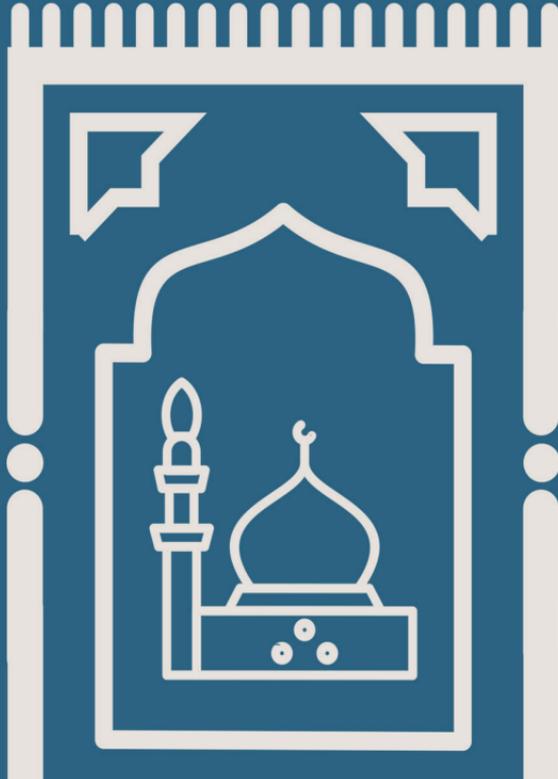


# The Essence of Waqf-e-Nau

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Ḥaḍrat 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 Ahmad<sup>aba</sup> on October 28<sup>th</sup>, 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 Muhammad<sup>sas</sup> 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 Maryam<sup>as</sup> 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.

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The Essence

*of*

Waqf-e-Nau

*by*

Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>

MAJLIS KHUDDAMUL AHMADIYYA USA

**The Essence of Waqf-e-Nau**

*An English translation of the Friday Sermon delivered by  
by Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V<sup>aba</sup>  
on October 28th, 2016  
at the Baitul Salam Mosque, Toronto, Canada*

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# CONTENTS



<i>About The Author</i> .....	<i>v</i>
<i>Foreword</i> .....	<i>ix</i>
<b>The Essence of Waqf-e-Nau</b> .....	<b>1</b>
<i>Publisher's Note</i> .....	<i>21</i>
<i>Glossary</i> .....	<i>29</i>



**Hadrat Mirza Masoor Ahmad**

*Khalifatul-Masih V<sup>aba</sup>*

## ABOUT THE AUTHOR



His Holiness, Mirza Masroor Ahmad, Khalifatul-Masīḥ V<sup>aba</sup>, 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<sup>as</sup> of Qadian.

His Holiness was born on September 15<sup>th</sup>, 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<sup>nd</sup>, 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 over 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 Ahmad<sup>aba</sup> 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.



## FOREWORD



This book was originally delivered as a Friday Sermon by Ḥaḍrat Khalīfatul-Masīḥ V<sup>aba</sup> on October 28<sup>th</sup>, 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 Aqdas<sup>aba</sup> stresses the true spirit and standards of this institution.

When Ḥaḍrat Khalīfatul-Masīḥ IV<sup>rta</sup> launched this scheme on April 3<sup>rd</sup>, 1987, in connection with the future *Wāqfīn-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, *Khalīfa-e-Waqt*<sup>aba</sup> in this book reminds us of the true and original essence behind it.

We appreciate the publications team lead by *Muhtamim Ishā'at*, 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**

**Sadr Majlis Khuddamul Ahmadiyya,**  
United States of America, June 18<sup>th</sup>, 2018

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*The Essence of Waqf-e-Nau*

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## THE ESSENCE OF WAQF-E-NAU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ  
يَوْمِ الدِّينِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ  
اَنْعَمْتَ عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○<sup>1</sup>

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-Nau*<sup>2</sup> [scheme] to accept their yet-to-be-born child. When Ḥaḍrat Khalīfatul-Masīḥ IV<sup>rta</sup> 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<sup>rta</sup> 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<sup>as</sup> of Prophet Muhammad<sup>sas</sup>—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<sup>as</sup>, enlist our child in the *Waqf-e-Nau* scheme while pledging to Allah:

رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝<sup>1</sup>

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.

فَتَقَبَّلْ مِنِّي<sup>2</sup>

So do accept this desire and prayer of mine.

1. *Sūrah Āl-e-Imrān*, 3:36 [Publisher]

2. *Sūrah Āl-e-Imrān*, 3:36 [Publisher]

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ<sup>1</sup>

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. *Sūrah Āl-e-ʿImrān*, 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 Jamā'at 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: <sup>1</sup>مُحَرَّرًا used in the prayer of Ḥaḍrat Maryam’s<sup>as</sup> 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<sup>sas</sup> 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.<sup>1</sup> 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<sup>as</sup> 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<sup>as</sup> 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

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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<sup>as</sup>, testifies:

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝<sup>1</sup>

'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."<sup>2</sup>

So, *Wāqfīn-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<sup>as</sup> has said that while performing one's worldly duties, one should fear God and give precedence to one's faith.<sup>3</sup> *Wāqfīn-e-Nau* should raise their level of spiritual contentment. They should

1. *Sūrah al-Baqarah*, 2:132 [Publisher]

2. *Malfūzāt*, vol. 2, p. 100, ed. 1985, England [Publisher]

3. *Malfūzāt*, vol. 2, p. 91, ed. 1985, England [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 *waqfīn*'s life less than others. Rather, they should consider the station and status of *Wāqfīn-e-Zindagī* to be very lofty, but *Wāqfīn-e-Zindagī* should always consider themselves to be the lowest people in the world.

*Wāqfīn-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<sup>as</sup> once noted, while addressing the topic of dutifully fulfilling one's pledges, "This is why God Almighty has praised Prophet Abraham<sup>as</sup>, as it is said:

وَإِبْرَاهِيمَ الَّذِي وَفَّى<sup>1</sup>

'And of Abraham, who fulfilled the commandments.'"<sup>2</sup>

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]

2. *Malfūzāt*, vol. 6, p. 234, ed. 1985, England [Publisher]

just heard the heartfelt words of the Promised Messiah<sup>as</sup>. 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<sup>as</sup> has referenced Prophet Abraham<sup>as</sup> 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<sup>as</sup> acquired was due to this. Accordingly, Allah says:

وَأَبْرَاهِيمَ الَّذِي وَفَّى<sup>1</sup>

That, 'He was that Abraham who displayed faithfulness.' Demonstrating faithfulness, steadfastness, and sincerity to God demands a kind of death. Until a person is not prepared to extinguish his attachment to the world and all its pleasures and attractions and endure every humiliation and hardship for God, this quality cannot be born. Idolatry is not merely that a person worships a tree or stone, rather every single thing which prevents one from earning nearness to God

1. *Sūrah An-Najm*, 53:38 [Publisher]

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<sup>as</sup>] 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<sup>as</sup>] 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<sup>as</sup> easily acquire this title from God? No. The announcement declaring:

وَإِبْرَاهِيمَ الَّذِي وَفَّى<sup>1</sup>

came when he was ready to sacrifice his son. Allah desires actions and actions alone please Him and actions arise from pain.” ‘Actions arise from pain,’ i.e., sacrifice is necessary for one’s acts to be pious and earn Allah’s pleasure. One has to expose oneself voluntarily to pain and sadness. But that person is not permanently in pain. Of course, pain is intertwined with such actions, but that person is not forever afflicted with pain. [The Promised Messiah<sup>as</sup>] states, “But when a person is prepared to endure pain for God’s sake then God does not expose him to such pain...when Abraham<sup>as</sup> made all the

1. *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<sup>as</sup>] states, “He [Prophet Abraham<sup>as</sup>] was thrown into the fire, but the fire could not harm him in any manner.” [The Promised Messiah<sup>as</sup>] states that if a person, “is prepared to endure pain for God’s sake, God Almighty saves him from that pain.”<sup>1</sup>

Thus, this is the standard required to receive Allah’s love and grace, which the Promised Messiah<sup>as</sup> 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<sup>as</sup> has

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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<sup>as</sup> 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, *Wāqfīn-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 *nawāfil* [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 Jamā'at 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 *tablīgh* [propagation and preaching], then they are special. If they are obedient to *Khilāfat* 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 *tarbiyyat*, to make their children special in this fashion and, upon becoming adults, these *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 *Wāqfīn-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, *Wāqfīn-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 Jamā'at 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 Jamā'at is currently in need. In the future, the needs will adjust according to the circumstances.

Some *Wāqfin-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 *Wāqfin-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, *Wāqfin-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, *Wāqfin-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 *tafsīr* [commentary] and the Promised Messiah's<sup>as</sup> 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 *Niẓām-e-Jamā'at* 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 *Wāqfin-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 *Wāqfin-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<sup>as</sup> 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<sup>as</sup> 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 Muhammad<sup>sas</sup>] was [true] obedience." That was true obedience whose example is before us. [The Promised Messiah<sup>as</sup>] 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.”<sup>1</sup>

Then [the Promised Messiah<sup>as</sup>] 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*.”<sup>2</sup>

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 Messiah<sup>as</sup>.

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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]



## PUBLISHER'S NOTE



Please note that, in the translation that follows, words given in parentheses ( ) are the words of Ḥaḍrat Mirza Tahir Ahmad<sup>rtā</sup>, 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 *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['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:

*sas* *ṣallallāhu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad<sup>sas</sup>.

- as *‘alaihis-salām*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad<sup>sas</sup>.
- ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.
- rta *raḥmatullāh ‘alaihi/‘alaihā/‘alaihim*, 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 Muhammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.
- aba *ayyadahullāhu Tā‘āla binaṣrihil-‘Azīz*, 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 Ahmad<sup>aba</sup>, 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.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honor*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *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.
- ق *q* – a deep guttural *k* sound.
- ء ‘ – a sort of catch in the voice.

Short vowels are represented by:

- a* for  $\overset{َ}{\text{—}}$  (like *u* in *bud*).
- i* for  $\overset{ِ}{\text{—}}$  (like *i* in *bid*).
- u* for  $\overset{ُ}{\text{—}}$  (like *oo* in *wood*).

Long vowels by:

$\bar{a}$  for  $\text{—}^{\prime}$  or  $\bar{\text{—}}$  (like *a* in *father*).

$\bar{i}$  for  $\text{ع} \text{—}^{\prime}$  or  $\text{—}^{\prime}$  (like *ee* in *deep*).

$\bar{u}$  for  $\text{و} \text{—}^{\prime}$  (like *oo* in *root*).

Other vowels by:

*ai* for  $\text{ع} \text{—}^{\prime}$  (like *i* in *site*).

*au* for  $\text{و} \text{—}^{\prime}$  (resembling *ou* in *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 ع which is distinct from the apostrophe ’ used for 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<sup>sas</sup> 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.

**Ḥaḍrat**—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<sup>sas</sup>**—A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad<sup>sas</sup>.

**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<sup>sas</sup> 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 *khalifah*, 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<sup>sas</sup>, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah<sup>as</sup> as *Khalīfatul-Masīḥ*. *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'illah* (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.

- Muhammad<sup>sas</sup>**—Founder of Islam. *see* Holy Prophet<sup>sas</sup>.
- 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).
- Nawāfil**—Roughly meaning supererogatory. *Nawāfil* refers to religious acts and prayers that go beyond what is obligatory. *Nafl* (the singular form of *Nawāfil*) prayers refer to extra supplication after obligatory prayers to seek blessings.
- Nizām-e-Jama‘at**—*Nizām*, by itself, is commonly understood as order. *Nizām-e-Jama‘at* refers to the organizational structure of the Ahmadiyya Muslim Community.
- Rishta**—Meaning relationship. *Rishta* 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.
- Tabligh**—Defined as proselytizing. *Tabligh* refers to propagating the message of Islam.
- Tafsīr**—Literally interpretation. *Tafsīr* 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’.
- Waqf-e-Nau**—*Waqf* meaning dedication. *Waqf-e-Nau* refers to an organization created under Ḥaḍrat Mirza Tahir Ahmad<sup>ra</sup> 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.

