

Sermons on Waqf-e-Nau

English translation
of Five Friday Sermons delivered by
Hadhrat Mirza Tahir Ahmad
Khalifatul-Masih IV
(May Allah have mercy on him)

Translated by
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Foreword

“When the help of Allah comes and the Victory, And thou seest men entering the religion of Allah in troops, Glorify thy Lord with His praise and seek His forgiveness. Surely He is Oft returning with mercy.” (Al-Nasr, Ch110, v 2-4)

Every year at the time of International Bai’at, thousands of people enter the religion of Allah in large groups. Conversion to Islam-*Ahmadiyyat* is only the first step; it must be followed with the important task of training and mentoring. Hadhrat *Khalifatul Masih IV^{rh}*, in his extraordinary wisdom and foresight, envisioned this enormous task when he launched the *Waqf-e-Nau* scheme 17 years ago on April 3, 1987.

Huzoor^{rh} requested parents to follow the traditions of the Prophets and offer their most prized possession—their yet to be born children in the way of Allah. Devoted parents all over the world said ‘*Labbaik*’ (yes) to the voice of their Imam and offered their children as *Waaqifeen-e-nau*. This blessed scheme continues today as more parents offer their beautiful gifts to Allah. The *Waqf-e-nau* children are the devotees and leaders of the future who will train and lead the growing number of *Ahmadi* Muslims in the world. While these children will shoulder their responsibilities in the near future, we have an obligation today to prepare these children for the enormous task that lies ahead of them. *Huzoor^{rh}* laid this responsibility on the parents as well as the *Jama’at*, and elaborated on all aspects of training in great details in five of his Friday sermons.

Since these five sermons are presently available in the Urdu language, there is a great need for an English

translation. Upon receiving encouragement from the Late Respected Ameer Sahib USA, Hadhrat Mirza Muzaffar Ahmad Sahib (May Allah have mercy upon him), as well as from Dr. Ahsanullah Zafar Sahib, Respected Ameer Jama'at USA, Lajna Imaillah-USA embarked on this project of translating the five sermons into English language. While doing so, great care was directed at keeping the English translation and the structure of the sentences as close to the original Urdu text as possible.

With the Grace and Mercy of Allah, the translation of five sermons is being presented in this booklet. We hope that English speaking parents and older children will reap moral and spiritual benefit from these valuable resources of guidance and inspiration. The dedication and efforts of Lajna members who translated and compiled this booklet are gratefully acknowledged and appreciated. Dr. Sadiqa Mian accomplished the challenging task of translating the five sermons into English. Dr. Shahida Ahmad, Dr. Amtul Ahmad, Shamim Azam and Shazia Sohail reviewed the translations. Shamim Azam rendered the final revisions of all five sermons. Dr. Sadiqa Mian performed the compilation, editing and typesetting of this booklet. Sumera Choudhary designed the cover for this booklet. Asma Siddiqui and Dr Basharat Munir Mirza Sahib helped with the final publication of the book. May Almighty Allah bless the humble and sincere efforts of these members and give them the finest rewards in this world and the hereafter. Lajna Imaillah USA also wishes to acknowledge the help and assistance offered by Munirruddin Shamas Sahib, Dr Shamim Ahmad Sahib, Munawwar Saeed Sahib and Dr Naseer Ahmad towards the completion of this project.

Dr. Shanaz Butt
President Lajna Imaillah-USA

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Acronyms for salutation used in this book

1. **saw:** *Sallallahu alaihi wassalam* (peace and blessings of Allah be upon him) for Holy Prophet Muhammad^{saw}.
2. **as:** *Alaihissalam* (peace be on him) for the prophets of Allah.
3. **ra:** *Radhi Allah hu anhu* (May Allah be pleased with him) for the companions of Holy Prophet^{saw} and of the Promised Messiah^{as}.
4. **rh** *Rahimahullahu Ta'ala* (May Allah have mercy of him) has been used for Hadhrat Khalifa tul Masih IV^{rta}.
5. **atba:** *Ayyadahullaho Ta'ala Benasrehil Aziz* (May Allah strengthen his hand) for Hadhrat Khalifa tul masih V^{atba}.

“You were born for a great purpose at a great time.”

Friday Sermon delivered by Hadhrat Khalifatul-Masih IV (May Allah have mercy on him) on April 3, 1987 at Fazal Mosque, London.

Love of Allah is achieved by following the Holy Prophet Muhammad^{saw}: After *Tasha'hhud*, *Ta'awwuz* and recitation of *Surah Al-Fatihah*, Huzoorth recited the following verse:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأَحْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٦﴾

(Al-Taubah Ch9 v24)¹

And then said: In the last sermon I had recited another verse of the Holy Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

(Al-'Imran Ch3 v32)².

O Muhammad! Announce, if you indeed truly love Allah

¹Translation: Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait, until Allah comes with His judgment; and Allah guides not the disobedient people.

²Translation: Say 'If you love Allah, follow me; then will Allah love you'

or indeed want to love Allah then follow me and Allah will certainly begin to love you.

I explained some aspects of this subject in the last sermon and I will explain some today. But before that I want to tell you why, according to the second verse that I have just recited, we have been commanded to obey and follow Hadhrat Muhammad^{saw} if we claim to love Allah, and what is the logical connection between the two? How can we follow him and in what way have we been instructed to follow him? A person obeys the laws of his country and sometimes he obeys his instructor. No matter what subject has been assigned to him, he follows his footsteps. But these two types of followings are not necessarily out of love. Often, instead of love, there is an element of hatred in these. There have been extremely cruel dictators in the world and there are some even today. Millions of people from their nations obey them, but they do so with hatred. So, has Allah issued a kind of order given by a tyrannical despot? 'You are in My power. You dare not disobey Me. So if you love Me then obey Hadhrat Muhammad^{saw}'. *Na awuzu billahe min zalik*, (we seek Allah's protection from this). Is this the purport of this verse? Impossible!

The verse begins with *إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ* i.e. 'if you love Allah' so there is no concept of dictatorship or subjugation in it. The condition of love has made it clear that whatever you do, will be done out of love. Therefore, there is a rational connection between your love for God and the command that it should be transformed into servitude and obedience to Hadhrat Muhammad^{saw}. Therefore, the predominant feature of this obedience should be love and this obedience should be because of love.

Explanation of following the Holy Prophet^{saw} and its

logical result: The next question is: Is it possible to love by command? Allah the Exalted says, 'Do you love Me?' We say, Yes, we love You. We see that Your Beauty is manifest around the world. Your favors on us are unlimited and are being bestowed on us day and night. We experience Your Benevolence every moment of day and night. In short, every moment and every minute, we see the manifestation of Your Graciousness in the beauty of the universe and we love You more because of it. You have provided us with daily means of sustenance. Out of Your Love and Kindness, You have bestowed on us every kind of Bounty. You have graciously furnished the means for the preservation of the system of life; and made such laws of progress under which man is constantly moving forward.

In short, this subject cannot be encompassed, but to put it briefly, a man can say, 'we love You because there are reasons for loving You and evidence of Your Beauty is dispersed everywhere in the world.' So why do we need to be ordered to love? As this command has the perfect wisdom of Allah, the Exalted, it cannot have absurdity of any kind. So we will have to abandon the idea that God requires us to love in response to a dictate. If anyone among you loves Him, then in response there is an expression of love from Him as well and pointing to a thing or a being, He says, 'if you love Me then I will show you a manifest reflection of My love among the humans. Just as you observe the universe, and everywhere you see beauty in it and fall in love with it, I will tell you about a beloved (of Mine) whom My love has adorned and whom My love has made beautiful. See him and fall in love with him and obey him with ardent love.' This is the underlying purport of this verse. It has been stated explicitly in some other verses as well.

This, in a way, is a response from Allah; ‘you do love Me or do intend and desire to love Me truly and sincerely, but you do not know of any true and sincere devotee whom I love. If you follow the one I love then it is absolutely certain that I will start loving you.’ The one whom Allah loves must be beautiful because Allah does not love a loathsome person. The person about whom Allah says that He loves him has to be beautiful, it cannot be otherwise. Therefore you will definitely have to look for the underlying implicit message: ‘if you claim to love Me and want (My) love then I will tell you about the person who loved Me the most. He was beautiful to begin with, but his personal beauty was enhanced as a result of My love because I loved him greatly. Therefore, follow the paths that he treaded. Then the same beauty will also start developing in you and I will begin to love that beauty of yours.’

Absence of Love for Holy Prophet^{saw} has been named *Fisq*: This is the complete answer that has been given in this verse. Different verses of the Holy Quran corroborate it. Among these, the verse that explains it in great detail is the one that I had recited in the beginning. Allah says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأَخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٠﴾

(Al-Taubah Ch9 v24)

O Muhammad! announce that if your ancestors, your

progeny, your future generations, your brothers, your wives, your tribes, your race and the wealth that you have acquired with hard work, and the trades whose loss you fear, your dwellings (houses and palaces) built as you desired are more dear to you than Allah and His Messenger and striving in the cause of Allah then wait till Allah issues His Judgment. That is, a judgment that will prove your love to be false and instead of gaining Allah's love you will become the recipient of His displeasure. He says, Allah does not guide the *faasiqeen* (disobedient).

The Holy Quran has defined '*fisq*' and you will not find this definition of '*fisq*' in any book of the world. We generally thought that '*fisq*' meant to commit a sin or to do something that is clearly disapproved of. But the Holy Quran has included '*fisq*' in the discourse on love and declared that absence of love is '*fisq*'. It says that after Allah it is mandatory to love Hadhrat Muhammad^{saw}. If you do not love him^{saw} then you are a *fasiq*. The question is how not loving (Hadhrat Muhammad^{saw}) is related to *fisq*? The Promised Messiah^{as} has explained this relation. He says that every moment of the life of Hadhrat Muhammad^{saw} was spent in the obedience of Allah. There was not the slightest deviation from it. Had it been otherwise, Allah would not have commanded us to follow him. Since Allah has ordered us to follow him, we know that each moment of his^{saw} life met with Allah's approbation. Any act that is contrary to Allah's obedience is '*fisq*'. Thus the Holy Quran has amazingly defined '*fisq*' in terms of love: If you do not love Hadhrat Muhammad^{saw} who spent his life striving in the cause of Allah (*jihad*), that is, if you do not revere the *jihad* that he carried on through out his life, then you are like the '*faasiqeen*' and wherever you deviate from his *sunnah* (practice) you commit '*fisq*' and Allah does not guide the '*faasiqeen*'.

The real meaning of love for *Jihad*: Here Allah has mentioned love of *jihad fee sabeelillah* (striving in the cause of Allah). It is hard to imagine that one can be asked to love *jihad* (fighting) in a similar way. However, here '*jihad*' does not mean only the *jihad* with the sword. According to the Holy Quran, every effort that is made in search of the Beloved is *jihad*. The fact that *jihad fee sabeelillah* is mentioned after the command to love Hadhrat Muhammad^{saw} implies that every moment of the life of Hadhrat Muhammad^{saw} was a *jihad*. Now, Hadhrat Muhammad^{saw} did not walk around with a sword or carry a bow and arrow in his hand all the time. Even in the *ghazwaat* (battles) he rarely had to personally fight in a face to face combat. He^{saw} was engaged in *jihad* even during the thirteen years of extreme oppression in Mecca. Thus *jihad* is not just fighting others, rather being subjected to oppression and getting hurt and still being engrossed in the love of Allah every moment of one's life is *jihad*. If you do not love in this manner then not only is your claim of love for Allah false but in the eyes of Allah you are also living a life of *fisq*.

The highest proof of Love: A very strict command, indeed! But the question is, can one love by command? Can a command to love, create love? I had raised this point earlier. There is no relationship between love and command. No matter how much you love someone, if you ask him to start loving a particular thing he will wonder what has happened to you. Whether you have gone mad? Perhaps some people would go to the extent of saying:

تمہیں چاہوں تمہارے چاہنے والوں کو بھی چاہوں
میرا دل پھیر دو مجھ سے جھڑا ہو نہیں سکتا

'You are imposing strange conditions: that I should love

you and I should also start loving all those who love you. Return my heart to me! Return my heart, I cannot get involved in this mess.’ But, Glorious is Allah! This is His exact command: ‘love Me and also love those who love Me. And if you do not love those who love Me then you are a *‘faasiq’* and your love is rejected.’ This is a wise discourse! It is a fact that the highest proof of true love is that you fall in love with all those whom your master loves, your love for those who love your beloved grows stronger and you have no animosity for them. The Holy Quran has explained this subject in a prayer that it has taught us: O Allah, leave not in our hearts any rancor against those who believe and have preceded us in faith. We beg You, let not our hearts entertain any ill thoughts about them on any account, not even due to a misunderstanding.

This verse refutes the *Shia* philosophy for good. These days some *Shia* say things that create hatred for the ones who have surpassed and excelled in faith. The Holy Quran has taught us this prayer: O Allah, the believers of the first period (of Islam) have surpassed us in faith! Let us not hate them. Since it was possible that as a result of a misconception or wrong understanding of the history or wrong narratives our hearts could become perverse and harden against them, Allah taught the prayer, ‘keep our hearts soft for them.’ What is the reason? Only that they loved Allah. It is the same subject: if you love Me then love those who love Me for unity is impossible without it. This is the philosophy of it (unity). If love of God were to lead to rivalry and if rivalry was permitted, then there would have been as many concepts of God as those who loved God and there would be no question of one Muslim nation. Everyone who loved God would have been jealous of everyone else who loved God and would have hated him, thinking, ‘who is he to love the same God

that I love.'

A superior, beautiful and complete teaching of love for the Holy Prophet^{saw}: Allah has left such misguided love for this world. For Himself He has chosen the kind of love that continues to promote perfect unity, the circumference of which goes on expanding. That is why Allah the Exalted has exhorted us to love Hadhrat Muhammad^{saw} in this manner. Look at all the other religions of the world, you will not find the detail, the wisdom and the reciprocal relation that the Holy Quran teaches about love or a similar teaching as beautiful, complete and cohesive. Firstly, there is no command or coercion to love Hadhrat Muhammad^{saw} because he is worthy of love. To support this, Allah says that He loves Hadhrat Muhammad^{saw} and that should suffice you. If someone is very beautiful himself, there is less likelihood of his falling in love with someone less beautiful than him. The more beautiful a person, the higher is his standard of beauty. So this verse contains the greatest proof of the beauty of Hadhrat Muhammad^{saw}, that is, he is so beautiful that I (Allah) love him. And I love him so much that if you follow him and love him, I will love you.

The attributes of the Holy Prophet^{saw} should be repeatedly mentioned: Thus Hadhrat Muhammad^{saw} has inherent beauty. This beauty should be proclaimed. It should be talked about and it should be the theme of conferences. The young and the old should have a personal familiarity with it. Promised Messiah^{as} said:

بن دیکھے کس طرح کسی مہ رخ پہ آئے دل
کیسے کوئی خیال منم سے لگائے دل

How can any one love exquisite beauty without looking at it?

How can any one adore an imaginary sweetheart?

The Holy Quran has commanded us to love Hadhrat Muhammad^{saw}. The Holy Quran has done us a favor by telling us about a very dear beloved (of Allah) whose love will create love of Allah in our hearts and as a result of which Allah will begin to love us. It is difficult to fall in love with exquisite beauty without looking at it. Thus, it is necessary to show (the beauty of) Hadhrat Muhammad^{saw}.

Last year I gave instructions (to the *Jama'at*) that as we are approaching the next century of the victory of Islam, frequent conferences should be held on the life and *seerat* (character) of Hadhrat Muhammad^{saw}, so that a large number of his devout lovers could be prepared to enter the next century. It should not be (a caravan of) people merely shouting great slogans about the predominance of Islam with empty hearts but people whose hearts are filled with the love of Allah and love of Hadhrat Muhammad Mustafa^{saw} and in whose veins this love runs like their own blood. Without this provision (love of Allah and love of the Holy Prophet^{saw}) you cannot bring about any great change in the lives of the generations of the next century.

A great century is awaiting us. Many major achievements will be accomplished during that time. People have to learn from us and they have to advance towards the next century with what they learn from us. Therefore, before that time comes, before we enter the new century, we should endeavor to adorn ourselves with that perfect beauty that becomes apparent and is vouchsafed as a result of loving Allah and the Holy Prophet^{saw}.

Another dignified aspect of following the Holy

Prophet Muhammad^{saw}: Another reason for following the Holy Prophet^{saw}, mentioned in the Holy Quran, is that Allah Himself taught him^{saw} the manner in which Allah is to be obeyed:

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا
هُوَ ۚ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۝

(Al-An'am Ch6v 107)³

Follow that which Allah is revealing to thee...and turn aside from the idolaters and pay no attention to anyone else. Obedience to Hadhrat Muhammad^{saw} is not different (from obedience to Allah). No one should think that by telling us; 'if you love Me then love the Holy Prophet-^{saw}' Allah is asking us to love an unrelated person. We are being told to love a person whom Allah Himself has tutored and molded in His own image and thus brought His beauty within our reach. A man needs a human model that he can emulate and love. It is related that once Hadhrat Muhammad^{saw} entered *Khana Ka'aba* and saw that some people were decorating idols. They had set them upright and were putting earrings in their ears and dressing them up. After adorning the idols they prostrated in front of them. Hadhrat Muhammad-^{saw} asked them the reason for doing so. They replied, 'we worship them and love them because they (the idols) teach us how to love God and we gain God's love through their love.' The very same day the verse was revealed :

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

(Al-'Imran Ch3 v32)⁴

³Translation: Follow that which has been revealed to thee from thy Lord; there is no god but He; and turn aside from the idolaters.

⁴Translation: Say 'If you love Allah, follow me; then will Allah love you'

‘How absurd!’ Says Allah. ‘How can you learn to love Allah from idols? They are neither capable of following someone nor are they worthy of being followed. Love of God can be learned from someone who has been taught how to love God by God Himself.’ And then Allah tells the Holy Prophet^{saw} to say: ‘If this is your claim [that you want to love Allah] then follow in my footsteps because Allah has taught me how to love Him. You cannot learn to love Allah by following the idols’.

Perfect love for Hadhrat Muhammad^{saw} and the teaching of perfect obedience to him^{saw}: Allah has described the love of Hadhrat Muhammad^{saw} or we should say has described his way of obedience at another place in the Holy Quran. The verse begins with ‘O my people...’. It is being said to Hadhrat Muhammad Mustafa^{saw}, ‘announce to the people, announce to mankind by saying O my people.’ Some commentators of the Holy Quran were perplexed by these words and could not understand why Hadhrat Muhammad^{saw} who had brought the message of absolute Oneness of God, was instructed by Allah to say:

قُلْ لِعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

(Al-Zumar Ch39 v54)⁵

‘O my people...’. The Promised Messiah^{as} has written about it more than once and explained it in a very sophisticated and beautiful way.

At one place he writes, ‘here ‘*eebadee*’ means servants not people’. Thus it means O Muhammad announce: O my servants’. Here lesson in ‘following’ is given in pictorial language. When Allah says announce ‘*ittabioonee*’ it means, ‘love me in a slavish manner.’

⁵Translation: Say, ‘O My servants who have sinned against their souls...

As a slave loves and obeys his master and cannot disobey him in the least, similarly you should love the Holy Prophet^{saw} so perfectly that you should become incapable of disobeying him, that is, all your faculties should willingly submit to and obey Hadhrat Muhammad^{saw}. The Holy Quran gives the reason for it at another place:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي
 بِرَبِّ الْعَالَمِينَ ۝

(Al-An'am Ch6 v163)⁶

I say to you, 'Become my slaves. Give me all that you have. Start following me the way a lover would, not because I personally have any special attributes but because I have given away all I had. I have not kept anything for myself. And I have been asked by Allah to make this announcement: '*Qul inna salatee wa nosokee...*', all my prayers and every aspect of them, all my fasts, all my sacrifices, and every aspect of them, my death and my life, every thing is for Allah'.

Thus, when Allah says, submit to the Holy Prophet^{saw}, He is not asking one human being to submit to another human being but He is instructing one human to submit himself to a (human) being who has annihilated his human self and submitted himself completely to Allah. If this is done then doors to all the rewards will open. But there is no mention of rewards, instead another aspect is being explained. Allah says,

الَّذِينَ اسْرَفُوا عَلَىٰ اَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللّٰهِ

(Al-Zumar Ch39 v54)⁷.

⁶Translation: Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds;

⁷Translation: who have sinned against their souls, despair not of the mercy of Allah,

Those who have committed sins, even if the sins are as huge as the mountains, need not fear. If they follow Hadhrat Muhammad^{saw} and follow him^{saw} like slaves then all their sins will be forgiven because Allah has the power to forgive all sins. But the condition is that they should become the slaves of the Holy Prophet^{saw}. Thus this verse refutes the concept of trinity that a savior, God forbid, for our sake suffered and was cursed. This verse says that if you want to follow the one who submitted himself completely and entirely to Allah, then you should not worry that being sinners you could not follow him^{saw}. You may ask 'who are we to follow Hadhrat Muhammad Mustafa^{saw}?' Such fears could beset the heart. Allah says, No, if you follow this individual, you will realize:

إِنَّ اللَّهَ يُغْفِرُ الذُّنُوبَ جَمِيعًا

(Al-Zumar Ch39 v54)⁸

Because, the ways and life style of Hadhrat Muhammad^{saw} are so dear to Allah that for his^{saw} sake and because of the beauty that you will acquire as a result of obeying him^{saw}, He will forgive your sins.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

(Al-Zumar Ch39 v54)⁹.

Indeed, He is Most Forgiving and Most Merciful.

Hopes taken to the utmost heights: At another place all the negative fears are dispelled and positive hopes are taken to the utmost heights:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

⁸Translation: surely, Allah forgives all sins

⁹Translation: Verily, He is Most forgiving, Ever Merciful;

وَالصّٰدِقِيْنَ وَالشّٰهَدَآءِ وَالصّٰلِحِيْنَ
 وَحَسَنُ اَوْلٰٓئِكَ رَفِيْقًاۙ

(Al-Nisa' Ch4 v70)¹⁰

Allah is explaining that the reward of obeying the command to follow Hadhrat Muhammad^{saw} out of love (for Allah) will make one a beloved of Allah. Then how will Allah treat you after making you His beloved? This promise needs to be explained as to how Allah will treat His beloved. '*Mun yuteillaha warrasoola*' (whoever obeys Allah and the Messenger) has bracketed the two together to explain that the obedience to one is the obedience to the other. Allah says '*Wa mun yutteillaha warrasulla fa olaaika maallazeena unamallaho alaihim ...*' that if you follow in the footsteps of Hadhrat Muhammad^{saw} because he obeys Allah, you will see how Allah showers His blessings on you. There is not a reward that you will not receive as a result of following Hadhrat Muhammad^{saw}. He says: *minan nabiyyeena was sid-diqeena* (among the prophets and the truthful). These rewards are as great as the mountains. There is the reward of prophethood. Allah says that the extent to which you will follow Hadhrat Muhammad^{saw} will determine how dear you become to Allah. If you reach only the level of righteousness, Allah will not withhold that reward from you and if you advance further and reach the level of martyrdom then you will attain that status as the reward of being an obedient follower of Hadhrat Muhammad^{saw}. If you have the courage to advance further and acquire the state of the truthful ones, then rest assure that obedience to Hadhrat Muhammad^{saw} will take you to the status of the truthful ones and this re-

¹⁰Translation: And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

ward will also be bestowed upon you. And if you have the strength to excel even further and efface your being entirely for the sake of Hadhrat Muhammad^{saw}, then be confident that under subordination to him even prophethood can be bestowed upon such servants of his. This love for the Holy Prophet^{saw} opens doors to never ending rewards. This love began with our desire and affirmation to love Allah. Allah has opened all paths and explained all aspects. But, as I have already said, it is a predominant theme of the Holy Quran and runs throughout it. All aspects of this topic cannot be covered in a few sermons, so I have chosen to throw light upon a few.

Perfect love of the Promised Messiah^{as} for the Holy Prophet Muhammad^{saw}: In the end I will present to you the affirmation of the Promised Messiah^{as} who wholly submitted himself and discovered that Hadhrat Muhammad^{saw} was a beloved (of Allah). You cannot find another who loved Hadhrat Muhammad^{saw} as much as he did. You will not find love of this kind either among the worldly lovers or among the spiritual lovers. On one occasion he says:

اگر خواہی دلیے عاشقش باش :- محمد است برہان محمد

You ask for a proof of the truthfulness of Hadhrat Muhammad^{saw}, you can only find the proof by falling in love with him^{saw}. A person who has not had this great experience himself can never make such a declaration. Promised Messiah^{as} says that if you want to believe in Muhammad Mustafa^{saw}, then look at his beauty, you do not need to get entangled in logic and reason. He^{saw} is beautiful. Look at him and fall in love with him. *'Muhammad hast burhanay Muhammad'*. No other proof is necessary. Muhammad^{saw} himself is the proof of his own beauty. Then the Promised Messiah^{as}) says:

“Merely through Allah’s graciousness and not through any skill of mine I have obtained full share of the blessing that was bestowed upon prophets, messengers and chosen men of God before me. It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and my master, the pride of all the prophets, the best of mankind, Muhammad Mustafa^{saw}, the chosen one. Whatever I have achieved, I have achieved by following him, and I know from verified, reliable personal experience that no man can reach God and obtain a deep understanding of His ways without following that Prophet^{saw}. Now let me also make it known what is the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of The Holy Prophet Muhammad^{saw} ...”

At this point, let me tell you that here the Promised Messiah^{as} is revealing the central point of the discussion. Earlier, I read a piece of writing by the Promised Messiah^{as} which stated that obedience to Allah takes place in the heart; it has no relation to the mind. And he^{as} says the same thing about obedience to the Holy Prophet^{saw}:

“Whatever I have achieved, I have achieved by following him, and I know from verified, reliable personal experience that no man can reach God and obtain a deep understanding of His ways without following that Prophet^{saw}. Now, let me also make it known what is the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of The Holy Prophet Muhammad^{saw}. It is that you are granted a sound heart that is always rightly inclined, that is to say, a heart that has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this

desire, this heart is now fit to receive that perfect and purest love- the love of God. Because of complete obedience to the Holy Prophet^{saw}, all these blessings are bequeathed to you as his spiritual heritage.”

(Haqeeqatul Wahi, P 127)

I wanted to explain certain aspects of this topic today but time is short and it is not possible to cover even a few of those. In my last sermon I said that I would present a new *tehrik* (scheme) before the *Jama'at* and that is related to this subject.

The vast and perfect teaching of Love for Allah: It is a fact that when one is in love, one is inclined to offer gifts. The Holy Quran stipulates that whatever is offered in the way of Allah should be offered with love. A stipulation of giving gifts with love has been added to the very definition of piety. The Holy Quran says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ³

(Al-Imran Ch3 v93)¹¹

You cannot attain piety in the least. You talk about piety. What do you know about it? You will not be able to attain piety unless you learn the secret of offering what you love dearly in the way of Allah. When you have learned to offer your beloved things to Allah then you can say that you have understood the meaning of piety. This too is a continuation of the subject of love.

I am amazed at the Christian claim that Islam does not know anything about love and that it is Christianity that has given the teachings of love. In this regard I had

¹¹Translation: You cannot attain to righteousness unless you spend out of that which you love;

brought with me some excerpts from the teachings of Jesus^{as} but as I do not have time to read those, you should read those yourself. You will find a significant difference. The teachings of Islam about love are so vast and complete that the teachings of Jesus^{as}, very beautiful and very attractive no doubt, look pale in comparison. There is no denying the fact that the Christian teachings are beautiful and attractive but Islam has introduced love to every aspect of human life. You will not find the philosophy of love described in such great detail in any other religion. It says:

لَنْ تَأْلَمُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

(Al-Imran Ch3 v93)¹²

You do not know piety at all. You have no knowledge of what piety is until you learn to sacrifice your most beloved things in the way of Allah. If your heart does not contain the desire to offer your most beloved possession in the way of Allah; then you do not understand piety.

High standard of the love of the Holy Prophet^{saw} for Allah: If we judge the prophets by this criterion, especially if we look at the life and circumstances of Hadhrat Muhammad Mustafa^{saw} we find this quality reaching the level of perfection. There are many men who are in love and know that they should present the best gift. They think about it and cannot decide whether to present this thing or that. There are very interesting incidents about the *Sufis* and you will find interesting stories about the mundane lovers as well. They cannot decide what is most dear to them. One moment they think of one thing and the next moment they think of another and after that of yet another thing and finally they offer that. It is said, when [Mogul king] Babar de-

¹²Translation: You cannot attain to righteousness unless you spend out of

cided that in order to save the life of (his son) Humayun he should offer Allah his most precious thing, he started walking around Humayun. He thought about offering his most precious diamond. Then he thought, 'a diamond is not special, I love my kingdom the most and I should offer my entire kingdom'. He continued thinking. Then he thought or maybe his conscience told him, that his life was dearest to him. At that time he decided to offer his life and prayed; 'O Allah I have realized that the thing I love the most is my life. O Allah! Take my life but spare the life of my son.' It is recorded in history that thence-forth, Humayun's health started improving and Babar's health started deteriorating.

Thus, people keep calculating what they love more and what they love less. Hadhrat Muhammad^{saw} did not deliberate, he offered all that he had - his sleeping, his waking, his sitting, and his standing. The fact is that man loves everything he has. When he offers his most beloved possession, he has the satisfaction that he has kept at least something for himself. When he gives something less dearer, then he still has something in hand, and whatever is left with him becomes most dear to him. If the most beloved child of a mother dies then the surviving child become her most loved one. This phenomenon is evident in all facets of human nature. The Holy Prophet^{saw} did not bargain, O Allah I have presented to You the thing that is most precious to me - my life, therefore whatever is left is mine. Instead, Allah commands him:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي

بِاللَّهِ رَبِّ الْعَالَمِينَ

(Al-Anam Ch6 v163)¹³

¹³Translation: Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds;

‘O, Muhammad^{saw} teach these slaves how to love, for they have become your slaves but do not know how to love Me. Teach them the secrets of love’. This shows that if Allah had not commanded him to do so, Hadhrat Muhammad^{saw} would never have told anyone the hidden secrets of his love. As I realized this wonderful and beautiful aspect, it instantly captivated my heart. At certain times Allah commanded Hadhrat Muhammad^{saw} and made it incumbent upon him to reveal his secrets to mankind. If he had not, people would never had realized how beautiful yet extremely humble this exalted Prophet^{saw} was, who preferred to keep his beauty hidden and made no attempt to cover his shortcomings. This is the basic difference between a worldly individual and a devotee of God. A worldly individual hides his faults and brags about his miniscule beauty, cherishes it and shows it off and publicity becomes an inseparable part of his life.

Absolute dedication and its reward: Allah made it obligatory on the Holy Prophet^{saw} to acquaint his slaves (followers) with his^{saw} certain qualities that were known only to Allah because they had a right to it, so that they may learn to reach Allah by following in his footsteps.

One of these qualities was offering all that one had. It has been the way of the prophets that as they deliberate upon what else they should offer, they end up offering their children. Sometimes, they offer their children even before they are born. And this has also been the tradition of the saints. For example, the mother of Hadhrat Maryam^{as} supplicated to Allah:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ

(Al-Imran Ch3 v36)¹⁴

'O, my Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service...' I do not know whether it is a girl or a boy, good or bad. Whatever it is, I am offering it to You. *Fataqabbal minnee*, accept it from me. *Innaka antas Sameeul-A'leem*, (You are All-Hearing and All-Knowing), that is, You listen and You know. This is a separate subject and we do not need to go into its details. The mother of Hadhrat Maryam^{as}, who was from the family of Imran, offered this prayer. Allah liked this prayer so much that He has preserved it in the Holy Quran for the future generations. Similarly, the prayer of Hadhrat Ibraheem^{as} for his children and the prayers of other prophets for their children have been mentioned in the Holy Quran. In some prayers, the intention of devoting (*Waqf*) is not clearly stated as it is here: '*moharrarun*' – 'O Allah I am devoting this child to Your cause'. But often you will find this prayer: 'O Allah, vouchsafe to my children the blessing that You have bestowed upon me and bestow this reward on them as well.' Hadhrat Ibraheem^{as} prayed in this fashion. If you ponder over this prayer you will realize that the reward that is being asked, is in fact, absolute devotion (*Kamil waqf*). There is no prophethood without *Kamil waqf*. Of all human beings, a prophet is the most enslaved (as a devout slave of Allah) yet most liberated (from the world).

The fact is when someone prays, 'bestow prophethood on my progeny', he is in fact imploring, just like me, make my progeny Your slave as well, generation after generation. Bind them with Your love and obedience.

¹⁴Translation:Remember when a woman of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do Thou accept it of me; verily Thou alone art All-Hearing, All-Knowing.'

Bind them so thoroughly that no element of freedom is left in them. [She said] '*moharrarun*'. 'I free this child from the world and offer it to You'. This is the superior aspect of '*Waqf*'. Bind my progeny as Your slaves so that they do not retain any freedom in any respect'.

Another aspect of this offering is that after giving every thing in the cause of Allah, the prophets wished to offer what they did not have. The supplications of the Promised Messiah^{as} during *chillah* (the forty day seclusion) were to the same effect. For forty days and forty nights he begged and implored; 'O Allah give me progeny and give me the kind of progeny that will be Your slave and would be a gift to You from me.'

A highly blessed Scheme to welcome the next century: I thought that I will convince the whole *Jama'at* that as we are trying to increase our spiritual progeny before the next century through propagation, we should also offer our yet to be born children as *Waaqifeen* in the cause of Allah, right now and we should pray, O Allah! Give us a son but if You have decreed to give us a daughter then we offer our daughter to You. *Ma fee batanee* - whatever is in my womb. This should be the prayer of the mothers and the fathers should pray in the words of Hadhrat Ibraheem^{as}: 'O Allah! Let our progeny be among Your elect servants so that they be entirely dedicated to You'. So that a magnificent army of *Waaqifeen* children, who are willing to relinquish this world, should enter the next century as the slaves of the God of Hadhrat Muhammad^{saw} the Messenger of Allah. We should be offering young children as gifts to Allah.

This *Waqf* is urgently needed. In the next hundred years Islam will spread widely and we will need millions of trained slaves, who should be slaves to the God of

Hadhrat Muhammad^{saw}. We need large number of *Waaqifeen-e-zindagee* from every class of the society and from every country.

We have been urging for *Waqf* in the past. We have tried hard but certain classes have generally considered themselves exempt from *Waqf-e-zindagee*. *Waaqifeen* that were offered to the *Jama'at* did not come from all strata of the society. Some rich people did offer their children but mostly, children were offered from that class of the society that does not enjoy high esteem in the eyes of the world, that is, the poor people of the lower class. *Waaqifeen* that come from this social stratum do not lose respect because of it. On the contrary, it enhances their respect. But, the fact that *Waaqifeen* do not come from the other strata has definitely lowered their esteem.

The explanation of this aspect of the issue should not mislead any one to think that if the seemingly respectable people do not dedicate their children, the *Jama'at* would be deprived or it would lower its esteem. I want to tell you that those who are seemingly respectable in the world will continue to degrade themselves in the eyes of Allah if they do not learn to offer their children for *Waqf*. They should know for certain that no child is more respectable than the children of the prophets, who dedicated their children to God with amazing humbleness, cries, tears and prayers.

Hundreds of thousands of *Waaqifeen* should come from all strata of the *Jama'at*: There will be an acute need of *Waaqifeen-e-zindagee* in the next century. We are going to offer a gift of millions of *Waaqifeen-e-zindagee* from all segments of the *Jama'at* to Allah in the next century. It is the people of the next century who will benefit from our gift, so we are, in fact, offering

this gift to (the people of) the next century. So, whoever can offer this gift should get prepared to do so. It is possible that due to their blessed intention and promise, Allah may give children to families who do not have children and husbands or wives who for some reason cannot have children. Allah may accept their spirit of sacrifice and bless them with progeny. Allah has done so in the past. The prophets who prayed and asked for children so that they may offer them for *Waqf*, had children born to them even in their old age and even in cases where both husband and wife were incapable of having children. Look at Hadhrat Zachariah^{as}! What a magnificent prayer it was! ‘O Allah, I am old, my head glistens with hoariness and my bones are feeble due to old age. My wife is barren. She is incapable of bearing a child. But I yearn to devote a child to Your cause. Please grant me my wish.’

وَلَمَّا كُنْ بِدُعَايِكَ رَبِّ شَقِيًّا ۝

(Maryam Ch19 v5)¹⁵

O my Lord! I have never despaired while praying for this. Never have I been unblessed in my prayer to You. The word ‘*shaqqiya*’ is astonishingly eloquent. It means, ‘O Allah I am not the unfortunate one who prays to You and then despairs and desists from praying’. The prayer was so great and done with such fervor that while he was still praying, Allah gave him the glad tiding of *Yahya*. Allah Himself named the child. This reflects the love of God, the Lord of Great Majesty. The Holy Quran is a wonderful book! It teaches such graceful ways of expressing one’s love that man is astonished by it. When you have a child you wonder

¹⁵Translation: but never, my Lord, have I been unblessed in my prayer to Thee;

whom you should ask to name your child. As every *Ahmadi* loves the Khalifa out of love for Allah, a large number of people write to me. So, before Hadhrat Zachariah^{as} could ask, "What name should I give him?" Or even thought about naming the child, along with the glad tiding Allah said,

اسْمُهُ يَحْيَىٰ

(Maryam Ch19 v8)¹⁶

I name him Yahya. This was out of love for Hadhrat Zachariah^{as}. This was out of love for the prayer of Hadhrat Zachariah^{as}.

A gift to be offered to Allah in the next century:

Thus, the gift of *Waaqifeen-e-zindagee* is one of the many gifts that you will offer Allah in the next century or the gifts that you are offering at present. *Ahmadies* are contributing money to numerous kinds of *chandajaat* (donations), they are making financial sacrifices and they are sacrificing their time. This gift of *Waaqifeen-e-zindagee* is for the future. Allah turned my attention to this matter so that I should ask you to vow that the children born to you in the next two years, whether male or female, would be offered for *Waqf* as a gift to Allah. The expectant mothers who could not participate in this scheme before can take part in it now. They can also vow. But this vow has to be made by both parents. They should decide on this together, so that there is unity of purpose in the upbringing and education of these children. And they should start training them in the best possible way right from their childhood. They should grow up with the conviction that they were born for a great purpose at a great time when the first century of the victory of Islam is merging with the second

¹⁶Translation: whose name shall be Yahya

century of the victory of Islam. They were born at this juncture. They should know that their parents asked Allah to give them a child with the intention and prayer that the child would become a great *mujahid* (striver) for training the future generations. If people would offer their children while praying in this manner, then I am sure that right before our eyes we will have a very beautiful and amiable generation ready to sacrifice itself in the cause of Allah. May Allah enable us to achieve this. *Ameen.*

“How should we train these children”

Friday Sermon delivered by Hadhrat Khalifatul-Masih IV (May Allah have mercy on him) on February 10, 1989 at Fazal Mosque, London.

After *Tasha'hhud*, *Ta'awwuz* and recitation of *Surah Al-Fatihah*, Huzoor^{rh} said:

Need for important preparations for the *Waaqifeen-e-nau*: In getting ready for the next century the most important (task) is the preparation of the *Waaqifeen-e-nau* children. It has been reported that by the Grace of Allah more than twelve hundred children have been born that had been offered for the *Waqf-e-Nau* scheme launched by me. These children were born as the result of fervent prayers to Allah with the vow that they would be offered for the *Waqf-e-nau* scheme and Allah with His blessings led to their birth. These little babies are the *Waaqifeen-e-nau* of the next century. Many more letters (about these children) are still being received.

In this connection, there are two kinds of preparations that are under my consideration, but before I talk about these I want to tell you that the (present) number of the *Waaqifeen-e-nau* children is far short of expected number. In fact, it is not even a small fraction of what was expected. As far as I have looked into this matter, the people responsible for conveying the message (to the *Jama'at*) are to be blamed for this. In several countries they did not convey the message to all the *Ahmadies*. When this scheme was initiated the system of cassettes was extremely inadequate as compared to the current system. In African countries and in others,

where Urdu is not understood and there are some areas where even English is not understood, there was no arrangement for preparing cassettes of Urdu translations (of the sermons) for distribution in the *Jama'at*. Consequently, *Ahmadies* in many places were deprived of the deep impact that a direct message would have made. Then, it was the responsibility of the executive members of the *Jama'at* to convey this message in an effective manner. But it was done in some places and in others either it was not done at all or it was done half-heartedly. Just conveying the message does not suffice. Acceptance of a message greatly depends on the zeal, the effort, the hard work, and sincerity with which it is conveyed.

An extension of two years in the historic scheme of *Waqf-e-Nau*: Various Prophets^{as} came to this world. They conveyed the same message, that is, the message of Allah to His people; but no one was able to convey this message in the splendid manner in which the Holy Prophet Muhammad^{saw} did. In the history of the Prophets, no message was accepted as splendidly or with such great reverence and spirit of sacrifice as the message of Holy Prophet^{saw}. Therefore, it does not suffice to just convey a message. The acceptance or rejection of a message depends on the enthusiasm, sincerity, love and prayers with which it is delivered. It was my desire that we should dedicate at least five thousand children as new *Waaqifeen* for the next century. It will be long before this target is achieved. Some *Ahmadies* have written to me that they were under the impression that only the children born before the next century will be accepted in the *Waqf-e-Nau* scheme and entry to the scheme was closed for others; maybe what I said in my earlier sermon gave this impression. It is evident from their letters that they want to participate and are concerned that they cannot do so

because time has run out. For their sake and also for the sake of those *Jama'ats* where the message has not yet been delivered, I am announcing that the time limit for participation in the *Waqf-e-Nau* scheme is extended to the next two years¹⁷. At present, the extension is for two years so that those who desire to participate in the first scheme (of *Waqf-e-Nau*) may be able to do so; otherwise the *Jama'at* will be called upon for *Waqf* time and again in the future. But the joining period for this particular historic scheme (to dedicate children for *Waqf* before their birth) under which we are preparing the first army of *Waaqifeen* children for the next century is being extended for a further two years. During this period the *Jama'at* should try its best to strengthen this scheme with five thousand (*Waaqifeen*) although it would be better to exceed this target.

Responsibilities of the parents of the *Waaqifeen*:

Many parents have written to me to ask what they should do (to appropriately raise these children). As I said before there are two aspects to it. First, are the responsibilities of the *Intezamia* (*Jama'at* executive) and second are those of the parents of these children. As far as the *Intezamia* is concerned, I have been giving them instructions periodically and whatever new ideas come to my mind or I receive suggestions from *Ahmadies*, those are also incorporated in this plan. But, today I want to talk about the responsibility of the parents.

Dedicating children to Allah is a very serious matter. It is not a trifling matter. Remember that the people who offer sacrifices with love and sincerity adorn their offerings in proportion to their love. Sacrifices are a kind of

¹⁷ Later Huzur^{ra} instructed that the blessed scheme of *Waqf-e-nau* would continue indefinitely

gift. When you go to the market for shopping and you purchase ordinary household items, those are not given to you in wrapping paper or decorated with ribbons. But when you tell the shopkeeper that you are buying a gift, the shopkeeper wraps it in a beautiful manner. Sacrifices are like gifts and must be adorned accordingly. You must have seen that people decorate goats and sheep and some put jewelry on them before taking them to the place of slaughter. Some put garlands of flowers on them and adorn them in diverse ways. The ornamentation for human 'sacrifice' is of a different kind. The human soul is embellished with *Taqwa* (love and awe of Allah). It is the love of God that embellishes and adorns the human soul. Therefore, before these children are old enough to be put under the supervision of the *Jama'at*, it is the great responsibility of their parents to groom and adorn them in a befitting manner, so that the wishes of their heart of offering an extraordinary 'sacrifice' to Allah in an appropriately magnificent manner may be realized.

Various kinds of *Waaqifeen* offered during different time periods: Keeping in mind the history of volunteers for *Waqf* during different time periods, I think that there were several kinds of them. Some were those who dedicated themselves at a mature age. Fortunately they had been raised so well (in righteousness) that even if they had not dedicated themselves they still would have the spirit of *Waqf* in them. These were either the progeny of the companions of the Promised Messiah^{as} or of *Awwal Tabieen* (the successors of his companions). They were brought up in a good environment and by the Grace of Allah they had good habits. This group of *Waaqifeen* was extremely successful in every walk of life in all respects.

Then came a time when children were dedicated by

parents, that is, the parents desired to dedicate their children. In this period we had different kinds of *Waaqifeen* children. There were many parents who believed that when they would give their children in the custody of the *Jama'at*, the *Jama'at* would take care of them and they did not supervise them at all while they were under their care. When these children entered *Jamia Ahmadiyya*, they were like a raw material that contains impurities of various kinds. It is difficult to eliminate such impurities. In certain cases, molding them in accordance with the spirit of *Waqf* was difficult, in fact, impossible. The *Jama'at* could not have imagined some of the bad habits that they brought with them. It is a fact that in the *Jamia* some had to be discharged from *Waqf* due to stealing and some due to lying. These habits are unacceptable even in an ordinary virtuous *Ahmadi*, let alone the *Waaqifeen*. It seems that though the parents had offered them as *Waaqifeen* to the *Jama'at*, they did not tend to their moral training or they decided to dedicate them at a time when it was too late for moral training. There were some parents who admitted that they had dedicated their child upon realizing that he had very bad habits. They had despaired of their child and had dedicated him believing that the *Jama'at* would be able to induce him to mend his ways.

In the old days, if a child was bad, the parents used to say; "Alright we will make him a '*thanidar*' (officer in charge of a police station)." Since the *Jama'at* has the spirit of piety, the parents did not think of '*thanidari*' (rank of *thanidar*) instead they thought of *Waqf-e-zindagee*. Albeit, such children can have an affinity with '*thanidari*'; but they have absolutely none with *Waqf*. These people think of extremely remote probabilities. "Make a bad child a *thanidar*" is a famous joke, but it would be the greatest tragedy of life if you

chose the worst child of yours to dedicate to Allah— the child who grew up with such bad habits that you could not reform him!

Parents should watch the *Waaqifeen* closely: We have, by the grace of Allah, ample time for this new stock of *Waaqifeen* children. If we neglect their upbringing and moral training we will be held accountable for it before God. Now, it cannot be said that these are accidental instances. Therefore, first of all the parents should watch their children closely. And, as I will explain, they should pay special attention to certain aspects of moral training. If they, God forbid, think that their child is deviant and not worthy of *Waqf*, then they should fear God and inform the *Jama'at* honestly that they had a sincere intention of presenting a gift to God. Unfortunately the child has these bad habits. If the *Jama'at* is still willing to accept him in spite of these habits, they are ready, otherwise the *Waqf* should be annulled. Thus, in future, we have to train the *Waaqifeen-e-nau* along these lines in a very serious manner.

Importance of inculcating high morals in the children: As far as high morals are concerned, *Waaqifeen* should not only possess all the qualities that should be present in all the members of the *Jama'at* but they should excel in those qualities. In various sermons, I have been presenting different programs about morals or high morals. Keep those in mind while training these children. Briefly, every child in the *Waqf-e-Nau* scheme should love truthfulness and hate lying. It should be as if he was nurtured this hatred (for falsehood) in his infancy. As radiation penetrates an object entirely, truthfulness should radiate from the loving arms of the father and penetrate the heart of the child. This means that parents will have to be more truthful than before because parents of all *Waaqifeen-e-nau*

might not be at that high level of truthfulness that is required of the true believers (*momeneen*). So, before training these children they will have to attend to their own training. They will have to be more cautious and careful during conversation in their homes and avoid lying even in gossip or jest. They have a sacred *amanat* (*Waqf* child) of Allah in their homes. This trust entails some responsibilities that they have to fulfill. So, from the point of view of truthfulness, the atmosphere in the homes of these children should be immaculately clean and holy.

I have already said that contentment has a profound relationship with the *Waaqifeen*. They should be taught contentment and aversion to avarice right from their childhood. It would not be difficult to do so if the parents exercise wisdom and sensibility in training their children from the very beginning. To sum up, it is necessary to help these children attain the highest standard of honesty and trust-worthiness.

Teach these children to be jovial and pleasant. Acrimony and *Waqf* cannot go hand in hand. Ill-tempered *Waaqifeen-e-zindagee* always create problems in the *Jama'at* and sometimes even dangerous mischief. Therefore, good-humor and forbearance, that is, the ability to tolerate what someone says, are the two qualities that are very essential for *Waaqifeen* children.

Humor is good but it should be pious humor. There are several ways in which piety can be maintained in humor but at the moment I have particularly two in mind. Firstly, one should not be in the habit of entertaining oneself or others by telling dirty jokes. Secondly, humor should have refinement (*lataafat*). In Urdu, the word *lataafat* (refinement) is also used to mean humor and pleasantry. We call a joke '*lateefa*'. *Lateefa*

means something that is refined. Curtness and crudity are related to grossness (*kasaafat*) rather than refinement (*lataafat*). In the civilized Indian families with good traditions, whenever a child related an unrefined joke, he was told it was not a *lateefa* but a *kaseefa* and buffoonery. There is a great difference between good humor and buffoonery. That is why whatever (incidents of) humor we find in the lives of Hadhrat Muhammad^{saw} and his companions^{ra}, even though most of the humorous incidents are not available now, is a humor that is qualified with piety. We find humor in the lives of the Promised Messiah^{as} and his companion's^{ra} as well. Hadhrat *Khalifa-tul-Massih II*^{ra} had a great sense of humor but his humor had piety of both kinds - refinement and decency. I know some people who believe that they can indulge in humor for sometime because it is permissible but they fail to realize that humor should be coupled with piety. They continue to narrate dirty and boorish jokes in their gatherings and some people think that it does not matter. It does matter a great deal, indeed. Have good humor in your homes but instill hatred and repugnance for bad humor in the hearts of your children. This seems to be a minor point and I have spent a lot of time on it but I know that in human life, especially a life of hardships, responsibilities and mental tensions of various kinds, humor plays a very important role and safeguards the human mind and psyche.

I have already explained *ghina*, that after contentment is the stage of indifference (*ghina*) to worldly riches and luxuries. This prevents jealousy of the rich on the one hand and creates kindness towards the poor on the other. *Ghina* (indifference) does not mean that one should be indifferent to the needs of the poor. It means that one should become indifferent to one's own needs in order to fulfill the needs of the poor. This is a distinc-

tive aspect of Islamic *ghina* and it should not be ignored. We need such *Waaqifeen* children who will not be indifferent to the suffering of the poor but would be indifferent to the riches of the wealthy; to whom (witnessing the) prosperity of someone would not cause pain but suffering of anyone certainly would.

Arrangements for the education and training of the *Waaqifeen-e-nau*: As far as their education is concerned, teaching them in the *Jamia* would come later, but from the beginning these children should be taught the Holy Quran. *InshaAllah*, the *Jama'at* will also devise some programs for this purpose. In any case, the parents should keep in touch with the *Jama'at* (in this regard). When children reach the age where they can read the Holy Quran and receive religious education, the parents should contact their local *Jama'at* or write directly to the *Markaz* (center) and ask how these children can be taught excellent recitation and meanings of the Holy Quran. There are two types of *qaaree* (one who recites the Holy Quran). There are some who recite well, their voice has charm and phonetically they have correct pronunciation. But a charming voice alone cannot put life in the recitation. If those who are reciting do not know the meaning of the Holy Quran then, so to speak they can erect a statue of recitation but they cannot breathe life into it. Those who recite the Holy Quran with comprehension, with their hearts melting at the message of the verses being recited and filled with the love of Allah, have the true spirit of recitation. In the homes of *Waaqifeen-e-nau* this aspect of recitation should be stressed upon. Even if you teach less, do so with translation and explain the meanings. Inculcate in your child the habit of recitation with comprehension. In order to get the child in the habit of daily recitation of the Holy Quran in the morning, you may have to teach him to read just the Arabic text for a long

period of time. But along with this you should continue to stress upon him the need to learn its translation and meanings.

The *Jamia* is not the place where one should be learning regularity or other requisites of *Salat*. Children should learn all this at home under the supervision of their parents.

Importance of having a vast knowledge: Parents should ensure that their children have a vast knowledge. One way of attaining broad religious knowledge is to read the newspaper and magazines published by the *markaz*. Unfortunately, at present, there are certain countries where there are no local (*Jama'at*) newspapers and there are no local newspapers in certain languages. But we still have time. By the Grace of Allah, in the past few years local chapters of the *Jama'at* have shown an increasing trend of publishing their own local newspapers. So the officials of the *Jama'at* should keep in mind that in the next two to three or four to five years, when these children will be able to read and understand, their magazines and newspapers should have some regular programs and features for these children on the *Waqf-e-nau* scheme and our expectations from them. Instead of giving the whole program at once, which would soon be forgotten, the newspapers should present moral training programs in small fragments. When one has been implemented then they should concentrate on the next and so on.

Waaqifeen children should have a vast knowledge. Generally, religious scholars have this shortcoming in common. They have an extensive and in-depth knowledge of religion but they are totally ignorant of knowledge outside the sphere of religion. This lack of knowledge has seriously harmed Islam. This is the most im-

portant of all the reasons that can lead to the decline of a religion. *Jama'at-e-Ahmadiyya* should learn from this. We should encourage and popularize religious learning founded on broad-based knowledge. That is, first of all the foundation should be a broad knowledge of secular subjects to which religious knowledge should then be grafted so that it grows into a very beautiful, blessed and holy tree. From this point of view, these children should be encouraged to increase their general knowledge right from childhood. If the parents pay attention to this matter, their children's knowledge will increase automatically. So the parents should pay attention to it and subscribe to magazines and newspapers for their children. They should instill in them the habit of reading books that will increase their knowledge and when they go to school, parents should choose such subjects for them that will introduce them to science. These children should have some knowledge of all the diverse subjects of arts such as economics, philosophy, psychology, mathematics, and commerce etc. Inculcate the habit of reading in them. One does not have much choice in the school. A child can take five, six or seven subjects some even take ten but they cannot go beyond this. Therefore, it is essential that these children should get into the habit of reading more than their prescribed syllabi.

These things are beyond the comprehension of parents of some *Waaqifeen* children. I know that there are many in Africa, Asia and Europe who are not capable of implementing these programs. Therefore, the concerned section of *Tehrik-e-Jadid* should note this. All the points that have been mentioned in this sermon should be conveyed to all the parents so that a lack of knowledge or ability on the part of parents does not hinder the children from getting the best education. In certain places the *Jama'at* will have to arrange for the

training of these children right from the beginning. The auxiliaries of the *Jama'at* can help in certain aspects. But these are issues that need to be discussed later. Right now, I am just explaining to you a few ideas that are in my mind regarding the kind of children we want our *Waaqifeen-e-nau* to be.

Teaching tolerance: We want *Waaqifeen* who are in the habit of suppressing anger right from early childhood, who are not contemptuous of those who have less knowledge and have the patience to listen to an opposite opinion and evince tolerance. Patience also requires that when they are asked something they should not immediately open their mouth in response. Instead, they should think for a while before replying. If these manners and morals are taught in childhood, they become part and parcel of nature. Otherwise even the most learned person, sometimes remains devoid of these ordinary good manners in spite of his great knowledge.

It is a common observation that when someone is asked a question he gives an immediate reply even if he does not know the answer. Often, when someone is asked whether a certain thing has been done, the answer is; 'Yes, it's been done'. It may be that this person only knows that the task was supposed to be done and does not know if has actually been accomplished. *Waaqifeen* with this habit can create serious problems.

In my experience as an administrator, I know that this kind of misinformation can cause serious harm. For example, I was in charge of the *Langarkhana* and called someone there to ask if so many thousand *rotee* (breads) were ready? I was told that they were and I was satisfied. When I got there I found that there was a shortage by several thousands. I asked the person

why he had lied and given incorrect information and that it had caused serious loss. His explanation was that he knew that half an hour before my call a certain number of breads had already been made, so he had surmised that the required quantity would definitely be ready in the next half an hour. His formula was correct, but in this eventful world such formulas do not work. What actually happened in this case was that they encountered some trouble. There had been a fight among the laborers and the cooking gas supply had been disrupted. Problems of this sort do crop up. In reality, no work had been done in the half an hour time during which according to his calculation, several thousand breads should have been made. This is a common habit.

In my vast experience I have observed that this habit is very common, particularly among the Asians. They state their surmise about something as actual fact and *Waaqifeen-e-zindagee* also have the habit of doing so. Sometimes their reports have mistakes that cause harm to the *Jama'at*. Therefore, this habit of stating what is known to be a fact as a fact and what is a surmise as a surmise should be formed in childhood. Otherwise it would be very difficult to develop this habit as an adult. Such acts are involuntary; habit means that the mouth utters something automatically. Sometimes this carelessness can lead to lying and create very difficult situations. Often, when such people are asked the reason for their action, instead of simply admitting that they had made a mistake and that they had surmised, they tell another lie to cover up their first mistake and offer an excuse that is far from the truth. When their false excuse is apprehended, they tell another lie. This causes them much embarrassment and shame and while the whole world is laughing at them they go on telling lie after lie to save face.

These (bad) habits are formed in childhood. When very young children are caught saying something has happened when actually it has not, they are behaving in a similar way and parents pay no attention to it. This results in spoiling their temperament and sometimes it is spoiled so badly that it cannot be reformed. It becomes their habit: they do not lie, but as a habit they present their conjectures and assumptions as facts. If the people (*Waaqifeen*) who come to the *Jamia* are of this type, then the *Jamia* does not have any magic to instantly reform their chronic bad habits. Only an exceptional inner transformation can effect this change and that is a separate subject. We cannot rule out the possibility of such a transformation, but that is not the general rule. We do not base plans of our life on rules that are an exception; we plan according to the general rules. So, it is very important that these children should be trained thoroughly in this respect.

Teaching extra care in financial matters: To give them broad-based general knowledge, those who can learn typing should be taught typing. They should also be taught how to keep account, and as I have said before there should be great emphasis on honesty.

Dishonesty in monetary matters in *Waaqifeen* is terrible and sometimes bears dreadful consequences. Honesty is exceptionally important for a *Jama'at* that is running wholly and solely on voluntary *chandajaat* (donations). In other words, honesty is important for the protection and safeguard of our jugular vein. The financial system of the *Jama'at* is functioning on the basis of trust and honesty. If, God forbid, the members of the *Jama'at* were to perceive dishonesty in *Waaqifeen-e-zindagee* and those employed in the finance department, their opportunity of giving *chanda* will be strangulated and they will not be able to give *chanda* even if they wished

to.

Therefore the *Waaqifeen* should be particularly good in their financial dealings. This is closely related with accountancy. Those who cannot maintain account sometimes make mistakes in financial matters and the observers think they have been dishonest. Sometimes those who do not know how to keep account make financial mistakes and then act dishonestly and it is the concerned official who is held responsible. By the Grace of Allah, the people responsible for the management of the *Jama'at* finance have such an exceptionally high standard of honesty that is not paralleled by any other organization. Even then we can see certain shortcomings. Instances of intentional dishonesty are extremely rare but there are many cases where someone did not know how to keep accounts. Or someone did not understand his responsibility when he put his signature (on some document) or did not know what he should look at (before signing). Acts of dishonesty often occur under the supervision of a person who is not good at even elementary arithmetic and later on the poor man has to bear the blame. Sometimes after the investigation he is acquitted but often the matter remains unresolved and it can not be determined whether he was dishonest or not.

Therefore all the *Waaqifeen* children should know accounting from the very beginning. That is why I have talked about arithmetic. They should be good at arithmetic and should be taught how to maintain an account of money. This training can be given through every day grocery shopping. The *Waaqifeen* children can be made perfect in honesty, if they are asked to purchase grocery from time to time. For example, sometimes when children are asked to buy grocery they do not return the few surplus coins that are left to the parents.

They are not being dishonest, it is their parent's money and they do not see why they need to return it. This is the time for their moral training. They should be told that when they are asked to do shopping they should return the balance, even if it is only one paisa. After that they may ask for ten rupees, there is no harm in that, but to pocket the one paisa left after the purchase sows the seeds of future (acts of) dishonesty and carelessness.

Fall and rise of nations begins at home. Parents erect the great future (of the nation) in their homes when they take care of minute details in training their children. That is to say that great nations are made in their homes. Negligence in small matters (in childhood) often leads to big and serious consequences. Therefore, teach *Waaqifeen* children the subtleties of *taqwa* in financial matters because, whatever I have been saying is, in fact, related to *taqwa*. The obvious kind of *taqwa* is for the common people, the *Waaqifeen* children should be taught the most refined forms of *taqwa* in the minutest details in all matters.

Some instructions to prevent them from stumbling:

In addition from childhood the *Waaqifeen* should also be made strong and obedient to the *Nizaam-e-Jama'at* (administrative set up of *Jama'at*). It is very important to affiliate them with *Atfaal-ul-Ahmadiyya*, *Naasiraat-ul-Ahmadiyya* and *Khuddam-ul-Ahmadiyya*. The responsibility of *Ansar* will come later. If the parents take good care of them up to the age of fifteen and as *Khuddam*, then the *Ansar* would rarely have any need to train them. When a bullet is fired with a gun that has a long barrel, it goes straight for a long distance. If the barrel of *tarbiyat* (training) would extend to the age of *Khuddam* then the child will remain on the right path till his death, except for what Allah wills.

It is essential to teach children respect of the *Nizaam-e-Jama'at*. Do not say anything about the *Nizaam-e-Jama'at* in your homes that sounds derogatory or complain about an official of the *Jama'at*. Never complain about a *Jama'at* official in front of your children even if your complaint is valid. It will harm your children. You can protect your faith in spite of complaining but (the faith of) your children will be seriously damaged. Because in such a case, often the person involved suffers less injury, but the one who is watching nearby receives deeper wounds. The children of those parents, who criticize the *Nizaam-e-Jama'at* thoughtlessly are, more or less, definitely harmed and some are lost forever. This point should be explained to the *Waaqifeen* children and it should be emphasized that no matter what complaint they have against a *Jama'at* official, no matter how high were their expectations of him, they should not ruin their soul as a result of it. People usually have many expectations from the president of their *Jama'at* and if a certain expectation is not met with, then it should be explained to the *Waaqifeen-e-zindagee*, that their soul should not be allowed to perish because of it. This is again a harm similar to the one I have mentioned earlier. It is the official who stumbles but it is the onlooker who falls into the pit. The one who stumbles can still save his faith. He can repent and reform himself and very often he does not perish, unless his mistakes are of a particular kind, but those who have a tendency to stumble, are perished due to these mistakes. They become averse to religion and spread the germs (of their disease) among others. At their gatherings they narrate what a certain person did and thus they cause the ruin of a whole nation.

So, first of all protect your children from this evil. When they are a little older explain to them that real love is for Allah and His religion. So they should never say any-

thing that can harm the *Jama'at* of Allah. If someone hurts them or inflicts a loss upon them they have no right to spoil their environment and damage the faith of their friends and their children. They should be patient and keep their grievance to themselves and seek redress through the ways prescribed by Allah but avoid talking about it in public.

Training them to be worthy of the great leadership of the next century: Even today such things are happening in the *Jama'at* and several incidents are being brought to my attention. For example, a certain person was hurt and he narrated the whole incident to some devout people. Although, he spoke the truth but he did not take into consideration the fact that it could do great harm to his listener's faith. Some *Waaqifeen-e-zindagee* also behaved in a similar manner. They had some complaints against the *Jama'at Intezamia* or *Tab-sheer*. In order to win the sympathies of the new foreign *Ahmadies*, who had been devoted to the *Jama'at* all their life, they started relating their tales to them. Afterwards they saved their own souls and returned home but left many injured souls behind. Who will be held accountable for it? It has not been determined yet whether the officials were at fault or not. As far as I have looked into the matter they were not at fault. The whole affair began with a suspicion. But, even if the officials were at fault, no one had the right to damage the faith of other people because of his own suffering.

The truly loyal look after the interest of the *Jama'at*, and its well-being is their foremost concern. True evidence of love is the one proposed by *Hadhrat Suleman*^{as} and none is more reliable. You have heard it from me and from others as well. Once two women were brought to the court of *Hadhrat Suleman*^{as}. They had one child with them and each claimed the child as hers. Each

one of them would pull the child to herself and cry and scream that the child was hers. None of the wise men could figure out how to solve this problem. When the case was presented before Hadhrat *Suleman*^{as} he said; "It is difficult to establish whom the child belongs to. It would be highly unjust if we gave the child to the wrong woman. Therefore, let us cut the child into two halves and give one half to each woman. So that we may not be unjust." He called the executioner and told him to cut the child in two equal halves and give one to each woman. At this the real mother threw herself over the child and said that she should be cut into two halves instead and pleaded that the child be given to the other woman but should not be harmed. At this Hadhrat *Suleman*^{as} gave his verdict that the child belonged to her.

It is impossible that anyone, who loves the *Jama'at* for God's sake, would ever let the *Jama'at* split up into fragments or tolerate things that would damage the faith of other people. He would subject himself to all kinds of suffering and would not make it the means of hurting other souls. And this would be the proof of his faithfulness. It is extremely important to train *Waaqifeen* along these lines because such an incident has not occurred once or twice but several times and has in certain cases created serious dissension. Someone thinks that he has been very clever and has revenged himself. *Tehrik-e-Jadid* did this to him and he retaliated in this way and now he has the support of a large group of people. He does not realize that those people are not behind him, they are behind Satan. Instead of being the leader of the righteous he has become the leader of the hypocrites; he has not only killed himself but also all those who followed him. These are trifling matters but they produce serious consequences. You should explain all these things to your *Waaqifeen*-

e-nau in their childhood and train them with love and affectionate care so that they would be worthy of being the great leaders of the next century.

Create loyalty in the *Waaqifeen* children: One of the important things that I want to say in the end is teach loyalty to your *Waaqifeen* children. There is a very deep relationship between *Waqf-e-zindagee* and loyalty. When a *Waaqif-e-zindagee* does not adhere to his *Waqf* to the last breath of his life and withdraws whether *Jama'at* punishes him or not, it leaves a scar of unfaithfulness on his soul. It is a big scar. Your decision to present your child for *Waqf* is a very big decision. As a result of this decision either these children will become great saints or they will not be able to attain even the ordinary status of piety and it is also possible that they might be seriously harmed. The greater the height the greater is the risk of falling down. Therefore train them with great caution and give them lessons in loyalty, and do so repeatedly.

Sometimes, the *Waaqifeen* who give up *Waqf* think they have made a smart move and that they are free and beyond the jurisdiction of the *Jama'at* and cannot be called to account. This is chicanery, no doubt, but it is not wisdom. They only harm themselves with their chicanery. A short while ago the case of a *Waaqif-e-zindagee* was brought before me. He had been appointed in a country where if he lived for a certain period of time he was entitled to get its nationality. Because of several reasons I decided to transfer him from there. When I transferred him he needed to live there six or seven more months to get the nationality. He started writing letters to me full of love and sincerity and requested that he be allowed to stay there for some more time. I permitted him to do so. Some wise men thought that he had tricked me. They wrote to me that

he had fooled me, that he wanted to complete the required time period for nationality and then he would quit, and care no more. I told them or wrote to them: I know it all. Do you think that I do not know what he is doing? But he is not fooling me he is fooling his own self. He is one of those people about whom the Holy Quran says:

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ
 إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝

(Al-Baqarah Ch2 v10)¹⁸

Therefore, I am giving him the benefit of doubt. Maybe what you and I suspect is merely a suspicion. If he really is what you believe him to be and what I too think about him, then he is not worthy of being a *Waaqif*. So instead of trying to reform him and save him we should give him another chance. The *Waaqif-e-zindagee* was surprised that I had permitted him to stay on. Then he said that if he could stay longer he would get so much money. I allowed him to take that (money) as well. Then he gave up his *Waqf* and what was bound to happen followed. This is cleverness of the stupid. An apparently wise measure that is devoid of *taqwa* is generally called 'cleverness' by the world. Protect your children from such shallow cleverness.

Some children are saucy and play tricks to outdo others and it becomes a habit. They use the same sauciness and trickery in religious matters as well and at times they are harmed by the acrimony of their own insolence. Explain to the *Waaqifeen* children that *Waqf* is a solemn matter; that it is a vow that you made with Allah. You (parents) were highly sincere in making this vow

¹⁸Translation: They would deceive Allah and those who believe, but they deceive none but themselves; only they perceive it not.

but if the children cannot keep it they have permission to withdraw. As these children approach maturity another time will come when the *Jama'at* will ask them whether they want to keep their *Waqf* or not.

Once I had the chance of visiting Disneyland in America. There was a ride that had extremely dangerous turns and a very fast speed. It took sudden turns that could be dangerous for individuals with weak hearts. So they had posted warnings stating that you can go back at this point and in the end there was a warning in red that said; "This is the end. Now you cannot go back." So, there will be a 'gate' when the children who have been dedicated for *Waqf* now, will be told, "This is the last door after this you cannot go back. If you have courage to bargain your life, if you can offer everything to Allah irrevocably, only then come forward otherwise go back immediately." So make them ready to pass through this gate now.

True *Waqf* is the one to which a person faithfully adheres till his last breath and pulls himself forward on this path in spite of all his wounds, and never turns back. Prepare your future generations for this kind of *Waqf*. May Allah be with you. May Allah enable us to prepare an army of *Waaqifeen*, which is equipped with all the means that are necessary for striving in the cause of Allah and has perfect skill in their use. *Ameen*.

“Some guidelines for the preparation of the new generation of *Waaqifeen*”

Friday Sermon delivered by Hadhrat Khalifatul-Masih IV (May Allah have mercy on him) on February 17, 1989 in Holland.

After *Tasha’hhud*, *Ta’awwuz* and recitation of *Surah Al-Fatihah*, Huzoorth said:

This sermon that I am delivering in *Ahmadiyya* Mission (House), Holland is actually a supplement to my sermon of last Friday. I will talk comparatively slow today as a simultaneous translation of this sermon into Dutch language is being done. My previous experience tells me that though the missionaries here are good at translating English into Dutch, they are not as good at simultaneous translation of Urdu into Dutch. I will also need to speak in short sentences so that the translator does not miss any part of my sermon.

In my previous sermon, I had given some instructions about the training of *Waaqifeen*, that is, the next generation of *Waaqifeen*, who are being offered to Allah by the *Jama’at* for the next century. This subject could not be completely covered in the last sermon. Some aspects were not addressed and some needed further explanation. Therefore I will briefly speak on the same topic today.

Pay special attention to the physical health of *Waaqifeen-e-nau*: In preparing the *Waaqifeen-e-nau* it is essential to attend to their physical health. *Waaqifeen* who suffer from ailments cannot serve the *Jama’at* as well as the healthy *Waaqifeen*, though Allah

enables some to render extraordinary service to the *Jama'at* in an amazing way. It is therefore necessary to pay attention to their health from the childhood.

They should be encouraged to participate in sports. Everyone has an inclination towards a different sport. If a child likes a certain sport, then as far as possible, professional training should be arranged for him. Often a *murabbi* (missionary) can gain influence among people if he is good at a sport, and young people in particular get attached to him. As we have good intentions whichever way we choose will lead us to Allah.

Broaden their knowledge: I had said that they should be given extensive secular education and their knowledge should be vast. They should study the history of nations and geography of different countries. However you should also take their aptitude into consideration. Your emphasis on learning should not be of the kind that turns a child away from learning or makes him think that he is different from other children or makes him lose touch with other children and isolates him.

Keep them away from absurd literature: For instance, children like stories and at a certain age they should not be stopped from reading novels. But they should be kept away from those absurd stories that leave wicked and profoundly evil influence on human nature. Maybe you should let them read a story of that kind as an example. Some children have great interest in detective stories. There are some absurd detective stories that are very popular in Pakistan and their authors are famous among the children. Instead of sharpening the minds and reasoning the skills of the children, these books will get them involved with absurd detective concepts that can make their minds dull. Sherlock Holmes is a world famous character. A detective story-

writer wrote these stories and his books gained immense popularity. The extent to which his stories have been translated in other languages is unsurpassed by stories of any other author. The British are as proud of him as they are of Shakespeare. The reason is that though his stories are a work of fiction he had great reasoning skills. Children should be encouraged to read stories that hone their reasoning skills, silly detective stories would blunt their reasoning instead.

Be aware of what you give your children to read: In India and Pakistan another popular trend among children is the reading of mythological stories. The absurd concepts in which the Indian mythological stories abound make the children believe in magic and in the existence of ghosts and put strange ideas in their minds. They become convinced that at a certain age a snake can transform into any kind of animal or that magicians and witches play an important role in human lives. When a grownup reads these stories he knows that they are mere fiction and have been written only for the purpose of entertainment. But they leave a deep impression on a young reader. If a child becomes coward after reading such stories and is afraid of darkness and imaginary things, he will never be able to get rid of his fears. Some people carry the fears of their childhood into their old age.

It is important to encourage children to read such stories that will create greatness of character, realism and courage in them. Stories that highlight human morals leave a positive impression, even if they are told about animals. Arab storywriters taught moral lessons by writing stories about animals. The stories of *Alif Laila*, though some of the stories are obscene, have the same intent. They highlight certain morals. For instance, the story that a king kept his queen like a dog and she was

treated as animals while a dog lived like an honorable guest in his palace and had servants to wait upon him, is pure fiction. The moral that it intends to highlight is that the dog was faithful to its master and the queen was deceitful and ungrateful. From this story a child would never learn that he should be cruel to his wife, but that one should be loyal and grateful. Similarly *Masnavi* by *Maulana Rum* has some stories that would make one wonder what kind of a *Maulana* is he who has included such dirty stories in his *Masnavi*. These stories might lead one to believe that the *Maulana* could only think of sexuality and nothing else. Once a respectable non-*Ahmadi* politician from Lahore presented the *Masnavi* to me, he had marked certain portions of it, and said; "You say that he was a pious and noble man, a philosopher and a Sufi. Read these stories and tell me who would allow his daughter to read these stories." I pondered over those stories and realized that my friend was wrong in jumping to his conclusion. Those stories were about sensuality but they made one abhor sexual promiscuity. The ending of the stories was such that instead of exciting sexual desires they turned ones mind to piety. My aim at this time is not to explain to you the different forms of literature. I am giving you these few examples so that you may be cautious about what you give your children to read. If they read dirty literature in childhood then its ill effect will stay with them for the rest of their life. If they read good literature, its good effects will produce great results and may even transform their lives.

Lay the most emphasis on Arabic language: As far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic. A *muballigh* (missionary) cannot benefit from the Holy Quran or *Ahadith* without having a profound understanding of the finer meanings of Arabic.

You should start laying the foundation of Arabic from early childhood and where facilities exist children should be taught to speak Arabic. When I was a student in *Qadian* and later in *Rabwah* as well, attention was given to the study of Arabic language but the spoken Arabic was not stressed upon. The disadvantage of this approach became apparent later on. These days the trend is to teach the spoken Arabic but emphasis is not laid on learning the profound meanings of Arabic. Many Arabs and those who have learned the spoken Arabic for business purposes do not know Arabic grammar or the profound meaning of the language. Therefore in teaching Arabic to the new generation of *Waaqifeen*, give equal importance to these two aspects of the language.

Next to Arabic, Urdu bears great significance: Next in importance is Urdu, because most books of the *Imam* (leader) of this age, who is completely subservient to Hadhrat Muhammad^{saw}, are in Urdu. The *Ahmadiyya* literature is in essence an explanation of the Holy Quran and the *Hadith*. When the Arabs read those books of the Promised Messiah^{as} that are in Arabic, they are astonished by his profound understanding of the Holy Quran and *Hadith*. They are amazed as such understanding is not possessed by even those whose mother tongue is Arabic. Excerpts from the writing of the Promised Messiah^{as} are published in our Arabic magazine *At-Taqwa*. Some Arab scholars, who are not Ahmadi, have written letters to me expressing such great admiration that I am astonished. Some of them are the sons of renowned *Muftiyaan* (Muslim jurists) fully conversant with religion and held in high esteem because of it. I think it would be indiscrete to disclose their names. They wrote to me that they were simply amazed. Some Arabs wrote that the Promised Messiah^{as} wrote beautiful and fascinating Arabic. One person

wrote that he was extremely fond of Arabic literature but he had never come across such a great writer as the Promised Messiah^{as}.

It is important that in addition to learning Arabic, the *Waaqifeen* children should also study Urdu literature of the Promised Messiah^{as}. They should be taught Urdu of a high standard so that they can have firsthand knowledge of the writings of the Promised Messiah^{as} and benefit from it.

As regards the rest of the languages of the world, by the Grace of Allah, *Ahmadi* children growing up in most of the major countries of the world speak the local language better than the native speakers. In Holland, there are many immigrant children who speak Dutch just as well as the indigenous population. Though it is a pity that their Urdu is not of the same standard. When I spoke with the children here, I found that they are well versed in the local language but their Urdu needs considerable improvement and attention, that is, they are not proficient in Urdu and the standard of their Urdu is very poor.

The next generation of *Waaqifeen* needs to be an expert of at least three languages: Arabic, Urdu and a local language: The future generation of *Waaqifeen* needs to be an expert in three languages at least: namely, Arabic, Urdu and the local language of the country. Then we will have good missionaries to spread the message of *Ahmadiyyat* that is the true Islam, in most countries.

Make the *Waaqifeen* children pleasant mannered: Some future needs of the *Jama'at* are related to affability and civil manners about which I have spoken in the past and which I would like to emphasize again. Great attention should be paid to the moral conduct of the

Waaqifeen children. They should be taught amiable manners. One aspect of good morals is related to high moral qualities and I have spoken about it several times. The other aspect of good morals, generally known as affability, is the ability by which one makes more friends and few enemies. An ill-tempered person cannot be a good *Waaqif*. A bad-tempered person can be called a *Mulla* (pedagogue) but he cannot be a good spiritual man. Once I received complaints that a certain *Waaqif-e-zindaghee* was surly and rude to people. When I drew his attention to it he said; "They are lying. There is nothing wrong with me. I am following the right path. They have certain faults. When I bring these faults to their attention they get upset". I said to him that Hadhrat Muhammad^{saw} was the one who paid the greatest attention to human faults. There was an enormous disparity between him^{saw} and the people of his^{saw} time, while the disparity between him and the *Ahmadi* youth did not equal even a one thousandth of a percent. Besides Hadhrat Muhammad^{saw} was an immaculately innocent person while he himself had some faults. The people that Hadhrat Muhammad^{saw} was addressing had vices of all kinds while the young men he was dealing with were well-mannered, polished and a hundred times better than any young men outside the *Jama'at*. What was the reason that they got offended when he advised them to mend their ways whereas people fell in love with Hadhrat Muhammad^{saw} when he told them to cast off their evil ways? I told him that it was not unusual to get complaints about a missionary once in a while. A man who has been assigned to do a job cannot please all and some people are likely to get offended. But when there is a flux of complaints about one person then this couplet by (Urdu poet) *Ghalib* is true about him:

۔ سختی سہی کلام میں لیکن نہ اسقدر
کی جس سے بات آنے شکایت ضرور کی

Sternness in speech is permissible, but not to the extent that

Whoever you talk to should complain about it

Their good manners should win the hearts of people: Teach affable manners to your children so that they can talk sweetly and their love can conquer the hearts of people and move the hearts of strangers and even of enemies. In this way they can penetrate the high society. Otherwise, neither *tarbiyat* (training) nor *tabligh* (propagation) is possible. Some *Muballagheen* (missionaries) are blessed with this ability, so even in a brief meeting with the great dignitaries of their countries they are able to captivate them and as a result great opportunities for *tabligh* become available to the *Ja-ma'at*.

It should be your hearts desire that the *Waaqifeen* girls should marry *Waaqifeen* boys: As far as the *Waaqifeen* girls are concerned, parents often ask me what professions they should consider? All the instructions that I have given about the men and boys are applicable to them as well. In addition, they should be taught home management and household account. Maybe these girls will be married to *Waaqifeen* boys. When I say 'maybe' I mean that it should be your hearts desire to marry *Waaqifeen* girls to *Waaqifeen* boys. Otherwise life would be very difficult for them. A non *Waaqif* husband might have comparatively less interest in religion and this disparity in temperaments might result in breaking their marriage.

Marriage between *Waaqifeen* girls and boys can have

problems of another kind if the girl is from a rich family and has been brought up in comfort and luxury and has not been mentally prepared for a hard and simple life and has not learned to be content with little and live on little. Such girls may make life hell for themselves and their husbands by habitually making big demands. There is nothing wrong with making demands but when demands exceed the means of, be it the husband, parents or friends; life becomes impossible. Allah has taught us a beautiful principal in this regard. He says:

لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا

(Al-Baqarah, Ch.2 v 287)

Allah does not burden a soul beyond its capacity. So when Allah does not demand of a human being what he is not capable of then what right does a human being have to do so? Therefore, it is important for the wives of *Waaqifeen-e-zindagee* and *Waaqifeen* girls that they should learn not to expect or demand of their husbands what is beyond their means and to be content with less.

I want to mention another important thing in this regard. When Hadhrat *Musleh Maood*^{ra} launched the scheme of *Waqf-e-zindaghee* he also urged the rich families of the *Waaqifeen* to help them financially keeping in mind the fact that if they would relieve their *Waaqif* relative of financial worries he would be better able to serve the *Jama'at*. This advice is applicable to the poor families as well. The family of each *Waaqif-e-zindaghee* should make a firm resolve today that the living standard of their *Waaqif* relative will be the same as their own. Instead of the *Jama'at*, the brothers, parents, if they are alive and well off, and other relatives should get together and form a system whereby they should make sure that the *Waaqif* would enjoy the same standard of

living as the other family members. Such *Waaqifeen* will have no inferiority complex when competing with others and will be more honest and trustworthy.

***Waaqifeen* girls should be taught education, medicine computers, typing and languages:** As far as education of these girls is concerned, it will be beneficial for them to get a degree in teaching, I think it is called Bachelor of Education, or what ever its name is. It would be beneficial to train them to be teachers, whether they actually teach or not. Similarly, we need female doctors to do *Khidmat-e-Khalq* (social work). We need computer specialists and typists. Other than the job of a doctor, girls can do all other jobs well without mixing with men. They should become specialists in languages and become top experts in literary writings so that they can help with the publications of the *Jama'at*.

If we can supervise the future *Waaqifeen* on these lines and raise them accordingly and strive at individual and *Jama'at* level to make them excellent *Waaqifeen*, we will do a great favor to *Ahmadi* generations of the next century. It is a favor that they will remember with gratefulness and prayers.

In the end, I must say that in the training of these children great emphasis should be laid on prayer. You should pray for these children compassionately and also teach them how to pray. Instill the habit of praying in them, so that they may have a close personal relationship with Allah from their childhood and begin to reap its fruits at an early age. A child who starts experiencing Allah's gracious favors through praying becomes a spiritual person in childhood. Allah is always His guardian and there starts developing in him a piety that is born of a true relation with Allah. No training or

education in the world can bestow on man that inner holiness which understanding and love of Allah does. In training these children rely mostly on prayers. Pray for them and make them children who pray. I am hopeful that by adopting these measures of training, these children will be adorned with beauty of every kind, when it is time to hand them over to the *Jama'at*. And their parents will be offering their 'sacrifice' to Allah, happy and satisfied that it is well adorned according to their means and resources. May Allah enable us to fulfill these great responsibilities. *Ameen*.

“Remember that in order to train these children you have to train yourselves”

Friday Sermon delivered by Hadhrat Khalifatul-Masih IV (May Allah have mercy on him) on September 8, 1989 at Fazal Mosque, London.

After Tasha'hhud, Ta'awwuz and recitation of Surah Al-Fatihah, Huzoor^{rh} said:

For the past several years I have been drawing the attention of the *Jama'at* to *Dawat-e-ilallah* (propagation) and to the development of a noble character.

Neither speech nor prayer can have nobility without a noble character: At several places the Holy Quran clearly tells us that neither speech nor prayer can have a noble quality without a noble character. At one place in the Holy Quran Allah says that your prayers cannot soar to the heavens unless your noble character helps them do so. Herein lies a profound secret of the acceptance of prayers. At another place the Holy Quran says that pleasant speech is good and preaching is impossible without it, but it has to be coupled with good conduct. In fact, the fundamental philosophy behind the two (praying and propagation) is the same: which is if Allah listens to prayers only when they are accompanied by noble deeds, otherwise the prayer has no power, then how will the human beings listen to you (without it)? They are far less compassionate, far less merciful, and far less inclined to give attention. In fact there is no comparison between the two. How will they overlook your faults? Allah listens to the prayers of some people despite their weaknesses and sometimes

He even answers the prayers of the people with evil characters. But men rarely do so. No matter how bad their own character might be, if they find even a minor fault in someone who exhorts them to do good they exaggerate it and reject all his good exhortations just because of that one fault. The Holy Quran tells us that acceptance of prayers is dependent on nobility of conduct. This is not a negation of exceptions. Since Allah's Mercy is infinite whenever He pleases He listens to the prayers of whoever He wants to. But human beings are usually more hardhearted and more critical and they are touched by elegant words only when they perceive that the speaker is a man of noble character. Therefore, in order to be a good *Muballigh* (missionary) members of the *Jama'at* ought to develop a superior character. When I receive commitments for *tabligh* from volunteers I get concerned and wonder whether they have endeavored to change themselves and become pious. Those who do so, soon begin to reap the fruits of their efforts. Where no effective steps are taken in this regard either by the *Jama'at Intezamia* or by the individuals themselves, lists of volunteers are prepared but their efforts do not bear any fruit.

The effect of the truthfulness on the face of the Welsh Ahmadi Nauman: During my last trip to Wales I witnessed what great impact this [pious change] can make on others. I had gone there for a few days. The *Jama'at* had invited local dignitaries to a question and answer session. On my left the popular mayor of the city was sitting. He asked me about a certain tall Englishman from Yorkshire whom he had seen at a previous meeting of the *Jama'at* during which the Welsh translation of the Holy Quran was presented. I told him that it was Nauman Newman who is from Wales and is a Welsh Ahmadi. He probably has a historical importance in the sense that he is the first Welsh Ahmadi.

Then the mayor said 'there was truthfulness on his face that had a deep effect on my heart and while I was talking to him I was convinced that the man was truthful and whatever he said could not be a lie.'

The mayor said that although he had very little conversation with Nauman, he had left a deep impression on the mayor's heart. Nauman's manners, the style of his speech, and the light in his eyes convinced the mayor that he was truthful. He also told me that since that time in every gathering he had been telling people that it was wrong to condemn Islam because of the attitude of some Muslim countries and that he had met some Muslims from whom they could learn a lesson and who were an ideal and a criterion of morality and character. If they would genuinely study this religion (Islam) they would find many truths in it. Then he told me that he was reading the books that were given to him and that in the future his interest in Islam would continue despite the fact that it was hurting his political career and the people had started saying that he was pro-Muslim. He said people here are very ignorant and when he tries to explain anything to them they tell him that he is under the influence of the devil. He told me that in response he tells them that their ignorance shows that it is they who are under the influence of the devil as it is only the ignorant who do not want to find out the truth. To shut one's eyes and deliberately rule out the possibility that one can ever find truth elsewhere, in his opinion, is sheer devilishness. And it is so, indeed.

Thus the good impression created by our sincere *Ahmadi* friend did not end there. Its impact was not just confined to the person on whom it was made. Instead that person became instrumental in spreading it among others and because he was an influential man, it was spread in very high social circles. By the Grace of Al-

lah, I saw a conspicuous change in the people who had come to that gathering. I saw their enthusiasm and the majority of them said that their interest was not temporary or transitory and that they would, *inshaAllah*, they did not say *inshaAllah*, it is my addition, definitely study the literature of the *Jama'at*. Next day, on our way, we stopped at a place because someone had asked an *Ahmadi* friend of his to introduce him to me whenever I visited there. He wanted to be photographed with me and talk to me. When we met he too expressed similar sentiments.

One Nauman is not enough, we need millions of Naumans: This increasing interest in the *Jama'at* is opening a great door for Islam. This is the 'door' through which people will enter Islam. Others are creating hurdles. Many Muslim countries have brought a bad name to Islam due to their ignorant ways. They have blocked the paths through which people could have entered Islam. Now there is only one door and that is the door of *Ahmadiyya Muslim Jama'at*. Now the basic issue is how to widen this door. This door is not like the door in front of this mosque or the doors of your homes. It is, metaphorically speaking, a door which can expand in width and the *Ahmadies* have to make this happen with the nobility of their character. Otherwise this door will remain narrow. Therefore, one Nauman is not enough, we need millions of Naumans in different countries to turn the attention of people to Islam with their noble character. So that their hearts would be the means by which people would begin to enter Islam and in their eyes they would behold the beauty of Islam. From this viewpoint there is an acute need of *daeen-e-ilallah* (those who call towards Allah) but the *daeen* that I am talking about are those who have a noble and attractive character.

The nobility of an *Ahmadi* is not mute: Some people say that they do have a good character, they offer prayers, they do not lie, they do not deny others their rights, and this is propagation. I want to correct this misunderstanding. Although the Holy Quran lays stress on noble character but it puts *qaul-e-hasana* before it .

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ۝

(Ha Mim Al-Sajdah Ch41 v34)¹⁹

The Holy Quran does not recommend mute nobility nor does it appear anywhere in the history of prophets narrated to us by the Holy Quran. Mute nobility does not face opposition for long. All opposition to it soon comes to an end and people say 'lead a noble life but do not utter a word about it. We will not bother you'. So nobility alone is an ineffective way of calling people to Allah. It has to be articulate and when it is articulated it creates opposition, despite the nobility. Those who have noble hearts are vanquished by nobleness. But those who are wicked or have some kind of perverseness fall prey to the disease in their hearts. So, primarily we need *daeen-e-ilallah* who also adhere to *qaul-e-hasana*. And as I have already defined, *qaul-e-hasana* does not mean arguments. It refers to a manner of speech that is charming. Conversations should be carried out in a pleasant manner. If your speech is elegant and your character is noble, strong and appealing to people then no power in the world can prevail against Islam.

Our duty is not to defeat the enemy but to win its

¹⁹Translation: And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit?'

heart: Allah has laid down these two conditions. And He says, go forth, success will be yours. Even your mortal enemies, says this verse, will become your devoted friends. But here it has laid down another condition that you also need to be patient. This good news is for the steadfast: those who are patient in turning people to Allah with their pleasant speech and whose deeds do not betray but endorse their words. If they would pursue this course with steadfastness and patience they will inevitably meet success. As mentioned, there will be animosity as well, in spite of your noble character and your noble and elegant speech, but be steadfast We will change the animosity into amity. We will make springs of kindness gush forth in the hearts of your enemies. Ultimately, these bloodthirsty enemies will feel pride in laying down their own life for you. What a magnificent message! And in how few a words has Allah, the Exalted epitomized this vast subject! So, *daeen-e-ilallah* should examine their own character as well as their mode of address. I know many missionaries who spend their entire lives in *tabligh*, but their speech is caustic. When they hear a pinching word or encounter acrimony they retaliate in a similar manner. They think that it is their duty to defeat the enemy, whereas it certainly is not. Their duty is to win the hearts of the enemies.

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٥٠﴾

(Ha Mim Al-Sajdah Ch41 v35)²⁰

Allah, the Exalted has made this the objective of *tabligh*. And what a clear objective it is. He does not say; continue to inflict defeat on your enemy. Instead He says that your worst enemy will become your loving

²⁰Translation: And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

and devoted friend. If you want someone to be your friend, acrimonious talk will not make him your friend. I have observed at home that when one child talks harshly to another, the other child replies in an even harsher tone. This often leads to fights. They start hitting each other with whatever they can lay their hands on. How can you prevail against your mortal enemies, and Holy Quran has called them your 'mortal enemies', with acrimonious speech. This will further flare up their ill feelings against you and ignite opposition against you. Therefore what the Holy Quran had said is beautiful and perfect: do all this but keep in mind that your objective is to win the hearts of the enemies. Winsome speech should fit this definition. It does not mean predominance in argument, because predominance in debate does not win hearts. It sometimes increases the number of opponents. Sometimes the enemy feels humiliated and disgraced and in retaliation becomes more violent. The Holy Quran says that your mode of address should be beautiful and captivating and regarding your actions Holy Quran says: *Wa amila salihan* [and does righteous deeds, Ha Mim Al-Sajdah Ch. 41 v 34]. If actions are good then speech becomes more beautiful and has more weight. Otherwise it is hollow and has no appeal.

Allah is opening the hearts of people and nations:

We need it at an individual level, but as great channels (for propagation) are opening in the new century, opening our individual 'doors' is not enough. Allah is opening the hearts of people and nations. Certain nations, who were not accessible for *tabligh* before, are themselves making contact with *Jama'at-e-Ahmadiyya* and demands have started coming in from China. People we had no contact with, are constantly getting in touch, not as a result of our efforts or as a result of our successful struggle but due to the noble character of one

Ahmadi.

A Chinese officer, who was a scholar and a professor went abroad on a visit. This is how contacts develop. He met an *Ahmadi* and found him to be different from others-an *Ahmadi* whose nobility of character was not mute. The Chinese officer got interested in his character and the *Ahmadi* started telling him how he was different from others and our code of ethics, adherence to which had resulted in the difference discerned by the Chinese officer. Then he introduced him to Islam and *Ahmadiyyat*. This is one particular example that I have before me. The Chinese officer then started making contacts in China on a large scale because he was an influential man. In the beginning these efforts produced a negative result. He received strict instructions not to have any contact with our sect. He was told that it was an extremely dangerous sect and its members were apostates. They started relating to him whatever they had heard about us. I remained in touch with him. I asked him not to lose enthusiasm after listening to only one side. The enemies always talk like that. Allah has set some *satans* (wicked persons) on the path of guidance who call out to you, 'it is the wrong path, come to us'. They poison your ears and insinuate doubt and distrust. They say to you, 'there is no need to talk to others, just listen to us and you will realize that they are wicked people. Shun their company'. You should at least read our literature. Give them a chance and give us a chance. So we sent him some material. He read it and had a change of heart. He contacted us again.

I have now received the news that as a result of these contacts other people over there have also started researching. Some influential leaders have written to him that their research has led them to believe that *Ahmadiyya Jama'at* is the only true standard-bearer of Islam.

Their research shows that this *Jama'at* is peaceful and wants to win hearts through love and propagation instead of a sword. They are interested due to the character of these (*Ahmadi*) people. Some people are trying to come here as soon as possible to stay here for some time and obtain further information about the *Jama'at*.

By the Grace of Allah, a large number of contacts are also becoming available in Russia. Allah, the Exalted had enabled us to publish sufficient literature for these nations prior to their demand. Now by the Grace of Allah we are in a position to send them something whenever they ask for literature. For example, sending the Holy Quran with translation in their language, there is no better literature that can be provided. Among all the literature of this world, no book is better than the Holy Quran. By Allah's grace we are self-sufficient in this regard. It is being published in great numbers and we have it in stock as well. Besides this, literature is available for introduction to miscellaneous subjects.

I am giving you the good news that the doors have started opening. The walls are falling down. Why would you keep your 'doors' narrow? In response to these 'opening doors' if you do not widen your doors and do not persist in making them wider, then you will be responsible for not spreading Islam and you will definitely be accountable to Allah. As I have explained 'opening doors' means to have more contact points. This means that instead of one, ten, or hundred missionaries or hundred or thousand *daeen-e-ilallah* opening their hearts as wide paths to help people enter Islam, there should be millions of them everywhere. We need to establish contacts everywhere. In this regards as I have repeatedly said, we should also focus our attention on these nations living in other countries. We will make contacts in countries to which doors are

opening or will open. And as far as possible the *Jama'at* and its administration will try to make these contacts effective. But when I say 'doors to nations are opening', I mean that there are also such 'doors' outside these countries. There are millions of Chinese who live outside China. There may be millions of Russians or people from eastern socialist countries who live outside their countries. Logically it is most probable that the trends developing inside these countries should also develop amongst their nationals living abroad. In the past, when you talked to a Chinese he would become apprehensive. Even when he believed that Islam was true he was wary of accepting it because he knew that his country would not tolerate it. Similarly, when you talked to a Russian he was frightened.

I remember that immediately after the Partition (of the Indian subcontinent), when I was at college and lived in the New Hostel, a Russian delegation was visiting. Some of us students got together and approached them to give them *Ahmadiyya* literature. We did not have literature in Russian but as they knew English we gave them literature in English and some other material. When we presented it to a Russian, we felt that he was scared. He had an assistant with him. Probably he was an intelligence man. In those days, when Russian delegations went abroad, they were accompanied by intelligence officers. As compared to before, it is considerably different now. He looked at him with fear in his eyes and was apologetic that he could not accept it. There were many others who did but as far as I can remember this Russian either did not accept it at all or maybe he took one or two items with minimal interest. What I remember is that he did not accept it at all. Now they not only accept it, they ask for it. Wherever our people have made contact with the Russian ambassadors they have shown keen interest. Once during a trip

to Africa, a senior officer, probably the deputy ambassador, who had already received a copy of the Holy Quran, praised it and said that the translation (in Russian) was excellent and that it had deeply influenced his heart. He asked that we should disseminate it in Russia.

So whether they are Russians or Chinese or belong to those countries to which we did not have access or to which we still do not have a full access, their children living abroad are accessible, you can have access to them. A large number of *Ahmadies* live abroad, whoever can, should make it their mission that through them, these expatriates will have more contact with Islam. They should become the 'door' through which these expatriates will enter Islam. In this manner the door to Islam will become wider. The more *Ahmadies* will join this mission the wider it will be.

In this regard, there is another important instruction, which I have given in the past but people usually forget, therefore some instructions have to be repeated. Those sincere and blessed *Ahmadies*, who had the good fortune of dedicating their children to serve Islam in the next century, repeatedly ask me how they should train these children. A special department has been created to teach them and explain to them the ways of training these children and provide them with further guidance. I have also instructed *Tehrik-e-Jadid* about the kind of literature that should be prepared and the advice that should be given to parents in respect of their own training. They will instruct the children but we need to direct the parents now and give them the guidelines. They will, *InshaAllah*, start working on it soon. I have also explained to them that for the next stage literature for these children should be prepared in different languages so that right from the beginning

they are trained in the way that we want them to be trained.

What should be taught to the *Waaqifeen* girls? I have already given advice to those who had vowed to offer their children for the *Waqf-e-nau* scheme and to whom daughters were born. Daughters, unlike the sons, cannot be sent anywhere or asked to work in any field you please. We are responsible for protecting them. They have some particular needs due to which we cannot ask them to work the same way as we can ask a *Waaqif-e-zindaghee* man. Therefore I told them that they should be encouraged to excel in education. They should advance in their education. In addition they should be encouraged to learn the system of teaching and as they grow older they should obtain a degree of B. Ed. or M.Ed. But start training them in this way right now. Then we need doctors. With the help and favor of Allah, lady doctors can render a great service and make a great and deep impact. In this way they can supersede others in conveying the message of Islam. Therefore, *Ahmadi* ladies should offer to dedicate their lives after becoming doctors or the born *Waaqifeen-e-nau* girls should be educated to become doctors. Similarly I had talked about (teaching) languages.

Where facilities exist teach Russian and Chinese languages: Of the languages that need to be taught, Chinese and Russian are especially important. *Jama'at-e-Ahmadiyya* has a shortage of linguists in the Spanish language and attention is being paid to it. By the Grace of Allah, we have many French speaking African countries that can and are providing us with good French-speakers. But we have an acute shortage of Russian, Chinese and also Italian speakers. But at present the greatest need is for Chinese and Russian

speaking *Ahmadies*. I advise the *Ahmadi* youth to learn these languages if they have an opportunity to do so in the countries where they live.

Languages should be taught from the childhood: In the countries where facilities exist for learning Chinese and Russian, children should be taught these languages from early childhood. If the embassies can provide cassettes, videos, magazines or storybooks for children, then we should contact the embassies and obtain those. When a language is learnt in childhood it is deeply imprinted on the mind and children can speak that language like the native speakers. No matter how much hard work you put into learning a language at an older age, you can never speak it as well as the native speakers. If a language is learnt in childhood then the mind naturally and spontaneously thinks in that language otherwise, there is always some kind of inhibition and restraint and one has to exercise constant cautiousness. Some are able to speak fast and some slow but they cannot acquire the fluency that the native speakers have. For that the language has to be taught from childhood.

It would be best if we could teach the *Waaqifeen* children a language from the cradle. If a Chinese nurse or a nanny is available and you can afford it, hire one for your *Waaqif* child. A Chinese nanny can teach Chinese to the children while she is feeding or playing with them. Similarly, if a native Russian speaking woman is available you can hire her to take care of your children. But this is an option for those who can afford it. Those who can afford it should try to teach their children Chinese and Russian from their infancy. I do not limit the number to a hundred or a thousand (expert linguists in Chinese or Russian). The fact is that these are huge nations. If these two nations were to get united it would

upset the balance of power in the world and turn it in their favor and against the rest of the world. There would be many big political upheavals. Their staying apart is fortunate for some countries and they try to interfere on purpose to enhance it further. Sometimes they make mistakes that produce the opposite results. As far as we are concerned, whether there is a war or no war, amity or animosity between the two, it does not affect us. Islam is the same for both of them. We need to deliver the message of Islam to them. For this we need linguists. We need all kinds of linguists who are skillful in writing, speaking and those who are also good at translation and literary work. Therefore, no matter how many there are, they will not suffice our need. The population of China is about a billion and the population of Russians and Russian speakers is also very large. I do not remember exactly but there are more than fifty million Russian speakers. Thus if all the *Waaqifeen* were to learn this language they would not be too many.

***Waaqifeen* girls can do literary work:** Teach this language to *Waaqifeen* men and the children and particularly to the daughters, because *Waaqif* daughters can be more useful to us in literary work. They will have to step into the field of action but they will also do literary work. They can render this kind of service from their homes so that they do not have to be away from their husbands. It is necessary to teach them this particular kind of skill. We can take full charge of the boys. We can send them to a *Jamia*. If they are posted in a particular country we will try to make them experts in the language of that country. But we cannot have such a control over the girls. This is inappropriate and Islam does not permit that girls should be separated from their parents in childhood and brought under the total control of the *Jama'at*. Therefore they will remain un-

der their parent's supervision and afterwards their husbands. If they become linguists they can render service with great facility from home. While they are studying to become linguists, they should also learn to type those languages and study the literature of those languages. Do not think that proficiency in speaking a language is enough or learning to read and write a language is sufficient. The more literature you read the more extensive your knowledge of that language becomes. Thus they will have to read Russian classical novels in abundance and Russian classical essays, and classical as well as modern poets. The same would be necessary for teaching Chinese. They should have extensive knowledge of the literature of these languages from childhood so that they themselves can excel in literary works with a natural ease. I hope that the *Waaqifeen-e-zindaghee* understand this message well and will never forget it.

Character is built in childhood, if done later it needs extra effort: Lastly, along with this make every endeavor to help them acquire a noble character. Character is built in childhood. If it is delayed then you have to work very hard. There is a saying: strike the iron while hot. Allah keeps the iron of childhood hot for a long time and whatever impressions you make on it while it is hot will stay on it forever. Hence this is the time for training. In this context remember that no matter how much verbal instructions parents may give to their child if their own conduct is not in accordance with what they teach then their children will pick up their weaknesses and discard their strengths. This is the law of interaction between two generations. Disregard of this law can ruin the nations and awareness of it can lead them towards progress. The law that governs the impact of one generation on the next is that children are quick at imitating the weaknesses of their parents and

pay little attention to what they verbally tell them. If parents preach high morals to their children but are morally weak themselves, the child will pick up their weaknesses. Therefore remember that in order to train these children you will have to train yourselves. You cannot tell your children, 'always speak the truth because you are going to be a missionary. Don't be dishonest because you are going to be a missionary. Don't backbite because you are going to be a missionary. Don't fight because you are going to be a missionary' and then fight with each other, insult each other and revile each other in their presence. Parents should not think that they have given verbal moral instruction to the child and how the parents live their own lives is their personal affair. It does not work that way. Whatever kind of life the parent's live, is the kind of life their child will have. Children do not care a whit about the imaginary life that the parents talk about and instruct them to live. When the parents, who lie, tell their child, no matter how many times, that it hurts them when he tells a lie, therefore, for God's sake, he should speak the truth; truth is life, therefore he should speak the truth. The child says 'ok.' But deep inside he understands that his parents are liars and he definitely tells lies himself. This law comes into operation when two generations interact with each other and if this law is ignored it results in creating a gap between them.

Everyone in the European countries that I visit, complains about the generation gap. I try to explain to them that they have created the gap themselves. I say to them, You verbally tried to teach them high morals. You verbally tried to teach them nobility of character. You said to them that it is not right to mix up with young men of this type. It is inappropriate to behave in this or that way. But they observed your own life and realized that you were doing the same things under a facade

and a veneer (of goodness). These children knew and perceived that you actually took greater interest in those things (that you were forbidding them to do). The children are a reflection of your inner self and the gap that you feel is the gap between your ideal image of yourself and your actual image. The image that you wanted to see in them was an imaginary one and what they have become is the image that your deeds painted for them. Thus what you consider to be 'a gap' is actually 'a continuation'- a continuation of sins, which are touching new heights or abyss, if we may use a term to indicate depth. They are falling into the abyss of ignominy. In building the character of the next generation *Jama'at-e-Ahmadiyya* will have to bear this principle in mind otherwise, the parents will be deluding themselves and lose control over the next generations who will not listen to them.

Enormous responsibilities await the *Waaqifeen* children. These more than five thousand children who have been presented will have to take charge of the future. They will train the next generations. They will have to face the challenges of the new nations. They will represent Islam, face great confrontations and surmount great difficulties. If you ignore this point and continue to be careless about how you lead your lives then you will leave bad effects on your children who are going to be *Waaqifeen* in future. Then no matter how hard the *Jama'at* tries it will not be able to reform them. I have seen that the teachers of *Jamia* try hard to reform children who come there with bad habits, but their bad habits are never completely eradicated though they do become less pronounced. It is very difficult to eradicate bad habits. Although it is true that sometimes, all of a sudden, *taqwa* and fear of Allah develops in some people and then by the Grace of Allah, this inner power helps them get rid of all their bad habits. But this is

called 'revolution' and I am not talking about revolutions. I am talking about the principles of training children.

As far as training goes, if you will present good, disciplined and cultured *Waaqifeen* to the *Jama'at* then, *inshaAllah*, these talented beings will bring about great revolutions and they will be of great benefit to the *Jama'at*. But if they have even minor perversities, they will be a potential danger because minor perversities can become magnified. Just as some walls have cracks but they are superficial. The engineers do not consider them to be dangerous. But some cracks are very deep and with the passage of time they begin to enlarge and cause the roofs to cave in. Basic moral weaknesses are like these deep cracks. Once you let them develop then they will cause the 'roof' of future generations to collapse. Therefore, out of fear of God and beseeching His forgiveness, understand and keep this in your mind. Bring about a pious change in your conduct so that this pious change may serve as a fertilizer in the reformation and spiritual development of the future generations; so that it may serve as a foundation on which magnificent buildings will be erected. May Allah enable us to do so. *Ameen*.

**“From the beginning I was under your care
I was nurtured in Your lap like a suckling
babe”**

Friday Sermon delivered by Hadhrat Khalifatul-Masih IV (May Allah have mercy on him) on December 1, 1989 at Fazal Mosque, London.

After Tasha’hhud, Ta’awwuz and recitation of Surah Al-Fatihah, Huzoor^{rh} said:

Benefits of our temporary migration to England:

There were many benefits of our temporary migration from Pakistan to England that came to light gradually and as time passed their importance became increasingly evident. Of all the blessings that we were to receive, according to the will of Allah, some were like a medicine that is given to a child for his recovery, his life and his survival, no matter how bitter it is. Allah showered blessings upon blessings on us in a similar way. One of which is that new avenues of service (to Islam) were revealed to us, which we were not paying attention to before. For example, though a long period of time has elapsed, we had made no preparation for the billions of people who inhabit the eastern part of the world, which is known as the socialist world i.e. the part of east that is under socialism. Allah revealed to the Promised Messiah^{as} the glad tidings, I shall give you a large number of Muslims in Russia. Describing the vision he writes, “as numerous as the grains of sand”. In addition, the scepter of Russia was also given in his hands, and in the dream it appeared to have barrels like a double-barreled gun. This meant that it (the scepter) could hit long-distance targets and was able to produce long lasting effects.

Before we came or were brought to England, we had these matters in mind, in the sense that these were glad tidings from Allah and every *Ahmadi* was sure that these prophecies would certainly be fulfilled. But we had no idea as to how they would come to pass or how we would play the part a believer needs to play in order to bring about their fulfillment. We did not think about it, nor was it possible in those circumstances.

After coming here one of the first services that we were able to render was the publication of small books and magazines in the languages of eastern socialist countries with the objective of conveying the message of Islam. We were able to complete translation of the Holy Quran in some of these languages and in others we were able to publish excerpts from the Holy Quran. Similarly, we were able to translate and publish those *Ahadith* that we thought would be helpful in fulfilling the needs of man in the present times. We were also able to select many passages from the writings of the Promised Messiah^{as} that are related to these *Quranic* verses and *Ahadith* and which are in fact their explanation. The intent was that when a reader, who has gone through the Holy Quran and the *Hadith*, is reading the writings of the Promised Messiah^{as}, he should enjoy the former two more and should be better able to understand their meanings. That he should develop a strong realization of the fact that the *Hadith* of Hadhrat Muhammad^{saw} is an explanation of the Holy Quran and the writings of the Promised Messiah^{as} are an explanation of the *Hadith* of Hadhrat Muhammad^{saw}. So an attempt was made to collate them in this way and we did succeed in it to some extent. Then this material was translated and the books were made ready for dissemination.

We were doing all that but we did not know how we

would be able to send that literature, all those books, to those countries. In addition, we published magazines and had articles written on several topics and had those translated and printed as well. You cannot even imagine how difficult the task was and how great the responsibility was. It was an extensive project: because first we had to find the right person, then we had to meet him and persuade him to do the translation of those books and magazines. Then, we had to look for other translators who could check that his translation was correct and accurate. It was especially difficult since we ourselves were illiterate in those languages. It was also necessary to find such experts who also knew Arabic and were familiar with Islamic terminology. But Allah made this task very easy from the very start.

Kaleem Khawar Sahib dedicated his life: One of our young men was learning the Russian language in Islamabad. Allah created a desire in his heart to dedicate his life for Islam. So he offered himself for *Waqf*. I accepted it and he came to England. Through him our contacts started expanding. Our first task was to translate the Holy Quran into Russian. We gave it a top priority. His name is Khawar Sahib. He had learned Russian but he was not proficient enough in it to undertake the great responsibility of translating the Holy Quran. But he proved helpful in the initial stages.

Then Allah made other means available to us. These instances that I am relating to you should make you realize how the Decree of Allah works. When men move their hands to do something it is actually the hand of Allah that is at work. When men take a step forward they do so with power from Allah. The hand of Allah is behind all the work that is being done for the cause of faith and you can see how Allah creates the means. Finding an expert in England who is good at Arabic and

also familiar with Islamic terminology seemed to be extremely difficult. But Allah is Almighty, we were able to find an *Ahmadi* scholar from India who had done Ph.D. in the Russian language from Russia. Once, his father was visiting Karachi by chance at the same time as I was. I met him a couple of times. He was a very sincere devotee. Sometime later he desired that his son, who had learned Russian, should serve the faith. He started writing letters to me saying that his son had returned from abroad devoid of faith but it is his great desire that his son should serve the faith. I prayed for the son, made direct contact with him and then the professor himself came to England and dedicated his time (for the service of Islam). He turned over a new leaf. His father used to say of him that his heart was devoid of faith. Now his heart is filled with light of faith and sincerity. He sacrificed a lot of his time. He stayed here for a long time and even when he went back he continued working on the Russian translation of the Holy Quran. We were also able to find other professors to review that translation so that if it had any lingual flaws, those might be corrected and it might be polished and made perfect.

No power in the world can drive the love of God from our hearts: In this way Allah enabled us to translate the Holy Quran into different languages. As I have illustrated, Allah always provided the means. Khawar Sahib, his name is Kaleem Khawar, went to meet a professor. By chance another professor, who was an expert in an Eastern European language, dropped in. And when the two were introduced to each other, Khawar Sahib said to him, "we were looking for you." Thus one person helps find another person and this continues till it seems that these meetings were preplanned and predestined.

If you look at all these facts then not even a simpleton, who has an iota of truth in his heart, would fail to realize that it could not be the outcome of mere coincidence or chance. It was the Divine Will that was at work. Providentially, we were able to prepare Islamic literature in great abundance in the languages of Eastern Europe, Russia and China in a short period of time.

We were waiting to see what Allah had in store for us. There were great hurdles in our way. Do you know how those hurdles began to disappear? When the Berlin wall was being torn down and those watching it on television were expressing their excitement and happiness in strange ways; my heart was singing hymns in praise of Allah. They were thinking that the wall was being torn down for them, but I knew that the Berlin wall was being demolished for Hadhrat Muhammad^{saw} and the time had come for Islam to spread in those countries. All the preparations that Allah had made for us were not going to a waste. In fact, Allah had helped us complete our preparations in an adequate manner at the time of disappearance of all the hurdles. As soon as we were ready to serve, Allah removed the hurdles.

This is the Living God, the God of *Ahmadiyyat*, the Patron and Refuge of *Ahmadiyyat*, the God Who has always been at its back and Who has guided us at every step. There is no power in the world that can drive the love of God from our hearts. No one can create any doubts in our hearts. We constantly witness His Divine Decree manifesting itself in different ways in our everyday life. Sometimes its manifestation is evident in separate individual incidents and sometimes we witness convergent manifestations of it revealing a beautiful, orderly pattern. At such junctures we realize that even when we are asleep or are not vigilant, our Allah is indeed Awake and Vigilant and He accomplishes

those tasks for us that we are negligent or incapable of.

Thus Allah made the extremely difficult tasks easy for us. Even now the experts find it hard to believe that we were able to do all this amazing work in such a short period of time. What they do not know is that it is actually a miracle of the Omnipotent. It is His Love, Compassion and Kindness that made the difficult, easy for us. Now new means and resources have become available and I believe that by the Grace of Allah the second period of the predominance of Islam will set in very fast. By the 'second period' I mean the period of the '*aakhareen*', which is the period of the Promised Messiah^{as} and by 'set in very fast' I mean that now its speed will be accelerated even further.

There are many parts of the world that are now open for us. They comprise a vast area of the world which, if not bigger than the rest of the world (where the message of Islam has already reached) is not much smaller either. These areas include the whole population of China, Russia, Eastern Europe and those eastern and western countries that are under the spell of Socialism. This is a huge population. At one time there were no means of conveying the message of Islam to more than half the population of the world. When I perceive that they are now available to us, my heart is filled with gratitude and praise for Allah and I am convinced that it (spreading the message of Islam) is the work of Allah and He will get it accomplished. But at the same time I feel a greater sense of responsibility. It is the lot of man that as he fulfills one obligation the next is ready for him. As one problem is solved, another crops up. Now I am worried about who our army will be, who will enter through these open paths. Who are the *Waaqifeen* who are capable of fulfilling these new responsibilities? Right now we do not have any experts

in these languages who could go there and serve. I believe that in the beginning we will have to mould the hearts in those regions through dissemination of literature.

I have repeatedly stressed that *Ahmadies* from the rest of the countries of the world, where immigrants from these countries have settled, have a great responsibility. They should develop contact with those immigrants. They should try to find such hard workers from among them who by the Grace and Mercy of Allah, will be filled with a passion to serve the Faith (Islam) in their respective countries and who will devote (*Waqf*) their lives to it. We can give them the adequate education (in Islam) necessary for the fulfillment of their initial obligations and then they can be sent to their respective home countries.

Great responsibilities will fall on the *Waaqifeen-e-nau* in the next twenty years: Besides these people, there is this army of *Waaqifeen-nau* on whom great responsibilities will fall within the next twenty years. In this regard, I exhort the segment of the *Jama'at* that participated in the scheme by Allah's favor, to take the training of their children more seriously and do so in accordance with the instructions of *Tehrik-e-Jadid*. They should make every effort possible to make these children ready to do magnificent work for the cause of Allah. Preparing children for Allah is more important than preparing an animal for sacrifice on *Eid*. It is a custom in our country and I have observed that people, who do no other act of righteousness or maybe do not offer even prayers, take great pains to raise a ram with love and care and spend a lot of money on it. There are such laborers who cannot feed their children properly but would feed *chana* (grams) to their ram. They understand that they are presenting their animal as a sac-

rifice to Allah so they decorate the animal and put jewelry on it and dye the animal in different colors and when they take the animal for sacrifice it is decorated like a bride.

Give your full attention to the *Waaqifeen* as should be given to a special thing that is being prepared for an especially magnificent purpose: In comparison to a ram these children have immense importance. Their parents should prepare them for Allah with a love greater than the love with which a man prepares a goat or ram that he is going to slaughter as a sacrifice to Allah. What is the jewelry for these children? It is *taqwa*. They are to be decorated with *taqwa*. Therefore it is most important that they should be made *muttaqee* (righteous) from childhood. Make their environment clean and holy. Do not do anything that will make them dislike religion and become inclined to the world. Give your full attention to them as should be given to a special thing that is being prepared for an especially magnificent purpose.

Fill their hearts with *taqwa* in such a way that instead of playing in your hands they may begin to play directly in the hands of Allah. Just as one entrusts an object to another person, from the very beginning you can entrust them directly to Allah. But the condition is *taqwa*. *Taqwa* does not need any intermediaries or other means. Formally, they will belong to the *Jama'at* and *Tehrik-e-Jadid* but, in reality, the children whom you will put in the lap of Allah, will be taken care of by Allah. He will supervise and nurture them in the same way as He did the Promised Messiah^{as}. He^{as} wrote:

ابتدا سے تیرے ہی سایہ میں میرے دن کٹے
گود میں تیری رہا میں مثل طفل شیر خوار

*From the beginning I was under your care
I was nurtured in Your lap like a suckling babe.*

He must have said this couplet after studying his past life in depth and detail. He must have realized that as far as he could remember, since his infancy when he was a suckling, he had the love of Allah in his heart. He had a bond with Allah. Allah always protected him and guided him at every step. The Promised Messiah humbly submits; "O Allah I was always in Your lap." So put these children in Allah's Lap.

Hand over your *Waaqifeen* to Allah: We have enormous responsibilities and a huge workload. We are much smaller in number as compared to the nations that we have to win over to Islam. Our wisdom, our knowledge, our worldly resources are insignificant compared to the wisdom, knowledge and worldly resources of the nations we have to win over to Allah. So there is only one-way and that is the only one: to hand over our *Waaqifeen* and ourselves to Allah and start playing in His hands.

It is a fact that anything, no matter how weak, can do wonders in the hands of a strong person. It may have no wisdom but a wise man can put it to superb use. We are mere pawns. It is essential for *Ahmadies* to always consider themselves as such and always keep it in mind. Have you not seen how chess players can play with pawns that lack the power of moving from one place to another on their own? These pawns do not have any wisdom or sense to know which moves are vital for their survival and which would mean their defeat. A good chess player can move these pawns that cannot move or think, in such a way that they can defeat even the most skillful players. The decision of defeat or victory rests on the role that these lifeless,

brainless pawns play on the chessboard. The great works of Allah are conducted in a similar manner. We too are lifeless pawns and have no power or intellect. But we are in the hands of Allah. There are others pawns in front of us which are under the control of Satan and the atheists and then there are those who think that they themselves are the God, and they think they move on their own and think on their own. On the contrary, we consider ourselves mere lifeless pawns that have no power or mind of their own but are in the hands of our God. This feeling of humbleness is true and genuine and there is no understatement of facts to affect humbleness. This indeed is our real position as compared to the rest of the world. But if God so wishes and He starts putting us to use and if we put ourselves into His hands then this game of chess will certainly be won for Islam. No power in the world can avert this victory. It is necessary to train these children from this point of view. Entrust them to Allah.

My fear is that parents may delay the training thinking that these children are very young: As for the supervision that *Tehrik-e-Jadid* has to do, as already mentioned, I have given them instructions and they are preparing accordingly. My only fear is that they may delay the preparation thinking that these children are very young right now and it will be long before they grow up. The fact is that children have to be disciplined from the childhood. It is extremely difficult to reform badly brought up children. This (childhood) is the time when these tender sprouts can be directed any way that we want them to. Attend to them now. Keep them under your control.

All over the world the administration of the *Jama'at*

should keep watch on the life of every *Waqf-e-nau* child and keep in touch with the parents. They should know that they belong to a living *Jama'at* through which the Will of Allah is being carried out. This awareness is essential and it will develop if central administration of *Tehrik-e-Jadid* keeps an active and meaningful contact with the parents and asks them to keep them updated with the progress of the child they have entrusted to Allah. Tell them, you have a big responsibility. You have a guest of Allah in your home. Though we all belong to Allah but you have a special guest with you and you are preparing him for Allah. What are your plans? How are you training him? Tell us. Keep us informed about him, his health, his behavior and manners. And regularly instruct them to teach him this or that particular kind of work.

***Waaqifeen* from Western countries have more opportunities to learn languages:** I think that the *Waaqif* children from the western countries have greater opportunities to learn different languages than those who are from other parts of the world. Learning a language is very difficult and should start from the childhood. Teaching a language is not easy; as it needs to be done by experts who have devoted their lives to it and who along with their colleagues have been involved in extensive research over a long period of time. Such expert teachers are available in the developed countries of the west.

Right now, *Tehrik-e-Jadid* should select children for Eastern Europe and socialist countries where western languages are spoken and also for China, Korea, North Korea, and Vietnam etc where eastern languages are spoken. If they think that ten *Waaqifeen* will be needed they should select and train twenty or thirty. The num-

ber of children who need to be trained for each country will be determined on the basis of facts and figures. But the work needs to be started right now. For instance, if we need children for Poland, we should select *Waaqifeen* from countries where Polish is spoken. Germany has a big *Jama'at* and Germany, by the Grace of Allah, is leading in sacrifice. There are many couples that have offered their children for *Waqf* and many are still doing it. The children who have facilities of learning a particular language should be asked to do so as it suits their situation. There are many languages that are related to German language and the German nation has historic links with those countries. In England there are opportunities to learn many languages. Some children can learn certain languages here. In Northern Europe, Scandinavia has good facilities for teaching many languages. Groups for certain countries can be prepared over there. But this decision cannot be made on the basis of a general review. Only after a detailed examination of the particulars of *Waaqifeen* boys and girls, can we decide that we will train ten or twenty or thirty *Waaqifeen* for a certain country. Then decide how many of these will be girls who can serve as scholars and work from home. They will be trained for this particular purpose. It can then be decided how many will be boys and where and in which particular fields they will work. Then, by the Grace of Allah, not only will they need to learn the language they are intended to master but also the Urdu language so that they may be able to read the Urdu works of the Promised Messiah^{as}. Arabic also has a fundamental importance as the Holy Quran and *Ahadith* are in Arabic. It will be necessary to teach them Arabic.

Three languages is the minimum requirement: Thus three languages is the minimum requirement. If anyone wants to learn more than three he may do so

but not less than three under any circumstances. We need to tell them that whether they are learning Polish, Hungarian, Czechoslovakian, Romanian or Albanian, they have to learn Urdu and Arabic as well. As far as I know these countries have facilities for teaching even these languages. If they do not have these facilities then, as I have been instructing from the very beginning, *Tehrik-e-Jadid* should make videos and cassettes to teach Urdu and Arabic. These videos should be related to the literature of the *Jama'at* and should teach use of Islamic terminology. The videos and cassettes available in the market do not serve our purpose. The kind of language they teach is not of much use to us. They discuss how to ask for pork or wine. How to stay at a hotel or how to find dance clubs? They have made these based on the language useful for their lifestyle. How can our children learn to preach in a language from these tapes? They may be able to learn the structure (Grammar) of a language from these tapes but the *Jama'at* will have to put in the specific vocabulary relevant to our purpose. This will have to be done according to a specific plan.

We are lagging behind in the training of these children: It is getting late. Now these children have started playing. Sometimes I receive their photographs and learn that the *Waaqif* child who was born four years ago now talks and walks. The parents send me his pictures out of love. Sometimes they send me letters written in their childish handwriting. Some letters have just lines from the beginning to the end. The child draws lines and thinks he has written a letter. I enjoy such letters a lot. This is a way of creating the love of the *Khalifa* in their hearts from childhood and establishing a bond of personal love with him. These matters are being taken care of. I am concerned about the core training that is needed for these children. I am afraid that

we are lagging behind in this respect. We should attend to it and till the *Tehrik-e-Jadid* assigns specific tasks to these *Waaqifeen-e-zindaghee*, they can make a start. They already know the two, actually three, things that they have to learn. The first is *taqwa*. I have already spoken about it. The love and fear of Allah should be instilled in their hearts from childhood. The other two things are learning Arabic and Urdu. These two languages are compulsory for all *Waaqifeen-e-nau*. Every *Waaqif Ahmadi* will learn Arabic and Urdu. So wherever it is feasible, make arrangements for teaching these two languages and start right now.

“No one knows except He”: While I was pondering over this subject and contemplating that we are helpless brainless chess pawns in the hands of Allah, I remembered an old dream of mine that is relevant to the present circumstances. I do not remember whether I have ever related it to you or not. But it is a very interesting dream and it’s meaning is more clear now. I saw this dream between 1977 and 1978. It was the beginning of the Iranian revolution and changes were taking place in Afghanistan as well. I dreamt that I am looking at a scene but I am only a spectator and not a part of it. The scene that is before me shows some young men standing in a big circle. Turn by turn they sing an Arabic sentence in an extremely melodious voice. Then they sing the same sentence in English. They continue to do so, singing alternately first in Arabic and then in English. It seems that the sentence they are singing is this verse of the Holy Quran :

لا يعلم الا هو-لا يعلم الا هو

No one knows except He. No one knows except He.

I see a succession of scenes in which I am only a spectator. As I said before I am there and yet I am not there. One moment I have before me the scene of these young men singing and then I see Iraq, and I remember Syria, then Iran, then Afghanistan then Pakistan and various other countries one after the other. And I think that none but Allah knows the ultimate outcome of the revolutions and strange events that are taking place in these countries. We think that these are accidental historical events. We think that they have occurred by chance. But the singing young men create a very strong impression that these events are not separate or accidental, that they are linked like a chain and are predestined. We are watching these events but we do not understand what is happening. *La ya'lamu illa hu*. No one knows but Allah, Whose decree is at work.

This was the dream that I related to *Chaudhary Anwar Sahib* who was there in those days and also to some other friends saying, it is a strange dream. It seems that some great events are going to follow in the wake of these events. We see political interests and goals behind them but the reality is otherwise. Allah has some other design. I think that the change in Russian policy has a connection with events in Afghanistan. The Russians have learned some lesson there. Experience there has revealed certain facts that are responsible for these great revolutionary changes. A historian or a politician of this world looks at events from a different angle and he understands them differently. But the believer perceives the decree of God behind these events and they give him a different message and he becomes vigilant and gets prepared in the light of these messages. Hence what the hand of Allah is pointing to is clearly evident. It is beckoning you to move forward and conquer the whole world for Hadhrat Muhammad

Mustafa^{saw} because, now the whole world is opening its doors for you.

O, brave gallants of the True Faith! O you, who claim to be the servants the Faith, take advantage of these opportunities, move forward and conquer the whole world for the True Faith and for the God of True Faith. May Allah enable us to do so. *Ameen.*