



## A DARS DELIEVERED BY USTAZ ABDUL WAHAB OWUSU AT THE ANNUAL NATIONAL IJTEMA OF THE MAJLIS KHUDAMMUL AHMADIYYA ON THE TOPIC: “AL-WASIYYAT A DIVINE SAFE NET”

Assalaamo Alaikum Warahmatullah Wabarakatuh.

### Holy Quran chapter 2 verse

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, *that he make* a will to parents and near relatives to act with fairness; *it is* an obligation on those who fear God.

كَتَبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾

Mr. Chairman, Our revered Ameer & Missionary-In- Charge, the Sadr Majlis Khuddamul Ahmadiyya, Ghana, our distinguish Missionaries, distinguish guest, member of the Majlis, the topic I have been given to speak on is “Al-Wasiyyat a Divine safe net.”

Al-Wassiyat simply means ‘will’. It is the will of the Promised Messiah<sup>as</sup> which he made for his true and sincere followers. A will is defined as a legal declaration of how a person wishes his or her property to be disposed of after their death. Al-Wasiyyat has two branches; a will of our desires as Ahmadi Muslims in this life and after our death.

Al-Wassiyat is indeed a Divine safe net because it is the Khalifa of the time, Hazrat Mirza Masoor Ahmad, Khalifatul Masih V (atba) who has directed us to join this blessed scheme.

Mr. Chairman, every member of this Majlis will bear with me that before we started our Ijtema’a and indeed every other Majlis gathering we recite our pledge saying that, “whatever good decision the Khalifa of the time makes we shall deem it obligatory to abide by it. Insha Allah.” Brethren by saying this, what it implies is that, whatever good the Khalifa wants us to do we shall abide by it without any further questioning.

Huzur Anwar stated that it’s his desire that by the year 2008, at least 50% of Chanda paying members would subscribe to the blessed Wasiyyat scheme. Eight years have passed and we have still not fulfilled our pledge and as at now we are trying to find accuses here and there.

The following question arises, “is it because we are not old enough or we are thinking we are not righteous enough or that we are not wealthy enough and as such want to acquire more properties before we become Musis?”

93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it (Holy Quran Chaper 3:93)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا  
مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

As you will all agree with me, there is no qualified medical doctor who will prescribe medicine to his or her patients without a conviction it would cure his illness. Similarly, Huzur is our 'spiritual doctor' who knows our spiritual illnesses and has prescribed a medicine to us which is Wasiyyat, what are we still waiting for?

What does the Promised Messaih<sub>as</sub> say about Al-Wasiyyat as a scheme when he was making good his obligation to Allah?

*“Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being—turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words.”*

He continued,

*“And let you too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don't fall in love with the pleasures of the world, for they take you away from God. For the sake of God choose life of austerity. The pain which pleases God is better than the pleasure which makes God angry.*

*And that defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you Which ever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desire, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death. But once you had suffered hardships for Allah, you will come in the lap of God like a beloved child.*

*And you will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. God addressed me and told me that Taqwa is a tree such as should be planted in the heart.*

*The very water which nourishes Taqwa is the water which irrigates the whole garden*

*Don't think that God will let you go to waste. You are a seed of the Hand of God which was sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So blessed is one who believes in what God says and does not fear the trials which he suffers on his way to God. For the coming of trials is essential so that God may try you to see who is true in his declaration of Bai'at and who is false. Whoever slips at a trial, he would do no harm to God whatsoever and ill-luck would take him to hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—*

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By SHOoba ISHA'AT - MKAGH at 0:01 am, Nov 30, 2016

*they will be shaken with quakes of calamities, and storms of misfortune will batter them. People will jeer and mock them, and the world will treat them with extreme hatred— but they shall at last come out victorious. And doors of Blessings shall be opened to them. God addressed me and said that I should inform my Jama'at that those who believed and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such that it does not fall short of any stage of obedience. These are the people who belong to those who are favourites of God. And God says that these are the very people who have a sure footing with their Lord. Listen, O those who can, to what God desires from you. And what He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He used to hear earlier. It is a false notion that in these times He does hear but does not speak. But He hears and speaks too. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He is the One without any associate Who has no son, nor has He any wife. He alone is the peerless Who has no one like Him.*

*And He is the One Who is unique; in that, none of His Attributes are exclusively possessed by anyone besides Him. He is the One Who has no equal. He is the One Who has no one to share with Him His Attributes. And He is the One no Power of Whose is less than perfect. He is near, though He is far and He is far, though He is near. He can reveal Himself to Ahl-e-Kashf in personification, but He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him. He is on 'Arsh, but it can't be said that He is not on the earth. He is the sum total of all Perfect Attributes and He is the Manifestation of every True Praise. He is the source of all that is Good and encompasses all Powers and He is the source of all Beneficences. He is the One to Whom everything returns. He is the Lord of all realms. He possesses every Perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him.*

How can one join the Wasiyyat? Every Ahmadi of sound mind can join the scheme except the one on his dying bed, whether he has property or not, whether he is a worker or a student. What he has to do is to read the booklet 'Al-Wasiyyat' or it be read to him and thereafter complete the application forms and pays the *Shaiat Awal* (subscription) and the *Elan-i- Wasiyyat* (the publication fee).

The Holy Prophet (peace and blessings of Allāh be on him) made the foregoing observation when his close companion, Ḥaḍhrat Sa'd bin Abī Waqqāṣ (Allāh be pleased with him) fell ill during the course of his journey to Mecca. Fearing that his end was near, he expressed to the Holy Prophet (peace and blessings of Allāh be upon him) a desire to bequeath the whole of his property in the way of Allāh. The Holy Prophet (peace and blessings of Allāh be on him) said that it was far too much and that he could not permit that. Thereupon Ḥaḍhrat Sa'd proposed to bequeath two-thirds of his property. The Holy Prophet (peace and blessings of Allāh be on him) did not permit that much either. Then at the end Ḥaḍhrat Sa'd (Allāh be pleased with him) begged leave to give away one-third of his property. Permitting him to do so, the Holy Prophet (peace and blessings of Allāh be on him) observed that it were better if he left behind his heirs in good circumstances than that he left them in straitened circumstances so that they are forced to beg help of others.

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By SHOoba ISHA'AT - MKAGH at 0:02 am, Nov 30, 2016

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ جَاءَ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعُودِي وَأَنَا بِمَكَّةَ فَقَالَ  
إِنَّكَ إِنْ تَذَرْتَنِي وَأَغْنِيَاءَ خَيْرٌ مِنْ أَنْ  
تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ - (بخاری)

Narrated by Ḥaḍrat Sa'd bin Abī Waqqāṣ, Allāh be pleased with him: When I fell sick in Mecca and the Prophet of Allāh (peace of Allāh and His blessings be on him) came to enquire about my health, he said,

*“It is better that thou leave thy heirs in affluence than that thou leave them in straits, seeking help of others.” (Bukhārī).*

What is property in terms of Wasiyyat? They are land; whether agriculture land or land meant for estate development, building, gold, cattle, Share or any form of investment, Gratuity, and the likes. Personal belongings in the form of clothing and house furnishing or household equipments and private cars are not considered as property in this context.

Our responsibilities as members of the Majlis are to ensure that we have obeyed the instructions of the Khalifa of the time. In his sermon on May 27<sup>th</sup> 2011, Huzur Quoted the following verses from the Holy Quran:

*‘And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do.’*

*Say, ‘Obey Allah, and obey the Messenger.’ And if you turn away then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.*

*Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.*

*And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.’ (Surah Al Nur 24, verses 54 – 57)*

From all the above verses we should have no reservation whatsoever not to join this scheme because it points to us a direction which will let us become righteous and safeguard us since Al-Wasiyyat is indeed a Divine safe net.

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By SHOوبا ISHA'AT - MKAGH at 0:02 am, Nov 30, 2016

The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said: *“When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); knowledge which is beneficial; or a virtuous descendant who prays for him (the deceased).”* [Sahih Muslim]

“His deeds come to an end” means that he/she is not able to perform any deeds anymore and therefore does not receive reward for actions anymore. But there are three categories of actions for which he/she can receive reward even after death.

The Promised Messiah<sub>as</sub> made arrangement for a graveyard for those who will join the blessed scheme of Al-Wasiyyat so that future generations see them buried in one place and their righteous deeds will be made known to them when they enquire.

*“I thought it proper that arrangements of a graveyard should soon be made. My own property which is adjacent to our orchard and the price of which is no less than a thousand rupees, will be used for this purpose. And I pray that God may bless it and that He may make this very piece of land ‘Bahishti Maqbarah’; and make it the resting place of those members of the Jama‘at who are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet<sub>sa</sub> set the example of faithfulness and truthfulness, Amin, O Lord of the world.”*

The Promised Messiah<sub>as</sub> prayed for those people who will join this blessed scheme as follows:

*I pray again: O my Mighty God make this piece of land fit for the graves of those of my Jama‘at who are pure of heart and who have in reality become solely for you and in their works there is no adulteration of the worldly objectives, Amin, O Lord of the world.*

*Again for the third time I pray: O my Mighty and my Benevolent! O God who is Forgiving and Merciful give in this land a piece for graves only to those who truly believe in this chosen one of Yours and who have no trace of hypocrisy, of selfish desires and of unfounded suspicions in their hearts; and as faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, [while alive,] they have sacrificed their lives for you and in your path; and with whom You are pleased; and about whom You know that they are totally lost in their love for You; and those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration and a relationship based on the fact that their hearts embrace faith with open bosom without feeling any constraint, Amin, O Lord of the world. (May 27th, 2011)*

Hudhur prayed that may the standards of those who subscribe to the scheme of Wasiyyat, in faith, obedience and sacrifice continue to increase. They have entered into a promise. After joining this scheme the efforts in Taqwa should be greater than before, as should be sincerity to Khilafat. May God continue to enable each Ahmadi to excel in this, may each Ahmadi be enabled to attain the beneficence of the Divine promises to the institution of Khilafat so that Khilafat may always prevail and we continue to seek beneficence from it.

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