

**Narratives of  
Companions of  
the Promised  
Messiah  
(on whom be peace)**

Friday Sermon  
June 24<sup>th</sup> 2011



# SUMMARY



Hudhur (aba) said we hold Jalsa Salana, as the Promised Messiah (on whom be peace) explained, to create a special bond with God in recognition of the objective of our creation



Next Hudhur (aba) gave several accounts of the companions of the Promised Messiah (on whom be peace) which highlighted the noble attributes of the Promised Messiah (on whom be peace).



Hudhur (aba) said the accounts of the companions that he related were models for us, so that we have an awareness of how they expressed their ardent love for the Promised Messiah (on whom be peace) and how he treated them and what a spiritual revolution they brought about

Hudhur said we hold Jalsa Salana, as the Promised Messiah (on whom be peace) explained, to create a special bond with God in recognition of the objective of our creation

Hudhur said we should spend these three days of the year purely for the sake of God in the educational, instructive and spiritual environment of Jalsa.

We should self-reflect and ponder whether we have overcome our weaknesses in accordance to the teachings of God and His Messenger (peace and blessings of Allah be on him) or are at least making an all-out effort for the same.

We should listen to the Jalsa proceedings for our spiritual development.

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## Germany Jalsa Salana

All Jalsa duty holders should spend their time engaged in prayer, Durud (invoking salutations and blessings on the Prophet) and *Istaghfar*.

The Promised  
Messiah (on  
whom be peace)  
said that nations  
are being  
prepared to  
bring about  
pious changes  
and be included  
in this  
Community

This should be a cause for concern for the long-term Ahmadis. New Ahmadis are present at the Jalsa and they excel in sincerity and loyalty.

The long-term Ahmadis should be concerned about the state of their beliefs lest the new nations become true Muslims and are the recipients of Divine blessings and the long-term Ahmadi families get drowned in worldliness and are deprived of the blessings associated with the Promised Messiah (on whom be peace).

The companions of the promised Messiah ( on whom be peace)

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Next Hudhur (aba) gave several accounts of the companions of the Promised Messiah (on whom be peace) which highlighted the noble attributes of the Promised Messiah (on whom be peace).

Hudhur (aba) said these accounts should be listened to carefully.

The companions of the Promised Messiah (on whom be peace)

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# Hadhrat Zia ul Haq sahib (may Allah be pleased with him)

He wrote about his personal experience of accepting Ahmadiyyat and the kindness of the Promised Messiah (on whom be peace) who directed that rice should be prepared for these guests

He writes that after breakfast the Promised Messiah (on whom be peace) would go for a walk which they would join. The Promised Messiah (on whom be peace) walked very briskly and some people had trouble keeping up with him

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## Hadhrat Nizam uddin sahib (may Allah be pleased with him)

He writes that after Jalsa, he saw a person from Multan [a city in the Punjab] asked the Promised Messiah (on whom be peace) in the vernacular to give him a *Wazifa* (a prayer)

- The Promised Messiah (on whom be peace) smiled and said 'recite Durud profusely, this alone is the *Wazifa*.

Hudhur added, this was also the *Wazifa* for the Jalsa days



Once he saw a Maulwi sahib in Qadian dancing for joy after serving drinking water to Jalsa guests, he explained, 'I am dancing because I am the peon (lowly servant) of the Messiah (on whom be peace)'

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# Hadhrat Mian Ameer ud Din (may Allah be pleased with him)

He writes that he once told the Promised Messiah (on whom be peace) about his debts



The Promised Messiah (on whom be peace) told him to recite Durud and say *Istaghfar* profusely

He writes about an incident in Qadian where he could not get any food and went to bed hungry. During the night, the Promised Messiah (on whom be peace) received a revelation '**O Prophet, feed the hungry and the distressed.**' [Tadhkirah, p. 884] In the morning, the Promised Messiah (on whom be peace) inquired about the food arrangements and ordered the doors of the Langar to be opened for all and said 'let anyone who come eat'.

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# Hadhrat Hakeem Abdul Samad sahib (may Allah be pleased with him)

He writes that he arrived in Qadian in 1907. After Asr, he stood by the Langar door and witnessed some discourtesy to Jalsa guests

The Promised Messiah (on whom be peace) said those who made the mistake should be ashamed and fortunate are those whose pleas were heard in the heavens. He then said God addressed him in words as never before:

**'O Prophet, feed the hungry and the distressed.'** [Tadhkirah, p. 884]

Hakeem sahib writes it was no ordinary matter that the Promised Messiah used the words 'O Prophet' for himself. A time would come when people who try and lessen his status, but of course his status was that of a Prophet

Hakeem sahib further writes that some people who had been pushed the day before were tearful upon hearing the Promised Messiah (on whom be peace) and said they had not come there to eat; they had come to see the Messiah (on whom be peace)

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# Hadhrat Chaudhry Abdul Aziz sahib (may Allah be pleased with him)

He writes that he attended the Jalsa of 1907, which was the last Jalsa of the lifetime of the Promised Messiah (on whom be peace).

The Promised Messiah said to Hadhrat Maulwi Nuruddin (may Allah be pleased with him) that the previous night the guests who had arrived late were not served food and remained hungry.

Their cries reached the heavens.

He instructed that a committee be formed that would facilitate all-night food service

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# Hadhrat Allah Ditta sahib (may Allah be pleased with him)

He writes that it was perhaps 1903 or 1904 that during his visit to Qadian on the occasion of Eid some discrimination was made about special and ordinary guests at the Langar.

He writes that he had an ill-feeling that the Mahdi was the *Hakm* and *Adl* (Judge and Arbiter) why was that here hypocrisy was being practised in this Langar.

The next morning, before Fajr, the Promised Messiah (on whom be peace) told Hadhrat Maulwi Nuruddin (may Allah be pleased with him) that God had informed him the night before that his Langar was not accepted by God even an iota

He proceeded to say that those who had made the blunder should be dismissed from the task and should be expelled from Qadian for six months and pious people should be appointed in their place

Allah Ditta sahib said he did *Astaghfar* at Fajr for having entertained ill-will the night before and that he had seen the miracles of the Promised Messiah (on whom be peace) with his own eyes

Hudhur added that sometimes feelings of ill-will can distant people. If one is generally engaged in *Istaghfar*, one is saved from thinking ill of others

When the Promised Messiah (on whom be peace) wrote Braheen e Ahmadiyya, Burhan sahib felt this person was auspicious and felt he needed to go and see him



He tracked the Promised Messiah (on whom be peace) and went to his residence. At this time Burhan sahib received a revelation in Persian that he had reached where he had wanted to go and that he was not to move away from here



The Promised Messiah (on whom be peace), received a revelation in Arabic which said that when guests come one should be hospitable to them

**Maulwi Burhan uddin Jhelumi(may Allah be pleased with him)**

The Promised Messiah (on whom be peace) asked the Khadim to quickly open the door and he met with Burhan sahib in a very warm manner

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He writes that some guests arrived in the morning during summer days. The Promised Messiah (on whom be peace) called the cook and asked him if any food was available. He replied that only the left-over bread from the previous night was available.

The Promised Messiah (on whom be peace) said it did not matter, and asked him to serve it. The Promised Messiah (on whom be peace) ate the bread as did the others. As the guests were about to depart, the Promised Messiah (on whom be peace) said, 'it is Sunnah to eat left-overs'.

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### Hadhrat Mistri Allah Ditta sahib (may Allah be pleased with him)

Hudhur said sometimes some people are displeased when left-overs are served. He said that here bread that is served is the machine-made Pitta bread variety which is not fresh anyway and the problem can be about left-over *salan* (curry). However, Hudhur added, this did not mean the management should start serving left-over *salan*!

# Hadhrat Muhammad Ali Azher sahib (may Allah be pleased with him)

He writes that during the Jalsa of 1906 due to lack of space in Aqsa Mosque, some people stood on the roof top of a neighbouring house . Hindu owner of the house was most abusive.

Soon after Salat was over, the Promised Messiah (on whom be peace) counselled to stay calm and advised not to go on his roof top again.

As a further precaution a wall was built on the ridge and barb-wire fence was erected so that no one would step on his roof again.

Later, his house was destroyed and had to be sold

The Jama'at purchased it and now it is part of the mosque

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He writes that once the Promised Messiah (on whom be peace) gave a long address at Masjid Aqsa after Zuhr. A fierce local opponent sat listening and nodded his head along the way, saying 'SubhanAllah' and said he would now stop his opposition



When Chiragh sahib met him after a few days, he asked him his viewpoint. The man replied, he did not know why everything seemed correct to him at the time but did not anymore

Hudhur (aba) explained that those who are destined not to get guidance behave in this manner.

Hadhrat Chiragh Muhammad sahib (may Allah be pleased with him)

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He writes that when he arrived in Qadian he thought how he could put the people there to the test. He had found a scholar there most knowledgeable and courteous and had found the Promised Messiah (on whom be peace) to be matchlessudhur

He wished to see the moral condition of the ordinary folk of Qadian

He mad undue demands of Langar volunteers and their good manners, he wrote that everything there reminded him of God and this had a deep effect on him

**Hadhrat Maulwi Muhammad Ibrahim sahib Baqapuri: ( on whom be peace)**

Hudhur added the days of Jalsa should also have similar spectacles. Each and every act of the Jalsa workers should demonstrate that they have taken the *Bai'at* of the Promised Messiah (on whom be peace) and have forged a connection with God and this should also be a part of our daily lives.

# Hadhrat Munshi Mahboob Alam sahib (may Allah be pleased with him)

He record the account of personal attention and love of the Promised Messiah ( on whom be peace), that made him feel most privileged

Munshi sahib was both embarrassed and delighted

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## Hadhrat Mian Wazir Khan sahib (may Allah be pleased with him)

Once he felt quietly hard done by assuming that the Promised Messiah (on whom peace) left him out and shared with everyone a piece of local delicacy, bitter ground stuffed with minced meat

Right at that time, when just two pieces were left, the Promised Messiah (on whom be peace) offered them both to Wazir sahib and did not take any himself.

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# Hadhrat Abdul Raheem sahib (may Allah be pleased with him)

He used to cook food for the Promised Messiah (on whom be peace) would not eat until after the Promised Messiah (on whom be peace ) had eaten.

Once he felt aggrieved that no food was saved for him and in the morning refused to get out of bed pretending to be asleep

The Promised Messiah ( on whom be peace) very nicely consoled him, made him feel happy and used nice term of endearment

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# Hadhrat Sultan Buksh sahib (may Allah be pleased with him)

Once when it was brought to the attention of the Promised Messiah (on whom be peace) that someone was jostling and climbing over others to get to the front row, he directed Hadhrat Maulwi Nuruddin (may Allah be pleased with him) to address the congregation

He warned that today our Imam is praying that may the dry branch be cut off from him'.

Hadhrat Maulwi Nuruddin (may Allah be pleased with him) added, 'you cannot attain Divine nearness by crushing others' heads, it is granted by God's grace'.

Hudhur added even now some educated people tend to leap over others to come to the front. They need to be careful and sit down wherever there is space and not be a source of discomfort to others

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# Hadhrat Ghulam Muhammad sahib (may Allah be pleased with him)

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He writes that he travelled to Qadian with many others to attend the 1904 Jalsa and recalled these points.

An exposition on *Nafse Ammarah*, *Nafse Lawwamah* and *Nafse Mutma'innah* (self that incites to evil, self that reproves and the soul at peace). Sometimes there is conflict between *Nafse Ammarah* and *Nafse Lawwamah*, at times sinfulness overcomes and at other times piety overcomes. When evil is fully overcome, one attains *Nafse Mutma'innah* and is only inclined to virtue. The Promised Messiah (on whom be peace) then recited the verse: '**But the virtuous drink of a cup, tempered with camphor —**' (76:6) and explained that just as a drink of camphor induced coolness, when *Nafse Mutma'innah* is attained one is satisfied. The Promised Messiah (on whom be peace) then recited the verse: '**And therein will they be given to drink a cup tempered with ginger,**' (76:18) and explained just as ginger is delicious, similarly does one find pleasure in the state of *Nafse Mutma'innah*.

Hudhur (aba) said he was relating these accounts so that we may appreciate how the companions of the Promised Messiah (on whom be peace) attentively listened to his words and benefitted from these

Hudhur (aba) said people at Jalsa should listen to the speeches and addresses with this viewpoint and indeed remember them and spread them further

The companions of the Promised Messiah (on whom be peace)

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# Hadhrat Dr. Muhammad Din sahib(may Allah be pleased with him)

He writes that he took his *Bai'at* via letter in April of 1905 and later in December of the same year he took his *Bai'at* physically at the occasion of Jalsa

The Promised Messiah (on whom be peace) gave them the booklet and they returned to Lahore. In early 1906 there was strike in the college in which the Ahmadi medical students also participated.

Hudhur added he has recently given a sermon about the correct Islamic teachings in matters such as strikes etc.

The Promised Messiah (on whom be peace) told them such an action was against the teachings of Islam and Ahmadiyyat. He advised them to apologise to the principal of the college and also wrote a personal letter to the principal

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He writes that on the Thursday before the 1907 Jalsa he found out that the Promised Messiah (on whom be peace) would go for an early morning walk



They were unable to manage a crowd around the Promised Messiah (on whom be peace) who shook hand with masses



The Promised Messiah (on whom be peace) said that he had already been informed by God that people will come to see him in great numbers, he then added in Punjabi, that he was not to be wary and he was not to tire of this

Hadhrat Chaudhry Ghulam Rasool Basra sahib (may Allah be pleased with him)

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Once he gave an address while sitting down in Masjid Aqsa where he said that every person that was present was his sign. His speech used to have continuity; he would start in a lower tone which would gradually get higher. He did not stress any phrases and read the Qur'an in a simple manner. He did not gesture with his hands or fingers and delivered his speech with composure.

Hadhrat Maulwi Muhammad Din sahib(may Allah be pleased with him)

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## Hadhrat Sufi Nabi Buksh sahib (may Allah be pleased with him)

During the Jalsa of 1891 it was announced that everyone should come to the large mosque (which is now called Masjid Aqsa). He writes it was his good fortune to enter the Community of this chosen person of God on the day. The Promised Messiah (on whom be peace) came and asked Maulwi Abdul Kareem sahib (may Allah be pleased be him) to read out his book 'Aasmani Faisla

While others listened, Buksh sahib writes when he saw the Promised Messiah (on whom be peace) he watched in amazement the same appearance, the same clothes that he had seen in a dream in his student daysfter

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The Promised Messiah (on whom be peace) explained the concept of *Ebudiyyat* (servitude to God)

The condition of an *Ebd* (servant of God) who truly imbibes *Ebudiyyat*, is like that of a piece of iron, which when placed in fire becomes a part of fire



The piece of iron despite being an entity in itself, when placed in fire, take the attributes of fire

Similarly an *Ebd*, is in reality a human in whom Divine attributes are at work

Such an *Ebd* does not have any will of his own

Rather all his actions are aligned with Divine will

Hadhrat Zainul Abadeen Shah sahib  
(may Allah be pleased with him)

Hudhur added each Ahmadi should try and look for such a level of *Ebudiyyat* for this is what the Promised Messiah's (on whom be peace) advent took place for.

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# Hadhrat Maulwi Muhammad Ibrahim sahib Baqapuri relates

During the Jalsa  
of 1906 the  
Promised  
Messiah (on  
whom be  
peace) said

**My death is now imminent  
and when I see the condition  
of my Community, I feel the  
agony of a mother whose  
baby is a few days and she is  
about to die.**

**However, I have perfect belief  
in God's promise that He will  
not let my Community go to  
waste. My heart is thus  
assured**

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## Hudhur (aba) prayed



Hudhur (aba) said the accounts of the companions that he related were models for us, so that we have an awareness of how they expressed their ardent love for the Promised Messiah (on whom be peace) and how he treated them and what a spiritual revolution they brought about. May God enable us to enhance in our faith and may we never do something that can be a source of Divine displeasure

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