke to her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> and instructed her,

*"Give some tea to Sharif, so that he doesn't get a headache".*

Thus Ḥaḍrat Ammān Jān<sup>ra</sup> in her illness mistook her middle son for her younger son Ḥaḍrat Mirza Sharif Ahmad<sup>ra</sup>, but despite her

critical state she thought first and foremost as a selfless mother. She thought her youngest son had travelled from Lahore to see her and would be in need of refreshment. (Ḥaḍrat Mirza Sharif Ahmad<sup>ra</sup> had visited previously but at this time was unwell and could not be present.) The incident is one of a million such examples of Ḥaḍrat Ammān Jān's selfless thinking, even in her final days.

Ṣāhibzādī Mahmūda Begum (Ḥaḍrat Nawwāb Mubāraka Begum's daughter), has related that her mother had a deep love for her grandmother which was mutual. She recalls that whilst they lived in "Malirkotla", whenever her mother received news that Ḥaḍrat Ammān Jān<sup>ra</sup> was unwell, she was overcome with deep anxiety and restlessness. She would leave to see her mother as soon as possible. Indeed Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has written that she kept some money safely aside, should she ever need to go to her mother quickly. If her mother was unwell she did not want to waste even an hour. She had also told her husband Ḥaḍrat Nawwāb Muḥammad 'Alī Khan, that if her mother was ever ill she would not waste time asking his permission to leave, nor would she wait to find someone to accompany her.

Mahmūda Begum Ṣāhibbah has also related that Ḥaḍrat Ammān Jān's love for her daughters meant that she kept a room ready in her house for their visits. She also relates that they used to excitedly anticipate their mother's return from their grandmother's house; aware that she would come back laden with gifts. She would come with lots of bags, canisters and baskets full of home-made foods like "*ḥalwah sohan*", (a sweetmeat made of wheat, which her son-in-law especially liked). When Ḥaḍrat Ammān Jān<sup>ra</sup> visited "Malirkotla" they would all be overjoyed. Her mother would be as ecstatic as if it was "*Eid*" (a Muslim festival).

Her son-in-law Ḥaḍrat Nawwāb Muḥammad ‘Alī Khan would also be extremely happy. He was so respectful and deferential towards Ḥaḍrat Ammān Jān<sup>ra</sup> that he never raised his eyes when he addressed her. Both of the couple tried to provide for her every comfort in their home.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> gained her sincere wish to be with her mother in her final illness. Afterwards she was profoundly grief stricken by her mother's passing, because it was not an ordinary mother that she had lost but a link with the Promised Messiah<sup>as</sup>. In Ḥaḍrat Nawwāb Mubāraka Begum's own words, Ḥaḍrat Ammān Jān's distinction was that:

*"Ḥaḍrat Ammān Jān's person was sent in this Age by Allah Almighty as an example for women, and for his Messenger and Messiah and Mahdi ... the fact she was chosen by Allah Almighty was proven by every aspect of her life, which was an enlightening witness of this fact, and it is doing so and will continue to be so in the history of Aḥmadiyyat like the shining light of the moon".*

She continues that she was;

*"a righteous and obedient daughter, a best friend (ie of the Promised Messiah<sup>as</sup>), who followed his every indication, of pure heart with a true faith, who remained a loving wife to her exalted husband. To her attendants and employees she always appeared as a very sweet Queen...she raised orphans and she raised them with much affection and love. The girls she raised, at every occasion she fulfilled their joys like a real parent..."<sup>105</sup>*

Her mother was a kind mistress of all her employees, none of whom could ever accuse her of harshness. She was also a caring

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<sup>105</sup> "Sīrato Sawāneḥ Ḥaḍrat Ammān Jān" Prof. S. N. Saeed, Pg 690.

sister who shared in the joys and sorrows of her brothers. She always behaved virtuously with her householders and “in-laws”, whatever the circumstances.

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> sums up her mother’s character by describing her greatest motivation in life which was;

*“...to excel in virtuous deeds and to take part in them as soon as possible was what she yearned for and from which she derived most happiness”.*<sup>106</sup>

Furthermore, Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has mentioned some of Ḥaḍrat Ammān Jān’s great qualities that are now evident from their recurrence in so many people’s tributes; her honesty and fairness in her financial dealings, her generosity and compassion, and her great fortitude and patience during hardships. Her constant and exceptional submission to the Will of Allah Almighty made her a living fulfilment of this fundamental objective of Islam, that is - complete submission to Our Supreme Creator. For this distinction alone, Ḥaḍrat Ammān Jān<sup>ra</sup> is a person we should aspire to emulate.

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<sup>106</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 691.

### ***Ḥaḍrat Amatul Ḥafīẓ Begum Şāhibah<sup>ra</sup>***

At the time of Ḥaḍrat Ammān Jān's death, Ḥaḍrat Amatul Ḥafīẓ Begum<sup>ra</sup> was unable to personally write a tribute to her mother due to the serious illness of her husband. Thus her memories and impressions of her beloved mother have been conveyed through her daughters.

Ḥaḍrat Amatul Ḥafīẓ Begum Şāhibah<sup>ra</sup> was revealed to the Promised Messiah<sup>as</sup> to be "*a noble daughter*". She was only four years old when the Promised Messiah<sup>as</sup> passed away. Thus Ḥaḍrat Ammān Jān's relationship with her became very protective and extremely loving. She always strived to ensure that this young orphan daughter felt the loss of her father as little as possible. For this reason Ḥaḍrat Ammān Jān<sup>ra</sup> requested those around her not to mention the Promised Messiah<sup>as</sup> in front of Ḥaḍrat Amatul Ḥafīẓ Begum<sup>ra</sup>. The immense love and particular kindness Ḥaḍrat Ammān Jān<sup>ra</sup> showed this younger daughter, made her siblings more conscious of behaving with similar kindness and consideration towards their younger sister.

Ḥaḍrat Amatul Ḥafīẓ Begum<sup>ra</sup> naturally regretted that she had only a few memories of her father. However, in adult life she was able to perceive her mother's attitude had been motivated to protect her. Ḥaḍrat Amatul Ḥafīẓ Begum's daughter Şāhibzādī Fauzia Shameem has written that Ḥaḍrat Ammān Jān's love was so great and her manner so soft, that she could not bring herself to wake her daughter early even for school, as she would often complain. Consequently, Ḥaḍrat Ammān Jān<sup>ra</sup> arranged for her tuition at home.

In later life, Ḥaḍrat Ammān Jān<sup>ra</sup> would look after all her needs discreetly so as not to make her daughter's family feel that they



were dependent on her. When Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> married, Ḥaḍrat Ammān Jān<sup>ra</sup> extended her great love to her son-in-law Ḥaḍrat Nawwāb Abdullah Khan. Ḥaḍrat Nawwāb Abdullah Khan has himself stated that after Allah Almighty he was most grateful to Ḥaḍrat Ammān Jān<sup>ra</sup>, out of all people. Indeed, this was a great tribute from her son-in-law.

An example of Ḥaḍrat Ammān Jān's persistent desire to fulfil every need of her younger daughter is related by her granddaughter Ṣāhibzādī Qudsiya Begum. Ḥaḍrat Ammān Jān<sup>ra</sup> helped to provide jewellery and household items for her granddaughters on their weddings. After the partition of India, her parents' finances were straitened and her father was unwell with heart problems. So to relieve their difficult situation, Ḥaḍrat Ammān Jān<sup>ra</sup> contributed a lot for her granddaughter's wedding; so much so that she felt Ḥaḍrat Ammān Jān<sup>ra</sup> must have emptied her own storage chests to help her! Ṣāhibzādī Qudsiya Begum relates Ḥaḍrat Ammān Jān's gifts to her were so immensely blessed that incredibly she had only had to buy sheets twice in the last 50 years! Even now she still found something unexpectedly in her possessions that was given to her by her beloved grandmother. This was despite the fact that she had distributed many items to her five children upon their marriages. Ḥaḍrat Ammān Jān<sup>ra</sup> had also helped her sister Ṣāhibzādī Tahira Siddiqua Begum in a similar fashion, at the time of her wedding.

Ḥaḍrat Ammān Jān's constant care for her younger daughter is illustrated when on one occasion Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> lost her cashbox. Her daughter Qudsiya Begum has related that it was stolen whilst they lived in "Ratan Bāgh". At the time, their finances were low and her wedding had not yet taken place, so her mother was anxious about the loss. Ḥaḍrat Ammān Jān<sup>ra</sup> heard of

the incident and secretly gave her son-in-law some money to purchase a new cashbox for her daughter. She also asked him to buy the items her daughter had kept in it; a pen, paper pad etc, and a purse in which she placed 10 rupees. She then gave it to her daughter.

Her granddaughter Şāhibzādī Fauzia Shameen has written that Ḥaḍrat Ammān Jān<sup>ra</sup> had a special love for her youngest child, because of the loss of her father at a young age. She prayed immensely for her and out of this love stemmed a love for her son-in-law also. On their marriage, Ḥaḍrat Ammān Jān<sup>ra</sup> was concerned that her younger son-in-law become financially independent from his father, Ḥaḍrat Nawwāb Muḥammad ‘Alī Khan (Ḥaḍrat Nawwāb Mubāraka Begum’s husband). She desired this so that there would be no inequality between the two sisters.

Ḥaḍrat Nawwāb Abdullah Khan remarked himself that it was because of Ḥaḍrat Ammān Jān’s prayers that they were blessed with whatever they had. When he bought some land in Sindh it was indeed blessed, and he named it “*Nusrat Abad State*” after his mother-in-law. Ḥaḍrat Nawwāb Abdullah Khan relates that he was fortunate that Allah Almighty instilled Ḥaḍrat Ammān Jān’s heart with great love for him. Prior even to his marriage to her daughter, she would tell everyone to pray for him. (Perhaps, because his mother passed away whilst he was young). Upon his marriage, Ḥaḍrat Ammān Jān<sup>ra</sup> lovingly advised her new son-in-law;

*“Think of me as your mother. Don't be formal. Miān Şāhib (ie his father, Ḥaḍrat Ammān Jān's older son-in-law) is older, you*

*are my younger son-in-law, don't be shy of me, so that I can fulfil any of your needs.”*<sup>107</sup>

Her granddaughter Şāhibzādī Fauzia Shameem has also related that Ḥaḍrat Ammān Jān<sup>ra</sup> would visit them almost daily, whilst they were in Qadian in “*Dār-us-Salām*”.

It was in obedience to Ḥaḍrat Ammān Jān's<sup>ra</sup> directions that Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> went and lived with her younger sister for a time, whilst her husband was unwell. This was in order to provide Ḥaḍrat Ammān Jān<sup>ra</sup> with the peace of mind that her youngest daughter had some support at this difficult time. Ḥaḍrat Ammān Jān<sup>ra</sup> would also personally come and sit on the bed of her younger son-in-law during his illness, in order to please Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup>.

It is also interesting to note that although married at a young age, Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> sat her school exams after her marriage. At such times she would come to stay with her mother for up to six months at a time. Ḥaḍrat Ammān Jān<sup>ra</sup> would again fulfil all her needs and most helpfully took care of her young children, whilst she studied. She was to be blessed with nine children in total. Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> reciprocated this love of her mother's. During Ḥaḍrat Ammān Jān's final illness she went to look after her mother, although her husband was also seriously ill at the time. She left one of her daughters to care for her husband. Ḥaḍrat Nawwāb Abdullah Khan was himself happy with this arrangement.<sup>108</sup>

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<sup>107</sup> “Sīrato Sawāneḥ Ḥaḍrat Ammān Jān” Prof. S. N. Saeed, pg 696.

<sup>108</sup> Her husband's illness was the reason why Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> was unable to write anything at the time of her mother's demise, thus these anecdotes have been related by her daughters.

Şāhibzādī Fauzia Shameem has stated that her mother's profound love for her grandmother was always evident. On Ḥaḍrat Ammān Jān's death she vividly recalls how her mother's eyes remained constantly swollen from crying. Ḥaḍrat Ammān Jān's special care for her youngest child influenced Ḥaḍrat Amatul Ḥafīz Begum's siblings, who thus also showed particular care for her. Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> has related that her eldest brother Ḥaḍrat Muşleḥ Mau'ūd<sup>ra</sup> was also like a father to her. On the other hand, she and her middle brother Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> had a relationship more akin to that of best friends. It so happened that two of Ḥaḍrat Mirza Bashir Ahmad's sons and two of his grandsons married four daughters of Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup>.

Ḥaḍrat Ammān Jān<sup>ra</sup> considered her daughters especially Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup>, as a trust left from the Promised Messiah<sup>as</sup>, which she had to safeguard and maintain to the best of her ability. An interesting fact is that Ḥaḍrat Amatul Ḥafīz Begum<sup>ra</sup> always regretted not remembering more of her father, the Promised Messiah<sup>as</sup>. She wished Ḥaḍrat Ammān Jān<sup>ra</sup> had told her more about him. Thus, when her own daughter Şāhibzādī Fauzia Shameem was widowed at a young age she advised her not to do what Ḥaḍrat Ammān Jān<sup>ra</sup> had done with her, that is, to never mention their deceased father to her daughters. However, Şāhibzādī Fauzia Shameem relates, that she soon came to understand how her grandmother Ḥaḍrat Ammān Jān<sup>ra</sup> must have felt. As whenever she began to talk about her late husband to her daughters her voice would falter and emotion would overcome her so that she could not continue.

From these remarks we can see that despite her greatness, Ḥaḍrat Ammān Jān<sup>ra</sup> was only human; with the same emotions and

feelings that all women experience. Paradoxically, it was her human condition that was the reason for her exalted status. Ḥaḍrat Ammān Jān<sup>ra</sup> like the rest of us, had to overcome personal emotions and human impulses in her continuous aspirations to please Allah Almighty. As she was a woman just like us; her exemplary conduct is thus a great lesson. We too can achieve such spiritual heights and gain Paradise not by some amazing feat, but simply by establishing a similar routine of attentive daily worship and good personal conduct.

**“Top Tips” From Hadrat Ammān Jān<sup>ra</sup>**

1) Be punctual and conscientious in the observance of the obligatory daily prayers. Ḥaḍrat Ammān Jān<sup>ra</sup> would usually perform her ablutions and be ever ready in a clean state to commence her prayers, once she had heard the Call for Prayer. (“*Ādhān*”)

2) Employ yourself usefully with the remembrance of Allah Almighty. Even whilst doing household chores one can still engage in this form of worship, as Ḥaḍrat Ammān Jān<sup>ra</sup> did throughout her life.

3) Read or listen to the recitation of the Holy Qur’ān daily. Ḥaḍrat Ammān Jān<sup>ra</sup> would ask her children/grandchildren to read the Holy Qur’ān/Aḥādīth/the books of the Promised Messiah<sup>as</sup>, or small moral stories to her. This would improve their religious knowledge, public speaking, confidence and literacy.

4) Show fortitude and courage during the trials of life, never forgetting to thank Allah Almighty for bestowing His Blessings upon us. Those who love Allah Almighty the most, never get depressed.

5) Give complete obedience to the Khalīfah of the time. Even as a grown woman in her 40’s with the exalted status of being the spouse of a prophet, Ḥaḍrat Ammān Jān<sup>ra</sup> would still obtain Ḥaḍrat Khalīfatul Masīḥ I<sup>ra</sup> permission before leaving Qadian.

6) Never argue with one's husband whilst he is in an angry mood. Even if one's opinions/actions are justified, a dignified wife will express this after her husband's rage has subsided. This leads to a

more harmonious household and wins the Pleasure of Allah Almighty.

7) Ḥaḍrat Ammān Jān<sup>ra</sup> advised ladies never to keep secrets from their husbands. She said that if one makes a mistake, one should openly admit it rather than attempting to conceal it. Ḥaḍrat Ammān Jān<sup>ra</sup> advised her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> before her marriage, that a wife should not hide things from her husband nor do anything that she felt she may have to cover up from him. She explained;

*“The husband may not see what goes on but Allah Almighty does. Ultimately, when the matter is exposed it diminishes the dignity of a woman”.*

8) Make a prompt monetary donation for any financial appeal that the Khalīfah makes. Ḥaḍrat Ammān Jān<sup>ra</sup> would try to fulfil these promises immediately. She remarked; *“We have no reliance on life”* and so did not wish to have any outstanding debts.

9) Try to avoid taking loans. *“They are a curse”* Ḥaḍrat Ammān Jān<sup>ra</sup> once advised her great-grandchildren.

10) The moral training of the eldest child is especially important. If one concentrates on developing good habits in the first child, the rest of the siblings usually copy this behaviour and benefit.

11) Emphasise the importance of telling the truth to one’s children. As Ḥaḍrat Khalīfatul Masīḥ IV<sup>ru</sup> related, Ḥaḍrat Ammān Jān<sup>ra</sup> did not stress anything more greatly than *“developing a revulsion for deceit”* in her children.

12) Ḥaḍrat Ammān Jān<sup>ra</sup> said it was a "*sunnat*" (practice of the Holy Prophet<sup>sa</sup>), to work with one's own hands. Ḥaḍrat Ammān Jān<sup>ra</sup> encouraged self-sufficiency and disliked idleness.

13) Ḥaḍrat Ammān Jān<sup>ra</sup> advised ladies to consider their husband's relatives like their own relatives.

14) Ḥaḍrat Ammān Jān<sup>ra</sup> advised that it is most meritable that one's husband be one's main confidante rather than female friends.

15) Ḥaḍrat Ammān Jān<sup>ra</sup> advised that when considering a potential husband, one should look at a man's piety and the habits of his family. She said that a man's employment and place of abode were less important factors to consider.

16) Ḥaḍrat Ammān Jān<sup>ra</sup> took care to speak honestly and courteously with everyone, regardless of their rank or age.

17) One should try to instil the habit of obedience to parents in children. If children learn the importance of obedience, then it is reasonable to overlook their smaller acts of mischief.

18) Openly express faith in one's children. This develops their confidence and self esteem.

19) Parents should tell their children to pray for various things from an early age, in order to develop this essential habit in them.

20) Ḥaḍrat Ammān Jān<sup>ra</sup> encouraged her children to say "*Salām*" when they awoke, and when they returned from school.



21) Never be disrespectful or abusive to people that are in one's employment.

22) Ḥaḍrat Ammān Jān<sup>ra</sup> never left the house without a few essentials. These included an umbrella, a walking stick/knife, some money and a watch.

23) Ḥaḍrat Ammān Jān<sup>ra</sup> said that a woman's "*beauty*" (ie. her value), is based upon her piety and her good household management.

24) Ḥaḍrat Ammān Jān<sup>ra</sup> stated; "*Modesty is part of a woman's beauty*".

25) Ḥaḍrat Ammān Jān<sup>ra</sup> once advised a lady how to win her husband's heart. She suggested that; she develop good domestic skills, cook well, manage her household well, give her children a good moral upbringing and take care to observe the obligatory prayers.

26) Ḥaḍrat Ammān Jān<sup>ra</sup> never interfered in her daughters-in-law' running of their households, nor did she ever complain about them to her sons.

27) Ḥaḍrat Ammān Jān<sup>ra</sup> said that at times of simultaneous rain and sunshine, Allah Almighty is more receptive to our prayers.

28) Ḥaḍrat Ammān Jān<sup>ra</sup> once reassured her daughter Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> that after her "*iddat*" period<sup>109</sup> she could resume her normal dress, wear nice clothes and makeup as usual.

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<sup>109</sup> A four-months and ten days' period of waiting for a widow.

29) Ḥaḍrat Ammān Jān<sup>ra</sup> once saw her granddaughter Ṣāhibzādī Amatul Mateen Ṣāhibah placing her left foot into her shoe first. She directed her to always put her right foot in first, and to commence any job from the right hand side.

30) If someone sent Ḥaḍrat Ammān Jān<sup>ra</sup> some food she would never return the dish empty. She always refilled the dish with some food from her own home.

31) Ḥaḍrat Ammān Jān<sup>ra</sup> would boil turnip and wash her feet in the water of it as an excellent moisturiser!

32) Ḥaḍrat Ammān Jān<sup>ra</sup> guided her eldest daughter that she should always wish good for others and never harbour a grudge or take revenge, even if ill treated. She reassured her that on such people Allah Almighty bestows goodness Himself.

### *Hadrat Ammān Jān: Where She Lives Now...*

*“But for them who fear their Lord there are lofty mansions, built over lofty mansions, beneath which rivers flow” (az-Zumar 39:21)*

It is heartwarming to know that we have some intimation of where Ḥaḍrat Ammān Jān's blessed soul resides now... Although I am sure we would all conclude that she is one of the inhabitants of Paradise, yet the nature of her exact status could only be disclosed by a Divine Authority. As the above Qur'ānic verse indicates there are varying “mansions” or levels within Paradise; and progressing up these levels is an ongoing process for a believer in the Hereafter. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> had the good fortune to be the recipient of the good news of the nature of her mother Ḥaḍrat Ammān Jān's exalted status in the Hereafter. Blessed with many true dreams, Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> has related in the 3<sup>rd</sup> February, 1953 edition of the “Al-Fazl” newspaper, that she had a dream that brought her so much happiness that she desired to convey it to her spiritual brothers and sisters;

*“It is only fitting that I too be the bearer of this good news, to end this tribute to one of the greatest women of the last century on this happy note, through my pen...”*

Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> wrote that she saw a dream in which she was looking at a picture of a child on a wall alongside some other pictures of children. Looking at it she recognized the picture and said to herself; *“this is just like a picture of my departed brother Mubārak Ahmad<sup>ra</sup>”*. As she looked at the boy in the picture, he became alive and stepped towards her. Meeting her deceased brother, Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> felt

overjoyed with happiness. The first thing she felt compelled to ask him was; *"Do you live with Ammān Jān<sup>ra</sup>?"* He replied; *"I have not been called there yet"*. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> then asked with natural curiosity;

*"You have come from there, so you'll know if Ammān Jān<sup>ra</sup> has had the chance to meet "Rasūl-e-Karīm<sup>sa</sup>" (ie. the Holy Prophet Muḥammad<sup>sa</sup>).*

Ḥaḍrat Mubārak Ahmad<sup>ra</sup> replied that Ḥaḍrat Ammān Jān<sup>ra</sup> actually lived there with him. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> then enquired; *"What, in that same palace?"* In response to this question her brother exclaimed;

*"What! Never mind the same palace, they live in the same room!"*

This reply caused a wave of happiness to flow through Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup>. She then thought to herself that Ḥaḍrat Ammān Jān<sup>ra</sup> would be living in the same room as the Holy Prophet<sup>sa</sup>, alongside her blessed husband (the Promised Messiah<sup>as</sup>). She then remained quiet, however her brother with the passion and enthusiasm of a child excitedly exclaimed;

*"That place is just a wondrous thing! Just don't ask - it is such a place, as if that palace is made of pearls".*

He then continued to happily marvel at its exquisite nature, whilst Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> was left speechless, overwhelmed by her emotions. She recollected that in this condition she awoke.

Thus, in such a manner Allah Almighty conveyed to us the highly exalted status of Ḥaḍrat Ammān Jān<sup>ra</sup> residing alongside the Holy Prophet of Islam<sup>sa</sup>. It is interesting to note that the dream confirms two aspects of Paradise which Allah Almighty has enlightened us

about in the Holy Qur'ān. The appearance of Ḥaḍrat Mubarak Ahmad<sup>ra</sup> and his comment that he was "not yet" living with Ḥaḍrat Ammān Jān<sup>ra</sup>, confirms *Sūrah at-Ṭūr* 52:22, in the Holy Qur'ān which states;

*"And those, who believe and whose children follow them in faith, - with them will We join their children..."*

Indeed, it is heartening to learn that if we make the lifelong efforts to create God fearing children motivated by “*Taqwā*” at all times, as indeed Ḥaḍrat Ammān Jān<sup>ra</sup> did, our efforts are never wasted. Allah The Gracious and The Merciful, appreciates these efforts. As parents nothing could be greater than the reward that Allah Almighty indicates in the Holy Qur'ān that we can attain, that is of Paradise in the company of our beloved children. Her daughter’s dream illustrates that the patience and fortitude Ḥaḍrat Ammān Jān<sup>ra</sup> displayed throughout the trials of her life, and her exemplary service to humanity, were indeed magnanimously rewarded by Allah Almighty. Thus, she was bestowed the great honour of residing in the same room as the Holy Prophet of Islam<sup>sa</sup>. Ḥaḍrat Nawwāb Mubāraka Begum<sup>ra</sup> inferred from the dream that her mother was also happily reunited with the Promised Messiah<sup>as</sup>, and her deceased children.

It is interesting that Ḥaḍrat Mubarak Ahmad<sup>ra</sup> described Ḥaḍrat Ammān Jān's abode as a palace of "*pearls*", because in the Holy Qur'ān Allah Almighty has given believers the felicitous news that in Paradise:

*"...there will wait upon them youths of their own, as though they were pearls well preserved." (at-Ṭūr 52:25)*

Indeed, the Divine declaration that Allah Almighty would bestow a “*Khadijah*” upon the Promised Messiah<sup>as</sup> was also fulfilled in the

sense that like Ḥaḍrat Ammān Jān<sup>ra</sup>, her pious predecessor had been promised a palace of pearls as her heavenly abode. (Ḥaḍrat Khadījah<sup>ra</sup> had received this glad tidings through the angel Jibrāʿīl).

The rewards attained by Ḥaḍrat Ammān Jān<sup>ra</sup> by her exemplary behaviour throughout the 86 years of her life, a pure life always motivated by the desire to win Allah Almighty's pleasure, is a fine example of the fulfilment of Allah Almighty's promise to believers. Hence, we can learn so much from Ḥaḍrat Ammān Jān's life. By adopting her values and conduct we too can also become the residents of "*lofty mansions*" in the Hereafter. May Allah Almighty enable us ladies to instil faith and piety in future generations. As Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> said, this great task is only achievable by women.

Indeed Ḥaḍrat Ammān Jān<sup>ra</sup> was a true "*Ummul-Mo'mineen*", as she was the predecessor of 4 of the 5 blessed "Khulafā" of our Community (the "Ahmadiyya" Movement in Islam). Thus, she is a fine example of how a righteous lady **can** shape the future generations. Her righteous actions and good deeds are now being reflected and repeated in her pious progeny today. They shall *Inshā Allāh* continue to be so as the truth and dominance of Aḥmadiyyat manifests itself throughout the world, and its victory and consolidation occurs by the third century after the advent of the Promised Messiah<sup>as</sup>.<sup>110</sup>

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<sup>110</sup> This indication of the victory of Islam and its consolidation by the third century, was given by Ḥaḍrat Khalīfatul Masīḥ III<sup>ra</sup>. Refer to Centenary Khilāfat-e-Ahmadiyya by-Taḥrik-e-Jadīd Anjuman Ahmadiyya Pakistan, pg 202.

## *A Final Message for the Jamā‘at*

We are most fortunate that a recording of Ḥaḍrat Ammān Jān’s voice has been preserved. Indeed, it was a Divine blessing that a tape recorder first became accessible in Rabwah in February 1952, only two and a half months prior to Ḥaḍrat Ammān Jān’s passing away. We are lucky that Ḥaḍrat Mirza Bashir Ahmad<sup>ra</sup> conducted a short recorded interview of his blessed mother. This allows us to benefit from Ḥaḍrat Ammān Jān’s final thoughts, concerns and guidance for the Jamā‘at. Her message was succinct, profound and timeless - words that are just as relevant to Aḥmadīs today as they were in 1952. Addressing the Jamā‘at Ḥaḍrat Ammān Jān<sup>ra</sup> said;

*“My message is this that I send Salām to all. The Jamā‘at needs to remain constant in their “Taqwā” and righteousness, and that they should never be neglectful of preaching about Islam and Aḥmadiyyat. In this are all the blessings. I always pray for the Jamā‘at. May the Jamā‘at always remember me and my progeny in their prayers.”*

Dear Reader – even if you feel you are unable to glean all the advice from this book then at least try to adopt these two fundamental principles of Ḥaḍrat Ammān Jān; firstly, base your life and conduct on “Taqwā”<sup>111</sup>. Secondly, do not neglect your responsibility to convey the message of Islam and Aḥmadiyyat, be this verbally or through humanitarian efforts. If we conduct our lives with even half the amount of compassion for Allah Almighty’s creatures that Ḥaḍrat Ammān Jān<sup>ra</sup> exhibited, assuredly we will discover a path to winning Allah Almighty’s Pleasure.

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<sup>111</sup> When actions are motivated by the fear and love of Allah Almighty.

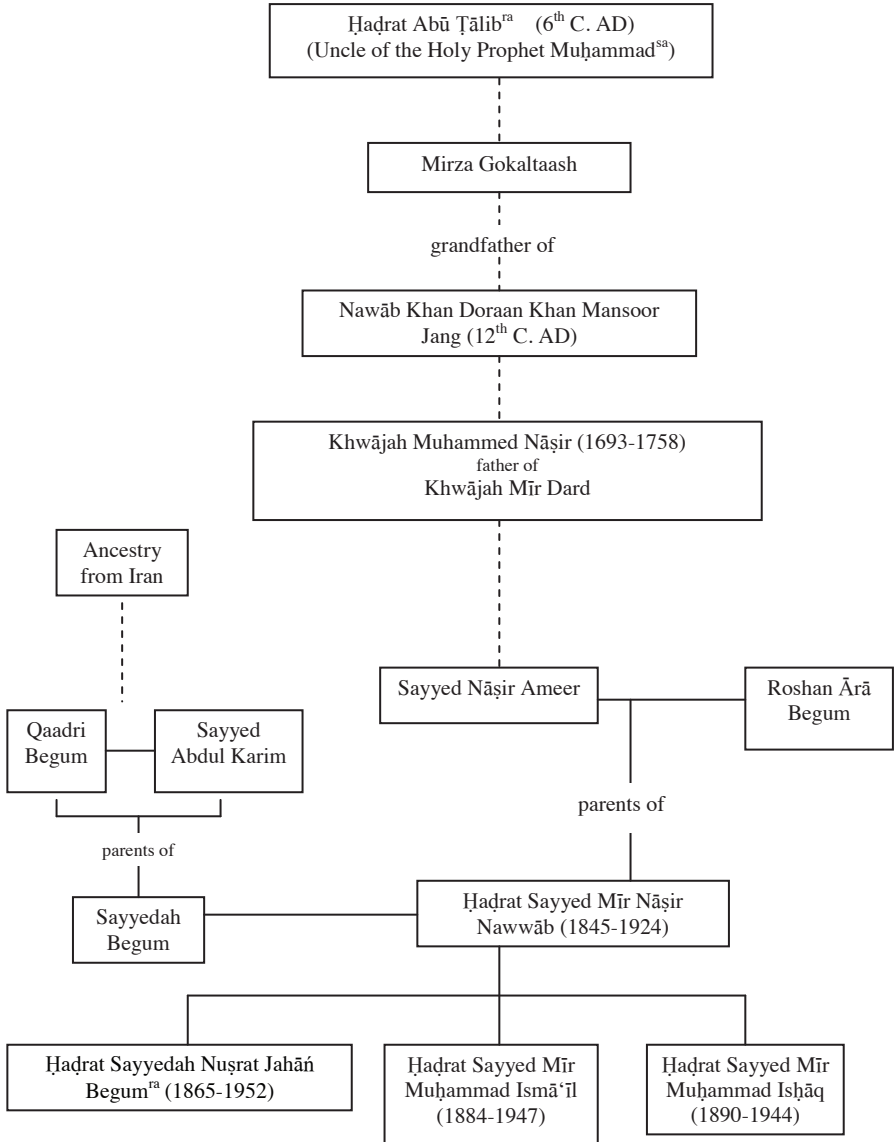
May Allah grant us the strength to emulate Ḥaḍrat Ammān Jān’s fine example. May He continue to exalt the status of this true “*Ṣāliḥah*”, whom I believe to be the most inspirational lady in the history of Aḥmadiyyat. Āmīn.



## Appendix I

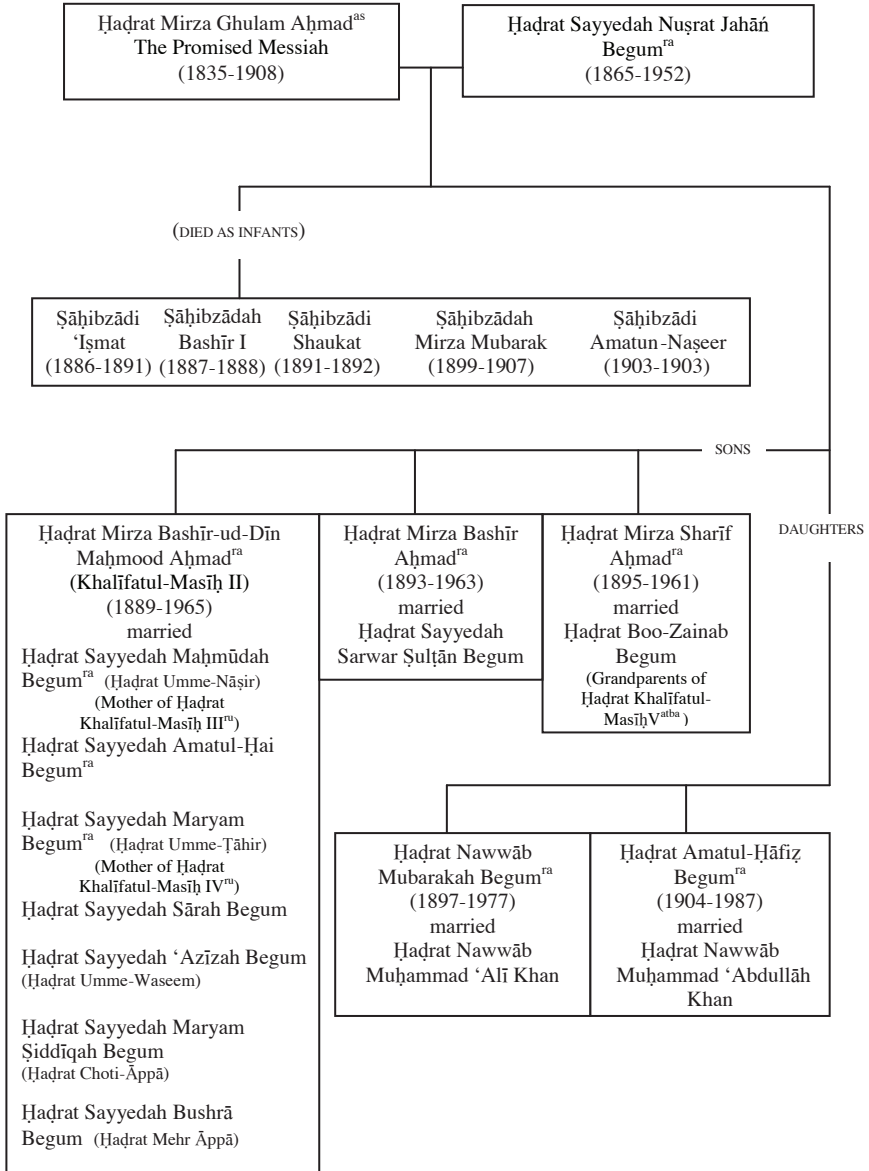
### THE ANCESTRY OF ḤAḌRAT AMMĀN JĀN<sup>RA</sup> (SIMPLIFIED)

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## Appendix II

### THE CHILDREN OF ḤAḌRAT AMMĀNĀ JĀN<sup>RA</sup>



## Glossary

**Allah** - Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often affix it with Ta‘ālā, meaning “The Most High” or “The Almighty”.

**Aḥmadī** - A member of the Aḥmadiyya Muslim Jamā‘at.

**Āmīn** - “May Allah make it so”.

**Assalāmo ‘Alaikum** - “Peace be unto you”. An Islāmic salutation.

**Begum** - A term of respect for a woman. The English equivalent would be “Mrs” or “Madam”.

**Eid** - A Muslim feast day; Islāmic celebration at the end of Ramaḍhān and at the conclusion of pilgrimage.

**Ḥadīth** - A saying of the Holy Prophet Muḥammad<sup>sa</sup>. The plural is Aḥādīth.

**Ḥaḍrat** - A term of respect used for a person of established righteousness and piety.

**Holy Prophet<sup>sa</sup>** - A term used exclusively for Ḥaḍrat Muḥammad<sup>sa</sup>, the Prophet of Islām.

**Holy Qur’ān** - The book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet Muḥammad<sup>sa</sup> in Arabia, in the 7<sup>th</sup> century AD.

**Ḥuḍūr** - Your Holiness; His Holiness.

**Inshā Allāh** - An Arabic term meaning “God-willing”.

**Ishrāq** - A voluntary prayer offered after the sun has risen, but prior to noon-time.

**Jalsa (Jalsah)-(Sālānah)** - A convention or gathering, (annual).

**Jamā‘at** - literally means community. In this book it specifically refers to the Aḥmadiyya Muslim Jamā‘at.

**Khalīfatul Masīḥ** - Aḥmadī Muslims refer to each successor of the Promised Messiah Ḥaḍrat Mirza Ghulām Ahmad<sup>as</sup>, as

Khalīfatul Masīh. “Khalīfah” in Arabic means “successor” and Khulafā’ is the plural of this.

**Mahdī** -“The Guided One”. This is the title given by the Holy Prophet Muḥammad<sup>sa</sup> to the awaited Reformer of the Latter Days. Aḥmadī Muslims believe this person to have been Ḥaḍrat Mirza Ghulām Ahmad<sup>as</sup>, husband of Ḥaḍrat Nuṣrat Jahān Begum<sup>ra</sup>.

**Maulvi (Maulavi)**- Religious teacher.

**Miān** – A term of respect for a male.

**Nikāḥ** - The announcement of marriage in Islām.

**(The) Promised Messiah** - This term refers to the Founder of the Ahmadiyya Muslim Jamā‘at, Ḥaḍrat Mirza Ghulām Ahmad<sup>as</sup> of Qādiān. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet Muḥammad<sup>sa</sup>, concerning the coming of *al-Imām al-Mahdī* and Messiah from among the Muslims.

**Ṣāḥib** - A term of respect for a man, the English equivalent being “Mr.” or “Sir”.

**Ṣāḥibah** - A term of address for a lady.

**Ṣāḥibzādah** – A term of respect for the male progeny of a holy person.

**Ṣāḥibzādī** - A term of respect for the female progeny of a holy person.

**Ṣalāt**- The prescribed prayers for a Muslim.

**Shirk** - Associating partners with Allah. (Idolatry)

**Sunnah** - Traditions/practice of the Holy Prophet Muḥammad<sup>sa</sup>.

**Tahajjud** – A voluntary pre-dawn prayer consisting of eight Rak‘āt offered before Fajr.

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