The Essence of Waqf-e-Nau

Hadrat Mirza Masroor Ahmad
Thirty-one years after the Waqf-e-Nau initiative was launched, there are now over 61,000 Waqf-e-Nau in the world. In the hopes that they will serve the Community in various capacities, these young devotees are placed into the initiative by their parents. Yet, despite having a large number of children enrolled in the initiative, many are unaware of the true significance of being a Waqf-e-Nau. The Essence of Waqf-e-Nau is a translation of a Friday Sermon delivered by the worldwide head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmadaba on October 28th, 2016.

In this sermon, His Holiness espouses the true essence of the Waqf-e-Nau initiative. The purpose is to raise children to be devotees of the Community, those who are willing to lay down their lives and spiritually attain lofty heights, just as the companions of the Holy Prophet Muhammadas had done. Having a Waqf-e-Nau child does not deem any merit on its own. His Holiness stresses the point that these children are not special just by being Waqf-e-Nau. Rather, they will be seen as special by Allah only if they uphold their responsibilities and become true, ardent servants of Allah. Just as Ḥaḍrat Maryamas devoted her unborn child in the way of God, it is the parent’s duty to raise their children with the proper intention and sincerity.
The Essence of Waqf-e-Nau

by

Ḥaḍrat Mirza Masroor Ahmad

Majlis Khuddamul Ahmadiyya USA
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Hadrat Mirza Masoor Ahmad
Khalifatul-Masih V \textit{V}

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ABOUT THE AUTHOR

His Holiness, Mirza Masroor Ahmad, Khalīfatul-Masīḥ Vāba, is the supreme head of the worldwide Ahmadiyya Muslim Community. He is the fifth successor of the Promised Messiah and Reformer, Ḥaḍrat Mirza Ghulam Ahmad as of Qadian.

His Holiness was born on September 15th, 1950, in Rabwah, Pakistan to the late Mirza Mansoor Ahmad and the late Nasirah Begum Ahmad. Upon completing his Masters Degree in Agricultural Economics in 1977 from the Agriculture University in Faisalabad, Pakistan, he formally dedicated his life to the service of Islam. He was sent to Ghana in 1977 where, for several years, he served as a principal of various Ahmadiyya Muslim schools.

Later when His Holiness returned to Pakistan, he served in various capacities at the Headquarters of the Ahmadiyya Community in Rabwah. In 1999, His Holiness was imprisoned for a short period of time on the completely false charge of erasing words of the Holy Quran from a sign.

Elected to the lifelong position of Khalifah (Caliph) of
the Ahmadiyya Muslim Community on April 22\textsuperscript{nd}, 2003, His Holiness serves as the worldwide spiritual and administrative head of an international religious organization with tens of millions of members spread across more than 200 countries.

Since being elected Khalifah, His Holiness has led a world-wide campaign to convey the peaceful message of Islam, through all forms of print and digital media. Under his leadership, national branches of the Ahmadiyya Muslim Community have launched campaigns that reflect the true and peaceful teachings of Islam. Ahmadi Muslims all over the world are engaged in grass root efforts of distributing millions of ‘Peace’ leaflets to Muslims and non-Muslims alike, host interfaith and peace symposiums, and exhibitions of the Holy Quran to present its true and noble message. These campaigns have received worldwide media coverage and demonstrate that Islam champions peace, loyalty to one’s country of residence, and service to humanity.

In 2004, His Holiness launched the annual National Peace Symposium in which guests from all walks of life come together to exchange ideas on the promotion of peace and harmony. Each year, the symposium attracts many serving ministers, parliamentarians, politicians, religious leaders, and other dignitaries.

His Holiness has travelled globally to promote and facilitate services to humanity. Under the leadership of His Holiness, the Ahmadiyya Muslim Community has built a number of schools and hospitals that provide excellent
education and healthcare facilities in remote parts of the world.

His Holiness strives to establish peace at every level of society. He constantly advises members of the Ahmadiyya Muslim Community to carry out a ‘Jihad’ (or struggle) of the self to strive to reform individually, which is the true and biggest form of ‘Jihad,’ so that every Ahmadi Muslim can establish peace on an individual level first of all, and then be enabled to help others also find peace.

His Holiness gives the same message to all others. In response to a question relating to peace-building by a non-Muslim guest at a special reception in Melbourne, His Holiness said: “If you have peace in you, it means that you are projecting peace. And if every one of us had peace, it means that we would be projecting peace to others.”

At an individual and collective level, on local, national, and international platforms, His Holiness is striving to advise all others of the practical means of establishing peace, based on the true teachings of Islam.

His Holiness, Mirza Masroor Ahmadaba currently resides in London, England. As the spiritual leader of Ahmadi Muslims all over the world, he vigorously champions the cause of Islam through a refreshing message of peace and compassion.
This book was originally delivered as a Friday Sermon by Ḥaḍrat Khalīfatul-Masīḥ Varga on October 28th, 2016, and expands on the grand Waqf-e-Nau scheme—its purpose and philosophy. Addressing both these children and the parents who pledged them, Ḥuḍūr Aqdasarga stresses the true spirit and standards of this institution.

When Ḥaḍrat Khalīfatul-Masīḥ IVarga launched this scheme on April 3rd, 1987, in connection with the future Waqf-e-Nau, he advised their parents saying, “Get them prepared from their very childhood telling them that you are born at a great time for a wonderful purpose.” Some three decades later, as we have begun to see the early blessings of this scheme manifest itself, Khalifa-e-Waqfarga in this book reminds us of the true and original essence behind it.
We appreciate the publications team lead by *Muhtamim Ishāʿat*, Talha Saifi, and his team including Sardar Anees Ahmad, Wajahat Ali, Abdul-Wahab Mirza, and Imam Adnan Ahmed for producing this book. May Allah accept this humble effort!

Wasalaam,

Bilal Rana

Sadra Majlis Khuddamul Ahmadiyya,
United States of America, June 18th, 2018
The Essence of Waqf-e-Nau
With Allah’s Grace, the Jamā’at is giving more attention towards dedicating children [to the scheme of Waqf-e-Nau]. Daily, I receive letters from parents—sometimes numbering between 20–25 in one day—in which parents humbly request the Waqf-e-Nau² scheme to accept their yet-to-be-born child. When Ḥaḍrat Khalifatul-Masīḥ IV rta announced

1. In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray (Sūrah al-Fātiḥah, 1:1–7). [Publisher]

2. Waqf meaning dedication. Waqf-e-Nau refers to an organization created under Ḥaḍrat Mirza Tahir Ahmad rta where parents dedicate their children to the cause of Islam before their birth. When children become of age, they may choose whether to continue their waqf (dedication) to Islam. [Publisher]
this scheme, it was initially not meant to be permanent, but he later made it so; and Jamā‘at members, especially mothers, from every country said labaik. When the Jamā‘at’s attention was drawn towards this scheme 12-13 years ago, Waqf-e-Nau membership was more than 18,000. Today, with Allah’s Grace, it is nearly 61,000—of which males comprise more than 36,000 and the rest [of the membership] are girls. It seems that as time passes, [parents] are increasingly of the mindset that we must waqf our children before their birth.

But parent’s responsibilities do not end merely by presenting their children; rather, they increase more than before. Obviously, a parent is responsible for their child’s moral training and parents want the best for their child. They want the best of the worldly things for their child. They also want tarbiyyat [moral upbringing]; they also want their child to acquire religious knowledge—if they are parents inclined towards religion. But it must also be remembered that from the beginning, every child—and especially a Waqf-e-Nau [child]—is a trust of the Jamā‘at. Parents, therefore, are responsible for their moral training and must ensure that they are an exemplary section of the Jamā‘at and society at large. Moreover, [this attitude of] being responsible for the moral training of Waqf-e-Nau children—and providing particular attention towards the secular and religious education—so that they are presented to the Jamā‘at in the best possible manner also requires parents to pledge, before the birth of their child, that the child that is to be born, boy or girl, is being presented for God, for Allah Almighty’s
religion, for the fulfillment of the mission of the True Slave^{as} of Prophet Muhammad^{as}—which is a fulfillment of a literary mission—the mission of spreading Islam’s teachings throughout the world, the mission of drawing attention towards fulfilling one’s duties to God, the mission of honoring the rights of every person, and presenting the teachings of Islam to every individual.

Thus, this is no ordinary responsibility which the parents of Waqf-e-Nau children, and especially the mothers, pledge to God regarding their yet-to-be-born child and write to the Khalifah of the time that we, like the mother of Ḥaḍrat Maryam^{as}, enlist our child in the Waqf-e-Nau scheme while pledging to Allah:

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\text{رب ائِنِّي كَأَثَرْتَ لَّهُ مَا فِي بَطْنِي مَعْنَى فَقَطْنَتيِّ مَيْنِيُّ إِنَّ كَأَتَتُ السَّمِيْعَ الْعَلِيمِ}
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That is to say, “O My Lord! Whatever is in my womb, I give to thee. I do not know if this a boy or a girl, but whatever it is to be, it is my desire and prayer that they become a servant of faith.

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\text{فَقَطْنَتِّ مَيْنِيُّ}
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So do accept this desire and prayer of mine.

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1. Sūrah Āl-e-‘Imrān, 3:36 [Publisher]
2. Sūrah Āl-e-‘Imrān, 3:36 [Publisher]
Thou art All-Hearing, All-Knowing. So, please do hear this humble prayer of mine as well. You know that this prayer is my heart’s desire.”

This is the wish of Ahmadi Muslim mothers and fathers of children before waqf and should be [the wish] when giving their child to Waqf-e-Nau. Thus, when the mother of a child that is about to be dedicated to Waqf-e-Nau prays in this manner a sense of responsibility should also remain which is necessary for the fulfillment of the pledge, and acceptance of this prayer and is incumbent upon mothers and fathers. A child is dedicated to Waqf-e-Nau according to the pleasure of both the mother and father. Allah, the Almighty, has not preserved this prayer in the Holy Quran merely to narrate a story of the past. Rather, Allah, the Almighty, loved this prayer so much and preserved it so that, in the future, mothers may also offer this prayer and prepare their children to offer extraordinary sacrifices for the sake of religion.

While every believer pledges to give precedence to their faith over all worldly matters, one who is about to become waqf should be one who approaches the highest limits of such a stage. Therefore, when, from the beginning, mother and father instill this idea into their child’s mind that you are a waqf, and we have dedicated you solely for the service of faith, and this alone should be the purpose of your life,

1. *Surah Al-e-‘Imrân, 3:36* [Publisher]
and they offer concomitant prayers, then these children will mature with this idea in mind that they will serve the faith. They will not grow up thinking that we will become a businessman, a professional athlete, or will enter such-and-such profession. Instead, they will ask that as I am a Waqf-e-Nau, I wish for the Khalifah of the time and the Jamāʿat to tell me which field to enter. I now have no interest in this world. Before my birth, the pledge which my mother took and the prayers she offered, and the manner in which she implemented my tarbiyyat so that I favor religion over this world is my good fortune. [It is my good fortune] that Allah, the Almighty, has heard my mother’s prayers and blessed her efforts in tarbiyyat [moral upbringing]. Now, without any greed or desire for this world, I solely waqf myself for the sake of religion.

Firstly, it is necessary for Waqf-e-Nau children to express this sentiment at the rededication of their waqf at 15 years of age. In this regard, I have instructed the relevant administrative offices to solicit from them, at 15 years of age, actual written affirmations that they will continue, or plan on continuing, their waqf. Then, at 20 or 21 years of age, when they have completed their studies, it is necessary that every waqf who is not admitted to Jamia‘ to, once again, write this “bond.” Then, if anyone is instructed to get additional training in a field, they must, again, write a letter. Thus, at every single stage, a Waqf-e-Nau child must themselves express their personal desire to reaffirm their waqf.

As I have said, I have explained this in detail many times
before. No *Waqf-e-Nau* child should think that if they did *waqf* how will they make a living, nor should they entertain the idea of how will they financially or physically care for their parents. Recently, I presided over a *Waqf-e-Nau* class here [in Toronto] in which a boy asked that if after *waqf* we wholly give ourselves over to the Jamā‘at, then how will we be able to financially, physically, or generally care for our parents? The raising of this question indicates that, from childhood, the parents did not instill in their *Waqf-e-Nau* child the idea that we have dedicated you and now you are with us solely as a trust of the Jamā‘at. Your siblings will provide for us; you are only to present yourself before the Khalifah of the time and act according to his instructions.

The very word: $\text{مُحَرَّرًا}$ used in the prayer of Ḥaḍrat Maryam’s as mother means that I have completely separated this child of mine from worldly pursuits and it is my ardent prayer that their sole priority be fulfilling religious duties. So, I wish to say to every mother and father that merely having the title of *Waqf-e-Nau* is not enough. Rather, *waqf* is a weighty responsibility. Until a *Waqf-e-Nau* child matures, the responsibility is upon the parents, after which it becomes the responsibility of the child. Some boys and girls who have acquired a secular education express great enthusiasm and present themselves for service, but afterward, certain obstacles appear—namely, that the allowance the Jamā‘at provides is insufficient—which cause them to leave [their *waqf*]. To

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1. *Sūrah Āl-e-‘Imrān*, 3:36 [Publisher]
realize a great goal, one must be willing to endure discomfort and sacrifice. Thus, from childhood, waqfīn should be taught that nothing is more significant than Waqf-e-Zindagī [life dedication]. Instead of looking at other’s worldly success, or that my class-fellow, after acquiring a similar education, is earning hundreds of thousands [of dollars] while I do not earn in a month what they earn in a day, their thinking should be such that the status God has given me is far superior to worldly success. One should remind themselves of the Holy Prophet Muhammad’s saas instruction to look upon one less fortunate than you regarding material wealth and look upon one more fortunate than you in spirituality so that instead of progressing in worldly spheres one makes efforts in progressing in spirituality. Therefore, particularly Waqf-e-Nau boys who have completed their education should, instead of improving their worldly status, make efforts to progress in spirituality. The Promised Messiah as expected each Ahmadi Muslim to have lofty standards, so imagine how much effort must be made by an individual whose parents have dedicated them for the faith before their birth and prayed for them.

His Holiness, the Promised Messiah as states, “I consider it fard [obligatory] to convey to my Jamā‘at that if you desire salvation and seek a pious and eternal life, then it is necessary that each individual, whether they have heard directly or indirectly, must waqf their life for the sake of Allah. And everyone should be consumed with the thought of achieving

1. Ṣaḥīḥ al-Bukhārī 6490 [Publisher]
the station where they can say that my life, my death, my sacrifices, and my prayers were solely for Allah. And their soul, like that of Prophet Abraham’s, testifies:

۰۰الْعٰلَمِيْنَ لِرَبِّ اَسْلَمْتُ

‘I have submitted to the Lord of the worlds.’ Until a man becomes lost in God, surrenders his life to God, that new life cannot be attained. Therefore, those who have a relationship with me observe that one understands the purpose of one’s life through *waqf.*” This is the foundation and true purpose, “After which you will see within yourselves how many prefer this directive of mine and perceive dedicating one’s life for God to be an honor.”

So, *Waqf-e-Nau* should strive more than an ordinary Ahmadi Muslim to attain this status. Others also *waqf* themselves for the sake of faith and not everyone can do *waqf.* Allah has also mentioned this when stating that there should be a party from amongst you who acquires religious knowledge and inform others about it. People are entangled in worldly affairs, but even here the Promised Messiah has said that while performing one’s worldly duties, one should fear God and give precedence to one’s faith. *Waqf-e-Nau* should raise their level of spiritual contentment. They should

1. *Sūrah al-Baqarah,* 2:132 [Publisher]
significantly increase their level of sacrifice. Do not think that due to our weak financial situation our brothers and sisters will think less of us, or our parents will not give us the attention that they are giving to others. It is paramount that parents should never entertain the idea of valuing a waqfin’s life less than others. Rather, they should consider the station and status of Wāqfin-e-Zindagī to be very lofty, but Wāqfin-e-Zindagī should always consider themselves to be the lowest people in the world.

Wāqfin-e-Nau should improve not only their level of sacrifice but also their standards of worship, loyalty, and dedication. In order to fulfill their pledge and the pledge of their parents, they should utilize all of their talents and abilities—they should strive for the sake of faith and its loftiness. Only then Allah, the Almighty, blesses [these efforts] and Allah does not leave anyone without reward. His Holiness the Promised Messiah as once noted, while addressing the topic of dutifully fulfilling one’s pledges, “This is why God Almighty has praised Prophet Abraham as, as it is said:

وَإِبْرَاهِيمَ الَّذِيْ وَقََّفَّٰۤى الَّذِيْ اِبْرٰهِيْمَ وَ’’ And of Abraham, who fulfilled the commandments.’”

Thus, fulfilling one’s pledge is no trivial matter and how lofty is the pledge of a Waqf-e-Zindagī regarding which we

1. Sūrah an-Najm, 53:38 [Publisher]
just heard the heartfelt words of the Promised Messiah. If every Waqf-e-Nau boy and girl faithfully fulfill their pledge, then we can create a revolution in the world. Various couples visit me and say that we are both Waqf-e-Nau and our child is also waqf; or a mother will say she is a Waqf-e-Nau, the father is a Waqf-e-Nau and our child is a Waqf-e-Nau. This is commendable. But the Jamā’at will only truly benefit from this when they faithfully fulfill their pledge of waqf.

In another instance, His Holiness the Promised Messiah has referenced Prophet Abraham as to further expound on faithfulness, having done so in the following manner by saying, “The path to earning nearness to God Almighty demands the display of steadfastness.” Stick to truthfulness, and ensure your faithfulness is sincere, “The nearness [to God] Prophet Abraham acquired was due to this. Accordingly, Allah says:

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0 \vspace{0.4cm} \text{Surah An-Najm, 53:38 [Publisher]}
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and is preferred over Him is an idol; and man harbors these idols within himself to the extent that he is not even aware that he is worshipping idols.” Frequently today, dramas [TV programs] have become idols, as has the internet and pursuits of this world. In other instances, desires [have become idols]. Then, [the Promised Messiah\textsuperscript{as}] states that a person is not even aware that he is worshipping idols while he is doing so within the depths of his being. Thus, [the Promised Messiah\textsuperscript{as}] states, “Therefore, until one sincerely becomes God’s and is prepared to endure every hardship in His Way, the manifestation of steadfastness and sincerity is difficult.” He continues, “Did Abraham\textsuperscript{as} easily acquire this title from God? No. The announcement declaring:

\begin{equation}
\text{وَفِّى الَّذِي اِبْرٰهِيْمَ وَ أَبْنَاهُمْ}
\end{equation}

1. \textit{Sūrah An-Najm, 53:38} [Publisher]
preparations to sacrifice his son to fulfill God’s commandment, then Allah the Almighty saved his son.” The son’s life was saved, and the father was saved from the pain that would have been experienced as a result of the sacrifice. [The Promised Messiah\textsuperscript{as}] states, “He [Prophet Abraham\textsuperscript{as}] was thrown into the fire, but the fire could not harm him in any manner.” [The Promised Messiah\textsuperscript{as}] states that if a person, “is prepared to endure pain for God’s sake, God Almighty saves him from that pain.”\textsuperscript{1}

Thus, this is the standard required to receive Allah’s love and grace, which the Promised Messiah\textsuperscript{as} has laid out before us, and which he expected us to attain. This standard is not exclusively one which a Waqf-e-Nau should strive to attain; rather, every Waqf-e-Zindagi should remember that until one increases the level of sacrifice, such a pledge of waqf will be shallow and meaningless.

Some mothers say that we are now in Canada while our son is still in Pakistan as a missionary or Waqf-e-Zindagi—can you bring him here and assign a duty for him, or can he come and live with us? When waqf has happened, then how are these desires and wishes even possible? Such desires should have already ceased. As I have said that there is increased attention towards inclusion into Waqf-e-Nau; this is an excellent thing. So strive to increase this attention for God Almighty; do not let changing circumstances weaken or break your pledge. The Promised Messiah\textsuperscript{as} has

\textsuperscript{1} Malfūzāt, vol. 4, p. 429-30, ed. 1985, England [Publisher]
said sacrifice cannot occur without pain and sadness. If the circumstances have changed, then we must endure them—especially those who have presented themselves for waqf or whose parents have dedicated their children, and then they renewed their vow. As the Promised Messiah as has said, when a person is prepared to make every sacrifice for God, then Allah the Almighty rewards them. Allah does not abandon them; rather, He rewards them beyond measure. May Allah make it so that all Wāqfīn-e-Nau and their parents, while understanding the reality of waqf, be those who fulfill their pledges and be those who continue to increase their level of faithfulness.

Briefly, I wish to draw attention to some Wāqfīn administrative issues and procedures. Some people have raised the issue that some Wāqfīn-e-Nau have a misconception in their minds that, upon becoming a member of Waqf-e-Nau, they have acquired a separate identity. They do have a distinct identity, but this does not afford them any extraordinary treatment. Rather, along with this identity, they will be expected to increase their level of sacrifice. Some people plant the idea in Wāqfīn-e-Nau children that they are very special children, resulting in them feeling they are special when they become adults. And here as well, I have been made aware of instances where such individuals ignore the reality of waqf while making the purpose of their life to be to have the mere title of Waqf-e-Nau, believing it to make them special. Some believe that because they are Waqf-e-Nau, they are exempt from attending their respective auxiliaries programs—if they
are a girl, that of Nasirat or Lajna, or if they are a boy, that of Atfal or Khuddam; as if to say, “Our auxiliary is a completely separate auxiliary.” If this idea is in anyone’s heart, it is wholly incorrect. Any Jamā‘at officer, even if he be the Jamā‘at Amīr, is a member of the auxiliary concomitant with his age. Thus, every Waqf-e-Nau girl and boy must remember that they are a member of the auxiliary that corresponds to their age—whatever their age may be, they are required to take part in their programs. And for those who do not take part, the respective auxiliary head should make a report. And if this does not reform the [child], then such a child will be removed from the Waqf-e-Nau scheme.

Admittedly, if, in some Jamā‘at programs there is a Waqf-e-Nau program, the corresponding auxiliaries can allot one time in which their program is held simultaneously with a separate Waqf-e-Nau program. And there should be no clash [between programs]. Thus, be extremely mindful of this issue.

As I have said, Waqfīn-e-Nau are very special but to be special, they must demonstrate. What must they demonstrate? That they have excelled others regarding their relation with God Almighty—then they will be deemed special. That they have more fear of God than of anything else—then they will be deemed special. That the standards of their worship are far higher to that of others—then they will be deemed special. That, along with the fard [obligatory] prayers, they will observe nawāsīl [supererogatory] prayers—then they will be deemed special. That their overall moral standard is
extremely high—this is one sign of them being special. That in their speech and actions, and their discussions, they are very different from others. It becomes clear that one with refined morals and one who, in every circumstance, gives precedence to faith over the world is one who will be deemed special. If they are female, their clothing and purdah should be an example of proper Islamic teachings which elicit envy from others and admissions that, truly, despite living in [Western] society their standard of clothing and purdah is extraordinary—then they are special. If they are male, then, due to modesty, they restrain their eyes and not look waywardly—then they are special. Instead of looking at useless things on the internet and the like, they spend such time only to acquire religious knowledge—then they are special. If the physical appearance of males is such that by it they are distinguishable from others, then they are special. If Waqf-e-Nau boys and girls recite the Holy Quran daily and after becoming acquainted with its instructions act upon them, then they are special. If they excel others in participating in respective Jamāʿat and auxiliary programs, then they are special. If they treat their parents in the best manner and pray for them more than their siblings, then this is a mark of distinction. If, at the time of a rishta [marriage proposal], males and females give preference to religious factors over worldly factors and fulfill the requirements of the rishta then they will be able to say that we carefully adhere to religious guidelines—then they will be deemed special. If their stamina for patience is more than others, if they avoid quarreling, fighting and discord
and, in fact, are those who make amends—then they are special. If they are the foremost in the fulfillment of the duty of \textit{tabligh} [propagation and preaching], then they are special. If they are obedient to \textit{Khilafat} and are the foremost of acting upon its decisions, then they are special. If they are tougher and sacrifice more than others, then they definitely are special. If they are the foremost in humility and selflessness, and in the hatred of arrogance, wage a jihad against it, then they are very special. If they watch every sermon and program of mine on MTA so that they continue to receive guidance, then they are very special. If they are such that they do all of these things and all those things which Allah the Almighty loves and avoid all those things which Allah the Almighty does not like and has forbidden, then they definitely are special—in fact, they are very special. Otherwise, there is no difference between them and others.

Parents should remember this and train their children in this manner, because if they possess these qualities, then at this time, you are the means by which Allah the Almighty will bring about a revolution in the world. If not, and, consequently, the world does not pay attention to your example, then, in Allah the Almighty’s eyes, you will be counted amongst those who have not fulfilled their oaths, are unfaithful, and are those who do not keep their promises—let alone being special. Therefore, parents are responsible, during the time of \textit{tarbiyyat}, to make their children special in this fashion and, upon becoming adults, these \textit{Waqf-e-Nau} attain this stage of specialness on their own.
As I have said, at various stages during your studies, you should ask the Jamā‘at which field to pursue—instead of selecting a field yourselves. Regarding the selection of an occupation, I have also said previously that Waqf-e-Nau boys should give first preference to entering Jamia‘ and becoming missionaries; there is currently a need for this. Due to Allah the Almighty’s Grace, the Jamā‘at is expanding. Not only are new Jamā’ats being formed in areas where the Jamā‘at has long been established, but Allah the Almighty is also giving us Jamā‘ats in new countries. And we need countless missionaries in every country. Next, our hospitals are in need of doctors. In Rabwah, there is a great need for doctors and various specialists. In Qadian, the hospital is in need of doctors. If there are non-Waqf doctors listening to my sermon who cannot be sent to these places, then they should draw the attention of Waqf-e-Nau children in their country towards becoming specialists. There is a dearth of specialists. There is also a need for doctors of every field in Africa. Then, in Guatemala, a large hospital is being made which can even be visited from Canada. Here, there is a need for doctors which will increase in the future. There is a need in Indonesia (for doctors), and the need will increase wherever the Jamā‘at expands. Therefore, Waqf-e-Nau children who wish to become doctors, after earning a higher education and specializing, should come forward and go to that country which is easy to visit. Present yourselves, and then the Jamā‘at will send you.
Similarly, schools are in need of teachers. Girls and boys can both be used as doctors and teachers, so give this your attention. There is also some need for architects and engineers who are experts in making buildings so that proper planning and supervision can be afforded to the building of mosques, mission houses, schools, hospitals, etc., which will save Jamāʿat funds; better facilities will be able to be produced at lower cost. There is also a need for paramedic staff, so [waqfin] should enter this field as well.

Thus, these are some of the prominent fields regarding which the Jamāʿat is currently in need. In the future, the needs will adjust according to the circumstances.

Some Wāqfīn-e-Nau have more of an interest in particular fields, and when they ask me, taking into account their interest, I allow them to study [in that particular field]. But here I wish to inform students that they should pursue various fields of scientific research—and this includes Wāqfīn-e-Nau and other students. If we produce the best scientists in various fields of scientific research, then in the future Ahmadi Muslims will be the ones to provide religious knowledge. And where the world will be in need of you for religious knowledge, they will also be in need of you for secular knowledge. In this context, Wāqfīn-e-Nau will have secular jobs, but the purpose of their work and knowledge will be to demonstrate the Oneness of God Almighty and the spread of His religion. In this manner, Wāqfīn-e-Nau can pursue other professional fields, but this will be their
primary purpose, and that every acquaintance will recognize them as a Waqf-e-Zindagi and if ever they are instructed to leave secular work for the faith, they will present themselves without any excuse or argument. Every Waqf-e-Nau should remember an important point: while they may be given these permissions, they should never let secular work deprive them of Allah the Almighty’s worship and religious knowledge and the service of religion. Rather, they should give primary preference towards striving to attain their lofty stations. It is incumbent upon every waqf-e-nau to study the Holy Quran’s tafsir [commentary] and the Promised Messiah’s as books. Presumptively, the Waqf-e-Nau Department has developed and made available a syllabus up to the age of 21. After this, it is important for one to conduct a self-study of religion.

I also wish to inform parents that regardless of how much they verbally admonish and advise their children, it will be ineffective until their own word and action is according to the same admonition and advice. Parents will have to make the state of their offering prayers a model example. In order to teach the Holy Quran, they will have to establish it in their own example. They will have to be an example of lofty morals themselves. They will have to learn religion on their own [in order to instruct their children to do so]. They will have to demonstrate a profound hatred for lying. Even if officeholders have been the source of harm for some parents, such parents must refrain from speaking ill of Niżām-e-Jamāʿat or officeholders. At the very least, they are to listen regularly
to my sermons on MTA. And this instruction is not only important for the parents of Waqf-e-Nau but for every Ahmadi Muslim who wishes their progeny to stay attached to Nizām-e-Jamā‘at. They should make their homes Ahmadi Muslim homes, not worldly-minded homes. Otherwise, future generations will, having been absorbed in the material world, not only become distant from Ahmadiyyat but from God Almighty and this will destroy their life in this world and the next.

May God make it so that not only Waqf-e-Nau children earn God Almighty’s nearness and act according to the dictates of taqwā [righteousness], but also that their dear ones conduct be such that it saves them from every kind of disgrace. In fact, let it be that every Ahmadi Muslim become a true Ahmadi Muslim regarding whom the Promised Messiah as has repeatedly given instructions so that the raising of the flag of Ahmadiyyat and true Islam can rapidly be seen. In one place, while advising us, the Promised Messiah as states, “Man thinks a mere act or two has earned him God’s pleasure while this is not so.” He continues, “Obedience is a very difficult act. The obedience of the holy companions [of Prophet Muhammadas] was [true] obedience.” That was true obedience whose example is before us. [The Promised Messiah as] continues, “Is obedience an easy feat? That person who does not exhibit complete obedience maligns [the Jamā‘at]. There is not one, but numerous commandments. As there are various doors in Paradise by which someone enters
through one door and someone else through another, similarly Hell has many doors. Let it not be that having closed one door to Hell, another is opened.”¹

Then [the Promised Messiah] says, “Having performed bai‘at, a person should not merely believe that this Jamā‘at is true and that this belief is enough to earn blessings. Allah the Almighty is not pleased with belief until good conduct [accompanies it]. When you enter this Jamā‘at, strive to become righteous. Become God-fearing. Avoid every vice... be gentle with your words. Make istighfār [seeking repentance] your habit. Offer prayers during Ṣalāt.”²

May Allah make every one of us capable of following these advice. Let us and our progeny be virtuous, God-fearing, and those who fulfill the mission of the Promised Messiahas.

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¹. *Malfūzāt*, vol. 4, p. 73-74, ed. 1985, England [Publisher]
². *Malfūzāt*, vol. 4, p. 274, ed. 1985, England [Publisher]
Please note that, in the translation that follows, words given in parentheses ( ) are the words of Ḥaḍrat Mirza Tahir Ahmad\textsuperscript{\textcopyright}, the fourth Khalifah of the Worldwide Ahmadiyya Muslim Community. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked ‘[Publisher]’.

References to the Holy Quran contain the name of the \textit{sūrah} [i.e. chapter] followed by a chapter:verse citation, e.g. \textit{Sūrah al-Jumu‘ah}, 62:4, and count \textit{Bismillahī-Rahmānī-Rahīm} [‘In the name of Allah, the Gracious, the Merciful’] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

\textit{sas} \textit{ṣallallāhu ‘alaihi wa sallam}, meaning ‘peace and blessings of Allah be upon him’, is written after the name of the Holy Prophet Muhammad\textsuperscript{sas}. 

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PUBLISHER’S NOTE

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as ʿalaihis-salām, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammadṣas.

ra radiyallāhu ʿanhu/ʿanhā/ʿanhum, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammadṣas or of the Promised Messiahṣas.

rta rahmatullāh ʿalaihi/ʿalaihā/ʿalaihim, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammadṣas or of the Promised Messiahṣas.

aba ayyadahullāhu Taʿāla binaṣrihil-ʿAzīz, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmadaba, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.
at the beginning of a word, pronounced as $a$, $i$, $u$
preceded by a very slight aspiration, like $b$ in the
English word *honor*.

$th$ – pronounced like $th$ in the English word *thing*.

$h$ – a guttural aspirate, stronger than $h$.

$kh$ – pronounced like the Scottish $ch$ in *loch*.

$dh$ – pronounced like the English $th$ in *that*.

$s$ – strongly articulated $s$.

$ḍ$ – similar to the English $th$ in *this*.

$t$ – strongly articulated palatal $t$.

$ẓ$ – strongly articulated $z$.

‘ – a strong guttural, the pronunciation of which must
be learnt by the ear.

$gh$ – a sound similar to the French $r$ in *grasseye*, and to
the German $r$. It requires the muscles of the throat to
be in the ‘gargling’ position to pronounce it.

$q$ – a deep guttural $k$ sound.

‘ – a sort of catch in the voice.

Short vowels are represented by:

$a$ for $\underline{\text{أ}}$ (like $u$ in *bud*).

$i$ for $\underline{\text{إ}}$ (like $i$ in *bid*).

$u$ for $\underline{\text{ع}}$ (like $oo$ in *wood*).
Long vowels by:

\[ \ddot{a} \] for \( \text{أ} \) or \( \text{أ} \) (like \( a \) in \text{father}.

\[ \ddot{i} \] for \( \text{ئ} \) or \( \text{إ} \) (like \( ee \) in \text{deep}).

\[ \ddot{u} \] for \( \text{و} \) (like \( oo \) in \text{root}).

Other vowels by:

\[ ai \] for \( \text{ی} \) (like \( i \) in \text{site}).

\[ au \] for \( \text{ؤ} \) (resembling \( ou \) in \text{sound}).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating \( \text{ع} \) which is distinct from the apostrophe ‘ used for \( \text{ء} \).

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

**Amir**—A title meaning leader. An Amir, in the context of the Ahmadiyya Movement in Islam refers to the national president of the community in each country who is appointed by the Khalifah.

**Ansar**—Defined as helper. The term Ansar refers collectively to the members of the auxiliary of men older than age 40. A single member of the auxiliary, formally called Majlis Ansarullah (Association of God’s helpers) is called a Nasir. Alternatively, Ansar also refers to the original inhabitants of Medina that accepted Islam and helped the Holy Prophet ﷺ and his community when they emigrated from Mecca.

**Atfal**—Meaning children. The term Atfal refers collectively to the members of the auxiliary of boys age 7–15. A single member of the auxiliary, formally called Majlis Atfal-ul-Ahmadiyya (Ahmadi children’s organization) is called a Tifl.

**Bai’at**—Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khulafā’.

**Fard**—Literally means obligatory. Fard refers to obligatory religious duties for Muslims such as daily prayers, fasting, alms giving etc.

**Ḥadrat**—A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
Holy Prophet{sas}—A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad{sas}.

Holy Quran—The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad{sas} over a period of twenty-three years.

Jama'at—Defined as community. In general, the Jama'at refers to the entire community of Ahmadi Muslims.

Jamia’—Understood as group, but more commonly university. Jamia’ refers to universities established around the world by the Ahmadiyya Community to train and educate missionaries and scholars.

Jihad—Literally means striving or struggling. Jihad is often used in an idiomatic expression of “striving in the path of God.”

Khalifah—Caliph is derived from the Arabic word khali̊fah, which means ‘successor’. In Islamic terminology, the word righteous khalifah is applied to one of the four khulafā’ who continued the mission of Ḥaḍrat Muhammad{sas}, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah{sas} as Khalīfat-ul-Masīh. Khulafā’ is the plural of khalifah.

Khuddam—Defined as servants. Khuddam refers collectively to the members of the auxiliary of young men age 15-40. A single member of the auxiliary, formally called Majlis Khuddam-ul-Ahmadiyya (Association of the Servants of Ahmadiyya) is called a Khaddim.

Labaik—Literally meaning “Here I am.” It is used as an affirmation to Allah that one is ready to serve in the name of God.

Lajna—Defined as committee. The term Lajna refers collectively to the members of the auxiliary of women older than age 15 formally called Lajna Ima’īllah (Committee of the maids of Allah).

MTA—Muslim Television Ahmadiyya. MTA, is a globally-broadcasting, non-profit satellite television network that is run and funded entirely by the Ahmadiyya Muslim Community for the propagation of the pristine teachings of Islam.
Muhammad⁴⁴—Founder of Islam. see Holy Prophet⁴⁴.

Nasirat—Meaning helper. The term Nasirat refers collectively to the members of the auxiliary of girls older between age 7-15 which is formally called Nasirat-ul-Ahmadiyyat (Girl helpers of Ahmadiyyat).

Nawafil—Roughly meaning supererogatory. Nawafil refers to religious acts and prayers that go beyond what is obligatory. Nafl (the singular form of Nawafil) prayers refer to extra supplication after obligatory prayers to seek blessings.

Nižām-e-Jamāʿat—Nižām, by itself, is commonly understood as order. Nižām-e-Jamāʿat refers to the organizational structure of the Ahmadiyya Muslim Community.

Rishtā—Meaning relationship. Rishtā more commonly refers to a marriage proposal within South Asian communities.

Ṣalāt—Five daily Prayers that are obligatory for Muslims.

Sūrah—A chapter of the Holy Quran.

Tablīgh—Defined as proselytizing. Tablīgh refers to propagating the message of Islam.

Tafsir—Literally interpretation. Tafsir refers to Quranic exegesis or commentaries on the verses of the Holy Quran.

Tarbiyyat—Defined as upbringing. Tarbiyyat refers to the moral upbringing and spiritual etiquette.

Taqwā—A term in Arabic that literally means ‘righteousness’.

Waqq-e-Nau—Waqq meaning dedication. Waqq-e-Nau refers to an organization created under Hadrat Mirza Tahir Ahmad⁴⁴ where parents dedicate their children to the cause of Islam before their birth. When children become of age, they may choose whether to continue their waqq (dedication) to Islam.