

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١٣﴾
لَا شَرِيكَ لَهُ ^ط وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١١٣﴾

THE DEVOTION OF LIFE

ITS IMPORTANCE AND BLESSINGS

by

Dr. Iftikhar Ahmad Ayaz, OBE

Ameer Jamaat U.K. (1997-2001)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Gracious, The Merciful.

DEDICATION

This humble effort of mine is dedicated to the Revered Bashir Ahmed Orchard (26.04.1920 – 08.07.2002), the first indigenous European Ahmadiyya Muslim Missionary.

Revered Bashir Ahmad Orchard Sahib

(26.04.1920 – 08.07.2002)

The Promised Messiah^{as} always prayed that Allah the Almighty enable people from amongst the Europeans to devote their lives for the sake of Ahmadiyyat. Accordingly, expressing this wish on 23 October 1903, he said:

“We always pray and it has always been our ardent desire that some such person rises from amongst the Europeans who devotes a part of his life for this Movement. But it is essential for such a person that he spends some time in our company and gradually learns the basic principles which can remove every stain from the followers of Islam, and he fully understands those powerful and grand arguments which can successfully resolve this crisis. He can then go to other countries to render this service. To bear the brunt of this service, a pure and powerful soul is needed. The one who will have that will be a most dignified beneficent person and will be designated a magnificent person in heaven before God.”

(Al-Badr, 29 October 1903)

Bashir Ahmad Orchard Sahib, First European
Ahmadi Missionary



The first manifestation of the fruit of the prayers of the Promised Messiah^{as} was John Bren Orchard who during the time of Hadrat Musleh Maud^{ra} visited Qadian in 1945. After an audience with Hadrat Musleh Maud^{ra}, he took the pledge of allegiance at his hand, entering the fold of Ahmadiyyat. Huzur^{ra} gave him the Muslim name of Bashir Ahmed Orchard.

A Lieutenant in the Army posted on the India/Burma border, Bashir Ahmed Orchard Sahib first received the message of Ahmadiyyat in 1945 through Sergeant Abdul Rehman Sahib Dehlvi.

Hadrat Musleh Maud^{ra} mentioned the incident of Orchard Sahib's visit to Qadian, his acceptance of Ahmadiyyat and a sudden amazing change in his spiritual life with admiration and affection. Huzur^{ra} said that after becoming a Muslim and giving up drinking, he was ridiculed and tempted by his colleagues to revert to his previous way of life, but by the blessings of Allah the Exalted he remained steadfast and gradually became stronger in faith and practice. He became very regular in Salat prayers and grew a beard. Eventually, he gave up his employment and devoted his life to Islam. Huzur^{ra} said,

“Now he is preaching Islam in England. He is only provided with meagre subsistence. The condition of this person is that he regularly offers Tahajud (pre-dawn prayer). He offers his Salat prayers in congregation; offers extended supplications, has a beard and no one can say he is English besides from the look of his face. Everyone reckons that he is a seasoned Muslim. If a person resident of Europe can create such a profound change in him that he becomes

regular in Salat prayers, offers Tahajud prayer, and adopts all the Islamic customs with pleasure, then why can someone from India or another country not follow these directions?”

(Formation of Pakistan and Our Responsibilities; Published by Nashro-Ishaat – Lahore, 1948, P.18)

At the end of the Second World War, Bashir Orchard Sahib arrived in England on 21 April 1946. He relinquished the material array of England and entered the heavenly array of Muhammad (Peace and blessings of Allah be upon him), the Messenger of Allah. That is, he devoted his life for Islam and Ahmadiyyat.

On 1 May 1947, at the instructions of Hadrat Musleh Maud^{ra} he came to Qadian for education. On 4 May 1947, a reception was held in honour of Bashir Orchard Sahib which was also addressed by Hadrat Musleh Maud^{ra}. Huzur^{ra} on this occasion delivered an enlightening address in the English language. Huzur^{ra} said that,

“Allah the Exalted sent the Promised Messiah^{as} to bring together all the nations of the world and you are that first person from your nation who had the privilege of accepting him. You also have the good fortune of devoting your life for preaching the message he has brought. We pray for you that Allah the Exalted bless you with steadfastness and each day causes your sincerity and enthusiasm to enhance.

A time will come when the name of One God will be firmly established all over the world and Ahmadiyyat will be everywhere. At that time, the people of your country will search through the books of history to

find out whether any Englishman had become Ahmadi in the early period. When they will see that, yes, there was a person, Bashir Ahmad Orchard, who accepted Ahmadiyyat in the beginning and offered extraordinary sacrifices, their hearts will be filled with joy and gratification and they will say with delight that the English nation fulfilled its obligation to serve.

At this time, no doubt, you are unknown and unfamiliar but the time will come and come soon when nations will take pride in your name and praise your heroic deeds. So do not take your actions and your conduct as ordinary and do not take these actions to be just yours; those are in fact the actions of the entire English nation. Those who will come later will emulate your every act and follow your every word.

If your actions and your conduct will be in accordance with Islam and will be elegant and magnificent, then take note that because of that your nation will become prosperous, but if they will not comply with the true standard of Islam and will be faulty, then your nation will be deprived of advancement. So, always do your best to establish the best example and leave behind a legacy of splendid memories; otherwise Allah will raise someone else to carry out this task.

During the time when Ahmadiyyat will become predominant in the world and predominant definitely it will become and no power can stop that, then your greatness will rise immensely in the hearts of people; much more than for the greatest of Prime Ministers.

So I admonish you to serve with sincerity and zeal and leave behind the best example for the future generations. In conclusion, I pray to Allah the Exalted that His blessings and mercy remain with you always and the purpose for which you have made a beginning, its completion be a success. Ameen.”

(Al Fazl, 6 May 1947)

May Allah continue to elevate his soul in heaven. He was a magnificent person in every respect and a source of spiritual inspiration. I personally relished his company and benefited a great deal from his wisdom. May we soon see the day when by Allah’s Grace there will be uncountable Orchards of Ahmadiyyat in this country. May Allah enable all his children and his dear

ones to devotedly follow in his footsteps to serve Ahmadiyyat. Ameen.

Iftikhar Ayaz
May 2009.

* * * * *

A Letter of Blessings by
Syedna Hadrat Khalifatul Masih V^{aba}

In the name of Allah, The Gracious, The Merciful

*We praise Allah and invoke His blessings upon His noble Prophet^{saw} And
upon His servant, the Promised Messiah^{as}*

*With the Grace and Mercy of Allah.
He is the Helper.*

(Translation from Urdu)

London, 30.05.05:

My dear Dr. Iftikhar Ahmad Ayaz Sahib,

السلام عليكم ورحمة الله وبركاته

I have received your Publication titled ‘*The Devotion of Life – Its Importance and Blessings*’ (Urdu Edition). Thank you. It is an excellent effort. May Allah reward you with countless blessings and may Allah accept all your righteous desires and give you success in your noble endeavours, and may you always remember to follow the path seeking the pleasure of Allah. May Allah be your Preserver and Helper and always protect you from trials and tribulations.

May He always remain as your protector Himself!
Ameen.

والسلام

Signed:

Mirza Masroor Ahmad
Khalifatul Masih V

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*O God! O' The True Accomplisher!
Overlooking faults and Creator
O' my Beloved, my Benefactor, my Providence,
How should I express thanks and gratitude my Bountiful?
From whence should I find the tongue, which may carry out
this task?*

(Durre Thamin)

I am writing these words with feelings of extreme gratefulness to Allah the Exalted. It is an immense Grace and Mercy of Allah that He has granted me the opportunity and ability to publish this book on 'The Devotion of Life – Its Importance and Blessings' first in Urdu and now in the English language. The inspiration for undertaking this task effaced from the special attention Hadrat Ameerul Mo'mineen Khalifatul Masih^V^{aba} has right from the beginning paid to the training of the Waqfe Nau children and his spirited addresses for the guidance and advancement of 'The Devotion of Life' scheme. May Allah enable us to offer our lives for service and sacrifice under this Scheme to facilitate the victory of Ahmadiyyat. Ameen.

Those who helped me with the preparation of the subject matter for the Urdu version are many and I pray that Allah reward them abundantly. However, there are some renowned scholars of Ahmadiyyat whom I would like to mention here particularly.

Maulana Dost Mohammad Shahid, the historian of the Ahmadiyya Jama'at first of all very kindly explained to me the various aspects of the vast subject of the importance and the blessings of 'Waqf-e-Zindagi' (the devotion of life). Then, upon completion of the Urdu manuscript, he went

through it whole-heartedly and wrote an introduction to the book. May God Almighty give him a healthy and long life so that the Jama'at keeps on benefiting from his unique abilities for a long time.

Habibur Rehman Zirvi Sahib, of the Department of Nashro Isha'at, Rabwah, with sincere love and sacrifice, worked hard and devoted his time and effort continuously from the beginning to the collection, and the organisation of the material, and completion of the book. I thank him for that and pray for him. May God Almighty give him the best reward.

The draft of the manuscript also was checked by respected Nawab Mansoor Ahmad Khan Sahib, Vakilut Tabshir, Rabwah, who gave me several precious suggestions. Respected Seyed Mir Mahmood Ahmad Nasir Sahib, Principal, Jami'a Ahmadiyya Rabwah, under his supervision, had the manuscript read by two Professors of the Jami'a. He himself also read and liked the book. Alhamdolillah.

The Final draft of the book was very carefully examined by respected Hafiz Muzaffar Ahmad Sahib, Additional Nazar 'Islaho Irshad' who wrote the substantive Foreword to the book, which gave me great gratification and encouragement.

I am also thankful to respected Brother Mubarak Muslehud Din Sahib, 'Vakilut Talim', Rabwah, who despite being extremely busy in his official engagements and in ill health worked even after office hours and provided me some historical information about the Central Jami'a and Jami'as throughout the world. May God Almighty give him the best reward.

May God Almighty grant a healthy, long life to respected Seyed Abdul Hai Shah Sahib who liked the manuscript and gave permission to publish the book. Furthermore, Maulana Burhan Ahmad Sahib Zaffar, Nazar ‘Nashro Isha’at’ Qadian, gave approval for publication of the book in India.

Getting the manuscript ready for publication and supervising the publication process is a daunting task. This work was accomplished through the sincere efforts of dear Khursheed Ahmad Khadim Sahib and respected Mansoor Ahmad Sahib, teacher Jami’a Ahmadiyya Qadian. Maulana Munir Ahmad Khadim Sahib, Additional Nazar ‘Islaho Irshad’ (Talimul Quran), Qadian, and Chief Editor, *The Weekly Badr*, Qadian, helped a lot by giving very beneficial suggestions and through his prayers.

In the preparation and completion of the English Edition in hand, I am indebted to respected Dr. Karimullah Zirvi Sahib, respected Salim Malik Sahib and Sister Shermeen Butt Sahiba for their valuable assistance in the various stages of the translation of the original Urdu version into English. May Allah the Exalted shower His special blessings upon all of them always.

My prayers and thanks also go to Brother Fareed Ahmad Sahib, Dr. Mohammad Iqbal Sahib, President Jama’at Bradford, and Dr Moosa Qureshi Sahib, for their valuable assistance with the proof-reading of the final draft of this book.

Last but not the least I wish to warmly acknowledge and express my profound appreciation to our eminent scholars, Chaudhry Hameedullah Sahib, Wakil A’la Tahrik-e-Jadid, Professor Choudhry Mohammad Ali Sahib, Wakil-ut-Tasnif Tahrik-e-Jadid, Rabwah, and Respected Ataul Mujeeb Rashed Sahib, Imam of Fazl Mosque, London, for fulfilling

my wish to write preambles to this book. May Allah specifically bless their health and their lives and enable them to serve the cause of Allah for a long time to come. Ameen.

I am especially thankful to my dear wife Amatul Basit Ayaz Sahiba, who at each step during the preparation of the book, prayed for the successful completion of the project and provided very useful suggestions. May God Almighty grant her good health and a long life. My loving daughter Dr. Sadiya Ayaz worked strenuously to compose and proofread the English manuscript in spite of her demanding hospital schedules. May Allah grant her the best of both worlds.

At the end, I request special prayers for my most beloved Master, Hadrat Khalifatul Masih V (may God Almighty strengthen his hands with His help), and also for all the loving elders, brothers and dear ones.

All things are accomplished through the help of God Almighty and this objective also was achieved through His help. May God Almighty accept my humble effort and may the objectives of publishing this book be achieved in the best way. Ameen

O Lord! Accept this from me. You are the Hearer and the Knower of all things.

Humble servant,

Iftikhar Ahmad Ayaz

London
May 2009

* * * * *

INTRODUCTION

By Chaudhry Mohammad Ali Sahib,
Vakil-ut-Tasnif Tahrik-e-Jadid, Rabwah, Pakistan

Dr. Iftikhar Ahmad Ayaz, the distinguished son of his illustrious father Mukhtar Ahmad Ayaz, of blessed memory, has found time, despite his professional and public obligations and his duties as head of our Translation Team in London, to bring out the English version of '*Waqf-e-Zindagi ki Ahmiyat aur Barakaat*' (The Importance and Blessings of the Devotion of Life).

I hope and pray that it provides the English speaking public in general and our younger generation in particular with a much needed introduction to the galaxy of some of the greats, the Qur'anic '*Aakhareen*', the real latter-day Saints, the devoted and inspired followers of the Promised Messiah and Mahdi, Hadrat Mirza Ghulam Ahmad of Qadian (Peace be upon him) and his divinely guided Successors- as to how they rediscovered Islam in its pristine purity as the religion of love, peace and truth.

The book contains glimpses of how our elders lived a life of truth and preached and practised it, and how they experienced and witnessed the living God in their own persons. The list is endless; nevertheless, Dr. Ayaz has laid before us a feast of truth, love and devotion, with a view to translating our spiritual past and present into our own persons and, "God-willing", to make our own contribution to the trail these living legends blazed.

May God, in His infinite Mercy, grant us all the opportunity to take up our stand with them with courage and steadfastness and humility.

May God reward Dr. Ayaz Sahib richly for his services to the Jama'at.

* * * * *

PROLOGUE

By Chaudhry Hameedullah Sahib, Wakil A'la, Tahrik-e-Jadid,
Rabwah, Pakistan

The *raison d'être* of religion is to establish a loving contact of man with his Creator, Allah the Almighty. The very word 'Islam' means, among other things, total submission to the will of Allah. But unfortunately followers of other religions, with the sole exception of Ahmadi Muslims, appear totally oblivious of this. For them, religion has become a grist to their mill of unworthy worldly pursuits. Those who claim to be religious have turned their backs to Allah and sadly use religion as a means of worldly gain, caring not the least for God. '*Waqf Zindagi*' (the dedication of one's life to the cause of Allah) is thus, or should be, the sole object of one who professes to be a true Ahmadi Muslim. He or she must realise that all the Prophets of Allah and their true followers were '*Waqfin e Zindagi*' (Life Devotees). However, the greatest and the noblest of them all was our beloved Prophet, the Holy Prophet of Islam (Peace and Blessings of Allah be upon him). Testifying to this the Holy Qur'an says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

'Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds''.
(6:163)

The Promised Messiah (peace be upon him), too, following the example of his noble Master (Peace and Blessings of Allah be upon him) totally submitted himself to the will of

God and to promoting the cause of Allah, expecting the Jama'at to follow him in the footsteps of the Holy Prophet (Peace and Blessings of Allah be upon him). Admonishing the Jama'at he says:

“The pain which pleases God is better than the pleasure which makes God angry. And that defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desire, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death. But once you have suffered hardships for Allah, you will come in the lap of God like a beloved child. And you will be made as heir of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category.”

(The Will, pp. 9 -10)

In the Holy Quran, ‘*Ahadith*’, sayings of the Holy Prophet, (Peace and Blessings of Allah be upon him) and early Islamic and Ahmadiyya literature, we find an abundance of material on the topic of ‘*Waqf Zindagi*’.

Dr. Iftikhar Ahmad Ayaz Sahib has rendered a great service to the Jama'at by collecting this material, with his introductory remarks, in an excellent order and getting it

published in Urdu under the title ‘*Waqf-e-Zindagi Ki Ahmiyat Aur Barakaat*’, (The Importance and Blessings of ‘*Waqf Zindagi*’).

The book in Urdu was first published in 2005. Now, he has translated this book into English. He was very kind to ask me to write an introduction for the English edition. I feel very happy to fulfil his wishes.

The book is divided into eleven chapters, and there is hardly a relevant topic which the author has left out. It covers a wide spectrum. I do not desire to summarise its contents here which the reader should be left to enjoy and relish on his own. I shall only add one last word: This is not a put-aside book (left to collect dust lying on a shelf) and must be read from cover to cover, over and over again. Thank you Dr. Sahib!

Hameedullah

Wakil A’la, Tahrik-e-Jadid
Rabwah, Pakistan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

PREFACE

By Maulana Dost Muhammad Shahid, Historian of Ahmadiyyat

The system of life devotion is as old as the advent of the Prophets and the Messengers. It is astonishing to see that in this historic period such a large number of electronic and communication inventions have come on to the scene for the Global Unity of the Nations, as mentioned in the Holy Scriptures. At the same time, among all the schemes launched by the Promised Messiah^{as} and his vicegerents, the most significant and exciting scheme with regards to ‘*da’wat-e-ilallah*’ (inviting people to Allah), is the scheme of ‘*Waqf-e-Zindagi*’ (the Devotion of Life).

Hadrat Masih Mau’d^{as}, upon receiving a revelation from God Almighty informed us:

“There will come a time for my followers when they will continue achieving great heights.”

(Malfoozat, Vol. 3, p 459)

He further said,

“If any one could become alive after death, after three centuries, he would see that the world is as full of Ahmadis as the sea is full of water drops.”

(Tashhidhul Adh-han, January 1913, p 39)

The era of the Khilafat-e-Khamisa (the fifth Caliphate), right from the beginning is foretold as an important

milestone for global victories. The armoury of ‘*Waqfeene Nau*’ is a significant move towards the fulfilment of Allah’s decree, which Hadrat Khalifatul Masih IVth raised for this era under divine directives. In addition, Hadrat Khalifatul Masih V^{aba} is vigorously drawing our attention to increase the number of the ‘*Waqf-e-Nau*’ devotees specifically for ‘*da’wat-e-ilallah*’ purposes.

May God Almighty grant great rewards to Dr. Iftikhar Ahmad Ayaz, a vigorous ‘*dai-ilallah*’ and the former Ameer of U.K. Jama’at, who by writing the book, ‘Importance and Blessings of Life Devotion’ not only has arranged the beautiful sayings of the Promised Messiah^{as} and his Khulafa into a delightful bouquet, but he has also established a garden to make fragrant the world of Ahmadiyyat, and thus has fulfilled a great need of the time. Now the need is that the obedient servants of Khilafat and of ‘*Jihadul Qur’an*’ (struggle to spread the message of the Holy Qur’an) should love and adore this book to get the maximum benefit out of it, and embed its contents deep into their hearts.

Hadrat Musleh Mau’d^{ra}, during the first year of his Khilafat (1914), with great fervour, addressed Ahmadis and told them in a captivating way what a great and glorious status they have. He said:

“Remember well, if you get involved in Politics, Jama’at Ahmadiyya will not make progress. Anyone who joins others in Politics, he also will not succeed, because who forsakes God for the sake of the world, he loses the world also. So if you desire to adopt a way leading to nearness to God, you will not find it while seeking the world, rather, you will find it

through seeking God Almighty. God Almighty has opened all the doors of His blessings for us. The man to whom the Holy Prophet (Peace and Blessings of Allah be upon him) has conveyed his '*salam*', and many great saints have left this world while hoping to see, God Almighty has raised this man amongst us. God Almighty has not only granted us the ability to accept him, He has also provided us with the opportunity to serve his Jama'at. So you are the Viceroys or Lieutenant Governors of the court of God Almighty. You do not need the world at any level. A servant of the Promised Messiah^{as} is the servant of the Holy Prophet (Peace and Blessings of Allah be upon him) and the servant of God Almighty. Therefore, your names have been counted amongst the servants of God Almighty. What honour greater than that can one receive? The Holy Prophet (Peace and Blessings of Allah be upon him) told a Companion that God Almighty had told him He shall teach you *Suratul Fatihah* by heart. The Companion said "O' Messenger of Allah! Did God Almighty mention my name when He told you so?" The Holy Prophet (Peace and Blessings of Allah be upon him) said, "Yes, God Almighty has told me this by mentioning your name." Upon learning this, the man started to weep bitterly imagining that by the Grace of God he has such a status that God Almighty mentioned him by his name. What a great number of favours and bounties of God Almighty are upon us that He thought of us. In the world even if a low level officer calls someone, the person is overjoyed. It is extremely regretful that a person whom God Almighty calls does not appreciate the call. God Almighty has called

upon you. No king or high ranking officer of the world can give you what God Almighty can. Therefore, you must come rushing and thank Him when He calls. There are many more people as compared to you who possess worldly treasures and comforts, however, only you possess the bounties of the religion; they do not possess them.”

(Barkat-i-Khilafat, Anwarul Uloom, Vol. 2 p 204)

The next year in 1915, in his address Huzur^{ra} said the following:

“Look! I am a human being. The one who will follow me and during whose era there will be victories, he also will be a human being. He, by himself will not be able to teach all (the newcomers). You have to become their teachers. Therefore, you must learn now so that you could teach them. It has been decreed by God Almighty that you will be made learned instructors. Therefore, it is extremely essential that you study so that you may become teachers to the newcomers. If you do not study yourself then what will you teach them? What knowledge can an illiterate and ignorant teacher impart to a student?”

(Anwar-e-Khilafat)

O Ahmadi! Wake up. It is time to serve;

The Lord of the servants reminds you;

You have been assigned the duty of serving religion;

You have to eradicate evil and mischief;

It is a Divine Command that you help Islam.

It is obligatory for you to invite and to enlighten;

Success is your destiny.

You have the support of the Lord of the servants;

The citadel of infidelity, evil, and innovation will crumble down
through you.

(Kalam-e-Mahmood)

O' Lord of heaven! Make this invaluable book, which contains precious discourses of the Promised Messiah^{as} and revolutionary writings and addresses of his Khulafa a source of blessings, not only for Ahmadis but for the whole world of Islam. May we see with our own eyes during the era of Khilafat-e-Khamisa (the fifth Caliphate) that there is just one flag, the flag of true Islam-Ahmadiyyat; may we see the *Khana Ka'bah* become the centre of the entire humanity, and the Holy Prophet of Islam, *Khataman Nabiyyin*, (may Peace and Blessings of Allah be upon him) accepted as the Spiritual leader of the whole world, and the Holy Qur'an accepted as the permanent code of conduct. *Ameen, Thumma Ameen!*

Requesting Prayers,

Dost Muhammad Shahid

Historian of Ahmadiyyat

* * * * *

PRELUDE

By Ataul Mujeeb Rashed Sahib,
Imam of the Fazl Mosque, London

(I am grateful to Ataul Mujeeb Rashid Sahib, Imam of The London Mosque, who, despite his multifarious engagements, found time to write this note).

The subject of ‘Waqf-e-Zindagi’ has a deep association with the life of a believer. Islam, itself, means presenting yourself to Allah the Almighty and to obey all His commandments. Therefore, when a believer spends his life in this manner, in a way, he starts to resemble a ‘Waqfe Zindagi’ who, having given up all his own desires, devotes himself wholly for gaining the pleasure of Allah.

The Promised Messiah^{as} has put it so aptly in an Urdu couplet:

*“What is Islam? It is achieving extinction for Allah,
giving up all personal desires for the pleasure of
Allah!”*

The whole life of our master and mentor, the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) was perfumed with the unmatched spirit of Waqfe Zindagi. He practically sacrificed each and every moment of his life and every atom of his energy to gain the pleasure of Allah the Almighty; and he did all that with extreme humility, in silence and without seeking any recognition. It became known only when Allah the Almighty ordered the Holy Prophet Muhammad^{sa} through His revelation, to declare,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢٢﴾

*“Say, ‘My Prayer and my sacrifice and my life and my death
are all for Allah, the Lord of the worlds’”.*
(Chapter 6:163)

This verse, although it consists of a few words, draws a true and comprehensive sketch of real ‘Waqfe Zindagi’. This lofty standard of Waqfe Zindagi will remain forever a beacon of guidance for all Muslims of the world. And the secret of success for a true believer lies in devoting one’s life in this manner and this should be the ultimate desire and goal for which one should continue to pray. How beautifully this prayer has been taught by the Promised Messiah^{as} in a Persian couplet:

*“My life be sacrificed for the religion of Mustafa
(Muhammad^{sa}). This is the task true to my heart if only I
could attain it!”*

It is extremely pleasing that our respected brother Dr. Iftikhar Ahmad Ayaz has used his literary prowess to write on the important subject of ‘Waqfe Zindagi’ and thus, has made a sterling addition to the literature of Ahmadiyya Jama'at. He has highlighted different aspects of this important subject in his book and has fully explained its importance and the blessings. He has brought together verses of the Holy Quran, Ahadith of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) and injunctions of the Promised Messiah^{as}. He has also collected together the valuable sayings and guidance given by the Khulafa-e-Ahmadiyyat. This book has become a useful reference book with such a collection in one place. I hope that the members of the Jama'at will derive full benefit from this book on the subject of ‘Waqfe Zindagi’.

It is usual that a good book always needs a second edition soon after the first. All Praise to God that the second edition of the Urdu version of this book was published in 2005 and a third edition was published in 2006. Useful additions were made to these Editions. However, two things should be specially noted. Firstly, keeping in mind the unmatched glorious sacrifices made by the ‘Darweshani Qadian’, a few extra pages have been added with the title of ‘A Narrative of an Excellent Example of ‘Waqf Zindagi’ and some of the heart-warming events in the life of some ‘Derweshan of Qadian’ have also been included.

Secondly, the advice given on the 1 October 2005 by Hadrat Khalifatul Masih V^{aba} to the Waqfe Zindagi students on the occasion of the inauguration of the Jami’a Ahmadiyya U.K has also been included in the book as an invaluable advice for anyone who is serving the Jama’at. These additions have enhanced the effectiveness and usefulness of the book.

It is our prayer to Allah the Almighty to bless this publication and accept this effort of Dr Iftikhar Ayaz and reward him abundantly for his services to the Jama’at. May Allah the Almighty also enable the readers to derive maximum benefit from the reading of this book. Perhaps, the best example of such benefit would be to make the children aware of different subjects contained in this book to instil in them the spirit of Waqfe Zindagi so that they can join this blessed group of their own free will.

May this book be a source of continuous benefit! Ameen.

Ataul Mujeeb Rashed
Imam, Fazl Mosque, London.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

FOREWORD

By Hafiz Muzaffar Ahmad Sahib
Nazar Islaho Irshad (Da'wat-e Ilallah)

Since Hadrat Adam to this time, 124,000 Messengers have been sent by God Almighty and each one of them was a devotee of life in the cause of Allah. However, Hadrat Abraham's^{as} sacrifice has become an adage. God Almighty mentions this perfect devotion in the cause of Allah in these words:

وَإِبْرَاهِيمَ الَّذِي وَفَّى

“And of Abraham who fulfilled the commandments.”

(53:38)

When his Lord said to him, ‘Submit’, he said ‘I have already submitted to the Lord of the worlds’ (2:132), *“And Allah took Abraham for a special friend”* (4:126).

As it was at that time, he was a perfectly obedient person but he was not alone. Through his example and influence, he produced many other obedient persons, one of whom was his wife Hagar who, solely for the sake of God Almighty accepted to stay with her young son in an absolutely barren land. Thus she accepted certain death and said, ‘If this is the will of God then I accept it and do not care for anything. God

Almighty will not let us go to waste.’ That is exactly what happened. As a result of her acceptance of certain death for the sake of God, in the desert, not only did the miracle of the sprouting of the spring Zam Zam take place but streams of spiritual life sprouted from which the whole world was satiated.

The group of very faithful people of Abraham^{as} included his son Ishmael^{as}, who faithfully followed the footsteps of his father. That is why when his father said to him, ‘O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what ye thinkest of it?’ He replied, ‘O my father, do as thou art commanded; thou wilt find me, if Allah pleases, of those who are patient’ (37:103).

This sort of people belonged to the ‘*Ummah*’ (People) of Hadrat Abraham^{as} about whom God Almighty said: “*Surely, the nearest of men to Abraham^{as} are those who followed him, and this Prophet, and those who believe in him; and Allah is the Friend of believers*” (3:69).

How fortunate are those, who today again, due to being the followers of Hadrat Muhammad Mustafa (Peace and Blessings of Allah be upon him) and his servant, Hadrat Mahdi^{as} have been made the inheritors of the ‘Sacrifice of Abraham^{as}’. Due to belonging to the ‘*Ummah*’ (People) of Hadrat Muhammad Mustafa (Peace and Blessings of Allah be upon him), today we have great standards and examples of sacrifice and faithfulness in front of us to follow; that is the way the Prophet (Peace and Blessings of Allah be upon him) made sacrifices. There is no parallel of it before that. He used to say he belonged to the progeny of the two who sacrificed themselves for the sake of Allah (that is, Ishmael^{as} and Abdullah^{ra}). The highest standard of his sacrifice is reflected from the heartfelt desire he had. He used to say, ‘I

deeply desire that I am sacrificed in the way of God Almighty; I am reborn and I sacrifice my life again in His way.’ This was not a mere longing. In fact, it was his heartfelt desire. That is why the God of the Heavens also bore testimony to it when He said, “*Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds’*” (6:163). No doubt, all that he possessed was sacrificed complying with the pleasure of Allah. The Promised Messiah^{as} has said, “Whosoever devoted his life for the sake of Allah, in fact he is a martyr.” Thus, the status of martyrdom was granted to the Holy Prophet (Peace and Blessings of Allah be upon him), while he was alive. Hundreds, rather thousands became witness to it as they followed his path.

Hadrat Abu Bakr^{ra}, Hadrat Umar^{ra}, Hadrat Usman^{ra} and Hadrat Ali^{ra} were the leaders of those who devoted their lives in the cause of Allah and traversed the dangerous and arduous path. The group included men like Hadrat Abu Ubaidah^{ra}, Hadrat Abdur Rahman bin Auf^{ra}, Hadrat Talha^{ra} and Hadrat Zubair^{ra} who followed these Leaders of Sacrifices. Then there was Hadrat Zaid bin Harath^{ra} who gave preference to the Holy Prophet (Peace and Blessings of Allah be upon him) over his own parents and Hadrat Bilal^{ra} who remained devoted to his Master, the Holy Prophet (Peace and Blessings of Allah be upon him) all of his life. These also included Hadrat Mus’ab bin Umair^{ra}, who was the first Missionary of Islam in Medina and Hadrat Anas bin Malik^{ra} who passed a large part of his childhood and youth serving the Holy Prophet (Peace and Blessings of Allah be upon him). In Medina, amongst the devoted group of Ansar there were Hadrat Sa’ad bin Mu’az^{ra}, Hadrat Sa’ad bin Rabi’ bin Ayyub Ansari^{ra}, Hadrat Abu Talha^{ra}, Hadrat Khubaib bin ‘Addi^{ra}, Hadrat Zaid bin Dathna^{ra} and their other Companions^{ra} in large numbers.

In this age, the spiritual son of the Holy Prophet (Peace and Blessings of Allah be upon him), Hadrat Mirza Ghulam Ahmad^{as} has revived devotion for the sake of Allah through his own example. He sacrificed everything belonging to him for the sake of God Almighty and His Messenger (Peace and Blessings of Allah be upon him) and said in a Persian verse, that,

“Even if I am given life one hundred thousand times, I will devote my life each time in your way.”

Then, God Almighty granted him those faithful servants who refreshed the memories of the olden times. At the head of them being Hadrat Maulana Nooruddin^{ra}, Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Hadrat Mirza Nasir Ahmad^{rh}, Hadrat Mirza Tahir Ahmad^{rh} and Hadrat Mirza Masroor Ahmad^{aba}. The Mahdi^{as} of the time was granted by God Almighty servants like Hadrat Shahibzada Abdul Latif Shaheed^{ra}, Hadrat Maulana Abdul Karim^{ra}, Hadrat Maulana Burhanuddin^{ra}, Hadrat Maulana Sher Ali^{ra}, Hadrat Maulana Mufti Muhammad Sadiq^{ra}, Hadrat Maulana Seyed Sarwar Shah^{ra}, Hadrat Maulana Ghulam Rasool Rajeki^{ra}, Hadrat Munshi Zafar Ahmad^{ra}, and Hadrat Munshi Aroray Khan^{ra}, who ignored the world for the sake of Allah, and became ‘*darwesh*’ (saints) and settled at the footsteps of the Messiah of the time.

Respected Dr. Iftikhar Ahmad Ayaz Sahib, Former Ameer Jama’at U.K., who is the son-in-law of a well known and revered devotee, Hadrat Maulana Abul Ata Sahib^{ra}, holds the position of Consul General of Tuvalu in the U.K. By writing a book about the important topic of ‘devotion’, he has fulfilled a basic need of the devotees, rather of the entire Jama’at, and thus has done a great service to the Jama’at. He has received International Awards and the list of his Awards

is a long one. After working for a long time in the Department of Education, Tanzania, Dr. Iftikhar Ahmad Ayaz worked at high level positions in various organisations of the United Nations such as FAO, UNESCO and UNDP. He was appointed as a Commonwealth Field Expert in the Pacific Region in 1985. Nowadays, he is the External Affairs Secretary for the U.K. Jama'at. He is also associated with different developmental organisations, the United Nations Human Rights Council, the Commonwealth and the Universal Peace Federation.

In 1998, the Queen of England gave him the O.B.E (Officer of the Excellent Order of the British Empire) Award. Furthermore, he received the Alfred Nobel Medal, an honorary degree of Doctorate in Education, and the Ambassador of Peace Awards. He also received Hind Ratan and Nau Ratan Awards from the Government of India. In addition, the American Biographical Institute gave him the 'Greatest Mind of the 21st Century' and 'Man of the Year 2004' Honours. He is also the Senator for the World Nations Congress, Vice Chancellor of the International Academy of Letters, U.S.A and Deputy Governor, American Biographical Institute, U.S.A.

During his stay in Tanzania, he served Jama'at Ahmadiyya in various positions. By the Grace of God, he had the opportunity to establish Jama'at Ahmadiyya in the following Islands of the South Pacific: Tuvalu, Kiribati, Nauru and Vanuatu. During his stay in Tuvalu, the Ahmadiyya Mosque and Mission House were built. The Holy Qur'an was translated into the Tuvaluan Language, which was published by the Jama'at. He also had the opportunity to work with the U.K. Tabligh Department. Later on he held the Offices of Qa'id Tabligh, Sadr Majlis Ansarullah U.K. and Ameer Jama'at UK. He has also served the U.K. Jama'at as a

Member and Acting President of the *Qaza* Board. Currently, he is serving the Jama'at as Secretary of Foreign Affairs, U.K. and as a member of the Tahir Foundation and a member of the Vakalat-e-Tasnif English Translation Team.

In my opinion, his biggest honour is the pleasure Hadrat Khalifatul Masih IVth showed towards him when he established Ahmadiyya Jama'at in Tuvalu and other Islands of the Pacific Region. While reviewing the extraordinary sacrifices the Jama'at has made in the field of devotion during the past one hundred years, he has presented the material meticulously, highlighting the addresses of Hadrat Masih Mau'd^{as} and his Khulafa with regards to the needs of the time and their exhortations to the Jama'at to continue to offer sacrifices of life and wealth in the way of Allah. The Promised Messiah^{as} said,

“The revival of Islam requires an expiation from us. What is that expiation? It is to die in the way of Allah.”

Then the following edict of Hadrat Musleh Mau'd^{ra} needs to be paid attention to where he says,

“The progress of our Jama'at depends upon the devotion of life, and during the next three hundred years needed for Islam to be victorious, we have to devote at least our fifteen generations.”

Accordingly, the Khulafa of the Jama'at have been continuously issuing such directives. The purpose of all devotion schemes has been to achieve the Renaissance of Islam, whether it was the devotion for '*Shudhi*' Movement, the devotion of seasonal vacation time, business devotion, the devotion of rural religious teachers, devotion after

retirement, devotion by the family, devotion of children, and temporary or permanent devotion.

The future era of the successes of Ahmadiyyat will be the era of the ‘Waqfeen-e-Nau’. For that it is essential to present the examples of the earlier ‘Waqfeen’ as a guiding post. Keeping this in mind, Dr. Iftikhar Ayaz Sahib has given photographs of certain elders of the Jama’at and also has described their faith-inspiring incidents in the field, and thus has made the book quite interesting.

At the end, he has stated this very important point that the word ‘*Waqfeen*’ does not apply only to those who have devoted their lives, rather, according to the will of the Promised Messiah^{as}, it is the responsibility of every Ahmadi that he devotes his life and with genuine concern endeavours to attain the status where he can say, ‘My Prayers and my sacrifice and my life and my death are for Allah, the Lord of the worlds!’

May God Almighty grant us the ability to do so and give the best reward to Dr. Iftikhar Ahmad Ayaz Sahib for his extraordinary service. Ameen.

And Peace be on you,

Humbly,

Hafiz Muzaffar Ahmad

Additional Nazar Islaho Irshad

Rabwah, Pakistan

IMPORTANCE AND BLESSINGS OF WAQF-E-ZINDAGI
SOME REVIEWS OF THE URDU EDITION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

***Letter from Nawab Mansoor Ahmad Khan Sahib,
Vakilut Tabshir, Tehrik-e-Jadid, Rabwah***

Respected Iftikhar Ayaz Sahib

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

I have gone through the manuscript entitled ‘*Waqf-e-Zindagi ki Ahmiyat aur Barkaat*’ which you have sent to me. Most of it I have read word-by-word, and part of it I have glanced through. By the grace of God, many faith-inspiring references concerning the Promised Messiah^{as} and his Khulafa have been included in it. In this regard, your efforts are praiseworthy. May God Almighty make the book very useful for all Ahmadis, particularly to the new generation, that they develop enthusiasm for devoting their lives for the service of Islam. Furthermore, that those who devote their lives, by reading the directions of the Promised Messiah^{as} and his Khulafa given in the book, get the ability to perform their duties with the spirit of devotion.

It will be very useful, if at the end of the book, you could include certain statements of the Khulafa with regards to early Missionaries and devotees. Furthermore, it will be very good if you include in the Chapter, ‘*The Last Era and Waqf-e-Zindagi*’ the following reference from Fateh Islam, a book of the Promised Messiah^{as}:

“..... The Sun of truth is about to rise. However, it is just possible that God Almighty delays its rise till we reach near death due to hard work and extreme diligence.”

Wassalam

Mansoor Ahmad Khan

Vakilut Tabshir, Tehrik-e-Jadid, Rabwah

(Alhamdulillah, the suggestions have been incorporated)

***Letter from Syed Mir Mahmood Ahmad Nasir
Principal, Jami'a Ahmadiyya, Rabwah***

In the name of Allah, the Gracious, the Merciful

We praise Allah and invoke His blessings upon His noble Prophet^{saw}

Respected Dr. Iftikhar Ahmad Ayaz Sahib,

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

Since the announcement of the ‘*Waqfe Nau Tehrik*’ the number of ‘*Waqfeen-e-Zindagi*’ has reached hundreds, rather it has gone into thousands, and a lot of ‘*Waqfeen-e-Nau*’ are joining the Jami’a Ahmadiyya.

The book compiled by you is a very timely effort. Two lecturers of the Jami’a Ahmadiyya after reading the book have given a few useful suggestions, which you have happily accepted and included in the book. Masha’Allah. The contents are excellent. With great effort, you have highlighted the different aspects of the topic.

May Allah accept this book and grant you the best reward both in this world and in the hereafter. Ameen.

Jazakamullah Ahsanal Jaza' fiddaraini khaira

Wassalam

Khaksar

Syed Mahmood Ahmad Nasir

Principal, Jami'a Ahmadiyya, (Rabwah)

Respected Sahibzada Mirza Waseem Ahmad Sahib^{ra} (Nazar-e-Aala, Qadian) wrote:

“Both Amatul Quddus and I have read your book. God willing, it will certainly prove useful for the old as well as new Waqfeen-e-Zindagi. May Allah the Almighty have gainful effect on all readers. May Allah always enable you to serve the Jama'at with distinction.”

Letter by Respected Seyeda Amatul Quddus Sahiba, Begum Sahibzada Mirza Wasim Ahmad Sahib^{ra}:

Dear Sister Amatul Basit,

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

The book written by your husband, Dr. Iftikhar Ahmad Sahib, titled 'Importance and Blessings of Life Devotion' has arrived. I have continuously prayed for your husband all the time as I have been reading the book (Urdu Edition) from page to page. Words cannot express the pleasure that I derived from reading the extracts from the writings of the

Promised Messiah^{as} and his Khulafa, put together in one place. On top of that, the earlier struggle for waqf, the enthusiasm and efforts of Hadrat Musleh Ma'ud^{ra}, all brought tears of appreciation and prayers as I read the book. Praise be to Allah! What great sacrifices were made by the earlier Waqfeen who had devoted their lives, and today, by Allah's Grace we are raising an army of 'Waqifeen'. May God Almighty make each soldier of this army ready to offer sacrifices like those of Respected Maulana Abul Ata Sahib^{ra} and Respected Maulana Jalaluddin Shams Sahib^{ra} and other devotees of that time. I really relished reading this book. Please congratulate your husband on my behalf. He has really put a lot of hard work into this book.

Respected Maulana Dost Mohammad Sahib Shahid, Historian of Ahmadiyyat, writes:

“I have received your latest remarkable compilation ‘Importance and Blessings of Waqfe Zindagi’. It is a treasure of spiritually inspiring events and a collection of rare photographs. May Allah reward you for the pleasure that you have given.

This book, without doubt, is a genuine document on the history of Waqfe Zindagi. And it will be no exaggeration to call it the first encyclopaedia on the subject of Waqfe Zindagi. May Allah the Almighty give His acceptance to this masterpiece of a publication and make it a beacon of light for the coming generation. From the depth of my heart, I can only repeat the revelatory words of the Promised Messiah^{as}: ‘Blessings! Hundreds of Blessings!’ Please accept my gratitude.”

Respected Sultan Mahmood Anwar Sahib, Nazar ‘Khidmati Darweshan’, writes:

“With the Grace of Allah the Almighty, your book is a scholarly research document and should prove very useful to the members of the Jama’at. It will continue to act as a beacon of guidance, especially for the Waqfeen-e-Zindagi. It will also keep on appealing to the Ahmadiyya youth for waqf. You have collected a veritable treasure for the Waqfeen-e-Zindagi of the directives of the Promised Messiah^{as} and his Khulafa on the demands of this age and the importance and blessings of Waqfe Zindagi. May Allah the Almighty make this book a source of blessings all over the world.”

Respected Chaudhry Shabir Ahmad Sahib, Wakeel-ul-Maal I, Tehrike Jadid, writes:

“With the Grace of God, you have picked up your pen to write on a very important subject that is the need of this age. May Allah make this book beneficial for the entire mankind and reward you in this life and hereafter. Ameen!”

Respected Seyed Qamar Sulaiman Sahib, Wakil ‘Waqfe Nau’ Rabwah, writes:

“God Bless you! It is a great effort. You have managed to collect all the material with hard labour and research. It will certainly prove very useful and beneficial for the members of the Jama’at, for ‘Waqfeen Zindagi’ and for ‘Waqfeen Nau’. May Allah the Almighty accept your effort and reward you abundantly! Ameen!”

A few more Reviews are given at the end of this Book in Appendix 1.

* * * * *

~ CHAPTER 1~

Importance and Blessings

of the

Devotion of Life

Importance and Blessings of The Devotion of Life

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾

“Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds’. He has no partner. And so am I commanded, and I am the first of those who submit”.

(Chapter 6:163-164)

Neither the birth of a human being into this world is of his own volition nor his departure from this world is with his own choice. Although the manifestation of each creature on this earth is a miracle in itself, the continuous sequence of nativity in the whole world is beyond imagination. The Creator of the Universe has, in His Mercy, expounded the purpose of the creation of human beings in the Holy Quran that the Jinn and Human beings are created for the worship of God Almighty. In other words, they are created to fulfil their responsibilities. It is further explained that your life and your death have a singular objective to see who amongst you can please his Creator and Maker by his good deeds and thus become an inheritor of that everlasting limitless Paradise whose dimensions exceed the ever

expanding dimensions of this Earth and Universe. This analogy of the dimensions of the Paradise is only for the understanding of the human comprehension which is limited in itself. In reality, it is impossible for a mere mortal to imagine the vastness of Nature. The birth of a human being without any right and all the designs of his gradual development, are a mere reflection of the continuous blessings of that Beneficent Creator. It is incumbent on every human being to remain ever grateful in the manner and the method according to the guidance of Allah the Almighty.

When Allah the Almighty in His absolute Wisdom decided the advent of human beings, He set forth the purpose of their creation in the verses 163 and 164 of *Surah Al-Ana'am* (Chapter 6):

“Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds’. ‘He has no partner. And so am I commanded, and I am the first of those who submit’”.

Although the above two verses are primarily addressed to The Holy Prophet Muhammad (Peace and Blessings of Allah be upon him), in reality, through him as the Leader of the Righteous, this guidance is for all the followers of Islam. It should be remembered that the word *‘qul’* (*say*) does not indicate a single order. In fact, Allah the Almighty enjoins that this announcement should be repeated time and again until the last breath. In other words, every believer should continue to follow this injunction to the end of his life and the believers, as a whole, should continue to follow it till the Day of

Judgement; and each one should make it self-evident with his announcement that he is the '*First of those who submit*'. Indeed, the start of this blessed injunction was by the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) and by his devoted companions (may Allah be pleased with them) by their exemplary steadfastness, their prayers and their sacrifices and by living and dying for the pleasure of Allah. It is the good fortune of Jama'at Ahmadiyya that Allah the Almighty has chosen this Jama'at in the latter-days to spread the religion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) in all corners of the world. It is our good fortune that we found the Messiah of the time in whose anticipation millions have perished without meeting him. Not only were we blessed with The Promised Messiah^{as} we also followed in the footsteps of his obedient companions. This is not for any special quality that we possess but it is entirely due to the special Mercy and Favour of Allah. '*This is entirely the Blessings of Allah. He grants it to whomsoever He pleases*'.

It is a great good fortune of Jama'at Ahmadiyya that in the lifetime of the Promised Messiah^{as} and under his guidance, the tradition of sacrifice for the sake of the propagation and advancement of the religion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) started with devoting one's life for this purpose. With the blessings of Allah, this tradition has blossomed and turned into a strong verdant tree whose branches have spread in all corners of the world and the resultant floral bouquets have perfumed the world with their fragrance.

Allah the Almighty Who is the Creator, Sustainer and Master of all, also desires that His servants become pure, love Him and adore Him so that He can shower them with His love, manifest Himself to them and open the doors of His blessings and favours. But, those who leave Allah for the love of others or worldly gains, have been reprimanded severely. Allah the Almighty says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

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

(9:24)

This true and total devotion that man has for Allah is in reality called ‘*Waqfe Zindagi*’. In other words, having lost

himself totally in the love of Allah, His *servant* sacrifices everything he has to gain the pleasure of Allah. He places his life at the disposal of Allah, sacrifices his wealth and devotes everything to gain His pleasure. He sacrifices his honour to establish the honour of Allah. He becomes completely obedient and submissive to his Creator; so much so that God's desire becomes his desire and God's displeasure becomes his displeasure. He starts liking what God likes and feels aversion to what God dislikes and he feels comfort and contentment in following the Commandments of God. This obedience and submission is not due to any fear but as a result of love. If there is any fear or apprehension, it is only that his Creator does not get offended by any of his sayings or his doings.

The Promised Messiah^{as} says:

“To establish the true Unity, it is essential that you take full share of your love of God Almighty; and this love cannot be proven without practical accomplishment. My purpose is that along with verbal acknowledgement, practical proof is also necessary. Therefore, it is essential that you devote your lives in the cause of Allah and this is the very purpose for which I have been sent.”

(Malfoozat; Vol. 3, p. 138)

Meaning of Islam

Islam means to give your life to strive in the cause of Allah. The Holy Quran says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

“Nay, whoever submits himself completely to Allah, and he is the doer of good, shall have his reward from his Lord. No fear shall come upon such, neither shall they grieve.”
(Chapter 2:113)

Only those who submit their lives in total devotion to Allah the Almighty will enter the Paradise of Allah’s pleasure. They will gain the approval of Allah even at the cost of sacrificing their lives, wealth, their reputations and their possessions. They will submit themselves symbolically as a lamb submits itself for slaughter. At another place, this subject has been explained by giving the example of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him). His supplications, his sacrifices, his living and dying was all for the sake of Allah. As the Holy Quran testifies:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

“Say, My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.”
(Chapter 6:163)

Referring to the above, the Promised Messiah^{as} explains:

“Who are the servants of Allah the Almighty? They are the very same people who submit their lives,

which have been given to them by Allah in the first place, in the way of Allah, and consider it a blessing and a privilege to sacrifice their lives and their wealth for His pleasure. But those who find gratification in worldly possessions and properties look at the religion as illusionary. This is not an act of a real believer or a true Muslim. True Islam is that all the faculties and powers are devoted for the entire lifetime in the way of Allah the Almighty to inherit a pure life. Therefore, Allah the Almighty points to this submission for the sake of Allah in these words:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

“Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.”

(2:113)

Here the words ‘*whoever submits himself completely to Allah*’ mean that he wears a garb of total annihilation and humility and thus submits to the Divinity of Allah and devotes his life, possessions, honours, in fact all that he has for the sake of Allah and makes everything in this world subservient to Him.”

In short, the real meaning of Islam demands the submission of one’s life in the way of Allah. A true

Muslim is a ‘*Waqfe Zindagi*’ for Allah and a ‘*Waqfe Zindagi*’ for Allah is a true Muslim.

Three Types of Waqf (Submission)

Through the study of the Holy Quran, one finds that the life of a true Muslim is devoted to Allah in three ways.

First Type of ‘Waqf’ (Submission)

The first kind of waqf in the way of Allah that is mentioned in the Holy Quran is that a Muslim should be ready to accept willingly and without any reservation all the commandments and injunctions that have been given by Allah the Almighty. All the time and in all manners he should continue to endeavour that all his sayings and all his actions are solely for the sake of Allah the Almighty. The Holy Quran says:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُبْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ

رءُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾

‘And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants’.

(Chapter 2:208)

In other words, among men, those are the highest ranking who lose themselves in the way of Allah, who sell their lives and gain the pleasure of Allah. These are the ones who are blessed.

The above mentioned verse (Chapter 2:113) also points to the same subject. There are many similar verses in the Holy Quran. In short, the first type of submission requires that man places at the disposal of Allah all his faculties, his limbs and all that belongs to him to such an extent that he experiences an extinction. Pointing to this sort of submission, the Promised Messiah^{as} writes:

“No human being can be truly associated with the noble title of ‘*follower of Islam*’ until he submits to Allah his whole self, all his faculties, his desires and his intentions; and dispossessing himself of all the accoutrements of ego, engrosses himself in His path.”

He further states:

“Submitting your life in the way of Allah, which in fact is true Islam, is of two kinds. One, that Allah the Almighty is considered to be the only one worthy of worship and He should be the Beloved and the ultimate goal and no one should be a partner in His worship, His love, His awe and His optimism. His sanctity, His remembrance, His worship and all the manners of servitude and all commandments and injunctions and their limits and Divine matters of predestination are accepted willingly and with open heart. And with total humility and extinction of oneself, he acts on all these commandments, observes all the limits and laws and bears all the burden of fate with free will. And discovers and understands all the verities and discernments of His authority that are the source of all Wisdom and are a medium to discover

His Kingdom and His Domain and is a strong guide to understand His Favours and His Blessings.”

Second Type of ‘Waqf’ (Submission)

The second kind of submission or devotion that Islam demands is that besides devoting one’s life to gain the pleasure of Allah, one devotes one’s life in the service of mankind. Allah the Almighty says in the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ

الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

“Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed.”

(Chapter 16: 91)

This means that Allah the Almighty enjoins justice in mutual relationships and more than that, to do good to others and further than that, mankind should be treated kindly and should be served as one serves his nearest relations. Further, The Holy Qur’an declares:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ

فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٩٢﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ

عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ سَخَّافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٢٧﴾

“This light is now lit in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Therein is He glorified in the mornings and the evenings.

By men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of the Zakat. They fear a day in which hearts and eyes will be in a state of agitation and anguish;”

(24: 37-38)

This means that such households are exalted by the blessings of Allah whose residents do not forget two things while they are engaged in worldly pursuits. Firstly, the remembrance of Allah, observance of prayer and His glorification and, secondly, they do not forget to pay the *Zaka't*.

The second characteristic points towards their care for the rights of the people and that they use the same devotion, sentiments and sacrifice that they do when observing the Rights of Allah. The Promised Messiah^{as} writes:

“The second kind of devotion of life to Allah the Almighty is to devote one’s life in the service of mankind; to give sympathy, provide remedy, carry the burden and offer comfort with sincerity. To suffer

pain to provide comfort to others and even accept hardship to give relief to others.”

Third Type of ‘Waqf’ (Submission)

The third kind of submission that is mentioned in the Holy Quran is that a Muslim should devote his life and his wealth for the propagation, strengthening and progress of Islam. Under ordinary circumstances, a Muslim is not forbidden to benefit from the blessings that are related to worldly life. But it has been made an obligation for him that, just as under ordinary circumstances he continues to strive to the best of his faculties to gain the pleasure of Allah by discharging his duties towards Allah and His beings, similarly, it is obligatory that when faith and Muslims need him for protection and progress, he will present himself to Allah and devote himself entirely for the support of Islam. As, under normal circumstances, just for the sake of Allah the Almighty he abstained from all forbidden things, so now, he will give up even permitted things to gain the pleasure of Allah the Almighty and to strengthen religion.

This kind of submission is closely related to the first two kinds. A person who is living his life just to gain the pleasure of Allah, will certainly hearken to the call of Allah the Almighty and will be prepared to give the greatest sacrifice for his faith. He will feel compelled to do so by his sincerity, his love and his faith to offer every sacrifice to provide success to the Mission of Allah. Only such a person who follows the path of Allah’s pleasure, can be called to assist the faith because the sincerity of only such a person and his true faith can be beneficial.

This third kind of submission is in reality the highest stage of sacrifice that a man can give in the way of Allah, because after this submission, just to fulfil the objectives of Allah's religion, he gives up even those things that were permitted to him. He sacrifices, for the sake of Allah, all his desires, his relationships, his relatives, his wife and children and even his parents. He considers it an honour to sacrifice his time, his possessions, his reputation and his life. This is the sacrifice that has been given by all the Prophets from Adam to the present time. Besides, many of the successors to the Prophets and many sacred people have done the same.

The Mention of 'Waqf' In The Holy Quran

This is the very sacrifice about which Allah the Almighty says in the Holy Quran:

“O ye who believe! Shall I point out to you a bargain that will save you from a painful punishment? That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and with your persons. That is better for you if you did but know. He will forgive you your sins, and make you enter the Gardens through which streams flow, and to pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph. And He will bestow another favour which you love: help from Allah and a near victory. So give glad tidings to the believers. O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, ‘Who are my helpers in the cause of Allah?’ The disciples said, ‘We are helpers of Allah.’”

(Chapter 61:11-15)

Again, Allah the Almighty says:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

“Those of the believers who sit still, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit still. And to each Allah has promised good and Allah has exalted those who strive above those who sit still, by a great reward. Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allah is Most Forgiving, Merciful.”

(Chapter 4:96-97)

Thus, meaning that those of the believers who sit at home are not equal to those who strive in the cause of Allah with their wealth and with their persons. Allah has exalted in rank those who strive with their wealth and their persons above those who stay at home. And to each one Allah has

promised good; Allah has exalted those who strive with great reward above those who sit at home.

In short, sacrifice of self and of wealth, which is also known as striving in the cause of Allah is really the third kind of ‘*waqf*’ that Allah the Almighty demands from true Muslims. The nature of this ‘*waqf*’ is related to the very essence of religion. When the sword is raised against faith, a Muslim is enjoined to defend his religion with the sword even if he has to sacrifice his life in defence. When wealth is being spent against religion, a Muslim is commanded to devote his wealth to fulfil the needs to strengthen his religion. When it is the pen that is being used against religion, a Muslim is ordered to strive against his adversary with the pen. When a need is felt to make ready Missionaries for preaching Islam to the world and to publicise the Holy Quran and the *Ahadith*, then the Muslims are commanded to spread all over the world as preachers and as teachers; and the work of preaching and teaching should continue until Islam has been disseminated, the Unity of God has been established and the name of The Holy Prophet Muhammad (Peace and blessings of Allah be upon him) has been held supreme all over the world.

The Holy Quran says:

“And let there always be among you a body of men who should invite to goodness and enjoin virtue and forbid evil. And it is they who shall prosper.”

(Chapter 3: 105)

Commandment of The Promised Messiah^{as}

The manner of ‘*Jihad*’ that Allah the Almighty has demanded in this age through the Promised Messiah^{as} is described by the Promised Messiah^{as} in the following words:

“These words proceed not from the mouth of man. They are God’s words, words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near, but these attacks are not by physical weapons, not swords or guns. These are spiritual weapons, which will come as help from God. A battle with the Jews of our time will ensure. And who are these Jews? They are worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of heaven will cut them up, the Jewish ways will be destroyed. All those who resemble the Anti-Christ, those who love this world over-much and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before. But this will not be at once. Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our life-blood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam. The new life of Islam demands a great Sacrifice from us. What is this Sacrifice? It is our lives: on this Sacrifice depends now the Life of Islam,

the life of Muslims, the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore.”

(Victory of Islam, Page 10)

The Promised Messiah^{as} established his Jama'at for the very purpose that they should become true Muslims and hearken to the call made by Allah the Almighty for the regeneration of Islam and be prepared to make all kinds of sacrifices that may be necessary for this noble purpose.

And we have seen that the Companions of the Promised Messiah^{as}, following the noble example of the Companions of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him), placed their lives at the disposal of God with true sincerity. They engrossed themselves in the revival of Islam with such dynamism as if they had embraced death for that purpose. Then came the group of followers of the Promised Messiah^{as} who, listening to the commands of the *Khulafa*, set immaculate examples of devotion and sacrifice.

The Example of Hadrat Ibrahim^{as}

The Holy Quran has preserved for ever the episodes of His beloved devoted servants. When Hadrat Ibrahim^{as} heard the Commandment of his Creator:

“Aslim’ (submit) O Abraham! Become totally obedient and place all you possess at the disposal of Allah and submit yourself as well,”

(2:132)

that remarkable servant of God, that progenitor of the Prophets, replied without hesitation:

“I have submitted to the Lord of the worlds.”
(2:132)

That is, ‘I have already become subservient to the Will of the Creator of the Universe. I have placed everything at His disposal. My life, my possessions, my honour and my dignity belong to me no more. On the contrary, all those things have been dedicated to God. Not only myself, but also my progeny is at His disposal.’

This was not an empty boast on the part of Hadrat Ibrahim^{as}. Indeed, when the Command came from God, to take his beloved wife along with his son Ishmael^{as} and leave them alone and undefended in a barren and uninhabited valley, without any hesitation and without any reluctance, displaying his true obedience and total submission, he took them and left them in the place he was directed to without any apparent support as if he had left them in a valley of death.

Again, when Hadrat Ibrahim^{as} saw in a dream that he was sacrificing his son, he prepared himself to fulfil that dream by sacrificing his son in reality, because at that time human sacrifice was not forbidden. Not only did he make himself ready, but his obedient son Ishmael^{as} who was also replete with the spirit of submission, told his father without any hesitation:

“Do as thou art commanded.”

(37:103)

That is, ‘(My father) I am at your disposal. Obey the command that has been given to you. I am ready to be sacrificed in the way of Allah and my soul is eager to accept the commandment of God.’

Again, when Hadrat Ibrahim^{as} was enjoined to preach, he continued to preach incessantly the Unity of God. He could look straight into the eyes of his opponents and never cared that he may be thrown into the blazing fire. In fact, he accepted to be thrown into the fire but did not permit the spirit of devotion (‘*waqf*’) to be impaired in any way.

The Foremost ‘*Waqfeen-E-Zindagi*’

The ‘*Waqf*’ described above is the one that has been perpetuated from Hadrat Adam^{as} to the present day. During all that time, the Prophets of Allah (on whom be Peace) have been the foremost leaders of this sacrifice. Hadrat Khalifatul Masih IVth said,

“Without a perfect ‘*Waqf*’, Prophethood cannot endure,”
(Friday Sermon: 03-04-1987).

Therefore, whenever the demand arose from Allah the Almighty to devote all possessions, for the propagation of the Word of Allah and to dedicate one’s life in the service of mankind, they (the Prophets) were the first to come forward to place their lives at the disposal of their Creator with willingness and pleasure; and fulfilled their promise with complete sincerity right to the last breath.

Literal definitions of the word ‘Waqf’

The word ‘Waqf’ has many meanings in Arabic lexicons and in the dictionaries of other languages. Some of them are given below:

Elias A. Elias – Arabic Dictionary ~

To stop, stand still

To stand up, get up

To endow

To dedicate, consecrate, devote, unalienable property entailment.

Jamie Ilmi Urdu Dictionary by Waris Sarhandi, Pub. By Ilmi Kutub Khana Lahore ~

n. Anything left in the name of God for which no owner is appointed.

n. Any item, utility or public facility available to everybody freely.

v. Devote something for specified purpose.

v. To be immersed in something so much as to pay no attention to anything else.

*Farhang-e-Assafia by Seyed Ahmad Khan Sahib of
Delhi ~*

‘WAQF’ – Anything that does not belong to any country but has been donated in the name of God; anything given as charity. Anything left in the name of God which has no owner but for which trustees of the religion are responsible; to permit everyone to benefit from something.

‘*WAQF*’ – According to Islamic jurisprudence, any property or public utility building which has been given in perpetuity by the owner in the name of Allah. The legal descendants cannot claim that property. Only a Muslim organisation or the Government manages such a property.

Summary of the Linguistic Research

The Linguistic Research tells us that the meaning of ‘*Waqfe Zindagi*’ is to present one’s life to Allah the Almighty forever. After this ‘*waqf*’, one does not remain master of one’s life, possessions, honour, dignity, time or desires. One owns nothing but becomes subservient to any system that has been set up by Allah the Almighty. In short, a ‘*Waqfe Zindagi*’ becomes a manifestation of total obedience and submission.

‘*Waqf*’ also means to reserve one’s life for a special purpose or for the achievement of some special goal; and to work so hard and remain so busy to achieve that objective as to ignore everything else. In other words, a ‘*Waqfe Zindagi*’ remains ready, active and alert and never sits idle but remains vigilant. A ‘*Waqfe Zindagi*’ is never impetuous but tolerant and resolute. This results in goodness and piety spreading from a ‘*Waqfe Zindagi*’. This is a continuous beneficence that is shared by the whole nation, and young and old, scholar and illiterate, rich and poor, equally profit from him.

'Waqfe Zindagi' in Jama'at Ahmadiyya:

The tradition of 'Waqfe Zindagi' in Jama'at Ahmadiyya means to devote one's life for the sake of Allah the Almighty in the service of the Jama'at and to present one's life to the Khalifa and the Institution of Khilafat to utilise it as required. In other words, the '*Wa'aqif*' has no lien over his own life and it 'belongs' to the Jama'at to utilise one's talents and competences in whatever way is considered useful.

'Waqfe Zindagi' and the Holy Quran

The Holy Quran has described the true meaning of '*Waqfe Zindagi*' in the word 'Islam'. In fact, the superior and authentic manifestation of Islam is nothing else but '*Waqf*'. The Promised Messiah^{as} explains this subject in the following manner:

Literal Meaning of Islam

“It should be remembered that in the Arabic lexicon, '*Islam*' means to pay the price of something in advance, or to entrust one's own work to someone else, or to seek reconciliation, or to give up some act or habit.

Conventional Meaning

The conventional meaning of Islam as is hinted in the following verse of the Holy Quran:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

“Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.”

(2:113)

Thus, meaning that a Muslim is the one who places his whole self at the disposal of Allah the Almighty. In other words, he reserves his whole life to obey the injunctions of Allah to gain His Pleasure and then remains steadfast in pious acts and devotes all his faculties in His Path. Hence, he becomes totally for Allah the Almighty in his belief and in his actions.”

(Aina Kamaalat-e-Islam, Roohani Khazain- Vol. 5, Page 57-58)

To become Allah’s Servant in Belief and in Actions:

The Promised Messiah ^{as} says:

“With regards to Belief, to consider with conviction one’s whole self to be such that it has been designed only to recognise Allah the Almighty, to be obedient and to gain His love and His approval. Then by his actions to perform all the good deeds and pious acts with such enthusiasm and verve as if he can see his Lord and Creator in the reflection of his obedience.

The true verity of Islam can only be assimilated when one devotes completely one's whole self, with all one's hidden and visible faculties; and fulfils all the trust that has been placed in him by Allah the Almighty. Not only in belief but also by practice, the true image of Islam is reflected in his actions. In other words, the claimant of Islam proves by his hands, his heart, his wisdom and his discernment that his anger, his sympathy, his humanity, his knowledge, his spiritual and physical powers as well as everything that belongs to him from head to foot and all his passions and apprehensions, have become obedient to Allah the Almighty as his limbs are obedient to Him. In short, it should be proven that his true obedience to Allah the Almighty has achieved that level where nothing belongs to him and that all his organs have submitted to the service of Allah the Almighty to such an extent that they have become Limbs of the Truth."

*(Aina Kamaalat-e-Islam, Roohani Khazain- Urdu
Edition 1984; Vol. 5 pp58-60)*

Two Kinds of 'Waqf' for Allah

The Promised Messiah^{as} states:

"Submitting your life in the way of Allah, that in fact is true Islam, is of two kinds. First, that Allah the Almighty is considered to be the only One worthy of worship and He should be the Beloved and the ultimate goal and no one should be a partner in His worship, His love, His awe and His optimism. His sanctity, His remembrance, His worship and all the

manners of servitude and all Commandments and injunctions and their limits and Divine matters of predestination are accepted willingly and with open heart. And with total humility and extinction of oneself, one acts on all these Commandments, observes all the limits and laws and bears all the burden of fate with free will. And discovers and understands all the verities and discernments of His Authority that are the source of all Wisdom and are a medium to discover His Kingdom and His Domain and is a strong guide to understand His Favours and His Blessings.

The second kind of devotion of life to Allah the Almighty is to devote one's life in the service of mankind. To give sympathy, provide remedy, carry the burden and offer comfort with sincerity; to suffer pain to provide comfort to others and even accept hardship to give relief to others.”

*(Aina Kamaalat-e-Islam, Roohani Khazain- Urdu Edition
1984; Vol. 5 Page 60-61)*

It becomes evident from this address that the reality of Islam is extremely exalted and no human being of any nobility can be associated with Islam until he submits his whole self, his faculties, his ambitions, his intentions and his ego, to Allah the Almighty.

By Devoting Life for Allah, a Human Being becomes
‘God-like’

“*‘Waqf’* for Allah can only be truly called so when all one’s faculties are immersed in obedience as if they are instruments of God through which Divine actions are manifested occasionally or they become such a clean mirror that they reflect the intentions of God. When such total obedience and devotion to Allah is attained, then by the blessings of Allah one can pronounce that the faculties of such a man are as if his eyes are the ‘eyes’ of Allah the Almighty, his tongue is the ‘tongue’ of Allah the Almighty and his hands and feet and ears are the ‘hands, feet and ears’ of Allah the Almighty; Because all those organs and faculties, filled with the intention of Allah the Almighty and having become the mirror image of Allah’s desires, become such that they are justifiably called His countenance. The reason is that just as the limbs of a person are obedient to his intentions and desires, similarly an accomplished person develops a complete congruence with the Will and Intentions of Allah the Almighty, and he loves the Majesty, the Oneness, the Propriety, and the Divinity of Allah the Almighty and he loves His every Desire and His every Intention just as Allah the Almighty does Himself. This unique and grand obedience and service to Allah that is filled with love and sincerity and absolute praise of Allah, is true quintessence of Islam. And this can only be attained after achieving extinction of ego, desires and the surroundings.”

(Aina Kamaalat-e-Islam, Roohani Khazain; Vol. 5, pp. 62)

The Promised Messiah ^{as} says in one of his poetic rendering:

*“What is Islam? Only extinction for the sake of
Allah,
Abandon all self desires for the Will of God.”*

Complete ‘Waqfe Zindagi’

As has been mentioned before, only the Prophets get the opportunity to achieve the highest level of ‘*waqf*’. All Prophets have devoted their lives totally for the sake of Allah and His religion.

But our Master the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) took this ‘*waqf*’ to the summit of its true meaning and left no aspect of ‘*waqf*’ unfulfilled. He advanced in every direction of ‘*waqf*’ and reached its pinnacle. Thus, the Holy Quran preserved forever the heart’s desire and voice of the soul of The Holy Prophet Muhammad (Peace and blessings of Allah be upon him) in these words:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

“Say, My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of those who submit.”

(6:163-164)

The Promised Messiah^{as} translating these verses, explains:

“Say to them that my prayer and my striving in worship and my sacrifices and my living and my dying is all for Allah and for the sake of Allah; the same Allah Who is the Creator and the Sustainer of the Worlds. He has no associate and I have been enjoined to be the first to submit. In other words, from the very beginning to the end of this world, there is none as complete a person as me who could match my high level of extinction in the way of Allah; and none like me who could have returned the total trust of Allah the Almighty.”

(Aina Kamaalat-e-Islam, Rohaani Khazain Vol. 5, p. 162)

Hadrat Khalifatul Masih IVth, explaining this verse, comments:

“There are many people in the world who love and think that they should make a present of the dearest thing that they possess. Often they are in two minds what to present. There are some very interesting episodes in the lives of Saints as well as in the lives of ordinary people. When Emperor Babar wanted to save the life of his son Humaiyun, he wondered what would be the most precious thing to present to Allah the Almighty. He kept on making circumambulations and first thought that the diamond that he possessed was very dear to him and very expensive. Then he thought the diamond is insignificant. He thought of sacrificing his Empire and kept on thinking and soul

searching until he reached the conclusion that his own life was the most precious thing to him. He immediately resolved and prayed to Allah the Almighty, 'Lord! I really understand now that my life is most precious to me. O Lord! Take my life instead and save my son's life.' History has recorded that, in fact, Humaiyun's health started improving and Babar's health started to deteriorate.

Therefore, people keep on thinking what is more dear to them and what is less dear. The Holy Prophet Muhammad (Peace and blessings of Allah be upon him) did not think for one minute but presented to Allah the Almighty everything that belonged to him – his sleeping and his waking, his getting up and his sitting down. It is a fact that a human being loves everything he possesses and when he gives away something that is most dear to his heart, he feels a degree of contentment that he has held back something for himself which is less precious, but in due course the less precious becomes the most precious. Whatever keeps on receding, becomes dearer to him. When a mother loses her child, she starts to bestow all her love on the second child and this is entirely according to the human psyche. In contrast, The Holy Prophet Muhammad (Peace and blessings of Allah be upon him) did not make a bargain with Allah the Almighty that he had given his entire life and whatever else was left was his own. Instead, he (Peace and blessings of Allah be upon him) declared:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢٢﴾

*“Say, My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.”
(Chapter 6:163)*

Therefore, when the Holy Prophet (Peace and blessings of Allah be upon him) devoted everything for Allah the Almighty and kept nothing for himself, he eclipsed all his personality and he adopted the shade of his Creator. In other words, he achieved an annihilation of his own self and after this extinction entered into the subject of his meeting and reunion (with Allah the Almighty). Allah the Almighty descended on his person and the attributes of the Creator of the Universe were absorbed in his heart and the shining ‘face’ of Allah, the Holy One, started to remain in his sight always with all its beauty and attraction.

The Promised Messiah^{as} states in this context:

“This status of meeting and reunion with Allah is given to the seeker of the Divine only when he totally subordinates all the human characteristics to the Will of the Creator, just as the fire hides the colour of iron and apparently the eye can see nothing but fire. This is the stage where some of the seekers have faltered and thought of the witness as a personification of their own selves. In this state of personal reunion with the Almighty, an ordinary being can perform acts which are apparently beyond human faculties and carry the shadow of Divine Power. Just as our Master, the leader of all Prophets and the last of the Prophets (Peace and blessings of Allah be upon him), threw a handful of pebbles towards the unbelievers on the occasion of the battle of Badr. That handful was

thrown not as a prayer but with his own spiritual power; and ultimately that handful of pebbles manifested the Divine Power and every one of the opposition was affected with this supra-natural phenomenon to such an extent that they became blinded and such confusion and distress spread in their ranks that they started running like the intoxicated. Referring to this miracle, Allah the Almighty says, *'When you threw that handful, it was not you but Allah the Almighty who threw that handful of pebbles.'*

In other words, it was the veiled Divine Power that manifested itself and it could not have been possible for a human to perform that act.

Similarly, the second miracle of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) was the 'splitting of the Moon'. It was also Divine Power that was responsible for this and there was no prayer involved in it. It was only the sign made by a finger that was replete with the Power of the Divine that made it happen. There are many similar miracles that were shown by the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) to prove his personal influence and they were not associated with any prayers. Many a time, just a cup of water stirred by his fingers was sufficient for all the army, camels and horses to drink and yet the amount of water in the cup remained undiminished. Just a touch on a few loaves of bread proved sufficient to satiate the hunger of thousands and sometimes, touching the lips on a cup of milk proved enough for a whole gathering. Sometimes, putting a

little saliva in a well turned the bitter water into sweet drinking water and sometimes curing the wounded by just placing a hand on them repaired an eyeball that had fallen out in a battle by the very grace of his hands. There were many other acts that he (Peace and blessings of Allah be upon him) performed with his personal power that was blended with Divine Influence.”

(Aina Kamaalat-e-Islam; Roohani Khazain; vol. 5, pp. 64-66)

Therefore, this is the very ‘*Waqfe Zindagi*’ movement that will continue for ever and that is the sum total and reality of a religion. This phenomenon reached its pinnacle in the person of the Holy Prophet (Peace and blessings of Allah be upon him). Through these very advanced devotees, that is the Prophets, Allah the Almighty manifested Himself to the world and His signs and miracles rained on this world and turned the darkness of polytheism in the world into the brilliance of Unitarianism. The teachings of Allah the Almighty were revealed which showed the Right Path and guided lost souls and provided peace and protection to suffering humanity.



~ CHAPTER 2 ~

***Appeal for ‘Waqf’ in Different
Ages***

Appeal for ‘Waqf’ in Different Ages

‘*Waqf*’ carries so many blessings and favours, therefore the Prophets of Allah who were complete devotees never limited these blessings to themselves like the niggardly. Instead, they always kept on appealing to others to gain the blessings of ‘*Waqf*’. Appeals have often been made in all ages because the reformation and guidance of humanity is not an ordinary or easy task and it requires unlimited sacrifices, generation after generation. Therefore the Prophets of Allah who have always acted on “*Who are my helpers in the cause of Allah?*” (61:15) have made appeals to the Jama’at of the believers to devote their lives for the sake of their faith. Accordingly, the Companions of Jesus^{as} and a group of ‘*Ashab-e-Kahf*’ participated in this supreme offering for the sake of Allah in every period and made the faith of Allah eternal by the devotion of their lives.

Companions of the Prophet^{saw} and *Waqfe Zindagi*

The advent of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) was not limited for the Peninsula of Arabia; he was sent for all humanity and there was a need that a group of the Companions should join their great ‘*Waqfe Zindagi*’ Commander. Therefore, it will be clear to any student of history that the Companions surpassed all others and set such examples of sacrifices and sincerity that cannot be seen elsewhere from the beginning of time.

The Promised Messiah^{as} states:

“If we look at the time of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) we would realise how the personal lives were devoted for the life of Islam.”

(Alhakm; Vol. 4, pp. 31 from Tafseer Surah Baqrah PP. 201)

Similarly, he states:

“Looking at the lives of the Companions, one realises that they never loved their own lives and were always ready to lay down their lives. ‘*Bai’at*’ means to sell your life. When a person has devoted his life, then why bring this world into it? One should study the life of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and his Companions to find that some had already given their lives and others were ready and waiting to lay down their lives.”

(Malfoozat; Vol. 4, pp. 504)

He states further:

“They were so devotedly involved in the way of Allah as if each one of them was ‘*Ibrahim*’.”

(Malfoozat; Vol. 3, pp.423)

“After all, the Companions of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) had their relationship with this world. They had properties and they had wealth, but their lives were revolutionised to such an extent that they gave up

everything at once and decided that, ‘*For us, our Allah is everything*’. If we transform ourselves like that, there is no heavenly blessing that is better than that.”

(Alhakam; vol. 7, pp.24; From Tafseer Sarah al-Ana’am, pp.138)

A Glance at the Jama’at of the Companions

They were the same group of people that included sincere people like Hadrat Abu Bakr Siddiq^{ra} who was forever ready to surpass everyone in making sacrifices. Whenever there was an appeal from the Holy Prophet (Peace and blessings of Allah be upon him) that there was a need for money, he would bring everything that was at home and present it to his Master. Among them were also devotees like Hadrat Sa’ad bin Abi Waqqas^{ra}. When he fell ill during the ‘Farewell Hajj’ and thought that his time had come, he started worrying that he had some assets left which should be spent in the way of Allah, but the Holy Prophet (Peace and blessings of Allah be upon him) made him understand that he should leave some for his heirs and devote some for the faith.

(Bukhari Kitab al-Marzaa, Qaul al Mareez ala Wajeeh)

Among them also was a devotee like Abdullah bin Masood^{ra}. One day when he recited the Holy Quran at the Ka’aba, the hard-hearted unbelievers of Mecca encircled him from all sides and beat him up. But he had such zeal for calling people to Allah that he went to the Kasbah the next day ready to invite people to Allah.

There were such obedient people that once, when the Holy Prophet (Peace and blessings of Allah be upon him) saw people standing outside the Mosque, he asked them to sit down. One of the Companions was coming to the Mosque and he sat down immediately on the road and started crawling towards the mosque. There were the Companions like ‘*Ashaab-e-Suffa*’ who devoted their days and nights for Islam. They stayed at the door of the Prophet (Peace and blessings of Allah be upon him) so that they could acquire maximum knowledge. They learned all the teachings well and later passed on the benefit to the world.

There were devotees like Hadrat Zainab^{ra} who would wake up at night and continue to pray for so long that when she was about to fall down she would support herself by the help of a rope. Hadrat Anas bin Malik^{ra} narrates that when the Prophet (Peace and blessings of Allah be upon him) came to his house, he saw a rope that was tied between two pillars. He asked what that rope was for. When told that the rope belonged to Hadrat Zainab^{ra} for support for when she felt tired in her prayer, the Holy Prophet (Peace and blessings of Allah be upon him) said, ‘This is not right. Remove the rope; Every one should pray in a state of pleasure and delight and when he feels tired, he should sit down.’

(Bukhari, Kitabul Jumma, 1150)

There were also female Companions, like Umme Saleem^{ra}, who were always ready to serve the faith and prepared their children to be servants of Islam as well.

Hadrat Anas^{ra} narrates that one day the Holy Prophet (Peace and blessings of Allah be upon him) came to the house of Umme Saleem^{ra}. She came and presented some dates and some butter. The Holy Prophet (Peace and blessings of Allah be upon him) said, ‘Put the butter in a utensil and also the dates because I am fasting.

Then the Holy Prophet (Peace and blessings of Allah be upon him) went to a corner of the house and performed his obligatory and superogatory prayers and supplicated for Umme Saleem^{ra} and her household. Afterwards, Umme Saleem^{ra} said, ‘O Apostle of Allah, I have a special child.’ When asked which one, she replied, ‘This is your servant Anas.’

(Bukhari Kitab al Saum)

There were such devotees among them who had decided never to marry so that it would not interfere with their work for the faith. But the Prophet (Peace and blessings of Allah be upon him) told them to desist from such resolution and said that marrying was his ‘*Sunna*’. There were such Companions who had decided to stay awake all night and pray and would fast all day and would never break their fast. When the Holy Prophet (Peace and blessings of Allah be upon him) came to know about this, he stopped them.

There is a tradition from *Bukhari* that is narrated by Hadrat Anas^{ra}, that three persons came to the houses of the wives of the Holy Prophet (Peace and blessings of Allah be upon him) and enquired about his worship. When they were told, they felt their own state of prayers to be insufficient and they asked, ‘What is our status when the Prophet

(Peace and blessings of Allah be upon him) whose sins have been forgiven devoted so much time to worship?’ One said that he would spend all night praying from thereon. The other said that he would fast his entire life and not have any interruption. The third one resolved that he would separate from his wives and would never marry again. The Apostle of Allah (Peace and blessings of Allah be upon him) went to them and asked them if they were the same persons who had made those resolutions. When they replied ‘yes’, the Holy Prophet^{sa}, said, ‘Allah is a witness that I have more fear of Allah than you have and I am more righteous than you are; but I fast and I break my fast as well, I pray but I sleep as well and I have married also. Therefore, any one who dissociates from my ways is not of me.’

(Bukhari, Kitab al-Nikah)

There were thousands of devotees who were always ready to sacrifice their lives for Islam, and yet, they were not satisfied. So much so that they carried a burning desire to physically sacrifice their lives for Allah. Allah the Almighty refers to those very people and says in the Holy Quran:

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ حُبَّهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٣٣﴾

“Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed in the least.”

(Chapter 33:24)

Among the Jama'at of the believers there were some who pledged that they would give their lives up until their last breath and they have fulfilled that promise and achieved their goal by dying in the way of Allah ('*Shuhada*'). And there were some who were still steadfast in their promise and were waiting for when they can present their lives. Hadrat Anas bin Nazr^{ra} was one of those fortunate persons. For some reasons, he could not be present in the Battle of Badr. With great wistfulness in his voice, he described his heart's desire to the Prophet (Peace and blessings of Allah be upon him), 'O Apostle of Allah! I was absent from the first battle in which you fought against the non-believers. If Allah gave me the opportunity in the future to be able to fight against the idolaters, then Allah will show with what great enthusiasm and dedication I fight.'

After a short time, his heart's desire was fulfilled in the Battle of Uhad. During the fighting, when the Muslims seemed to be temporarily in retreat, Hadrat Anas bin Nazr^{ra} addressed Allah with these sentiments, 'O Lord! I apologise to you for the behaviour of these Companions and I express profound indignation at the attitude of the enemy.' Saying these words, he advanced forward when he met Sa'ad bin Ma'az^{ra} and said to him, 'O Sa'ad, I can smell the perfume of Paradise from the battleground of Uhad.' Having said this, he leapt into the battlefield. Afterwards, Hadrat Sa'ad^{ra} told the Holy Prophet (Peace and blessings of Allah be upon him), 'O Messenger of Allah, I cannot describe the fervour and enthusiasm that Anas bin Nazr^{ra} showed in the battlefield. The intensity of his courage was such that he broke line after line of the enemy. He was like lightning falling on his enemies. He put everything at stake and fought like a man possessed until he achieved his heart's desire of '*Shahadat*' and

entered Paradise, the fragrance of which he had smelt a little while ago.’ More than eighty wounds of swords, lances and arrows were found on his body. The whole body looked like a sieve and he could not be recognised until his sister recognised him from his finger-joint. The Companions of the Holy Prophet (Peace and blessings of Allah be upon him) said that they believed that Verse 24 of Chapter 33 of the Holy Quran, *‘There are some of them who have fulfilled their vow’*, is a true confirmation of Anas bin Nazr^{ra} and other Companions like him.

(Bukhari, Kitab al-Jihad)

Similarly, the Holy Prophet (Peace and blessings of Allah be upon him) asked the Companions to go and see what happened to Sa’ad bin Rabee^{ra}, a Chief of the Ansaar- Was he alive or was he ‘Shaheed’, as the Holy Prophet (Peace and blessings of Allah be upon him) had seen him completely surrounded by the lances of the enemy? On this, one Ansaar Companion, A’abi bin Ka’ab^{ra} went to search for him in the battlefield but could not find him. He started calling the name of Sa’ad^{ra} but still no success. He was about to return when he thought that if he called him with the name of the Holy Prophet (Peace and blessings of Allah be upon him), he may find some clue. Therefore, he called out loudly, ‘Where is Sa’ad bin Rabee? I have been sent by the Messenger of Allah!’ This voice created a lightning effect in the dying person and he replied in a very weak voice, ‘Who is it? I am here!’ When Abee bin Ka’ab^{ra} searched carefully, he found Sa’ad^{ra} in a pile of dead bodies, on his last breath. Abee bin Ka’ab^{ra} said to him, ‘I have been sent by the Holy Prophet (Peace and blessings of Allah be upon him) to find out and tell him how you are.’ Sa’ad^{ra} replied, ‘Give my *‘Salaam’* to the

Messenger of Allah and tell him that may Allah requite him with the reward that is due to the Prophets for the sacrifices and sincerity of their followers. May Allah give him all those rewards more than any other Prophet. May Allah grant him ease and comfort; and give my ‘Salaam’ to my Muslim brothers and tell my nation that if any harm came to the Messenger of Allah (Peace and blessings of Allah be upon him) during their lifetime, then they will have no excuse to give to Allah.’ Saying this Sa’ad^{ra} breathed his last.

(Muatta, Kitab al-Jihad, Zarqani and Ibne Hisham)

In that group of the Companions were sincere persons like Hadrat Haram bin Malhan^{ra}. When a lance went straight through his heart and blood spurted out, he threw a handful of his blood in the air and with great joy and enthusiasm and uttering the following words, gave his life, ‘By the Lord of Ka’aba, I have succeeded! By the Lord of Ka’aba, I have achieved my purpose today, that my desire to sacrifice my life and to achieve ‘Shahadat’ has been fulfilled.’

(Bukhari, Kitab al-Maghazi, Ghazwatur Rajee)

This intense desire to achieve ‘Shahadat’ was not limited to the elders; it was flowing like wild waves in the children as well. On the occasion of Badr, Hadrat Umair^{ra} who was only a minor, kept on hiding from the Holy Prophet (Peace and blessings of Allah be upon him), in case he was spotted and sent back home. But how long could he hide? When the Holy Prophet (Peace and blessings of Allah be upon him) told him to go back home, tears started to flow on that innocent face. Seeing his extraordinary enthusiasm, the Prophet (Peace and blessings of Allah be upon him)

permitted him to stay. He fought with great courage and also achieved ‘*Shahadat*’.

(Asad al-Ghaba, Ch. Zikr Umair bin Abi Waqas)

This was a great and wonderful company of saintly people. Even the disabled did not want to be left behind and would accompany their healthy brothers stumbling and limping.

Hadrat Umro bin al-Jamuh^{ra} was lame and was not allowed to participate in the Battle of Badr because Allah had permitted the disabled to stay at home. His fervent desire for ‘*Shahadat*’ compelled him to go to Uhad. He insisted time and again to go to the battlefield. Therefore, the Holy Prophet (Peace and blessings of Allah be upon him) noting his sincerity, permitted him to join the others on the battlefield. The Companions described that when the caravan was moving towards Uhad, Umro bin al-Jamuh^{ra} kept on supplicating with great humility, ‘O Lord! Permit me to achieve my ‘*Shahadat*.’ Do not let me return home an unsuccessful loser.’ He achieved ‘*Shahadat*’ in the same battle and attained everlasting life in Paradise.

(Asad al-Ghaba; Chapter Zikr Umro bin al-Jamuh)

The Promised Messiah^{as}, on describing that pious Community, states:

“The benefit of the company of the Holy Prophet (Peace and blessings of Allah be upon him), and his training, brought such a revolution in their lives that the Holy Prophet (Peace and blessings of Allah be upon him) himself testified to that change, as if the Companions had exchanged their human nature for the manifestation of the Divine.”

(Malfoozat; Vol. 5, pp.545)

“Their hearts’ desires and carnal passions had been eliminated and nothing belonged to their selves nor did they have any personal aspirations. Their only wish was to gain the pleasure of Allah and they willingly got slaughtered like sheep in the way of Allah.”

(*Malfoozat; Vol. 4, pp. 595*)

The Tradition of ‘Waqf’ Among the Muslims

Islam spread very quickly all over the Arabian peninsula because the Companions of the Holy Prophet^{sa} devoted their lives for the service of their faith. Then the expansion started once again and the Divine light and guidance that the Holy Prophet (Peace and blessings of Allah be upon him) had brought for mankind started to illuminate the towns and cities in the East and the West and in the North and the South.

This tradition of ‘*Waqf*’ did not remain limited to the Companions, but became a spring that transferred to the later generations and its tributaries spread far and wide. And a time came when the Muslims emerged as a victorious and a triumphant nation.

Even during the downfall of the Muslims, this tradition continued and was never allowed to dry up. At the head of every century, reformers continued to come and revive the faith. Theologians, jurists, Saints, mystics and the learned of inspired knowledge, kept on devoting their lives for the service and publicity of Islam. These were the spiritual rivers of Islam.

Hadrat Musleh Maud, Khalifatul Masih II^{ra} draws a sketch of these efforts in the following words:

“First ran the river of Abu Bakr^{ra}, then the river of Umar^{ra}. Then we had the river of Usman^{ra} followed by Ali^{ra} and later on Qadri, Chishti, Naqshbandi and Suherwardi and continued with Syed Abdul Qadir Jilani, Maulana Rome, Ibrahim Odham, Imam Ghazali, Hadrat Moieenuddin Chishti, Hadrat Data Ganj Bakhsh, Hadrat Bakhtiar Kaki, Hadrat Fariduddin of Shakar Ganj, Hadrat Nizamuddin Aulia, Hadrat Khawaja Saleem Chishti, Hadrat Syed Ahmad of Sarhind, Hadrat Syed Waliullah Shah Sahib, Hadrat Khawaja Mir Dard Sahib, Hadrat Syed Ahmad of Baraili and in the end The Promised Messiah^{as} is the continuation of that same river of guidance. Some rivers flowed for two miles, some for four miles and some continued for a hundred and fifty years. But the river of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) started from Arabia and extended to Constantinople and Poland in the North. On the other side, it reached Sicily through Europe. In the West it passed through Egypt and continued through Tunisia, Algeria and Spain and extended to Sierra Leone, Gold Coast (Ghana) and Nigeria. It spread towards the East through Persia, Bokhara, China, India and Burma and in the South to Indonesia and the Philippines – wherever these rivers flowed, they spread Islam.”

(Sair-e- Roohani; Vol. 3, pp. 78-79)

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~ CHAPTER 3 ~

***The Latter Days and Waqfe
Zindagi***

Hadrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah^{as}



The Latter Days and ‘Waqfe Zindagi’

The period of the latter days was very difficult and arduous for Islam. Islam existed only in name, only the words of the Holy Quran remained and the mosques, although apparently populated, were devoid of any guidance. In that time, the religious scholars, with whom many hopes were associated and who were expected to do something, had fallen lowest than low in estimation and were declared to be the worst human beings. Instead of good coming from them, mischief and perfidy came from them and ultimately returned to them.

(Mishkat, Kitabul Ilm)

This was the difficult time when Islam seemed to be breathing its last and false religions were waiting to fall on the carcass of Islam like wild animals. It felt as if they would finish it off in an instant. At that time, the Divine Mercy of Allah the Almighty manifested itself and the advent of the *Mahdi* and the Promised Messiah took place in 1889.

The task that was entrusted to him was immensely important, not only for the reformation of the Muslims but also to defend Islam; and by defeating the forces of false religion, to bring all humanity to the door of Allah the Almighty and to revive their faith. This was not an ordinary work. It was indeed an earth-shaking responsibility. But the Promised Messiah^{as}, following in the footsteps of his Master, Muhammad (Peace and blessings of Allah be upon him) and confirming the Quranic axiom as stated in Chapter 33, verse 73, ‘Indeed, he is capable of being unjust to, and neglectful of, himself’, accepted this great and immense responsibility

and sacrificed his everything in this difficult time for Islam to give it a new life.

He devoted for the revival of Islam his life, his possessions, his honour and his prestige, all his powers and all his faculties. The tree of Islam, once again, started to bloom and once again, the greatness and grandeur of Islam started to become apparent to the world. Once again, fortunate souls started to gather around him and a Community of pious believers was formed. He invited them in various ways to devote their lives for the revival of Islam and to restore the spirit of Islam in people's hearts.

The Promised Messiah^{as} said:

“Truth will triumph and Islam will once again enjoy the period of freshness and light that it enjoyed in earlier days and that Sun will rise once again as it rose before. But this will not happen for a while. It is important that heaven holds back the rising of that sun until with hard work and sincerity we sacrifice our own blood, and until we sacrifice all our comforts for the sake of the revival of Islam, and until we accept all humiliation for the dignity of Islam. The revival of Islam demands a ransom from us and that ransom is to die for the sake of Islam. This is the very death on which depends the life of Islam, the lives of the Muslims and the manifestation of the living God. This is what, in other words, is known as *Islam*. This revival of Islam is what Allah the Almighty wants to happen now; and it was important that Allah should set up an effective mechanism. This is why that Wise and Mighty God has sent this humble servant to reform humanity.”

(Fateh Islam; Roohani Khazain; vol. 3, pp. 10-12)

Hadrat Chaudhry Fateh Muhammad Sayyal



Devoting One's Life in the Way of Allah the Almighty

The Promised Messiah^{as} states:

“Practical corroboration is essential with verbal promise. Therefore, it is necessary that you devote your life in the way of Allah. This is true Islam and this is the purpose for which I have been sent.

The true objective of Islam is to create many ‘*Ibrahims*’. Therefore, it should be the endeavour of everybody to become ‘Ibrahim’. I truly say to you, do not worship the saints but become a saint yourself! Do not worship spiritual guides but become a guide yourself!”

(Malfoozat; Vol. 2, pp.138-139)

The Promised Messiah^{as} says that a human being cannot claim to have a pious life unless he develops a spirit of devotion. He says:

“Devote all his powers and faculties for the entirety of his life in the way of Allah to become an heir to a pious life. Wearing the garb of annihilation and humility fall at the threshold of Divinity and devote his life, his possessions, his honour and, in fact everything that he has, in the way of Allah and make all worldly gains subservient to the faith.”

(Malfoozat; vol. 1, p. 369)

The Promised Messiah^{as} states,

“The objective is that it is essential for a man to devote his whole life in the way of Allah. I read in

newspapers that such and such *Arya* has devoted his life for *Arya Samaj* and such and such Christian missionary has given his life for the service of his Mission. I often wonder why Muslims do not devote their lives for the service of Islam and in the way of Allah the Almighty? If only they look at the blessed times of The Holy Prophet Muhammad (Peace and blessings of Allah be upon him), they will realise how lives are devoted for the service of Islam.”

(Malfoozat; Vol. 1, p.369)

Personal Enthusiasm and Heartfelt Wish of The Promised Messiah^{as}

The Promised Messiah^{as} states:

“I, myself, am fully experienced in this path and by the sheer Blessings and Mercy of Allah the Almighty, I have derived great comfort and pleasure. It is my heartfelt desire that if for devoting my life in the way of Allah, I have to die and be reborn and die and be reborn yet again, then every time my desire should keep increasing with enthusiasm.

Therefore, since I am experienced myself and have experienced that Allah the Almighty has given me such fervour that if I was told that there is no reward or profit in this devotion and that there is only pain and suffering, even then I would not stop from serving the cause of Islam.”

(Malfoozat; Vol. 1, p. 370)

The Need for ‘Waqfeen-e-Zindagi’ in the Service of Islam

“This is the purpose of establishing the *Madrassah*. For this reason I stated we should contemplate that this *Madrassah* should become an instrument for the spread of Islam. It should produce such scholarly ‘*Waqfe Zindagi*’ young men who can set aside worldly ambitions and adopt the service of Islam. Similarly, it was envisaged that this Cemetery should be a permanent source for the spread of Islam. I have not yet decided regarding the methodology of this *Madrassah*. On the one hand, we require people who have a thorough knowledge of Arabic and religious studies, on the other, we need people who possess expertise in contemporary debating techniques. They should also be well versed in modern subjects so that they can debate on behalf of Islam with Christians, or people of other religions, and can answer any question asked in a meeting. Instead of proving an embarrassment, they should be able to explain the beauties of Islam with full force and in an articulate fashion.”

Importance (for ‘Waqfeen’) of Learning Foreign Languages

“In short, the state of the opponents is such that they continue with daring and impertinence. When I observe the state of Islam, my heart feels wounded and I very much wish that people could be prepared in my lifetime who can serve Islam. We have always to be in a state of readiness, otherwise we face difficulties. My purpose is that such young people come forward who have not only academic qualifications but also knowledge of foreign languages and

are capable of articulate speech to make others understand the beauties of Islam. By foreign languages, I do not mean only English but other languages as well. They should learn Sanskrit so they can study the *Vedas* and explain the truth about Islam. At present, the *Vedas* are like a big secret and there is no authorised translation. That truth will come out if some Committee or organisation could authenticate the translation.

In fact, I want the message of Islam to reach those people and nations who are merely ignorant about Islam. It is important that you know the language of those nations to whom you want to deliver the message. Until you have full mastery over the language and can read their books, you cannot convince opponents.”

The Education and Training of ‘Waqfeen’

“I have a feeling that mental capacities are not very satisfactory.

There are very few children who are physically healthy. There are many who suffer from tuberculosis or other chronic fever and they cannot endure hard labour. When we look at the situation from this angle, we feel worried. On the one hand, we wish to prepare such children who can devote their lives and who can serve religion after completion of their education; and on the other hand, we have these problems. That is why it is important that we think carefully about this question. However, I also notice that the entrance of children in our *Madrassah* is not altogether futile. They show a great deal of sincerity and love and it would not be right to change the present system.

In my opinion, a system should have been adopted whereby these children were given extra tuition during vacations to gain knowledge of the Holy Quran and the *Ahadith* and learn the art of debating through speeches by Maulvi Hakeem Nooruddin Sahib and by Maulvi Syed Muhammad Ahsan Sahib. At least two hours should have been dedicated for this training. I am certain that the system of knowledge verbally was in force in the past and even medicine used to be taught in this manner. With the verbal system of education, children learn to speak with confidence and learn to address the public, especially when the teacher is learned and articulate. Sometimes, the benefits of the verbal system far exceed the publication of thousands of books. Therefore, it is important to organise this. They should be taught during their holiday. The Holy Quran should be recited to them regularly and its meanings and explanations should be given with the support of *Ahadith*. They should be taught the answers to objections that are raised by the Christians and the facts of Christianity should be explained to them thoroughly so that they are fully aware. Similarly, they should be taught about the objections raised by atheists and the Aryas and their rebuttals. This should be organised systematically; some of it one week and some of it in the next week. I am sure that if this can be organised, they will gain in abundance. Mere acquaintance with Arabic language is not sufficient. When the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) was not born, what effect did this language have on the character, habits and religion of the Arabs? And, what benefit has this language given to Syria and Egypt now? It is true that if Arabic is learned well, it will help one to understand the Holy Qur'an and one may understand the esoteric and exoteric realities contained in

the Holy Qur'an. Because the Holy Qur'an and the *Ahadith* are in Arabic, it is important to learn this language. If one is not well versed in the Arabic language, how can one understand the Holy Qur'an and the *Ahadith*? In this state, one cannot know if such and such verse is contained in the Holy Qur'an or not. When debating with a Christian missionary, if one gave a Quranic reference, he will be extremely embarrassed if the missionary challenged him to show it in the Qur'an and he cannot produce it.

Just learning the simple translation is not sufficient. It is important to learn those subjects that are subservient for the explanation of the Holy Qur'an. The Holy Qur'an should be taught in this way as well as the *Ahadith* so that they are made aware of the truthfulness of this Movement; and such books should be prepared for distribution that are beneficial for this purpose. If the system can begin this way, I am sure the problem in the way of achieving our objective will be solved.

It should also be remembered that the instructors should teach at regular periods and examine the children afterwards.

In short, you have heard what I desired to say and you have understood my real purpose and intention. Suggestions and counter suggestions have been made and I have heard all of them. I also like the present format of the Madrassah. Children with good disposition do gain some benefit from it. Therefore, I do not wish to eliminate everything because of some shortcomings. Let us make temporary arrangements for one year for the time being in which weekly meetings should be held to inform the

students of the needs of religion. However, we must have proper arrangements for the teaching of Arabic language. If we do not have that then our practical achievement will fall short of our claims.

It should also be remembered that if children are compelled to take more strain, they will not be able to divide their attention in two directions because of the desire to pass examinations. They will work hard for only one type of education and if the education is divided in two parts, the time available cannot be increased and the quality will suffer. Therefore, one way is to provide verbal instruction as I have already explained and the other is to make special arrangements for those children who want to devote their lives for the sake of service to Islam and gain knowledge in that respect and do not worry about passing or failing the examinations. It is still important that those children should be acquainted with modern subjects. We do not want them to remain silent out of ignorance if they are asked any question about current topics. Therefore, an inkling and understanding of modern issues is important for not being put to shame in front of others and for not losing the impact of their speech because of ignorance.

There should, however, be one class where they should gain thorough knowledge of both religious and secular subjects without caring for the time. The difficulty will be with the teachers to become more active and articulate. In short, we have to look at all sides of the issue to make proper arrangements. That is why when I look at all the issues, I am wonderstruck and cannot understand how our purpose is going to be achieved. What would be the use of all discussions if we kept the same system without

changing? If we increase the subjects, the teachers start complaining about shortage of time and the health of the students. In a nutshell, remember that such students are trained and I want them to be ready in my presence. The Commandment that Allah the Almighty gave to Noah, ‘*And build thou the Ark under Our Eyes*’ (11:38), I similarly want this Community to be prepared under my supervision. That will be the only beneficial and expedient way.”

The Effect of the Company of The Promised Messiah^{as}

“I can say it with certainty that if someone stays in my company for a week and has the opportunity to listen to my speeches, he will become far superior to any religious scholar of the East or the West. Therefore, whatever is to happen should happen in my presence. Remember that I agree with you that the *Madrassah* should not be disassembled. The day of their holiday should be reserved for debates and religious knowledge. We do not mean that all should become religious scholars. Mind you, it is not possible. However, if one religious scholar were to be produced, it would be a success and our purpose would be achieved. The rest will, at least, gain an understanding of their religion and they will not be misled by the perfidy of other religions.”

(*Malfoozat; vol. 4, pp. 618-622*)

“Allah the Almighty only knows that we have no love for any of our properties. We have always considered our houses to be shared by our friends and it is our wish that we spend some time living together.

I would like a house that is surrounded by the dwellings of our friends. With my house in the centre and a window opening into every house, this will give us constant communication and association with each other.”

Importance of Time

The Promised Messiah^{as} disliked wasting time in formalities. He stated,

“As far as I am concerned, I feel sorry for the time spent in making the call of nature. I feel so much wasted time could have been used better for the sake of religion. I extremely dislike any occupation or engagement that interferes with religious work. If I have some important religious work to perform, I forget about eating, drinking or sleeping until I have completed that work. We spend our lives for the sake of religion. Therefore, there should be no hindrance in the way of religion.”

(Malfoozat; vol. 1, p. 310)

Only A Servant of the Faith Deserves our Prayers

The Promised Messiah^{as} used to appreciate highly anyone who would pick up a pen or try to write in support of the Truth. He said in this respect,

“If anyone shows us one word in support of Islam, that word is more precious to us than a bagful of diamonds and gold. Anyone who wishes to be loved by us and who wishes our prayers in his favour to be heard in Heaven, then he should assure us that he has

the capacity and willingness to become a servant of Islam.”

After taking oath many times, he further said,

“We love everything only for the sake of Allah. Whoever they are, whether wife or children or friends, our relationship with them is only for the sake of Allah the Almighty.”

(Malfoozat; vol. 1, p. 311)

Prayer and Service of Religion

The Promised Messiah^{as} states,

“What absorbs my attention and what impels me to pray is the same thing; and that is if I find out about a person who is serving the true religion and whose person is useful and beneficial to Allah the Almighty and His Messenger and His Book and for the rest of the humanity. If such a person ever feels any hurt, I feel that hurt as well.

I would like all my friends to resolve in their hearts to serve the true religion and in whichever and whatever way is possible for them, start serving as much as they can.”

Further, he stated,

“I tell you truly that in the sight of Allah the Almighty, they only have respect and honour who are beneficial servants of humanity.”

(Malfoozat; vol. 1, p.215)

Enthusiasm for Preaching

“If only it was in my control, I would go to every dwelling as a beggar and preach the true religion of Allah the Almighty and save the people from destructive polytheism and disbelief. If Allah teaches me the English language, I myself will travel and tour for the sake of preaching and will spend my entire life in this preaching even until death.”

(Malfoozat; vol. 2, p.219)

To Stay Awake for Service to Allah is ‘Jihad’

The Promised Messiah^{as} stated at the time of Fajr prayer,

“I stayed up till three in the morning proof-reading and correcting the manuscripts. Maulvi Abdul Kareem Sahib, although ill, stayed up with me. Therefore, he will not be able to come presently. This was also a kind of ‘Jihad’. Although one has on occasion to stay awake at night, but what a pleasant time is that which is spent in the cause of Allah.

It is stated about a Companion (of the Holy Prophet) that he was crying at the time of his death. When asked why he was crying and whether it was because of fear of death, the Companion replied that he was not afraid of death but his regret was that it was not the time of ‘Jihad’. It would have been pleasant if his time had come when, in the past, he used to participate in ‘Jihad’.”

The Promised Messiah^{as} stated,

“Although my body is fatigued, my heart never feels so. It desires to continue to labour.”

(Malfoozat; vol.2, p.691)

We Cannot Follow Two Occupations

“A person came to me and mentioned about a property that was to be sold and suggested that I purchase it to avoid its sale to a Sikh or some other person.

What have we to do with such things? We have not come to acquire properties or estates. We do not care whether a Sikh buys or someone else does. Always remember the following couplet of Persian,

‘We cannot have two occupations’. We cannot fulfil adequately our responsibility of serving Allah the Almighty and we have neither time nor need to indulge in anything else.”

(Malfoozat; vol. 4, p.441)

Humility of the Promised Messiah^{as}

A person suggested to the Promised Messiah^{as} that because he had laboured so diligently to write *‘Haqiqat-ul-Wahi’*, and because of repeated proof-reading, Huzur had become ill. He suggested that Huzur^{as} should have complete rest and give up writing entirely. Huzur^{as} replied,

“What is our effort? In reality, we feel ashamed when we look at the efforts of the Companions and how contentedly they gave their lives for the sake of Allah the Almighty.”

(Malfoozat; vol. 5, p. 223)

Companions of the Promised Messiah^{as} and Waqfe Zindagi

Albeit the Waqfe Zindagi organisation did not exist in its present form at the time of the Promised Messiah^{as}, in practice all the Companions were ‘Waqfeen-e-Zindagi’. They had left their homes and their dear ones and had settled down in Qadian. They worked a short time to earn enough for their living and spent the rest of their time in serving the faith. In accordance with the teachings of the Promised Messiah^{as} they always gave preference to their faith over worldly engagements. As Huzur^{as} said:

“In everything, give preference to your faith. One should not seek the world, but the real purpose should be one’s faith. Then all your earthly endeavours will acquire the colour of faith.”

(Malfoozat, vol 1, p. 410)

The Exemplary Waqf of Hadrat Khalifatul Masih I^{ra}

Among that group of faithful Companions, there were those who surpassed others in sacrifice and devotion. The one who surpassed all was the illustrious Hadrat Hakeem Nooruddin^{ra} of Bhera who succeeded the Promised

Messiah^{as} as his first Khalifa. One of the heart-warming events of his sincerity is described by Hadrat Maulvi Ghulam Rasool Sahib Rajeki^{ra}. He states,

“Once a Hindu from Batala came to Hadrat Maulvi Hakeem Nooruddin^{ra} and petitioned him to come to Batala to visit his wife who was very ill. He requested that person to obtain permission from the Promised Messiah^{as}. He applied to Huzur^{as} and Huzur^{as} gave permission. After the late afternoon prayer, when Hadrat Maulvi Sahib went to see Huzur^{as}, Huzur^{as} said to him that he hoped that he would return the same day. Maulvi Sahib replied in the affirmative. On reaching Batala, he saw his patient but it rained so hard that travel became difficult. The host requested Maulvi Sahib to stay because it was late, the roads were impassable and it was not safe to travel at night because of robbers. But Maulvi Sahib was adamant that he must go back whether any transport could be arranged or not. He said he would even walk to reach Qadian because that was his master’s command. A horse drawn carriage was arranged and he commenced his journey. He had to alight from the carriage to cross on foot the seasonal rivulets and his feet were injured by walking on thorny ground; but he reached Qadian just before Fajr prayer and presented himself at Masjid Mubarak. When the Promised Messiah^{as} enquired whether Maulvi Sahib had returned from Batala last night, before anyone could reply, he presented himself and told Huzur^{as} that he had indeed come back. He never mentioned about the torrential rain or how his feet were injured walking on thorny grounds and how difficult the journey was. In fact he never mentioned his difficulties.”

(Hayat-e-Noor; p.189)

“On another occasion, one of the Chiefs of Bhera wrote a letter saying that he was ill and since Hadrat Maulvi Sahib was their family doctor, requested him to come to see him. Maulvi Sahib wrote back to the Chief that he had migrated from Bhera and now he could not leave Qadian without the instructions of the Promised Messiah^{as} and that he should write to Huzur^{as}. The Chief wrote to Huzur and Huzur^{as} asked Maulvi Sahib to go and visit that Chief in Bhera. When he arrived at Bhera, he went straight to the house of that Chief, examined him, gave him a prescription and came back to Qadian. He did not go to see his family home, or his own house under construction and not even his family members or friends. He executed the work for which he was sent by Huzur^{as} and went back immediately.”

Hadrat Maulana Hakeem Nooruddin^{ra} used to be a Royal Physician at the Court of the Raja of Jammu and Kashmir. He left that employment and returned to his birthplace Bhera where he planned to build a large hospital. He bought the land and the building work commenced. He came to Lahore to buy some construction material. He bought the material and sent it to Bhera and then thought that it may take some time for the material to reach Bhera and in the meantime he could go to Qadian, visit the Promised Messiah^{as} and return home in time for the material to arrive. He travelled from Lahore to Batala. There was no railway beyond Batala in those days, there was only an un-metalled road and horse-drawn carriages used to ply. He rented a horse-drawn carriage and told the driver that he intended to go to Qadian and return back. In

other words, he paid the driver the fare for the return journey.

When he arrived in Qadian, he went to see the Promised Messiah^{as}. During the conversation, Huzur^{as} commented, 'Now you are free', in other words, you have left the employment of the Raja. Hadrat Maulvi Nooruddin^{ra} understood that Huzur^{as} wanted him to stay. He went out and sent the carriage driver back.

After he had been in Qadian for a few days, the Promised Messiah^{as} said, 'Maulvi Sahib! You must feel the inconvenience, why don't you ask one of your wives to join you?' Accordingly, he asked one of his wives to join him. After a few more days, Huzur^{as} mentioned, 'You are fond of books, why don't you bring your library here?' He complied and had his entire library sent from Bhera to Qadian. After a few more days, Huzur^{as} mentioned, 'I think your second wife has more understanding of your taste and is older as well; you should ask her to join you.' Therefore, he called his second wife as well. A few days passed and Huzur^{as} said, 'Don't let the thought of your home town come to your mind again.' Hadrat Maulvi Sahib^{ra} bowed his head in obedience but used to say that at the time he was scared in his heart at how he could not go to Bhera again and how could it be that he would not think of Bhera ever again. However, he later stated that, 'Allah the Almighty moves in extraordinary ways; the thought of my native home never came to my mind again. After that, we just belonged to Qadian.'

(Hayat-e-Noor, p.185)

On one occasion, the Promised Messiah^{as} remarked about Hadrat Maulvi Sahib that he followed Huzur^{as} just as the pulse follows the heartbeat.

Speaking of his absolute obedience, the Promised Messiah^{as} once remarked,

“If I ask Nooruddin to go into water, he is ready to do that; if I ask him to enter a fire, he is ready to enter that fire; he can never disobey my commands in any fashion.”

(Al-Hakm; vol. 38:1935)

The Promised Messiah^{as} also stated,

“First of all, it is with great admiration and passion that I talk about one of my spiritual brothers. His name, reflected with the radiance (*‘noor’*) of sincerity, is Nooruddin. I always look with wistfulness at some of the services for the propagation of faith that he is performing with his honestly earned money. I only wish that I could give those services. His heart is filled with enthusiasm and fervour for support of his faith. Looking at him, one can see clearly how Allah the Almighty can attract some people to Himself. They stand ready, with all their worldly possessions and all that is in their natural capacity, to serve the Messenger of Allah. It is my experience and not any wishful thinking, and I am fully aware that he is ready to sacrifice for my sake all his possessions and even his honour and his life. Had I allowed him, he would have sacrificed everything he had in Allah’s Way and so would have proved not only his spiritual companionship but his physical kinship as well.”

(Fatah Islam; Roohani Khazain; vol. 4, p. 35)

Huzur^{as} states about him in ‘*Al-Tabligh*’,

“I supplicated, O my Lord! O my Lord! Who will be my helper? Who will help me? I am all alone. When I kept praying continuously, The Lord gave me a friend who is truly genuine. His name is Nooruddin. I forgot all my worries when he came to me. His wealth gave me more benefit than the wealth of others. I have never seen anyone like him in the world. When I saw him, I immediately realised that he was one of the signs from Allah the Almighty. I became sure that he is the same for whom I used to supplicate to Allah the Almighty. He is totally free of egotism and pride. I see that Divine refulgence descends on him from Heaven. I see that no one has understanding of the Holy Quran like he has.”

(*Hayat-e-Noor, p.359*)

Because of this sincerity, devotedness and obedience to the Bai’at and the spirit of sacrifice, the Promised Messiah^{as} paid tribute to him with the following couplet in Persian,

*‘What a blessing it would be if every person of this Ummah became a Nooruddin!
But it is only possible if every heart is filled with the Divine Light (noor) of belief.’*

Organised Scheme of Waqfe Zindagi

In 1892, the Promised Messiah^{as} published a notification in which he states:

“This humble servant intends to organise an effective system for the propagation of Islam in India and wishes to appoint preachers and polemicists who can invite humanity towards the true religion of Islam and thus fulfil the prime objective of providing conclusive arguments in favour of Islam. But this idea cannot reach fruition at present due to the lack of resources and the small number of our Community. To begin with, I propose that if Maulvi Hasan Ahmad Amrohi, a learned, honest and pious person, accepts this service to Islam unreservedly, then this duty should be given to him. Maulvi Sahib is an expert in teaching children the Holy Quran and Ahadith. He also possesses unique expertise in lecturing, preaching, polemics and discussion. It will be a great pleasure if he can commence this task. However, one has to live and there are family responsibilities to meet. Therefore, it is of primary importance that some scheme to support Maulvi Sahib financially should be proposed. In other words, those members of the Community who have been blessed with wealth, should fix a contribution that they can afford for the support of Maulvi Sahib and send it to him regularly and permanently as long as Allah Wills. This world is only a temporary abode. We should prepare ourselves for the hereafter with good deeds. Blessed is the person who spends days and nights amassing a store for the life hereafter. Whoever is prepared to contribute after reading this notification, should inform this humble servant.”

*(Ghulam Ahmad of Qadian, District Gurdaspur,
26 May 1892 Copied from 'Nishan-e-Asmani',*

- 1st. Publication; Riaz-e-Hind Press, Amritsar).

As a consequence of the Promised Messiah's^{as} enduring and indefatigable endeavours for the preaching of Islam and with the publication of his books, posters and magazines, and through the devotion of his Companions, the message of Ahmadiyyat continued to spread and this Movement kept on progressing until, by 1907, this work had expanded appreciably. As a result, the Promised Messiah^{as} felt the need to propagate the message inside the country as well as in foreign lands through an organised Scheme. He appealed for members to join the Scheme of 'Waqfe Zindagi' under the following injunction of the Holy Quran:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.”

(Chapter 3:105)

The Holy Qur'an further asserted,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ
فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا
رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٣٢﴾

“It is not possible for the believers to go forth (for preaching of Islam) all together. Why, then, does not a party from every section of them go forth that they may become well-versed in religion, and that they may warn their people when they return to them, so that they may guard against evil?”

(Chapter 9:122)

In the light of these commandments, the Promised Messiah^{as} appealed vigorously to the Community for ‘Waqfe Zindagi’ in September 1907. In *Badr* (newspaper), under the heading of ‘Preachers for Silsila Haqqa’ the Scheme of ‘Waqfe Zindagi’ was presented to the Jama’at in the following words:

“Such young men should be prepared who, having abandoned all their worldly ambitions, devote their entire lives just for the service of faith (Islam).”

(Badr; 3 October 1907)

The Promised Messiah^{as} states:

“We should look at the example set by the Companions of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). They did not divide their lives half for this world and half for the religion. Instead, they devoted themselves entirely for their religion and they sacrificed their lives and their possessions for Islam. These kind of people should be appointed as preachers and sermonisers. They should be content with their lives without any worry for wealth or riches. Whenever the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) sent anyone for preaching, he would usually leave

immediately without asking for expenses or informing his family members and never even made an excuse of poverty. This mission can only be accomplished when a person has completely devoted his life for this purpose. Allah the Almighty Himself provides succour to the pious and to those whose intentions are good. They accept the hardships of life for the sake of Allah the Almighty. Allah loves a person who, purely for the sake of faith, attaches himself to Allah.

We desire that some such persons should be selected who would devote themselves just for the sake of preaching and sever themselves from everything else. They should be content to suffer all kinds of hardship and wander from place to place to deliver the message of Allah the Almighty. They should have patience and tolerance and should not be short tempered. They should be capable of responding courteously to any abusive or ill-tempered remarks. They should move away quietly from the place where they expect trouble and never involve themselves in any mischief or disturbance. Where they see someone of noble disposition prepared to listen to them, they should explain to them politely. They should avoid large gatherings and debates because they can be the cause for disturbance. They should carry on doing their work quietly and politely.”

(*Badr*; 3 October 1907)

The Editor of *Badr* newspaper wrote,

“The purpose of writing the above article is that, for the last few days, Allah has instilled special enthusiasm in His Messenger to select educated and

learned people who can devote their lives, from amongst his Community, as preachers and Missionaries and to send them to different places for missionary work.”

(Badr; 3 October 1907)

On 25 September 1907, at the time of Zuhr prayers, the Promised Messiah^{as} gave the following advice to his Community:

“A proposal has been put forward, it would be most gratifying if it should be accepted. Life may pass in a twinkling. We cannot name one Companion of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) who divided some part of his life for the faith and some for worldly needs. There was not a single Companion who had testified partly for the faith and partly for this world. Instead, they had all dissociated themselves from the world and were ready to lay down their lives in the Way of Allah the Almighty. If some people can be prepared from our Jama’at, who understand the issues well enough and who possess a benevolent character and are content, they should be sent out for Tabligh. There is no need for too much knowledge. The Companions of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) were all unlettered and the disciples of Jesus were also uneducated. What is required is righteousness and piety. The path of truth is such that Allah the Almighty makes you understand many mysteries. I cannot tolerate any further delay. Such persons who are ready to accept an unpalatable hard life should be made ready and sent out to

different places, provided they can set an example in righteousness and piety and provided their moral character is commendable. They should be steadfast, upright and forgiving and at the same time be contented and able to explain articulately what we have said. They should be fully aware of all the issues because a righteous person possesses powers of enchantment. He himself can attract others and he never remains alone.”

(Malfoozat; vol. 5, pp. 309-311)

He further stated,

“The One Who has set up this Movement, has already reserved such persons from antiquity who will be dyed in the colour of the Companions of the Holy Prophet (Peace and blessings of Allah be upon him) and will follow their example and will be prepared to accept all hardships for the cause of Allah the Almighty and those who will die, will attain the rank of ‘*Shaheed*’.”

The Early ‘Waqfeen-e-Zindagi’

At the time of the announcement of this Scheme, there were many residents in Qadian who had migrated there with the single purpose to spend the rest of their lives in the service of the faith. In addition to such young men, there were others who also sent applications to the Promised Messiah^{as} to join the ‘Waqfe Zindagi’ Scheme.

In those days, the responsibility for Huzur's mail rested with Hadrat Mufti Muhammad Sadiq Sahib^{ra}. Therefore, Huzur^{as} instructed Mufti Sahib to prepare a list of 'Waqfeene Zindagi'. As a result, he opened a Register for this purpose. He himself mentions,

“Because Huzur's correspondence was my responsibility in those days, Huzur^{as} used to send the applications back to me with a few remarks on them and I used to record those remarks. That Register is still safely in my possession.

The names of those in the Register are as follows:

1. Sheikh Taimure Sahib, Student of Aligargh College.
On his application, Huzur^{as} wrote: 'He can start his work after completing his BA degree.'
2. Chaudhry Fateh Mohammad Siyal M.A. (presently Nazar-e-Ala Jama'at Ahmadiyya Qadian).
On his application, Huzur^{as} wrote: 'Accepted.'
3. Maulana Syed Mohammad Sarwar Shah Sahib (Presently Principal Jami'a Ahmadiyya Qadian).
On his application, Huzur^{as} wrote: 'I consider you worthy of this work.'
4. Mian Mohammad Hussain Sahib, Office Review of Religions Magazine; (presently, a pensioner whose son Maulvi Fazal Rehmat Ali Sahib is performing Tabligh duties in Java).
He wrote on his application: 'I offer my life. I am not very educated. Huzur^{as} can give me any duties that he may consider fit.' The Promised Messiah^{as} wrote on his application: 'Accepted.'

5. This humble writer (Mufti Muhammad Sadiq Sahib) had already resigned from the Civil Service and come to Qadian for this purpose. However, on Huzur's instruction, he also sent in a written application and wrote these words: 'If I am considered capable, I can be sent anywhere in the world.' Huzur^{as} wrote: 'Accepted.'
6. Ghulam Mohammad Sahib, student of B.A, Aligargh College; (Hafiz Soofi Ghulam Mohammad Sahib B.A., Missionary in Mauritius, presently a teacher in Talimul Islam High School). He wrote in his application: 'My whole life is devoted for the service of Islam.' On his application, Huzur^{as} remarked: 'Be prepared for this work after the result of B.A. examinations.'
7. Mohammad Din, Student of Aligargh College (Maulvi Mohammad Din Sahib, Missionary to America and presently Headmaster of Talimul Islam High School).
On his application, Huzur^{as} wrote: 'Begin the service after your results.'
8. Sheikh Abdur Rehman Sahib, student of Madrassah Ahmadiyya Qadian.
On his application, Huzur^{as} wrote: 'Gain full knowledge of this Movement.'
9. Akbar Shah Khan Sahib, Deputy Superintendent of Boarding House, Talimul Islam High School.
On his application, Huzur^{as} wrote: 'You will be remembered when the time comes.'
10. Maulvi Azeemullah Sahib of Nabha (whose son, Maulvi Fazal Bashir Ahmad is a teacher in Government School Ludhiana these days).

On his application, Huzur^{as} wrote: ‘You will be remembered when the time comes.’

I feel that there were more applications from young students besides the above and they also offered their lives for the ‘waqf’, but they were not entered in the Register and they are not in my records.”

(Zikr-e-Habib; pp. 147-148)

The Promised Messiah^{as} expressed his great pleasure on receiving these applications and, on 25 and 29 September 1907, offered much precious advice in this regard that will always remain as a guide post for ‘Waqfeeni Zindagi’. Huzur’s plan was to select twelve Missionaries initially who should be appointed in nearby districts. They would spend a couple of months outside and then come back to the Centre for ten to fifteen days. They would also carry some literature that they could distribute at their own discretion.

Conditions for ‘Waqfe Zindagi’

After the announcement of the scheme of ‘Waqfe Zindagi’ by the Promised Messiah^{as} he asked Mir Hamid Shah Sahib^{ra} to write the conditions of Waqf and gave his approval after a few corrections.

In those conditions, one condition was:

‘I will ask for no remuneration even if I have to subsist on tree-leaves. I will sustain myself and will continue to preach.’

An important instruction that Huzur^{as} gave was that ‘waqfeen’ will have to submit a regular weekly report. Although the foundation of ‘Waqfe Zindagi’ was laid by the Promised Messiah^{as} those ‘waqfeen’ who submitted their names for preaching either in India or abroad could not be deployed during the lifetime of the Promised Messiah^{as}. However, this was amply fulfilled during the time of the Second Khilafat.

Specific Tours for Preaching and other Jama’at Work

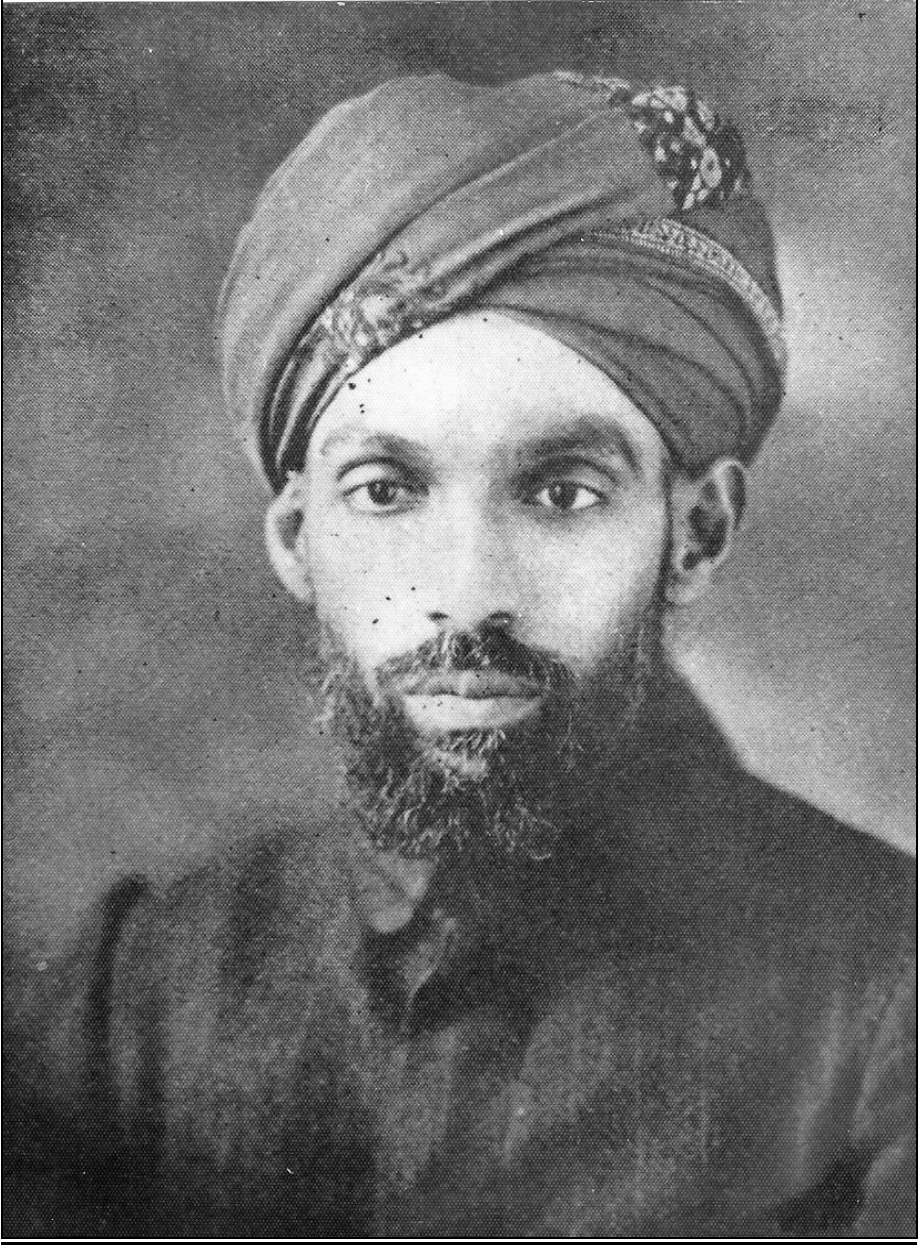
Although the ‘Waqfe Zindagi’ Scheme could not be organised on a regular basis during the time of the Promised Messiah^{as} he used to send, from time to time, some of his Companions on tour for preaching and other work of the Jama’at. One of those companions was Hadrat Sheikh Ghulam Ahmad^{ra} who is still remembered as ‘Preacher of the Jama’at of the Messiah Ghulam Ahmad’ and the Promised Messiah^{as} mentioned him in conversation on 23 May 1908. Huzur^{as} said,

“We need such people who can show us what they can do not only verbally but also by their actions. Just a verbal claim to knowledge is of no use. They should be pure of any corruption or arrogance or pride. They should have attained perfection of knowledge by having read our books thoroughly or by having remained in our company. However, Sheikh Ghulam Ahmad seems to be a competent person for this job. His conversation is very effective and, out of sincerity and love, he has taken on the burden of touring in this extremely hot weather. It is some

manifestation of Allah the Almighty that people gather to listen to him; he was pelted by stones in one place but it was Divine protection that instead of hitting him, the stones injured someone else. Such capable persons are required to make expeditions for the purpose of preaching; but only if we can obtain such persons and they are ready to devote their lives. The Companions of the Holy Prophet (Peace and blessings of Allah be upon him) used to travel to far off lands for the sake of spreading the message of Islam. It seems that some Companions may have reached China, for we see millions of Muslims in that country. We can also spread the message if about twenty or thirty such people can go to different places. But, as long as such people do not possess contentment according to our desire, we cannot give them free hand. The Companions of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) were content and satisfied with their lives and were so hardworking that sometimes they used to subsist on leaves from the trees.”

(Malfoozat; vol. 5, p.682)

Hadrat Maulvi Mohammad Din Sahib^{ra}



Friends! Ahmadiyyat is a Movement for the revival of Islam and for the ultimate universal triumph of Islam that was started by the Will of God Almighty. It is a tree that has been planted by the true Creator. He, Himself, nourishes it and shelters it. It is a Promise of that Powerful and Everlasting God that this Divine Movement will flourish, will spread in the whole world and will ultimately encircle the whole world.

The Promised Messiah^{as} has mentioned this as the evidence of his truthfulness and his triumph. Huzur^{as} says:

“Is this not a great sign that all efforts were made to destroy this seed before germination and that no trace of it should remain in this world, but it has flourished and grown into a tree whose branches are spreading out far and wide and that now this tree has thrived to such an extent that thousands of birds are resting in it?”

(Nazool-e-Masih; Roohani Khazain; vol. 18, p.384)

I submit to you that the time for ‘thousands’ has passed a long time ago. Now is the time for millions and the time for billions is not far off. This universal spiritual revolution is the message of hope for which humanity is thirsting today. The Promised Messiah^{as} has stated so aptly,

“this tree can be recognised by its fruit and this luminary moon can be recognised by its light.”

(Victory of Islam, Page 48, 2002 Edition)

Ahmadiyyat is an evergreen tree. This is the tree that has been planted by the true Master with His own hands. Its fruits are sweet and universal. Usually each tree bears fruit of one kind, but this is a strange kind of tree that bears all kinds of fresh and sweet fruits and there is no particular season for them. Its branches always remain laden with sweet fruits. This is the tree of the revival of Islam. This is the life-giving tree of Ahmadiyyat. This is the pure tree of the manifestation of the true servant of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and our Imam the Promised Messiah^{as}. The beneficence of this tree is beyond time and space. This is a living tree that never faces autumn. This tree grows and expands even more rapidly and gives fruit in inclement and harsh winds. Whoever tries to cut it, is cut asunder himself. Whoever tries to damage it, faces failure and is himself harmed. This is that blessed tree whose caretaker is God Himself. That Powerful and Mighty God is responsible for its safety and progress. As the grains of sand and stars in heaven cannot be counted, similarly, it is impossible to encompass the sweet fruits of the tree of Ahmadiyyat. It is impossible to count the heavenly and worldly signs that have appeared in support of Ahmadiyyat.

Similarly, we can perhaps try to count the benefits that Ahmadiyyat has given to the world, the blessings and prizes that it has bestowed on the citizens of the world and the sweet fruit that it has yielded and is continuing to yield, but those benefits cannot really be comprehended completely. The fact is that the stamp of the pious character of the Promised Messiah^{as} appeared in the form of his Jama'at and this is also a fact that these pious virtues that are attributed to the Promised Messiah^{as} were the result

of his deep respect, love and devotion to his beloved Master, the Holy Prophet Muhammad (Peace and blessings of Allah be upon him).

The personality of the Promised Messiah^{as} was like a 'Philosopher's stone' - a personality that bestowed beneficence and blessings. Whoever developed a true relationship with him, had his world changed forever. An ordinary person became an extraordinary person. A kind of death occurred on their previous lives and they were bestowed completely new spiritual lives. They would start covering the stages rapidly to achieve the nearness of God and within a short time; they would attain the highest spiritual levels. This great wealth of spiritual and pious revolution that Ahmadiyyat gave to the world still continues today.

A famous religious scholar of India, Maulvi Hasan Ali, joined the Promised Messiah^{as} in 1894. He was well known in India for his religious services. Someone asked him what had he gained by taking 'Bai'at' of the Promised Messiah^{as}? He replied,

“I was dead, I have been reborn. It is not right to mention your shortcomings in public. I never felt the grandeur of the Holy Quran that I have in my heart now and I never knew the magnificence of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) that I comprehend now. This is all due to Mirza Sahib (the Promised Messiah^{as}).”

(Taa'id-e-Haq by Maulvi Hasan Ali Sahib, 23 December 1932, Allah Baksh Steam Press Qadian; p.79)

Hadrat Maulana Ghulam Rasool Rajekkee Sahib^{ra} narrates that Nawab Khan Thesildar once asked Hadrat Maulana Noor Din, ‘Maulana Sahib! You were already a venerable holy man. What extra did you gain by taking ‘bai’at’ of Hadrat Mirza Sahib?’ Hadrat Maulana Sahib replied, ‘Nawab Khan, I have had many benefits from the ‘bai’at’ of Hadrat Mirza Sahib. But one certain benefit that I have gained is that whereas before I used to have the honour of seeing the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) only in my dreams, now I have the privilege of the visitation in my state of wakefulness.’

(Hayat-e-Noor by Sheikh Abdul Qadir, previously Sodager Mall; p. 194)

The history of Ahmadiyyat is full of such instances where the newcomers to Ahmadiyyat experienced a great spiritual revolution in their lives. By purifying them of their faults, it converted them into authorities on the true teachings of Islam. The events of these pious and righteous changes are not fictions. They are facts and the history of Ahmadiyyat is replete with such miraculous and heart-warming facts. Such phenomenae can be observed everywhere and there is definitive evidence about these in all parts of the world.

Friends! Had Jama’at Ahmadiyya not been the tree planted by God and had it been an invention of a human being, it would surely have disappeared after the death of the Promised Messiah^{as}. As the newspaper ‘Wafadar’ wrote at the time of his demise,

“If this ‘Silsila Ahmadiyya’ disappears after Mirza Sahib, then you can say that Mirza was a liar. And if it progresses and after him, his Jama’at or his

Successor succeeds in advancing the love of this Jama'at, then you can understand that Mirza was true, and he was blessed by Divine Revelation. If his Jama'at or his Successors disappear, then you can take it that Allah the Almighty does not like such religious interference.”

(*Wafadar Lahore*, 14 July 1908)

Surely, such is the end of an impure tree. It is pulled out of the very soil and it cannot sustain itself; whereas a righteous tree flourishes and goes on producing fruits in all ages. According to this Quranic principle, this tree that was planted by God Almighty kept on flourishing after the demise of the Promised Messiah^{as} as is the Divine rule, despite the fact that every effort was made to pull this tree out by its roots and many a hope was raised that it may be destroyed. It was said that now there is only a Maulvi who is the first Successor, therefore it will not last for very long. But the strength that was provided during the blessed period of the first Khilafat, made this sapling stand on its roots firmly with strength. It was also in the same period, that Maulvi Fateh Mohammad Sial Sahib^{ra} spread the roots of this tree as far as England. This tree planted by God Himself, gained a strong spiritual system of leadership that is called 'Nizam-e-Khilafat'. This is the very system that has been promised to the believers by Allah the Almighty with a promise that their righteous actions will continue to be rewarded with this blessing.

In the First era, Allah the Almighty provided this blessing in the form of 'Khilafat-e-Rashida' that later altered into kingship and afterwards disappeared altogether. Being deprived of this blessing, Muslims practically reached the

very pit of humiliation. Misfortune and retreat became their destiny. Then, Allah the Almighty sent the Imam Mahdi and the Promised Messiah^{as} for the revival of Islam. Allah bestowed the station of ‘Ummati Nabi’ (*Prophet of the People without any Divine Law*) and after his demise, Allah recommenced the Institution of Khilafat in Jama’at Ahmadiyya. Those who turned their faces from this blessing kept wandering in darkness without any direction. Their fate is misfortune and abject retreat even today. On the other hand, those who accepted this Divine radiance and offered themselves for obedience to this Khilafat, and who considered it an honour to sacrifice their lives and possessions, their honour and their pride, can see how they have been rewarded by continuous blessings from Allah. With the blessings of the Institution of Khilafat, Jama’at Ahmadiyya has been strengthened and progressed in every field. Every situation of apprehension has changed into tranquillity. Today, this is the only Jama’at in the world that has the good fortune to be associated with the blessed Institution of Khilafat.

The history of Ahmadiyyat shows that every opposing movement perished on the rock of Khilafat. Whether it was dissention within, or the nationwide demonstrations by ‘Ahrar’ in 1953, or the dreadful riots of 1984 in Pakistan, in which many innocent Ahmadis lost their lives, it was by the steadfast leadership and guidance of the Khilafat of the time that the Jama’at kept on moving forward through every trial with the dignity of true believers. It was by the blessing of Khilafat that the Jama’at scaled the heights of triumph and its standards of sacrifice, devotion and selfless love kept on increasing. No one could take away the smiles from their faces even in the calamity of blazing fire. This

prize of Khilafat is a Divine prize. This Institution cannot be established by human devices but only by the hand of God. This Institution is the very life of the unity of people. This is the foundation of unity and this is the key to success and triumph. This is also a sign of unwavering faith of the believers. With this very Institution of Khilafat is associated the revival of Islam. This is the blessed Divine Institution of Khilafat about which our Master and Mentor, The Holy Prophet Muhammad (Peace and blessings of Allah be upon him) gave the glad tidings in the following words:

“Then Khilafat on the pattern of Prophethood will be established.”

(Masnad Ahmad bin Hanbal, p 273; Printed by Al-Maktab Al-Islami Taba'at-o Nashriyat, Beirut)

It is a great favour from the Gracious God that He has bestowed on us the blessings of Khilafat; and it is a proof that this is the only Jama'at among the seventy-two sects of Islam that has been deemed by Allah the Almighty to be rightly guided and as deserving of this prize. Therefore, the great message that Allah the Almighty has delivered to the world through this Institution of Khilafat is:

‘O You people who are searching for a bulwark of safety, if you really are searching for the ways of peace and tranquility, then come under the protective shade of the Institution of Khilafat. Because today, there is no other shade, besides this one, that could provide you with peace, contentment and real life. Come under this Divine institution of Unity! Otherwise, remember that without

Khilafat your fate will be to wander aimlessly in the darkness of misfortune, and failure. Listen to the voice of the Imam of this age, O people of my Nation! Come this way, the Sun has arisen. Why stay in the valley of darkness day and night?’

In short, the torch of ‘Waqfe Zindagi’ in the Second Advent of Islam that was lighted by The Promised Messiah^{as} during his time, and that has been further illuminated during the Khilafat, has radiated throughout the world far and wide. The seed that was sown by Hadrat Mirza Ghulam Ahmad^{as} with his own blessed hands is today the plant that has grown into a massive tree that has spread its branches in the whole world.

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~ CHAPTER 4 ~

***Period of the First Khilafat and
Waqfe Zindagi***

Period of the First Khilafat and Waqfe Zindagi

Although the scheme of '*Waqfe Zindagi*' was commenced formally during the Second Khilafat, some Missionaries inland and in foreign lands were appointed during the First Khilafat. A brief history of those appointments is described below.

Appointment of Missionaries

With the permission of Hadrat Khalifatul Masih I^{ra} the *Anjuman* (Secretariat) first appointed Sheikh Ghulam Ahmad Sahib^{ra} (a new Muslim) as a Missionary and later on, Maulvi Mohammad Ali Sialkoti Sahib^{ra}, Hafiz Ghulam Rasool Wazirabadi Sahib^{ra} and Maulvi Ghulam Rasool Rajeki Sahib^{ra} were also appointed. After these notables, some others, like Allah Din Philosopher^{ra}, were also nominated.

It would be interesting to give some details regarding these early Missionaries.

Hadrat Sheikh Yaqoob Ali Turrab^{ra} sent an application to *Sadr Anjuman Ahmadiyya* for appointment as a Missionary. *Sadr Anjuman*, in its meeting held on 30 May 1908, decided that since this appointment was the preserve of Hadrat Khalifatul Masih, Sheikh Sahib should be requested to submit a written application to the Imam. Hadrat Khalifatul Masih I^{ra}, after accepting the request,

instructed that visits should be made to smaller villages rather than to large cities. He should travel a short distance of about two or three miles a day and should have a bearer to carry his luggage. Either the people from the villages could help or he could hire a packhorse. The real purpose would be that the message of '*Allaho Akbar! Laailaha Illallaho Muhammadar Rasulullah*' should reach the villages. This way, propagation throughout one district could be completed by the start of the Summer Season. It seems from '*Badr*' (30 July 1908, p.1) that Sheikh Sahib began preaching in August 1908 and his plan was to cover the area from Amritsar to Hyderabad in his first expedition. All his domestic expenses were borne by Nawab Mohammad Ali Khan Sahib^{ra} and he was paid his travel expenses by the *Anjuman*. After Sheikh Sahib, the appointment of Maulvi Mohammad Ali Sialkoti^{ra} was made. He was a well known poet of the Punjabi language. In the beginning, he was sent to the villages and towns of Jammu, Wazirabad, Poonch, Gujranwala and so on. One of the responsibilities of these early Missionaries was to collect subscriptions and appoint new *Anjumans*.

Hafiz Ghulam Rasool Wazirabadi^{ra} was also one of the early appointees of the first Khilafat period. He was a great speaker and lecturer in the Punjabi language and his speeches had impressive effect. Hafiz Sahib did a great deal of work in those days.

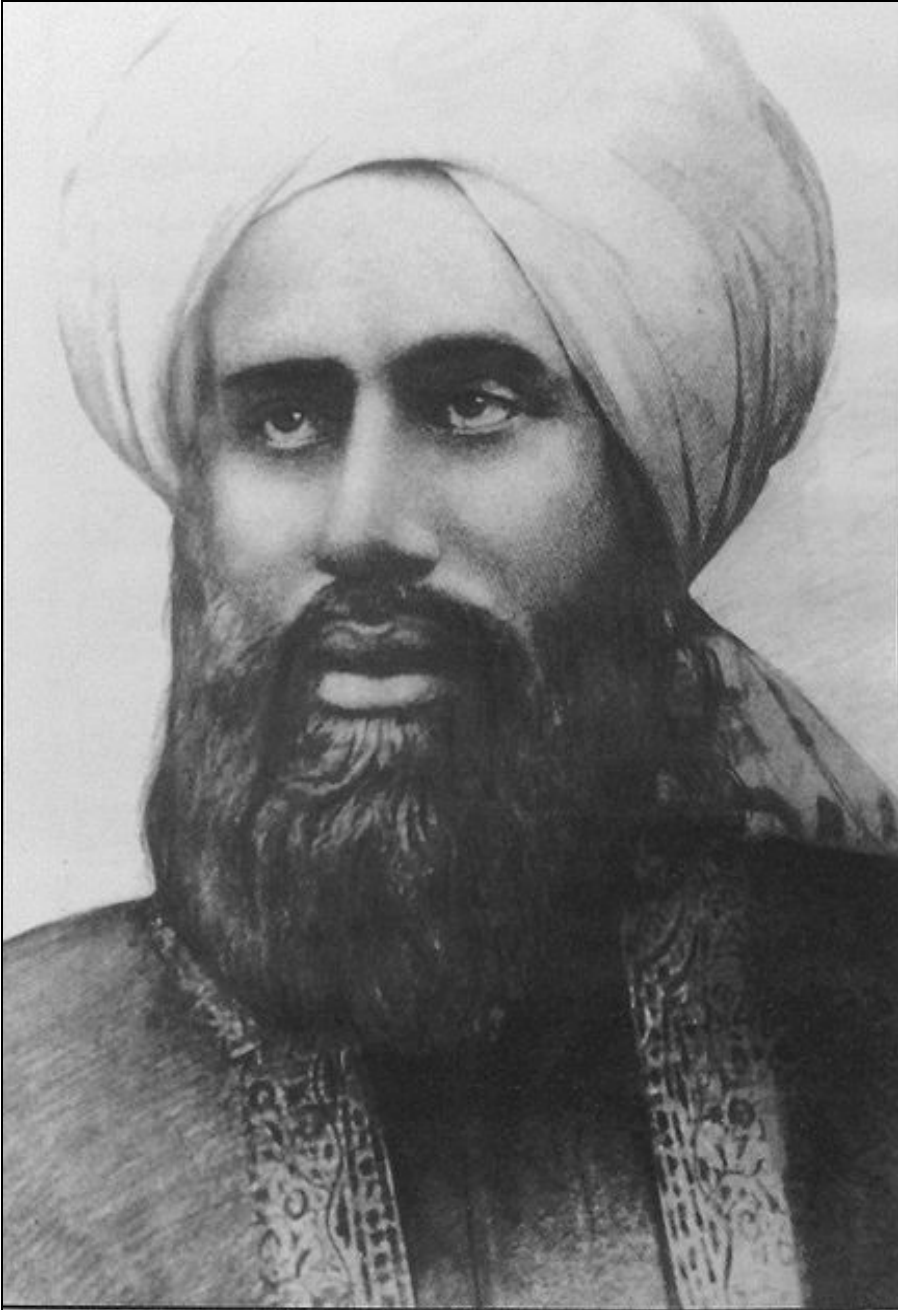
Hadrat Maulana Ghulam Rasool Sahib Rajeki^{ra} was appointed, by the express orders of Hadrat Khalifatul Masih I^{ra} to Ahmadiyya Building Lahore, where he gloriously established Ahmadiyyat. Furthermore, in the period of the first Khilafat, he also travelled the length and

breadth of India to deliver lectures. He also participated in some historic debates and established many branches of Ahmadiyya Community.

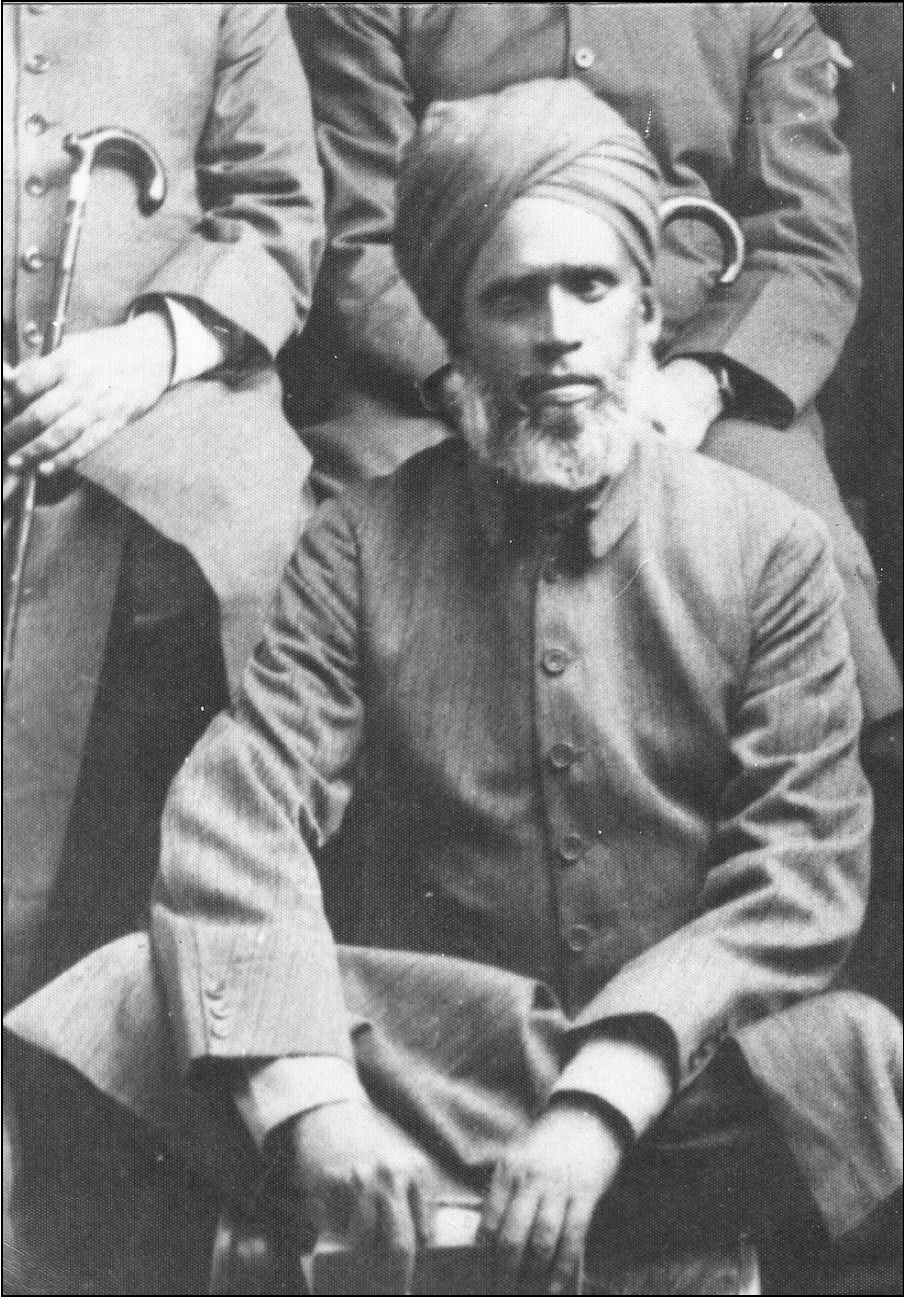
Before his appointment, Allah Din Sahib Philosopher^{ra} was asked to deliver a lecture in the presence of Mufti Mohammad Sadiq Sahib^{ra}. Later on he served the Jama'at and demonstrated his knowledge in the villages for a long time. These are only a few names, otherwise there were many others who served the Jama'at with distinction in debates, lectures and preaching.

(Tarikh-e-Ahmadiyyat; vol. 4, pp. 230-232)

**Hadrat Alhaj Maulana Hakeem Nooruddin, Khalifatul
Masih I^{ra}**



**Hadrat Sheikh Yaqub Ali Sahib Irfani, Editor *Alhakam*,
Qadian**



Appointment of Chaudhry Fateh Mohammad Sayal Sahib^{ra} to England

Similarly, the first regular Missionary was sent abroad to England during the first Khilafat. In 1912, when Chaudhry Fateh Mohammad Sayal^{ra} came to Qadian to fulfil his pledge of '*Waqfe Zindagi*' after completing his Master's degree in Arabic, Hadrat Khalifatul Masih I^{ra} made an appeal that the Jama'at required a Missionary for the London Mission. On this appeal, Chaudhry Sahib^{ra} and Master Mohammad Din Sahib^{ra} put forward their names.

For their travel, Hadrat Sahibzada Mirza Bashiruddin Mahmood Ahmad^{ra} donated 300 Rupees from the fund collected by *Ansarullah* for the purpose of foreign missions. Hadrat Mir Nasir Nawab Sahib^{ra} donated 105 Rupees and some other members also made donations but the total was less than 700 Rupees and the *Anjuman* gave 105 Rupees on the orders of Hadrat Khalifatul Masih I^{ra}.

Out of that money, 150 Rupees were spent to buy essential books like *Bukhari* and *Muslim* etcetera. No new clothes were bought and Chaudhry Sahib left for London as he was and arrived in London on 25 July 1913 and on 11 August 1913, he went to Woking.

After the demise of Hadrat Khalifatul Masih I^{ra} he moved to London on the instruction of Hadrat Khalifatul Masih II^{ra} and set up the first Ahmadiyya Muslim Mission. By the Grace and Blessings of Allah, this Mission House had the honour of becoming the Centre of Khilafat-e-Ahmadiyya in April 1984.

Establishment of ‘Madrassah’ Talimul Islam:

The Promised Messiah^{as} made an appeal through a pamphlet to the Community in 1897 to set up an exemplary Islamic Academy in Qadian to educate the youth of the Community to save them from the harmful effects of Christianity and Atheism and to train them to become true servants of Islam. Huzur^{as} said,

“Although we are busy day and night so that people believe in the True God through Whose Faith one gains the Divine Light and Salvation; but to enable people to attain that objective, there is another methodology than that used normally. That methodology is to establish a ‘Madrassah’ where a compulsory syllabus is drawn up through the study of which children can learn what Islam is and what verities Islam contains in its teachings. They would also become aware of how people attack Islam and how their attacks are full of dishonesty, lies and faithlessness. I am certain that with the Blessings of Allah the Almighty, I will write such books that when read they will, like the Sun, illuminate the beauties of Islam. And they will show the untruth of other religions in such a way that their falsity will become manifest. Therefore, I consider it appropriate to spread the true light of Islam in the country through the education of children. Therefore, I consider it appropriate that a Middle School should be established in Qadian.”

(Tabligh-e-Risalat, Vol. 6 [First Publication] pp.153-155)

To give practical form to this important Scheme and to seek advice on administrative matters coupled with the formation of rules and regulation for the *Madrassah*, a Management Committee was appointed on the instruction of the Promised Messiah^{as} under the chairmanship of Hadrat Maulana Nooruddin Sahib Bhervi^{ra}. This Committee recommended that the School should be opened on 1st January 1898. But because these were the days of *Jalsa Salana* and there were many guests, the inauguration of this School took place on 3rd January 1898.

(*Risala Talimul Islam, Vol.1, pp. 233-236*)

Explaining the aims and objectives of this *Madrassah Talimul Islam* School, the Promised Messiah^{as} once explained,

“Our aim for starting this *Madrassah* is simply to give preference to our faith over this world. The subjects normally taught in schools have been retained so that the knowledge they provide can become subservient to the faith.”

(*Al-Hakam; 10 December 1905, p.2*)

The beginning of *Madrassah Talimul Islam* was as a Primary School but it became a Middle School in a short period of time and in February 1900 was turned into a High School.

(*Al-Badr; 5 June 1903, p. 155, Column 1*)

After three years it was elevated to the status of a College and was given the name of *Talimul Islam College*. *Talimul Islam College* was inaugurated on 28 May 1903 and it continued to run successfully for two years. Its results were

also encouraging, but due to the strict rules and regulations of the Government and the University Commission, it had to be closed.

The Promised Messiah^{as} could not attend the inauguration due to indisposition and Huzur's^{as} message was read out by Maulvi Abdul Karim Sahib Sialkoti^{ra} and the inauguration ceremony was chaired by Hadrat Maulvi Nooruddin Sahib^{ra}. After the ceremony, when the Director of the College, Hadrat Nawab Mohammad Ali Sahib^{ra} informed the Promised Messiah^{as} of the successful inauguration, Huzur^{as} remarked,

“Last night, I had some pain in the region of my heart and I could not attend. However, I went to *Bait-ud-Dua* in the same condition and supplicated for this College in my prayer. Perhaps your time and my time of supplication was the same.”

(*Al-Hakm*; 24 June 1903, p. 13, column 2)

Huzur^{as} also stated about *Madrassah* Talimul Islam:

“It is not our aim to go in search of worldly gains after gaining F.A. or B.A. degrees. Our primary aim is that such people spend their lives serving the faith and I consider the *Madrassah* essential that it may be able to provide service to the faith.”

(*Al-Hakm*; 10 December 1905, p. 5)

For assessing the situation and to suggest more improvements, the Promised Messiah^{as} invited many close colleagues and put before them this proposition:

“The *Madrassah* (Talimul Islam) should be so reformed that it should produce preachers and

religious scholars who could take over from those that have passed away. Think in this way that this *Madrassah* should run in such a way that it produces specialists of the Holy Quran, preachers and religious scholars who can become a medium of reformation for the world.”

(Maktoobat Ahmadiyya; Vol. 5, No. 3, pp. 62-63)

Establishment of *Madrassah Ahmadiyya*

It would be useful to have a look at the establishment and history of *Madrassah Ahmadiyya* because, later, the same *Madrassah* was to evolve into *Jami'a Ahmadiyya* that provided knowledge to the '*Waqfeen-e-Zindagi*' and was to become a great educational institution for their education and training.

Many venerable members of the Jama'at passed away in 1905. Particularly the deaths of Hadrat Maulvi Abdul Karim Sialkoti^{ra} and Hadrat Maulvi Burhanuddin Jehlami^{ra} caused tremendous grief for the whole Jama'at. Allah the Almighty had already informed the Promised Messiah^{as} by revelation,

“Two Pillars have broken!”

On their death, Huzur^{as} said,

“Good people of our Jama'at are passing away. You see Maulvi Abdul Karim^{ra} who was a sincere man and similarly Maulvi Burhanuddin^{ra} has passed away in Jehlam. Many other Missionaries of this Jama'at

have died, but unfortunately we see no one who could replace them.”

(*Tarikh-e-Ahmadiyyat*, vol. 2, p.412)

Madrassah Talimul Islam was opened for this purpose in Qadian in 1898. Before that, there were only two schools in Qadian. One was a Government School that educated up to Primary standards, and the other was *Arya* School that taught to a slightly higher level. In that school there was much propaganda against Islam and the children were influenced by Atheism and Western culture. That is why Huzur^{as} instructed the inauguration of the Jama'at's own school but in that school only secular education was provided.

Pointing to that *Madrassah*, Huzur^{as} said,

“I feel sad when I look at the *Madrassah* because we have not achieved what we desired. If the children passing out of this *Madrassah* also become seekers of the world then what was the need for setting up this institution? We desired that servants of religion should graduate from this school.”

As a result, after consultation, a branch of religious education was started in the same *Madrassah* in 1906. In the beginning, Hadrat Qazi Ameer Hussain Shah Sahib^{ra}, the first instructor, and Maulvi Fazal Din Sahib^{ra} were appointed as the two teachers. After that, during the lifetime of the Promised Messiah^{as}, Maulvi Syed Sarwar Shah Sahib^{ra} became the teacher. Students joined this '*Religious Education Branch*' after passing their Primary School Examinations and received education for two years.

Hadrat Maulana Abdul Karim Sahib Sialkoti^{ra}



The Syllabus for the First Year was:

Translation of the Holy Quran, ‘*Balughul Maram*’, Arabic Magazines printed by *Anjuman Hamayat-e-Islam*, ‘*Miftahul Adab*’, ‘*Baldiatal Saraf*’, and ‘*Darusul Nahviya*’.

Besides these subjects, Indian herbal medicine and English was also taught.

For the Second Year the Syllabus was:

‘*Shamail Tirmadhi*’, ‘*Mala Badamna*’, ‘*Ujala Nafeya*’, ‘*Usul-e Shashi*’, ‘*Durusul Nahviya*’ (all Four Volumes), ‘*Ajroomia*’, ‘*Qadoori*’, ‘*Saraji*’, Arithmetics, Urdu, ‘*Gohar Manzoom Farsi*’, Indian herbal Medicine, ‘*Takeeful Hikmat*’, ‘*Qanoocha*’, ‘*Sharah Rubaiyati Yousaf*’, English (the Second Year middle course).

(*Tarikh-e Ahmadiyyat; Vol. 3, pp. 426-428*)

Hadrat Musleh Ma’ud^{fa} describes the building of the *Madrassah* in these words,

“There was only one building. There were no benches, no chairs or desks. There were no tables. There was only matting and that was not from ‘*Upalgin*’ mills, but ordinary mats that are sold by the low-caste. Those mats were so small in width that an average sized person sitting on it had half his body off the mat. The prayer mat used to be the seat for the teacher.”

(*Al-Fazl; 22 December 1925*)

This was the beginning of the grand *Madrassah Ahmadiyya* that later on produced, by the Grace of Allah the Almighty and the spiritual guidance of the Imam of

that time, many eminent scholars in the Indian sub-continent who provided an invaluable service by propagating the message of Islam in different parts of the world and are still occupied in that endeavour.

Appeal for Religious *Madrassah* in Memory of The Promised Messiah^{as}

It was in the very early period of the Khilafat of Hadrat Khalifatul Masih I^{ra} that he felt he should make an appeal to set up a religious *Madrassah* on a grand scale in memory of the Promised Messiah^{as} where preachers and lecturers should be trained.

During the lifetime of the Promised Messiah^{as} in 1905, a branch of religious education had been set up in the Talimul Islam School but it did not really take off as desired because of shortage of funds. Therefore, on the instructions of Hadrat Khalifatul Masih I^{ra}, Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Hadrat Nawab Mohammad Ali Sahib^{ra}, Hadrat Dr. Khalifa Rashidudin Sahib^{ra} and Maulvi Mohammad Ali Sahib^{ra} placed this proposal before the whole Jama'at and told them that to run a first class *Madrassah* requires a decent building and it is essential to have a comprehensive library there. This *Madrassah* would be instrumental in promoting Islam in the world and would also be a memory to the wishes of the Promised Messiah^{as}. They urged all the members of the Jama'at to make maximum financial sacrifices for this Project. They further wrote that if anyone thought that the expenses were too great and the Jama'at could not sustain them, it would be a thought of weakness.

(*Tarikh-e-Ahmadiyyat*; vol. 4, p.230)

Hadrat Nawab Muhammad Ali Khan Sahib of
Maleerkotla^{ra}



The heartfelt wish of Khalifatul Masih I^{ra} was fulfilled in 1909 when the foundation was laid for this Seminary and it was named 'Madrassah Ahmadiyya'. The first Headmaster was Hadrat Maulvi Sarwar Shah Sahib^{ra} and Maulvi Sadardin Sahib^{ra} was appointed Superintendent. The entire administration of the Madrassah was entrusted to Hadrat Sahibzada Mirza Bashiruddin Mahmood Ahmad^{ra} who paid special attention to the training and education of the students and reserved the Fourth Year Class for himself and devoted three to four hours everyday for their training.

The admission standard to the Madrassah was the prevalent Primary Examination. Those who had not passed the Primary Examination had to sit an entrance exam. The minimum age was eleven years and the minimum syllabus was of seven years duration, with two levels. The lower level was five years and the higher level was two years. Those students who were not considered competent for the higher level were sent as Missionaries and some of them went to qualify for *Maulvi Fazal* degree. It was necessary for those who were to go out as Missionaries to complete one year in the hospital, learning Medicine and Surgery. Those students who were to be prepared for *Maulvi Fazal* Examination in one year, had to gain proficiency in the prescribed books for *Maulvi Fazal*, which were not included in the syllabus for the Seventh year of the *Madrassah*.

*(The Review of Religions [Urdu] March 1909, pp.
133-135)*

The Sixth Class of the *Madrassah* started in 1912 and in 1913 the Seventh Year Class also opened, thus completing the Classes in the *Madrassah*.

(Report: *Sadar Anjuman Ahmadiyya 1911-1912*, p. 39;
Report 1912-1913, p. 29)

The students started serving the Jama'at after passing out of the *Madrassah*. Hadrat Sahibzada Mirza Bashiruddin Mahmood Ahmad^{ra} remained Administrator of *Madrassah Ahmadiyya* from 1910 until 1914.

Madrassah Ahmadiyya in the Second Khilafat

In March 1914, when Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} became Khalifa, Hadrat Mirza Bashir Ahmad Sahib^{ra} took over the administration of the *Madrassah* and performed this task most competently. Later on, Sheikh Abdur Rehman Misri^{ra} became Headmaster.

In 1919, when Hadrat Khalifatul Masih II^{ra} felt that the worldwide preaching requirement of the Jama'at could only be accomplished by *Madrassah Ahmadiyya*, he appointed a Committee to review the original scheme. As a result, a revolutionary scheme was adopted under his guidance whereby the *Madrassah Ahmadiyya* progressed to become an Arabic College on 20 May 1928. This Institution produced many famous Scholars and Missionaries whose contribution will be remembered in the history of Ahmadiyyat.

In the middle of 1937, the current set-up of the *Madrassah* started and Hadrat Mir Mohammad Ishaq^{ra} was appointed as Headmaster. Although he remained Headmaster for a short period, he introduced a number of reforms and after his death in 1944, Maulvi Abdur Rehman Sahib Fazal^{ra} was appointed Headmaster.

Establishment of Jami'a Ahmadiyya (Arabic College)

Hadrat Khalifatul Masih II^{ra} felt from the very beginning of his Khilafat that it was essential that the *Madrassah* should be elevated to the level of Arabic College to produce Missionaries to fulfil the worldwide commitments of the Jama'at. For this purpose, Huzur^{ra} appointed a Committee in 1919 that presented its recommendations to Huzur^{ra} and after making appropriate amendments, Huzur^{ra} ordered that those recommendations be implemented.

Therefore, a new era of *Madrassah Ahmadiyya* commenced. Later on, in 1924, Huzur^{ra} instructed the *Sadar Anjuman Ahmadiyya* to take appropriate practical steps to elevate the *Madrassah* to College level. In 1928, it was decided to set up a permanent Institution by the name of *Jami'a Ahmadiyya* in which the Final Year class of the *Madrassah Ahmadiyya* that used to sit the *Maulvi Fazal* Examination, was extended to a two year programme. Accordingly, Level One provided a two-year course for *Maulvi Fazal* Examinations and Level Two, (that is, Years Three and Four), provided instruction for Missionaries.

A brief introduction of the Missionaries' Class is that it was started by the orders of Hadrat Khalifatul Masih II^{ra} in 1921. Missionaries for the Jama'at were trained in these classes. The only teacher for this class was Hafiz Roshan Ali Sahib^{ra}. Some of the famous students of that class include Maulana Jalaluddin Shams Sahib^{ra}, Maulana Zahoor Hussain Sahib^{ra}, Hadrat Sahibzada Mirza Sharif Ahmad^{ra} and Maulana Abul Ata Jalandhri Sahib^{ra}. These were the students who replaced the older generation. Hadrat Musleh Maud^{ra} remarked:

“When Hafiz Roshan Ali Sahib^{ra} passed away, Allah the Almighty immediately provided replacement in the persons of Maulvi Abul Ata Sahib^{ra} and Maulvi Jalaluddin Shams Sahib^{ra} and the Jama’at felt that these worthies were true deputies of the earlier ones in their knowledge.”

(Tarikh-e-Ahmadiyyat; Vol. 5, p.262)

The first Principal of Jami’a Ahmadiyya was Hadrat Maulana Syed Sarwar Shah Sahib^{ra}. Teaching staff consisted of towering personalities like Hafiz Roshan Ali Sahib^{ra}, Maulvi Ismail Sahib Halalpuri^{ra} and Hadrat Mir Mohammad Ishaq Sahib^{ra}.

The second Principal of Jami’a Ahmadiyya was Mirza Nasir Ahmad M.A^{ra}. Later on, Maulana Abul Ata Sahib^{ra} became the Principal and when, in 1953, Maulana Abul Ata Sahib^{ra} was appointed the Principal of *Jami’atul Mubashereen*, Qazi Mohammad Nazir Sahib^{ra} took over as Principal of Jami’a Ahmadiyya.

Inauguration of Jami’a Ahmadiyya

The Jami’a Ahmadiyya was formally inaugurated on 20th May 1928.

Hadrat Musleh Maud^{ra} in his inaugural speech said:

“The *Madrassah Ahmadiyya* was established on the instruction and through the guidance of the appointee of Allah the Almighty, the Promised Messiah^{as}. The express purpose of this establishment

was to train and produce such people who were prepared to fulfil the injunction of the Holy Quran: “*There should be among you a party who invited to goodness!*”

Of course, there are many who come out of this school who go into other employment. This is because not everyone is capable of performing the same work. Among the English people, there are many who study Law but do not become Barristers after graduating from Law School. Many of them proceed to do other business. Similarly, many who graduate from *Madrassah* after completing their education, go on to look for other employment. But this *Madrassah* was not established for the purpose of finding other employment. Its real purpose was to prepare Missionaries. Now this is the second stage that we can see this *Madrassah* developed as a College. As far as preaching is concerned, this College should be such that it should not only provide knowledge in religious subjects, but also teach other languages that are essential. Some people should be provided expertise in English, some in German, some in Sanskrit, some in Persian, some in Russian and some in Spanish, because it is important for a Missionary to be fluent in the language of the country where he is being appointed. Apparently, all this talk sounds like a dream; but we have seen many such dreams come true. We have more certainty of the fulfilment of our dreams than those who believe in the fulfilment of the visible and apparent. We are only laying the foundation now. There was a class for Missionaries in the *Madrassah Ahmadiyya* but there is no doubt that everything

prosper in its own soil. As small plants cannot progress under the shade of big trees, similarly new proposals cannot advance in association with an old establishment. That is why it was important that Jami'a should be separated and should be given the opportunity to advance within its own environment. Today, that concept is being realised and we hope that with the Grace of Allah the Almighty, this small foundation will, one day, be counted among the world's most prominent Colleges."

Further, drawing the attention of the students towards their responsibilities, he instructed them:

"They should realise their responsibilities. They have a magnificent task ahead and a grand future awaits them. They are the first building-blocks of the edifice and much depends on the first building-blocks and on how they are laid. A poet has so well expressed this phenomenon; If the builder lays the first blocks askew, then the whole wall will remain crooked right up to the Pleiades. The higher the wall climbs, the more crooked the wall will become.

Although the college entrants are only students and within the organisation their position is that of subordinates, with regards to the results and the success or failure of this Jami'a, they have a vital contribution to make. Therefore, they should lay down such a foundation with their enthusiasm, with their conduct, and with their sacrifices, that whatever is built on those foundations will have its wall straight and there will be no crookedness in it.

They should have one aim and one purpose in their mind, and that is the revival of Islam. And their motto should be, (as the Holy Qur'an says):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

“And let there be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.”

(3:105)

In my opinion, these verses should be inscribed and hung on the wall so as to be a constant reminder for them and so that they remember the purpose and aim of their lives.”

(*Tarikh-e-Ahmadiyyat: Vol. 6, pp. 28-30*)

Merging of Madrassah Ahmadiyya and Jami'a Ahmadiyya

In 1947, after the partition of the subcontinent of India, when Qadian became embroiled in riots as well, *Madrassah Ahmadiyya* along with the staff of *Jami'a Ahmadiyya* moved to Lahore. Because it was difficult to maintain two separate establishments under the altered circumstances, the two merged on 13 November 1947 and a combined Institute was established in Lahore where the students of *Madrassah Ahmadiyya* and *Jami'a Ahmadiyya* continued to receive their education under the guidance of the Principal of *Jami'a Ahmadiyya*, Maulana Abul Ata

Sahib^{ra}. After a short period, this Institute was transferred to Chiniot and later to Ahmad Nagar.

In the beginning of December 1949, *Jamiatul Mubashareen*, or the Missionary College, was started where the students who had completed their education in Jami'a Ahmadiyya were especially trained for the preaching of Islam.

Eventually, on 7 July 1957, *Madrassah Ahmadiyya*, Jami'a Ahmadiyya and *Jamiatul Mubashareen* all merged into one Educational Institute and Syed Mir Daud Ahmad Sahib^{ra} was appointed the first Principal of this Institute. Presently, this Institute is famously known as *Jami'a Ahmadiyya* and its incumbent Principal is Maulana Mir Mahmood Ahmad Sahib, the third illustrious son of Hadrat Mir Mohammad Ishaq Sahib^{ra}.

When Hadrat Khalifatul Masih IVth instituted the Waqf-e-Nau Scheme, it was felt that the entrants to the Jami'a Ahmadiyya would increase manifold. To cater for the increasing number of 'Waqfeen Nau' students, Huzurth approved a project for the expansion of Jami'a Ahmadiyya. According to that plan, Jami'a Ahmadiyya was divided into two sections and new buildings were constructed and some are still under construction.

Hadrat Maulvi Muhammad Ismail Sahib Halalpuri^{ra}



Two Sections of Jami'a Ahmadiyya

Jami'a Ahmadiyya Junior Section is in *Mohalla Darun Nasar Gharbi*, Rabwah, and is set up where Fazle Umar Research Institute used to be. Here, two classes, 'Mumahida' and 'Ula' are taught the Holy Quran and are also trained in other languages. They are taught Arabic, English, Persian and Urdu. Jami'a Ahmadiyya Senior Section is in its original location in *Darul Barkaat* where, in five classes from 'Sania' to 'Sadsa', the students pass their 'Shahid' Examination and after completing their education, the students are sent out as instructors and preachers.

They are educated in translation and commentary of the Holy Quran, Ahadith, Jurisprudence, Comparative Religion and Religious Philosophy. They are also taught some languages like Swahili, Spanish, German etcetera.

Jami'a Ahmadiyya Qadian

Jami'a Ahmadiyya Qadian, which initially started as *Madrassah Ahmadiyya*, was founded by The Promised Messiah^{as} in 1906. It was started in 1897 as *Talimul Islam School* up to Primary Level. A separate Section for the religious instruction was included in it.

Hadrat Maulana Sayyed Sarwar Shah Sahib^{ra}



The Promised Messiah^{as} established a Committee for the administration of this school in 1897. The President of this Committee was Hadrat Maulvi Hakim Nooruddin Sahib Bhervi^{ra}. The Accountant was Hadrat Mir Nasir Nawab Sahib^{ra}. The Secretary was Respected Khawaja Kamaluddin Sahib^{ra}, a High Court Lawyer, and the Joint Secretary was Hadrat Maulana Abdul Karim Sahib Sialkoti^{ra}.

The first meeting of this Committee was held on 27th December 1897 in which the Committee recommended that the *Madrassah* should open on 1st January 1898. However, on account of the *Jalsa Salana* activities, the *Madrassah* was formally declared open on 3rd January 1898.

In 1905, on the demise of two well known Scholars, Hadrat Maulana Abdul Karim Sahib Sialkoti^{ra} and Hadrat Maulana Burhanuddin Sahib Jhelumi^{ra}, it was proposed that a separate institution should be established for raising Scholars in the Jama'at. Accordingly, the Promised Messiah^{as} delivered a heart-rending address on 6th December 1905 regarding this subject. After deliberation, it was decided that in the prevailing situation a separate section should be opened in *Madrassah Talimul Islam* to prepare Religious Scholars and Missionaries. This actually was the founding stone of *Madrassah Ahmadiyya Qadian*, which was laid at the end of January 1906.

Syllabus of International Jami'a Ahmadiyya

Hadrat Khalifatul Masih IVth on the occasion of the Annual Convention in London, U.K, in 1995, appointed a Committee to formulate a new educational system and a new Syllabus for the *International Jami'a Ahmadiyya*. The Committee was given detailed instructions and Huzurth gave approval to the Syllabus for *International Jami'a Ahmadiyya* in 1996.

The duration of this course is also seven years and it is designed to create uniformity in the Jami'as of various countries.

Jamias in Foreign Countries

Many students from foreign countries continued to come for education to *Jami'atul Mubashereen* and *Jami'a Ahmadiyya* in Pakistan. However, the circumstances changed and it became difficult for students to procure Educational Visas to Pakistan and many of the prospective students could not enter Pakistan for their education. Therefore, it became necessary to set up Jami'a Ahmadiyya in foreign countries. Now, Jami'as have been established in Ghana, Indonesia, Nigeria, Tanzania, Bangladesh, Canada, U.K and Malaysia where students are receiving their religious education and are going out on Missionary work. Because of the shortage of teachers and the short period of establishment, only a three year course is being conducted in some Jami'as. However, Jami'a Ahmadiyya Canada and U.K have started with a seven year course and the students will receive full education as in Jami'a Ahmadiyya Rabwah. The Jami'a Ahmadiyya

U.K was inaugurated in 2005 and has started classes with the intention of completing the whole seven year course. Jami'a Ahmadiyya Qadian has been in existence since 1947 and they also have a Syllabus of seven year duration.

Jami'a Ahmadiyya Ghana has been operational since April 1966, Indonesia since 1982, Nigeria since 1982, Tanzania since 1984, Bangladesh since 2002, Canada since 2003, Malaysia since 2004, U.K since 2005 and Jamia Ahmadiyya Germany was opened by Hadrat Amirul Momineen Khalifatul Masih V^{aba} in 20 August 2008.

**Hadrat Khalifatul Masih V's^{aba} Appreciation of
Jami'a Ahmadiyya Canada**

In the name of Allah, the Gracious, the Merciful

*We praise Allah and invoke His blessings upon His noble Prophet
And upon His servant, the Promised Messiah*

With the Grace and Mercy of Allah. He is the Helper

“I have visited Jami'a Ahmadiyya, Canada. Masha'Allah, from an organisational point of view, everything was excellent: a beautiful building, neat and clean classrooms, and a library atmosphere, which encourages studying. May God Almighty make this outward cleanliness and beauty the cause of making the hearts and minds of the teachers and the students clean and pure (Ameen).

May God Almighty make all the teachers of the Jami'a Ahmadiyya comprehend that the pearls of the

Jama'at have been entrusted to them, in order to further beautify this beautiful string of 'Waqfeen-e-Nau' by cleaning and polishing them. Through prostrating, praying and seeking help from God Almighty, you must perform the work the Jama'at has assigned to you, with confidence in you, and you must protect the assets belonging to God Almighty, which have been entrusted to you. Insha'Allah.

The students of the Jami'a Ahmadiyya should always keep in mind that they have offered themselves, after reaching the age when they can make their own judgment, to fulfil the pledge their parents have made with God Almighty. They should always act upon this response of Hadrat Ishmail^{as}, as mentioned in the Holy Qur'an:

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“Thou wilt find me, if Allah please, steadfast in my faith.” (37:103)

You may face some difficult moments and challenges during your education and when you enter the field of action. However, you have to establish, through begging succour from God Almighty, excellent examples of patience and faith. Insha Allah.

Remember! You have entered the special legion of the Promised Messiah^{as}. Today, it is you who have to gather the people who have gone astray under the banner of God Almighty and His Messenger, the Holy Prophet (Peace and blessings of Allah be upon

him), so that the people may understand their purpose of creation and submit to their Creator.

Remember! All this cannot be done without the help of God Almighty. Therefore, by imploring earnestly and soaking the places of prostration with your tears, remain in prostration to Him, so that God Almighty always continues showering His support and blessings upon you. May it be so. May God Almighty grant you the strength. May God Almighty continuously give the ability to all the teachers and the students of the Jami'a Ahmadiyya to understand their responsibilities. Ameen."

Mirza Masroor Ahmad
August 23, 2004

Jami'a Ahmadiyya U.K

Jami'a Ahmadiyya started in the U.K on 28th September 2005. It was formally opened by Hadrat Amirul Mo'mineen Khalifatul Masih V^{aba} on 1st October 2005. The opening address of Huzur^{aba} is presented here below:

In the Name of Allah, the Gracious, the Merciful

“Praise be to Allah! The U.K. Jami'a Ahmadiyya is opening today. It will begin to function from today. In fact, they have started work since two days, but the formal opening is today. For the present, this Jami'a is not Jami'a for the U.K. only; it is the Jami'a of all the European countries because students from various countries have taken up

admission here. It will remain Jami'a for the whole of Europe until a Jami'a is established in any other European country. This Jami'a is going to take care of the 'Waqifeene Nau' youth who have offered to become Missionaries. The membership of the Jama'at is small in other European countries with the exception of Germany and if ever a second Jami'a is opened, it is likely to be in Germany. It has the capacity and the resources to run a Jami'a and also the number of 'Waqifeene Nau'. It is possible that when the Jami'a in Germany opens, many students from the neighbouring European countries may seek admission there.

When Hadrat Khalifatul Masih IVth announced the Waqfe Nau Scheme, he said that we need hundreds and thousands of 'Waqifeene Nau'. So far the numbers are in thousands but the way the Jama'at is increasing and the way the attention of the parents is developing in this respect, Insha'Allah the numbers will reach hundreds and thousands. Then, of course, we shall have to open a Jami'a in every country, and this will insha'Allah happen one day. However, those students who have come here now from various countries for the purpose of acquiring religious education in compliance with Allah's directive that they seek the knowledge of faith, have joined that group which is to teach the faith to others and have vowed to deliver the message of Allah the Exalted to the whole world. They have pledged themselves for that.

Many Muslim sects and Governments in the world have opened 'Madrassahs' for the teaching of faith. They have a lot of funds at their disposal. They have a lot of facilities which cannot be provide by Jama'at Ahmadiyya here or anywhere else where there are Jami'a Ahmadiyyas, due to our resources. There is no doubt that wherever faith education is provided, they have sufficient knowledge. All the knowledge that was there before the advent of the Promised Messiah^{as}, the knowledge of Commentary (of the Holy Quran), Ahadith (Tradition), jurisprudence, they have it all. There is a 'Madrassah' established in India by the name of '*Darul Uloom Deoband*' which has produced great scholars. Then there is Al-Azhar University. That is also considered a great centre of Faith Education. However, all these Institutions, their scholars and their graduates, despite the fact that they all are receiving faith education, remain ignorant and unfortunate in the respect that they were not able to recognise the Imam of this age. They were not able to attain the understanding and perception of the directive of the Holy Prophet (Peace and blessings of Allah be upon him). Instead of knowledge enlightening their hearts and minds and creating humility within them, this knowledge has created arrogance in them and due to it not only have they not recognised the Imam of this age, but also a majority of them use filthy language against the Promised Messiah^{as} and consider themselves to be much higher in knowledge. They refuse to accept the mediator and justice of this age, the spiritual son of the Holy Prophet (Peace and

blessings of Allah be upon him). But you are amongst those fortunate people whose parents and ancestors were able to accept the Promised Messiah^{as} and then they progressed in faith to the extent that they, at the beck and call of the Khalifa, offered their children in the cause of Allah. Following the footsteps of Hadrat Ibrahim^{as} they prayed to Allah the Exalted for pious progeny so that they were able to offer them to Allah. Many mothers supplicated,

“O Lord! Whatever is in my womb and whoever is to be born of me, I offer it to you.”

It is only so because they have a genuine connection with the Promised Messiah^{as}. That created in them the desire to offer their children for ‘*Waqf-e-Nau.*’ A large number of letters that come regarding devotion of children to ‘*Waqf-e-Nau*’ are mostly from Ahmadi mothers. It is a blessing of Allah that in this age when mothers want children to fulfil worldly desires, they dedicate them for the sake of faith. So you are fortunate that God Almighty blessed you with such parents who were content to offer their children for the cause of Allah and for the sake of the faith. So as you thank Allah the Exalted, you should also pray for your parents that, ‘O Lord, have Mercy upon them, for the way they raised me up and I, despite the effulgence of this world and living in this society where there is filth all around, have reached adolescence due to the training and prayers of my parents; O Allah, I am entering this Institution for acquiring the education of faith.’

Always pray, ‘O Lord! Enable me to fulfil the pledge of my parents and at every step, every hardship, in every test, my response should be like that of Hadrat Ishmail^{as}.

That is, you will find me amongst those who are patient and steadfast in faith. If you will continue to fulfil your pledge like that, only then will you be successful in the field of ‘*waqf*’ and be the recipients of Allah’s love. And thus, achieving the pleasure of Allah, you will be passing your life. At every step, Allah the Exalted will release you from every hardship by His own hand. His love will always be with you. But, it is necessary that you remain prepared to offer every sacrifice. May Allah enable you, keeping this spirit firm, to fulfil the pledge of your parents.

The few years that you are going to spend here, approximately seven years, each day of each year should prove to be a day that brings revolution in your lives. It should be a day exhibiting respect for your pledge. Your teachers, your family, your environment and you yourself should be able to see a new pure change every day. Your relationship with Allah should strengthen each day. It should be on your mind all the time that I am a devotee and nothing belongs to me. My being is now for God and for the Jama’at of the Messiah of God.

Pay full attention to your studies during the years in Jami’a. You will find some subjects difficult. Try to master them with prayer and hard work under the

guidance of your teachers. Do not worry about minor inconveniences and ailments. These things come and go. Some children are very delicate, they go to bed with the slightest headache. Get used to enduring hardship. Each and every moment is precious for you. Have the habit of checking before you go to sleep every night that you did not waste a single moment during the day. When you will be assessing yourself like that, you will develop a sense of the value of time right from now. You will get into the habit of spending time appropriately. When you will graduate from here and come out as a '*Murabbi*' (spiritual instructor) or a Missionary, you will be of those spending each moment for the sake of the faith. When you will spend your time this way, only then will you be hailed as one who fulfilled his pledge.

Remember one other thing, that whatever you learn in classes here, do revise it afterwards. When you go to your rooms, whatever you have learnt that day, revise it the same day so that what you have read settles in your mind. Besides that, until the time you are able to read Urdu, get into the habit of reading any book of the Promised Messiah^{as} which has been translated into English. I think virtually all of you know English. Some books have some parts which have been translated. Get into the habit of understanding them. Remember, you have to do supplementary reading. Teaching of the Holy Qur'an or daily recitation is part of your studies and it will be compulsory for those who reside in the hostel to recite the Holy Qur'an after Fajr prayers.

You should make the recitation and understanding of the Holy Qur'an obligatory on yourselves because we have to attach our lives to this teaching and practise it. We are not going to be like those scholars who acquire knowledge but for others, and are not able to apply it to themselves; when the time comes, they feign a hundred excuses.

Then there is newspaper reading. Daily papers and some other journals should be read. Then there are games. You should take part in them as well. Make it obligatory upon yourselves that you occupy your time usefully with the exception of six or seven hours that you have to sleep, you should sleep that much in this age; if the administration has set up a tighter schedule than this, they will soften it, but you should remain totally occupied outside these six or seven hours.

Remember that you have the opportunity to be the first students of this Jami'a. This is not only an honour but also a great responsibility. Students have a disposition of their own and that becomes the disposition of their Institution. Those who come later follow the same pattern. If the initial students are good, the administration does not have to work as hard on the later entrants and because of the good name of the students, the Institution becomes popular. Sometimes there are a good lot of students and the Institution becomes popular because of them, although, the teachers and the professors work just as usual. So you have to make a special effort to become good and then with that intention when you

will be trying to create a revolution, you will be the trend setters for the future students.

It is true that the Jami'a Ahmadiyya has its own sanctity and if you will not come up to its mark, it is possible that the administration may take action against those who take no care of its sanctity and standard, because bad examples are definitely not to be set in this Institution. This is such an Institution which is genuinely an Institution of Jama'at Ahmadiyya and has been established for teaching religion. It is purely for those who have devoted their lives for the service of faith. The administration has to bear that in mind. But, I say to you that as students who have come here, you should set superior examples in every respect and your name will be written in golden letters in the history of Jami'a. You will always be remembered for being such students who provided guidance to the later ones. It is a long course. Every year new entrants will join. They will be watching you as role models. May Allah the Exalted enable you to complete your education, continue to advance in piety and fulfil the obligations of your devotion. May you always take pride, and may this pride enhance your sense of humility, that you are soldiers of the army of the Messiah of God who are to raise the flag of the Holy Prophet (Peace and blessings of Allah be upon him) all over the world. *Insha'Allah.*

May Allah enable you to do this. Ameen.”

~ **CHAPTER 5** ~

*The Second Khilafat and the
Devotion of Life*

The Second Khilafat and the Devotion of Life

The Coming of the blessed person of Hadrat Musleh Maud^{ra} (The Promised Reformer) was foretold in the fundamental book of Jewish laws and traditions, *Talmud*, as follows:

“It is also said that he (The Messiah) shall die and his kingdom descend to his son and grandson.”

(Ch. 5 Vol. 37)

In the Gospels, (Matthew 25:1-13) Hadrat Isa^{as} uses the words ‘bridegroom of the heavenly kingdom’ for him and the blessed words of the Holy Prophet (Peace and Blessings of Allah be upon him) prophesied in *Ahadith* with the expression:

“He will marry and have children.”

(Mishkat-ul-Masabih)

The saintly and pious among the *Ummah* were also given the news of his advent, for example, Hadrat Shah Nemat ullah Wali Sahib^{ra} expressed in a poetical form,

“It will be an era of great accomplishments. He will be blessed with a son who will continue his mission after him.”

Allah the Exalted had foretold the Promised Messiah^{as} about him even before his birth through a revelation that:

“I confer upon you a Sign of My mercy. You are granted the key of success and victory so that the superiority of Islam and the dignity of God’s Word may become manifest unto the people. He will be characterised by grandeur and greatness. He will be extremely intelligent and understanding. He will be sheltered under the shadow of God. He will grow rapidly in stature. His fame will spread to the corners of the earth.”

(Announcement of 20th February 1886)

The prophecies of the All-Knowing, All-Aware God demonstrate how magnificent and glorious his person was. History bears witness to the fact that each and every word of all these prophecies was fulfilled in the most excellent and comprehensive manner in the blessed person of Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra}, the Second Khalifa.

Hadrat Mirza Bashiruddin Mahmood Ahmad,
Khalifatul Masih II^{ra}



**The God-given Passion for *Tabligh* of Hadrat Mirza
Bashiruddin Mahmood Ahmad^{ra}**

Right from childhood Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} took great interest in and had a passion for serving Islam and for *Tabligh* (to propagate the message of Islam). He expressed this in an address made in 1914 in the meeting of the first ‘Majlis-e-Shura’ (Consultative Body) of his era, saying:

“The first duty of a Khalifa is *Tabligh*. As far as I have reflected, I do not know why right from childhood I had an interest in *Tabligh*; this love for *Tabligh* has been so great that I cannot quite encompass it. From a very young age I used to make such prayer and I had such ambition that whatever needed doing for Islam should be done by me. I am not aware of how long I have had this desire. Whenever I noticed, I found this passion within me and I would pray that all ventures of Islam be accomplished by me to the extent that until the Day of Judgment there should be no era during which those who serve Islam are not from among my protégés.

I did not understand and still do not understand why this love and passion to serve Islam was put in my nature, but I do know this much that this passion is very old. So it was due to this passion and desire that I prayed to Allah the Exalted that may I be the one to perform the task of *Tabligh* of Islam and I thank God that He gave me great glad-tidings in response to my prayers. You are the people that have been

chosen by God and this is a reward of my prayers that He has shown me. Seeing this I am convinced that He Himself will make all other necessary arrangements and shall exhibit these glad-tidings by materialising them. I now believe that the world shall be guided by me and until the Day of Judgment there shall be no period without my protégés, because the task you will perform will be my task.”

Explaining the details of his schemes for *Tabligh*, he said:

“I would like to have from among us people who would learn and understand all languages so that they may do *Tabligh* in all languages easily. I have great plans and proposals about this and I have faith in the Grace of Allah the Exalted that if He grants me life and enables me and with His grace confers means and the ability to utilize these means, then they shall materialise in the fullness of time. In short, I plan to do *Tabligh* in all languages and to all nations because it is my task to do *Tabligh*. I realise that it is a vast objective and involves much; however, I also believe that all will come forth from Allah the Exalted. Therefore, my friends! There is no need to worry and be concerned regarding money; He Himself shall provide. He Himself shall bring those obedient souls to me who shall be helpful to me in these tasks. I say this with certainty of belief and with insight and not in an imaginary way that it will not be the planning of any accountant that shall work for the completion and fruition of these tasks because Allah the Exalted Himself has promised the Promised Messiah^{as} that,

“Those people shall help you who shall receive our revelation.” Therefore, God Himself shall maintain our accounts and bring in revenue. He holds all our assets, then what is there for us to worry about. However, this is an opportunity for gathering rewards from Allah the Exalted; blessed is the one who benefits from it.”

(*Tareekh-e-Ahmadiyyat vol. 5 p. 157-158*)

Sheikh Ghulam Ahmad Sahib Waiz^{ra} was a new convert who had come in to the fold of Islam by making a pledge on the hand of the Promised Messiah^{as}. He progressed in belief and sincerity to such an extent that he is counted among the most pious and devout holy people who were the recipients of revelations and visions. He would relate:

“Once I decided to spend the night at Masjid Mubarak so that I could seek whatever I wished for from my Lord, in seclusion. However, when I reached the mosque I found a person in *sajda* (Salat posture of prostration) beseeching in his prayer. Due to his imploring entreaties I could not say my *Salat* and the effect of this person’s prayer overcame me and I too got absorbed in prayer. I prayed that O God, whatever this person is imploring from You, grant it to him. I got weary of standing and waiting for the man to lift his head so that I could see who it was. I do not know how long ahead of me had he come but when he raised his head I was surprised to see that it was Hadrat Mirza Mahmood Ahmad Sahib. I greeted him, shook his hand and asked, ‘Mian, what and what did you not receive from

Allah the Exalted today?’ He replied, ‘I only implored that O God, show me the revival of Islam with my eyes.’ Saying this he went inside.”

(*Sawaneh Fazl-e-Umar, vol. 1 p. 151*)

Nationwide Scheme for the Propagation of Ahmadiyyat

During the last days of the First Khilafat, Allah the Exalted inclined Hadrat Mirza Bashiruddin’s heart towards *Tabligh*. After intense prayers and supplications and with the permission of Hadrat Khalifatul Masih I^{ra}, in January 1914 he presented a Scheme for *Tabligh* to the Community for all of India. The salient features of this were:

- Special Conventions should be held in all cities and towns of India.
- Preachers should be appointed in various locations.
- Tracts should be published in all languages.
- Schools should be opened.

Those who came forward with particular zeal for the accomplishment of this Scheme were: Hadrat Maulvi Sarwar Shah Sahib^{ra}, Hadrat Maulvi Ghulam Rasool Sahib Rajeki^{ra}, Hadrat Mir Qasim Ali Sahib^{ra}, Syed Sadiq Hussein Sahib Atawah^{ra}, Babu Abdul Majeed Sahib Auditor^{ra}, Choudary Muhammad Abdullah Khan Sahib Datta Zaidka^{ra}, Dr. Hashmat Ullah Khan Sahib^{ra}, Mian Nuruddin Sahib Tajir^{ra} (trader) and Mian Muhammad Sharif Sahib^{ra}, Pleader Chief Court.

Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} wrote to the Community vigorously rousing them for *Tabligh*:

“I wonder what way to adopt to wake those who are asleep and to alert those who are awake! I am perplexed as to how to ignite that fire in your hearts that has already lighted in my heart. There is match stick to light the wood. Great big forests can burn with a single match stick. However, there is no arrangement in the world to warm hearts that I could employ to instil ardour in your hearts. It is only in the control of Allah the Exalted to turn hearts and it was only after praying to Him that I wrote my first article and I supplicate to Him again that He may make my voice effective and create acceptance for it in pure hearts.”

(*Tareekh-e-Ahmadiyyat vol. 4 p. 527-528*)

‘Dawa-tul-Khair’ Fund

Hadrat Mirza Bashiruddin Mahmood Ahmad Sahib^{ra} also initiated a ‘Dawa-tul-Khair’ (summon to good) Fund for the practical launch of the *Tabligh* Scheme in the entire country.

Launch of the *Tabligh* Classes

The *Madrassah Ahmadiyya* was established but time was needed yet for the Missionaries being educated there to enter the practical field. However, Hadrat Khalifatul Masih II^{ra} wanted to commence the *Tabligh* work as soon as possible and as swiftly as possible. Therefore, in order to meet this most significant need, Huzur^{ra} instructed that classes should commence with a syllabus based on translation of the Holy Qur’an: ‘*Mishkat*’ and ‘*Qadoon*’.

These classes were held twice a day at Masjid Mubarak and Masjid Aqsa with Hadrat Qazi Ameer Hussein Sahib^{ra}, Hadrat Maulana Syed Muhammad Sarwar Shah Sahib^{ra}, Hadrat Hafiz Roshan Ali Sahib^{ra}, Hadrat Mir Muhammad Ishaq Sahib^{ra}, Hadrat Maulvi Ghulam Nabi Sahib Misri^{ra} and Hadrat Sufi Ghulam Muhammad Sahib^{ra} teaching the students.

The First Regular Call for the Devotion of Life

Due to the continual expansion of *Tabligh* activities, Hadrat Mirza Bashiruddin Mahmood Ahmad^{ra} appealed to the people of the Community in his Friday Sermon of December 1917 to dedicate their lives for the purpose of the propagation of Islam. Remarking on the feeble condition of the Community and the tremendous challenges it faced, he said:

“As regards numbers, as regards knowledge in apparent terms, as regards wealth, in fact as regards anything, let alone having a standing as opposed to our enemies, we are not even worthy of being called a Community. There are millions we have to teach Islam to and relate its reality to. In addition, it is difficult to even gauge the money that is being spent in comparison to us.

Six hundred million Rupees is spent in preaching Christianity while there are seventy thousand Christian missionaries working in the world. The sphere of preaching is not limited to the missionaries; there are many other methods through which Christianity is propagated. They have opened

colleges and schools, established hospitals, published books in their hundreds of thousands and opened orphanages. If all these expenditures were to be overlooked and an estimate of only the wages of the seventy thousand missionaries was made, with a wage of approximately one hundred Rupees per month, then the expenses of these missionaries would run into an amount similar to that of the income of the ‘Nizam of Dakkan’. Just the expenditure of the missionaries and what is spent on their allowances could not be less than two hundred million!

Compared to this, although our arrangements are non-existent, and if our Community were to endure hardship and donate all their earnings even then it would be nothing compared to this. It is similar to a case of ‘One Pomegranate to a hundred ailing’. Some physician had the problem of facing a hundred ailing people with just one pomegranate to offer; but here it is a case of one pomegranate and millions of ailing!”

Presenting a solution to these problems Huzur^{ra} said:

“While pondering over this issue, I have deeply reflected over the history of Islam and have realised that there are certain resources that have not yet been utilised. Islam did not spread in the world the way we are doing our *Tabligh*. Now the question is, what was the method of the Muslims through which Islam spread throughout the world? It should be remembered that it was the method of our esteemed

'*Sufis*' (may Allah be pleased with them) and that Islam did not spread in India through the government, rather it was introduced to India hundreds of years before the government came. Islam was propagated through Hadrat Muinuddin Chishti^{ra} as well as people like Qutbuddin Bakhtiar Kaki, Fareeduddin Shair Ganj and Nizamuddin Olia. They spread it to all corners of the country by engaging themselves in propagating the faith of God. These people were not on wages, rather they had devoted their lives. They would give some time during the day to their own occupation and would spend the rest of the time in propagating religion. It is the same with other countries. Islam did not spread through the government there either; rather it spread through similar kinds of people. In short, this is the method through which Islam progressed in the world and which was also favoured by the Promised Messiah^{as}.

During the time of the Promised Messiah^{as} this issue was pondered over and he appointed Syed Hamid Shah Sahib^{ra} to draw out some guidelines. The regulations made by Syed Sahib were given to me by the Promised Messiah^{as} to review and I submitted that they were adequate and Hadrat Sahib^{as} also liked them. In order to put the guidelines into practice it was suggested that friends should devote their lives so that the Movement would not have the burden of their responsibility and that they would work for their livelihood and also be engaged in the propagation of Islam. They would be working under a system that would send them at any time to any

place and they would promptly comply. The Promised Messiah^{as} liked these suggestions and some people did devote their lives at that time as well. I do not know the reasons why this Scheme did not carry on.”

Exhorting members of the Community to devote their lives for this cause he said:

“So, our friends should devote their lives and learn different skills. They should then go wherever they are instructed to go and practise the skill they have learnt. They shall spend some time executing this skill so that they can support themselves and spend the rest of the time in propagation of the faith. For example, some should train as medical doctors, this knowledge is most useful, and others should learn ‘*tibb*’ (a science of natural medicine). Although wherever conventional medicine has reached ‘*tibb*’ cannot flourish, however, there are still many areas where people prefer ‘*tibb*’. Similarly, there are many other vocations, the objective to learn all these vocations should be that no matter if their skill does well or not at the place they are sent to, no thought should stop them from going.”

Huzur^{ra} further said:

“My heart has yearned for this for ages and now a few friends have also been enthused that this is the way service should be rendered to faith. Therefore, through this Sermon I bring to the attention of friends here and elsewhere that those who have passion for faith should come forward and devote

their lives. While I say devote your lives I also say that deeply reflect over this before taking this step because you would have to affirm that you have relinquished your lives. There will be some problems from some friends and relations or maybe your own inner self will prompt you to withdraw. Therefore, take this step after deep reflection and prayers.

You would also have to affirm that you would not refuse going wherever you are sent to. Even if you are sent at a minute's notice you would have to go. Although this is a huge task and a huge proposal, it also has huge rewards. Even if someone is earning a thousand Rupees, he would have to give it up and go to a place where the potential earning would be only 10 Rupees; give up urban areas and travel in jungles, leave cities to go and live in villages.

Severe weather should not stop them from their objective, wars should not be a cause of hindrance for them, difficult roadways should not alter their aim, and family ties should not slacken their resolve. If they like they can take their family with them or not, however, they will not be permitted to say that they cannot separate from the family. Allah the Exalted will help those who will bear these hardships and will make them the recipients of tremendous rewards.”

Huzur^{ra} said that those who had finished their education could present their services whereas the students could start preparing. He said the students could seek his advice

as to what vocation to learn. He said even if he could find only twenty such people the current *Tabligh* could increase manifold and could bring unprecedented results in terms of success; until there are such people, the task could not be done well.

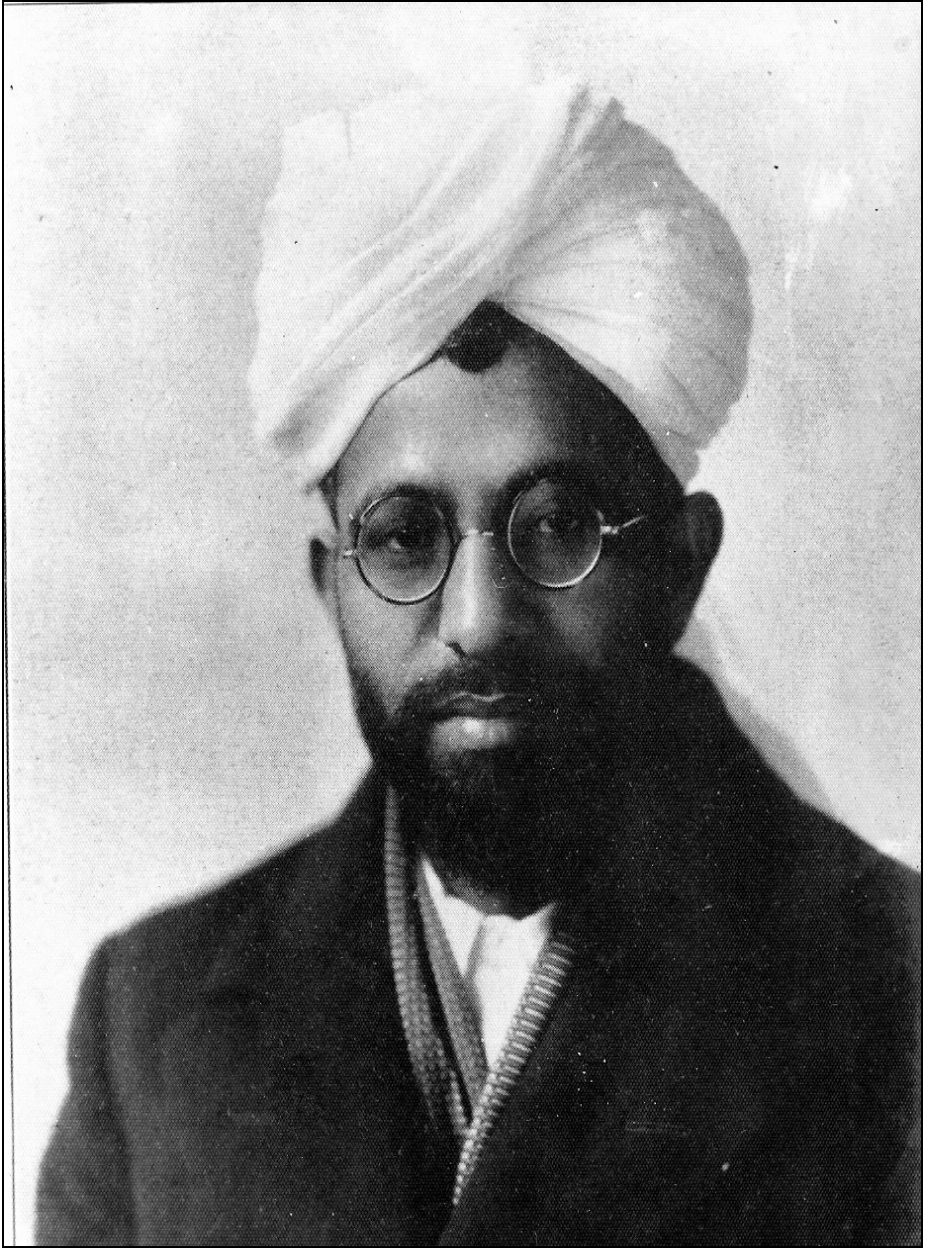
Encourage Devotee Children to Commit the Holy Qur'an to Memory

Huzur^{ra} said:

“Those who wish to devote their children should first ensure that their children commit the Holy Qur'an to memory, because it is most useful for a missionary to be a *'Hafiz-e-Qur'an'*. Some people are of the opinion that if children are made to commit the Qur'an to memory their general education suffers. However, if the children are to be devoted to serve faith, then why not teach them what is most useful for faith. Once the Qur'an is committed to memory, general education can be carried on. At present, only one of my children is of learning age and I have started him on the memorisation of the Holy Qur'an. For such very young children it will have to be seen when an arrangement can be made; meanwhile those who are older can start gradually to commit the Qur'an to memory. However, those who wish to devote their lives should seek my advice about which vocation to learn. Then the plan that is under view can be applied to them.”

(*Friday Sermon: 27th September 1917, Al Fazl 22nd December 1917*)

**Maulana Abdur Raheem Sahib Dard, Former
Imam, The London Mosque**



A Passionate Response from the Jama'at

This Sermon of Huzur^{ra} had not yet been printed and sent to communities abroad that twenty five young men instantly responded in the affirmative. Fifteen of these fortunate young men were from the central Jama'ats of Qadian and ten from the outskirts. When this Sermon reached the outside Jama'ats, in the beginning sixty three young men presented their names, among whom were: Maulvi Abdul Raheem Sahib M.A^{ra}, Sheikh Yusuf Ali Sahib B.A^{ra}, Sufi Abdul Qadeer Sahib Niaz B.A^{ra}, Sufi Muhammad Ibrahim Sahib BSc^{ra}, Maulvi Jalaluddin Shams Sahib^{ra}, Maulvi Zahoor Hussein Sahib^{ra}, Maulvi Ghulam Ahmad Sahib^{ra}, Maulvi Abu Bakr Sahib of Sumatra^{ra}, Maulvi Fazal Zil ur Rahman Sahib Bengali^{ra}, Sheikh Mahmood Ahmad Sahib Irfani^{ra}, Maulvi Rahmat Ali Sahib^{ra} and Maulvi Fazal^{ra}.

These devotees were divided in three groups:

1. '*Rabiteen*' – those who were teachers of the devotees
2. '*Mujahideen*' – those who were engaged in the practical '*Jihad*' of the propagation of Islam
3. '*Muntazi'reen*' – those who were still being educated at the Madrassah Ahmadiyya High School.

It is worth remembering that Hadrat Musleh Maud^{ra} had said in the beginning that even if twenty such men would come forward, with the Grace of Allah the Exalted, success could be achieved rapidly. However, the Community presented sixty three men. Huzur^{ra} thanked the Community in his Friday Sermon of 14th December 1917

and said that this was just the beginning. This Scheme went on to achieve continual success by Allah's Grace.

Call to Devote Entire Life

A year after the initiation of this '*Tehrik*', Hadrat Musleh Maud^{ra} once again inspired the Community to devote their lives for the service of faith on 20th December 1918. At the start Huzur^{ra} had encouraged people to dedicate three years at a time. Explaining this, he said:

“I took the pledge to devote three years and the reason for this was that it was possible that some would find it hard and would want to leave. Lest they were sinful in the eyes of God and were deemed hypocrites, I took the pledge for three years so that if anyone was weak and could not bear the hardship, they could leave after three years. Otherwise to serve faith, let alone three years, devotion of one's entire life is needed. That plan was for those who were weak but were not deemed defaulters.

The current state of Islam demands that an entire lifetime is devoted for it; there are many who would dedicate their lives. For this I motivate you once again after one year to devote your life for the service of Islam. Time is such that presently to serve in a small capacity shall be of greater merit than to give huge services at a later time. Islam is being erased. Therefore little service by those who will serve at this time shall be of greater worth.

Muslims are in a weak state and the world is anticipating their end anytime. However, in worldly terms we are much weaker than them. They kill our people and persecute them wherever they wish. Therefore, the sacrifice and motivation of one who would make a sacrifice and come forward at such an hour will be of great merit and worth with Allah the Exalted. Although in terms of what is required even a life-time devotion at present is inadequate.

The Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) subsisted only on what they had in times of hardship and adversity and spent all their lives in service of faith. Today their names are held in honour and deference. Similarly, whosoever among us will devote his life for the service of faith, his sacrifice shall be considered of great value and will be remembered forever.

Now is the time to serve Islam; one who devotes his life to propagate Islam at this time will have the honour of acceptance by Allah the Exalted, for the Voice that was raised thirteen hundred years ago, “And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil” (Al Imran: 105) is being raised again today. Allah the Exalted shall be the Friend of the one who responds to it submitting himself. This is why people of the Community should ponder over this and do '*Istakhara*' and offer their lives. Those who shall do so will be the recipients of eternal rewards from God.”

(Al Fazl 1st October 1918)

In the early days due to severe financial constraints the life devotees usually had to work for their livelihood. Later, by the Grace of God the financial situation improved and the Community took care of the necessities of the life devotees.

Declaration of 'Jihad' against the Shudhi Movement

The year 1923 is most significant in the sense that it glorified the spirit of devoting one's life within the Community. The famous 'Arya Samaj' leader, Sharda Nand, was an enthusiastic supporter of the Shudhi Movement as well as its first leader. Not only was he given the opportunity by the so-called Muslim religious scholars to be the vice president of 'Khilafat Conference' in the name of 'Hindu Muslim unity', rather he was also given the opportunity to give a speech from the pulpit of Jami'a Masjid Delhi. During the middle of March 1923, while appealing to the Hindus for monetary contribution, he announced that in nearby Agra the '*Rajpoots*' were rapidly being converted to Hinduism and that so far about 4,300 '*Rajpoots*', '*Gogers*' and '*Jaats*' had become Hindu. He also said:

“Such people are found in all parts of India and are not less than five to six million. If the Hindu community continues to assimilate them then I will not be surprised if their number reaches ten million.”

*(Newspaper 'Zamindaar' 16th March 1923 –
ref: Tareekh-e-Ahmadiyyat vol. 5 p. 330)*

This movement continued to spread. The news came that after reflecting on bringing over four hundred thousand 'Rajpoots' back to Hinduism the Maharaja of Jammu and Kashmir had invited the Pundits of Punjab to help the Pundits of Kashmir on this issue.

Hindu poets expressed their enthusiasm in verses depicting:

*“The task of a Shudhi (Hindu) may never cease
Such chances come to nations with fortune
O Hindu! If you retain passion for your faith
Let there be no Muslim left in the world!”*

Such news brought a wave of distress and pain to Muslims all over India and the press too raised a tumult. This news was devastating for Hadrat Musleh Maud^{ra} who was determined to sacrifice his all to bring the whole world under the banner of the Holy Prophet (Peace and blessings of Allah be upon him). How could he accept that the Prophet's 'ummah' (people) would leave Allah the Exalted and get stuck in the quagmire of 'shirk' (association of partners with God) once again?

His heart was deeply affected by this agonising news. Not only did he give it his prompt attention, rather, he took practical measures and had the news verified and then declared a momentous 'Jihad' against the Shudhi Movement.

Hadrat Sheikh Muhammad Ahmad Sahib Mazhar Advocate^{ra} says that this resolute Imam's determination had reached a point that if needed he and his Community

would not hesitate in spending the entire estate of his Community valued at approximately 20 million Rupees.

(Tareekh-e-Ahmadiyyat vol. 5 p. 332)

As a result, on 7th March 1923 Huzur^{ra} announced that to raise the banner against the crisis of apostasy, the Ahmadiyya Community should prepare to make every kind of sacrifice.

Devotion of three months at a time

On 9th March 1923 during his Friday Sermon Huzur^{ra} made a *Tehrik* (motivational appeal) that at the time one hundred and fifty devoted Ahmadis were needed to counter the apostasy crisis; that they should come to the forefront, regardless of the livelihood of their families. Explaining the extent of this crisis to the Community and informing them about his Scheme, he said:

“We need about one hundred and fifty people right now who would work in this area. The method of this work would be that these people would be divided over groups of thirty Jama’ats each. They will have four groups of thirty each and thirty men will be kept in reserve for contingency needs. Each of these one hundred and fifty would have to devote three months for this at the moment. They will not be given a penny from us. They will have to support themselves and their families apart from those whose arrangements are made by us. They will be given travel expenses for travel in the lowest class regardless of their status in life and the allowances paid will also be minimal. Apart from these people,

others who are to dedicate their lives will have to support themselves. However, any postage expenses or expenses towards Tabligh will be met by us. For this purpose the Community will have to put forward 50 thousand Rupees, the rest of the missionaries will bear their own allowances. Those in employment should arrange for their leave themselves and those who have their own businesses should take time off and should let us know in writing which quarterly term they will be prepared to work.

Subject to this we shall make very strict arrangements. Those who will be put in charge will have to be obeyed without question. It is possible that certain people will at times be a little severe and harsh, yet those who will be subordinates should abandon any designs and should work under all difficult circumstances. If their superiors give them an unjustifiably hard time, they can report after the task is accomplished, but the task should be performed on time. Subordinates will have to comply with and listen to their superiors. If they are unfair, Allah the Exalted will punish them. Patience will be rewarded and you can make a report afterwards. Under this Scheme each person will have to do each of their own chores, if they have to cook for themselves, they should do so, if they have to sleep in the jungle, they should do so. Those who are prepared to endure this hardship and toil should come forward. They shall have to sacrifice their sense of ego and their own preferences.

The endeavours of such people will not go in vain; they may have to walk bare-foot or sleep in the jungle. God shall not dissipate their sincere endeavours; by walking barefoot in the jungles their feet will acquire a hardness, this will avail them on the Day of Judgment at the time of crossing the bridge to Paradise; after death they shall attain a station of comfort and pleasure. This will be the station whose inhabitants will neither be hungry nor thirsty. This hunger and thirst of a few days is nothing compared to those rewards.”

(Tareekh-e-Ahmadiyyat vol. 5 p.334)

An invitation to the Muslims of India to work together

Not only did Huzur^{ra} encourage the Community in this arena, he also invited the Muslims of India to work in unison. He said,

“Unless and until a long and regular battle is fought (of endeavour and *Tabligh* rather than of force) it is useless to expect success in these areas. Money will have to be spent in abundance on this task. Despite their former attempts (and subsequent head start), Hindus are demanding a million Rupees; the Muslims have to initiate from scratch and for them two million Rupees is needed.”

With this declaration, Huzur^{ra} also announced that if others came up with the remainder he would donate fifty thousand Rupees, which is one-fortieth of the entire sum. He said,

“I promise that with the Grace of Allah the Exalted and with His Empowerment our Community will present thirty people for *Tabligh* whose allowances will be met from the pledged money. If the expense exceeds this, the Community will still meet the allowances of its missionaries. I also promise that if more people are needed, our Community will *Insha’Allah* (God Willing) provide hundreds of such individuals who will have had a lifelong experience of *Tabligh*.”

The newspaper ‘*Hamdam*’, wrote regarding this generous invitation of Hadrat Khalifatul Masih II^{ra}:

“In light of the enthusiasm and zeal of the Ahmadiyya Community it is almost certain that they will donate fifty thousand Rupees, rather, more than this, for the purpose of prevention of apostasy. Regrettably though, in the next few weeks, one cannot entertain even a feeble hope of collecting one hundred thousand Rupees let alone nearly a million from the general Muslim populace.”

(‘*Hamdam*’, 18th March 1923 ref:
Jama’at-e-Ahmadiyya Ki Islami Khidmat p.43)

Overwhelming Response from the Ahmadiyya Community

The Ahmadiyya Community responded most overwhelmingly to this ‘*Tehrik*’ (call) and one and a half thousand Ahmadis offered their honorary services to Huzur^{ra}. Among those who came to the forefront for this

sacrifice were people in employment, aristocrats, lawyers, businessmen, farmers, skilled people, professionals, teachers, students, English-speakers, Arabic-speakers, old and young; in short people from all walks of life. So much so that women and children too offered their names for this '*Jihad*'.

As a result, *Lajna Ima'illah* submitted a request to Huzur^{ra} for guidance as to what service could they render in this '*Jihad*' of Tabligh. Ladies agreed to do Tabligh among '*Malkan*' women.

This created an enthusiasm and fervour among Ahmadi children to propagate Islam. Sahibzada Mirza Munawar Ahmad who was five years old at the time, prepared to go to Malkan areas. Nawab Muhammad Ali Khan Sahib's son, Nawab Muhammad Ahmad Sahib, who was about twelve years old at the time, wrote to his mother, Hadrat Nawab Mubaraka Begum Sahiba^{ra} 'Propagation of Islam is not just the obligation of grown-ups but ours as well. Therefore, when you go for Tabligh take me with you and if you do not go, do please send me.'

As far as the donation of fifty thousand Rupees for the prevention of apostasy was concerned, that was collected very quickly. In particular, the wealthier members of the Community participated in this beyond their means. Apart from monetary contributions, Ahmadis in particular from Lahore donated bicycles for the '*Mujahideens*'. Dr. Muhammad Muneer Sahib of Amritsar donated protectors from the heat of the sun; some people sent sacks of ground barley.

At the occasion of Eid-ul-Adhia, cash in thousands was sent to slaughter animals for Malkan people for the apostasy cause. Some underprivileged people who did not have any cash sold their house, land or animal stock to participate in this. It is said that the famous Punjabi poet Dr. Manzoor Ahmad Sahib Bhairvi sold his buffalo and thus participated in this cause. Although he sold the buffalo at a loss, Dr. Sahib was most pleased at this apparent deficit deal.

Along with men, ladies too proved their spirit of sacrifice. *Lajna Ima'illah* sent twenty large shawls to those Malkan women who stayed firm on Islam at the time of apostasy. The daughter of Hadrat Khalifatul Masih II^{ra}, Sahibzadi Amatul Qayyum, who was six years old at the time gave a small shawl and said that it should be given to a young Malkan girl.

(Karzad Shidhi p.43 – 45 by Master Muhammad Shafi Aslam Sahib)

The Sacrifices of the Life Devotees and their Magnificent Results

Huzur^{ra} initiated the practical side of this 'Tehrik' as early as the middle of March 1923. An office by the name of 'Sigha Insidaad e Irtidaad' (Department for the Prevention of Apostasy) was opened. Thus groups of large numbers of life devotees began going to the areas where apostasy was taking place through an organised system and by offering great sacrifices brought back followers of the Holy Prophet (Peace and Blessings of Allah be upon him) to the true faith. A brief sketch of the difficulties faced and the

sacrifices offered by the '*Mujahideen*' is mentioned in the book 'Tareekh-e-Ahmadiyyat' as follows:

“The '*Mujahideen*' travelled on foot for several miles in fierce and intense heat. At times, let alone food they did not even have water to drink. At meal times they would either eat leftovers or dry-roasted chick peas. If there was nothing else available they would add salt to flour and cook a flat bread themselves. They would sleep wherever they could at night. The Malkanas tried to look after them by offering them drinks of milk but they gratefully declined. Some well-off people tried to offer porters to carry the luggage of the missionaries but these gallant soldiers continued to carry their own luggage and travel on foot. With their task accomplished in one village they would promptly move onwards, regardless of what time of day it was or how far the next village was. At times they travelled during dark nights through risky and hazardous routes where wild boars and wolves were found in abundance.

These '*Mujahids*' did not even trouble the Malkanas for a drink of water and would simply inform them that their people would come by to teach them religion and would take nothing from them, rather they would be supporting themselves. Due to the reason that these people had been most disenchanted by the greed of their clergy, it was a source of great amazement to them to see servants of faith who had taken the responsibility of propagating Islam on a voluntary basis.

Sufi Abdul Qadeer Sahib Niaz B.A. went around approximately forty villages travelling on foot, on average sixteen miles daily. On one occasion no arrangement could be made for food and he went hungry for twenty-nine hours and continued to travel in such conditions.

Meanwhile, Hadrat Mirza Bashir Ahmad Sahib M.A. who was the officer of the ‘Department of Prevention of Apostasy’ toured with Hadrat Nawab Muhammad Ali Khan Sahib, Raees Maleer Kotla, and visited Agra. Having himself witnessed the situation and after giving suitable instructions to the missionaries he returned on 23rd April 1923. His impressions were,

‘This was a magnificent battle that had its frontline stretching about a hundred miles. On this extensive frontline the troops of Islam and falsehood had encamped with the resolve to do or die.’”

(Tareekh-e-Ahmadiyyat vol. 5 p. 341 – 346)

Tribute Paid by Muslim and Hindu Newspapers

The Ahmadiyya Community displayed an example so magnificent of devotion, commitment and heroism that let alone Muslims, Hindus too marvelled.

1. A newspaper entitled ‘*Zamindar*’ of Lahore, wrote on 8th April 1922: ‘The sincerity, sense of sacrifice, enthusiasm and compassion with which Ahmadi brothers have taken part in this task is worthy of every Muslim’s pride.’

2. Newspaper '*Hamdam*' of Lukhnow wrote on 6th April 1933: 'The fine endeavours of the Qadiani Community in this matter are most commendable and other Muslim Communities should also follow in their footsteps.'

3. Newspaper '*Mashriq*' of Gorakhpur wrote: 'Persistent speeches and writings of the leader of the Ahmadiyya Community have left a deep impression on his followers. At the moment this sect can be seen at the forefront of this '*Jihad*' despite the fact that there was no need for the Ahmadiyya sect to support this group of new Muslims as it had no connection with this sect, but it carried the name of Islam. For the sake of the honour of Islam, the Imam of the Ahmadiyya Community was enthused to act. Some of his speeches are awe-inspiring in their depiction and one is astonished to see that there remain people who are prepared to give their lives in the name of God. If our clergy are fearful that the Ahmadiyya Community may spread the teachings of its beliefs, then with the support of their fellow believers they should (also) step forward with such sincerity that they would eat ground barley, munch dry roasted chick-peas and save Islam. We have seen such sincerity in the people of Ahmadiyya Community in abundance.'

4. Hindu Newspaper '*Jeewan Tat*' of Lahore wrote: 'In order to stem the Shudhi Movement of the Malkan Rajpoots and to propagate the Islamic religion among the Malkans, the Ahmadi folks are displaying much enthusiasm. A few weeks ago the

leader of the Qadiani sect, Mirza Mahmood Ahmad Sahib appealed for one hundred and fifty volunteers who would go and work among the Malkans for free for three months. It entailed that under the system they would be prepared to work happily, subordinate to whomsoever is appointed as their leader. It is said that within a few weeks of this appeal, applications to work under these conditions were received in excess of four hundred. Three groups constituting of ninety Ahmadiis have reached the Agra area and are propagating their beliefs most fervently. Some of them, among whom there are university graduates, have travelled the entire area on foot in fierce heat, carrying their bedding on their shoulders. Their fervour and sense of sacrifice for their religion is commendable.’

(Ref: *Tareekh-e-Ahmadiyyat* vol. 5 p. 347-350)

Acknowledgement by Aryas of the Tremendous Power of Ahmadiyyat

This battle between truth and falsehood made the Aryas fully aware of the tremendous and forceful organisational and propagating power of the Ahmadiyya Community. The newspaper ‘*Partaap*’ of Lahore wrote:

“The problem is that the Hindus are in danger from a community from among their own country-men. The danger is so great that as a result of it, the Arya belief may be obliterated from the face of the earth. This is the danger of organisation and propagation. This task is being carried out by the Muslims with

such efficiency that the Hindus are losing ground. They are decreasing in number year by year. If nothing is done to stop it, then a time may come when there would be no follower of the Arya religion left.”

Furthermore, a prejudiced Arya person wrote:

“I have stayed within Islam and after quitting it I have carried out a thorough study of their propagation system. I believe that from among all the Muslims of the world the most solid, effective and constant power to perform propagation work is with the Ahmadiyya Community. I say most truthfully that we all are exceptionally negligent about this. As yet we have not even tried to understand this fearsome community, and even if we have tried, up to now we have failed to understand it. If we ever observed it, we merely glanced at its external features and its internal affairs are still a mystery and a total obscurity for us. Without exaggeration, the Ahmadiyya movement is a hazardous volcano which does not appear so dangerous. However, deep within it, deadly lava is raging and if preventative measures are not taken against it, it can completely engulf us at any opportune moment.”

(Newspaper ‘Taj Dehli’ 25th July 1927 – Ref: Tareekh-e-Ahmadiyyat vol. 5 p. 373)

The First Life Devotee Martyr Missionary of the Jama'at

The first week of December 1923 brought mixed emotions of delight and grief for the Ahmadiyya Community. Delight because Hadrat Mufti Muhammad Sadiq Sahib^{ra}, Missionary from England and USA, triumphantly returned to Qadian on 4th December 1923; grief because on 7th December 1923 the sad news of the death of Hadrat Maulvi Hafiz Ubaidullah Sahib^{ra}, Missionary from Mauritius was received. Mentioning him in his Friday Sermon, Huzur^{ra} said:

“Maulvi Hafiz Ubaidullah was from our country and he proved by example that he understood both devoting one’s life for faith and to honour this pledge as well. The first martyr of our Community was Hadrat Syed Abdul Lateef^{ra}, or maybe the second as prior to him one of his students was martyred. However, he was not from India, rather he was from outside of India. Ubaidullah attained the first opportunity of martyrdom from India.”

(Al Fazl 14th December 1923)

Second ‘Tehrik’ for the Devotion of Life

With the needs of the Community ever growing, the need for life devotees too kept increasing. In 1928 Hadrat Musleh Maud^{ra} demanded for a second time that the youth of the Community devote their lives. Huzur^{ra} said:

“Some time ago I encouraged the youth to devote their lives for the service of this faith. Many young men complied with this from among whom some were educated in Arabic and some in English. The need of the time was met by these, however, now more people are needed for certain tasks. It is natural as far as the local situation is concerned that the maintenance allowances given to workers of a small community should be limited. That is why the allowances of the workers here are modest. Still, the difference between those who devote their lives and others should be at the very least at par with those who subscribe to the system of ‘*Wasiyyat*’ and those who do not. For this reason I have deemed that one who devotes his life should be paid twenty five per cent less allowances than paid to a non-devotee. However, a devotee will not have to pay his ‘*Chanda*’ (monetary contribution). In this way, the difference between the allowances of a devotee and a non-devotee will be around eighteen to nineteen percent. This is a greater sacrifice made by the devotees than by any other employees. The Jama’at also has to take into consideration the promotion and subsequent rise in allowances of other workers. The workers of a nation that itself becomes abase are also considered abase. Observe that no one cares about the muslim-clergy these days, but the Christian priests are held in esteem everywhere. The reason for this is that the nation of the priests is considered respectable whereas the nation of the muslim-clergy is considered abase. It is possible that these workers of ours who are not given any recognition today would attain a position, due to the

advancement of the Community, where they would be held in esteem everywhere.

I first mentioned this at the *Madrassah Ahmadiyya* and many young men sent me applications, while some handed them over in the office. Now I want to inform the rest of the Community, in particular college students and those who have either finished their education or are about to finish, through this Sermon that the need of the time is to send missionaries to other regions for *Tabligh* purposes. The young men who apply should be familiar with religious matters or should have the desire to gain knowledge. Only a few people are needed at present who will be asked to work or will be prepared for it. Hence, college students or those who have finished their education are informed through this announcement that we need people of this kind. It is hoped that our English-speaking young men who have not stayed behind at any time, will try and come forward for the service of the faith at this time as well.”

(*Al Fazl* 15th May 1928 p.7, 8)

Tehrik-e-Jadid and The Devotion of Life

The year 1934 is a most significant milestone in the history of the Ahmadiyya Community. This is the year when the fiercest opponent of the Ahmadiyya Community, ‘Majlis-e-Ahrar’ and other Muslim groups who, having seen the increasing influence of the Jama’at, were set on opposition. Furthermore, some officers of the British government, due to their error of judgment, saw the increasing strength of the Ahmadiyya Community as a threat to themselves and

became involved in suppressing and eliminating it. Thus a huge storm of opposition arose and for some time the history of Ahmadiyyat went through a phase of thunderous dark clouds and dreadful strikes of lightning. The account of these days is most painful to read. Slogans were raised to raze Qadian to the ground and to obliterate Ahmadis from the face of the earth to the extent that if one wished to see an Ahmadi one would have to search for one. The opponents utilised all their capacities and resources to accomplish their mission.

On the other hand, these very dreadful storms turned into a shower of blessings for the entire Community, which emerged from this trial stronger and more dynamic than before in every way. The storm of opposition subsided and ceased but it left the Community a great blessing like 'Tehrik-e-Jadid' in its wake, through which the speed of progress of the Community increased manifold.

A Summary of the Requisites of 'Tehrik-e-Jadid'

Huzur^{ra} said:

“The outline of the requisites is four-fold; Firstly, to inculcate dynamism among the people of the Community, in particular to arouse the youth and create zeal to be active among them. Secondly, to base the Community tasks more on personal sacrifice rather than on financial commitment. Thirdly, to create a fund of 'Tehrik-e-Jadid' in the Community as a result of which financial constraints no longer create hindrances in *Tabligh* tasks. Fourthly, to further draw the attention of the Community towards *Tabligh* matters.”

(*Report Majlis-e-Mushawarat – April 1939 p. 3*)

Hadrat Maulvi Hafiz Obaidullah Sahib Martyr
Missionary Mauritius



Hadrat Shahzada Abdul Lateef Sahib Martyr^{ra}



Among the requisites of 'Tehrik-e-Jadid', one significant requirement was that of devoting one's life for the sake of Islam. Before going into its detail, it would be useful to introduce various other requirements of 'Waqf' (self dedication).

Devotion During Holidays

One requirement was that those who could take holidays or leave two to three times a year should dedicate the days of their leave for the religion of Allah the Exalted so that they could be utilised for *Tabligh* or other tasks of the Community.

(Mutalibaate Tehrik-e-Jadid p. 62)

Devotion During Seasonal Holidays

Hadrat Khalifatul Masih II^{ra} said:

“The Community should have a sense of physical sacrifice just as it has a sense of monetary sacrifice. Civil servants can also dedicate time from their holidays. No doubt some governmental employments are such that they cannot be granted long leave. However, with the exception of these all other people in employment, farmers, business men and professionals can get holidays. I ask them all to give a month, two months or three months, whatever they can, for *Tabligh*. It is an optional virtue and I cannot force anyone to do it. However, I want to make it clear that if our Community does not take action on this, the consequences will be perilous. It is most important for the progress of the Community

that each individual, be it today or tomorrow or another day, compulsorily participates in this via the Community's administrative system.

If the entire Community or its majority does not make an endeavour by participating in this '*Tehrik*', then many people will prove to be weak links and will break off. Tabligh is an important duty that Allah the Exalted has chosen for us.

So, I advise friends to dedicate their holidays for Tabligh. Business people should take time off from their businesses and should offer it to us to be utilised in Tabligh. Farmers should make time from their farming and use it in Tabligh. Those in employment should take leave from work and dedicate it to Tabligh.”

(Friday Sermon 14th March 1936)

'Waqf' for Business

In the light of business needs, Hadrat Khalifatul Masih II^{ra} announced '*Waqf*' for business. Under this Scheme, those who dedicate themselves are appointed to different locations where they can run a business under the auspices of '*Daftar Tajarat*' (Office of Trade and Business) and submit regular reports to the Office.

Under this *Waqf*, people invest their own capital and also have rights over the profit made. However, under the auspices of the relevant office they only engage in particular businesses and the office provides them with all kinds of moral support. As '*Daftar Tajarat*' works under

'Tehrik-e-Jadid', therefore, the local Jama'ats also cooperate with them in every possible way.

There are some *Waqfeen* (devotees) who have no skill and are completely unfamiliar with business and trade. It has been arranged with the cooperation of the business people that they give them business training and once the training is complete they can carry on with their work.

(*Mutalibaate Tehrik-e-Jadid p. 86-87*)

'Waqf' of Property; 'Waqf' of Income

Huzur^{ra} said that he was drawn to this '*Tehrik*' by a vision:

“I saw in a dream that a woman whose husband is pious but she is not pious has a son. She says to him, your father wastes a lot. If anyone asks him for a penny he gives a penny, if anyone asks for two *annas* (Indian coin) he gives two *annas*; that is the sort of person he is. If someone was to ask him for his entire property he would give it all away. She says to her son, let's ask him for his entire property, he will give it all to us, that way he will not be able to waste it in the cause of faith.

I saw in a dream that I am making a speech to friends of the Community in Arabic and I am giving them this example that there was a pious man but his wife was not pious. They had a son about whom I cannot say whether he was good or not. However, his mother definitely thought she could make him her instrument. She said to him your father gives whatever anyone asks him for. If one was to ask him

for all his property for the cause of faith he would give all his property away, therefore let's ask him for all his property, this way he will not be able to spend it in the way of God and we will not be at a loss. I advise the Community by way of this example that tribulations such as this can also come to pass, be aware of them! Just as I was saying this I woke up and I realised that there are indeed servants of God who are prepared to spend all their wealth in the cause of faith, however, there is the danger that their wives and children might become a source of tribulation for them. Therefore before they become a tribulation why do we not seek their property from them for the cause of faith. The truth of the matter is that unless man reaches this station in belief he cannot give precedence to faith over worldly matters in the real sense. This dream drew my attention to the fact that if a believer is prepared to spend all for faith and if we do not seek it out from him then it is possible that his sons and offspring might take it. So, before a believer's property is wasted, why not take it for faith. Thus, I made the '*Tehrik*' for this '*Waqf*' in the light of this dream.”

(Mutalibaate Tehrik-e-Jadid p. 142-143)

The Personal Example of Hadrat Khalifatul Masih II^{ra}

Hadrat Khalifatul Masih II^{ra} said:

“According to this proposal, first of all I offer my own self. Some of us, whom Allah the Exalted so enables, should dedicate their property to the cause of faith in the sense that when a demand is made by

the Community for them to offer their property for the propagation of Islam, they would not have even the slightest of hesitation to offer it. For this purpose, to begin with, I offer my property for 'Waqf'."

Huzur^{ra} also explained that this 'Tehrik' entails that if for example all the resources of the Community run out, the cushion of *Waqf* of Property would be there as a last resort. It would be needed at such a time, otherwise the property and its income shall remain with the proprietor and he shall continue to own it. Those who do not have property can participate in this 'Tehrik' by way of a pledge that if ever a demand is made for particular sacrifices to be made for the propagation of Islam and Ahmadiyyat, they would offer their one months' or two months' salary; no matter how hard it would get for their family to make ends meet, they would not care about that at all.

(*Mutalibaate Tehrik-e-Jadid p. 142-149*)

Splendid Example of the Jama'at

Seeing their master dedicating his property, the Community responded overwhelmingly. Within a few hours, friends in Qadian had dedicated property worth four million Rupees.

Hadrat Khalifatul Masih II^{ra} expressed his pleasure at this:

"I made a 'Tehrik' to dedicate property and the friends of Qadian have displayed a magnificent example in response and have thus welcomed it. Many friends have dedicated their properties."

Following Qadian, the external Jama'ats too made sincere endeavours to vie in this sacrifice. As a result, within a few days the value of the dedicated property reached ten million Rupees. Such was the passion in those days that Ahmadis who did not have property participated most fervently in this monetary '*Jihad*' by dedicating their monthly or annual salary.

(Tareekh-e-Ahmadiyyat vol. 9 p. 559)

'Tehrik' to Dedicate Offspring

Huzur^{ra} said that the sacrifice of Hadrat Ibrahim^{as} teaches us that by sacrificing one's offspring, one's progeny is increased and if one wishes for one's progeny to increase and spread and that he and his progeny should be honoured, then the means for that is that he should sacrifice his offspring for the faith. This is a formula that our friends should avail of. If they wish for their future generations to be renowned in the world and for their names to be held in respect for thousands of years to come then they should follow the model of Ibrahim^{as}. It should be borne in mind that the blessings that Hadrat Ibrahim^{as} received were not because he had an exceptional relationship with Allah the Exalted and he was favoured. Each person who follows in his footsteps and sacrifices his self and his offspring in the way of Allah the Exalted can obtain a measure of the blessings that Allah the Exalted granted Hadrat Ibrahim^{as}.

Each Family Should Dedicate One Child

The minimum indication of faith should be that each family should dedicate one son. Although one who does not carry this out will not verbally say so but in practical

terms he will be saying, “*Therefore go thou and thy Lord and fight, and here we sit*” (5:25).

Although he will not vocalise these words but that is what his actions will say and that is what will be in his heart and one who has this in his heart cannot be a believer.

Progeny of the Holy Prophet (Peace and Blessing of Allah be upon him)

Each person who spurns this world and dedicates his life for the sake of faith and each father who educates his offspring and dedicates them to the faith is of the Holy Prophet (Peace and Blessings of Allah be on him) and this can keep Islam alive.

An Everlasting Invitation

Huzur^{ra} stated:

“I extend a permanent invitation that just as each Ahmadi makes it obligatory on himself to pay the '*chanda*' (monthly contribution), similarly he should make it obligatory on himself that he would dedicate one of his children to the cause of faith.”

Participation in ‘*Waqf*’ of Offspring by Monetary Contribution

“Those who do not have any children or have older children, or those who only have daughters and no sons, should pay for the monthly allowances of a rural missionary or a student of *Madrasah*

Ahmadiyya or some friends could get together and pay for the allowances of a student.”

(Mutalibaate Tehrik-e-Jadid p. 137 - 139)

Requirement For The Devotion of Life

Among the requirements of ‘Tehrik-e-Jadid’ one significant requirement is that of life devotion. Although Hadrat Musleh Maud^{ra} began to draw the attention of the Community from the very beginning to this, yet since its inception and until his death he continued to profusely counsel the Community to dedicate their lives for the service of faith. He carried this out through numerous sermons speeches, etcetera, and in a variety of styles and manner, for the reason that the task of propagation of faith and propagation of Islam is not possible without life devotees.

Some pronouncements of Hadrat Musleh Maud^{ra} are here presented:

The Life of the Nation is in the Devotion of Life

“Propagation of Islam has never been carried out with the means of money in this world. A nation that thinks that it can take its message to the corners of the earth on the strength of money is the most foolish and most insane nation in the entire world. The sign of vitality is that each one of you comes forward and offers his life, saying, ‘O Ameer ul Momineen! I offer it for God, His Prophet and His faith and His Islam.’ The day when you understand

that your lives are not yours but are for Islam, the day when you do not merely consider this in your heart but start to base your actions on this, that is the day you will be able to say that you are a living Community.”

Requirement of Life

“What has been required of you and the only real requirement is the requirement of your life. Not only should you fulfil this requirement, rather, this requirement should always be present in your minds because you cannot achieve courage and intrepidity unless, having considered your life insignificant, you are ever ready to sacrifice it for the faith.”

(Friday Sermon 11th January 1935)

Youth Should Dedicate Their Lives

“In order to propagate Islam in the foreign countries as well as to raise the name of Allah the Exalted and to implement the tasks of the movement in this country, I am in need of young men who would dedicate their lives for faith. I have always been advising that we do not have the monetary resources to expand the task of 'Tehrik-e-Jadid'. Even if the entire Community hands over all its wealth we still cannot acquire the kind of funds needed to accomplish the task that is before us. The way we can make it work is if young men dedicate their lives and work and make ends meet on what would be meagre allowances for them. So today, once again, I

draw the attention of young men of my Community to have courage and come forward and demonstrate the enthusiasm that they express by saying that they are ready to sacrifice their lives to preserve the honour of Ahmadiyyat.”

(Al Fazl 8th December 1938)

Hundreds of ‘Abdul Lateefs’ Are Needed!

Huzur^{ra} stated,

“My objective of 'Tehrik-e-Jadid' is not merely to promote simple living among the Community. Rather, my objective is to make them stand next to the furnace of sacrifices so that when, before their eyes some people jump into this fire, the spirit of gallantry is ignited in their hearts also and inspired by this passion they too jump in the fire and sacrifice their lives for Islam and Ahmadiyyat.

If we had allowed the people of our Community to relax in gardens, they would not have agreed to work in the heat and would have retreated and given up like cowards. However, now all the people of the Community have been made to stand next to the furnace of sacrifices so that whenever they are required to make sacrifices, they would jump in the fire, sacrificing their lives. So when the time for sacrifice shall arrive, then it will not be a question of when can so and so missionary return. At that time the question of return will be absolutely in vain.

Observe whenever the Christians have propagated religion this is the way they have done it. History informs us that whenever a disciple or any other person went to propagate religion to any region then he did not return. Rather, we read in history that so and so missionary was hanged at such and such place and so and so missionary was imprisoned at such and such place. Our friends are most pleased at the fact that Sahibzada Abdul Lateef '*Shaheed*' (martyr) gave his life for the Movement. The fact is, not one, rather hundreds of Abdul Lateefs are required to give their lives to the Community, who would go to different countries and sacrifice their lives for Islam and Ahmadiyyat. Unless Abdul Lateefs are born in each region and each country, Ahmadiyyat cannot generate awe and respect. When all the people are made to leave their homes and made to stand in a field next to fire of sacrifice so that when the pioneers give their sacrifice, others follow them instinctively; I started 'Tehrik-e-Jadid' to create this very ambience.”

(Al Fazl 2nd December 1942)

Fulfil the Pledge of 'Bai'at'

“People are not dedicating their lives as much as life devotions are needed for the service of the faith. Moreover, those who are dedicating lives are not completely fulfilling their obligations, even despite the fact that unless we pay attention to this matter the pledge we make to God at the time of *Bai'at* can never be honoured. Unless we fulfil this pledge we

also cannot lay claim to the promise of reward that God has made regarding us.”

(Tafseer-e-Kabeer vol.6 pages 247 Surah Quraish)

‘Tehrik’ for Permanent ‘Waqf’

As it has been stated before, in the beginning Huzur^{ra} had only made a 'Tehrik' for the people of the Community to dedicate three years. However, due to the extensive amount of work, 'Tehrik' for the devotion of one's entire life was made on 17th December 1937 with the explanation:

“In future those who dedicate their lives should do so with the understanding as if they have perished, that they would work hard with sincerity and using wisdom and knowledge to whatever task they are assigned. It is our job to assess wisdom and knowledge, however, resolve to work with diligence, obedience and sincerity should come from them. They should also understand that ‘Waqf’ does not entail that whether they are suitable for a task or not we will not remove them or not punish them. Only those should offer themselves who are prepared to tolerate punishment. Nations who do not have the courage to accept punishment are always destroyed. Observe the example the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) who at times would accept excessive punishment and that too of their own accord.

So for those who dedicate, in addition to the five qualities, it is also necessary that they are prepared to accept punishment and do not complain at a later stage that they had offers of other employment at the time. Therefore, only that person should come forward who has the intention of trying his very best, but if he is deemed good-for-nothing he would happily accept punishment.”

Huzur^{ra} further stated,

“I am hopeful that our young men will offer their names under these conditions very soon so that they can work on the Scheme that is under my review. We shall take only a few people. However, those who are selected from hundreds will surely be better than those selected from a handful. Last time almost two hundred young men offered themselves and I am hopeful that this time even more shall offer. Those who offered last time can do so again, in fact, those who are already working may also, if they wish, offer their names because their duration of three years has finished. Some of them are such that they do not give the three year duration any thought and consider that once they have joined why should they withdraw. They should offer their names again under the regulations. Our earlier requirement was only for three years. Those who present themselves now should do so with firm resolve and determination.”

(Tareekh-e-Ahmadiyyat vol. 8 p. 85-86)

'Waqf' of Sincere People of the Jama'at

As a result of the above '*Tehrik*' the Second Phase of '*Tehrik-e-Jadid*' had the great distinction that many sincere young men permanently dedicated their lives and submitted themselves to Huzur^{ra}. Huzur^{ra}'s exclusive attention, education and training and prayers prepared a group of permanent devotees who accepted living on meagre means and were devoted and sincere with a deep sense of duty and sacrifice. This group of '*Mujahideen*' went on to perform magnificent and unforgettable services for Islam and Ahmadiyyat. Not only did they establish missions in foreign lands, they also made every possible endeavour to train new missionaries in the centre. This is a testament to Huzur's^{ra} spiritual prowess and a glorious feat for which no praise could be enough. These devotees presented an excellent model of contentment and gave a living proof of giving precedence to faith over worldly matters. Mentioning these very heroic people Hadrat Khalifatul Masih II^{ra} said:

“In order to delineate the Second Phase of '*Tehrik-e-Jadid*', I am preparing a permanent group of devotees in addition to the financial contribution drive, for that too is permanent. In the First Phase I had asked the young men to dedicate three years of their lives. However, the Second Phase is for a lifetime and now the devotees have absolutely no right to leave work of their own accord. Indeed, we have the authority that if we find them incompetent to do the work, we can let them go. So this is not a three year devotion, rather just as this Phase is permanent, so is this devotion permanent. In the

light of the significance of work during this Phase, I have stipulated the condition that only those young men would be chosen who are either graduates or '*Maulvi Fazal*'. Those who are neither graduates nor '*Maulvi Fazal*' will not be chosen because these people have to do some academic work for which either worldly or religious knowledge is needed. In this Phase, with the exception of three or four people who are not graduates, for they are remaining from the previous lot, the rest are all either graduates or '*Maulvi Fazal*'.

At present there are four graduates and four '*Maulvi Fazal*'. In total there are probably twelve young men. Four of these are not graduates but with the Grace of Allah the Exalted all of them are hard working and have a love for the Movement. My objective is that some of them are sent, in addition to the centre, outside for education so that young men of such stature are prepared with regards to academia and practicality, who can match the best young men of the world, rather excel them, in matters of *Tabligh*, education and training. I am not just considering religious education; my objective is to provide them with all kinds of worldly knowledge and teach them all the sciences of the world so that the capability to take charge of all matters of the world is inculcated in them. As I mentioned in the last '*Majlis-e- Shoora*', my plan for these young men is to send them to Europe to acquire the best possible education. When they gain expertise in all sorts of knowledge then they should be paid just allowances and not salaries. The amount of their

allowances should not relate to their academic expertise rather on the number of family members, just as it was in the time of the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him). Arrangement should be such that those who are married or have children should be given a greater allowance and those without a family should be paid less allowances. If a young man is about to get married, he should be given some help towards his marriage expenses.”

(Al Fazl 24th November 1938 p. 9)

The Financial State of the Devotees

The life devotees were paid very minimal allowances; the description of this is presented here in the words of Hadrat Khalifatul Masih II^{ra}:

“It is my endeavour that one hundred such devotees are prepared in this Phase who in addition to having religious education, are also experts in other knowledge, are determined and careful in performing all tasks of the Movement and will display a model of sacrifice. For this reason in addition to educational expenses we will have to give these people allowances. The allowance is fixed at fifteen Rupees per head. Even if one is a graduate, he receives the same allowance he is given. It is such a meagre allowance that some orphans and needy receive similar stipend. However, despite the fact that their allowances are similar to those of some orphans and needy, they work and they have

dedicated their entire life for the service of faith. For the moment, our regulation is that if one of them gets married he is given twenty Rupees, when he has a family then Rupees three per child is increased, for up to four children. In other words the limit of their allowance is thirty-two Rupees and that is only when they have six mouths to feed in the house. I consider this allowance to be little. It is also not correct to limit the number of children and this should be removed as soon as possible. However, for the moment as our financial situation cannot afford more allowances, therefore, we cannot do so and they too have happily accepted this allowance.”

*(Al Fazl, 24th November 1938
Ref: Tareekh-e-Ahmadiyyat vol. 8 p. 87-88)*

Expression of Pleasure by Hadrat Khalifatul Masih II^{ra}

With God-given capacity the devotees tried to the best of their ability to fully act upon the instructions of Hadrat Ameer ul Momineen. Huzur^{ra} thus expressed his pleasure with the sense of sacrifice, sincerity and extreme hard work of the devotees:

“It is essential that those young men who are prepared to work without financial reward should dedicate their lives. It is the Grace of Allah the Exalted that He has given us some young men of this very spirit; one of the life devotees is a lawyer. His father is a big landowner and from the gentry of his area and among the electoral of the Central Assembly. He is married but he receives only twenty

Rupees which he accepts happily. Owing to the fact that he is a landowner and has influence in his area, if he were to practice law he would definitely earn up to 150 Rupees, in fact a clever person can earn up to 250 Rupees even in today's depressed economy. However, he has dedicated himself and that too on a meagre allowance. I consider devotion of this sort working without any payment because whatever is given from us is almost equal to nothing. Similarly, there are many other graduates who due to their intelligence would earn a great deal, if they were to work outside. However, they have all dedicated their lives happily and cheerfully. Although the devotees of 'Tehrik-e- Jadid' are receiving a meagre allowance, realistically, they should be considered as working without allowance, because their allowances are very little as compared to their needs and their capabilities.”

(*Al Fazl* 24th November 1938)

Various Measures to Inculcate the ‘Mujahid’ Spirit in the Devotees

According to Hadrat Khalifatul Masih II^{ra} each devotee was a '*Mujahid*' (striver). For this reason, Huzur^{ra} made a particular note of this aspect in the training of the devotees so that they recognised their elevated station and spend their lives in the spirit of '*Jihad*'. He said:

“Each devotee is a '*Mujahid*' and Allah the Exalted has put many responsibilities on a *Mujahid* and only one who fulfils them is worthy of being called a

Mujahid. We are contending with those nations whose young men in pursuit of their goals did not get married for a great number of years and spent their lives in laboratories and met their death working on their desks. Some left most useful inventions for their nations. We are competing with those who, when ran out of ammunition and other weapons of warfare, got discarded guns from USA and prepared to face the enemy with them. Britain has declared that Germany may show aggression, but we shall fight them on the seas, we shall fight them on the beaches, we shall fight them in the fields and in the streets and if we cannot compete, then our fleets of ships will take us to the New World (USA) but we shall never surrender; such are the people we are up against. We need people who would not move a foot away from where they have been told to stand except in the circumstance if their dead body were to fall a foot closer to us, other than that, a living person's steps may, if at all, move a foot ahead but never behind.

Such are the people we are in need of and such are the people who build nations. Allah the Exalted declares about the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) that, "some of them have fulfilled their vow and some who still wait" (33:24). This is the devotion that brings about great changes in the world."

Huzur^{ra} adopted several resources to inculcate the 'fighting' and *Mujahid* spirit in the devotees:

1. It was a specific instruction for the devotees to stay in 'Dar-ul-Waqifeen' (lodging for the Devotees). The married devotees were only allowed home on Thursday nights whereas bachelor devotees could go home for short periods twice a week and could spend a day's leave each month at home.
2. The devotees were obliged to write a daily diary. It was particularly important to note in the diary as to how many *Salats* were offered in congregation and in which mosque, in addition, how often was the Holy Qur'an recited.
3. The devotees would have a general meeting every fifteen days with Huzur^{ra}. This way Huzur^{ra} could directly supervise and the students could receive beneficence from it. Periodically, Huzur^{ra} would test them on arts and sciences, etcetera.
4. As this was the period of practical training of the devotees, particular care was taken to nurture them. No mistake was overlooked and they were reprimanded and punished, by way of, for example sitting '*Itikaf*' (staying in the mosque for worship and remembrance of Allah) for a given period, boycotting or sending the devotees on a long journey without expenses or be made to apologise in front of everyone. Huzur^{ra} believed that unless people of a nation are used to enduring punishment, the nation cannot progress.
5. Huzur^{ra} repeatedly explained the fact to the devotees that '*Waqf*' entails that whatever task is given, it should be done. It should be considered as nothing else but part of faith.
6. Majlis-e-Khuddam ul Ahmadiyya was newly formed. Hadrat Khalifatul Masih II^{ra} had declared

devotees' participation in all tasks of the *Majlis* as obligatory.

7. Huzur^{ra} would demand that Islamic customs are especially adhered to. His clear instruction was: "Devotees should keep their hair in a way that no part of their hair should be shorter than the other. Whether they are all short or all long, but should be the same."

He said, "Beard should be kept in the style of believers" – this he explained at another instance, "Beard should be such that the onlooker can say that it is a beard. As for the length, there is no restriction on that; the essence is to obey the commandments of the Holy Prophet (Peace and Blessings of Allah be upon him)."

8. In order to make them used to toil and hard work, in August 1939 Hadrat Khalifatul Masih II^{ra} made the devotees walk on foot from Qadian to Kulloo (a hill station). The devotees were instructed to carry their baggage and bedding themselves and were also to cook for themselves en route. Porters were only allowed to carry their provisions and utensils. Choudhary Mushtaq Ahmad Sahib Bajwa was the *Ameer* (leader) of this journey. At a later stage in 1940 the devotees travelled on foot towards Dalhousie (a hill station) under the leadership of Maulvi Ghulam Ahmad Sahib Buddomalhavi and in 1941, they trekked towards Chamba (a hill station). The following year, in 1942, again under the leadership of Maulvi Ghulam Ahmad Sahib Buddomalhavi the devotees travelled from Qadian to Jammu by railway. From there they walked on foot to Sri Nagar reaching there on 20th August. On the

return trip from Sri Nagar to Qadian, despite intense rainfall and a treacherous route, the devotees finished the journey on foot in two nights and two and a half days. Similarly, in 1944 and in 1945 the devotees travelled on foot under the leadership of respected Maulvi Sahib to Dalhousie. They stayed there for a while. Their teachers had also gone there to teach.

9. As this era was for the training of the devotees, Huzur^{ra} drew the Community's attention to it:

“Today is the time for training young men and the period of training is one of silence. People must be thinking nothing is happening. However, when a nation, having received training, enters the practical fields, then the world beholds the outcome. The fact is that a living nation that rises on the signal of a hand and sits down on the signal of a hand brings about magnificent changes in the world. This has not yet been infused in our Community. Our Community offers a great measure of sacrifice, but the sentiment showed has not reached its summit; as soon as the Khalifa of the day makes an announcement, it is felt as if a human is speaking but it should be felt as if it is the voice of the angels and *Israfeal's* trumpet is being blown; If the sound comes ‘sit down’ then they should not feel as if a human is speaking, rather it should feel as if the angels are descending on them and there are carriages with angels aboard; when the

khalifa says sit down, all should sit down; when he says rise, all should rise. The day this spirit is infused in our Community, that day our Community will pounce on its prey, the way a hawk seizes upon a bird and tears it apart. All the countries of the world will come in the claws of our Community like a bird and the banner of Islam will once again be raised in the world.”

(*Tareekh-e-Ahmadiyyat vol.8 p. 90- 96*)

Need of Graduates in Arabic and English

In the beginning Huzur^{ra} had only motivated and inspired graduates and ‘*Maulvi Fazals*’ to ‘*Waqf*’. In the Second Phase he said,

“The ‘*Waqf*’ is for a lifetime and now the devotees have absolutely no right to leave the work of their own accord, although we have the authority, if we deem them incapable of the task, we can let them go. So these are not devotees for three years, rather, just as this Phase is permanent, so is this ‘*Waqf*’. In light of the significance of the task during this Phase, I have laid the condition that only those young men will be taken who are either graduates or ‘*Maulvi Fazal*’, those who have neither of these qualifications will not be taken.”

Matriculation Pass Devotees

Due to the expansion in the tasks of the Movement, Huzur^{ra} later allowed that devotees could also be taken soon after they passed their Matriculation Examination.

(Mutalibaate Tehrik-e-Jadid p.74)

Devotees of All Levels Needed

Later on Huzur^{ra} invited friends from all levels to participate in the Devotion of Life Scheme, so that they could be utilised in other tasks of the Movement. In giving a definition of a Missionary, Huzur^{ra} said it is one who is efficient and sincere in doing any sort of work.

Definition of a Missionary

Huzur^{ra} said,

“Some people foolishly assume that only that person is a missionary who can write and make speeches. In fact, Islam is an all-encompassing religion. All kinds of people are needed for the completion of its commandments. It is not only that person who is a missionary who steps out for *Tabligh*; One who works for the property of the Movement with efficiency and sincerity and earns maximum money which in turn facilitates the missionaries to go abroad and also pays for the literature of the Movement is no less, and in the eyes of Allah the Exalted is included in the category of missionaries. One who looks after the buildings of the Movement

with sincerity is also a missionary and one who runs a business for the Movement is also a missionary. One who runs the ‘warehouse’ of the Movement is also a missionary and one who devotes his life and is appointed a treasurer of the Movement is also a missionary. Discard the idea of any specific task and give yourself away to the Movement. Next, wherever you are appointed, that is where your blessing and salvation will be.”

(Al Fazl 31st March 1944)

Devotees Needed from the Community of Landlords

“In my estimation at present we need approximately two hundred religious scholars. The farming community is the lifeblood of our country and from those people who have migrated to India from elsewhere, for example, Pathans, Quraishi, Syed, Mughal, Rajpoots, etcetera, very few young men have dedicated their lives. In such situations, sometimes the opponents raise objections and comment that only those who could not make ends meet have dedicated themselves. Although this is not true at all; by the Grace of Allah the Exalted this is not the spirit of our Community. Therefore, if those people who have been given social respect by Allah the Exalted fulfil their obligations, they may maintain their esteem. If they cannot inculcate the spirit of sacrifice, they will lose their high regard. At this time, great revolutions and radical changes are about to come to pass in the world and if those who are considered socially respectable do not pay their

dues of sacrifices, they shall decline. Those people will achieve esteem who, at present, are not considered in high regard in social terms. The Holy Qur'an and *Ahadith* carry prophecies that indicate that in the time of the Promised Messiah^{as} the reputable people shall decline and those who are considered lowly shall achieve nobility. Islam does not maintain any people as lowly and does not recognise social discrimination. In Islam each person who serves faith is noble and of status. So I motivate the people from among those who are considered socially respectable to dedicate themselves and their children for the faith.

Young men who have passed Matriculation in Sciences should also dedicate themselves; likewise graduates who are suitable for medical education, so that they are given medical training and then sent to the deprived people for Tabligh.

Those young men who are in religious education can also dedicate themselves and they can also be availed. However, they should be mindful that they will have no say as regards education and work. This will be up to us and we will decide what work to give to whom.”

(Friday Sermon 24th March 1944 – Ref: Mutalibaat Tehrik-e-Jadid p. 81-82)

'Tehrik' to the Family of the Promised Messiah^{as}

Hadrat Khalifatul Masih II^{ra} stated:

“Dedicate your lives for faith. In this regard the greatest responsibility lies on the family of the Promised Messiah^{as}. Allah the Exalted also gave the Promised Messiah^{as} the name of Ibrahim^{as}; from this the Will of Allah the Exalted was that his children should adopt the excellent example of Ishmael^{as} and dedicate themselves for the cause of faith. Following this if Allah the Exalted bestows much on them they should accept it, if He bestows little, they should be happy with that as well; it depends on the Will of Allah the Exalted. From the people of Hadrat Moses^{as} there were some Prophets who starved and then there was also a king of the likes of Hadrat Sulaiman^{as}, the number of whose troops and servants reached thousands.”

(Tafseer-e-Kabeer vol. 6 p.246-247 –Commentary Surah Quraish)

Huzur^{ra} also said:

“Listen! There are so many favours of Allah the Exalted upon us that if our noses are worn off due to profusion of prostration, the bones of our hands are worn off, even then we cannot thank Him for His favours. Allah the Exalted has created us from the progeny of His last Promised One and for this honour, with His Grace, he has chosen us. Therefore, great responsibility lies on us. For the

people of the world, many worldly tasks lie ahead; however, our life should be completely dedicated for the service of the faith and for the revival of Islam.”

(Tareekh-e-Ahmadiyyat vol. 9 p. 558)

Hadrat Mirza Nasir Ahmad Sahibth was the first to respond to this ‘*Tehrik*’ of devotion. In March 1944 Hadrat Khalifatul Masih II^{ra} said,

“Dearest Mirza Nasir Ahmad was the first among our family to dedicate him self.”

(Tareekh-e-Ahmadiyyat vol. 9 p. 558)

In those days Hadrat Mirza Nasir Ahmadth was a student in Germany. He expressed his life devotion in his letter as follows:

I submit to Huzur that if Huzur finds it appropriate then this servant is, as ever before, present for service. I have never aspired to have the qualifications of B.A. and M.A. and Allah the Exalted is witness that although I have never expressed this before and although some other thoughts led me to pursue this course, I am already dedicated, yet I offer myself once again to Huzur. This servant is present right away for the service of Ahmadiyyat and considers service of the Movement nobler than all other honour. I find my life empty and useless when separated from the service of the Movement, and if Allah the Exalted enables me so.

Sincerely,

Mirza Nasir Ahmad

(Hayat-e-Nasir vol.1 p.108)

All kinds of Devotees Are Needed

With regards to the ardent '*Tehrik*' to participate with vigour and zeal in Islam's progress and propagation, Huzur^{ra} stated,

“Every child, youth, man and woman of our Community should understand that there is no greater trust in the world than the important task of establishing His kingdom on this earth that God has entrusted us with. We see that some people are killed protecting their homes, some are killed in safeguarding the official treasury. Some people join the forces and are killed defending their country. However, worldly kingdoms are of no significance compared to what Allah the Exalted has entrusted us with. In fact, the semblance between the two is not even that which a pebble can have with a diamond. Appreciate your responsibilities and be actively involved in propagation of Islam and Ahmadiyyat.

Dedicate as many youths as possible for this purpose so that one generation after another and then another may carry on shouldering the burden of this responsibility and the banner of Islam may fly higher than all other banners of the world till the Day of Judgment. It is for the purpose of achievement of this magnificent objective that I have established the institutions of '*Tehrik-e-Jadid*'

for foreign countries and *Sadr Anjuman Ahmadiyya* and 'Waqf-e-Jadid' for national needs.

Friends should try and fully cooperate with these institutions and should motivate young men to come forward for the service of the faith. We see that in this world, even beggars and ascetics find partners for themselves. How can it be possible that if you inspire others towards this magnificent work, you will have no effect? At the moment the vessel of Islam is capsizing and it is our task to secure it to the shores. If we understand the significance of this and also try to make others understand, then thousands of young men can come forward for the service of the faith.

We need all kinds of devotees at this time. We need graduates and we need lesser educated people so that Islam's message can be taken to all social classes. If you fully understand your responsibilities then most certainly you will secure this vessel to safety and Allah the Exalted shall grant you eternal life. Philosophers of great stature shall be born after you, great stature religious scholars will be born, great stature *'Sufis'* will be born and great stature kings shall come, but remember the honour that Allah the Exalted has granted us cannot be attained by those who will follow.

Although there have been greatly renowned kings in the world of Islam, the status granted to even the most obscure companion of the Holy Prophet (Peace and Blessings of Allah be upon him) was not in the

fate of those kings. Without doubt those kings and young men achieved worldly wealth but the real substance was accorded to the Companions (may Allah be pleased with them all) and the rest simply attained the mere shell. This allotment was just as after the Battle of '*Hunain*' when the Holy Prophet (Peace and Blessings of Allah be upon him) distributed the spoils of war among the people of Mecca, a young man from Medina foolishly remarked 'while blood drips from our swords, the spoils have been given to the people of Mecca.' When the Holy Prophet (Peace and Blessings of Allah be upon him) heard this news, he gathered all the *Ansars* (people of Medina) and said, 'O *Ansarullah!* I have come to know that one of your young men has said that while blood drips from our swords Muhammad (Peace and Blessings of Allah be upon him) has given the spoils of war to the people of Mecca.' The *Ansars* were extremely sincere and deeply loyal people, and on hearing this from the Holy Prophet (Peace and Blessings of Allah be upon him) they were profoundly distressed and said, 'O Prophet of God, we do not say that. One of our foolish young men said this in error.' The Holy Prophet (Peace and Blessings of Allah be upon him) replied 'O *Ansar!* If you wanted you could have also said that Muhammad (Peace and Blessings be upon him) has been granted victory merely by the Grace of Allah the Exalted and He has brought him back to his homeland with dignity. However, when the battle was over and Mecca was in the control of Muhammad (Peace and Blessings of Allah be upon him), the people of Mecca drove their sheep and

goats towards their homes, while the *Ansar* brought the Prophet of God to their homes.’

Similarly, without doubt, people who came after the Companions acquired great wealth; they were also given governance. However the spiritual status that was allocated to the Companions (may Allah be pleased with them all) was not given to anyone who came later.

So, do not waste this significant opportunity to serve the faith that has been granted to you after centuries; fill your houses with the blessings of Allah the Exalted.”

(Speech Jalsa Salana 1960 Ref: Mashal-e-Rah vol. 1 p. 816-817)

Call to the Youth of the Jama’at to Devote their Lives

Hadrat Khalifatul Masih II^{ra} says:

“While it is important that each person of the Community takes part in *Tabligh*, it is also important to have a specific group who would dedicate their lives for the service of Islam. I have repeatedly drawn the attention of the Community towards this. Some young men have come forward but not as many as the demand dictates. In the last few years the Community has presented a most excellent example of monetary sacrifice, an example that is worthy of pride. However the model to dedicate one’s life for *Tabligh* is not so magnificent

as compared to that which the Community has displayed with regards to monetary sacrifice. Many young men are still needed who will be prepared to devote time totally to the service of the faith. I have also noticed a weak point in that friends have the habit of being lazy in carrying out tasks. When one is appointed to a task, he shows negligence. This habit is most precarious in order to accomplish important missions and is a habit that delays success. It can be reformed only by way of having a group of life devotees who would receive education and training under a specific programme and then would try to inculcate that very spirit in others as well. For this reason as many as possible young men are needed who would dedicate their lives.”

(Friday Sermon 1st October 1943 Ref: Mashal-e-Rah vol.1 p.353)

One Who Does 'Waqf', his 'Waqf' Always remains, regardless of its apparent Acceptance

Hadrat Khalifatul Masih II^{ra} said:

“In this regard, I consider it important to draw the consideration of friends of the Community towards another matter which lacks attention and which I have never mentioned before. The devotion of each person who dedicates his life does not necessarily mean that his *Waqf* will be accepted. From among those who offer, the ones who are considered suitable are chosen while others are not. However, a person who once dedicates his life is always deemed

a *Waqf* in the eyes of God. My rejection does not mean that God has also rejected him. Whether we accept him or not, he has acceptance with Allah the Exalted. Even if he is in employment elsewhere, whenever the Community calls for the dedication of lives, it is his obligation to once again offer himself. No matter if he is again rejected; in case of rejection, if he finds himself some employment, even then it is his obligation to spend as much time as possible in the service of the faith, otherwise he will be deemed guilty of a great betrayal. When a person promises Allah the Exalted that he dedicates himself to faith and then on the rejection of the Imam of the Community, rather of the Prophet, considers that simply because he is not chosen therefore he is free, he will be considered guilty of a great betrayal by God.

Let alone offering himself for *Waqf*, even if a person decides in his heart that he is dedicated to Allah the Exalted and then goes ahead to, at times, consider himself free from the responsibilities of devotion, he is a great traitor. His pledge of devotion cannot be changed by someone accepting or rejecting him. The rejection only entails that he cannot participate in the specific group which is required to do a task at that time; this absence cannot alter his devotion. Rather, from the day one decides to do *Waqf*, whether he expresses it to anyone or not, he is dedicated in the eyes of Allah the Exalted. For him to consider himself 'free' in any sense is a betrayal.

A true believer is one who remains resolved on what the heart has decided. The Holy Prophet (Peace and Blessings of Allah be upon him) said it is incumbent upon him to give alms, who decides to give alms; it is necessary for one to offer '*nafl*' who decides to offer '*nafl*' (optional Salat).

A true believer's intention is binding for him and confines him. However, once a moderate believer dedicates himself, he cannot be at liberty even if he is not accepted. In case of not being accepted for service of faith, if he, for example, studies medicine, then it is his obligation to limit his medical practice to the minimum and spend the rest of his time in the service of the faith. If one is an engineer, then he should spend minimum amount of time on engineering and maximum time on service of the faith. If one is in employment then after giving the employment the mandatory time he should spend the rest of the time in service of the faith. He should then remain on the lookout for the next call for service of the faith. As soon as he hears about it he should offer himself again saying that he is a devotee, that he was not accepted at an earlier stage at such and such time and that he offers himself again. Even if he is not accepted all his life it is still his obligation to consider himself dedicated. If he does not do this he will be deemed one who breaks a promise and a defector in the eyes of God.

So, one who has dedicated himself at any time can never be free from this. My or anyone else's rejection at any time does not liberate him from the

responsibilities of *Waqf*. This is because *Waqf* is a pledge between God and man, whether or not anyone accepts it, it can never break. Even if it is decided in one's hearts and is never expressed, it can never break.

So there is no question of being accepted or not for devotion. One who dedicates himself, his *Waqf* always remains. If he is not accepted in one way for the service of faith, that does not mean that he has to give up serving faith in any way at all. If a person has weak eyesight and he cannot join the armed forces, then this does not mean that he is free from the obligation of serving his country. If he cannot join the military side of the forces, he can still serve the country in many other ways. He can be a clerk, can work as a nurse, and can support other groups which facilitate joining the forces. If nothing else, he can perform an important service by refuting distressing rumours that spread among the masses.

In short, a person who is not accepted for any specific *Waqf* Scheme and deduces from this that he is free from the responsibility of *Waqf*, is just as foolish as the volunteer who went to join the forces and the forces did not accept him and he considered that he was free from the responsibility of serving the country. If a person is a true believer, then simply by deciding in his heart, and if he is a moderate believer, then after offering himself, he is always a *Waqf* in the eyes of God - regardless of whether anyone accepts him or not. Therefore, the young men who have offered themselves should

remember that they are *Waqf* till the Day of Judgment.”

(Friday Sermon Al Fazl 19th October 1943)

Devotion of Life to Become Rural Missionaries

After a lengthy period of experience Hadrat Khalifatul Masih II^{ra} observed that we could not prepare as many Missionaries as were needed. Allah the Exalted inspired him to start a Scheme for rural Missionaries. Huzur^{ra} announced the third kind of *Waqf* (for rural Missionaries); He said:

“I have decided that there should be two kinds of Missionaries- Those who could go and do *Tabligh* in large cities and towns, give lectures and hold seminars and can supervise other Missionaries working under them; other Missionaries would be sent for *Tabligh* in villages. Just as there are teachers of rural Primary schools, similarly rural Missionaries will be sent to people of the villages. They will be given a year’s education and made aware of salient matters and just as the village primary teachers are responsible for the education of the surrounding villages, similarly they will be responsible for *Tabligh* in their area. They will be taught commandments about the main issues of religion, for example, *Salat*, Fasting, Hajj, *Zakat*, *Nikah* etcetera. The translation of the Holy Qur’an will be taught, some *Ahadith* will be taught, and notes will be given on the important matters of the Movement. They will be given important instructions on education and training and they will

be instructed on what sort of morals should be taught to children. For this reason they will be given the chance to work within *Khuddam ul Ahmadiyya* for a couple of months and thus after completing the entire course in a year and a few months, they will be sent out to villages. I draw the attention of my Community to endeavour to make this Scheme a success. Local Jama'ats should promptly send young men from their areas who are educated up to primary or middle level and will be prepared to work for allowance on par with that of lower primary school level so that their educational course is fixed and they can be prepared for Tabligh."

As it was a time of war and inflation was very high, in the beginning only fifteen devotees were chosen. Their regular training was held in a class until January 1945. They were taught by the religious scholars of the Community as well as Hadrat Khalifatul Masih II^{ra}.

Huzur^{ra} addressed the '*Majlis Mushawarat*' that was held from 7th to 9th April 1944:

"These days I am teaching rural Missionaries. These people will be teachers as well as Missionaries. They will be ready in six months; they are about fifteen to twenty in number."

When the training finished, fourteen of these Missionaries were appointed in various villages of Punjab. This Scheme of rural Missionaries was most successful and Huzurr^a expressed his pleasure with their performance:

"By the Grace of God, this experiment of ours was most successful. There were a few Jama'ats who

were a little lagging in *chandās* (monetary contribution) but they are alert now. In the first year only fifteen people joined the class but last year fifty joined.”

The Third Class of rural Missionaries was opened in 1947, and had fifty-three devotees. Classes had just started when the country was engulfed in riots. As a result most of the students stayed back in Qadian for their education and only six came to Pakistan, who after completing their education, were appointed to Tabligh duties.

Following this, a condition was stipulated for the future that only unmarried people would be taken and that they would only be conferred a grant during education. After completing their education, for two years, they would have to work without any remuneration.

With these conditions, the Fourth Class began in Lahore in June 1948. When the devotees finished their education they were sent back to their regions. In this manner, four groups of rural Missionaries were formed. Their number reached fifty-nine by 1952.

On 28th March 1954 on the instruction of Hadrat Khalifatul Masih II^{ra} a board, consisting of Maulana Abul Ata Sahib^{ra} and Mian Ghulam Muhammad Sahib Akhtar^{ra} was formed. They took an examination of the rural Missionaries and chose the capable Missionaries and kept them as teachers in *Nizarat Islah O Irshad Sadr Anjuman Ahmadiyya*; the rest were released.

(*Tareekh-e-Ahmadiyyat vol.9 p. 98-100*)

**'Tehrik' for Devotion of Life on the Death of Hadrat
Mir Muhammad Ishaq Sahib^{ra}**

On the night of 16th March 1944 the heartbreaking incident of the death of Hadrat Mir Muhammad Ishaq^{ra} took place. After *Maghrib* and *Isha* prayer, Hadrat Musleh Maud^{ra} delivered an emotional speech in which he said:

“When the Holy Prophet (Peace and Blessings of Allah be upon him) passed away, a kind of death came over his Companions. However, at the time of Hadrat Abu Bakr's^{ra} passing away those followers who had not seen the Holy Prophet (Peace and blessings of Allah be upon him) and had learned Islam from Hadrat Abu Bakr^{ra} were deeply saddened at his death, feeling the same grief that the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) had felt at his passing away. Similarly, one after the other, with time, people passed away. When they all passed away, then a time came when for the world of Islam the grief of the death of Hassan Basri^{ra} or Junaid Baghdadi^{ra} was the same as the grief felt on the passing away of the Holy Prophet (Peace and Blessings of Allah be upon him) by his Companions. This feeling was borne from the fact that people like Hassan Basri^{ra} and Junaid Baghdadi^{ra} were rarely born among Muslims. If the entire *Ummah* was like Hassan Basri^{ra} or Junaid Baghdadi^{ra}, then the pain and the distress that was felt at the death of these esteemed elders would not have been so intense. Unfortunately, most people know how to weep, they also know how to express grief, but most of them do not know how to dedicate their lives and to work for God. This is the reason the world is engulfed in pain and grief. If all

the people were to serve faith and were engaged in pleasing Allah the Exalted then the standard of the knowledge and spiritual discernment of this world would have been so lofty that the death of a valued servant of Islam would have never brought on the feelings and concern that it does now; that is, ‘What shall we do now that they have gone!’

Mir Muhammad Ishaq Sahib^{ra} was a most extraordinary man as regards services to the Movement. The fact is, after me, none other had a concern for the Community in terms of academia like he did. It was his pastime to teach people the Holy Qur’an and *Hadith* day and night. In the last stage of his life he often escaped death. He would work so vehemently during *Jalsa Salana* that many times he caught pneumonia. At the death of such a person it is natural for people to think, what shall we do now? However, if each person of our Community had tried to be like him then maybe today this feeling would not have arisen. When each person understands his responsibility then the death of a worker does not raise the question, what shall we do now? Rather, each person understands that we are all doing the same task. The separation of a dear one or friend is indeed painful but this feeling is never raised that who will take care of the work now? It is natural to feel grief at death; however such grief does not give way to hopelessness, rather, in such an event, each person is grateful to Allah the Exalted that the departed person had taken timely care of all things. Today, Mir Sahib’s death seems a huge loss; a loss that cannot be easily filled and this is because

of the mistake by friends in that each one of them did not consider to be the sole representative of the Community and therefore did not make an effort. During the time of the Promised Messiah^{as} Hadrat Maulvi Abdul Kareem Sahib^{ra} was such a person. After him it was Hadrat Hafiz Roshan Ali Sahib^{ra} and the third person to be saturated in this tint was Mir Sahib. The loss of his death is great because there is no one else like him in the Community. If there had been people like him, even then his death would have brought grief; the kind of grief one feels at the loss of a dear one, but the Community aspect would have been safe. We would not have been disappointed and would have thought that the Will of Allah the Exalted has taken one man from us but many of his successors remain.

However, scarcity of good people is such that it creates hopelessness in everyone and when a worthy person passes away people say what will happen now? Opponents too say, now this Community will be destroyed; now there is no one to run its affairs. However, if, after a person, there are many worthwhile people left, then neither does oneself feel hopeless, nor does the opponent have any reason to be smug. If friends of the Community had understood their responsibility then the sense of dread that is found at present would not have been there. Thank God that He gave me timely wisdom to motivate young men to dedicate their lives, under which today young men are receiving education. However, our task is very extensive.”

Hadrat Mir Muhammed Ishaq Sahib^{ra}



Thousands of Religious Scholars Needed

“We have to pass on pure knowledge to the world, and for this thousands of scholars are needed. It was the practice of the Promised Messiah^{as} that whenever it was a time of grief for the Community, he would ask friends to pray and do '*Istakhara*', so that Allah the Exalted removed the distress from hearts and strengthened hearts by giving glad tidings.

So, you should also regularly pray for the next few days, in particular pray profusely tonight. If there are any tribulations in the fate of the Community, may Allah the Exalted revert them. If your thoughts are wrong, may He remove the dread from your hearts, and give such true tidings with His Grace that would strengthen your hearts and protect those who are weak from stumbling. So pray profusely; if anyone has a dream then do relate it to me. In particular people of the family of the Promised Messiah^{as} and families of the Companions of the Promised Messiah^{as} should pray fervently. I specifically address those who experienced the era of the Promised Messiah^{as} and who had the opportunity to be in the holy company of the Promised Messiah^{as}. They should pray tonight as well as in future that may Allah the Exalted save the Community from events and tribulations that could cause the weaker ones to stumble and could be the cause of sadness. These are the days of triumph of faith and there should be no sadness during these days. Rather, hearts should be filled with pure and sincere resolve

that would inspire friends to render grander and greater sacrifices.”

(*Al Fazl 1st April 1944*)

Extensive 'Tehrik' to Prepare Scholars for the Devotion of Life

On 24th March 1944, Huzur^{ra} announced a dynamic ‘*Tehrik*’ for life devotion and said:

“Physical work can even be managed by individuals because it is easy to have success in the physical arena. However, several people are required for spiritual work, because it is very difficult to win hearts. So, it is important that we have sufficient teachers who can be spread in the Community. It is imperative that every farmer, business man, professional, lawyer, barrister, doctor, engineer of our Community has good knowledge of the Holy Qur’an, *Hadith* and the books of the Promised Messiah^{as}. However, this cannot be achieved until such time as we have an abundance of religious scholars. In Islam each person who serves the faith is considered noble and a leader. However, for people and nations who are held in social esteem, it would be a shame to fall into decline due to not participating in sacrifices, especially if people who are deemed to be of lower social standing were to advance ahead in sacrifices. So I make a ‘*Tehrik*’ that people with high social status should dedicate themselves and their children. The extent of the work dictates that each year two hundred, rather

than a hundred, Missionaries should be trained. So one '*Tehrik*' I make is that friends should send their children to *Madrassah Ahmadiyya* so that they may be prepared for service to the faith.”

Scheme for Education

Huzur^{ra} further stated,

“The second '*Tehrik*' I make to the *Anjuman* is that the Scheme for Education should be such that maximum religious knowledge is attained in the minimum of time. Any impediment in this realisation should be removed. It is not essential to gain '*Maulvi Fazal*'; whoever wishes to obtain a degree may do so from outside. It is important to remove this pretence of duality. One who has his feet in two boats at the same time can never reach the shore. So, we should be organised in such a way that we have fully fledged religious scholars as quickly as possible. They should attain skill in Religious Jurisprudence, Commentary of the Holy Qur'an, *Hadith*, Mysticism and other such disciplines to a degree that they are counted among the greatest religious scholars; rather, they should be the only ones considered as religious scholars in the world. That recognition should come from all in spite of the differences in belief. People of each sect and each country in Islam should acknowledge that if true knowledge is to be attained, it ought to be sought from Ahmadi scholars.”

Need for Graduate Religious Scholars

“I estimate that at the moment we need two hundred religious scholars in order to carry out the tasks of the Community in an organised manner. However, currently the number of devotees ranges from thirty to thirty-five. In addition, graduates and people with Masters degrees are needed as professors etcetera for the College. Similarly, future successors for '*Nazars*' (Directors) could be prepared from these devotees. I propose that young devotees should be given tasks and trained in such a manner that they may also succeed the current '*Nazars*' in future; so young Master degree holders are also needed.”

Need for Physicians

Huzur^{ra} also mentioned the need for doctors,

“Young men who have passed their Matriculation in sciences or hope to do so this year should also dedicate their lives. Likewise, graduates etcetera, who are suitable for medical studies, should be given medical education and sent for *Tabligh* to low caste people where the light of Islam has not yet reached. Hindus still consider these people lowly and have an extreme segregation attitude towards them. These poor people are declared slaves. So when they are served sympathetically and the Islamic teaching is presented to them in a fine manner the success rate can be much greater than that of the Christians. So this way is still open and young men who are studying religious education can

also dedicate themselves and they can be availed of. Others with diverse aptitude should be given appropriate education. However, it should be remembered that they will have no say in education and the duties given to them. That will be up to us, we will decide who is to be given what responsibility.”

(Al Fazl 31st March 1944)

'Tehrik' to Create Experts in all Fields

With the death of Hadrat Mir Muhammad Ishaq Sahib^{ra} Allah the Exalted inclined Hadrat Musleh Maud^{ra} towards the need to groom religious and Islamic scholars in the Community as soon as possible so that they may succeed the elders. As a result, Huzur^{ra} announced during the '*Majlis-e-Mushawarat*' in 1944:

“It was the Will of Allah the Exalted and Mir Sahib passed away. The Community has been greatly saddened by his death in the sense that his was an extremely beneficial existence for the Movement. However, remember that a believer has courage and a courageous person does not sit crying or feeling sad in the face of a trial. A courageous person promptly begins to rectify the mistake and engages in correcting the damage. A person who sits crying but does not reform himself can never succeed. Only that person succeeds who, after a trial, trains himself in a manner that makes him stronger and more courageous than before. The trials we face are a great wake up call from God because currently you are in a state that when a person departs from among

you, you say, what will happen now? Why do you not change this condition of yours that when, with the Will of God, someone passes away you should not feel the concern in the least as to how this Movement will now function. In fact, you should have hundreds of other people to do the task. If a needy person with only one overcoat loses the jacket he is deeply saddened. However, a well-off person with fifty jackets will not feel much sadness at the loss of a jacket in the knowledge that he has forty-nine other jackets. Likewise, if our Community was to get spiritually enriched, then one person's death cannot perturb it. Try and enrich yourself spiritually. You should have hundreds of theologians, hundreds of experts on *Hadith*, hundreds of commentators and hundreds who are experts in the study of the Holy Qur'an. Hundreds of you should be experts in moral philosophy, hundreds expert in Mysticism, hundreds should be experts in logic, philosophy, jurisprudence and lexicography. Hundreds among you should be experts in all knowledge of the world so that when any one of these hundreds passes away you would still have several hundred scholars left and your attention is never drawn to 'what will happen now?'

Man does not sorely feel the loss of something that can be obtained at any time and anywhere because he is aware that he has hundreds of similar things at his disposal. Likewise, if each one of us is an expert in arts and sciences, then no one would ever be concerned about the future if one of the scholars died. This thought only arises when we let these people be few and far between and rare and do not

try to generate thousands, yet alone hundreds, of such people. If the idea of their rarity was demystified, which cannot be achieved unless we have thousands of their successors among us, then the Community would never think on the lines that so and so has passed away, what will happen now?"

“Consider that in the Holy Qur’an Allah the Exalted declares, “*Vie, then, with each other in good works*” (2:149). If in accordance with this Commandment of the Holy Qur’an we had the desire to vie with each other, if each one of us had kept the spirit of this longing alive, then today each one of us would have been among the best experts in *hadith*, among the best in Commentary of the Holy Qur’an, among the best religious scholars and no one would have entertained the thought ‘what will happen to the Community now?’ It is not a matter of peril for us that Hadrat Khalifatul Masih I^{ra}, who was a great scholar, died; Hadrat Maulvi Abdul Kareem Sahib^{ra}, who was a great scholar, died; Hadrat Maulvi Burhan Uddin Sahib^{ra}, who was a great scholar, died; Hafiz Roshan Ali Sahib^{ra}, who was a great scholar, died; Hadrat Qazi Ameer Hussein Sahib^{ra}, who was a great scholar, died, or Hadrat Mir Muhammad Ishaq Sahib^{ra}, who was a great scholar died. Rather, for us the perilous matter is that if the Community dies in a communal sense we do not find *one* scholar to replace another scholar in our Community!”

(Report: *Majlis-e-Mushawarat 1944*)

The Basis of a Community of Religious Scholars

Huzur^{ra} said:

“It is important to create a strong group of religious scholars. Allah the Exalted has inclined me to take this matter in my hands so that a strong group of Muslim scholars is prepared as soon as possible through which the future succession of scholars can be carried on. Indeed, it is essential to have a group, each member of which, is an excellent scholar of the Holy Qur’an and *Hadith* and of the books of the Promised Messiah^{as}, and includes the best of ‘*qadis*’, theologians, experts of *hadith* and experts in the commentary of the Holy Quran.”

Importance of Learning

“Allah the Exalted has now revealed to me that when these people complete their education in grammar they should be divided in different groups. Some should be given higher education in Islamic jurisprudence, some in *hadith*, some in commentary of the Holy Qur’an. This way, each group is taught different branches of knowledge. Next, after six months or so they should teach each other the subject that they have learnt. This way each person will be the other’s teacher and student and they all will gain excellence in different branches of knowledge.”

(*Mutalibaate Tehrik-e-Jadid p. 80-81*)

The Magnificent Sincerity of the Ahmadiyya Youth

The youth of the Community came forward in a most overwhelming manner on this '*Tehrik*' of Hadrat Khalifatul Masih II^{ra} and dedicated their lives. As a result, an enormous number of new religious scholars were created that greatly helped to fill the vacuum in the Movement. This was such a magnificent demonstration of sincerity and love that it even impressed the non-Muslims. The newspaper '*Parkash*' of Jalandher wrote:

“Observe the Ahmadiyya Movement of Qadian and come to your senses. In Qadian, socially influential Ahmadis have dedicated their beloved children for the propagation of Ahmadiyyat. This profession is held in great esteem. The Movement is prospering by leaps and bounds because their leaders put their words into actions and their spirit is sincere.”

(*Ref: Al Fazl 10th May 1947*)

If an Honoured one Departs from Among Us, another Honoured one will be Raised Among Us

On the death of Hadrat Mir Muhammad Ishaq Sahib^{ra} and on the death of other great and good religious scholars like him, Hadrat Musleh Maud^{ra} was concerned about a possible vacuum in carrying out the tasks of the Community. However, by the Grace of Allah the Exalted and with his own excellent planning, no difficulty was encountered. Huzur^{ra} said:

“People of our Community fall ill and also pass away but have our tasks ever been hindered? When

Mir Muhammad Ishaq Sahib was heavily occupied in administrative matters and subsequently suffered from ill health and meanwhile, Hafiz Roshan Ali Sahib passed away, was there any hindrance at that time? At the time, Allah the Exalted instantly launched Maulana Abul Ata Sahib and Maulana Jalal Uddin Shams Sahib and the Community felt that they were the successors of the earlier ones.”

(Al Fazl 19th November 1940)

Huzur^{ra} honoured these two scholars with the title ‘*Khalid*’. He said:

“When there was opposition to the Khilafat of Hadrat Khalifatul Masih I^{ra}, he said, ‘Do not be conceited, I have got ‘*Khalids*’ who will subdue you,’ although at the time he had no one but me; I was the only one who defended on his behalf, and contended with the objections. Do not think now that there are ‘*Khalids*’ no more. Now our Community has more ‘*Khalids*’ than before; we have Shams Sahib, Maulvi Abul Ata Sahib. There is Abdul Rahman Khadim Sahib. These people are of the calibre who can render the enemy speechless and they will, *Insha’Allah*. Allah the Exalted shall bless the might of their pens and their words to the utmost to the point where they shall smash the temple that the objections to Khilafat have erected to smithereens.”

(Al Fazl 15th March 1957)

The Tremendous Resolve of Hadrat Musleh Maud^{ra}

Despite these '*Khalids*' of Ahmadiyyat and other scholars and devoted workers like them, Hadrat Musleh Maud^{ra} still desired that more people like them should be born and continue to be born in the Community. This was because the target he wished to achieve was not a limited target; it was his goal to conquer the entire world. Consequently Huzur^{ra} continued to make '*Tehriks*', like the devotion of life, to rouse the Community.

A Dynamic '*Tehrik*' for Voluntary *Tabligh*

On 1st May 1944 Hadrat Khalifatul Masih II^{ra} motivated the Community with the '*Tehrik*' that thousands of Missionaries were needed for *Tabligh*. This need could only be met if Ahmadis were to step out like Buddhist monks and the disciples of Hadrat Isa^{as} in every village and every hamlet. He said:

“We need thousands of Missionaries to perform *Tabligh* in the world. However, the question arises, where will these Missionaries come from and who shall bear their expenses? I have reflected deeply on this and after much deliberation I have not reached at any other conclusion besides that unless we adopt the method that was adopted in earlier times we will not be successful. Jesus^{as} said to his disciples, ‘Go out in the world and preach .When night falls and you have to stay in a village, eat from the people of that village and then move onwards.’ The Holy Prophet (Peace and Blessings of Allah be upon him) taught this to his '*ummah*' with great wisdom. He

said, ‘Each village is obliged to extend hospitality to an outsider for three days.’ One of his Companions said, ‘O Prophet of God! If the people of the village do not give food, what can be done?’ The Holy Prophet (Peace and Blessings of Allah be upon him) replied, ‘Take it from them.’ As if it is our right that we may stay for three days and the village people are obliged to feed us for three days. I believe the Holy Prophet (Peace and Blessings of Allah be upon him) has indicated towards the ways of Tabligh here and has said that if you eat food from a village for three days that is not charity. Although, if you stay more than three days and ask them to feed you then that will be charity. If our friends of the Community were to act accordingly and step out of their homes for Tabligh and spend three days in a village, town or city to do Tabligh, it would make a tremendous difference. If people of a village or town are quarrelsome, then as Jesus^{as} said, ‘They should dust their feet off and step onwards.’ I believe the matter of Tabligh will be resolved in one day!”

(Tareekh-e-Ahmadiyyat vol. 9 p. 564-565)

An Exclusive Plan of Forty-Day Prayers for the Victory of Islam

On 17th March 1944, after leading the evening prayer at Mubarak Mosque, Hadrat Khalifatul Masih II^{ra} stood in the *pulpit* and announced:

“I have thought of a proposition which I wish to mention. It is that for forty continuous days prayers

are made at the tomb of the Promised Messiah^{as} for the triumph and ascendancy of Islam. Acceptance of prayers has an exceptional connection with certain exceptional persons. The Holy Prophet (Peace and Blessings of Allah be upon him) has said that the angels of Allah the Exalted invoke blessings on whoever invokes blessings on him by way of '*Salat-un-Nabi*'. So when we pray for the Holy Prophet (Peace and Blessings of Allah be upon him) the very same prayer is accepted for us. Similarly, if we go and pray at a place where that person is buried with whom Allah the Exalted has promised triumph and ascendancy of Islam and we say that, 'O God, this is the person to whom you promised the triumph of Islam; now fulfil these promises', then this prayer will have quick acceptance. In order to infuse a new life in the Community it is important that we go and pray at that place so that we may rouse the sense of honour of Allah the Exalted and so that Islam is granted an army that would submit and devote itself to God."

The World can be Conquered with Two-Hundred Thousand Devotees

"The plans of Allah the Exalted are most extensive, however I will say that as far as my plans go, if the Community goes through this much of change then not only can we achieve spiritual but also physical triumph in the world with the existing one to two hundred thousand members. Although our objective is to achieve spiritual triumph and not physical, however, as far as power is concerned I believe even

for physical triumph sincerity and resolve is more significant than the number of people. It is important for us to first, once again, win over the hearts of the people we have got. So, friends whomsoever can, should come with me after *Asr* Salat and join in prayer at the tomb of the Promised Messiah^{as}. Due to their limitation, those who are outside Qadian can join in this prayer for forty days after *Asr* Salat wherever they are, whether in a mosque, at home, whether in the office, whether in the market or on the road.”

“I wanted to visit the grave of ‘Umme Tahir Ahmad’ (mother of Tahir Ahmad) in any case. The Holy Prophet (Peace and Blessings of Allah be upon him) has said that after death a kind of desolation pervades the spirit. When, in order to remove this sense of desolation, the relatives and dear ones of the deceased go to the grave and pray, I believe the deceased can have comfort in the hereafter. Therefore, I thought that as I will be going to the tomb for continual days for this purpose, the other task should also be started. Forty days are fixed for prayers for the triumph of Islam so that Allah the Exalted bestows His Grace and our hearts are also changed.

The last few days were very heavy on me but Allah the Exalted gave me the strength to bear this burden. However, after the death of Umme Tahir Ahmad I have not been well, so if I am away or not well, then the local Imam or whoever I appoint should go and lead the prayer in my place. I shall make up for any

amount of days that I cannot lead the prayer. This way we shall pray for forty continuous days that Allah the Exalted enable us that we may devote our worthless beings for His cause. It is Allah Who looks after the Community, it is Allah Who wins over hearts; however, when man offers his sacrifice then Allah takes care of the rest Himself.”

(History of Ahmadiyyat Vol 9. Pages 627-629)

Each One Should be an Ishmael^{as}

Huzur^{ra} stated,

“So it is essential that each person of the Community offers his sacrifice in the manner that Hadrat Ibrahim^{as} offered Hadrat Ishmael^{as} and as a result of which a being like the Holy Prophet (Peace and Blessings of Allah be upon him) was born. Even today, if each one of us becomes an Ishmael, then soon the impossible can be achieved. Today, there is so much negligence in this world, so much lack of belief in God, so much materialism, there is so much heedlessness with regards to religion that no one can even think for a minute that a tremendous change can come about in the world. Therefore, come! Let us submit ourselves on the threshold of Allah the Exalted and sacrifice our souls so that the kingdom of the Holy Prophet (Peace and Blessings of Allah be upon him) is once again established in this world.”

The sequence of these heartfelt prayers for the spiritual triumph of Islam started on the next day, 8th March 1944. After *Asr* Salat, Hadrat Khalifatul Masih II^{ra} went to the '*Bahishti Maqbara*' with a large number of people. The next day, before the prayer, Huzur^{ra} stood by the doorway of the boundary wall and explained:

“Our object to come and pray here is nothing more than this that the ambience of the tomb of the Promised Messiah^{as} generates a tenderness in our hearts. That we may pray to Allah the Exalted that, ‘O God! This is the person who devoted his entire life for Islam; this is the person to whom You sent revelations that Islam will be revived through his hands and the world shall turn around. Now this person has died and is buried in the earth in front of us. We claim that we love him and are among his servants. Therefore, it is now our obligation to discharge this responsibility and in order to fulfil the promises You made, let our efforts and endeavours reach the point of excellence. However, we are weak; we have many failings; with Your Grace, grant our weak shoulders strength, make our weak hands strong and grant such blessings to our efforts that Your promises are fulfilled and Your faith triumphs in the world.’”

(Tareekh-e-Ahmadiyyat vol.9 p. 627-629)

Foreign Countries and Life Devotees

In the time of the Promised Messiah^{as} his heavenly voice arose from Qadian and via Punjab it spread throughout India. It crossed the border over to Afghanistan and then reached the Arab countries. It was recognised in Africa and in USA. Later on during the First Khilafat devotees were first sent abroad in an organised manner. However, in the Second Khilafat under the tremendous '*Tehriks*' of life devotion an 'army' of devotees was being prepared. The command of this 'army' was in the hands of that general about whom a Divine revelation had foretold:

'Allah will descend from heaven to support him.'

Tabligh of Islam in Foreign Countries

A large number of life devotees started spreading to the East, West, North and South; to the four corners of the world and they continued to spread. Even as this heavenly battalion conquered many regions spiritually, further territories lay ahead waiting to be won. For this, more devotees were needed; Hadrat Musleh Maud^{ra} said:

“Just as friends know, now our young men are going abroad in great numbers for the Tabligh of Islam. When I first made a '*Tehrik*' for the devotion of life, four to five hundred people offered their names. However, everyone is not such that they can be sent abroad for Tabligh. Some people who devote their lives simply do not have the capability of *Waqf*. It is possible that it is not so in the eyes of Allah the

Exalted, however, in view of the responsibility of employing wisdom in making decisions, we believe they do not have the capability of fulfilling the responsibilities of *Waqf*. There are some who devoted their lives in a spurt of enthusiasm but in reality do not have the substance of sacrifice. We believe if they were faced with a difficulty they would slip and be sinful in the eyes of God. Then there are some who are not so well-educated, whereas we generally need educated people, although time and again the opportunity arises for uneducated people as well. However, for the moment the work of the 'Tehrik-e-Jadid' requires educated people. There are some who are still a bit young and go to Primary or Middle school while our requirement is that of graduates or 'Maulvi Fazals'; so in this respect they cannot be of help to us for the moment. Leaving aside all these categories of people, we have a total of about one hundred and fifty people who can be of use to us. Of these, about a hundred have been appointed work, while the remaining will also be appointed soon. As we had collected plenty of names I had stopped making 'Tehrik' for *Waqf*. I thought by the time they would be given work our students would replace them. However, in view of all the people who have gone abroad and others who have been appointed to other jobs, I believe we will soon run out of people. This is the reason why I felt the need to present the 'Tehrik' of life devotion one more time before the Community."

'Tehrik' of the Devotion of Life to Young Men
Returning from War

“I had made the *'Tehrik'* to young men returning from war that they should devote their lives; some could come into *Waqf* Number 1 and others in *Waqf* Number 2. Previously they had offered their lives for the benefit of the British or for the benefit of their nation and country, what is there to stop them now from offering their lives for Allah the Exalted, the Holy Prophet (Peace and Blessings of Allah be upon him) and for Islam? This sacrifice is more magnificent than that sacrifice. With this they will win their faith and the world. When they will serve the faith, their worldly condition will grow better of its own accord. They will also be receiving allowance from the Community and being free of all sorts of worries of subsistence they could serve with dedication.

Many people have dedicated their lives on this *'Tehrik'* of mine and we have had the experience that military people are better than the others. Due to their experience of travelling to various places their knowledge is greater than others and they do not shy away from manual laborious work. A person who joins the armed forces does so in the knowledge that he has to give his life and this is always in his view that one day or the other his turn will come. This thought enhances their courage and bravery, making them fearless and daring. They also grow accustomed to the customs of foreign countries. Some have seen Burma, some Malaya, some Japan;

some have been to China, some Indonesia whilst some Australia. Some have been to parts of Europe, some to Italy and Greece; some have been to parts of Northern Africa, some Syria, some Egypt or Palestine. Seeing all these places develops and stimulates their spirit which helps them in thinking and reflecting. For this reason these people prove most useful for us. There are thousands more young men who have not given attention to this matter. They should also pay attention and friends should also bring it to their attention.

Although mostly people from the armed forces are uneducated but with Allah's Grace most young men of our Community are educated. After being discharged from the army, if these people devoted themselves, they could prove to be most useful individuals. These people are very useful especially in trade and business because of their experience of staying in different regions and of dealing with different people. They get to learn different languages; they get the opportunity to be familiar with different kinds of clothing, the opportunity to purchase grocery from different kinds of people etcetera. They are thus familiarised with people of various demeanour and they become good judges of temperament. On the other hand, a person who lives in one village, only socialises with people of one tradition, buys grocery from similar shopkeepers, is familiar with one sort of clothing, speaks and listens to the same language every day, his experience does not expand; whereas a businessman has to speak many languages, in particular the speech of the

shopkeepers in cantonment areas turns quite peculiar.”

Joke about a Shopkeeper

“There is a famous joke that a white man had newly arrived in India. Someone told him that the Indian shop keepers are deceitful and will accept a little less than the price they initially tell; therefore, it is necessary to haggle. When the white man went to a shop to buy something, he took the thing from the shopkeeper and asked the price. The shopkeeper said it was one Rupee. The man started haggling and offered his two annas. He then started increasing the price gradually by two, then two annas. The shopkeeper was most upset and said to the white man, ‘Sahib! Tekani hai to tek, nahin to apna rasta tek!’ meaning if you wish to take it then do so otherwise clear off. In other words he had taken the English word ‘take’ and mixed it up with Punjabi and expressed his connotation!

This is the way military people develop, whether they know a language or not, they manage to get their meaning across by mixing different languages and do not care whether they speak the language correctly or not. If such people came for the service of the Movement they would undertake some useful tasks. The people we have so far appointed have proven to be successful, although their success is not such that the Community can notice it yet. However, it is early days yet and it is hoped that with Allah’s Grace after a short while their success will be

apparent to the Community. Similarly, we also need ‘*Maulvi Fazals*’ and although most of them have already come to us, still each time a ‘*Tehrik*’ is made a few more people come forward.

There are some who initially think the ‘*Tehrik*’ is not for them but for others. However, when the ‘*Tehrik*’ is presented to them for the second time they understand that they too are God’s creation and it is also their obligation to participate.

So, there is hope that we will get a few more people. However, our requirements will still not be met by them; we need to have over a hundred people available all the time on stand by so that we may avail of them for our urgent requirements.”

General ‘*Tehrik*’ of the Devotion of Life

Huzur^{ra} stated,

“In view of these circumstances, today, once again I make a general ‘*Tehrik*’ for life devotion. Some friends are here from outside, they should go back home and mention this ‘*Tehrik*’. In addition, this speech will also be published in *Al Fazl*.

Those who could not offer themselves previously should come forward now and by fulfilling the requirements of Islam, be recipients of the Grace of Allah the Exalted. As I have said, our needs cannot be met by the present numbers; hundreds, rather thousands, are also not enough for the task that lies

ahead of us. We will have to sacrifice them in the manner that a person who roasts grain in a furnace puts dry leaves in his furnace. The land where today the office of the Accountant stands, there used to be a furnace for roasting grain where its owner would take turns in roasting grain with his wife. I observed that both of them would gather dry leaves all day long and would have a huge pile of leaves ready which they later would throw into the furnace most nonchalantly, a little at a time. When I saw this I realised that the example of putting fuel in an oven is not as good an example as that of a person who roasts grain by putting dry leaves in his furnace. This is because the heat of leaves is not as strong as that of fuel and a person who roasts grain has to throw dry leaves frequently in order to maintain the heat. Thus, just as the roasting man puts dry leaves in his furnace we too will have to put our men in the furnace of faith, only then will Islam triumph.”

Example of Shah Jahan

“The wife of Emperor Shah Jahan saw a dream before her death. She recounted it to him and took his promise that she should be buried at a place that is in accordance with the dream. At her death, Shah Jahan called engineers and explained the plan to them. The engineers said that neither could they construct a building like that, nor could such a building be constructed in the world. The king was deeply grieved. Eventually a new engineer arrived from Iran and the king mentioned to him that he wished to have a particular kind of building

constructed, and whether it could be built or not. He replied, that yes it could be built. The king said that all the engineers had declined saying that such a building simply could not be constructed. The engineer replied they were right but that he was also right. He said, 'Give me some time to think it over and take me to that location where you wish to have this building constructed. I shall be able to make a decision upon seeing the location whether the building can be constructed or not.' The king told him that he wished the building to be constructed on the far side of the river.

He said to the king, 'I would like to go to that place with you. Arrange for a total of 200,000 in cash in bags of one thousand each to take with you.' The king ordered the money to be put in the boat and he, along with the engineer and some attendants went in the boat to the far side of the river. The boat had only gone a short distance when the engineer picked up a bagful of one thousand and threw it in the river and said, 'Your Majesty, this is how money will be spent.' The king replied it does not matter. The boat had only gone a few more yards when he picked up another bagful of a thousand and threw it in the river and said, 'Your Majesty, this is how money will be spent.' The king said that was no problem at all. After a short while, he picked up the third bag and threw it in the river and said, 'Your Majesty the building will be built but perhaps you have not quite understood me, this is how money will be spent.' The king said it does not matter. After a short distance he threw a fourth bagful in the river and

said, ‘Your Majesty, I have perhaps not been able to explain myself properly, the building would be made but this is how money will be spent.’ The king said it does not matter. Like this at every few steps the engineer would pick up a bagful of money, throw it in the water and say your Majesty, this is how money will be spent until he had thrown the entire 200,000 in the river. However, the king displayed no sign of regret. When they reached the other side of the river, he said, ‘Your Majesty, the building will definitely be constructed.’ The Emperor said, ‘You have understood me, but why did the others not understand?’ He replied, ‘Your Majesty the fact is that the plan you have in mind needs millions to be spent on it, whereas the other engineers estimated expenditure to the limit that you would be willing to spend; if the specific expenditure they had estimated far exceeded that, it would have caused them disgrace rather than fame. However, I put the extent of your ambition to the test and I have understood that no matter how much amount of money will be required you will spend it regardless. This has given me courage to make the building.’ As a result, he succeeded in constructing a building just as the king had wanted.”

We Have to Create a New World and a New Firmament!

“In fact, the extent of sacrifice the Emperor had to make to have the ‘Taj Mahal’ constructed is not even a millionth of our sacrifice. We have to construct a new world and a new firmament in

spiritual terms; in order to create this new world and this new firmament we will have to sacrifice a million-fold. We have to make an edifice that would change the world's minds and thoughts. We have to prepare an edifice that would alter the world's civilization. We have to create an edifice that would change the thoughts and emotions of the world. Would such an edifice be prepared without magnificent sacrifices?"

The Initial Sacrifices and their Reward

“Initially, for quite some time, the result of sacrifices cannot be seen and man thinks that his sacrifices have been to no avail. In actual fact, they are not useless, rather, they are useful and after a short period these very sacrifices bear fruit. The Holy Prophet (Peace and Blessings of Allah be upon him) continually propagated the message of Islam in Mecca for thirteen years, yet very few people believed in him. Thus for a long period his sacrifices appeared to be of no avail because in the period of thirteen years a total of eighty-one people became Muslims. That is, six to seven people per year. Some traditions relate the number to be around two to three hundred. However, even two to three hundred people coming into Islam in the period of thirteen years does not appear very encouraging. If three hundred people were to be approximated for twelve years then in the following twelve years three hundred more people could have become Muslim. However, after the migration to Medina the progress of Islam was greatly beyond expectations.

As soon as the people of Medina extended the invitation for migration people started accepting Islam in huge numbers and they simply left their homes and went to Medina. History tells us that in the daytime complete neighbourhoods would be deserted because people would just leave overnight. So although on the face of it the first twelve years appear of no use, however, they were not so. Rather, it was as a consequence of these years that the people of Mecca were turned towards Islam and as soon as the way to migration was opened they instantly started to accept Islam. The truth of Islam had been manifest to them even before but they could not identify themselves out of fear. With the way to migration open, they became fearless and started accepting Islam most rapidly. It is the law of Allah the Exalted that in the rudimentary stages the sacrifice of certain things appears of no use, however, at a later time with the materialisation of its results man finds out that the sacrifice had not gone in vain.”

The Example of Corals

“There are some islands in the world that are called coral islands; coral is a sea creature. As a lesson for humans, Allah the Exalted has created a system that huge clusters of corals sink to the bed of the sea and die. Further clusters come and sink on top of them and die. For several decades, up to a hundred years, they keep perishing in this manner with layers continuing to form until they take the shape of reefs. If corals possessed intelligence, if corals had

wisdom, if corals could think, if corals could write with a pen, then it is possible that some corals would have considered some of their people very foolish and unwise in that they continue to give their lives uselessly. However, in time, their grandchildren or their great grandchildren would have realised how foolish their ancestors had been to deem the sacrifices of their people useless. Their sacrifices were not useless, rather, new countries were being formed because of them and they were being granted a permanent standing. In short, no sacrifice is useless even if it appears to be so in the beginning. Later, its magnificent results certainly begin to appear. In fact, no great change can be brought about without sacrifice.”

The Comparison of the Devotion of Life with Monetary Sacrifice

“When some young men from our Community devote their lives their parents and sometimes their wives say that it would have been so good if instead of devoting their lives they had done some work and had helped the Community with money. As if for them sacrifice is merely donating a little amount of money. The fact is that money is for all kinds of arrangements and travelling expenses and for publication of literature. As far as the resources of work are concerned, one can make do without money, and can travel the world on foot. If one wished to go to England, one would go by road up to France; to get to England from France one can cross a channel that is about twenty miles long. If one even went on a ship it would cost a few rupees that

could be earned in a day's work. If one travels to France from India, it can be done by road. From here to Baluchistan, Baluchistan to Iran, Iran to Iraq, Iraq to Turkey, Turkey to Greece, Greece to Yugoslavia, Yugoslavia to Austria, Austria to Switzerland and from Switzerland to France. All this is land travel. We send Missionaries by ship so that they may reach their destination rapidly and commence work rapidly, otherwise God forbid if at any time we have no money left we will ask our Missionaries to travel on foot and take Allah's message to people. In short, it is people who come first, money does not come first. In the absence of money, things can be done with people, however, if there is money but no people then nothing can be done. People can substitute money but money cannot substitute people. As sacrifices go, the real sacrifice is one that is made in the early stages. The sacrifice made once religion acquires dignity does not hold any special merit.

A true sacrifice is one that is made when there is an air of hopelessness, when the whole world is of the opinion that a certain mission cannot be achieved. However, basing one's belief in Divine Promises, one continues to make sacrifices with the conviction that God's work will be fulfilled, whether the world acknowledges it or not but it is my belief that this will be accomplished. However, when the situation is favourable and the world too acknowledges that these people have been successful in reality, one who makes a sacrifice at such a time does so believing in the people. Had he believed in the word

of Allah, he would have sacrificed earlier and received a greater reward.

So the real sacrifice is one that is made in the early days when the situation is unfavourable, but believing in Divine Promises one moves onwards. This status is only granted to the Pioneers.”

(Delivered 13th February 1947; published Al Fazl 30th June 1961)

The Progress of the Jama'at is Dependent on Waqf

Hadrat Musleh Maud^{ra} said:

“I wish to draw the attention of other young men to the point that Ahmadiyyat cannot progress without sacrifice and without life devotion. They too should be aware of this. There are hundreds who have devoted themselves for the service of the faith; however, the hundreds who are still waiting should come forward as well, so that their names may be written in the register of Allah the Exalted!”

(Friday Sermon, 30th December 1949; published Al Fazl 12th February 1950)

The Wisdom in Making 'Tehriks' of Waqf Repeatedly

Hadrat Musleh Maud^{ra} said:

“Friends should remember that the progress of our Community is dependent on *Waqf*, a *Waqf* that

would never retreat at any time, in any situation. Each Ahmadi should consider that his life, his property and his time are entirely devoted to Ahmadiyyat and Islam. After all, why did I issue a '*Tehrik*' for *Waqf* separately? This demand was not an indication for a new '*Tehrik*', rather, it is an indication of the fact that I do not have a positive assumption of the sense of sacrifice of the Community, otherwise after *Bai'at* the question of *Waqf* simply does not arise. Did the Holy Prophet (Peace and Blessings of Allah be upon him) repeatedly make '*Tehriks*' for life devotion? On the contrary, he considered the *Bai'at* sufficient and the reason for this was that he had seen the light of faith on the faces of his Companions (may Allah be pleased with them all) at the time of *Bai'at* so he did not feel the need for a new pledge.

I thought that if I called on you for sacrifices all of a sudden, many of you may turn apostate. That is why I thought it proper to inculcate the practice of sacrifice in you gradually and it is for that purpose that I chose some of you so that they could be models for others."

(*Al Fazl*, 1946)

**Admonition to Those Who have the Capacity
to Devote but do not**

Hadrat Musleh Maud^{fa} said:

“This should also be understood very clearly that when Islam has need of soldiers and an individual,

despite having the required strength and the capacity, does not come forward, he is a sinner. Therefore, those young men who can offer themselves and who can honour their obligation should offer. It is a precious opportunity for such young men to serve the faith and earn rewards; an opportunity that might never come again. Such prospects can be found historically in times closer to those of Prophets, however, once progress is made then such opportunities cannot be obtained.”

(Friday Sermon 1st October 1943 – published Al Fazl 19th October 1943)

A Dynamic 'Tehrik' for the Devotion of Life

On his second visit to Europe, Hadrat Musleh Maud^{ra} was delighted to note that the Western world was turning to Islam very rapidly. He concluded that it was time to formulate the Devotion of Life Scheme in an unprecedented, organised, effective and durable manner because until people needed to serve the faith were not available continually and frequently in the Ahmadiyya Community, it would be impossible to accomplish the key objectives of the triumph of Islam. This is the reason why in the sermons delivered by Huzurr^a in Karachi and in Rabwah soon after his return from Europe, he repeatedly made dynamic '*Tehriks*' for life devotion.

In the Sermon of 16th September 1955 he said:

“Until such time that the '*Tehrik*' of life devotion is not strong within the Community, it is impossible to

achieve Islam's domination over the world. For this, firstly, each person in the Community should have the urge that they must become from one to two, from two to four, from four to eight, eight to sixteen, sixteen to thirty two, from thirty two to sixty four, and sixty four to one hundred and twenty eight! After all, our Community numbers are in hundreds of thousands; if every ten years each person makes two or three Ahmadis, this would mean that in the next ten years, they could grow to about 2 million and in the next ten years 8 million and in the next ten years their numbers could reach more than fifteen million. If this was to happen then we can hope that these fifteen million people can take the message of Islam to 200 million people. However, if this was not to happen and each person was to deem that it was sufficient for him to give the '*chanda*' (monetary contribution), then who will take Islam to Europe and America? If there is no one to preach, then who will be there to accept? People of Europe are now getting inclined towards Islam, however, their biggest impediment is that Europeans view everything in a political perspective. Their prominent personalities fully understand that if Islam has reached them it is through Ahmadi people, however, Muslims who hold the majority are against the Ahmadis. In such a situation it is not particularly useful for them to join a minority, whereas if they are to join the majority they could do something useful. Such suspicions can only be removed when our Missionaries reach them and remove their doubts. It is obvious that meeting once or twice does not avail much. For this, frequent and continuous

endeavour is required. Who can be greater than the Holy Prophet (Peace and Blessings of Allah be upon him), but he too did Tabligh for several years and later his Companions (may Allah be pleased with them all) followed in Tabligh, only then did hundreds and thousands of people turn to Islam.

After some years when they turned their attention away from the propagation of Islam, the very same hundreds of thousands were lost. Similarly, if our representatives and our spokespersons are present in these countries, then this task should not be limited to them, rather, if their next generation is also involved in this task then the world can benefit for hundreds of years to come with the light of Islam.

The '*Tehrik*' of life devotion is a magnificent '*Tehrik*' for the propagation of Islam. If this '*Tehrik*' was to gather strength and young men of our Community kept coming forward, generation after generation, for the service of the faith, then the sequence of Tabligh of Islam can continue for not just hundreds of years but for thousands of years.

For this reason, I have repeatedly elucidated the significance of *Waqf* to the Community. However, now I plan to ask the Community on a family level to devote their children. That is, each family should offer one young man for the service of faith and pledge that they will always have one other family member for devotion and that they will never allow any slackness in this. When the family devotion '*Tehrik*' will gather strength we will be able to

extend it further and ask the devotees to try and ask a few of their friends to do *Waqf*. In this way this Movement will carry on extending with the Grace of Allah the Exalted and will continue till the Day of Judgment.

Just as I said last time, now is the time for harvest, only people are needed to reap it and this is no exaggeration that there is tremendous inclination among the Western people towards Islam. I was not well and could not hold lengthy talks, still I noticed that each time I presented my arguments the Europeans quickly gave in and would understand the reality. Anyway, this is the '*Tehrik*' that I make to the Community and I believe that without this we could never be successful in the propagation of Islam.

Think on this and deeply reflect on this that if the Movement of *Waqf* was not to continue, then how could your claim be considered truthful that Islam shall be the dominant religion in the world? It could never be that one fine morning you woke up and recited *SubhanAllah* (glorification of Allah) three times and the President of USA and all members of the Congress would accept Islam and would declare that they have abandoned Christianity. If we wish to spread Islam in the true sense then we have to make endeavours. The fact is that unless real effort is made for the propagation of Islam no result can be obtained. If we wish to spread Islam then each one of us Ahmadis should make a pledge that we will offer a friend, or relation devoting them for the

service of Islam and they in turn will prepare their friends and thus the sequence will carry on.

Gradually we will have enough people to send to different countries to take on the task of propagating Islam. Since hearts are already inclined towards Islam, when these people will reach everyone for the propagation of Islam, the door to the triumph of Islam will be opened and the banner of Muhammad, Prophet of God (Peace and Blessings of Allah be upon him) will be established in the world with dignity. No doubt at the moment this stage seems distant, however, once the inspiration is generated then success shall be so rapid that we too will be amazed.

Take the example of the Holy Prophet (Peace and Blessings of Allah be upon him); he stayed in Mecca for thirteen years and did Tabligh. However, only eighty people believed in him as a result of this Tabligh. Later, when he went to Medina, in a short time thousands came into the fold of Islam; as if when barriers break nothing can contain the floodwaters, similarly, once people are inspired then huge numbers come forward to accept the truth and no opposition can turn them away.

Today, we need people who can devote their lives for the service of Islam. A time will come when there will be such an abundance of people wishing to do *Waqf* that the question will arise as to who will look after these devotees. Just as the Promised Messiah^{as} wrote that, 'I do not care where the funds

are going to come from, my concern is that where will those people come from who will look after the funds.’ Similarly, I too am not concerned where people to do Tabligh of Islam will come from, my concern is who will look after the people wishing to devote themselves as they will come in great numbers. Allah the Exalted has control and power over hearts, the heart that He shall purify will come forward for the service of faith. Seeing them in hundreds, others will follow and offer themselves for *Waqf* and these hundreds will grow into thousands and from thousands in to hundreds of thousands.

When we were little we used to read a story that when a cloud emerges the raindrops argue amongst themselves; one says why should I drop on the earth and give my life, the other says why should I give my life. Eventually, one raindrop comes forward and drops on the earth, after it the next raindrop falls, then the third, the fourth, until heavy rain starts falling. It is the same with sacrifice for faith. When the pioneers make sacrifices, people observe and remark that nothing has happened to them, we had assumed that they would be destroyed but they are held in greater deference than us and they have achieved greater success than us; let us follow in their footsteps. This is how they too offer themselves for sacrifice and thus the succession grows until such a position is reached that one wonders who to keep and who to dismiss, who to choose and who not to choose.

Those who will offer themselves for the service of the faith of Allah the Exalted before such a time comes will be accepted in the Presence of Allah and will be the recipients of His Grace to a degree that those who will follow at a later stage will not be able to obtain even a fraction of those blessings; this is because ‘only those people gain prominence who surpass in the ways of good deeds and sacrifice.’”

Great Honours are Reserved for Life Devotees

Hadrat Musleh Maud^{ra} thus concluded the Sermon:

“Allah has reserved great honour for you. Have trust and reliance in Allah and devote yourself for the propagation of His faith. Once He wills to endow, He grants in a way that man is astonished. All our lives we have gained tremendous knowledge without any secular qualifications that even eludes holders of impressive degrees. Similarly, Allah the Exalted has helped us in monetary terms through ways and means that were beyond our imagination. Therefore, have trust in Allah and step forward towards Him; if you step forward having trust in Him, then most certainly your God will not waste you. He shall hold your hand and you will feel that your God stands in front of you.

During this trip a new English Muslim convert came to me and said, ‘I try very hard to gain the nearness of Allah the Exalted, however, I cannot tell if I have achieved His nearness or not.’ I told him that this desire of his depended on his faith and belief that the

door of nearness to Allah the Exalted is not shut for him, rather, he too could achieve His Grace in the same way as earlier people did. If you have a sincere and firm belief that the door to the Grace and reward of Allah the Exalted is open for you and all spiritual development is possible for you, then it is impossible that God will not grant you nearness. Most certainly He will open the doors to His nearness for you and you will sense that He has come close to you. It is like if you have fire burning in your room, there is no way you can deny the existence of the fire because you would begin to feel its heat. Similarly, if you have the belief that doors of limitless spiritual development are open for you, and your God is not niggardly, then most certainly not only will you feel His closeness, rather, you will begin to see Him with your spiritual eyes.”

At least Fifteen Generations will have to be Devoted

Huzur^{ra} delivered an intensely dynamic Sermon as regards life devotion on 14th October 1955, which began as follows:

“The task that the Promised Messiah^{as} has entrusted to us, or should I say the task that Allah the Exalted has entrusted to us through the Promised Messiah^{as}, is so tremendous that the heart trembles at its very thought. At this time there are two hundred million non-Muslims in this world and the task entrusted to us is to convert these two hundred million non-Muslims to Islam. In the last thirteen hundred years only 500 million people have accepted Islam, thus at

the moment there are four non-Muslims compared to one Muslim. This means we are expected to accomplish four-fold of the task that our ancestors handled in thirteen hundred years. It is most essential for us to keep a proportion of time in this regard, otherwise, even the most arduous of tasks can be achieved without a time frame. For example, when rivers fall over mountains for a long period of time caves are formed and the geologists maintain that because for several hundred thousands of years, rather, millions of years, the water had continued to fall, caves are formed in the mountains. However, human life and human schemes do not last that long or at least history does not tell us of a life that long or a scheme that lasted that long.

The Promised Messiah^{as} stated that Ahmadiyyat shall spread in the entire world in three hundred years. Even if twenty years are estimated for one generation then you may realise that fifteen generations encompass three hundred years, that is, if our next fifteen generations consecutively devote themselves to the service of faith, then the task that Allah the Exalted has entrusted to us can be completed. However, was it the objective of the Promised Messiah^{as} that while the progeny of others devoted their lives for the service of faith, his own progeny did not? After all when a person demands something of others, his own progeny is the chief addressee of his demand. However, if the progeny of the Promised Messiah^{as} breaks their pledge then most certainly Allah the Exalted shall raise brave and loyal soldiers of Islam from among others. You

may observe that while on one hand the progeny of Hadrat Ibrahim^{as} and Hadrat Ishmael^{as} comprised of idolaters who placed hundreds of idols in the *Ka'aba*, on the other hand holy men like Hadrat Imam Abu Hanifa^{ra} and Hadrat Junaid Baghdadi^{ra} were born in the region of Iraq who served the faith immensely. Similarly, Hadrat Muin Uddin Sahib Chishti^{ra} came from another country and he spread Islam. While I draw the attention of the progeny of the Promised Messiah^{as}, I also say to the Community that you will have to at the very least devote consecutively fifteen generations. However, you seem perturbed already and you are already in this state that one who comes forward to serve the faith is concerned about subsistence. It is quite straightforward; subsistence will be possible if there is money and money will come when new Ahmadis, are converted. If you bring several million Ahmadis, your allowances will increase of their own accord.

In any case, the world is currently waiting to hear the voice of Islam and for this we need people who can come forward for the service of faith and who would devote their lives for this purpose.”

‘Tehrik’ of Waqf of Family

In concluding the Sermon, Huzur^{ra} elucidated the significance of devoting life family-wise; he said:

“Devote your lives for the service of the faith family-wise and promise that you shall continue to devote your generation after generation. First devote

a child of yours, next take a pledge from all your children that they will also devote one of their children for the service of faith. Take a pledge from them that they will in turn take a pledge from their children that they too will demand the same from their next generation. As the *Waqf* of the next generation is not in your hands, therefore your task will be to only motivate them, if they do not agree, it will be their fault, you will be considered relieved of your responsibility. If you do carry out this task, this spirit will be inculcated in the Community, generation after generation and each person will try to devote someone or the other from his family for the service of the faith, then with the Grace of Allah hundreds of thousands of life devotees will be available for the service of faith.

Similarly, the Promised Messiah^{as} made a '*Tehrik*' for '*Wasiyyat*'. You should also make an effort that each one of you subscribes to '*Wasiyyat*' and also persuade your children in that they too subscribe to it and also motivate their next generation to do the same. This is also a splendid way to serve the faith. If we follow this, then the chain of Tabligh and propagation of Islam can continue till the Day of Judgment."

(*Tareekh-e-Ahmadiyyat vol. 18 p. 122-131*)

'Tehrik' of Waqf to Established Families

Huzur^{ra} drew attention to the '*Tehrik*' of life devotion in most forceful and majestic words. He said:

“The Promised Messiah^{as} has mentioned that Allah promised him that his Community will be very strong and robust in three hundred years. Three hundred years is a long time indeed, although a believer should remain determined till the Day of Judgement. However, at least for the next three hundred years, our coming generations should keep this resolve that consecutively they shall carry on discharging the responsibilities of the Movement and will not slacken at all in the propagation of Islam.

I observe that these days people from new families are coming towards *Waqf* but less so from the established families. Pray for the Movement and pray for those people who were enabled by Allah the Exalted to serve Ahmadiyyat in the beginning, that may Allah keep enabling these families to continue in the service of the faith.

Allah the Exalted mentions in the Holy Qur’an that the believers who come later should always pray for forgiveness for themselves and for the forgiveness of those who believed before them. It is their due, because faith reached you through them. You should make effort that Allah may maintain your faith and maintain it in such a way that you may always endeavour for the progress of the community through *Waqf*.

No doubt there are many ways to serve the faith. On a communal level, the approach is to keep one’s faith strong. Allah the Exalted mentions in the Holy Qur’an that every person cannot devote themselves, only some can. The *Waqf* of people at large is that

they keep their faith firm and continue to increase their level of sacrifice. If all the people did not keep their faith firm and did not increase their level of sacrifice how would those, who devote themselves, subsist? Their provisions can be arranged only when the Community is enabled by Allah the Exalted and their monetary contributions keep on increasing. When this Movement extends further we would need about fifteen thousand devotees.

The standard of living continues to rise in the country and those with good religious or secular education, in line with the prevalent situation, will need at least five hundred Rupees per month. This means that if there are ten thousand devotees then the monthly income should be at least four to five million, that is about sixty million Rupees annually; only then could we provide for so many devotees who can meet all the needs of the Community.

If you were to infuse the feeling in your generations that whoever among them will devote will be sponsored by the others, then this can be achieved easily. In addition, increase your monetary contributions, also ask your friends to increase theirs. Also take contributions from non-Ahmadi friends, there are among them people who have a real compassion for faith.

I remember when Mir Muhammad Ishaq Sahib^{ra} was a child, Hadrat Khalifatul Masih I^{ra} said to Mir Nasir Nawab Sahib^{ra}, who was my maternal grandfather, 'You should send Ishaq over to me; I shall teach him

to read the Holy Qur'an.' He was from *Ahle Hadith* but had a very emotional nature; he said 'Ishmael is studying medicine; if Ishaq was to read the Qur'an and *hadith* from you that would mean that one of my sons would always be at the mercy of my other son for subsistence.' Hadrat Khalifatul Masih I^{ra} said, 'Mir Sahib why do you say my one son will be at the mercy of my other son, why do you not say that by means of my one son God will provide for my other son.'

Thus, inculcate this awareness in your children that it is their obligation to offer a suitable amount from their earnings to their devotee sibling, so that he is free from financial burden. On the one hand give these instructions to those children who are obtaining regular education, whereas give religious education to the others. Indeed the essence of it all is that you should repeatedly study the Holy Qur'an and the books of the Promised Messiah^{as} and educate yourself so comprehensively that each person is a devotee from the family. After all, which one of the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) had a '*Shahid*' degree? It was simply a passion that raged in their hearts. Once this fire kindles, then everything takes care of itself. I have noticed that those who read the books of the Promised Messiah^{as} with concentration, who read the literature of the Movement with attention, who read the Holy Qur'an and *hadith* with consideration, regardless whether they have other knowledge or not, they can prevail over any great

scholar of the world and no one can contend with them.

I remember we had Zahoor Ahmad Bajwa as a Missionary in London, these days he is the *Nazar* of '*Rushd O Islah*'. He would, at times, have a dialogue with people, sometimes with English people and sometimes with the prominent and seasoned Lahori Group missionaries who are stationed there. When he would write about holding various question and answer sessions in his letter, my heart would always shake lest he makes some mistake. However, I observed that each time I read his report, I would be delighted; the answers would be so complete and excellent that my heart accepted that this person had been helped by Allah the Exalted.”

Huzur^{ra} gave the example of Hadrat Ibrahim^{as} and Hadrat Ali^{ra} in this regard and said:

“From among the progeny of Hadrat Ibrahim^{as}, through one of his sons, there were twelve Imams. Similarly, there were twelve Imams from amongst the progeny of Hadrat Ali^{ra}. What a pity that after the death of some people their sons go astray and in some cases the grandson goes astray. However, Hadrat Ali^{ra} had great ‘Ibrahimi’ faith and the faith of Hadrat Ibrahim^{as} was astounding in that for twelve consecutive generations his progeny sustained the perception to serve faith.

If your children also make this resolve, then there will be no worry as to what will become of faith. These very ten year olds will grow to be forceful

mountains and if the world tried to contend with them, it will be reduced to smithereens but they will not shift from their stand and will most certainly take Ahmadiyyat to the ends of the earth. However, all this can be achieved with prayers. We do not even have our heart in our control, but God has control over our heart and over the hearts of our children and the hearts of the children of our children. It is embarrassing for us to mention ten to twelve generations because it appears that it is not in our control to reach the twelfth generation. If this wave passes through from among us, who knows if it will reach twelve generations or not! However, it is in God's Power to take it to the twelfth generation, so, let us pray to God that He blesses this *Jalsa* and may Allah the Exalted enable our progeny for several generations to come to shoulder the obligations of faith. May there be pious people born among them who maintain a direct link with Allah the Exalted, who publicise His religion so that the message of Ahmadiyyat and Islam spreads in the world and we are honoured in Allah's presence; not with our own might, not with our own strength but merely with the Grace of Allah, because Allah is Omnipotent."

(Tareekh-e-Ahmadiyyat vol. 18 p. 166-169)

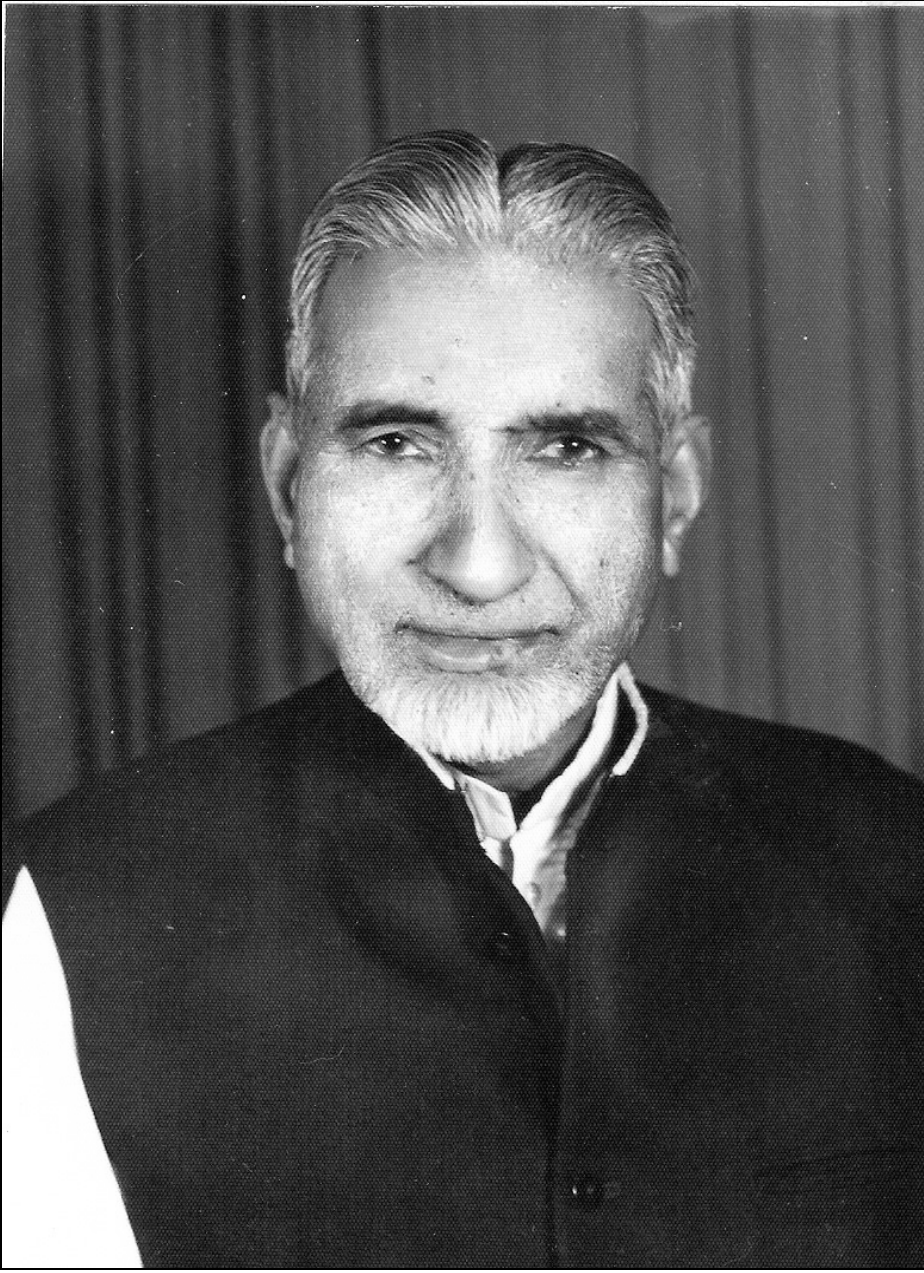
'Tehrik' of the Devotion of Life for Qadian

On 10th March 1956, Hadrat Musleh Maud^{ra} issued an announcement entitled '*Important Announcement*'. It was published on the front page of *Al Fazl* the same day:

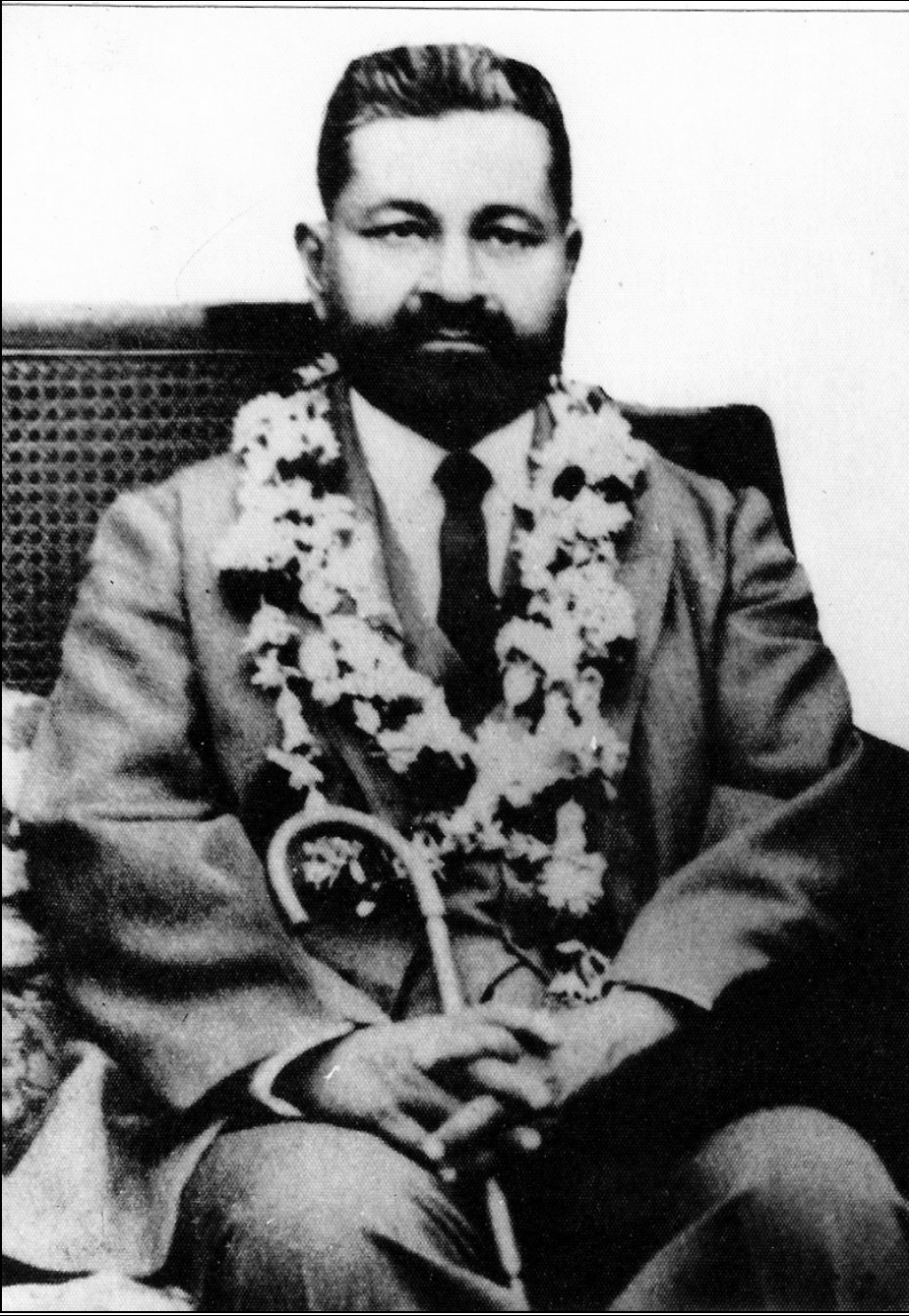
“There is a great need for a workforce in Qadian. Allah the Exalted caused the Promised Messiah^{as} to be born in India, therefore, it is the obligation of Indians that they give sacrifices for the Movement. Therefore, it is made known for the information of all Jama’ats that firstly doctors, secondly graduates, thirdly those who have passed Matriculation examination, should devote ten years each, if not their entire lives, so that it is arranged for them to stay in Qadian and religious education is given to them and they are then appointed for tasks of the Movement.”

Mirza Bashiruddin Mahmood Ahmad,
Khalifatul Masih II
10.3.1956
(*Tareekh-e-Ahmadiyyat vol. 18 p. 412*)

**Zahoor Ahmad Bajwa Sahib, Former Imam of
The Fazl Mosque, London, U.K.**



Hadrat Dr. Mir Muhammed Ismail Sahib^{ra}



‘Tehrik’ for Devotees for ‘Sadr Anjamun Ahmadiyya’

In the beginning of 1955 Hadrat Musleh Maud^{ra} made a ‘*Tehrik*’ that in addition to ‘Tehrik-e-Jadid’, sincere friends should also devote their lives for ‘*Sadr Anjamun Ahmadiyya*’. He said:

“It is announced for the information of friends that so far devotees were taken only for ‘Tehrik-e-Jadid’. It is now felt that ‘*Tehrik*’ should also be made for life devotees for ‘Sadr Anjamun Ahmadiyya’. For this I announce that sincere friends should offer themselves for the service of the Movement. For general guidance it is mentioned that friends belonging to the following categories will be useful:

1. M.A, L.L.B, Physicians
2. B.A, B.T
3. Persons who have experience of organisational work.
(Pensioners may also offer themselves).
4. Friends who have an interest in trade and industry even if their education is of Middle School level.

As regards allowances, ‘Sadr Anjamun Ahmadiyya’ will inform each devotee on what basis allowances will be given.”

(Tareekh-e-Ahmadiyyat vol. 18 p. 278-279)

The Opinion of Hadrat Musleh Maud^{ra} regarding Suggestions about the Devotion of Life

Following his European tour in 1955, Hadrat Musleh Maud^{ra} emphasised the ‘*Tehrik*’ of life devotion in several sermons. On 10th February 1956, he went so far as to say:

“If the law of conscription is legal for worldly governments, then why can we not compel our young men for *Waqf*?”

(Al Fazl 26th February 1956)

In response to this Sermon a few suggestions were received from Ahmadis. Huzur^{ra} mentioned these suggestions in his Sermon of 9th March 1956 and instructed that parents, in particular mothers, should morally train their children from a very young age. A sense of esteem for the devotees should be inculcated in this Jama’at. The devotees, apart from developing organisational abilities, should also learn some useful skill.

The Keen Interest of Hadrat Musleh Maud^{ra} in the Training of the Life Devotees

Just as Hadrat Musleh Maud^{ra} was raising life devotees, he was also nurturing them. In the previous pages we have said that sometimes he would personally take classes. In addition, he had numerous erudite articles on every subject published for their academic fulfilment and also delivered many sermons. Furthermore, on several occasions he would give valuable advice to the devotees on an

individual as well as a collective level. As an example, a portion of one such speech is presented:

An Important Instruction to Missionaries

“The Holy Qur’an expressly informs that a body of men have been made responsible for the service of the faith:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.”

(3:105)

The Holy Qur’an also states:

“You are the best people raised for the good of mankind, you enjoin what is good and forbid evil.”

It is the obligation of all Muslims to invite others to goodness and it is essential to have a particular community of people and it is an indispensable matter. An army can never succeed unless some of it is reserved for special tasks. This can also be seen in all forms of nature in that there is a central unit. There should be such a central unit in religious reformation that can influence its surroundings and can deploy others effectively. This is the objective of

Missionaries. However, generally speaking the Missionaries have still not understood this. They think they are the foot soldiers of Ahmadiyyat and have to do all the tasks themselves. Yet one who has this understanding actually limits the tasks of the Movement.

How many Missionaries can we keep for service of the faith? Currently, around seventy are active and their allowances are a huge burden on the Community, a large part of the '*chanda*' has to be spent on them. However what is it that they do? If they were the only ones working, the progress of the Community would halt. Through them hardly three hundred people per year do *Bai'at*; the rest, who are estimated at ten to twelve thousand, are coming into Ahmadiyyat through the members of the Community. As far as debates are concerned, they will last only as long as the moral standards of the people of our country are not reformed. Discussions and debates have to be organised due to the moral weaknesses of the people. Our objective is not to make religious scholars for the purpose of discussions, on the contrary the objective of the religious scholars is that they should be like officers who should gather an army of people around them and make use of them. Or, be like a shepherd who has the responsibility of a herd and this task can also be done by a number of Missionaries in a fine manner. Until such time that our Missionaries do not comprehend this, our objective cannot be fulfilled. From the word '*mubaligh*' (missionary) they connote one who addresses the outsiders; however, this is not the only

meaning of the word, it also means one who makes the outsiders speak. Who can be a greater Missionary than the Holy Prophet (Peace and Blessings of Allah be upon him)? How did he carry out Tabligh? He did it through his protégés; he had infused such a spirit in them that they could not rest unless they had spread the message of Allah the Exalted among people. In turn the Companions (may Allah be pleased with them all) infused this spirit in others, and they, further in more people, and so this succession carried on until such time that the Muslims forgot it all.

This is when Allah the Exalted sent the Promised Messiah^{as} to revive that spirit. In this sense, it is the Holy Prophet (Peace and Blessings of Allah be upon him) who is doing Tabligh today. It is the task of the religious scholars to bring about people who are capable of doing Tabligh to others; that they should themselves be a model of devotion and kindness and friendliness and should inculcate this in others. However, usually the Missionaries consider lectures and discussions as their remit and deem that their objective is discharged thereby.

As a consequence, people are complaining that the religious scholars are idle. That of course is not the case, but after delivering a speech or participating in a discussion, a Missionary needs to take some rest for the reason that public speaking cannot be done for a long stretch of time. It takes effort and after delivering a speech one is exhausted. To expect a Missionary to make speeches daily for several hours is not practical.

If one had to do that, after a few months he would fall ill and would perish.

Moreover, where can you find people on a daily basis who will gather to listen to speeches? Therefore, as this is not a task that can be performed continually, people complain that Missionaries have free time, although in these circumstances for them to have some free time is normal.

In actual fact, the Missionaries have not understood their obligation. They say no one came to them so what can they tell people. This is why they are unoccupied. They should understand that their task is not only to give speeches, rather, it is also to morally train people and make them worthy of doing Tabligh. In addition they should cultivate the habit of writing and should remain occupied in reading and writing wherever they go; write literary articles, research an issue, extract important references, collect historical facts, then it will not be said that they are unoccupied. These are various historical tasks that our Missionaries need to pay attention to. If a Missionary went somewhere and during the stay did some writing, people would not say that he is unoccupied rather, they would say that he has remained engaged in writing. However, the Missionaries are not paying attention to this matter and this is the reason that not much writing work is being done.

It is possible that some Missionaries are present here, however, as the hosts are those who are Missionaries of the future, therefore, I will advise them not to adopt

the way that people before them did and because of which one-ninth of the task effort was wasted and only one part was accomplished. The Community cannot progress in this manner, because the Missionaries who do not look after their hours and do not spend them in the correct manner cannot be a source of progress for the Community.

The future Missionaries should resolve to guard over their hours vigilantly. Their task is not verbal Tabligh, rather it is also to make others aware of religious matters, to morally train them, to give them religious education and to teach them the sense of sacrifice by example and to prepare them for Tabligh. In short, wherever our Missionary goes, it should be as if a school of religious and moral education has opened there. After delivering lectures and speeches for a while, other tasks can be taken care of. However, it is not possible to continually speak publicly because of its effect on the throat; all other faculties can be used instead. After making a speech, I continue with reading and writing all day long. I wish to advise the Missionaries that the task they have currently assumed as theirs is not theirs. It is a very limited and narrow remit. It is not the task of an officer to fight in the battle ground in place of the soldiers; rather his task is to prepare the soldiers to fight the battle. Similarly, the task of a Missionary is to prepare the Community for the task of Tabligh and to make them actively do Tabligh. The Missionaries should, with the Grace of Allah the Exalted, give attention to the training of the Community. They should come up with suggestions for the idle of the Community, should make

endeavours to solve matrimonial problems. In short, just as a father cares for everything relating to his children, similarly the Missionaries should care about everything pertaining to the Community, because they hold a fatherly or brotherly status for the Community.”

(Al Fazl dated 21st November 1935)

Heartfelt Prayers for the Devotees

While Huzur^{ra} was utilising all available resources of training for them, he would also pray profusely for the devotees and would also advise the Community to pray for them. In certain sensitive and troubled times he would ask for prayers by individually naming them. For example, during the war, Huzur^{ra} would be most anxious for those who were spread in the corners of the earth engaged in Tabligh and were surrounded by trouble. Huzur^a would pray for their safety and security and for the accomplishment of their goals and would also ask members of the Community present at the *Jalsa Salana* to particularly remember those gallant people in their prayers.

The month of Ramadan holds significance as regards acceptance of prayers. On 15th September 1942 in his Friday Sermon, Huzur^{ra} specially asked for exclusive prayers to be made for Missionaries and said:

“These days thousands of Ahmadis have gone to war. There could hardly be a place where Ahmadis are in a large number and no Ahmadi from there has gone to war. There are also many Ahmadis who have been taken as prisoners of war, similarly, many

of our Missionaries are imprisoned or in a captive state. About twelve of these are in Eastern Asia, for example Maulvi Rahmat Ali Sahib, Maulvi Shah Muhammad Sahib, Malik Aziz Ahmad Sahib, Maulvi Muhammad Sadiq Sahib and Maulvi Ghulam Ahmad Sahib. Apart from them there are a few local Missionaries, some of them were appointed here, some there. We have no information about these Missionaries. It is our duty to remember them all in our prayers because they have gone to these countries on our behalf for Tabligh of Islam. Allah the Exalted has declared a few things an obligation and Tabligh is one of them. That means if no one in the nation does Tabligh then the whole nation is sinful and culpable of Allah's wrath. However, if some people engage themselves in Tabligh then the nation is not deemed sinful. Had these people not gone abroad for Tabligh, the Ahmadiyya Community would have been sinful in Allah's sight and would have become guilty of His wrath. Allah would have deemed that this nation has completely abandoned Tabligh, just like the Muslims- when they were negligent in their duty towards Tabligh and they did not have people remaining among them who would leave their homeland, their families, and abandon their comforts to go to foreign lands to bring people in the fold of Islam, they became guilty of His wrath.

Therefore, it is certainly the right of those people through whom Allah has made our Community the recipient of His chosen Blessings that we remember them in our prayers. We should give precedence to

praying for them over praying for ourselves and should continually pray with great humility and earnestness for their safety and security.

Similarly, there are many other Missionaries whose sacrifices are not fully appreciated by friends in the Community. In particular, two Missionaries left for Tabligh a very short while after getting married and are still abroad. One of them has been away since nine years for Tabligh. His name is Hakeem Fazl ur Rahman, he got married and soon afterwards he was sent abroad for Tabligh. He left a young wife and now when he will return he will find a middle aged wife. This is no small sacrifice, no ordinary sacrifice. In my opinion it would take a most impudent and brazen person, not to understand the value of such sacrifices and to ignore them.

Similarly, Maulvi Jalal Uddin Sahib Shams got married late and was sent for Tabligh after two or three years. One of his children has not seen the father and the father does not know what the child is like apart from if they have seen each other via photographs. He too is abroad for many years, now with the war situation his return is even more difficult. We cannot send anyone in his place and he cannot come back because travelling is perilous, so we cannot say when his return will be. Once the war is over and the state of affairs settles down, only then his return is possible and who knows how many years that could take.

The very least recompense for the sacrifices of these people is that each person of our Community prays that may Allah the Exalted keep them in His Protection and Refuge and also have Mercy on their near and dear ones. I believe an Ahmadi who does not remember these Missionaries in his prayers definitely has a flaw in his '*Iman*' (belief) and I suspect that his '*Iman*' has taken a direction of error.

There are many other Missionaries whose sacrifices are, maybe not to this extent, but they too have been away from their relatives for years and are enduring all kinds of difficulties. Among these, two Missionaries of West Africa are in particular worthy of mention; one is Maulvi Nazir Ahmad Sahib (son of Babu Faqeer Ali Sahib) and Maulvi Muhammad Sadeeq Sahib. They are in regions where transport is available with difficulty. Food provisions are also not easily available. On travels they sometimes eat ground barley or fruit. They have to travel hundreds of miles to make tours; they cover the bulk of this distance on foot. These are the sacrifices that these people are making for years and years. African chiefs and royalty contend with them and at times, though not always, the government too tries to create hindrances for them. The ordinary public and maulvis too contend with them. Despite all these impediments, they have established the Community in various regions and go about like nomads propagating the faith.

The Community cannot decline to acknowledge the sacrifices they make. I was about to use the words

acknowledge their ‘favour’ rather than acknowledge their sacrifices but then I did not utter the word favour because it is the obligation of every believer to make sacrifices for faith. That is the reason I said the Community cannot decline to acknowledge their sacrifices. However, there is no doubt that the task they are carrying out is a task of the Community and in this respect each person of the Community should remember these Missionaries in their prayers.

Similarly, other Missionaries are also working with sincerity and sense of sacrifice in other countries. Sufi Mati ur Rahman Sahib is working in the USA and is facing some problems, Maulvi Mubarak Ahmad Sahib is working in East Africa, Maulvi Ramzan Ali Sahib is working in South America, Chaudhary Muhammad Sharif Sahib is working in Palestine and Egypt. I have already mentioned Hakeem Fazl ur Rahman, Maulvi Nazir Ahmad Sahib Mubasher Sialkoti is working in Gold Coast these days. Although some Jama’ats are established there, he is looking after a Jama’at of a thousand by himself. His sacrifice is of significance in this respect as well as that he is working on an honorary basis. The Community does not assist him at all. He too has been separated from his family and friends for about eight years. In fact, due to going away for Tabligh, he could not even arrange for the send-off ceremony of his wife.”

Merely with His Grace and Mercy Allah the Exalted accepted the imploring entreaties of Hadrat Ameerul Momineen and the Community, and protected these gallant

people in a miraculous way. The German planes bombed the left and the right sides of the residence of Maulana Jalal Uddin Sahib Shams, Imam of the London Mosque, but he was unharmed. Similarly, Chaudhary Muhammad Shareef Sahib, gallant of Italy, Malik Aziz Ahmad Khan Sahib, Maulvi Abdul Wahid Sahib of Sumatra and Syed Shah Muhammad Sahib were imprisoned by the Japanese authorities on the directions of Muslim clergy of Java. The Japanese government passed a verdict of death by hanging for Maulvi Muhammad Sadiq Sahib of Sumatra. However, before they could put this wicked plan in action, the Glorious God caused the downfall of this brutal government.

(Tareekh-e-Ahmadiyyat vol. 9 p. 341-344)

Important ‘Tehrik’ to the Devotees for Prayers and Remembrance of Allah

Hadrat Khalifatul Masih II^{ra} used to ask friends of the Community to pray for the Missionaries who worked in foreign lands; but he also persuaded the devotees to constantly pray for themselves and to remain occupied in remembrance of Allah so that their Tabligh would be more effective and striking. For example, at one occasion, he said:

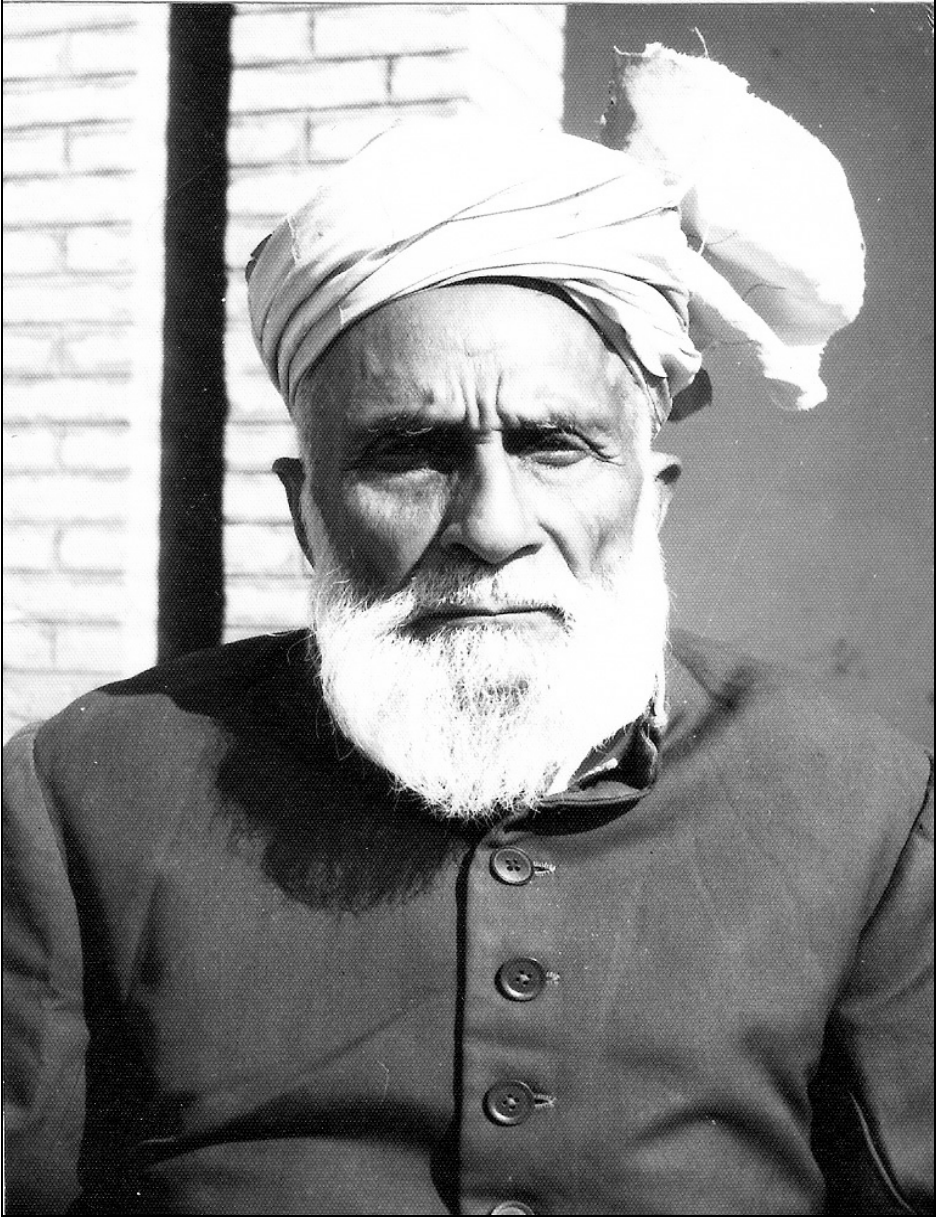
“The fact is that the days of that nation are alive whose nights are also alive. Those who do not appreciate the value of remembrance of Allah, their claim of attachment with religion is just a formality. There are many young men who do Tabligh with great enthusiasm and also show much zeal in paying their *chandās*, but to sit in a mosque for

remembrance of Allah and to sit silently for the betterment of morals is very hard on them. They think that to spend time like that is wasteful; they would rather it was spent in Tabligh work. Such persons forget that a war cannot be won without sword and weapons. As a battle needs weapons of war, similarly Tabligh also requires weaponry. For the battleground of Tabligh remembrance of Allah is the arsenal and the factory (that produces weapons), and a Missionary who does not engage in remembrance of Allah is like a soldier who is without a sword, spear or any other weapon. Whatever such a Missionary considers to be his sword or weapon, the fact is that it is nothing more than a termite-eaten wooden stick that is of no use to him. After all, why is there a difference between something said by the Holy Prophet (Peace and Blessings of Allah be upon him) and the same thing said by some one else? What the Holy Prophet (Peace and Blessings of Allah be upon him) used to say influenced the hearts, but on listening to the same thing said by someone else people would laugh and considered it nonsensical! Why this difference? The reason is that the other person had, as if, a termite-eaten wooden stick as this weapon, but the Holy Prophet (Peace and Blessings of Allah be upon him) had a sharp, iron sword which was derived from the remembrance of Allah. Why is there a difference in effectiveness between what the Promised Messiah^{as} said and what was said by others? The same effectiveness is missing in the speeches of our Missionaries! The reason is obvious. The speech of a Missionary which is not like a

‘sword’ moulded by the remembrance of Allah is like a worm-eaten wooden stick. However, the sword that was in the hand of the Promised Messiah^{as} was freshly made in the factory of remembrance of Allah. That sword neither had rust nor any kind of tarnish on it. The sword used by a Missionary is manufactured in an old factory. It is blunt and has dents on it. It is no good because it has already been used. It is old. Its handle is worm-eaten. When he uses it, instead of damaging others, it just shatters.

To be effective to others, mere Tabligh and arguments are not enough, they have to be backed by a degree of zeal and enthusiasm.

Hadrat Maulana Nazir Ahmad Mobashar,
Missionary, Africa.



The story of a saintly person relates that in the locality where he lived, there also lived a man who was a trouble-maker and mischievous, and he revelled in hedonism. He always mocked religion. The saint always tried to admonish him but to no effect. The saint narrates that once he went for Hajj and there he saw the same man performing circumambulation of the *Kasbah* in great humility. When they finished the rituals, he asked him, 'What made you come to Hajj? You were the one who used to ridicule religion, and there was no effect on you of any admonition.' He replied, 'The incident that guided me is that once I was passing through a market, absorbed in my self-indulgent thoughts. I was going to a place of sensual pleasures. On my way I heard someone loudly reciting this verse of the Holy Qur'an '*Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allah*' (57:17). The sound of the voice of whoever recited this had such a burning vexation, ardour and love that it seemed to me that it was not a human sound. On hearing that, my mind took flight and reached new horizons. I immediately returned to my house and demolished all hedonistic devices, and I started my journey for Hajj'. Now, this is the verse of the Qur'an that many recite and listen to, but it has no special effect on them. However, when the same verse of the Holy Qur'an was recited by one whose heart was steeped in the remembrance of Allah, it impressed upon the listener so much that his life was revolutionised.

Similarly, there is a story of another saintly person. In some city there lived a courtier of a King. Night and day the noise of songs and music came from his house and it had become a nuisance for the neighbours. The people of the neighbourhood went to that saint and complained that they could not worship God because of the continuous noise of songs and music coming from the courtier's house. They could not sleep at night and were unable to wake up for '*Tahajjud*' prayer. What were they to do under the circumstances? Many, including the saint, sent messages to that courtier but there was no effect on him. Then, the people started threatening him that they would take some stiff measures against him if he did not stop the noise. However, he responded by saying that they would not be able to stand against him because he was a courtier of the King, that with the King's help he could get the police appointed on guard and he could thus teach them a lesson. The saint said to him that he was free to call the police but still he would oppose him. The courtier asked him how could he take a stand against the police and army of the King? The saint replied that he would use the 'nightly arrows'. Such was the confidence the saint had in the power of prayer and in the acceptance of his prayers that no sooner had he uttered the words they had a most profound effect on the man and he shrieked in awe. He immediately ordered all the musical instruments to be smashed. He said to the saint that he truly could not face the 'nightly arrows'.

Thus, the power of remembrance of Allah puts great force in what one says. Look, it was the very same Qur'an, but the Muslims could not take any advantage of it because they did not have true faith in their hearts. The same Qur'an, however, when in the hands of the Promised Messiah^{as}, reduced the enemies of Islam to nothing and all around one sees the opponents in a state of ruin and destruction. This came to pass only because the Promised Messiah^{as} possessed the power of remembrance of Allah. The arguments concerning the death of Jesus^{as} that the Promised Messiah^{as} has presented, you may add twenty or thirty or even one hundred more arguments to them, but all those arguments and the way they would be presented will have no effect if the Missionaries are devoid of remembrance of Allah. Effectiveness is not created by the use of speech, rather it comes with the sentiments of the heart. Mere verbal expressions achieve nothing. There is no doubt that God has granted intelligence to man and he only accepts what is reasonable. However, mere reason does not create effect, unless love and sincerity are incorporated. Reasoning will have an effect on others only with the addition of love and sincerity. Without sincerity and love it will have no effect at all. That is why the Holy Prophet (Peace and Blessings of Allah be upon him) said that faith and sincerity are one and the same. Unless there is sincerity, there is no faith; and when sincerity is absent, faith is also erased."

(Al Fazl, October 6, 1942)

Extraordinary Results of the Devotion of Life During the Second Khilafat

The qualities of Hadrat Musleh Maud^{ra} which were revealed even before his birth by Allah the Exalted, shone brilliantly in his person like the sun. For example, the prophecies that he would advance in life rapidly, nations would be blessed through him, and his fame would spread to the ends of the earth were fulfilled most gloriously. Concerning the fulfilment of these prophecies, Hadrat Musleh Maud^{ra} says:

“Allah the Exalted has created such means that were beyond our control that our Community is spreading on its own in different countries. The prophecy made by the Promised Messiah^{as} is being fulfilled that through me the name of Islam and Ahmadiyyat would reach the corners of the earth. Now you have witnessed that the prophecy made by the Promised Messiah^{as} concerning one of his sons has been fulfilled in a magnificent way.

This year (1944), on the night between the 5th and 6th of January, Allah the Exalted informed me through His revelation that I was the Promised Reformer mentioned in the Promised Messiah's^{as} prophecy and that through me the call of the One God shall reach far-off countries. Through me ‘*shirk*’ (associating partners with God) shall be demolished. In particular, in the Western nations from where unity of God has vanished, God shall set up His Unity through me, and shall wipe out ‘*shirk*’ and falsehood forever. When God gave me this news, I

began announcing it to the world. Therefore, today in this gathering (*Jalsa*) I swear in the name of the One Overpowering God, bearing Whose false oath is an act of the accursed ones, and one who attributes a lie to Him cannot escape His chastisement, that God gave me the news in this city of Lahore, at 13 Temple Road, at the residence of Sheikh Bashir Ahmad Sahib Advocate, that I am the very same Promised Reformer who was prophesied by the Promised Messiah^{as}, and it is through me that Islam shall reach the ends of the earth, and the Unity of God shall be established in the world. There are millions who would confirm the truthfulness of this prophecy as they have joined Islam through me; they are firmly established in the Unity of God through me. They fell in deep love with God and His Messenger because of me. The Christians are a witness to this fact that the prophecy has come to pass. The Aryas are a witness that the prophecy has been fulfilled. The Muslims are a witness that the prophecy has been fulfilled. The All-knowing and All-Aware God gave the glad tidings to the Promised Messiah^{as} that he would have a son whose fame would spread to the ends of the earth. That prophecy has come to pass;

England is a witness to the fact that this prophecy has come to pass!

Spain is a witness to the fact that this prophecy has come to pass!

Italy is a witness to the fact that this prophecy has come to pass!

Germany is a witness to the fact that this prophecy has come to pass!

Hungary is a witness to the fact that this prophecy has come to pass!

Albania is a witness to the fact that this prophecy has come to pass!

Yugoslavia is a witness to the fact that this prophecy has come to pass!

Poland is a witness to the fact that this prophecy has come to pass!

Sierra Leone is a witness to the fact that this prophecy has come to pass!

Gold Coast is a witness to the fact that this prophecy has come to pass!

Nigeria is a witness to the fact that this prophecy has come to pass!

Egypt is a witness to the fact that this prophecy has come to pass!

Kenya Colony is a witness to the fact that this prophecy has come to pass!

Uganda is a witness to the fact that this prophecy has come to pass!

Zanzibar is a witness to the fact that this prophecy has come to pass!

Tanganyika is a witness to the fact that this prophecy has come to pass!

Ceylon is a witness to the fact that this prophecy has come to pass!

Mauritius is a witness to the fact that this prophecy has come to pass!

Palestine is a witness to the fact that this prophecy has come to pass!

Syria is a witness to the fact that this prophecy has come to pass!

Russia is a witness to the fact that this prophecy has come to pass!

China is a witness to the fact that this prophecy has come to pass!

Japan is a witness to the fact that this prophecy has come to pass!

Sumatra is a witness to the fact that this prophecy has come to pass!

Java is a witness to the fact that this prophecy has come to pass!

Malaysia is a witness to the fact that this prophecy has come to pass!

Borneo is a witness to the fact that this prophecy has come to pass!

Iran is a witness to the fact that this prophecy has come to pass!

Afghanistan is a witness to the fact that this prophecy has come to pass!

Hindustan (India) is a witness to the fact that this prophecy has come to pass!

Who is it in the world who possesses the power to win the hearts? Who is it in the world who could motivate and prepare people for such magnificent sacrifices? This was indeed the hand of God that brought such a great transformation and attracted the hearts of the people, and prepared them to sacrifice their lives and wealth for the sake of Islam.”

(Al Fazl, February 18, 1958)

‘O, the Musicians of the Heavenly Kingdom!’

Hadrat Musleh Maud^{fa} delivered a speech on December 28, 1953 on the subject of ‘*Sair-e-Roohani*’ (spiritual journey). Towards the end, illustrating the miserable condition of the Muslims, he stressed upon the Community the need of life devotion, and to partake enthusiastically in the propagation of Islam. He admonished the Community in the following glorious words:

“Alas! The Muslims silenced the drum-beat! The commanding call of a ruling power was reduced to a feeble sound of a few dirge-chanters. On hearing that drum-beat, the number of the soldiers who used to gather was reduced from millions to tens! Even among them, ninety-nine per cent used to comply by way of formality and then they would disperse! The sound of that drum-beat lost its awe and dignity! The silhouette of Islam started to reduce in grandeur. The kingdom of God once again ascended to the heavens, and the world once again came into Satan's clutches.

Now the drum beat of God is aroused, and to you, yes to you, yes to you God the Exalted has handed over the beating of this drum! O, the musicians of the heavenly kingdom! Beat this drum once again so loudly that the eardrums of the world may burst! Pour your essence into blowing this trumpet! Yes, pour your essence in this trumpet with such power so that the very heavens are moved and the angels may tremble! So that your painful piercing sounds, your slogans of ‘*Takbeer*’, your slogans of

‘*Shahadat-e-Tauheed*’, may cause to bring God to earth, and the kingdom of God is established on earth once again! For this very reason I have started ‘*Tehrik-e-Jadid*’, and for this very reason I instruct you to devote yourselves! Come directly and join the army of God! Today, the throne of Muhammad the Messenger of Allah (Peace and Blessings of Allah be upon him) has been usurped by Christ. You have to snatch the throne back from Christ and present it to Muhammad the Messenger of Allah (Peace and Blessings be upon him); and Muhammad the Messenger of Allah (Peace and Blessings be upon him) has to present the throne to God; and the kingdom of Allah the Exalted has to be established on earth. So, listen to me! Follow what I say! What I am saying is being said by God! This is not my voice; I am conveying to you the voice of God! May you accept what I say! May God be with you! May God be with you! May God be with you, and may you be honoured in this world and be honoured in the hereafter!”

(Sair-e-Roohani, vol. 3, pages 285-287)

Devotee’s Agreement Form

Under the instruction of the Khalifa the following form has been prepared to be completed by those who dedicate their lives. Every devotee is obliged to fill it:

I with free will and of my own accord dedicate the whole of my life unconditionally to seek the pleasure of God, and

make the following Pledge with the Office 'Tehrik-e-Jadid' that:

1. I shall render, in the light of given instructions, every kind of service assigned to me, demanding no remuneration whatsoever.
2. I shall never act by word of mouth or by action against the organisation of the Community. I shall always abide by all the instructions issued by the Jama'at Centre. Likewise, I shall have full regard for the institution of life devotion (*Waqf-e-Zindagi*) under 'Tehrik-e-Jadid' and shall also obey it in word and letter.
3. If for me or for my family some subsistence allowance is sanctioned by 'Tehrik-e-Jadid', I shall not consider it my right, but rather accept it as a gift.
4. I shall wholeheartedly accept with commitment any programme suggested for my education and training.
5. I shall never express dislike or displeasure for any work which is assigned to me, however menial it may be. Instead, I shall endeavour to perform it with zeal and with wholehearted devotion.

6. If at any time, any reformatory measure is taken against me, I shall accept it without hesitation or excuse.

7. When I am appointed by 'Tehrik-e-Jadid' anywhere in India or abroad, I shall try to wholeheartedly discharge my duties according to the instructions of the Office.

8. If at any time, for any reason, I am relieved of devotion, I shall raise no objection to that. However, I shall have no right to relinquish myself, at any time, of the duties assigned to me.

9. I shall always be prepared to offer any kind of sacrifice relating either to money or to life and relating as well either to honour or to feelings and emotions.

10. I shall fully obey the person under whom I am instructed to work.

Along with this form, the following particulars are also obtained:

1. Father's name and address
2. Age.
3. Secular Education
4. Theological Education
5. Date of Initiation (*Bai'at*)
6. Marital status
7. If married, how many children and their ages

8. Permanent Residence and time since at present residence
9. Nationality
10. Ethnicity
11. If from an agriculturist family, how much land does the devotee own?
12. Present source(s) of Income
13. Monthly Income
14. Work Experience
15. Professional Interests and Skills
16. Opportunity to Deliver Speeches
17. Confidence in expression of speech
18. Areas of Interest
19. Named Auxiliary of which devotee is a member, i.e. *Khuddam-ul-Ahmadiyya, Ansarullah*
20. Position(s) held in Office
21. Name of Community to which the devotee administratively belongs?
22. Address of the *Ameer* or President of the Community to which the devotee belongs
23. 'Devotee's Agreement' Form fully completed and devotee has carefully considered all the conditions mentioned therein.

(*Mutalibaat Tehrik-e-Jadid, pages 70-72*)

Residents of Rabwah and the Devotion of Life

After taking up residence in Rabwah, Hadrat Khalifatul Masih II^{ra} delivered a moving and spiritually uplifting Friday Sermon on September 30, 1949, asking the residents of Rabwah to always remain ready to serve the cause of faith. He said that only those sincere persons should live in the holy city who were life devotees in practical terms and always put their trust in God. He said:

“Now the construction of our buildings has commenced here. People have started living here. Shops are open. Some industries are being set up as some mills are installed. Labourers have arrived and professionals have arrived. Offices have moved here. These are, however, all temporary arrangements. For permanent arrangement, there will be a condition that only those shall be allowed to live in Rabwah who would devote their lives for the sake of serving the faith. I do not mean that any resident of this place cannot run a shop or start a trade. He can do so, but in practice he has to remain devoted to serve the religion. Whenever the need may arise, he would be obliged to stop his work and serve the Movement without any hesitation or excuse. For example, if a delegation for Tabligh is going out, or his services are needed in the area for some other work, then he would have to cease his personal occupation and go out. Land will be given to the people with these conditions; and those who would not abide by these rules would not obtain land here.”

All Those Who Live in Rabwah Should Devote Themselves to Serve the Faith

“We want this place to be an exemplary place. Just as we are apparently making it a religious centre, in the same manner all those who live here should in fact be devoted for the service of religion. They may, as the need may arise, do some worldly jobs, but their real objective should be to serve and propagate the faith.”

Example of the Companions

“All the Companions (may Allah be pleased with them all) used to work for their livelihood. In the army of the Holy Prophet (Peace and Blessings of Allah be upon him) there was not a single soldier who was paid. Some were shopkeepers, some were farmers, and some were labourers, blacksmiths and carpenters. In short, everyone was a tradesman. As you have shops, they also had shops. As you have farmlands, they also had farmlands. If you are engaged in various trades, working as labourers, carpenters or blacksmiths, then they too had their occupations. However, when the Prophet went out for a battle, they all went out with him. In those days, it was battles; and now we are given the work of Tabligh. The Prophet (Peace and Blessings of Allah be upon him) used to tell his Companions to come, and they went along with him. They never said that their shops would be closed. Not only this, they too had wives and children. Nowadays, people ask who would feed their wives and children if they went out to serve faith. The question is, whether the

Companions (may Allah be pleased with them all) had wives and children or not. If they did, then who fed them when the Companions were gone to fight wars? The fact is that the progress of religion depends upon sacrifice. Money is secondary; as I had said in the very beginning of ‘Tehrik-e-Jadid’ that money was secondary, the real foundation would be based on the devotion of life. This place should be reserved for elevating the name of God. This place should remain reserved for carrying out and spreading the name of God. This place should be reserved for teaching the faith of God and to make it its centre. Every one of us should try to lead our children and relatives to walk on this path that not only us but our coming generations should keep this place as the centre for faith. They should always continue to devote their lives for the service of faith and for propagating its ‘*Kalima*’, the Creed.”

A Warning to Those Who Do Not Serve the Faith

“However, if God the Exalted does not grant us this status due to a fault or sin of ours, and all our children or some of them are not ready to serve faith; if our progeny lacks trust in God, and has no tendency to repent and turn to God, then we should be prepared for the consequence that, just as a dead body is cut off and thrown away, in the same way, we shall sever it and discard it and replace it by those who are willing to serve the faith.”

*(Friday Sermon September 30, 1949,
Ref: Tareekh-e-Ahmadiyyat, Vol. 14, page. 31)*

**‘Waqf-e-Jadid’ - The Last Blessed ‘Tehrik’ of Hadrat
Musleh Maud^{ra}**

It was a deep desire of Hadrat Musleh Maud^{ra} that Islam should spread in the entire world quickly, and in practice all members should become devotees in the service of faith, and thus become close to God. For this reason, Huzur^{ra} repeatedly made calls for life devotion. The devotees who worked under ‘Tehrik-e-Jadid’ were usually sent out to foreign countries for the propagation of Islam. Realising the need for the expanded work of Tabligh and training within the country (Pakistan), Huzur^{ra} initiated ‘Waqf-e-Jadid’. For this, the 9th of July, 1957 will remain memorable in the history of Ahmadiyyat, because on that day in his passionate Sermon of ‘Eid-ul-Adhia’, Hadrat Musleh Maud^{ra} announced the blessed Scheme of ‘Waqf-e-Jadid’. Following are a few extracts from Huzur’s^{ra} historic Sermon:

**The Real Sacrifice by Hadrat Ishmael^{as} was that of the
Devotion of Life**

“Hadrat Ishmael’s^{as} real sacrifice was not the one which is commonly narrated in that he was laid down to be sacrificed by Hadrat Ibrahim^{as} but later, after receiving a revelation from God, changed his mind to sacrifice him, and he sacrificed a lamb instead under the Divine instruction; I have repeatedly said that the dream in fact was shown to Hadrat Ibrahim^{as} to leave Hadrat Ishmael^{as} in the valley of Mecca, because to settle in an arid land is also an extremely great sacrifice.

As in the beginning a few people encamped in Rabwah so that it could be populated, they were in fact fulfilling ‘Ishmaeli’ tradition. They settled here only to see that Rabwah could be populated. Had they not offered the sacrifice and had they not encamped in Rabwah, there would have been no town, no streets, no markets, and no houses built here; and this place would have remained a complete wasteland as it once was.

The meaning of Hadrat Ibrahim’s^{as} dream was that he would willingly leave his wife and child in the barren wilderness of Mecca, knowing well that there would be nothing to eat or drink. Thus, he did exactly that. When Hadrat Ishmael^{as} grew up, he gathered a group of settlers around him due to his piety and righteousness, and trained them in Salat, giving of *Zakat* and charity, and taught them how to perform ‘*Umra*’ and Hajj, and thus got Mecca to be populated. Due to their sacrifices, Mecca has remained inhabited over the centuries. Almost for three thousand years the *Kasbah* is populated and people circumambulate it especially during the Hajj.

No doubt the sacrifice of ‘Eid-ul-Adhia’ commemorates the sacrifice of Hadrat Ishmael^{as}, but it is not in memory of the sacrifice that Hadrat Ibrahim^{as} actually cut the throat of Hadrat Ishmael^{as} with a knife.”

Message of the ‘Eid of Sacrifices’

“The fact is that the ‘Eid of Sacrifices’ reminds us that we should go to jungles and glorify the name of

God there, and make the people recite the ‘*Kalima*’ of His Messenger, the way our *Sufis* (mystic-saints) used to do. If we would do that, then certainly our sacrifice shall bear a resemblance to the sacrifice of Hadrat Ishmael^{as}. We cannot say that our sacrifice would be exactly like that of Hadrat Ishmael^{as}, because the condition of hearts is different. The condition of Hadrat Ishmael’s^{as} heart was different from that of the hearts of the people of our time; but still, it would resemble the sacrifice of Hadrat Ishmael^{as}. Thus, you must offer yourselves for such a sacrifice.”

Narration of the Sacrifices of Missionaries in Africa

“To me, something that resembles Hadrat Ishmael’s^{as} sacrifice is that which our Missionaries are offering in East and West Africa. Those are the countries where no one knew the name of Allah the Exalted and His Messenger. However, after reaching those countries, they taught them the name of God and His Messenger. I have mentioned this in an earlier Sermon that in a country in West Africa the Christians declined to publish the Ahmadiyya newspaper in their printing press. Our Missionary-in-charge went to a place to collect donations for establishing our Community’s own printing press. There he met with a man to whom he had preached a lot, but he had not accepted Ahmadiyyat. Later, a local Missionary approached him, but he responded by saying that the chief Pakistani Missionary had preached to him, and it was possible for the river (they were walking beside a river) to start flowing

backwards, but it was not possible for him to become an Ahmadi! However, after remaining in the company of the Ahmadi Missionary, it had a deep impact on him so much so that his attitude changed and he became Ahmadi. Our Missionary-in-charge says, 'When I went to collect donations, that person was also visiting the same town. He came to see me and asked the purpose of my visit. I told him that the Christians had refused to print our newspaper in their press and had said that if our God had any Power, He should show a miracle and get us our own press! Therefore, I have come to collect donations to have our own printing press. On hearing this, that Ahmadi friend said, Maulvi Sahib! It would be a great shame if we get our newspaper printed in their press. Just wait and I will be back soon. His village was nearby. He went there and brought 500 pounds with him and gave the money to Maulvi Sahib saying that it was his donation for the printing press. After that, with the Grace of Allah, 25,000 pounds have been collected in that account. Now the news is that the press is being installed, or at least it has been shipped from England. Thus, our Missionaries are working in such countries where there is nothing but wilderness. In the beginning when our Missionaries reached there, sometimes they had to survive by eating the roots of trees. They lived a very hard life that caused their health to deteriorate. Those countries are known as the grave of the white man. There is nothing to eat there, and when the white men reached there, they used to die from lack of proper nourishment, or due to diseases like dysentery. Thus, in these times and this age our

Missionaries who are working in East and West Africa are the closest in resemblance to Hadrat Ishmael^{as}.

Those countries are still jungles; no other country in the world is a jungle. America is populated. Europe is populated; and the Middle East is also now populated; but many areas in Africa are still unpopulated. Our Missionaries have to take long journeys and it is with extreme difficulties that they convey the message of Islam. God reserved these countries for us so that our young men could work there and gain semblance with Hadrat Ishmael^{as}. Thus, by the Grace of Allah, our young men are working in the jungles of Africa.”

A Scheme for this Country (India/Pakistan)

“I think we can start working on similar lines in this country as well. Therefore, I desire that there should be some young men who have zeal to follow in the footsteps of Hadrat Khawaja Muin Uddin Chisti^{ra} and Hadrat Shahaab Uddin Sohrawardi^{ra}; they should, like the young men who devote their lives to ‘Tehrik-e-Jadid’, devote their lives directly to me so that I may put them to work for the education of the Muslims. They should take directives from me and keep on working in this country. Our country is not a wilderness as far as its population is concerned, but spiritually speaking it has degraded into a great wilderness. Even today, it needs many ‘Chistis’ and ‘Sohrawardis’ and ‘Naqshbandis’. If such persons do not come forward, if people like Hadrat Mueen

Uddin Chisti^{ra}, Hadrat Shahaab Uddin Sohrawardi^{ra}, and Hadrat Farid Uddin Shakar Gunj^{ra} are not developed, then this country shall become all the more desolate in spirituality.”

Young Men of the Jama'at Should Have Courage!

“Therefore, I want that young men of the Community should show courage and devote their lives for this purpose. In this way they should establish new settlements in the world. The method to populate the world would be this that they will wipe off from their hearts the love of Rabwah and Qadian, not in the real sense but in a practical manner, and go abroad to establish new ‘Rabwahs’ and new ‘Qadians’. In this country, there are many regions where there is no town for miles. They can go there and settle there and under proper instructions they should do Tabligh there and give education to the people. They should teach the Holy Qur’an and *Hadith* to people, and prepare students who should move and spread to other parts of the country. In this way, in the entire country the time of our past *Sufis* will come back.

Thus, there is time still for those young men who have the spirit of sacrifice and can stay away from their homes and settle in uncultivated territories to devote their lives. In my opinion, it is not an impossible task. A Scheme is developing in my mind, and if young men prepare to devote their lives not to ‘Tehrik-e-Jadid’ but to me directly, to work under my instructions, then I understand that there is

a great opportunity to serve Islam even in this age as it was at the time of Hadrat Seyyid Ahmad Bareilvi^{ra} or other Sufis and saints.”

(*Al Fazl, August 1, 1957*)

Objective of ‘Waqf-e-Jadid’

Huzur^{ra} said:

“My purpose for this *Waqf* is that the network of our teachers and instructors may spread from Peshawar to Karachi. At all these locations, within close distances of ten or fifteen miles there should be our instructors and teachers. Therefore, I ask our friends in the Community that they should offer as much sacrifice as possible for this purpose, and should give their names for this Scheme. If we get thousands of teachers or instructors, we can take care of all the regions from Peshawar to Karachi for religious education. Thus, every year we can educate and train ten to twenty thousand persons. Anyway, our friends should make a note of this Scheme and should offer their names and they should also communicate any useful ideas in this regards that they may think of.”

(*Al Fazl, 16 February 1958*)

In one of the letters Huzur^{ra} stated:

“So, once again I draw the attention of our friends in the Community towards this *Waqf*. Our Community should remember that if it desires to make progress,

it has to commence such *Waqf*, and they have to spread the network of righteousness and reformation in all directions. So much so, that there may not remain any corner, any place in the Punjab without a branch of '*Rushd O Islah*' (Guidance and Reformation). That time is gone now when there was only one Missionary in one district, and he used to make the tour of the entire district staying at each place for one or two hours. Now the time has arrived that our Missionaries have to reach each house and every hut. This will only be possible when action is taken in accordance with my new Scheme. In the whole of Punjab, rather from Peshawar to Karachi, in the entire region, we should post such men who are from among the residents of those places. They should render useful services, so that the people are influenced by them. They should teach them and should do the task of '*Rushd O Islah*' as well. This net should be thrown so widely that not a single fish may escape it. Through this, our call may reach every town, rather, every house in every village."

(*Al Fazl*, 11 January, 1958)

"Although this Scheme is very broad, but keeping in mind the expenses involved, I have decided to take only ten devotees at the outset. It is possible that a few devotees might be taken from Africa, but initially the start shall be with ten devotees and then efforts shall be made to gradually increase the numbers into thousands."

(*Al Fazl*, 16 February, 1958)

Relating the objectives of ‘*Waqf-e-Jadid*’, Hadrat Khalifatul Masih IVth says:

“This ‘*Tehrik*’ was initiated basically for two purposes. The first was to offer proper moral training in the villages. In Pakistan, it was not possible to have Missionaries at each place, therefore, the signs of moral weakness started to appear, especially among the new generation. Not only the new generation, but after the partition of India the youth were badly influenced in many ways by the social environment. In some instances, they were completely unaware of even the very fundamentals of religion. Therefore, Hadrat Fazle Umar, Khalifatul Masih II^{ra}, felt very strongly that unless there was such a ‘*Tehrik*’ which was purely devoted to the training of the villagers, we could not remain confident about the future of Ahmadiyyat in the villages. Thus, when Huzurr^a started this Scheme, he included me among the very first members of ‘*Waqf-e- Jadid*’. The initial instructions that he gave me were about the directives for the training of villagers. The second was to do ‘*Da’wat Illallah*’ work especially among the Hindus.”

(*Al Fazl, Friday Sermon, December 27, 1985*)

Note: This blessed ‘*Tehrik*’ has the honour that Hadrat Musleh Maud^{ra} appointed Sahibzada Mirza Tahir Ahmad Sahib (later Hadrat Khalifatul Masih IV)th as the first member of this ‘*Tehrik*’ and afterwards he also appointed him the ‘*Nazim Waqf-e-Jadid*’.

The Importance of ‘Waqf-e-Jadid’

The founder of ‘Waqf-e-Jadid’, Hadrat Khalifatul Masih II^{ra}, explaining the importance of this blessed Scheme, stated:

“This is the work of God, and it shall certainly be completed. As God has placed this zeal in my heart, I am going to perform this duty even if I have to sell my houses, my clothes. Even if not a single person assists me, God will remove all those who are not helping me and shall cause angels to descend from heavens to lend me support. So, to rest my case, once again I make this call so that people may consider taking part in financial offerings as well as devoting themselves.”

(January 5, 1957)

Similarly, at another occasion he said:

“Thus, I remind friends in the Community of the importance of this ‘*Tehrik*’, that they should pay full attention to it, and try their utmost to make it succeed. There should not remain a single person in the Community who is financially able and does not participate in this *chanda* (monetary contribution).”

(Al Fazl, January 5, 1962)

Sincerity of the Jama'at

As a result of this blessed drive by Huzur^{ra}, many zealous young men who wanted to serve the faith offered their lives for this scheme of devotion. At the initial stage, Huzur^{ra} instructed that the educational and training work should start with the help of ten devotees. For its implementation, a training class for teachers and instructors was held, and soon a group of these 'dervish' was ready for action. On the first of February, 1958, with prayers, the first convoy of teachers and instructors started its journey towards its place of destination. With the Grace of God, until now hundreds of teachers and instructors are engaged across Pakistan in education, training and preaching work.

Need for Ten Thousand Devotees

In 1959, Hadrat Musleh Maud^{ra} made an appeal for ten thousand devotees. He said:

“Now I would like to say something about ‘Tehrik-e-Jadid’ and ‘Waqf-e-Jadid’. ‘Tehrik-e-Jadid’ is now established for forty-five years, but ‘Waqf-e-Jadid’ is only one year old. Applications to join ‘Waqf-e-Jadid’ are continuously coming in, but still the numbers are very small. The number of those joining the ‘Waqf-e-Jadid’ should at least be one thousand. If it is ten thousand, it would be far better. If our farmers increase their monthly incomes, their contributions towards ‘Waqf-e-Jadid’ will also be increased, and we will be able to have more people.”

(Al Fazl, April 3, 1959)

The kind of Teachers Needed for ‘Waqf-e-Jadid’

In addition to the above mentioned requirements, other qualifications needed in a teacher are stated here by Hadrat Khalifatul Masih IIIth:

“So, today, first I make the announcement about the new year of ‘Waqf-e-Jadid’, and secondly I want to say that the implication of this announcement should not be that I raise a call and that call is published in the newspaper, and people keep silent and go off to sleep! The announcement of the new financial year means that you should feel in your hearts that a new year is coming. One of the responsibilities is that of ‘Waqf-e-Jadid’. You should focus on this responsibility. You should provide all the amount of money that is needed for this Scheme and sacrifice in different ways and aspects. The number of teachers that we need should also be provided. We need devotees with enormous eagerness in their hearts, the eagerness that comes to the hearts of those who are sincere and possess love of God, who are willing to suffer in His cause and to raise His name while imbued with His love; those who have true faith in the Promised Messiah^{as} and fully recognise his status. There should be zeal in an Ahmadi’s heart that all Ahmadis may reach the high level of spirituality where the Promised Messiah^{as} wanted to take them. We need devotees with this fervour in ‘Waqf-e-Jadid’”.

(Al Fazl, April 4, 1967)

Similarly, at another occasion Huzurth said:

“Other than money, there is a great need for teachers, the sort of teachers who truly wish to devote their lives in the cause of God. Not those teachers who, at finding no other place in the world, decide to join ‘Waqf-e-Jadid’ and become teachers. We need intelligent teachers; having love for God and His Messenger, having keen interest in the Quranic Commentary written by the Promised Messiah^{as}, those who read and remember that Commentary, and have a limitless zeal to serve others. A person who does not have the desire to serve people cannot become a teacher. For, it is a fact that whatsoever we give to our brother, whether it concerns a worldly thing or a religious matter, we do it under the impulse of serving others. Without it, we cannot give anything to anybody.”

(Al Fazal, December, 1967)

‘Waqf-e-Jadid’ is a Doorway to Blessings

Concerning ‘Waqf-e-Jadid’ Hadrat Khalifatul Masih IIIth says:

“‘Waqf-e-Jadid’ is one of the doorways of blessings that God the Exalted has opened for us. Through this Institution, Hadrat Musleh Maud^{ra} has given us a means to gain virtues and blessings.”

(Al Fazl, January 4, 1967)

Glorious Results of ‘Waqf-e-Jadid’

Initially, Hadrat Musleh Maud^{ra} did not place the condition of high education for devotees. He even accepted those devotees who had passed Primary School examinations. By keeping them in the centre, they were given further educational and moral training. With the Grace of God those devotees who did not have much secular education worked in a most praiseworthy manner in the field. However, now the standard of education has been raised to Matriculation.

‘Madrassatul Zafar’

By the Grace of God, the educational and training class for ‘Waqf-e- Jadid’ teachers has now gradually turned into a complete Institution in itself. Considering its teaching courses, rules and regulations, it deserves to be called a ‘*Jamia*’ (Ahmadiyya Seminary). Hadrat Khalifatul Masih IVth gave the name ‘*Madrassatul Zafar*’ to this Institution. May Allah make it a source of triumph, benefit and success. Ameen!

Thus, with the Grace of God, just as ‘Tehrik-e-Jadid’ has brought about extraordinary results in foreign lands, similarly all over Pakistan through ‘Waqf-e-Jadid’ hundreds of teachers have performed and are still performing the tasks that the communities have benefited from. The teachers of ‘Waqf-e-Jadid’ are providing very useful services in the areas of education, moral training and preaching. Thousands of Ahmadi boys and girls are growing up groomed with the teachings of the Holy Qur’an and basic religious knowledge. In remote areas in

the far off regions such as Tharparker and Nagarpark, the ‘Waqf-e- Jadid’ teachers also have the privilege to serve the poor and those who are suffering. Moreover, one hospital is functioning in Mithi under the administration of ‘Waqf-e-Jadid.’ Praise be to Allah!

World-wide Expansion of ‘Waqf-e-Jadid’

Hadrat Musleh Maud^{ra} said on the 20th of November 1962:

“Strengthen ‘Waqf-e-Jadid’, God will bless you. Spread the True Religion to the corners of the earth.”

Although at that time the work of ‘Waqf-e-Jadid’ was limited only to the rural areas of Pakistan , but the indication by Hadrat Musleh Maud^{ra} to take the True Religion to the corners of the earth through ‘Waqf-e-Jadid’ was achieved when his own son, Hadrat Khalifatul Masih IVth, who was the first member of this ‘Tehrik’, in his dynamic era of Khilafat, expanded the circle of ‘Waqf-e-Jadid’ to cover the whole world, on 27th of December 1985.

Now, ‘Waqf-e-Jadid’ has taken the shape of an international drive and is growing rapidly each day by the Grace of Allah.

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~ **CHAPTER 6** ~

*The Third Khilafat and
The Devotion of Life*

The Third Khilafat and The Devotion of Life

Hadrat Khalifatul Masih III (may Allah have mercy upon him), was among those spiritual beings who appear in the world as a sign. His entire life was devoted to the establishment of belief in the Oneness of God, the establishment of the kingdom of Hadrat Muhammad Mustafa (Peace and blessings of Allah be upon him) in the world, the spread of the beautiful teachings of the Holy Quran and the benefit and welfare of mankind. He bequeathed the admirable motto '*Love For All, Hatred For None*' to the Jama'at to guide it on the path of greatness through service.

Humankind will always sing the praises of this magnanimous Khalifa who preached love and forgiveness for the enemies who perpetrated unilateral bloody atrocities in 1974 against Ahmadis in Pakistan. God had, in His wisdom, imbued his heart with kindness and the desire to serve during his childhood. This is apparent from his statement recorded below:

Childhood Event

“My younger maternal uncle (Hadrat Mir Mohammad Ishaq)^{ra} was Officer *Jalsa Salana*. He used to keep us with him in order to train us, even at that age. I remember that he used to make us work up to 11 o'clock at night, even if the work we did was in the office or of filing letters, etcetera. In addition, he assigned us work commensurate with our ages. Even in our childhood, we never thought

that we would only work to a schedule of a few hours. We left for work in the early morning and returned at 10 or 11 o'clock at night. The atmosphere around us was of selfless service. I remember that sometimes my uncle would tell us to go home because it was dinner time and we must be tired, but we did not feel like going home. We would rather stay in the office and perform whatever work was given to us."

(Hayat-e-Nasir, Page 48)

Offering Life for Devotion:

When he went to Europe for his education, his heart was filled with an intense desire to serve the Faith. Even though Hadrat Musleh Maud^{ra} had already dedicated him for life, he wrote the following letter to renew his dedication:

"Sayyedi!

Assalamo Alaikum wa Rahmatullahi wa Barakatohu

I hope that Huzur is well. I had occasion to read an excerpt from the writings of the Promised Messiah. He says somewhere that his eye is on those poor people who do not aspire for a B.A. or M.A. degree but wish to be righteous individuals and to serve the Faith. My heart was deeply affected by this. In these days when the Jama'at is passing through difficult times, my heart is full of feelings which fill the hearts of the faithful with gratitude and love for those who are able to serve the Faith by the Grace of Allah.

The wealth that we spend in order to gain this blessing belongs to Him. His is this life, which, if spent in His service, will bring one closer to Him. One cannot be thankful even after giving everything, much less count it a favour to the Faith. It is His blessing that He accepts our humble offerings as a special favour. Not understanding this causes the weak and the uncomprehending to stumble. Be that as it may, the Jama'at is passing through times that demand great sacrifices. Many young men who understand this are serving Ahmadiyyat throughout the world. There are others such as myself who cannot do anything but shed tears on their negligence. It is because of this that if Huzur wishes, I stand ready to present myself for the service of the Jama'at. I was never interested in being a B.A. or M.A. and God is my witness, even though I could not express this earlier. I am dedicated and I have always felt myself dedicated and I wish now to present myself to Huzur. I am ready immediately to serve Ahmadiyyat and consider service to the Community above all other worldly honours. I feel that my life is empty and useless being separated from service to the Jama'at.

Mirza Nasir Ahmad.”

The joy that Hadrat Musleh Maud^{ra} derived from this letter is apparent from his reply, a portion of which is rendered below:

“Dear Nasir Ahmad,

Your first letter and then this one was received. I still have not replied to the first letter because at the time my emotions were deeply affected and I was not able to reply immediately. May Allah bless your intentions. Despite being deeply affected, I did not wish to say anything and prayed to Allah to provide you with divine guidance because I felt that for you to change your mind on my suggestion would deprive you of your divine reward. Allah be praised that your heart was inclined this way!”

(Hayat-e-Nasir, Vol 1, Pages 107-108)

**Hadrat Sahibzada Mirza Nasir Ahmad Urges For
Religious and Material ‘Waqf’**

Hadrat Sahibzada Mirza Nasir Ahmadth, whilst Principal of Talimul Islam College, Rabwah, urged the students at the end of one of his lectures to dedicate their lives for religious and material services of the Ahmadiyya Movement. He said:

“It should be remembered that ‘*waqf*’ is not merely religious but is of both types - religious and material. If you look at any developed group or nation, you will find numerous people who have dedicated their lives. Some months ago the famous English periodical ‘*Reader’s Digest*’ printed the summary of a book which mentions a woman who became sick in 1916. Doctors advised her that it was detrimental for her health to stay in a city and that she should

move to a place which was neither mountainous nor a plain, but somewhere in the middle, and which should be located far from urban areas. This was the only way her health could be restored and her life saved. As a result she took the doctors' advice, left her husband, said farewell to her relatives and hometown, and moved to a nearby area with the characteristics described by the doctors. This area was backward educationally. In 1916 there was only one man within a fifty mile radius who could sign his name, while others could not. Savagery prevailed, with hundreds murdered every day. The woman could not sit idle and to pass her time she started a school. She collected donations by writing to people in other areas in order to run the school. Now there are other schools in the area, but in 1916 this was the only school there.

It has been related that this woman made every pupil promise that if her institution, the community or the nation needed that pupil, then he or she would willingly offer themselves for service. It is written that a pupil who was interested in medicine, and whose medical education was funded by this woman, was offered a job worth one million dollars. The woman wrote to him to return to his home area because there was no doctor there. He declined the lucrative offer and returned. He demanded no large fees and rode on carts through snow-bound roads to tend to patients, who placed five kilos of grain on his cart as payment. This was his fee from his patients and for which he had spurned hundreds of thousands of dollars annually. If this was not

dedication of his life, then what was it? Similar other instances can also be found.

Thus ‘*waqf*’ is not only religious but is both religious and material, and dedicated people are found in every community, country and time. Actually, ‘*waqf*’ is the manifestation of a complete life. When someone’s religious spirit soars, he becomes a devotee of religion and when his material spirit soars, he becomes a devotee to serve the cause through material gains. When a person’s strengths and his money are needed by his community and country, and if for their sake he forsakes his personal interests, and devotes himself to that task, he becomes a material ‘*waqif-e-zindagi*’. When his religious spirit soars, and when he relinquishes his personal interest for the sake of religion, he becomes a spiritual ‘*waqif-e-zindagi*’.

In order to keep the spirit of ‘*waqf*’ alive in the Jama’at, the members of the Jama’at should present themselves for the service of the faith in large numbers, even if they cannot work under central guidance and even if they cannot work while residing here. The psychological attitude of the Jama’at should be inclined this way and the youth should be trained in such a way that when their community calls them, they should come, giving up all personal interest.”

*(Al-Furqan Magazine, Rabwah; January 1956,
Pages 14-15)*

Upon ascending to the Khilafat, this desire to serve the faith and spread Islam increased in intensity in his heart. Thus from the very beginning of his Khilafat, Hadrat Mirza Nasir Ahmadth started preparing the Jama'at to offer all necessary sacrifices to bring about the dominance of Islam. In the Friday Sermon of 10th December, 1965, he stated:

'Be Prepared for Sacrifices'

“The next 25 years are extremely important for *Jama'at-e-Ahmadiyya* because a great spiritual revolution is in the offing. Since that time is near, I advise you again that when a community is the recipient of such immense bounties, then that community has to present a great sacrifice. Thus, prepare yourselves for this sacrifice and totally incline yourselves this way because, for Ahmadiyyat, for Islam, for entrenching the love of Hadrat Muhammad (Peace and blessings of Allah be upon him) in every heart, for establishing the kingdom of the All Powerful God in the world, we shall not hesitate to offer any sacrifice. Our lives, our wealth, our honour, all are for God, and we are ready to sacrifice ourselves for Him. If our Jama'at shows this expression of its total devotion, God will reward it with such religious and material benefits that will kindle the memories of the earlier glories of Islam.”

(Al-Fazl, 9th January, 1966)

Thus, Hadrat Khalifatul Masih IIIth not only continued the Divine Movements of his Khilafat, but he increased their momentum also.

First Launching of ‘The Devotion of Life’ Scheme

Thus in the very first year of the Third Khilafat on the occasion of *Jalsa Salana* in December 1965, Huzurth asked the Jama’at to show greater willingness than ever before in presenting sacrifices and dedicating lives for the propagation of Islam globally. He said:

“Through Ahmadiyyat, Islam will prevail over the entire world and any opposing force will be disgraced and will fail. Even if all the wealth in the world is arrayed against Islam, the result will be, God willing, less than a pinch of dust beneath your feet. Without doubt we are weak, but the God we are associated with is not. Without doubt we are sinners and we make mistakes, but on no account do we despair of His Mercy, believing resolutely that wherever we strive, He will bless all those efforts with success which are directed towards raising the standard of Islam; this promise of Allah always echoes in our ears, “*Despair not of the Mercy of Allah.*” (39:54). I assure all the Jama’at that is assembled here and the world at large, that the next twenty five to thirty years will see a great change. The days are near when the majority in many nations of the world will accept Islam and all the world powers will be unable to stop this spiritual revolution, when those very tongues which curse the Holy Prophet (Peace and blessings of Allah be upon

him) today, will invoke blessings on him. Those days will definitely come, but these premonitions place some responsibilities on us too, which we must carry out. We will have to offer supreme sacrifices. When we sacrifice our all in the way of God, He will bestow all His blessings on us, and when that happens, we will not be short of anything.”

Then Huzurth said,

“Some of the preaching centres that Hadrat Fazle Umar^{ra} established in different countries of the world ceased to function for various reasons. Your first task is to reactivate these centres as soon as possible and whenever possible. In addition, Missions need to be established in some new places immediately. Mosques need to be built in some countries but for this the first need is for Missionaries. Ahmadi children and youth will have to come forward for this and parents will have to dedicate their children.”

(*Al-Fazl*, 24th February, 1966)

Drive for post-Retirement ‘Waqfe Zindagi’

Time was needed to train young new ‘*waqifeen*’, but Huzurth wished to establish and expedite the work of new Missions abroad as soon as possible. Thus, in the first year of his Khilafat, during *Jalsa Salana* 1965 he said:

“Those who dedicate their lives for the faith will need much time for training. For immediate needs, those members should come forward who are retired from their professions or are about to retire. Such members can be sent abroad for preaching after brief educational courses. Our work depends actually on prayers and trust in God and that is why members should incorporate prayer as a habit. Sacrifices of wealth need to be increased by Ahmadis in Pakistan as well as abroad. Fulfill your promises, and leave no balance. If you are successful in this, our efforts will increase, and so will the blessings of God. The work that the Promised Messiah^{as} began, has to be carried forward by me with success and it is my hope that you will co-operate with me in this regard.”

(Al-Fazl, 24th February, 1966)

As a result, a great number of devoted members presented themselves for dedication of their lives after retirement, and the needs of the Jama'at were thus met. Now and again Huzurth would urge the youth to dedicate their lives so that future needs would be met in order to achieve great victories. On one occasion he addressed the youth as follows:

Another Opportunity for the Exaltation, Progress and Superiority of Islam

“Now Allah has created the means to accomplish the exaltation, progress and superiority of Islam. The establishment of Ahmadiyyat and the coming of the Promised Messiah^{as} has provided the means of

progress. Every Ahmadi, therefore, should show the same dedication shown by the companions of the Holy Prophet (Peace and blessings of Allah be upon him) fourteen hundred years ago. Now too, the knives of the enemy search for our throats and that is why I ask ‘Where are those who would cheerfully put themselves under these knives and attain the blessings of Allah?’ The spirit of dedication should be reborn with great vigour in our Jama’at, because the world is thirsty and no one except Ahmadi can extinguish this thirst. Unless we have ‘*waqifeen*’ in sufficient numbers, we cannot do this work. That is why, I ask again ‘Where are the sisters of Hadrat Hajira^{ra} who would dedicate their children in the way of Allah and where are those brothers of Hadrat Ishmail^{as} who would renounce the world and shun the pleasures of the world for Allah and would present themselves to spend their lives in the wilderness?’”

(*Al-Fazl, Rabwah, 4th May, 1966*)

The Youth should Dedicate their Lives for the Faith

“Not only East Africa but the whole world demands that our Ahmadi youth dedicate their lives in greater numbers and be trained here in the centre. Then, they should preach Islam abroad. At this time one way is to induct young men into the Jami’a Ahmadiyya and to train them to be ‘*Murabbis*’ (Religious Teachers). But the numbers which enter the Jami’a and the long duration of their training means that they do not contribute even a thousandth

portion of our needs. Islam is currently in peril and we have to hold aloft the Holy Prophet's (Peace and blessings of Allah be upon him) banner even if we must face pain and difficulty; we have to establish the unity of God in the world. Thus, our youth should address themselves to the needs of Islam and for the sake of their lives in the hereafter and for the sake of their and their future generations, should prepare to spend their earthy lives in pain and difficulty so that the whole world may enter into the pale of Islam and the purpose of the mission of the Promised Messiah's^{as} coming, which is to gather the entire world under the flag of the One God, may be fulfilled."

(Al-Fazl, 8th June 1966)

Hadrat Khalifatul Masih IIIth, during an Annual Prize-distribution Ceremony at Jami'a Ahmadiyya Rabwah, addressed the students thus:

"I briefly want to draw my dear children's attention to the fact that those people, those young men or those mature men and women who dedicate their lives for the sake of Allah, know that the only real honour is that which their God bestows upon them. It is of no consequence to them if the entire world tries to dishonour them and curses them, because they do not seek honour nor are they desirous of hearing praise. They are instead focused on achieving honour in the eyes of Allah. When in their heart or in their being they know that they have honour in the eyes of God, then they reject all worldly honours. In the same manner, those who

dedicate their lives for God know that He is the only real Provider. The world's wealth does not attract them; they do not desire the world's provisions, nor do they want their provisions increased, because they know that God is the only true Provider. He it is who still shows His miracles to His servants, much in the same way that He showed His miracles to His and our beloved Prophet, Hadrat Muhammad (Peace and blessings of Allah be upon him) whereby water was created out of air, and people saw that water flowing from his fingers. This was only a screen to display the Creator's Power like the sack of flour which held blessings until suspicion led people to weigh it, or when there was a little food but there were a lot of expectant people. Allah blessed that food and everyone ate but still there was food left over; like the bowl of milk that came to satiate the Holy Prophet (Peace and blessings of Allah be upon him) - The sender was a human, but it was sent by the will of Allah - The Holy Prophet (Peace and blessings of Allah be upon him) told everyone in the assemblage to drink to their fill, after which he would drink from the bowl; because he knew that Allah wished him to drink to his fill, and he knew that for this reason the bowl would remain full no matter how many drank from it before he did, and that is what came to pass. That God, who controls all these things, is today the same God, and every devotee of life knows it all well. There are many people in our Jama'at who witness God's blessings in their own lifetimes and who have formed an association with God, the Provider.

Furthermore, a devotee of life believes that the real Healer is God Himself. When he or a family member he provides for becomes ill, he does not worry that he or the Jama'at cannot afford expensive medicines. He knows that to provide a cure is God's work. When He wishes to cure, He bestows a pinch of dust with curative powers and until the Command for a cure does not come from on high, skilled doctors and the best medicines cannot provide such a cure. Like the earlier ones witnessed, our Jama'at too has witnessed such instances in abundance. Thus, a '*waqife zindagi*' relies on his God, being aware of His divine qualities, and does not bow before any other being for his needs. If the graduates of the Jami'a Ahmadiyya turn out to be such '*waqifeen*', then we can hope that God will very soon create that great revolution for which He raised the Promised Messiah^{as} in this age."

(Al-Fazl, 25th April, 1967)

Drive for Preparing new Generations for the Devotion of Life

Hadrat Khalifatul Masih IIIth had been divinely informed that the next 20 to 25 years would bring a great spiritual revolution for which innumerable '*Waqifeen-e-Zindagi*' would be needed. For their preparation, Huzurth repeatedly reminded the Jama'at to train the new generation well.

A Great Series of Inspiring Sermons

For this purpose Huzurth initiated a great series of inspiring Sermons, which have been printed in a book titled '*Twenty-three Great Purposes of the Building of the House of Allah*'. In the last speech of this series, he says,

“So there are twenty-three purposes which are related to the rebuilding of the House of Allah. The reason for relating this is the fact that one day Allah drew my attention very forcefully towards the fact that for establishing the superiority of Islam, proper training of the present generation, which can be called the third generation of Ahmadis, is essential. If the group comprising Ahmadis under twenty five years of age, and those who have entered Ahmadiyyat within the last fifteen years is not well trained, the purposes for which the Promised Messiah^{as} was raised and for which the Ahmadiyya Jama'at was established by God, would face great obstructions. Then Allah turned my attention towards the fact that this training should be based on the methods detailed in those Qur'anic verses which have been the subject of my Sermons. If these purposes are understood correctly and effort is made to achieve them, then with the blessings of God, our present generation will be trained well and will be able to discharge the responsibilities which are about to be assigned to us.”

Divine Inspiration for the Superiority of Islam

“Because my attention was diverted to this direction, the next twenty to twenty five years are crucial and revolutionary for the second glory of Islam and

divine arrangements will be created for the superiority of Islam in this age, and people will enter its fold in great numbers and will be drawn towards it in masses. At that time, teachers and scholars will be required in great numbers. Where will the Jama'at find these teachers and scholars if attention is not given to it now? Give thought, therefore, and keep those purposes in sight which have been mentioned in these verses.”

Waqifeen will be Needed in Great Numbers in the Future

“And, in the light of the Holy Quran, impart the training that is needed for the achievement of these purposes to your youth so that when the time comes, a great number among them should be ready to dedicate their lives as teachers and scholars and thus the purpose of assembling all mankind under the one true religion can be achieved.

During the course of these Sermons, an elder wrote to me stating that the series of Sermons is in accordance with a revelation of the Promised Messiah^{as} which is mentioned on page 801 of *'Tadhkira'*: *'Wise is the man who believes the foundation of the Ka'aba is a matter of Allah's Prudence and he indeed has been parted with the knowledge of Divine secrets.'*

Thus, I believe that the turning of my attention in this direction by God is because it is His desire that the elders and the youth of the Community, its men and its women, understand the Divine wisdom that

is directed towards the foundation of the Ka'aba so that they join the group of blessed ones who are the constant recipients of His blessings. Although the purpose of the scheme laid before the Jama'at is to train those who, if they were born in Ahmadiyyat, are below twenty five years of age, or if they are new entrants to the Jama'at, below fifteen years of age, it is necessary to train their elders as well so that they in turn can train these youth. Secondly, I am addressing those brothers and sisters of the Jama'at who are over twenty five, because the training of hundreds of thousands in the first category cannot be done by me alone or a few of my companions. We will have to purify every home so that in every home everyone being brought up should become a soldier of God who is the recipient of God's Pleasure. We must seek to purify every neighbourhood, every village, every town, so that in that atmosphere there develops a generation ready to sacrifice their lives, their time, their honour and their wealth for the honour of Muhammad, the Prophet of God (Peace and blessings of Allah be upon him). Maybe I should say that at first the training of elders is necessary so that through them the youth that will soon shoulder extremely important responsibilities can be trained. Remember that if we are remiss in this, God's wrath will descend on us and another community will be raised which will be the recipient of God's promises. Thus, worry about your lives and prepare yourselves to carry out the responsibilities which I am about to entrust to you in a Scheme which is in accordance with the Will of God. I will,

God Willing, express my thoughts about this Scheme in forthcoming Sermons.”

(Al-Fazl, Rabwah, 25th June, 1967)

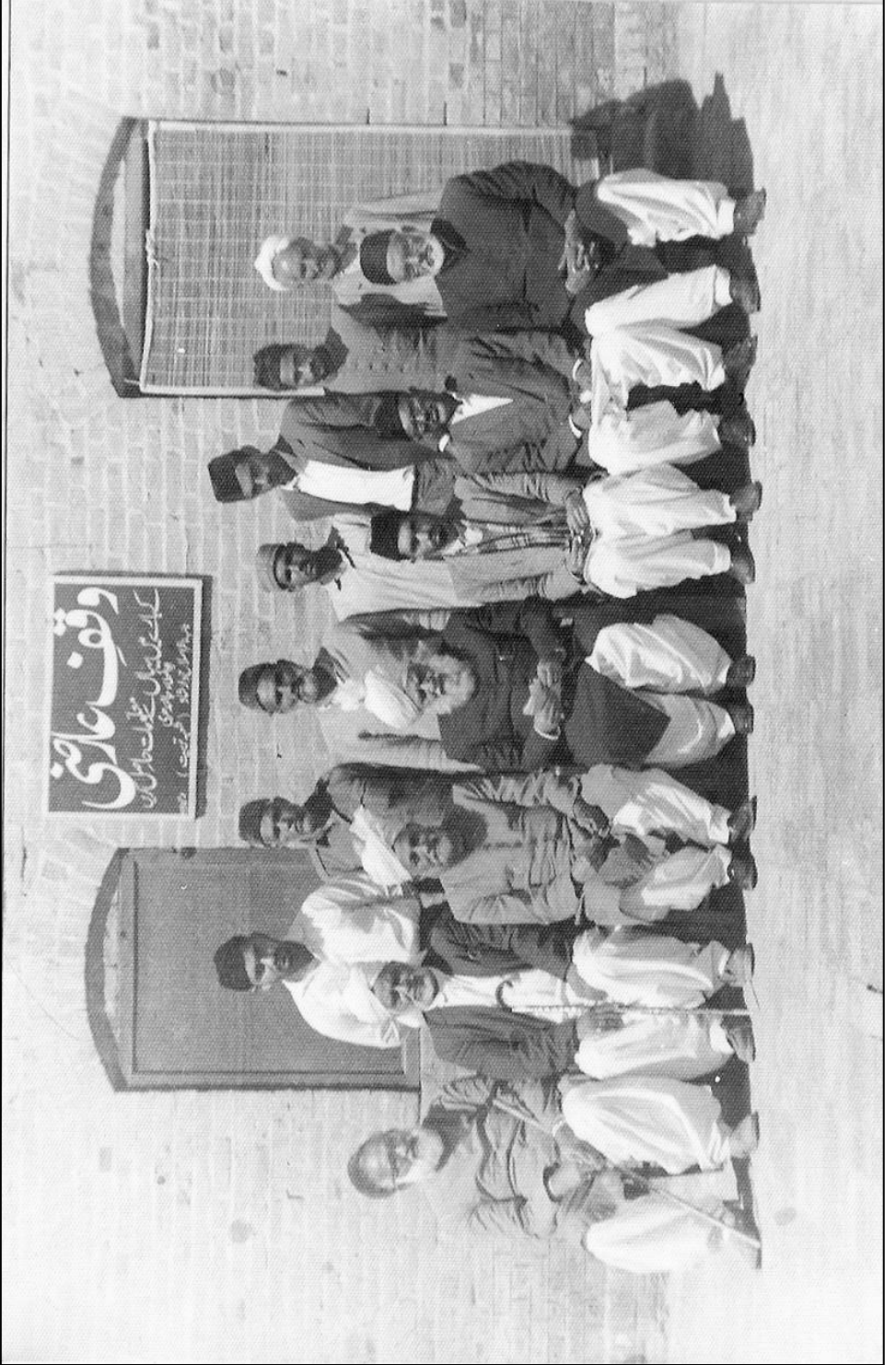
Drive to Motivate those Proficient in English and Graduates to Devote their Lives

Hadrat Khalifatul Masih IIIth initially started a drive to encourage retired individuals to dedicate their lives and to prepare the new generation to dedicate their lives. In the middle of his Khilafat he encouraged sincere, courageous members proficient in English, and towards the last days of his Khilafat, graduates, to dedicate their lives. Huzurth, in his Friday Sermon of 25th January, 1974, said:

“Upon a cursory look at the world, it is apparent that on the one hand atheism is trying to take over the world through communism. On the other hand, religion with the help of capitalism, is attempting to stop this march. In the developed Western nations facing communism, capitalism is in decline, and religion is on the run. For this reason I in comparison with other religions and the enemies of God.

Jami’a Ahmadiyya is an institution which trains Missionaries on a large scale, but if we rely on only this institution, our need for people may not be met even after the next hundred years. The need is today, and for this need we require those elder Ahmadis, who may not have studied at the Jami’a Ahmadiyya or a similar institution, but whose lives were spent in the study of the real and true Islam.

Hadrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih IIIth, Maulana Abul Ata Sahib Jalandhari, Additional Nazir Islahat Taalimul Quran and Waqf-e-Arzi with Assistants.



Such people should dedicate their lives. They should have a good knowledge of English because this is useful everywhere abroad.

There are hundreds of such Ahmadis, who have led lives of sincerity, studying the explanation of the Holy Qur'an given by the Promised Messiah^{as} and who can, because of this knowledge, present the true Islam to the world. They have compared Islam with other religions during the course of their study, prayer is part of their nature, their hearts brim with the love of God and their breasts are filled with the desire to elevate to the highest degree the name of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) in the world. Hundreds of such Ahmadis exist within the Jama'at. Today I call upon them to come forward because soldiers are needed today to be sent for the sake of Islam to different countries of the world, and such people are needed to fulfil this need in the world of today."

Come Forward and Dedicate your Lives!

"All speakers of English, whether they be doctors, engineers, teachers, professors etcetera, should offer themselves, but with the condition that they belong to the group whose lives have been spent in accordance with the teachings of Islam and in the study of the Holy Quran and who had the opportunity to discuss religion with others. At this moment, as a humble servant of Islam, I call upon members of the Jama'at to march forward and devote their lives. Drop all other work and go abroad with sincerity , shouldering the task of preaching

Islam, persuading the world with your, mine and the Jama'at's prayers, that the teachings of communism cannot stand before the teachings of Islam in any sphere, whether it is worldly, literary or moral.”

(*Hayat-e-Nasir, Vol 1, Pages 610-612*)

The Blessed Drive of Temporary ‘Waqf’

Although the drive for temporary dedication (‘*waqfe arzi*’) was undertaken on special occasions during the Second Khilafat like the three month ‘*waqf*’ during the Shuddhi Movement, this drive was made permanent during the Third Khilafat, and by the Grace of God, is continuing to the present day.

On 18th March, 1966, Hadrat Khalifatul Masih IIIth, in the Friday Sermon, instituted this drive in the light of increasing responsibilities of ‘*Islah-o-Irshad*’. He also instituted the additional ‘*Nazarat Islah-o-Irshad*’ for the teaching of the Holy Quran and ‘*Waqfe Arzi*’. Huzurth established the office of this new ‘*Nazarat*’ in the compound of the Private Secretary’s offices, and appointed Maulana Abul Ata Sahib^{ra} as ‘*Naib Nazir*’. Members of the Jama’at desirous of dedicating two to six weeks sent applications to Huzurth with details of their expertise and how far they could travel at their own expense. Groups of two were then sent to urban or rural Jama’ats for spiritual training of the Jama’at members. These groups would cook their own food, spend most of their time in prayer, recitation of the Holy Qur’an and the study of the books of the Promised Messiah^{as}. They would submit weekly reports to Huzurth about their work. The Jama’ats

benefiting from the blessings of ‘*Waqfe Arzi*’ showed a marked progress in spirituality and piety and their mosques recorded increased numbers of worshippers. The participants in ‘*Waqfe Arzi*’ felt increased levels of spirituality and righteousness. Additionally, the khalifa of the time received news of the current condition of the Jama’ats.

Divine Glad Tidings

Huzurth said in his Friday Sermon:

“I was not feeling well for the last few days. I felt better on Thursday and went through my mail and was able to read letters from members and pray for them, continuing up until past midnight. Then, I also prayed for strength from God, so that I may be able to discharge the responsibilities entrusted to me. Then I prayed for the progress of the Jama’at and its members. When I awoke in the morning, this phrase was on my lips ‘*I will give you so much that you will be sated*’. I had prayed the previous night for increased levels of spirituality and righteousness, and since the khalifa of the time can only be sated if the Jama’at is sated, I found in these words glad tidings for the Jama’at. That is why I have recounted this phrase so that the members of the Jama’at may rejoice and their hearts may be filled with the praise of God and they should realise how much they should love the God who loves them so much.”

The Treasure and Assets of the Khalifa of the Time

“It is not material wealth that is in the treasury, but the love for the khalifa of the time is the real wealth of the khalifa of the time and Allah has blessed me with so much of this wealth that I cannot find words to thank God for it.”

Need for the Sacrifice of Time

“They should pay more attention to sacrificing their time. There is no doubt that a part of the Jama’at is currently devoting their time in an admirable fashion. I have witnessed in Jama’ats abroad where office holders devote hours of their time after work. May Allah reward them. To remain static, however, is unsatisfactory for a religious and spiritual Movement. A true believer always desires to keep moving forward. Then there is a part of the Jama’at that is not motivated enough to pay attention to devoting their time.”

Instructions for ‘Waqifeen-e-Arzi’

“Attention is necessary towards sacrificing time, and I urge members to devote two to six weeks every year for the faith and go wherever they are asked to go for Jama’at work. They should go there at their own expense and be self supporting during the period of ‘*waqf*’, executing the work that has been assigned to them. I know that some members cannot undertake long journeys at their own expense. That is why members who pledge two to six weeks

should write how far they can travel at their own expense, that is, one hundred, two hundred, four hundred or five hundred miles. They will be assigned accordingly.”

Two Important Tasks of ‘Waqifeen-e-Arzi’

“One of the major tasks to be undertaken by these members is to organise and monitor the reading of the Holy Quran with and without translation. The second task is to spiritually reinvigorate those who are lacking activity in the Jama’at. I think that in order to be a good Ahmadi, one has to be a good citizen but many Ahmadis quarrel over minor things and this is not appropriate behaviour for Ahmadis, because such lapses lead to weakening of the Jama’at. Thus, those members who devote from two to six weeks of their time will have to turn their attention towards this matter, and the resolution of these petty disputes. The visit of these members to outlying Jama’ats will have a salutary effect on those who are at fault and who will be drawn towards peaceful resolution of their disputes by outside intervention. Members should pay attention quickly to determining their time to be devoted. I wish to start work on this project next May.”

(Al-Fazl 23rd March 1966)

Further Directives of Huzur^{rh} related to ‘Waqfe Arzi’

Huzur^{rh} gave valuable directives regarding ‘*waqf-e-arzi*’ on different occasions. Some of these are given below:

The Need for ‘Waqf-e-Arzi’

“There is a great need for temporary dedication (‘Waqf Arzi’). A part of the Jama’at has forgotten that the members are ‘Murabbis’ (spiritual teachers) themselves and the number of ‘Murabbis’ even with the slight increase that we have is not sufficient. The Jama’at thinks that reformation and guidance is the sole responsibility of ‘Murabbis’, whereas every Ahmadi should attend to this task, and that is why I have drawn the attention of the Jama’at to the Scheme of ‘Waqf-e-Arzi’ which provides both spiritual and physical benefits.”

*(Report of Majlis Mushawarat 1966,
pages 14-15 Al-Fazl Nov.3,1971)*

The Purpose of ‘Waqf-e-Arzi’ is to Teach the Holy Quran

Hadrat Khalifatul Masih IIIth said:

“The main purpose of the ‘*waqf-e-arzi*’ drive is that members voluntarily and at their own expense go to outlying Jama’ats and conduct classes to teach the Holy Quran so that those members in turn become examples for the world.”

*(Friday Sermon 28th March 1969;
Printed in Al-Fazl, 14th May 1969)*

‘Majlise Musian’ and Waqf-e-Arzi’

“The *Musis* (subscribers to The Will) have a deep and abiding interest in learning, being illuminated by, and being the recipients of the blessings of the Holy Qur’an, as well as being responsible for the spread of its radiance. I have thus decided that the teaching of the Holy Qur’an and ‘*waqf-e-arzi*’ drives will be integrated with the organisation of *Musis*. Today, in the name of Allah and trusting in His blessings, I am initiating the organisation of *Musis*. All Jama’ats having *Musis* should have a ‘*Majlis*’ (an organisation) for them. This ‘*Majlis*’, with mutual consultation, should elect its own President, who will be the Secretary *Wasaya* in the Jama’at.

In addition to getting ‘*wasiyyats*’, the elected President will be responsible for arranging gatherings of *Musis* from time to time as directed by the Centre. In these gatherings the responsibilities of the *Musis* will be pointed out, the responsibilities of those who are heirs to Allah’s bounties and blessings.”

(Friday Sermon 5th August 1966;
Al-Fazl 10th August 1966)

**‘Waqf-e-Arzi’, The Holy Quran and The System of
Wasiyyat**

“The Scheme of ‘*waqf-e-arzi*’ mainly launched for learning the Holy Quran is associated deeply with the Scheme of *wasiyyat*.”

(Friday Sermon 5th August 1966)

‘Waqf-e-Arzi’ is a means of Self-Reformation

“The second benefit of the Scheme of ‘*waqf-e-arzi*’ is that the people proceeding on this Scheme are enabled to examine their weaknesses before they leave and thus are provided with an opportunity to pray for the removal of those weaknesses. They are thus prepared for ‘*waqf-e-arzi*’ by gaining more knowledge of the faith through reading religious literature that they intend to take with them. They are motivated to become examples for the people they are getting ready to visit. The groups of ‘*waqf-e-arzi*’ have benefited greatly from the blessings of prayer.”

(Friday Sermon Al Fazl 12th February 1977)

Every Ahmadi Should Volunteer for ‘Waqf-e-Arzi’

“*Murabbis* and office holders and every Ahmadi should tell others to volunteer for ‘*Waqf-e-Arzi*’. There is no doubt that this is a sacrifice and it is a difficult road, but there is also no doubt that we cannot receive Allah’s Grace without sacrifice.”

(Friday Sermon Al Fazl 27th August 1969)

Ahmadi Women and ‘Waqf-e-Arzi’

“Those who go on ‘*Waqfe Arzi*’ are grouped in twos. Ahmadi women also participate. They are sent outside only if their husbands, or fathers or brothers accompany them. Otherwise they are asked to

function within their own locality to train other women so that in order to please God, sisters can forge relations of love with other sisters.”

(Friday Sermon Al Fazl 12th February 1977)

Students and ‘Waqf-e-Arzi’

“I especially ask students to proceed on ‘*waqf-e-arzi*’ because the summer holidays are approaching. Their knowledge will increase and they will strive to be an example for the people they will be interacting with. Their exemplary behaviour will leave a deep impression on others because of their young age.”

(Friday Sermon Al Fazl 12th February 1977)

College Professors and School Teachers Should Also Participate in ‘Waqf-e-Arzi’

“In the same manner, College Professors, lecturers, School Teachers and mature College students should, in their periods of leave, work under this Scheme. Some school students can also participate, because there are those school students who, because of their age and health, can shoulder these responsibilities. They too should submit their names for this Scheme, provided they can bear their own expenses.”

(Friday Sermon Al Fazl 23rd March 1966)

Government Employees and ‘Waqf-e-Arzi’

“Those members who are government employees or employees of other institutions get some leave every year. Instead of using this leave for themselves or their kin, they should use it in the service of God by devoting their leave for this Scheme.”

(Friday Sermon Al Fazl 23rd March 1966)

Lawyers and ‘Waqf-e-Arzi’

“Some professionals like lawyers have time off when the courts are closed. Ahmadi lawyers can use this time to devote it for the publication of the knowledge and teachings of the Holy Qur’an.”

(Friday Sermon 10th August 1966)

Divisional Amirs and ‘Waqf-e-Arzi’

“Divisional *Amirs* should pay immediate attention towards this and should motivate and alert sincere members towards their duty so that more and more Ahmadis should dedicate a small and trivial portion of their time for the service of Islam.”

(Friday Sermon 8th April 1966, Al Fazl 13th April 1966)

Minimum Duration of ‘Waqf-e-Arzi’ is Two Weeks

“I urge the Jama’at that those members whom Allah enables, should spend two to six weeks of their time

during the year for the service of the faith, and should proceed for Jama'at work to assigned places at their own expense. During their allotted time they should bear the expenses of their own subsistence and should try to complete the work assigned to them.”

(Friday Sermon Al Fazl 23rd March 1966)

Responsibilities of 'Waqifeen' **(Organising Teaching of the Holy Qur'an)**

“Major tasks to be undertaken by members include enabling the members to read the Holy Qur'an and learn its translation.”

(Friday Sermon Al Fazl 23rd March 1966)

Negligent Individuals to be made Alert

“Complaints come in from many Jama'ats stating that some members are not as active as Ahmadis should be in their religious and Jama'at obligations. Members dedicating their time will be asked to train negligent individuals and to work towards their reformation.”

(Friday Sermon Al Fazl 23rd March 1966)

Resolving Disputes

“In order to be a good Ahmadi, one must be a good citizen, but many members quarrel amongst themselves over trivial matters which is in no way

appropriate for an Ahmadi. These quarrels only weaken the Jama'at when they become drawn out. Thus, those that Allah enables to participate in this Scheme of mine must try their best to resolve differences among members.”

(Friday Sermon Al Fazl 23rd March 1966)

Encouraging Increased National Production

“There are many actions that, while being a catalyst for the Jama'at's progress, can also be a means for cooperating with the government of the time. For example, the Government of Pakistan is drawing attention to increasing the agricultural output of the country so that grain does not have to be imported and the country can be self sufficient. Thus, those members who have knowledge of agriculture or can gain this knowledge, and who devote their time, can advise landowners in places they visit on how to increase their agricultural output. In this manner cooperation with the government will result as well as progress for the Jama'at, because the more wealth that is generated for the Jama'at, the more will be the sacrifices of wealth.”

(Friday Sermon Al Fazl 23rd March 1966)

Training of 'Waqfeen-e-Arzi' is Possible even at the District Level

“Under our Scheme of 'waqf-e-arzi', a person is assigned straight away, just as he is. I think that

there are practical difficulties in this regard. It is probably not possible that volunteers from all over Pakistan be sent for training to Rabwah and then be assigned. This however, is possible at the district level in some places.”

(Friday Sermon Al Fazl 23rd March 1966)

Importance of Arabic Grammar in order to Learn Translation of the Holy Quran

“A member visited the London Mosque here who finished reading the Holy Quran at a mature age. He learnt to read the Arabic text of the Holy Quran (nazra) and one would have thought that Allah has blessed us with a person who can read the Holy Quran well. However, he does not know the translation. When I visited this time, I asked him and learnt that he had read without translation. The question arises then that the teaching of the translation is a big project. I spoke to him and he was willing to learn the basics of Arabic and then to learn the translation. This is better than merely reading the Arabic text and learning the translation in English. The Holy Qur’an is not a book which can be understood purely by reading the translation. To derive direct benefit from the Holy Qur’an, it is essential that one is familiar with the fundamentals of the Arabic grammar. One should know why the translation is being done; He should know the various nuances of Arabic grammar. I wish to emphasise that although reading the Holy Qur’an with translation definitely imparts some benefit, to

derive direct benefit from the Quran, one has to delve deeply into its content, and knowledge of Arabic grammar is essential for this purpose. One should know why the translation is being undertaken. Once this process of exploration starts, new vistas of understanding will open for the researcher.”

About Ahmadis Unfamiliar With Their Beliefs

“As a result of a long period of negligence, generations of Ahmadis in some Pakistani villages do not know much about their beliefs, and have not derived any benefit from the writings of the Promised Messiah^{as}. They are unfamiliar with the ways and the lifestyle of the Jama’at. There are some rural areas where there is no difference in their mannerisms and lifestyle and that of the non-Ahmadis around them. They have married within their non-Ahmadi kin, their women have adopted frivolous primitive rituals from their non-Ahmadi female associates, and there is a marked difference between these Ahmadis and their educated, sincere counterparts. There is a pressing need to focus our attention in their direction.”

(Friday Sermon 11th May 1990)

Importance of ‘Waqf-e-Arzi’ for New Converts

“Then if one examines new converts in Pakistan, despite their sincerity, they lack a deep understanding of the Jama’at’s beliefs and the

practical application of these beliefs. That can only be possible if they are inducted into the ‘*Waqf-e-Arzi*’ Scheme.”

Planning for ‘Tafaqahu-fid-deen’
(Gaining knowledge of the Faith)

“Allah says in the Holy Quran,

“Why, then, does not a party from every section of them go forth that they may become well versed in religion”

(9:122)

There are two ways to gain knowledge of faith. First, those who decide that no matter where they are, they will achieve this distinction; then there are those that will form groups and will travel for the sake of gaining knowledge of the faith and then return to spread their knowledge. Thus, without merging with this concept, true benefit cannot be derived from the ‘*Waqf-e-Arzi*’ Scheme.”

(Friday Sermon, 11th May 1990)

Invigorating the ‘Waqf-e-Arzi’ Scheme is very Essential

“And in the countries besides Pakistan, England, Germany, Norway, the African countries and now India, where preaching is being undertaken widely and where in some places people are entering the

true Islam in droves, enlivening the Scheme of ‘*Waqf-e-Arzi*’ is extremely essential.”

Responsibilities of the Auxiliaries

“Those Auxiliaries whom I have entrusted with teaching the Holy Quran can conduct brief classes in their circle besides those conducted under the ‘*Waqf-e-Arzi*’ Scheme. Training plans can be organised to train those chosen to teach the Holy Quran to others. It is not essential to train them in one place, specifically in London or at any other central Jama’at. Wherever possible, plans should be made in order to gain knowledge of the faith. For this purpose, modern devices such as cassettes, videos and compact training literature can be used. Remember, however, that these devices are secondary to personal training which the Holy Quran has emphasised. Personal training is possible when a pool of people comes forward and is trained by a teacher who can educate them and then send them back to repeat the process. Thus, the system instituted by the Holy Quran is somewhat different from the present ‘*Waqf-e-Arzi*’ system and differs in some respects as I have stated, and differs from the Holy Quran classes in vogue here.”

You Have to Train Teachers

“The Holy Qur’an lectures and annual classes aim to teach students as students. The Quranic verse,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ
 مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
 إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“It is not possible for the believers to go forth all together. Why, then does not a party from every section of them go forth that they become well-versed in religion, and that they may warn their people when they return to them, so that they may guard against evil?”

(9:122)

tells us that teachers have to be created, not students. There is a great difference between these two approaches. There is a difference in educating a child to develop his understanding and to develop him into a teacher. I have mentioned a proposal by one of Hitler’s Generals who, when faced with a limit of a German army of 100,000 men, suggested that each soldier be trained as a teacher so that in turn they could train others as soldiers. This scheme became famous and is even mentioned by Churchill in his famous book as an astonishing idea which visibly changed the capability of the Germans, enabling them to create hundreds of thousands, if not millions, of soldiers. This so called brainwave was taught to the Holy Prophet (Peace and blessings of Allah be upon him) fourteen hundred years ago and is mentioned in this very verse which says do

not train students who gain education but keep it to themselves. Instead, train teachers who, after gaining knowledge of the faith, can return as teachers to their community.”

Intense Prayers for the Blessings of Allah

“It is a certainty that as in the past, God will keep fulfilling the promises He has made to the Promised Messiah^{as} and there is no one who can change this. In order to be the true recipients of those blessings, we must attain new levels of piety. Then will we be doubly blessed, because not only will we witness the fulfilment of the promises that God made to the Promised Messiah^{as}, but in addition as a Jama’at, we will be the recipients of increased blessings from God because of our increased piety. This prayer must flow from the Jama’at that, *‘O Allah, we are deserving of your blessings too. We have kept the faith. In addition to the promises made to the Promised Messiah^{as}, we ask for your abundant blessings so that our enemies see the rain of your love upon us.’* Pray thus, while heeding the teachings of the Holy Quran and striving for your training and those of the newcomers under a strong system.”

(Friday Sermon 11th May 1990, Fazal Mosque, London)

Instructions for ‘Waqfeen-e-Arzi’

In light of the directives of Hadrat Khalifatul Masih IIIth the following are the Instructions for ‘Waqfeen-e-Arzi’:

1. Spend the days (two to six weeks) that you have devoted in special prayers and remembrance of Allah.
2. The training of the Ahmadi Jama'at at the location you are sent to is your first responsibility. Wherever you are sent, pay increased attention to regularity of congregational prayers. Every person must at least be able to read the Arabic text of the Holy Quran. Attention should also be given to translation and interpretation. The recitation of the Holy Quran should become prevalent among children, the young and old, as well as women.
3. Members of the Jama'at should be persuaded to participate in Jama'at work and particularly to pay their prescribed *chandas* on time.
4. Lovingly resolve any misunderstanding or tiff between two Ahmadi brothers if it exists, but never involve yourself in local disputes.
5. Pay attention to training and reformation of the members of the Jama'at.
6. Try to be active and take an interest in Jama'at work.
7. Prepare your own food. If under severe constraint, hire someone to cook for you even if your relatives present offer to do so.

8. Inform and invite as many members as possible to join the blessed Scheme of '*Waqf-e-Arzi*'. Separate applications on behalf of each member should be made to Huzur and each application should include the following information:

- (i) How many weeks are to be devoted?
- (ii) When and from what date will the applicant be available?
- (iii) How far can the applicant travel from his residence at his own expense?
- (iv) Age and Educational level of the applicant.
- (v) Ability to read the Holy Quran with and without translation.
- (vi) How many books of the Promised Messiah^{as} has the applicant read?
- (vii) Has the applicant any experience of preaching or training?
- (viii) Has the applicant ever been an office holder of the Jama'at or of *Ansarullah* or *Khuddamul Ahmadiyya Auxiliaries*?

9. Send detailed Weekly Reports to Huzur about your activities.

10. Check the Jama'at visited for the existence of a '*Majlis*' of *Musis* (subscribers to the Will) and to see if each *Musi* is discharging his minimum responsibility of teaching the Holy Quran to at least two members annually.

The list of participants in this blessed scheme has been continuously growing and has now reached into thousands.

All Praise belongs to Allah!

**Devotion of Life ('Waqf-e-Zindagi') through Nusrat
Jahan Scheme**

Upon examination of the spread and influence of Christianity in Africa, it becomes apparent that this is due to their medical and educational centres which are operating on a large scale. Hadrat Musleh Maud^{ra} sent many 'waqifeen-e-zindagi' to Africa for the spread of Islam and Ahmadiyyat during his khilafat. On one occasion he said,

“God has saved the African countries for the spread of Ahmadiyyat and its progress is deeply associated with them. Our future is linked to Africa. This is a time for us to be alert, to work with speed and alacrity. We need to spread over Africa in months and days to replace the trinity with the Unity of God.”

(Al Fazl 8th February, 1961)

The campaign for the spread of Islam in Africa begun by Hadrat Musleh Maud^{ra} entered a new phase in the khilafat of Hadrat Khalifatul Masih IIIth and in 1970, following Huzur's visit to West Africa, reached a high point.

Divine Inspiration in The Gambia

Hadrat Khalifatul Masih IIIth said:

“While I was in The Gambia, one day Allah strongly inclined me to spend at least one hundred thousand

pounds in these countries, assuring me of major results full of blessings.”

As a result of this divine guidance, Huzurth instituted the ‘*Nusrat Jahan Scheme*’ and opened an account titled ‘*Nusrat Jahan Reserve Fund.*’ Huzurth also said:

“The magnificent enterprise initiated by the Promised Messiah^{as} to unite and gather all nations of the world under the banner of the Holy Prophet (Peace and blessings of Allah be upon him), which continues to this day; one of its fronts is West Africa where through the true Khilafat, Allah is manifesting heavenly signs of His support and succour.”

(*Al Fazl 11th September, 1970*)

Huzurth expressed his desire that the Jama’at contribute a sum equal to the years of Hadrat Musleh Maud’s khilafat. Huzurth said:

“A heavy responsibility rests upon us to win the war being fought in Africa. The *Nusrat Jahan Reserve Fund* has been set up for this purpose. We need doctors and teachers. We must pray fervently because nothing can be done without the blessings of Allah, and no power on earth can stop our progress when Allah bestows His love and blessings.”

Need For Life Devotee Doctors and Teachers

Huzurth, during his African tour, had promised Africans that we would build hospitals, dispensaries and schools

solely for their benefit. It is apparent that for this great Scheme ‘*waqifeen-e-zindagi*’ teachers and doctors were needed as well as a large sum of money, but Huzurth believed so strongly in Allah that on his return, he said in London:

“I do not worry as to the source of these funds, because when this is Allah’s desire that money be spent, He will provide it. I will obtain this sum and I am not worried. Additionally, I need thirty doctors immediately as well as additional teachers. I am not worried about whether volunteers will be available. This is Allah’s desire that this work be performed. What I worry about and what you should worry about is that to offer the sacrifice of wealth is of no significance until it is accepted by God. Therefore, you should pray and I shall also pray, that this humble offering is recognised and accepted by Allah.”

(Hayat-e-Nasir page 40 volume 1)

Splendid Example of Sincere Jama’at Members

It is by the special Grace of God that instead of the 100,000 Pounds asked by Huzurth, sincere members of the Jama’at, urged on by angels, laid 250,000 Pounds at the feet of Huzurth. The great work carried out with these funds bears no proportion to it. In the same manner, increasing numbers of doctors and teachers volunteered and are continuing to volunteer their services. Some of them are sent to Africa on ‘*Waqf-e-Arzi*’ while others have dedicated their entire lives for the service of faith.

Grand Results of the *Nusrat Jahan* Scheme

Thus, the *Nusrat Jahan* Scheme began yielding sweet fruit immediately. Within the first six months, after Huzurth's return to Rabwah, The *Nusrat Jahan Academy* was opened at 'Wa', in Ghana on September 1970. Then, on 1st November 1970 the first hospital was established at Kokofu in Ghana. *Alhamdulillah* (Allah be Praised)! In this manner, Ghana gained the distinction of receiving the first school and the first hospital under this scheme. Two years after the Scheme was launched, fourteen hospitals and nine higher Secondary Schools were established in West Africa with Allah's blessings. This great success surprised both friends and strangers. Hadrat Khalifatul Masih IIIth said:

“I initiated the *Nusrat Jahan* Scheme in 1970 announcing it at *Jalsa Salana*. At that time, it was thought that in five or seven years I would be able to fulfil my promise. I prayed and the Jama'at prayed and with Allah's blessings, the Scheme that was to be completed in seven years was completed in one and a half to two years and it was very effective. I met an American in Ghana who was writing his PhD thesis on Tribal Societies. He visited after one and a half years and said that he had come to see what makes this Jama'at so special. He mentioned to some Jama'at members that if America had made this promise, it could not have been fulfilled in one and a half years but Jama'at-e-Ahmadiyya made it happen. We are of a mould that is insignificant in the eyes of the world, but are actually now a tool in the hands of God. God gives His blessings and

bestows success upon us. Our beings, our wealth, our intellect and wisdom are of no avail. The results compared to our efforts have no proportion.”

(*Hayat-e-Nasir* pages 534-535)

Schools and Hospitals Opened Under the *Nusrat Jahan* Scheme

During the khilafat of Hadrat Khalifatul Masih IIIth fifteen schools and eighteen Clinics and Hospitals were opened with Allah’s blessings. Allah be praised! This Scheme is continuing to expand since then. Huzurth, on the occasion of *Jalsa Salana* 1980 said:

“Allah has blessed the *Nusrat Jahan* Scheme with such splendid success that the whole world, even if they put their brains together, cannot imagine anything like it.”

During the blessed period of the Fifth Khilafat, the world is witnessing Allah’s blessings which have resulted from these divine Schemes and are now expanding and developing further rapidly.

An Observation of Hadrat Khalifatul Masih IIIth

“As a result of the ‘*Nusrat Jahan Go Forward Scheme*’ which was prepared in 1970, our hospitals and doctors were so blessed with curative powers that millionaires shunned other modern hospitals staffed with European and American doctors in favour of our Ahmadi doctors, paying heavy fees.

Initially our doctors were housed in mud brick houses, although now, by Allah's grace, we have fourteen full fledged hospital buildings and others are being built. When this was not the case, dignitaries would visit our hut anyway, the rich, Government Ministers, and even the wife of the Head of State visited our hospital. When people wondered why, a minister replied that in spite of various facilities available to him, he preferred our facilities because he found cure for his ailments only at our facilities. This cure is the result of the scheme that God has created to elevate the name of Islam."

(Hayat-e-Nasir Vol. 1, pages 546-547)

Fearful of the grand results of these hospitals established for the benefit of humankind, a Christian Priest had this to say:

"The day I left Sierra Leone, the first Islamic Medical Missionary arrived there. The local press did not give too much coverage to this event, and as far as I know, no Christian leader took notice. I feel that this is the sign of the second advent of Islam. Muslims are adopting Christian methods and this Islamic Medical Mission is a part of the programme which the Ahmadiyya Jama'at is carrying out, and which is the forerunner of an Islamic revolution in West Africa."

*(Al Fazl 13th November 1973,
per Secretary Majlis Nusrat Jahan)*

Grand Results Commented on by non-Ahmadis

1. At the inauguration of the Ahmadiyya Health Centre BuwajayBu (Sierra Leone), on 3rd July 1971, the Health Minister observed:

“As a teacher I have been following with great interest the services to further education in the country by the Ahmadiyya Mission. Now as the Health Minister it gives me great pleasure to see that the Ahmadiyya Mission has expanded their selfless services to include health and medicine on a national scale. This is further proof of the Jama’at’s deep desire to provide services to others. My

Ministry has decided to assist you in your endeavours in every way.”

(Al Fazl 11th July 1971)

2. The inauguration of the Ahmadiyya Secondary School was presided by the Education Commissioner, Alhaj Ibrahim, who said:

“The Ahmadiyya Jama’at is the first Muslim organisation to furnish a splendid example in the sphere of establishing centres of higher education.”

(Al Fazl 21st July 1971, page 1)

3. While inspecting the Ahmadiyya Secondary School, the President of Sierra Leone, Dr. Siaka Stevens, said on December 2, 1971:

“First of all I would like to thank the Ahmadiyya Jama’at for their work in the field of education. This

Jama'at has begun to assist us in the medical field as well. For these esteemed services, I wish to thank the Jama'at.”

(Al Fazl 3rd March 1972 page 3)

4. During his tour of Mauritius, Hon. Alhaj Garba Jahampa, Gambian Minister for Health, Education and Social Welfare, while attending a reception hosted by the Jama'at, said:

“The establishment of Jama'at-e-Ahmadiyya in my country (The Gambia) and the history of its progress is a source of happiness for every Muslim. I feel proud to state that as a result of Hadrat Khalifatul Masih's visit to The Gambia, we are benefiting from the Jama'at's great social welfare activities. In effect, this is the true Islam (the practical example of which is being offered by the

Jama'at-e-Ahmadiyya today).”

(Al Fazl 3rd May 1972 page 2)

5. Mr. Werner, Regional Education Department Supervisor, Sanway, Liberia, had this to say after inspecting the Ahmadiyya College under the Nusrat Jahan Scheme:

“On the 5th of June I had the opportunity of seeing the ‘Sanway’ branch of Jama'at-e-Ahmadiyya. I feel that this School, because of its aim, purpose and its organisation, will be a beacon of light in darkness. I feel that as published (In the ‘*Liberian Star*’), the School's plan will result in our children getting

healthy and solid education, and thus lots of lives will be saved from being wasted (*Insha'Allah*).”

(*Al Fazl 5th October 1974 page 6*)

6. Towards the end of 1971, a delegation of the Jama'at presented a copy of the Holy Quran as a gift to the President of Ghana. On that occasion, the President said:

“As you are aware, our Government does not impose any restrictions on any religious practices and the constitution does not permit that. I am happy that it is so.”

He stated that he had no doubt that their religion (Ahmadiyyat) which was one of the greatest in the world, had made some contribution to the community, and expressed hope that they would continue to help in the advancement of the country. He said the Government was aware of what the Movement had been doing in the country, adding:

“We can say how grateful we are that you have found it necessary to make your contribution to the advancement of this country.”

(*Guidance Nov. 1971, page 1*)

~ **CHAPTER 7** ~

*The Fourth Khilafat and the
Devotion of Life*

The Fourth Khilafat and the Devotion of Life

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVth, was a divinely inspired personage. His heart reverberated with the love of humankind and the desire to preach and spread Islam. Under his inspiring leadership, the Jama'at entered a new phase about which glad tidings had been revealed to Hadrat Khalifatul Masih IIIth that the coming 25-30 years would bring a great spiritual revolution. He was a '*waqif-e-zindagi*' and wanted to see the spirit of '*waqf*' in the entire Jama'at because he knew that Ahmadiyyat was entering into a phase of conquest and great glad tidings were expected. Thus, at the start of his Khilafat, on his return to Rabwah after inaugurating the Basharat Mosque in Spain, he addressed the *Ijtema* of the Khuddamul Ahmadiyya:

“By God I hear the footsteps of the victory of Ahmadiyyat. Change your hearts, therefore. There is a divine decree that will make you victorious. *Insha'Allah.*”

(Address Ijtema Khuddamul Ahmadiyya 1982)

The Splendid Jihad of Invitation Towards Allah

His Khilafat commenced with the acceleration of preaching activities of the Jama'at, with consecutive Sermons warming the hearts of the Jama'at towards preaching.

Every Ahmadi should Become a Preacher

During his Friday Sermon at the Aqsa Mosque in Rabwah, on 28th January 1983, Huzurth urged the entire Jama'at to become '*Dai Illallah*' (Callers towards Allah). He said:

“I caution Ahmadis throughout the world through this announcement that if they were not preachers before, then after today they must become preachers. The spread of Islam over the world presents vast demands, and this is a huge burden on the Jama'at. After today, every Ahmadi should know that wherever he is, his efforts to earn an income should also include efforts to call people towards Allah. If today every Ahmadi determines that he will sacrifice his self in order to become a '*Dai Illallah*', then the revolution that seems to be escaping us will be brought about. Thus, members should resolve to become '*Daieen Illallah*'. May Allah enable us to do so.”

(*Al Fazl* 26th April 1983)

Call the World Towards Allah

On 25th February 1983, during his Sermon at Nasirabad, Sindh, Huzurth said,

“I draw the attention of all members to call all human beings towards Allah. Call the East and call the West. Call the blacks and the whites, Christians and Hindus, people who have gone astray and atheists, the

countries in the East and the West. This is today your responsibility.”

(Al Fazl Rabwah 23rd May 1983)

Children, the Old, the Sick - All should Become Preachers

During his Friday sermon at the Aqsa Mosque on 4th March 1983, Huzurth said,

“Now even children will have to become preachers. The old will have to become preachers. Even the bed-ridden will have to become preachers.”

(Al Fazl 31st May 1983)

Vow of a ‘Dai Illallah’

“A ‘Dai Illallah’ is he who once he makes a vow, upholds it faithfully all his life, until his last breath. This is the kind of ‘Dai Illallah’ we need.”

(Al Fazl 5th June 1983)

Create A Revolution in the World

In connection with the call towards Allah, Huzurth said in his Friday Sermon on 19th July 1985 at the Fazl Mosque, London,

“Courtesy is an essential part of preaching and is a powerful weapon in bringing preaching to fruition.

There is no denying this. But courtesy alone without the spoken word is neither the way of Prophets, nor is it something that can be accepted by a reasonable individual. Yours will essentially be a life of sorrow until you revolutionise the world through preaching. Either accept a lifetime of sorrow and degradation or revolutionise the world through preaching. There is no third way. This is the position and the status of the Ahmadiyya Jama'at. Every Ahmadi, wherever his reach extends to, in his sphere, should preach in a revolutionary manner as a devotee. Then will he be true to his honour.”

(Friday Sermon, July 19th 1985)

Need for a Connection with God

In his Friday Sermon at Hamburg, Germany, on 20th September 1985, Huzurth said:

“It will be a difficult task if I ask you to become preachers based on your knowledge. But when you decide that you want to belong to God, God becomes yours. Love for Allah and not knowledge is the basic need. Pay attention to this.”

(Friday Sermon, 20th September 1985)

Develop a Longing in your Hearts for Preaching

“There should not be a desire but a longing in the heart. I have drawn the Jama'at's attention several times to preach with the goal of gathering spiritual

offspring. Create within yourselves a mother's longing for offspring. Decide in your heart that you want to become spiritual parents.”

(Friday Sermon, Pedrobad, Spain, 4th October 1985)

Call to Preach in Various Countries

Huzurth drew members' attention to preaching in their own countries. On October 4th 1985, in a Friday Sermon at Pedroabad , Spain, Huzurth said:

“The work of a preacher is really to organise preaching, to create literature, to impart training for preaching, and reaching out to people in order to introduce Ahmadiyyat and Islam.”

Preach to Spaniards

“If Spain is to become Ahmadi, every Ahmadi man, every Ahmadi woman, every Ahmadi child will have to work within their sphere. Their lack of knowledge will not be a hindrance, because now there are resources available such as cassettes and literature which enable even people who lack knowledge and language proficiency to preach well.”

Call Canada Towards Islam

At the Annual Convention of the Western Canadian Jama'ats, Huzurth said:

“It is your responsibility to call those settled in Canada towards the real Islam. Thus, on this occasion, I am telling you to understand your status and your responsibilities.”

(Al Fazl Rabwah 20th October 1983)

Preach to the People of Ghana

In his message on the occasion of the National *Ijtema* of Ansarullah, Ghana, Huzurth said:

“There is a pressing need for attention towards ensuring that every old and young person in Ghana becomes a ‘*Dai Illallah*’. If every Ahmadi in Ghana occupies himself as a ‘*Dai Illallah*’, Ghana will, with God’s blessings, stand among the great nations of the world.”

(Supplement Monthly Misbah November 1985, page 2)

Preach to the People of America

In his message dated 16th July 1985 on the occasion of Jalsa Salana USA (2nd to 4th August 1985) Huzurth said:

“All members of the U.S. Jama’at, men women, elders and children should occupy themselves in ‘*Dawat Illallah*’. This calling should be purposeful and you should not rest until you are rewarded with spiritual offspring as a result of your calling people towards Allah.”

Message to the Germany Jama'at

On the occasion of the tenth Jalsa Salana of the Ahmadiyya Jama'at Germany (22nd, 23rd June 1985), Huzurth said in his address on 22nd June 1985:

“I wish to draw your attention towards the fact that there is still a substantial number of Ahmadis there who have not changed themselves into ‘*Daieen Illallah*’. I draw your attention towards this important duty. The fortunes of your country can only change when every one of you becomes a ‘*Dai Illallah*’.”

(Supplement Monthly Misbah Rabwah August 1985)

Message to the Sweden Jama'at

On the occasion of Jalsa Salana Sweden (25th December 1985) Huzurth said in his message:

“Remember that ‘*Dawat Illallah*’ is every member’s duty. I am addressing everyone and my message is for everyone. It is essential however, that you assess your efforts constantly and before going to sleep each night, ask yourselves what degree of effort you have made towards ‘*Dawat Illallah*’.”

(Supplement Tehrik-e-Jadid, January 1986, page 6)

Addressing the Fazle Umar Talimul Quran Class on 31st July 1983, Huzurth said that for success in ‘*Dawat Illallah*’ it is essential to address with wisdom.

(Al Fazl 12th August 1983)

Message for the UK Jama'at

In the message to Ansarullah, Jama'at-e-Ahmadiyya UK, Huzurth said,

“Become a ‘*Dai Illallah*’ and convey the message of the Promised Messiah^{as} to the whole world.”

(*Al Fazl* 4th October 1983)

Message to South America

In his message on the occasion of Jalsa Salana Surinam (South America), Huzurth said,

“This is the time for ‘*Dawat Illallah*’, a time which fortune does not often repeat. Every Ahmadi should occupy himself in ‘*Dawat Illallah*’ with full determination. Today it is needed that every Ahmadi becomes a ‘*Dai Illallah*’ and should gird himself for this task with resolve, trust in God and prayers.”

(*Supplement Khalid* December 1985)

Message to the People of India

In his message on the occasion of the ‘All Karnatak Conference’ Yadgir, India, Huzurth said,

“Every believer should not only become a ‘*Dai Illallah*’ but should urge others to become ‘*Daieen Illallahs*’ and everyone addressed here should carry the message forward so that this work is continued from generation to generation. The way of ‘*Dawat*’

Illallah’ is indeed the way of discernment. This is the way out of human miseries, a way to illuminate one’s self and inner self. Thus my message to you is to shun laziness and to involve yourselves with all your strength in the jihad of ‘*Dawat Illallah*.’”

(*Supplement Khalid December 1985*)

The Splendid Results of ‘Dawat Illallah’

Thus, Huzur’sth constant urging towards ‘*Dawat Illallah*’ and his wise leadership, resulted in the involvement of the Jama’at’s young and old in the spirit of ‘*waqf*’ and the Jama’at started spreading rapidly. In addition, the blessings of MTA (Muslim Television Ahmadiyya) greatly augmented this work. Today, with Allah’s blessings, around 160 million people in 190 countries are illuminated with the light of Ahmadiyyat, the true Islam, and this light is spreading apace.

The Blessed Drive of ‘Waqfe Nau’

The vast spread of the Jama’at and the work of training millions of new Ahmadis demanded an army of ‘*Waqifeen-e-Zindagi*’. Under divine guidance Hadrat Khalifatul Masih IVth instituted the ‘*Waqfe Nau*’ Scheme.

The Revival of the Spirit of ‘Waqf’ of Hadrat Maryam^{as} and Hadrat Ishmael^{as}

This scheme of ‘*waqfe zindagi*’ is patterned on the memory of Hadrat Maryam^{as} and Hadrat Ishmael^{as}

whereby parents dedicate their child before its birth in the manner of Hadrat Maryam^{as} who prayed thus:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ

الْعَلِيمُ

‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All Hearing, All Knowing.’

(3:36)

This prayer so pleased God that it was preserved forever in the Holy Qur’an. Hadrat Ibrahim’s^{as} prayer about his progeny is a similar prayer and resulted in the birth of Hadrat Ishmail^{as}.

On 3rd April 1987 in his Friday Sermon at the Fazl Mosque, Huzur^{rh} announced the blessed scheme of ‘*Waqf-e-Nau*’.

A Blessed Scheme to Welcome the Next Century

“Thus, I thought that I should motivate the entire Jama’at to dedicate their children in the service of God, in addition to gaining spiritual offspring through ‘*Dawat Illallah*’. They should pray, ‘*O God, grant us a son, but if you decree a daughter, then we offer our daughter in your service.*’ Mothers should offer whatever is in their wombs. Fathers should repeat

Hadrat Ibrahim's^{as} prayer, '*O God, choose our children for yourself so that they become yours.*' The next century should witness a grand army of children from around the world, freeing themselves from worldly pursuits to enter the next century as the slaves of the God of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him), children being offered as gifts to God."

The Importance of the 'Waqf-e-Nau' Scheme

"There is an urgent need for this '*waqf*'. Hundreds of thousands of educated servants are needed to serve the extensive spread of Islam in the next hundred years. '*Waqifeen-e-Zindagi*' are needed, those who will be the servants of God and the Holy Prophet Muhammad (Peace and blessings of Allah be upon him).

'*Waqifeen-e-Nau*' are needed from every section (of society) in every country. '*Waqifeen-e-Zindagi*' are needed in large numbers from all spheres of life from every country. We have tried hard previously but some sections have practically felt themselves exempted from '*waqf-e-zindagi*'. The '*waqifeen*' available to the Jama'at do not come from all classes. Some very well-to-do families have offered their children, but by and large the middle class, which is not highly regarded, has offered its children. The coming of '*waqifeen-e-zindagi*' from this class enhances their dignity, not decreases it. The lack of '*waqifeen*' from other classes definitely decreases the esteem of these classes."

All Esteem is in ‘waqf’

“Thus it is with the view that I am stating that no one should be under the misconception that the Jama’at will suffer if the privileged classes do not offer their children for ‘*waqf*’. I wish to tell them that their privileges will not last. Those who are apparently esteemed will only degrade themselves in the eyes of God if they do not believe and offer their children in the service of God. The children of Prophets are most esteemed in the world, yet the way they have been offered for the service of God with supplications and shedding of tears is amazing.”

Hundreds of Thousands of ‘Waqifeen’ Should Come from Every Section of the Jama’at

“There is a dire need for hundreds of thousands of ‘*waqifeen*’ from all sections of the Jama’at for the next century. In reality, we will be offering a gift in the service of God and this gift will be utilised by the people of the next century. Those who can contribute to this gift should prepare themselves.”

The Blessings of ‘*Tehrik Waqfe Nau*’

“As God has manifested before, it is possible that those who are childless may be granted children if they offer these children in the service of God. Prophets who have prayed for children in order to offer them to God have been blessed with children even in their old age, even in instances where both the husband and wife were sterile. Look at Hadrat

Zakaria^{as}, who prayed to God saying that he was old and his wife was sterile, but that he wished for a child as an offering to God, and that he would not get tired of praying. God replied with the glad tidings of Yahya^{as}, and God Himself gave this name to him. This is a manifestation of God's love. When a child is born, people write to me to suggest a name out of love for the Khalifa of the time. God, out of His love, named Yahya^{as} even before he was born. Such was God's love for Hadrat Zakaria^{as} and for his prayer."

Gift to God For The Next Century

"Thus among the many gifts that Ahmadis are offering God for the next century, including *chandās*, sacrifice of wealth and time, there is one gift that is a gift for the future, that is still to be given."

Dedicate offspring to be born in the next two years

"God has turned my attention towards informing you that you should pledge children born in the next two years to the service of God. Those mothers who are pregnant and who could not participate in this Scheme should do so now. Both parents should decide together so that the training of the newborn can start from childhood harmoniously in order that the child is motivated to work towards a special purpose; since the child was born at a special time and as a result of special prayers. If parents dedicate their future offspring with this fervour, we are certain to see a blessed and beautiful generation that

will develop to sacrifice itself in the service of God. May Allah help us in achieving this goal, Ameen.”

(Friday Sermon, April 1987)

Incomparable Example of Obedience by the Jama’at

As in the earlier Schemes, the Jama’at offered their beloved offspring under this Scheme in the service of God. In the following Friday Sermon Huzurth said:

“I had urged that in view of the Jama’at’s increasing needs for the next century, in addition to material sacrifice, children should also be offered. In deference to this exhortation, the Jama’at has responded with fervour and sincerity and is offering its offspring.”

(Friday Sermon 10th April 1987)

Two Year Extension of the ‘Tehrik Waqf-e-Nau’

In his Friday Sermon of 10th February 1989, Huzurth said, that to that date, 1200 children had joined the Scheme, but since this message had not reached the worldwide Jama’ats in their languages, parents were still contacting him about offering their children. Accordingly, Huzurth announced,

“For the worldwide Jama’ats who have not yet received this message, I am announcing that a two year extension has been made so that members can participate in this initial Scheme. Although the Scheme will continue to be renewed, this historical

first Scheme to recruit an army of ‘*waqifeen*’ children for the next century is being extended by two years for the Jama'ats to try to bring this army to 5,000 at least, preferably more.”

Then Huzurth drew the attention of parents of ‘*Waqifeen-e-Nau*’ children to ensure that their children receive superior education and training.

The Responsibility of Parents of ‘*Waqifeen*’

“Several parents are writing to me about what is to be done for these children. There are two parts to this. First, what the Jama’at administration has to do. Second, what the parents have to do. As far as the administration is concerned, periodic instructions are given by me as new ideas come to me and suggestions from members are received. As far as the parents are concerned, I wish to say something about this responsibility. Offering one’s children in the service of God is a very blessed deed. It is not an ordinary undertaking. Remember that those who make these sacrifices adorn such offerings with love. Sacrifices and gifts come under the same category. When you purchase articles for the home, no gift wrapping comes with them, but when you tell the vendor that a purchase is a gift, he adorns it accordingly. Thus, sacrifices are like gifts that must be adorned. You must have seen sacrificial sheep and goats being adorned with flowers and even ornamented as they are led to slaughter. Sacrifices by humans are adorned differently. Righteousness adorns human life, while the human soul is adorned

with the love of God. Thus, before these children are grown enough to be turned over to the Jama'at, their parents must adorn them in a way which will be acceptable to God and will fulfil their desire to offer an extraordinary gift to God.”

'Waqifeen' in Different Periods

“Among the '*waqifeen*' offered to the Jama'at in different periods in the past, there were those mature '*waqifeen*' who had the good fortune to be well trained and who would have been in spirit '*waqifeen*' anyway even if they had not formally offered themselves for '*waqf*'. They were the children of the Promised Messiah's^{as} Companions or his early followers who were brought up well and who were, by God's blessings, adorned with good habits. This group was very successful in every aspect of life.

Then a time came when amongst the children offered for '*waqf*' were children who were brought up unsupervised by their parents and when they were handed over to the Jama'at, the parents expected the Jama'at to attend to their moral training. This raw material was often flawed when presented to the Jami'a Ahmadiyya, and was very difficult to imbue with the spirit of '*waqf*'. Stealing and dishonesty were some of the reasons for expelling some boys and bad habits which one does not associate with righteous Ahmadis, let alone with '*waqifeen-e-zindagi*'. It seems that parents had offered their children whose moral training had been

neglected. Some parents even said that their child was so far gone from righteousness that they offered him to the Jama'at with the expectation that he would be straightened out by the Jama'at. In olden times it was said about such children that they would make good policemen. The Jama'at has a righteous spirit, and there was no thought of making them policemen when these children were turned over to the Jama'at for '*waqf*'. The idea of making a spoilt child a policeman is laughable, but the offering of such a child for '*waqf*' is a sad reflection on the parents who could not offer a righteous child for the service of God, but offered one whose behaviour they themselves could not correct."

Parents should keep a diligent eye on '*Waqifeen*'

"We have ample time now for the fresh group of children who are expected and if we are remiss in their training, we will be answerable before God. It cannot then be said that this was coincidental. Parents thus should keep a diligent eye on these children and pay special attention to training matters that I shall outline. If they feel that a child, because of his nature, is not appropriate for '*waqf*', they should honestly inform the Jama'at that although their intention was righteous unfortunately the child has certain faults. If the Jama'at still wants this child, he will be offered. Otherwise the '*waqf*' should be cancelled. In this manner the training of future '*Waqifeen-e-Nau*' has to be undertaken very seriously."

Keeping in view the great responsibilities of these children in the future, and the psychology of parents and children, Huzurth gave detailed guidance to parents on training them in the spheres of moral and spiritual development. He also urged them to pray constantly that this young army of Ahmadiyyat, utilising its best abilities and equipped with education, training and spiritual guidance, may be able to conquer the hearts of the world for Allah and His Prophet (may Peace and blessings of Allah be upon him).

Later, Hadrat Khalifatul Masih IVth made this Scheme permanent. It was Huzur'sth desire that 5,000 '*Waqf-e-Nau*' children join this Scheme but with Allah's blessing, the Jama'at sacrificed many more than this number and now more than 35,000 children have joined this blessed Scheme and it is ever expanding. Some of these children are now enrolled in the Jami'a Ahmadiyya.

May Allah enable the Jama'at to fulfil its obligations towards this Scheme and bless this Scheme profoundly so that it achieves its objectives with excellence.

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~ CHAPTER 8 ~

*The Fifth Khilafat
and the Devotion of Life*

The Fifth Khilafat **and the Devotion of Life**

This is the sixth year of Hadrat Khalifatul Masih V's^{aba} khilafat. May Allah grant that his khilafat is a source of blessings for the world to make the world one Community and believers in the One God and His Prophet Muhammad (Peace and blessings of Allah be upon him). From the start of his khilafat, Huzur^{aba} has been drawing the Jama'at's attention to continuous fervent prayers and to moral training, of one's self and of others. For this purpose, Huzur^{aba} launched a drive to rekindle the 'Waqf-e-Arzi' Scheme.

Five Thousand 'Waqifeen-e-Arzi' Scheme

On the occasion of the first '*Majlis Mushawarat*' of his khilafat in Pakistan, Huzur^{aba} said in his message:

“I request the members of the *Shura* to go with the resolve that in addition to Rabwah, we have to provide five thousand '*waqifeen*' outside, who should go in delegations to various Jama'ats. God willing, these delegations will gain moral training and will be able to train the Jama'ats visited. May Allah provide guidance to achieve this, Ameen. May Allah guide you in the path of righteousness and provide guidance to fulfil your vows with righteousness.”

(Al Fazl 5th April 2004)

‘Dawat Illallah Tehrik’

Huzur^{aba} drew the attention of the Jama’at towards ‘*Dawat Illallah*’ with the spirit of ‘*waqf*’. He said:

“In this age much attention needs to be paid towards ‘*Dawat Illallah*’.”

(Darsul Quran, 25th November 2003)

Liberate the World from the Clutches of Satan

Hadrat Khalifatul Masih V^{aba} said:

“Allah has blessed Ahmadis with inclusion in the Promised Messiah’s^{as} Jama’at, which makes us responsible to provide access to the valuable treasure we have acquired to others and to liberate them from Satan’s clutches.”

(Friday Sermon, 4th June 2004)

Every Ahmadi should Engage in conveying the Message of Allah

Huzur^{aba} said:

“The world is racing towards destruction. Save it because no nation is safe without bowing to Allah. To save them all, this is not the time for limited numbers of ‘*Daieen Illallah*’ or limited targets, but instead your Jama’ats should plan for every

Ahmadi to occupy himself in conveying the message of Allah.”

(Al Fazl 8th June 2004)

**Drive to Devote At Least One or Two Weeks for
'Dawat Illallah'**

Huzur^{aba} said:

“Every Ahmadi in the world should make it incumbent upon himself that he has to devote one or two weeks every year for this work.”

(Friday Sermon 4th June 2004)

**'Waqifeen-e-Nau' Children should be Conversant with
Foreign Languages**

In his Friday Sermon of 18th June 2004, Huzur drew the attention of the Jama'at towards elevating their educational standards and especially exhorted the young to study and gain knowledge of the Holy Quran and the books of the Promised Messiah^{as}. He also drew the attention of 'Waqifeen-e-Nau' children, especially girls, if they had an aptitude towards learning languages, that they should achieve a level of competence in foreign languages to be able to translate the Jama'at's literature into those languages. There should be teams of 'Waqifeen-e-Nau' children competent in every language. Huzur^{aba} instructed 'Waqifeen-e-Nau' departments in every country, as well as parents, to provide appropriate and complete guidance for the 'Waqifeen-e-Nau' children and to expand this work

everywhere on a large scale. The Department of 'Waqifeen-e-Nau' will have to work with full attention and effort and every country's 'Waqifeen-e-Nau' Department will have to be made efficient.

(Friday Sermon 18th June 2004)

May Allah spread the spirit of 'waqf' within the Jama'at more than ever before, resulting in a deluge of blessings associated with 'waqf', Ameen.



~ **CHAPTER 9** ~

*The Blessings of the Devotion of
Life*

The Blessings of the Devotion of Life

To dedicate one's life in the service of Allah is an expression of love for Allah. When a humble servant takes this step, Allah reaches out to him and takes him in His lap. The Promised Messiah^{as} states in one of his Urdu couplets that, from the beginning he spent his days in Allah's shade and was in His lap like a suckling infant. Hadrat Anas^{ra} relates a Hadith in which the Holy Prophet (Peace and blessings of Allah be upon him) said, that Allah says that when a servant comes closer to Him by a hand's breadth, He comes closer to His servant by an arm's length; when that servant comes closer by an arm's length, He comes closer by two arms' length and when the servant starts walking towards Him, Allah runs towards His servant.

(Muslim, Kitabul Zikr wa Dua, Chapter Fazluz Zikr)

Thus, when a servant presents himself completely to Allah, He showers His blessings on His servant. The Promised Messiah^{as} received a revelation from God which said:

“If you become Mine, the world will be yours.”

Thus, the entire universe is subjugated to the one who devotes his life; he becomes the recipient of Divine blessings and his heart is illuminated with the light of God. It is narrated in another Hadith that when Allah loves His servant, He becomes the ears of the servant through which he listens; He becomes his eyes through which the servant

sees; He becomes his hands through which he grips things; He becomes his feet upon which he walks. If the servant asks, He provides, and if the servant asks for shelter, He provides shelter.

(Bukhari, Kitabul Riqa'iq, Chapter Al Tawaze)

The Promised Messiah^{as} says:

“Allah causes a deserving servant to speak His words, a servant who is illuminated with Divine light and who is free from sin. The words of Allah that such a servant speaks are not the utterances of a fortune teller, but the statement of things to come by God Himself; some about himself, some about his progeny, some about his friends, some about his wives and relations. These events are vouchsafed to him and his eyes see hidden things and he is able to meet deceased people as if they were alive and some times he can see things hundreds of miles away as if they were under his feet.

In the same manner, his ears hear hidden sounds and find solace in times of stress by hearing angels' voices and sometimes he can even hear the elements and animals speak. His nose can smell divine fragrances. Sometimes he can smell the coming of glad tidings and the foul smell of the unpleasant. His heart becomes a repository of sagacity and Satan cannot enter his heart and he speaks with God's voice. His hand is God's hand and even though he may receive no revelation, his utterances are guided by God because in essence his former self is completely destroyed and is replaced by a new and pious one which is a reflection of God's qualities.

Sometimes his brow is endowed with a light that is not bestowed upon an individual who is not a beloved of God. In the same manner, such people's hands, feet and bodies are blessed so that even the clothes worn by them become blessed and their touch is the source of curing physical and spiritual diseases. God also blesses their residences which are safe from calamities, under the protection of angels. Their cities or villages and the very dirt under their feet is also blessed to some degree. Their desire for an object for consumption, for wearing or for beholding, is fulfilled. Their pleasure or displeasure is manifested in the future of the people they interact with. People that they are pleased with prosper, while people who displease them suffer. This is so because God acts through them. Their prayers are very effective in repelling calamities from individuals and from nations. Their prayers are heard but sometimes not fulfilled by God, so that the ignorant people may not assign them parity with God.”

*(Haqiqatul Wahi, Roohani Khazain, Volume 22;
Pages 17-20)*

In the light of the Writings of the Promised Messiah^{as}

The Promised Messiah^{as} has related many blessings of ‘Waqf-e-Zindagi’. A few are given below,

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

‘And Allah is compassionate to His servants.’
(2:208)

“Devotion makes one a beloved of God; that is, those who give preference to their faith over the world are beloved of God. They dedicate their God-given lives in the service of God and feel it their good fortune to sacrifice their wealth and their lives in the service of God.”

(Malfoozat Vol. 1 Page 364)

Means of Comfort and Lasting Pleasure

“The fact is that people are incognizant of this fact and the pleasure that comes with ‘*waqf*’; they are absolutely ignorant. If they experience even a smidge of this pleasure and delight, they will flock to this field with anticipation. I myself am experienced in this field and only because of Allah’s blessings have I experienced this comfort and pleasure. I only wish that if I die and am brought back to life again, and then again, this process would be repeated, and I would dedicate my life in the service of Allah, and each time my desire would increase with pleasure.”

(Malfoozat Vol. 1 Page 370)

Means of Shunning Laziness and Remaining Alert

“Remember that he who dedicates his life in the

service of God is never rendered helpless. No, never. This dedication makes him alert, and laziness does not venture near him.”

(Malfoozat Vol. 1 Page 365)

Means of a Pure Life

“Dedicate all your abilities in the service of God so that your life may become a pure one.”

(Malfoozat Vol.2 Page 90)

Means of Freedom From Worries and Sorrow

“A person who dedicates himself in the service of God and does good, will gain nearness to God and such a person does not experience fear or sorrow because God will liberate him from fear and sorrow.”

(Roohani Khazain Vol. 2 Page 344)

“Remember that this is a bargain of great profit because a person who dedicates his life does not lose it but instead receives reward from God. This ‘*waqf*’ bestows freedom from worries and sorrow. I wonder at the person who wants comfort and freedom from worries and sorrow, and yet does not try a prescription that is a cure for these ills. Has this prescription not proved effective for 1300 years? Did not the Companions of the Holy Prophet (Peace and blessings of Allah be upon him) gain pious and everlasting lives because of this ‘*waqf*’? Why then is

there hesitation in experiencing the benefit of this prescription?”

(Malfoozat Vol. 1 Pages 369-370)

Prescription for a Longer Life

“A person who wants a longer life should dedicate his life for the service of the faith. Thus, there is no better prescription for a longer life than service of the faith. Dedicated servants are needed by the faith today and a life which is not spent in the service of God is uncertain and transitory.”

(Malfoozat Vol. 3 Page 563)

“It is related in Ahadith that the lives of those who serve the faith will be lengthened in the time of the Promised Messiah^{as}. He who cannot be a servant of the faith is like an old bullock which can be slaughtered by its owner at any time. He who is a true servant of God is close to God and God is reluctant to take his life. That is why Allah says in the Holy Quran: *‘but as to that which benefits men, it stays on the earth’*” (13:18).

(Malfoozat Vol. 2 Page 283)

Means of an Excellent Death

Hakim Aal Mohammad^{fa} came for an audience with the Promised Messiah^{as}. In conversation, he stated that he was active in spreading the message of the divine Movement in Amroha and wished that his life would end while serving

the faith. The Promised Messiah^{as} said,

“What greater service of the faith can be possible than that? Everyone has to die but it is an excellent death which comes while serving the faith.”

(*Malfoozat Vol. 3 Page 484*)

Means of Inheriting the Prayers of the Promised Messiah^{as}

“However, in accordance with the directive, ‘*it is a guidance for the righteous*’ one has not reached that level to which the Holy Quran wants to raise one to. That level is that man should devote his life entirely for Allah the Exalted and this is called ‘*Divine Waqf*’. When a person reaches this condition and status, his self becomes non-existent. He achieves perfection when all his movements and actions become for Allah and he is completely devoted to the service of mankind. In other words, we can say that the beauty of ‘*spend out of that which we have provided for them*’ (2:4) is that it is exactly in accordance with the objective of ‘*a guidance for the righteous*’” (2:3).

Status of Devotion for God

“A person cannot be considered fully and rightly guided until he dedicates his life in the service of God.”

(*Malfoozat Vol. 4 Page 612*)

Attributes of Preachers and Missionaries of the Jama'at

“I am busy in determining various other attributes of preachers. Twelve men should be selected to be sent to nearby districts, after which they can gradually be sent to other places. They will have the right to spend one or two months outside and then return to Qadian for ten or fifteen days. Those suitable for this work will have the qualities of righteousness and patience, will not be provoked and will not retaliate if struck to avoid confrontation. In spending, these people should adopt the ways of the companions of the Holy Prophet (Peace and blessings of Allah be upon him) who fought wars while suffering privation, who preached to kings while ill clad. This is a difficult path and not everyone will succeed. Those who have applied are all good, patient and content with their lot, but some of them are very young. However, wherever they go they will be cared for by the Jama'at which has the love essential for an Islamic fraternity. In any case, prior arrangements for them should be made in the places they intend to visit. Preachers should possess extensive knowledge, they should be quick at repartee, and should be patient and persevering. They should avoid feuding parties. They should have some books on hand to which they should expose people and where necessary, distribute them among people. These superior qualities are found in Syed Sarwar Shah Sahib. Maulvi Abdullah Sahib seems appropriate for this work in Kashmir.”

(Malfoozat Vol. 5 Pages 318-319)

“It is essential that our Jama’at prepares preachers, but it is useless if there is no difference between them and other preachers. These preachers should first effect a pious transformation in themselves so that their preaching can be effective by example. They should practice what they preach. Secondly, they should be well-versed in our beliefs so that they are able to counter opponents without being embarrassed. Thirdly, they should have the courage of their convictions in fearlessly advocating the right path without succumbing to pressure from any source, individual or government. When these three conditions are met, preachers of our Jama’at can be useful.”

(*Malfoozat Vol. 2 Page 281*)

“I feel the need for people to serve the faith. I consider language skills necessary and do not discourage the learning of English. This is my desire and upon reflection it has bothered me that on the one hand life is transitory and on the other the reason behind creating the *Madrassah* was to train people to serve the faith. Those who pass on should be succeeded by replacements, because that is the will of God. If there are no successors, a community is in danger of dying. Maulvi Abdul Karim and other Maulvis have passed away without successors. What then is the use of spending thousands of rupees on the *Madrassah*? When someone is made ready, he starts worrying about worldly things. I know that nothing can be accomplished until there is a change. Those who trained spiritual soldiers for Allah’s Jama’at are no longer with us. Why should we

follow those who walk the worldly paths?”

(Malfoozat Vol. 4 Page 584)

Importance of Studying the Books of the Promised Messiah^{as} for Missionaries

“This drive has reminded me that those who go abroad for preaching should present our beliefs correctly and not misrepresent them if they have not studied our books. It is necessary to present writings because verbal arguments are sometimes not enough. Charges are levelled against us that we insult Hadrat Isa^{as} and Imam Hussain (may Allah be pleased with him), although we consider them pious and rightly guided. If proving the death of Hadrat Isa^{as} is insulting him, then we have done so, because we believe that he died like other prophets.”

(Malfoozat Vol. 5 Pages 328-329)

Serving the Faith is a Blessing of God

“Trials are meant to elevate status. Hadrat Ibrahim^{as} did not bemoan the fact that God demanded his son but instead thanked God that he had the opportunity to serve with the consent of the boy and his mother.

It is related that once a minaret of a mosque collapsed. The king of the time prostrated himself in gratitude before God, thanking Him for the opportunity to participate in the service to God that

previous kings had undertaken by building the mosque.”

(Malfoozat Vol.5 Page 418)

Comparison of Written and Verbal Preaching

In response to a question by Shahzada Sahib about whether it would be more useful for the Promised Messiah^{as} to visit the cities in Punjab and other parts of India to preach instead of remaining permanently in Qadian, the Promised Messiah^{as} said,

“The real issue is that preaching resources are different according to conditions in different times. The freedom of this age is a good thing, but there are shortcomings as well. The method suggested by you has already been tried by me and I have travelled to some places for this purpose. My experience is that our time objective cannot be achieved in this manner. People speak out during a speech, sometimes cursing, and create a disturbance with their shouting. Once here in Lahore, even though we were in our own house and we had police protection, a man stood up during a speech and cursed us. The late Mian Mohammad Khan, sincere and loving towards me, swelled with anger but I stopped him because it was against our principles to retaliate. In short, we have tried this prescription extensively in Amritsar, Lahore, Delhi, Sialkot and have found that it is fraught with mischief. In Amritsar we were stoned, one stone hit my son. Some members were hit with shoes. A believer is stung only once from one source. How can we repeat something we have already experienced? The second problem is that transcribers of verbal

conversation can make a mountain out of a molehill because of the pen in their hands. Hours of verbal explanation do not have much effect on mischief mongers who are only temporarily influenced by this explanation. Because of this I have abandoned this method and have written seventy to seventy five books and each of them is independently comprehensive enough to help a seeker of truth to distinguish between falsehood and truth. I have collected a large storehouse of knowledge in my lifetime. As far as possible, it has been published and friends and foes have read it. The span of verbal speech is short. One does not get the opportunity to reflect and some excitable people become enraged on hearing opinions that clash with theirs and start foaming at the mouth. In contrast, if one can read a book in solitude, it gives rise to contemplation instead of confrontation. In any case I have not abandoned the other aspect and have travelled to various cities for preaching, facing brickbats and stones in some places. In spite of this, you believe that preaching has not been undertaken.”

(Malfoozat Vol. 5 Pages 578-579)

Expansion in Provision

“Some foolish people say that ‘*waqf*’ results in diminishing the means of subsistence. This thinking is incorrect. God is the Provider and does not abandon those who dedicate themselves in His service. They are provided for, as are their future generations. This is testified by the Companions of the Promised Messiah^{as} and their following generations being blessed with all good provisions of life. It is true that

‘*waqf*’ is a narrow door that has to be passed through but it is accompanied by many blessings to change the hardship into comfort and prosperity. Wealth alone cannot provide peace and comfort. A rich man may have a disturbed and restless heart, while an outwardly poor man who receives Allah’s blessings will have comfort and solace and will be internally prosperous.”

Hadrat Musleh Maud^{fa} said:

“Financial difficulties are another problem that cause hesitation in sacrifice. On the one hand is the material attraction of the world, while on the other is the call of the faith. This causes a weak individual to tremble, to think that he and his children would starve and that he would not be able to maintain his standard of living if he commits to dedicating himself in the service of God. Worldly greed deprives him of service to God. Allah asks how humans, the most eminent of created beings, can doubt the God of the heavens and the earth. Look at the grazing animals of the land, the carnivorous animals of the forests and the birds of the air. Do you provide sustenance for them or does God? Contemplate the millions of living things in Creation and wonder who provides them with sustenance. Consider also that when grain is winnowed from the plant, the straw thrown away is food for grazing animals. Thorny shrubs and trees feed camels. Who provides sustenance for the untold millions of living things in the seas, rivers, caves, treetops, the skies and even in a drop of blood? What organisation makes a budget and allocates resources for them? It is God Who provides for all living things. How foolish is man then, who hesitates to serve God, fearing that doing so

will cause him to starve? Allah asks how He would allow his servant to starve in His service when He is the Provider for all living things! Banish these thoughts from your heart. Your God hears and is wise. If you call Him with a true heart, He will hear you and will grant your prayers and will deliver you from all difficulties. Do not then spend your life in doubt. Be courageous and bold and step forward to serve the divine faith.”

The Greatest Blessing

There are innumerable and unending other blessings associated with ‘*waqf*’. The greatest blessing is that a faithful ‘*Waqif-e-Zindagi*’ finds God. He who finds God does not want for anything. He finds Paradise on earth and finds an everlasting life.

Priceless Pearls of the Devotion of Life from Amongst the Progeny of the Promised Messiah^{as}

Allah gave the Promised Messiah^{as} these tidings:

‘You will have abundant progeny. I shall greatly increase thy offspring and bless them.’

The Promised Messiah’s^{as} offspring were the result of divine blessings. They were all selected for service of God, and were all everlasting examples of dedication of their lives in the service of God. Before relating some inspirational examples of ‘*Waqf-e-Zindagi*’, a brief description of the services of Hadrat Sahibzada Mirza Bashir Ahmed M.A^{ra} and Hadrat Sahibzada Mirza Sharif Ahmed^{ra} is given below.

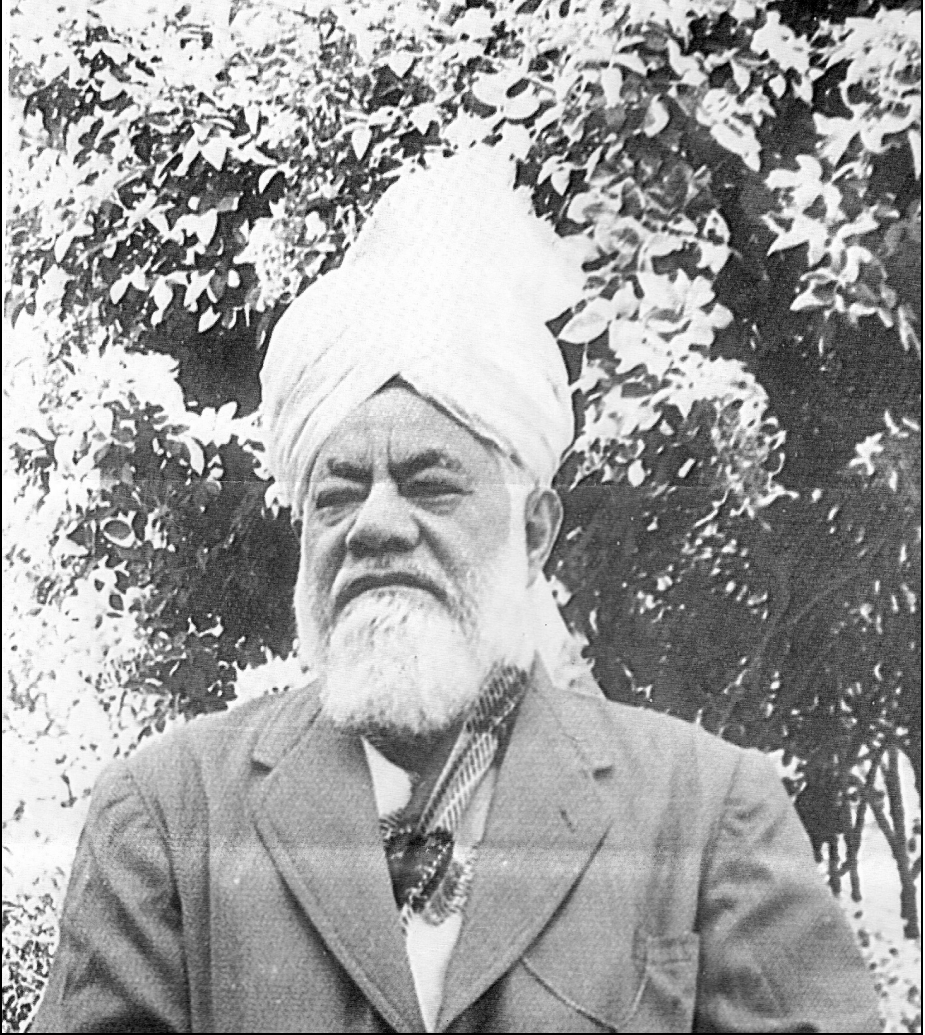
Hadrat Sahibzada Mirza Bashir Ahmad M.A^{ra}
'Qamar-ul-Anbiya' (Moon of the Prophets)

He was born in 1893 in Qadian. He was divinely referred to as the 'Moon of the Prophets' (*Qamar-ul-Anbiya*). He was a writer and author of the highest calibre. His writings include *Seerat Khataman Nabiiyyin*, *Seeratul Mahdi*, *Silsila Ahmadiyya*, *Tabligh-e-Hidayat* and *Hamara Khuda*. He was a talented administrator and was a life-long companion and friend to Hadrat Khalifatul Masih II^{ra}. He dedicated his life in the service of the Jama'at and had love and sympathy for all members of the Jama'at. After his demise on September 2, 1963, Hadrat Nawab Mubaraka Begum^{ra} expressed her feelings of affection thus:

“This beloved brother of mine, my mother's 'Bushra' (Hadrat Amma Jaan lovingly used to call him Bushra) had a very successful life, performed great service for the faith and truly was his elder brother's strength. He was a beacon unto the Jama'at, was a comfort to all and departed after displaying his full grandeur. His life was as effective and blessed as would have been desired by the Promised Messiah^{as} and ended on a blessed note. He was righteous, amiable and humble, sensitive and respectful of others' sensitivities, inebriated with the love of God and His Prophet (Peace and blessings of Allah be upon him) and sympathetic to the poor. He was a bouquet of righteous qualities.”

(Al Fazl 11th September 1963)

Hadrat Mirza Bashir Ahmed Sahib M.A. ^{ra}
'Qamarul Anbiyya'



Hadrat Sahibzada Mirza Sharif Ahmad^{ra}

His birth was one of the abundant divine signs in support of the Promised Messiah's^{as} truthfulness and eventual victory. He was born in Qadian on 24th May, 1895. Many were the glad tidings received about him by the Promised Messiah^{as}. Mentioning a revelation of January 1907, the Promised Messiah^{as} said:

“I saw Sharif Ahmad in a dream wearing a turban with two men standing nearby. One of them pointed towards Sharif Ahmad and said that there was a king who had arrived. The other said that he had still to become a ‘Qazi’ (judge).”

The Promised Messiah^{as} said ‘Qazi’ is also called an arbitrator. A *Qazi* is he who upholds the truth and rejects falsehood.

(Al Hakam 10th January 1907)

He was an enviable ‘*Waqif-e-Zindagi*’. He shone like a star for his blessed family and the Jama’at for three quarters of a century. He was eminent in the Jama’at both for his learning and practicality. He served as *Nazar* (Director) in different *Nazarats* (Departments). Among his accomplishments is compiling and saving all the records available in Qadian of the year of Ba’ait (1889) and the names of those Companions who had an audience with the Promised Messiah^{as} that year. During the last stages of his life as *Nazar Islah-o-Irshad*, he organised the annual Jalsas smoothly despite being afflicted with a nerve disorder and gout. He died in Rabwah on 26th December 1961 at the age of 66 ½ years.

Hadrat Mirza Sharif Ahmed Sahib^{ra}



Hadrat Sahibzada Mirza Bashir Ahmad M.A^{ra} said on his death:

“Morally and spiritually our brother particularly resembled the Promised Messiah^{as}. For example, his counsel and decisions on important matters were very balanced. Like the Promised Messiah^{as}, there was a delicate balance in his temperament. In matters of forgiveness he was extremely soft-hearted, but was like a rock when punishment was warranted. This physical and moral similarity may have been indicated in the Promised Messiah^{as}'s revelation ‘*stay in our stead as we move on.*’”

(*Al Fazl* 9th January 1962)

Hadrat Seyyeda Nawab Mubarak Begum Sahiba^{ra} said about him:

“As his name implies, he was a very virtuous, candid, humble, generous, highly courageous and patient being. If someone asks for a true assessment about him, I would say that he was a rare gem, he was virtue personified; he was a moon.”

(*Al Furqan Rabwah* January/February 1962)

Khalid-e-Ahmadiyyat, Hadrat Maulana Abul Ata Jalandhari^{ra} said about his character:

“I had the opportunity of working with Hadrat Mirza Sharif Ahmed Sahib^{ra} in the *Nazarats* of Talim and Tabligh for many years. His sympathy

and love for the honour of the *Silsila* was exemplary. He was very sensitive to the problems of his subordinates and would not rest until these problems were solved. He was undoubtedly a great believer in organisation but was overwhelmingly gentle in his disposition. He was very conscious of the needs of the poor and felt pleasure in helping them. He had a deep love for those serving the faith.”

(*Al Furqan, Rabwah, January/February 1962*)

‘DARWESHAN’ QADIAN

An Incomparable Narration of Life Devotion

Finally, we should direct our attention towards a very special form of Life Devotion which is greater, magnificent and different from those described on previous pages. In this instance, the servants of the Promised Messiah^{as} at the indication of their beloved master exhibited such fervent sentiments of devotion and selflessness and displayed their faith and sincerity in such a way that not only their own but also others admired them greatly. A writer of the Jama’at paying tribute to them states:

“They were the people who at their master’s beck and call with their own hands put their minds to the deep sleep of death and with overwhelming passion exposed their lives to deadly danger.”

It was the period of agitation just after the division of the

sub-continent of India. It was a time when people of brutish nature turned into Satans and put on the garb of barbarity and acted in such a dreadful way that put humanity to shame, particularly on both sides of the Punjab Province countless scenes of execution were enacted, and eyes were transfixed in horror by the sight of blood-soaked swords, spears and lances. Sadly, within a short period of time ten million Muslims had been either slain or forced out of their homes. Qadian itself was empty of Ahmadiis. At that critical time, the valiant Imam of the Jama'at and our beloved Khalifa Hadrat Musleh Maud^{fa} announced that for the protection of the holy places he needed 313 such people who were prepared to lay down their lives following in the footsteps of the Companions of the Holy Prophet (Peace and Blessings of Allah be upon him) who fought in the battle of 'Badr' and played this same role fourteen hundred years ago to protect Islam. There was an instant response to this call and each and every Ahmadi offered himself for the purpose. But the figure 313 set could take only that many lovers of Ahmadiyyat. The 313 were selected and with their lives exposed to danger constantly, passionately exhibited an inspiring spectacle of sacrifices.

It was their passion and spirit of sacrifice which has written that golden chapter of Jama'at Ahmadiyya over the past sixty years for future generations to read and kindle the flame of their faith. In fact, it is passion alone which beautifies history and opens the shining gates of victory for great nations. Accordingly, these 313 devotees who were honoured with the title '*Darweshan*' settled down at the feet of their beloved and continued to establish such impressive milestones of faith, love, submission and

contentment which will remain a source of guidance for humanity forever.

The era of *'Darweshi'* started in Qadian on 16 November 1947. That was the day when the last caravan left Qadian for Pakistan. After that only those were left who were elected for this noble duty including 11 Companions of the Promised Messiah^{as}. Later on, 13 more Companions arrived, raising the number of Companions to 24. Some young men were called back in exchange for the Companions so that the total remained 313. All these 313 *'Darwesh'* had left their relatives, friends, families and dear ones, but they in the spirit of true sacrifice sat at the threshold of their beloved with such contentment as if they had acquired all the good things of the world. In order to understand and perceive the real state of their feelings and condition, I append below what one *'Darwesh'* said on behalf of others in response to a question. He said,

“Let no one think that we *'Darwesh'* are living in separation from our emotions of love and sense of affection; not at all. We have learnt the art of establishing a separate world. In this new and strange world, our *'Darwesh'* brotherhood is everything to us. In this small world, we have everything that we desire for. When we share each other's pain and suffering and participate in each others joys, we feel so calm and peaceful, the like of which is difficult to find in the world.”

At the time, all sectors of Qadian had been inhabited by refugees coming from the other side of Punjab after being looted and plundered, their hearts full of grief, and they

had arrived there after facing a thousand hardships and resentments. In this situation the 313 '*Darweshan*' were restricted to live in a small area like an island surrounded by deep water infested with crocodiles and stepping into it would be like stepping into the jaws of death. That is why these '*Darweshan*' were not allowed to step out of their boundaries. This situation continued for several years. During this period, undoubtedly there were times when it was felt that their last moments had come. However, their spirits were so high that they waited for their last moments with cheerfulness and lived like a bride waits for her marriage procession. But by the Will of God, those last moments never came to pass.

In the face of these dangers, the way these valiant '*Darweshan*' steadfastly carried out their obligations was such an extraordinary phenomenon that it not only won the praise of the worldwide Ahmadiyya Jama'at, but also truth-loving Muslims and even some staunch opponents of Ahmadiyyat openly commended them. They felt compelled to pay homage to the '*Darweshan*' of Qadian. For instance, the editor of the magazine '*Riyasat*', Delhi, Sardar Diwan Singh Maftoon, who held a highly respected status amongst world renowned journalists, wrote:

“When bloodshed was at its peak in East Punjab and it was an unforgivable crime for a Muslim to be a Muslim; when there was not a single Muslim left anywhere in any district of East Punjab, there were a few saint-like '*Darwesh*' in Qadian. They refused to leave their holy religious sites. They endured cruelties which disgraced humanity by people who were a disgrace to civility, and they can be

undisputedly ranked as the brave soldiers of faith. The nation will be proud of them in the future. Even today, when the excellent conduct of ‘*Darweshan*’ comes to mind, one’s head bows down in honour and respect for them.”

(‘*Riyasat*’ Magazine, 02 December 1957)

Then the organisation of ‘*Ahrar*’, which on the basis of their false pride intended to completely wipe out Jama’at Ahmadiyya, published an editorial in their Daily Newspaper ‘*Azad*’ of 26 May 1948. The editorial was under the caption: ‘*The Holy Secession of East Punjab puts to shame the other supervision of Muslim shrines for their cowardly attitude and praises the courage and patience of the Darweshan of Qadian.*’ It said,

“Countless Mosques losing their sanctity have been converted into places of worship for non-Muslims, stables and lavatories. The people of East Punjab were after all people. They obviously migrated because they were helpless before the anxiety caused by police, the army and the swarms of people surrounding them. But it is an utterly disgraceful and cowardly act by the Imams of Mosques, attendants and supervisors of Shrines, having lived on funds of religious trusts all their lives, to surrender the Shrines of God to non-believers and run away. Do these contractors of Mosques and places of worship know that drops of regret and repentance slop over the forehead of falsehood itself in their Islam? On the other hand, for the protection of the tomb of Mirza Ghulam Ahmad, there are present, even

today, valiant ‘*Mirzais*’ ready to lay down their lives, and even the call for prayers is raised from their Mosques.”

Before proceeding further, a heartrending and fascinating aspect of this *Adhan* (call to prayer) is mentioned. It was published in ‘*Al Fazl*’ of 28 May 1948,

“When some abducted Muslim women, by listening to ‘*Adhan*’, learnt that there were Muslims present here, they escaped when they found an opportunity and came to us. There were some other women who were brought to us by good natured Sikhs. Similarly, about eighty such Muslims who were forced to change faith came to us. We provided for their food and accommodation and when our trucks came to Qadian, we safely dispatched them to Pakistan.”

Further, the English newspaper ‘*Statesman*’ published from Delhi in its issue of 17/18 November 1948, wrote;

“Qadian is the place of birth of (Hadrat Mirza) Ghulam Ahmad, who claimed to be the Promised Messiah in 1891. Qadian is the Holy place of Lakhs of Muslims who belong to the Ahmadiyya Jama’at. 313 believers of Qadian stayed on in spite of the initial opposition of Government officers and the enmity of the non-Muslim refugees. The reason for that is their unwavering faith on the principles of their Jama’at, their teaching of tolerance for all religions.”

Another Muslim newspaper ‘*Tanzeem*’ published from

Peshawar, in spite of being opposed to Ahmadiyyat, wrote stirring words of admiration for the '*Darweshan*' of Qadian, giving reference to their number of 313 and coming together for the sake of Allah like the Companions of the Holy Prophet (May Peace and blessings of Allah be upon him) who fought in the battle of Badr. The commendation offered a vivid portrayal of events:

“The 313 Companions of the Holy Prophet (Peace and blessings of Allah be upon him) defeated the Meccans. Later on Mecca was conquered. Today, following in their footsteps, 313 followers of Mirza Ghulam Ahmad Qadiani, son of Mirza Ghulam Murtaza, resident of Qadian, Tehsil Batala, District Gurdaspur, are persevering in Qadian. It is their irrevocable determination that following in the footsteps of the Companions of the Holy Prophet (Peace and blessing of Allah be upon him), they are protecting the Mubarak Mosque of Qadian, Jami'a Ahmadiyya and '*Bahishti Maqbara*' where Mirza Sahib is buried, ready to lay down their lives and occupied in the remembrance of God, seeking the help of God. Amongst these, there are many '*Hafiz*' scholars (those who know the Holy Quran by heart) and '*Sufis*' (the mystics).”

Then Mr. Shorish Kashmiri, the editor of the Magazine '*Chetan*', published from Lahore, who was a bitter opponent of Jama'at Ahmadiyya, putting to shame the other care-takers of Islam wrote in 1961:

“Anyone can gather people. Mirza Ghulam Ahmad also gathered people, but a large number of scholars

are dedicated to him. Is it not true that the key holders of '*Darrassalaam*' ran away wearing veil? The followers of Mirza Ghulam Ahmad to this day are protecting Qadian in a well-united group of 313."

The tribute that Hadrat Musleh Maud^{ra} himself paid to the '*Darweshan*' merits to be written in golden letters. He said:

"At this time, the eyes of the whole world are on you. Every enemy is watching with amazement your steadfastness and your sacrifice. This sacrifice of yours is enhancing the prestige of the Jama'at. It is not an ordinary blessing of Allah the Exalted that you people are being rewarded for that. You are those people who will be remembered in the history of Ahmadiyyat with pleasure and pride for thousands of years and your progeny will be looked upon with honour and inherit the blessings of God because the blessings of God are not conferred without justification."

Further he said;

"It is desired that just as peril increases, your courage should go on increasing. The tides of happiness should flow through your heart that God Almighty chose you for this magnificent sacrifice. O' ye the residents of Qadian! Today the angels of heaven are singing praise to God Almighty for your fortitude. Today, Allah the Exalted too, is pleased to see your performance affirming that His Messiah was successful. He established such a Jama'at which

takes pride in laying down their lives and suffering hunger and thirst, for the cause of Allah the Exalted. The love of the world has chilled in their hearts.”

(Tarikh-e-Ahmadiyyat, Vol 11)

Those were the encouraging and powerful words which kept this beautiful bouquet of 313 flowers cheerful and contented in the face of thousands of bloody swords and frightful storms of dangers and hardships. During those testing times when death loomed over their heads all the time in Qadian and they had absolutely nothing besides helplessness and fervent prayers, they were replete with the love of their beloved (Hadrat Musleh Maud)^{ra} and desired abundantly to attain the Pleasure of Allah, and remained solid in their resolution, being totally carefree of their worldly wellbeing, their family or their own future. Wearing a paupers' clothing, they were living with the determination of royal grandeur and taught the rest of the world the lessons of obedience, sacrifice and perseverance.

Now a large part of them have passed away and presented themselves before their Creator, however, their admirable and exemplary conduct has become everlasting. I append in the following Chapter some events to give an idea how, by retreating from the world and all therein and waiting for a spiritual dawn, the '*Darweshan*' endured this very tough, testing and hard time, and how for such a long time they were able to live for the sake of attaining Allah's pleasure and continue to make offerings of their sentiments.

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~ **CHAPTER 10** ~

*Faith Inspiring Incidents of the
Devotees*

Faith Inspiring Incidents of the Devotees

In the last part of this book certain incidents of those devotees are described who willingly and happily offered their lives to God Almighty, and remained steadfast in their devotion and continued to fulfil the pledges they had made till their last breaths. Consequently, not only have they received innumerable blessings of Allah the Exalted, but their future generations also have gathered these blessings and are still continuing to do so.

As stated earlier, the foremost devotees are the blessed Prophets of Allah, then their Khalifas, or vicegerents. Many faith-inspiring incidents about them are mentioned in the Holy Qur'an and in the history of Islam. However, here as an example, just a few incidents out of the thousands, rather millions, concerning certain followers of the Promised Messiah^{as} are mentioned.

Hadrat Bhai Abdur Rahman Sahib Qadiani^{ra}

Hadrat Bhai Abdur Rahman Sahib Qadiani^{ra} was like a beautiful garden of flowers. He was a Companion of the Promised Messiah^{as}. To be a Companion of the Prophet of the age is a great privilege in itself which is always remembered and looked up to with honour and splendour. Hadrat Bhai Abdur Rahman Sahib Qadiani^{ra} had the additional privilege of spending a long period of time with the Promised Messiah^{as}. He acquired countless blessings by being in Huzoor^{as}'s company during his travels and sojourn. He illuminated his body and soul by the luminosity of this blessed companionship which remained until his last

moment. That is why he was a case of great gratification for all the ‘*Darweshan*’. He was a great Companion. With his presence, meetings to relate memories of the Promised Messiah^{as} became so attractive and inspiring that everyone felt totally engrossed and submerged in the narrations. He clearly remembered each nook and cranny of the residence of the Promised Messiah^{as} (*Darul Masih*). He knew where the Promised Messiah^{as} used to sit and what he did. Sometimes, while narrating an incident, he would suddenly stand up and lead everyone to a spot and say, ‘this exactly is the place.’ At that moment, his face would glow, his voice would become emotional and his tearful eyes diffused a special light and looked so delightful. It was all so real that even the listeners felt as if they were watching the Messiah of God with their own eyes.

Another good fortune that he had in his life was notably his presence in Lahore at the time of the Promised Messiah^{as}’s demise, and he accompanied his cortege to Qadian and was a living witness when the holy coffin was laid down. Later on, his favourite occupation was to go to the burial site almost every day and weed it, level it with soil and clean it and spend the day close to his beloved in thought and prayers. Allah also treated him accordingly; Hadrat Bhai Abdur Rahman Sahib^{ra} was in Rabwah to participate in the Pakistan Annual Convention of the Jama’at in 1960 when he passed away. It was a time of great tension and anxiety. The way his coffin was brought back to Qadian was no less than a miracle. But what is important to mention is that his coffin was brought to Qadian through Lahore and Batala following the same route used by the cortege of the Promised Messiah^{as}.

Hadrat Haji Muhammad Din Sahib Tehalvi^{ra}

Hadrat Haji Muhammad Din Sahib Tehalvi^{ra} was amongst that group of Companions who were very fortunate to be present during the journey to Jehlum with the Promised Messiah^{as} and participate in a special Ceremony of Allegiance known as ‘*Pagri Wali Bai’at*’ (Pledge taken using the turban). It is a very inspiring incident; on one occasion when Huzur^{as} had come as an accused to appear in Court, a large crowd of people entered into Pledge with him. About 1200 men and women took the Pledge in one day. It was an amazing incident in the history of Ahmadiyyat. Because of the large numbers wanting to take the Pledge, people took off their turbans and spread them to make a line to reach the hand of the Promised Messiah^{as} and every one taking the Pledge held on to it. While narrating this incident to the ‘*Darweshan*’, Hadrat Haji Muhammad Din Sahib^{ra} would say in Punjabi, ‘Hadrat Sahib was sitting there’, and that created an effect upon the listeners just as expressed in a couplet,

‘Mentioning the Beloved is no less than meeting the Beloved.’

After taking the Bai’at, Hadrat Haji Muhammad Din Sahib^{ra} became more pious and righteous. It was a time when becoming an Ahmadi was like signing one’s own death warrant. There is an incident he experienced which must be mentioned here. It is said that when he returned to his home town after taking the Bai’at, and people came to know about it, they became intent on killing him. First, they kept on threatening him either to leave Ahmadiyyat or face death. But he did not show any fright and remained steadfast. One day people from twelve surrounding

villages gathered with the intent to murder him. He said to them if they had really come to kill him he would like time to offer two '*nawafil*' (optional prayers) and pray. Accordingly, he went to the nearby mosque. There he got so engrossed in prayer that he lost trace of time. Outside people thought he was scared. When after some time he came out, he saw a man riding a horse coming towards him who yelled, 'No one should touch this man!' He seemed to be a man of impressive personality. When people heard him, they dispersed and then by the Grace of Allah the Exalted, his life was saved.

Hadrat Haji Sahib^{ra} said that after that incident he visited those villages several times but never saw a person like him, or heard of him. He was obviously an angel whom God had sent to protect his life at that moment when there was no way left.

The '*Darweshan*' in Qadian cherished his company. His seventeen year period as a '*Darwesh*' was a cause of hundreds of blessings for him, and for his '*Darwesh*' companions it was like an ever blooming flower.

Throughout this period, his residence was in that room which is annexed to the steps of 'Muharah' Mosque and is known as the Yard of Hadrat Amma Jan^{ra}.

The nocturnal and forenoon prayers and regularity in offering Salat five times a day had become his second nature. Those who saw him say that prayers and the remembrance of Allah were his full time occupation. While in Qadian, he received the news of the death of his son who was a medical doctor in Aden. When he heard the news, the first sentence that he uttered was '*Inna Lillahi*

wa Inna Ilaihi Rajeoon' (Surely, we belong to Allah and surely to Him shall we return). The second words he uttered were, 'It is God's Pleasure.' There was no crying or bewailing.

Hadrat Baba Sadruddin Sahib Qadiani^{ra}

Hadrat Baba Sadruddin Sahib Qadiani^{ra} was from amongst those pioneers of Ahmadiyyat who with their sweat and hard work stabilised and strengthened the foundations of Ahmadiyyat. He accepted Ahmadiyyat at a time when becoming an Ahmadi was like accepting crucifixion. After joining Ahmadiyyat, he became a moving model of the teachings of Islam and Ahmadiyyat, so much so that he became a source of inspiration and guidance for other Ahmadis to put their actions right.

He moved to Qadian before the partition. He made his living by running a small provisions shop. He continued this small business after he became a '*Darwesh*'. Mechanical facilities were then not available, so he would use a grinding stone to grind lentils and clean them by hand and sell then mainly to the Jama'at '*Langar Khana*' (hospitality kitchen). He lost his eyesight about four or five years before his death; in spite of that, holding the candle of faith in his hands, he regularly attended the Mosque five times a day for prayers.

He also had a special privilege that his son, Mian Mohammad Abdullah, became a '*Darwesh*' as well and he too spent his time as a '*Darwesh*' serving the Jama'at throughout his life.

Hadrat Baba Sadruddin Sahib Qadiani^{ra}



Sheikh Muhammad Yaqub Sahib Chinioti^{ra}

The caravan which arrived in Qadian from Ratan Bagh Lahore on 11 May 1948 included a young man who illuminated the hearts of his fellows. It quickly came to be known that he was that fortunate young man honoured to join the 313 '*Darweshan*' of Qadian, and that he had said farewell to his family and dear ones and chosen to be separated from them forever. He was a brilliant son of a well-to-do family from Chiniot. His name was Sheikh Muhammad Yaqub^{ra}.

Right from the beginning, remembrance of God was his favourite occupation. In the holy atmosphere of Qadian, this pursuit became so passionate and powerful that it brought into the minds of others a gratifying real perception of the remembrance of Allah. Day and night that was his activity and it would be better said that throughout his time as '*Darwesh*' he spent his nights awake busy in the remembrance of Allah. He would often be the first to arrive in Mubarak Mosque for Tahajjud (optional pre-dawn) prayers. Then, after the Fajr prayer, he would come back to his room, sit on his bed and recite the Holy Quran in a very touching, melodious voice. During his recitation, one felt as if he was trying to hold back a flood of tears, and they would gush out as soon as he completed recitation. The recitation of the Holy Quran and remembrance of Allah had become part of his constitution. His relationship with Allah was in fact an inspiring picture of 'You are mine and I am yours'. He was an embodiment of dignity and respect, whether sitting in Mubarak Mosque or Aqsa Mosque. Whenever someone spoke to him, he replied softly and in such a low voice as if to convey that this is the place from where the voice of the Messenger of God was raised, therefore, let our voices

remain low so that they do not rise above those holy voices circulating in this atmosphere.

Another distinct quality in him was that he was a very self-respecting person. He accepted a stipend from the Jama'at only for two or three years in the beginning and later never accepted any financial assistance from the Jama'at. He cooked curry himself and obtained 'roti' (chapatti) from the Promised Messiah's '*Langer Khana*' for which he always paid himself. He was very regular in the payment of his '*Chandas*' (regular contribution). In fact, he had paid his '*Tahrik-e-Jadid*' Chapter 2 Contribution for twenty years in advance, so that whenever his time to depart from the world came he would be counted among those who had fully paid their Chapter 2 Contribution, and he would, God Willing, continue to receive the reward of participating in *Tahrik-e-Jadid* in the Hereafter.

In the concluding part of his life, Sheikh Muhammad Yaqub Sahib^{ra} suffered a stroke. He went to Amritsar for treatment but there was little improvement. His wife and children were in Dhaka. He went there for treatment but his heart was embedded in Qadian. He regularly wrote to the '*Darwesh*' brothers for prayers for his health and his wish to return to Qadian soon. But it was Allah's decree that his end should come with his children and family by him. He passed away on 13 July 1960. His coffin was brought from Dhaka to Lahore and then to Rabwah where he was buried in '*Bahishti Maqbara*'.

Miraculous Mysterious Feast

Hadrat Maulana Ghulam Rasool Rajeki Sahib^{ra} related:

“Once, dear brother Mian Ghulam Haider^{ra} and I went to Lahore to visit certain relatives. After staying for a few days, we decided to go back to our village. However, our relatives, as a sign of love for us, insisted that we stay with them another month. Instead, both of us had grown so weary of the place that we did not wish to stay longer and asked our hosts to give us our baggage and money, which was kept with them for safekeeping. However, our hosts thought that if they refused to give back the baggage and the money, we would not leave to go back to our town. So our hosts refused to give back our baggage and money. Anyhow, after breakfast, we decided to leave and left Lahore on foot. We had just nine *paisay*. When we reached the bank of the river Ravi, we paid two *paisay* to *Chiraghee* (a present made to the keeper of a tomb) and crossed the river. After some walking, when we had reached about four miles from *Kamonki*, it was time for sunset. At the same time, Mian Ghulam Haider, because of tiredness due to walking and due to the cold weather, developed a fever. A village of Sikhs by the name of *Manes* was nearby. We thought of passing the night in the village. However, we could not do so and had to keep on walking. Finally, at about 10 p.m. we reached *Kamonki* village. Here we landed in a deserted mosque for an overnight stay. The mosque was just a single room where *Kasair* (rice straw) was spread on the floor. Another traveller was sleeping in one corner of the mosque.

I made Mian Sahib lie down in another corner of the mosque and put his sheet over him. Then, I left for the bazaar to buy food to eat. However, all the shops were closed, and there was no one out in the streets. After much effort, when I failed to obtain any food to eat, I returned to the mosque. I found that now Mian Sahib had a really high fever. I became worried and wondered what I would do if Mian Sahib’s condition worsened

while we were at a totally unknown place. With these thoughts, I felt like weeping. So I prostrated, prayed and wept much, begging God Almighty for help. It is a strange way of God Almighty that after the prayer, when I opened the door of the mosque to clean my nose, I saw that a strange man was standing at the door carrying a tray full of freshly cooked hot bread and *Halwa* in one hand and a bowl containing hot meat curry in the other hand. I was astonished to see the man and wondered how come the man was standing there with food at 2 a.m. at night. Anyhow, I asked the man, "Whom do you want to see?" He replied that he wanted to see me and told me to take the dishes of food. I asked the man, "Where should I keep the dishes after eating the food?" The man told me to keep them anywhere in the mosque. I came inside the mosque and gave the food to Mian Sahib to eat, and this made him feel much better. He ate the food till he was satiated, and still there was enough food left for another person. The other traveller beside us, who was lying in the mosque, told us that he had not eaten anything. Thus, the food was given to him also to eat. When he finished eating and had been fully satiated, we left the dishes inside the mosque, bolted the mosque door from the inside and went to sleep. Upon waking up in the morning, we saw that the door inside the mosque was still bolted. The other traveller was fast asleep, but the dishes were gone. It is absolutely true what God Almighty has told to the Promised Messiah^{as}, *'If the entire world abandons you, I will help from the earth or the Heaven.'*"

(*Hayat-e-Qudsi, Part 1, pp 41-43*)

Hadrat Maulana Ghulam Rasool Sahib Rajekira



Hadrat Hafiz Roshan Ali Sahib^{ra}



Heavenly Feast

Hadrat Hafiz Roshan Ali^{ra} related that once Hadrat Maulana Nooruddin, Khalifatul Masih I^{ra} stated, “Hafiz Roshan Ali ate heavenly food during his lecture. He ate *Kebab* and *Parathay* (bread prepared with butter or *Ghee*) while he was fully awake.”

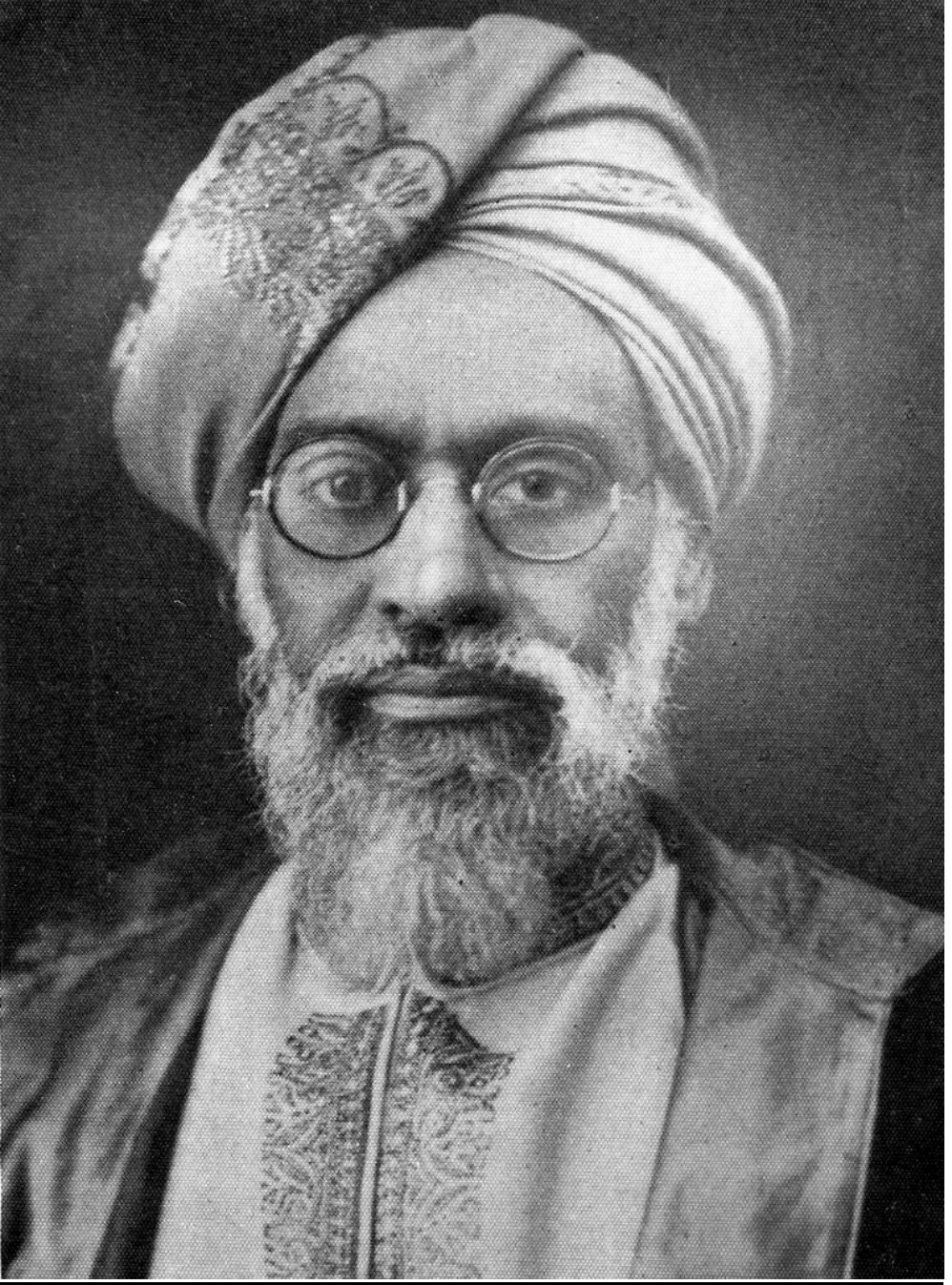
Hadrat Mufti Muhammad Sadiq Sahib^{ra} relates that upon hearing this, he asked Hadrat Hafiz Roshan Ali Sahib^{ra} to further elaborate on the incident. He stated that once he had not eaten and while he was waiting for the lecture, the time for dinner had passed. Then, the lecture started and without caring about hunger, he joined the class in listening to the lecture. He was clearly hearing the voice of the lecturer and was fully aware of his surroundings. Suddenly, the tone of the voice became dull, and despite being awake, he could neither hear nor see. At the same time, someone put freshly prepared food in front of him. It was *Parathay* and roasted mutton. He started to eat and thoroughly enjoyed the food. When he was satiated, his condition was reversed, and he again could hear the voice of the teacher. At the same time, he felt that his stomach was full, and there was the same freshness and contentment as one feels after eating food. This was despite the fact that he neither left the place, nor was seen eating by anyone.

Miraculous Gust of Wind

Respected Dr Major Shahnawaz^{ra} states that once while travelling he became extremely tired and was very much worried that he would not be able to get up for *Tahajjud* prayers. He went to sleep worrying about it. In the middle of the night, an empty tumbler, which was lying on a shelf, fell onto his face, which made him wake up. Thus, around 2 a.m. God Almighty made the tumbler fall by blowing a gust of wind, so that His humble servant could offer *Tahajjud* prayers.

(Al-Fazl, October 4, 1929)

Hadrat Dr. Mufti Muhammad Sadiq Sahib^{ra}



Dr. Major Shah Nawaz Sahib



Divine Help in the Fulfilment of the Need

Hadrat Mufti Muhammad Sadiq Sahib^{ra} relates:

“When I left India for England, according to my passport, I was not allowed to disembark in France. However, I had a deep desire to disembark in France. So I mentioned it to the Captain of the ship. The Captain told me that I could leave the ship only if I had a certain amount of money. When I counted the money I had, I found out that I was short by two pounds from the amount the Captain had told me that I must have to disembark the ship in France. So I thought of borrowing the money I needed from someone. However, I did not know anyone on the ship from whom I could borrow the money. When I lost all hope, I earnestly prayed to God Almighty, ‘O, the Lord of the heavens and the earth! O, the Creator of the land and the sea! You are Omnipotent and You possess all Might and Power. You know that right now I am in dire need of two pounds. So, You please provide me two pounds either by dropping them from the sky or by throwing them out of the sea, but You must give them to me.’ I lamented and begged to God in my humble entreaties. After finishing the prayer, I was fully convinced that I would get two pounds. However, I was unable to perceive how at a strange place and amongst strange people I would get the two pounds.

These were the days of the European War. While sailing, the ship suddenly stopped at a place where it had never stopped before. I thought this is the time of

war, it is just possible that there are some Ahmadis in the area. So I asked the Captain to let me disembark the ship and to go onto the land. But, the Captain flatly refused and told me that under no circumstances could I disembark the ship at this place. The Captain said, ‘We have stopped here by chance to determine the condition of the sea; we have never stopped here before.’ After a little while, I saw that a boat was rowing towards the ship. I asked the Captain, ‘Why is this boat coming towards the ship while it is not permitted to disembark here?’ The Captain replied that he did not know why the boat was approaching the ship. When the boat reached close to the ship, I recognised that it was Brother Abdul Karim who was in the boat. Somehow, he had come to know that I was travelling to England via this particular ship, and the particular time and day when the ship would pass through this area. Even though he knew that the ship would not make a stop here, he still came to the seashore. When the ship suddenly anchored there, he took a boat at once and drew near the ship. The Captain of the ship let him come on board so that he could obtain some information from him. So he came on the ship. I met him and we talked about various things, and as he was about to leave the ship, he put two pounds in my pocket. He said that he should have brought some sweetmeats for me, but he had not the slightest idea that the ship would anchor here and that he would be meeting me, so he insisted ‘Please take these two pounds for the sweetmeats.’”

(Lata'if-e-Sadiq, pp 65-66)

Hadrat Maulana Abdul Rahim Sabib Nayyar^{ra}



In this anecdote, it is not the amount of money, the two pounds, which is of significance. Rather, the significance of the matter is how miraculously God Almighty fulfilled the need of a servant of His by mysteriously creating the circumstances for the fulfilment of his need.

God's Help Through A Dream

In the field of preaching, one comes across many different ways by which God Almighty shows His support and endorsement. One of these is help through dreams and visions. Here, one such incident is presented.

Once, the first Missionary in West Africa, Hadrat Maulana Abdur Rahim Nayyar^{ra}, visited the Central Mosque of the non-Ahmadis in Lagos, the Capital of Nigeria. The year was 1921. One of the many people present in the mosque said that Alfa Ayanamo, a former Imam of the mosque, before he passed away, narrated to them a dream in which he saw Hadrat Imam Mahdi^{as} who told him that he himself would not be able to visit this country, however, one of his disciples would come here and guide the Muslims. With one voice, all those present in the mosque affirmed the truth of the statement.

Hadrat Maulana Abdur Rahim Nayyar^{ra}, who had the honour of being a Companion of the Promised Messiah^{as}, says, “Upon hearing the story, and realising how fortunate I was, tears of joy ran through my eyes.”

The next day after this incident, two representatives of the mosque visited him and gave him the message that all of

the members of their community would like to enter the fold of Ahmadiyyat. He sent a message and asked the Chief Imam and forty representatives of the community to come to him to take an oath of allegiance as representatives of the whole community. Thus, in this way, the whole community belonging to their sect numbering ten thousand entered the fold of Ahmadiyyat by taking an oath of allegiance simultaneously.

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 9-10)

A Sign of the Acceptance of Prayers

The achievements of the devotees depend entirely upon their prayers.

Hadrat Chaudhary Fateh Muhammad Sayal Sahib^{ra} relates an interesting dream of his. He was sitting on a chair and he was overwhelmed with difficulties, which took the form of idols made of artificial stones surrounding him completely. There were so many that he was bewildered to see them and said in a loud voice, “How can I escape them?” At the same time, he saw Hadrat Masih Mau’d^{as} standing in front of him saying that there is no protection from them besides the protection of God Almighty.

The same night, he saw Satan in the shape of a strong woman who was standing on a platform. There were many workers and her agents standing nearby. She was very angry with them and shouted, “What is this noise I hear about the Ahmadis? From every corner I hear the same

voice that Ahmadis are succeeding against us. Can't you do anything about them?" At this, the Satans replied that they were powerless against the Ahmadis and accepted that since Ahmadis engage in all of their activities with prayer they could not interfere in their efforts.

*(Seerat Hadrat Chaudhary Fateh Muhammad Sayal^{ra},
p. 240)*

Acceptance of Prayer

In 1947, Hadrat Chaudhary Fateh Muhammad Sayal Sahib^{ra} was arrested under a false allegation. There was another person from Batala along with him in the prison. He once asked Chaudhary Sahib, "How come you are so calm?" He replied, "God Almighty has foretold that I will be released safe and sound from this prison. So, now I feel shame in continuing to pray about my release." At this, the person asked him to pray for him also so that God Almighty may foretell him the same and so that he should also feel calm. So Chaudhary Sahib promised to pray for him. In just a few days, the person saw a very clear dream; he saw that they had reached Pakistan and the prison gates were wide open. Their relatives had come to receive them and sweetmeats were being distributed. After that, the person accepted Ahmadiyyat.

*(Seerat Hadrat Chaudhary Fateh Muhammad Sayal^{ra},
p. 370)*

Amazing Manifestation of the Power of Allah

Hadrat Master Muhammad Shafi Aslam Sahib^{ra} was one of the preachers against the *Shudhi* (apostasy plan in the name of purification) Movement. He narrates:

“Across the River Ganges, there was a village by the name of *Nagarya Jawahar*. I came to know that residents of the village were inclined towards *Shudhi*. So, I planned to organise a gathering in the town. Maulana Jalalud Din Shams Sahib^{ra} had been appointed as a debater for the area. Whenever there was a debate with the *Arya Samajists*, we used to ask Maulvi Sahib to come from *Agra* for the debate. Thus, I requested Maulvi Sahib to come to the gathering. In the evening, Maulvi Sahib, Muhammad Yamin, a bookseller, myself, and a couple of other people arrived in the village of *Nagarya Jawahar*. The gathering took place at night. Both I and Maulvi Sahib spoke at the gathering. There was a non-Ahmadi Maulvi who also spoke. At the conclusion of the meeting, *Malkanas* (Rajput Muslims of the area who were the target of the *Shudhi* Movement) said, ‘The Hindus of this area are very wicked and they intend to make trouble. It is possible that they will create disorder at night. We are weak and cannot protect you. It will be better if you leave the village right now.’

Master Muhammed Shafee Aslam Sahib^{ra}



Furthermore, there was a directive from Huzur that we should not stay overnight in a dangerous place. Accordingly, we, a group of five or six people, left the place at midnight for *Farrukh Abad*, which was about eight to ten miles away. After travelling three or four miles, we got lost. It was around 2:00 a.m. and we started to wander from one direction to another in search of the correct path. However, we could not find the trail. So each one of us started praying to God Almighty. It was night and pitch dark. There was no sign of any human life in the surrounding area. In this situation, the distress of a traveller is pitiful. Only someone who has gone through such a situation could imagine the miserable condition we were in. It was by the sheer Mercy of God Almighty that He showed an unusual Sign to guide us towards the right direction. While we were praying, at a short distance on our right side we saw as if bales of wheat were on fire, although it was not the season for the wheat crop. Soon the fire spread over a vast area and the flames became bigger and bigger. The light was so high and bright that we were able to find the correct path very easily. The bright light had spread encompassing an immense area around us. The non-Ahmadi Maulvi was terrified as he thought it was nothing but the work of nearby Jinn in the area. However, we were overjoyed that God Almighty guided us exactly when we needed help. The bridge for the River Ganges was just a couple of miles away from us and the light remained bright until we reached the bridge. As soon as we reached the bridge, the light disappeared. Glory be to Allah and Praise!

See how God Almighty protected His humble servants? See how He helped them and how He guided them to the right direction? When we reached the bridge, the sun was about to rise. We offered the *Fajr* Prayer and early in the morning arrived in *Farrukh Abad*.

Myself, Brother Muhammad Yamin and Mahasha Muhammad Umar Sahib were witnesses to this incident and state under oath that it happened exactly as described here.”

(Meri Kahani, Autobiography of Hadrat Master Muhammad Shafi Aslam, pp 70-71)

The Gun Did Not Fire

Hadrat Maulvi Abul Ata Jalundhari Sahib^{ra} relates:

“Once, I, along with an Ahmadi friend were returning to *Kababir* after conducting a preaching programme. We were passing through a Jungle when we sensed that something was stirring in the shrubs. We thought it to be some animal and did not pay much attention to the incident. When we had travelled a little farther, we heard two shots of gunfire. Again, we considered it also to be some kind of random occurrence and did not pay much attention to it. It seemed to be an insignificant incident and we forgot all about it. However, what I learned later on clearly established that our journey may in fact have been near-fatal though we passed through safely with the help and protection of God Almighty.

After a long period of time, we came to know the true nature of the incident. There were certain enemies of Ahmadiyyat who were trying to assassinate me. On the night of the incident, two of these young men from the enemies, fully armed with loaded guns, and hiding in the bushes, were looking for an opportunity to assassinate me. When I and my companion, conversing with each other passed by them, one of the men fired his gun to kill me. However, the gun did not fire. Then, the second man fired his gun to kill me. His gun also failed to fire. Totally unaware of their assassination attempts, both of us kept on moving under the protection of God Almighty. After we had gone, both young men fired their guns again and both guns fired shots perfectly. There was absolutely nothing wrong with the guns. Only when the guns were directed towards the servants of Islam, the Power of God Almighty stopped the guns from firing.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 43-44)

Divinely Guided Arguments

It is a personal experience of many *Da'iyān* and Missionaries that often while they are preaching God Almighty instantaneously impresses upon the mind such a point that often seems to be quite simple and ordinary but proves to be very useful and effective.

Hadrat Maulvi Abul Ata Jalundhari Sahib^{ra} relates:

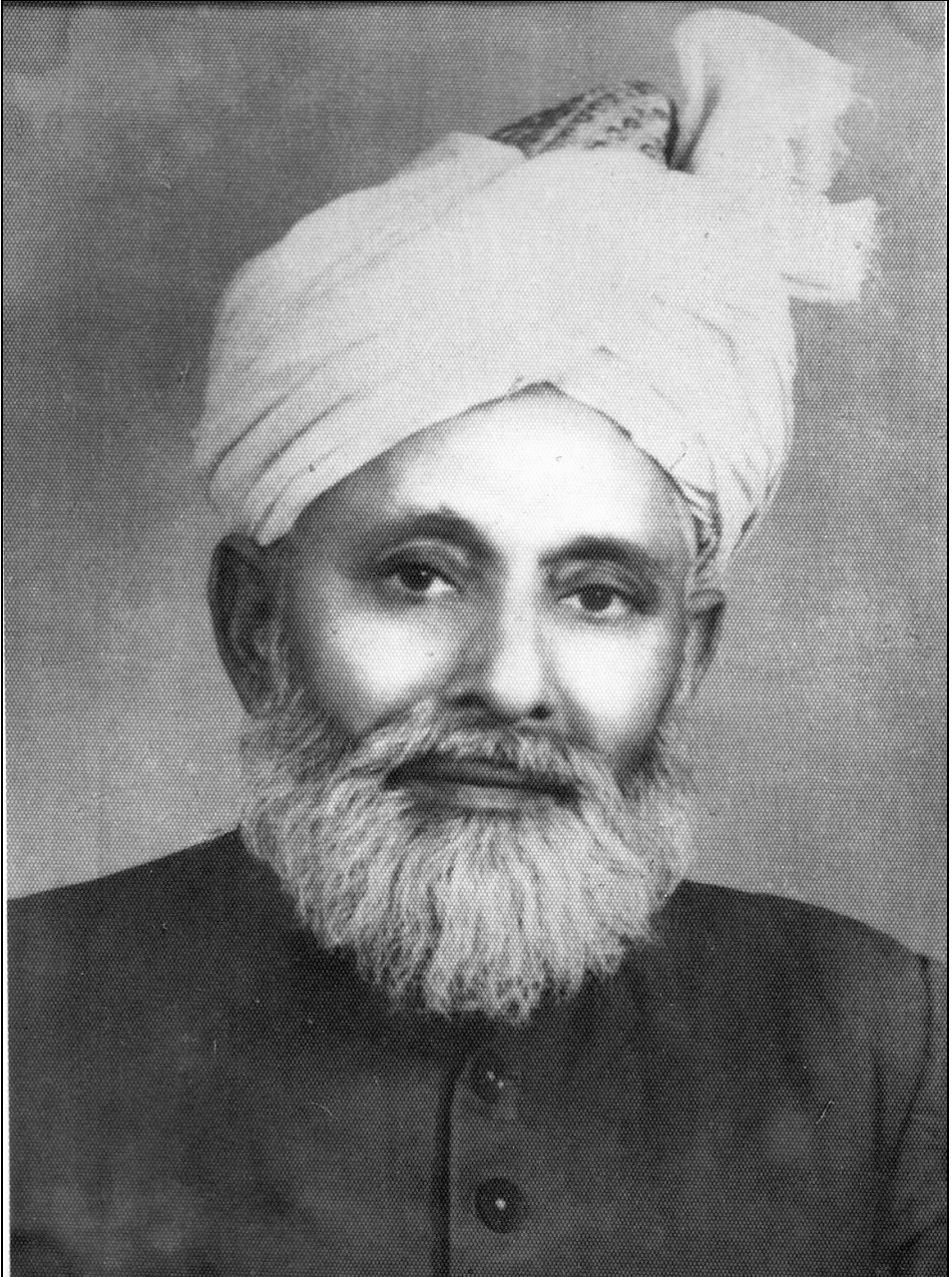
“Once, in Palestine, a few teachers from *Nablus* visited me for a religious discussion. At that time, besides me, certain other Ahmadi elders were also present at the *Ahmadiyya Darul Tabligh*. A discussion was taking place about the death of Jesus Christ^{as}. A non-Ahmadi scholar asked that if Jesus^{as}, in fact, had died then where is his grave? He was told that there is historical evidence that his grave is in *Srinagar, Kashmir*. Upon hearing the mention of this town in *Kashmir*, someone exclaimed impulsively, ‘So far away! How can it be?’ I had yet to answer the question when the late Brother Ali Al-Qazaq, who had an ordinary education, immediately responded, ‘Is Kashmir farther than Heaven?’ Upon hearing this succinct answer, the non-Ahmadi scholar and all the other teachers became speechless.

Regarding the death of Jesus^{as}, there is a very interesting incident which took place at Rabwah. A few non-Ahmadi scholars visited Rabwah and had a detailed discussion with Ahmadi scholars regarding the issue of the death of Jesus^{as}. They were not convinced even after listening to the various verses of the Holy Qur’an concerning the death of Jesus^{as}. They kept on demanding that they should be shown a verse of the Holy Qur’an which clearly states the death of Jesus^{as}. At last, their Ahmadi companion took them to meet Maulana Ahmad Khan Nasim Sahib. Here again, the non-Ahmadi scholars repeated the same demand that they should be shown a verse of the Holy Qur’an stating the death of Jesus^{as}. Maulana Sahib adopted a clever way to respond to them. Instead of showing them a verse of the Holy Qur’an, he asked them a

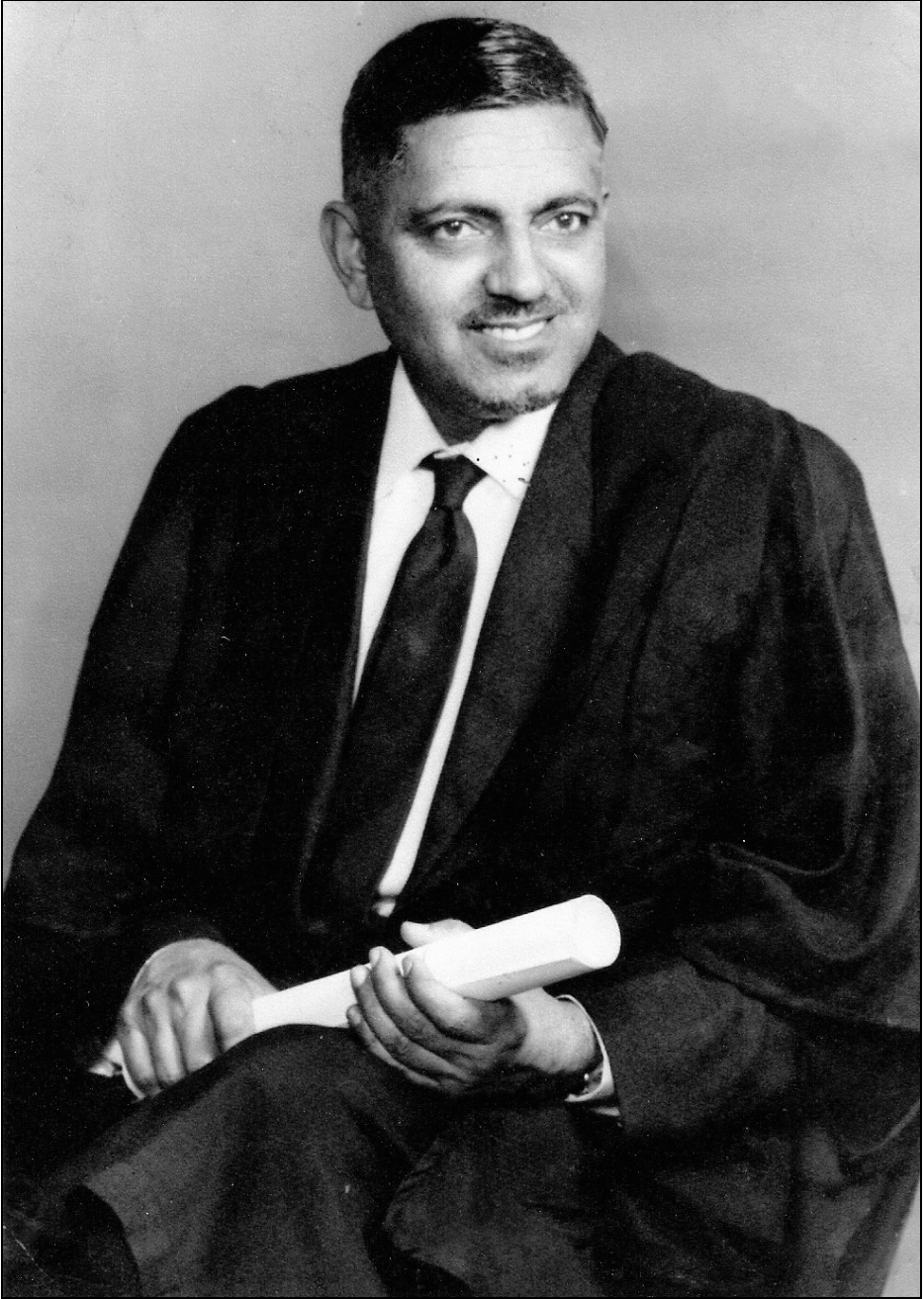
very simple question: ‘Did you accept the death of all the other Prophets based on a verse of the Holy Qur’an that you are demanding to see a specific verse of the Holy Qur’an stating the death of Jesus^{as?}’ This answer proved to be so effective and convincing that the non-Ahmadi scholar said, ‘Alright.’ It was not necessary to see a verse of the Holy Qur’an; the issue had become fully clear to him.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 18-19)

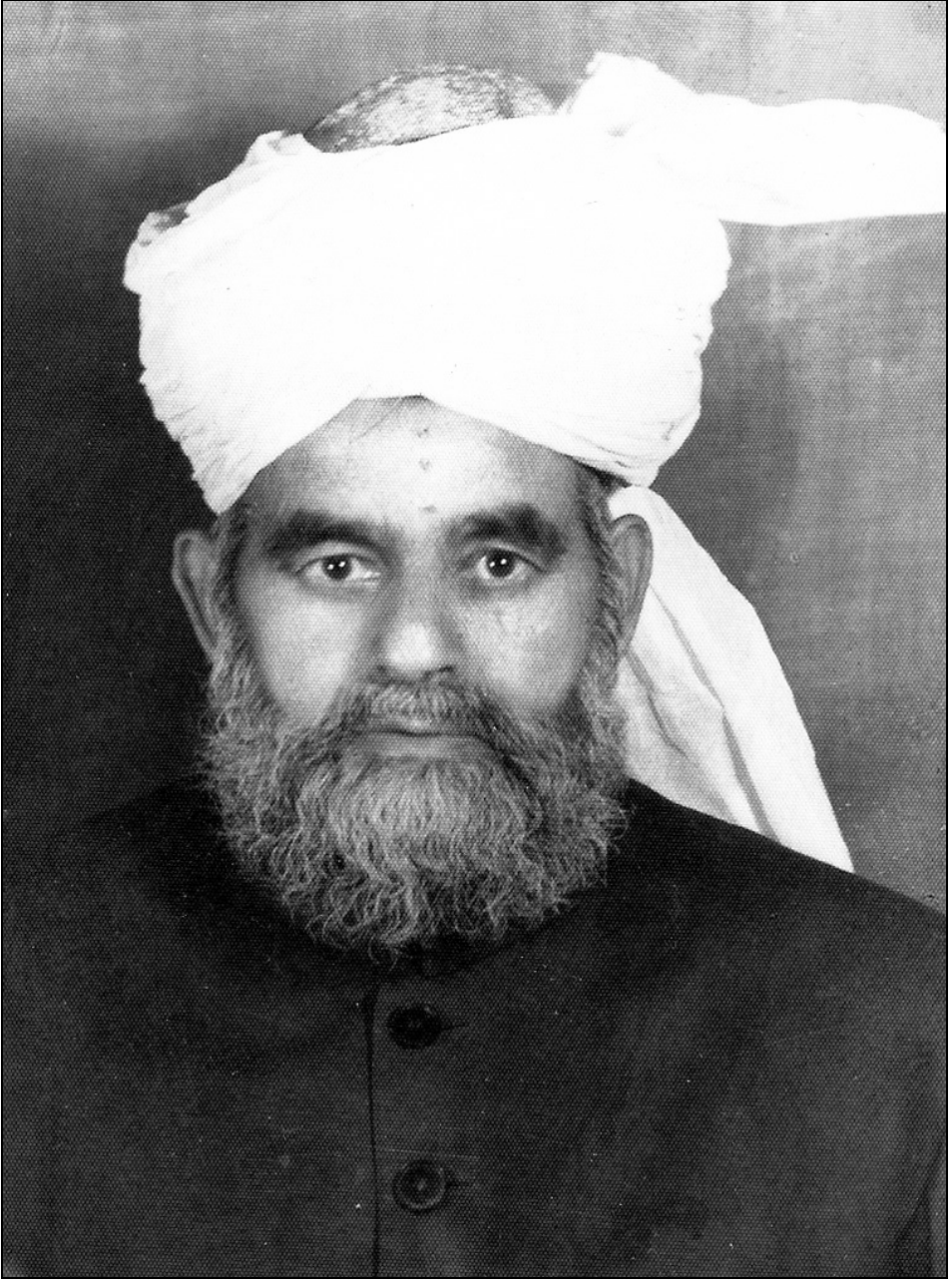
**'Khalid-e-Ahmadiyyat' Hadrat Maulana Abul Ata
Sahib Jalandhari^{ra}**



Dr Sardar Nazir Ahmed Sahib



**'Khalid-e-Ahmadiyyat' Hadrat Maulana
Jalaluddin Shams Sahib^{ra}**



The Ship Returned

The late Dr. Sardar Nazir Ahmad Sahib^{ra} had a great passion for preaching. He would spend days and nights in preaching, ignoring everything else. A faith-inspiring incident related to his passionate absorption in preaching is detailed here.

Dr. Sardar Nazir Ahmad Sahib^{ra} narrates:

“I was employed as a Physician on a ship. On one particular return trip, the ship anchored in *Aden* and I went into the town to preach. I became so absorbed in preaching that I forgot the ship’s time of departure. Returning to the seaport after preaching, I noticed that the ship had already left. At this, I was so distraught that I was perspiring profusely. I was worried about what the crew of the ship would think of me? If any passenger were to die, by law I could be blamed and arrested for that. I passed the whole night praying in a very troubled state of mind. ‘O God Almighty! I was doing Your work. I was giving the message of truth to the Arabs. I was not doing anything personal. Now that the ship has left, I do not know what to do. I beg You to bring the ship back.’

While praying, I fell asleep. That night I saw in a dream that the ship had returned.

Those to whom I had been preaching already had made me a laughingstock of me because my ship had left and now I was in trouble.

In the morning, when I announced that my God had told me that the ship had returned, they laughed at me even more. Did the ship ever return!

God's Power is limitless and His acts are extraordinary. In the morning, we witnessed an unusual and incredible scene. A person came running and reported that the ship, in fact, had returned to the Port. I thanked God Almighty and returned to the ship.

The return of the ship was an extraordinary act of God Almighty. The apparent reason for its return was that due to the war, there was the danger of a submarine attack and the ship did not have a Peace flag on board. So, to obtain this flag the ship returned to the Port. It is a common observation that if one misses a train or bus while travelling, it never returns. Here, God Almighty showed the miracle of His Power that a great ship returned for the sake of an enthusiastic preacher.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching)

A Qur'anic Argument

‘Khalid-e-Ahmadiyyat’ Hadrat Maulana Jalalud Din Shams Sahib^{ra} stated,

“In 1926, I had a lengthy religious discussion with a Syrian lawyer of an English Priest. The lawyer claimed, with great confidence, that the Holy Qur'an

establishes Jesus^{as} to be superior to the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). I asked him to provide proof. He replied, ‘In the Holy Qur’an Jesus^{as} is referred to as ‘*Ghulaman Zakiyya*’ (Righteous Son) (19:20) and the word *Zakiyya* (Righteous) has not been mentioned for any other Prophet. This establishes that no other Prophet shared this characteristic of Jesus^{as} with him. Therefore, it establishes that Jesus^{as} is superior to all Prophets including the Holy Prophet Muhammad (Peace and blessings of Allah be upon him).’”

God Almighty taught Hadrat Maulana Sahib^{ra} an excellent response to the argument. He countered,

“It is true that the word ‘*Zakiyya*’ is not mentioned in regards to the Holy Prophet (Peace and blessings of Allah be upon him) in the Holy Qur’an. However, the word, ‘*Yuzakki*’ has been mentioned numerous times for him (2:152, 3:165, 62:3). The word ‘*Yuzakki*’ proves the Holy Prophet’s (Peace and blessings of Allah be upon him) purity, but is also comprehensive in its meanings as it includes the meaning of the word ‘*zaki*’. Thus, the word ‘*yuzakki*’ not only attributes the high status of the Holy Prophet (Peace and blessings of Allah be upon him), but also shows that he was capable of granting purity to others. If we look from this angle, it establishes Jesus^{as} to be a pupil of the Holy Prophet (Peace and blessings of Allah be upon him) and the Holy Prophet (Peace and blessings of Allah be upon him) as his teacher.”

Upon hearing this answer, the Syrian lawyer was dumbfounded.

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, p. 20)

Cunning of an Opponent Reversed upon Himself

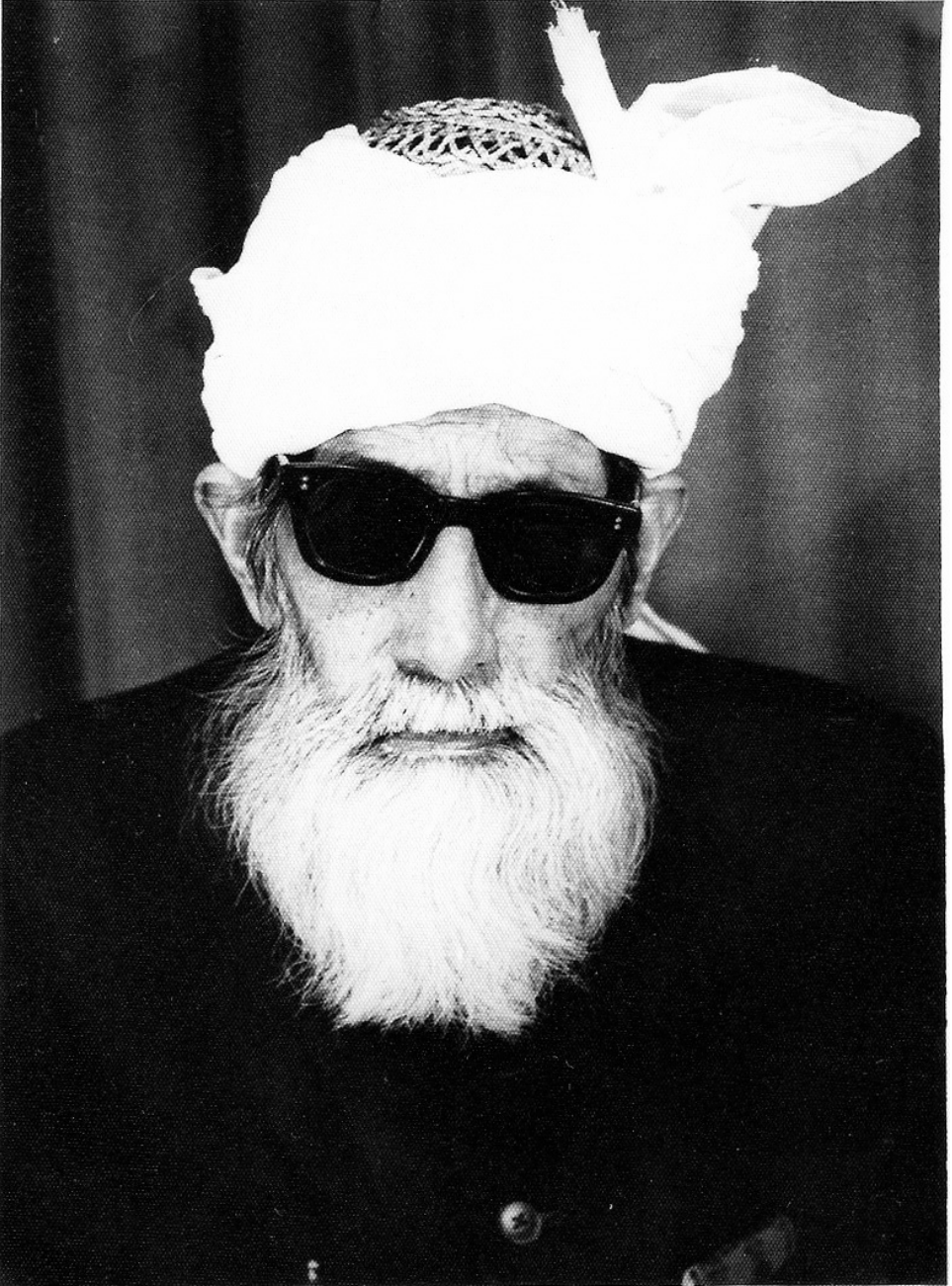
The late Master Muhammad Shafi Aslam Sahib^{ra} has related:

“I was once involved in a debate with a Hindu Pandit. Cunningly, he sent me a document written in English and asked me to respond to the document first. His intention was that I would not be able to read English, and then he would claim to the audience that the Maulvi cannot even read his writing, so how can he debate with him.

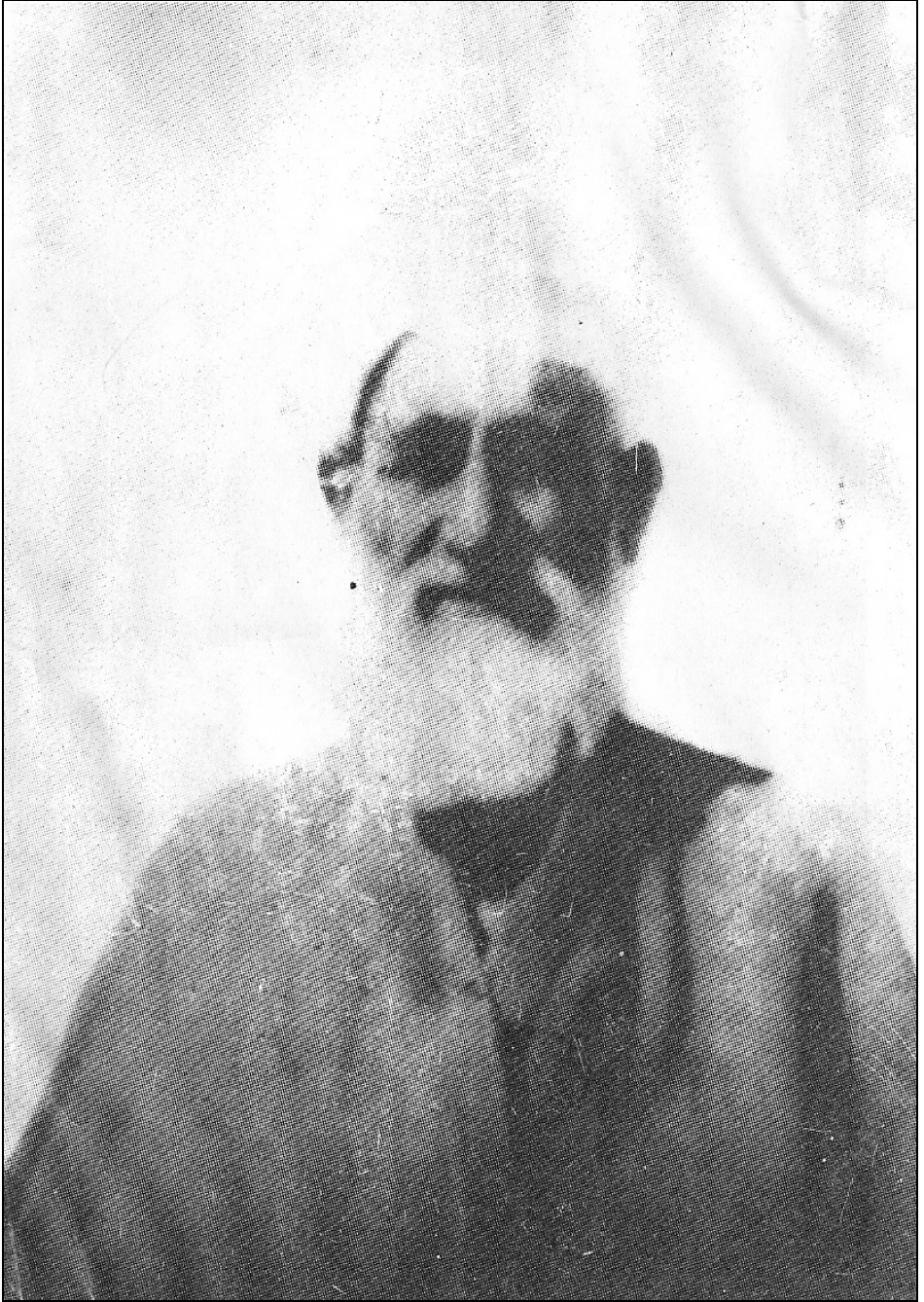
God Almighty, through His sheer Mercy, guided me to counteract the Pandit’s cunning plan. I took a piece of paper, and after writing a couple of lines in Arabic in response to his note, sent it to the Pandit. Since the Pandit did not know Arabic, he was very perplexed and said, “What is written here?” Then I, at once, said to the audience, ‘Look, he cannot even read my handwriting, so how is he going to debate with me?’ By the Grace of God, the Pandit’s cunning scheme was reversed upon him.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching)

Hadrat Qazi Muhammed Nazir Sahib Lyalpuri



Hadrat Maulvi Muhammed Ilyas Khan Sahib



The Argument of an Opponent Backfired

The late Hadrat Qazi Muhammad Nazir Fazal, Lyalpur^{ra}, related a very interesting incident,

“Once, in Sialkot, I was engaged in a debate with Pir Nadir Shah Sahib on the topic of *Khatam-e-Nubuwwat*. When Pir Sahib felt impending defeat in the debate, he made one Maulvi stand up and asked him to announce that he is a Prophet of God just as Mirza Sahib was a Prophet. Then, he told me to prove that the person’s claim of being a Prophet was false.

At this, I stood up and addressed the gathering: ‘O my friends! I am extremely thankful to God Almighty that the issue of discussion between me and Pir Sahib has been resolved. The point of discussion was whether any Prophet could come after the Holy Prophet (Peace and blessings of Allah be upon him) in his *Ummah*. Pir Sahib has practically proved that a prophet can come. Look! Pir Sahib’s prophet is standing in front of you. Now he wants me to prove that he is a false Prophet. I don’t need to prove that he is a false prophet. He has not been sent by God Almighty. Rather, right now in front of you, Pir Sahib has asked him to claim that he is a prophet. Obviously, there is no need to prove such a person to be an impostor. Pir Sahib was stunned to hear this answer and the non-Ahmadi, who was representing Pir Sahib on the panel of moderators, announced on the spot that he had accepted Ahmadiyyat.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 21-22)

Manifestation of Divine Punishment

The late Hadrat Maulvi Muhammad Ilyas Sahib^{ra} relates that in *Charsadah*, there were three men who were bitter enemies of Ahmadiyyat. God's Glory and Power work in strange ways. God Almighty humiliated all of the three opponents of Ahmadiyyat. The details of their story are extremely painful. However, from one aspect, it is a very faith-inspiring story.

Mullah Mahmood was a sworn enemy of Hadrat Maulvi Muhammad Ilyas^{ra}. He used to practice charms so that Maulvi Sahib's wife would dislike and leave him. His own end was very dishonourable as he was disgraced for having an affair with a woman who was related to him. Thus, he left his house in such shame that he never returned. The second enemy was a person by the name of Akbar Shah. He was an excellent swimmer and used to say, 'If Muhammad Ilyas comes to the river to swim, I will drown him in the river.' All Glory belongs to God Almighty! Akbar Shah himself died due to drowning while swimming in the river. The story of the third person is a lesson for others. Mukarram Khan was a very powerful landlord and the *Numberdar* of *Charsadah*. He had exceeded all the limits of oppression through carrying out a social boycott. God Almighty punished him in this way: First his wife died from tuberculosis and then his three sons died one after the other in front of his eyes from the same disease. He lost all his assets in gambling. He was dismissed from the post of *Numberdar*. He became so poor that he had to drive a horse-drawn carriage to earn his livelihood. One day, a strange thing happened. Hadrat Maulvi Sahib was travelling in a horse carriage and asked the person steering

the horse-drawn carriage about the residents of *Charsadah*, one by one. When he asked him about Mukarram Khan, the man who was sitting on the footstep of the carriage looked up with tears in his eyes and said, ‘I am that wretched person who by opposing the Truth has lost both religion and the world’ ”

Such grievous Divine punishment falls only on those who deserve it because of their ill deeds, particularly those who exceed so much in their wretchedness that instead of accepting the Truth they arrogantly oppose it and denigrate the beloved ones of God Almighty. Such persons soon come under the wrath of God Almighty, and they are made an example for others.

Narrations of Hadrat Maulana Nazir Ahmad Ali Sahib^{ra}

The tremendous services that Hadrat Maulana Nazir Ahmad Ali Sahib^{ra} rendered to Islam and Ahmadiyyat in West Africa are a Golden Chapter in the history of Ahmadiyyat. He narrates:

“In 1938, the Muslim Congress in Sierra Leone organised my lecture in a public gathering which was presided over by Sheikh Haidaruddin, a renowned figure in the country who had been given J.P. and M.B.E awards. People of all ranks in the country recognised his knowledge and abilities. After my successful lecture, Sheikh Haidaruddin in his closing remarks stated, ‘Audience! I am more learned than every one of you and I have no match in religious matters. I think what this Indian has said is nothing but fabrication and a bundle of lies.’

He became extremely arrogant and said, ‘I would rather my mind stops functioning than accept his false Messiah, so that I do not have to consider this Indian Missionary’s talk and thus remain protected from this mischief.’

God Almighty’s punishment comes silently. Arrogance and pride of even the greatest person are crushed when he faces the Glory and Omnipotence of God. The kind of end he had desired was exactly what transpired. Within a few months, he received the punishment he had asked for. He lost his mind and his condition became so miserable that one could not bear to watch it. He lived for about two and a half years struggling between life and death and then passed away in a horrible condition, which became an example for others.”

A heart-rending incident demonstrating a more severe form of Divine punishment than this incident, took place in Singapore. A pious Ahmadi of Singapore relates, “I and late Maulana Ghulam Hussain Ayaz Sahib used to eat at a small restaurant belonging to a *Pathan* from *Hazara*. One day, when he came to know that we were Ahmadi, he became furious and using extremely vulgar language, he kicked us out of his shop. Even then, his anger did not subside and he started to abuse the Promised Messiah^{as} using foul language. He called the Promised Messiah^{as} a liar and *Dajjal* and that he died, God forbid, in a toilet. God Almighty had promised to the Promised Messiah^{as}:

‘Inni muheenun man irada ihanataka’

Hadrat Maulana Nazir Ahmed Ali Sahib

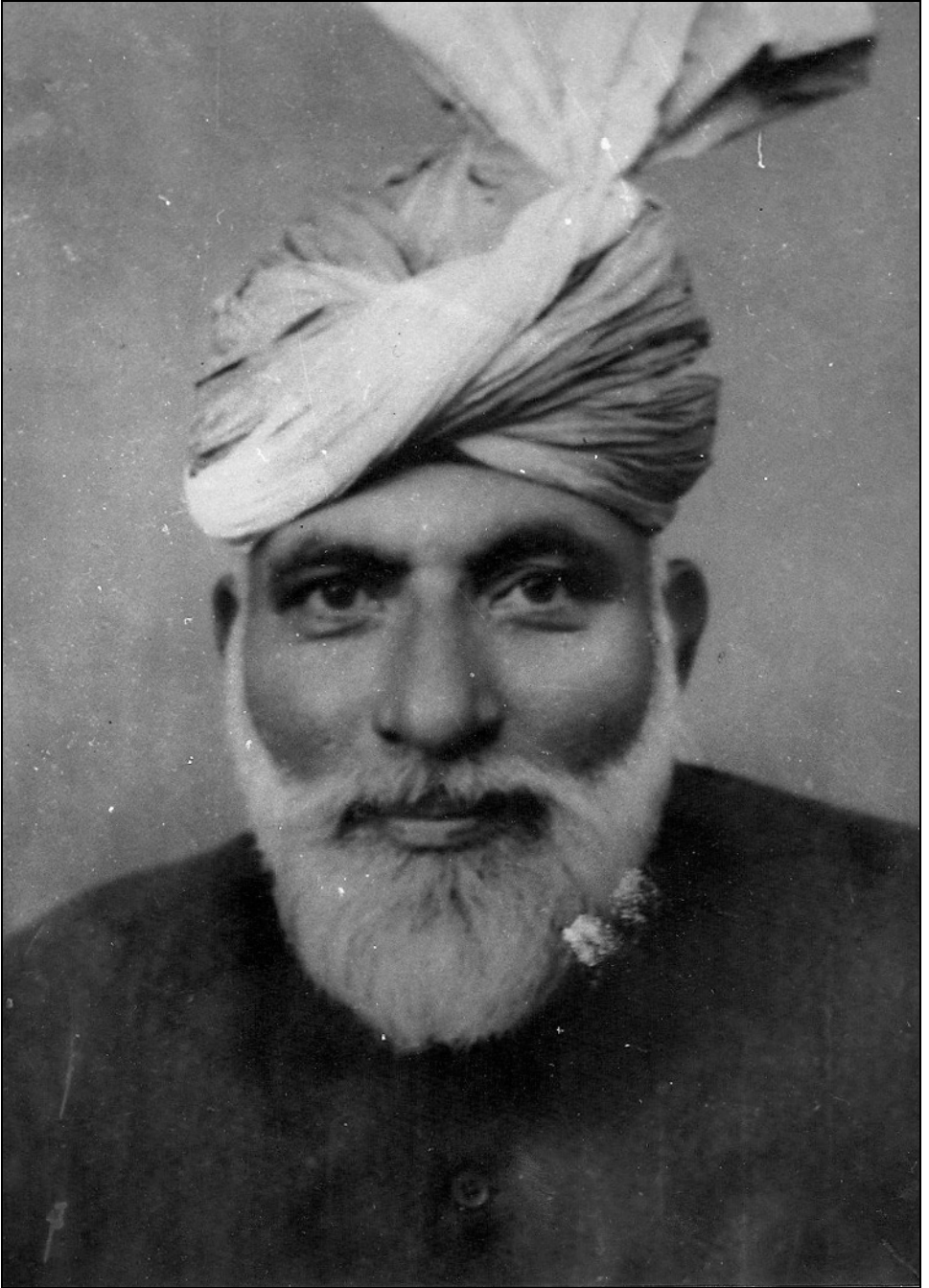


That is, whosoever will try to defame you, he himself will be defamed and humiliated by God.

How God Almighty fulfilled His Promise regarding this abusive man! The details are as follows:

Within a few years the man came under the severe punishment of God Almighty and he died a filthy death, which he used to attribute, God forbid, to the Promised Messiah^{as}. At first he developed simple diabetes, which soon turned into a disease so serious that a boil appeared on one of his legs, which required amputation due to the infection. Then, another boil appeared on his other leg and it was also amputated. This way he became so much dependent upon others that his relatives used to carry him on their hands so that he could relieve himself. The situation became so terrible that at one time his own children became frustrated with his disability and put him in a corner behind his shop, where he used to crawl a couple of feet to relieve himself nearby. At last, when he became totally immobile, he was found dead in his excretions.

Hadrat Maulana Rahmat Ali Sahib



This is such an agonising incident that one shudders in describing it. Hearts are extremely troubled when imagining the Powerful Divine decree. Is there anyone who could not learn a lesson from these incidents?”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 29-31)

Two Signs of Sudden Starting and Stopping of the Rain

The following are narrations of the late Hadrat Maulana Rahmat Ali Sahib^{ra}.

Hadrat Maulana Rahmat Ali Sahib^{ra} used to reside in the *Yasir Miskeen* ward of the *Padang* City. Most of the houses in the area were built of wood and attached to each other. Once, a fire, which started suddenly in the ward, reached so close to his residence after burning the surrounding houses to ashes, that its flames were touching the balcony of the house.

Observing such a dire situation, the members of the Community insisted that he immediately vacate the house. However, with full confidence and strong belief, he said, ‘The fire, God Willing, will not do any harm to me. This house, at present, is a residence of a humble servant of the Promised Messiah^{as} who is striving in the cause of Allah. God Almighty has promised the Promised Messiah^{as}, as stated in these words, *‘The fire is Our servant, rather it is a servant of Our servants.’*

Hadrat Maulana Rahmat Ali Sahib had not yet finished these words when thick clouds suddenly appeared and rain pelted down, which instantly extinguished the fire. God Almighty, in reality, made the fire a servant of the *Masih-e-Muhammadi* (The Messiah of Muhammad, Peace and blessings of Allah be upon him).

O Rain Stop!

There is no limit to the Powers of God Almighty. Everything moves with His Command. In the above incident, the immediate arrival of the rain was an example of the support of God. Now, another incident is stated where the opposite of what happened in the above incident took place. Here, under extraordinary circumstances, the rain suddenly stopped and thus became a Sign of God's support in the field of preaching.

Once, Hadrat Maulana Rahmat Ali, in the same city of *Padang*, was having a religious discussion with a Christian Priest from Holland and a huge number of people had gathered to hear the discussion. Suddenly, it started to rain heavily. In this area, it is a common observation that once rain starts it rains continuously for many hours. For a long time it does not stop at all.

When the Priest felt helpless in countering the arguments of Maulvi Sahib in the debate, he suddenly made this strange demand to cover up his defeat: 'If your religion, in fact, is superior to Christianity, then ask your God to show the miracle of His Power and stop the rain right now.' Apparently, the Priest presumably had made an impossible demand and knowing the pattern of rain in the area he

must have been certain that his demand would in no way be met. However, the people on this occasion saw an extraordinary and a beautiful miracle of the support from God Almighty in the field of preaching. As soon as the Priest made his demand, Maulvi Sahib, with full confidence in his living God, in a forceful voice addressed the rain, ‘O Rain! Stop right now under the Command of God and show a proof of the true and living God of Islam.’

May we sacrifice our lives for the Omnipotent and the Living God of Islam, as not even a few minutes had passed when the pelting rain unexpectedly stopped and the Priest and the whole gathering were stunned to see this great Sign of God Almighty.

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 33-35)

Saved From Certain Death

Narrated by Hadrat Maulana Muhammad Sadiq Sumatri^{ra}:

The late Hadrat Maulana Muhammad Sadiq Sumatri Sahib^{ra} relates a faith-inspiring incident of the extraordinary support of God Almighty and of miraculous protection. This incident is related to the period during World War II when Japan had expanded her control up to Indonesia. The Japanese did whatever they liked because their control was so complete. If there was even a minor complaint about anyone, that person was put to death at once. No inquiry or investigation was ever done — only the decision was announced and there were times when

even announcements were not deemed necessary. The death penalty was carried out expediently.

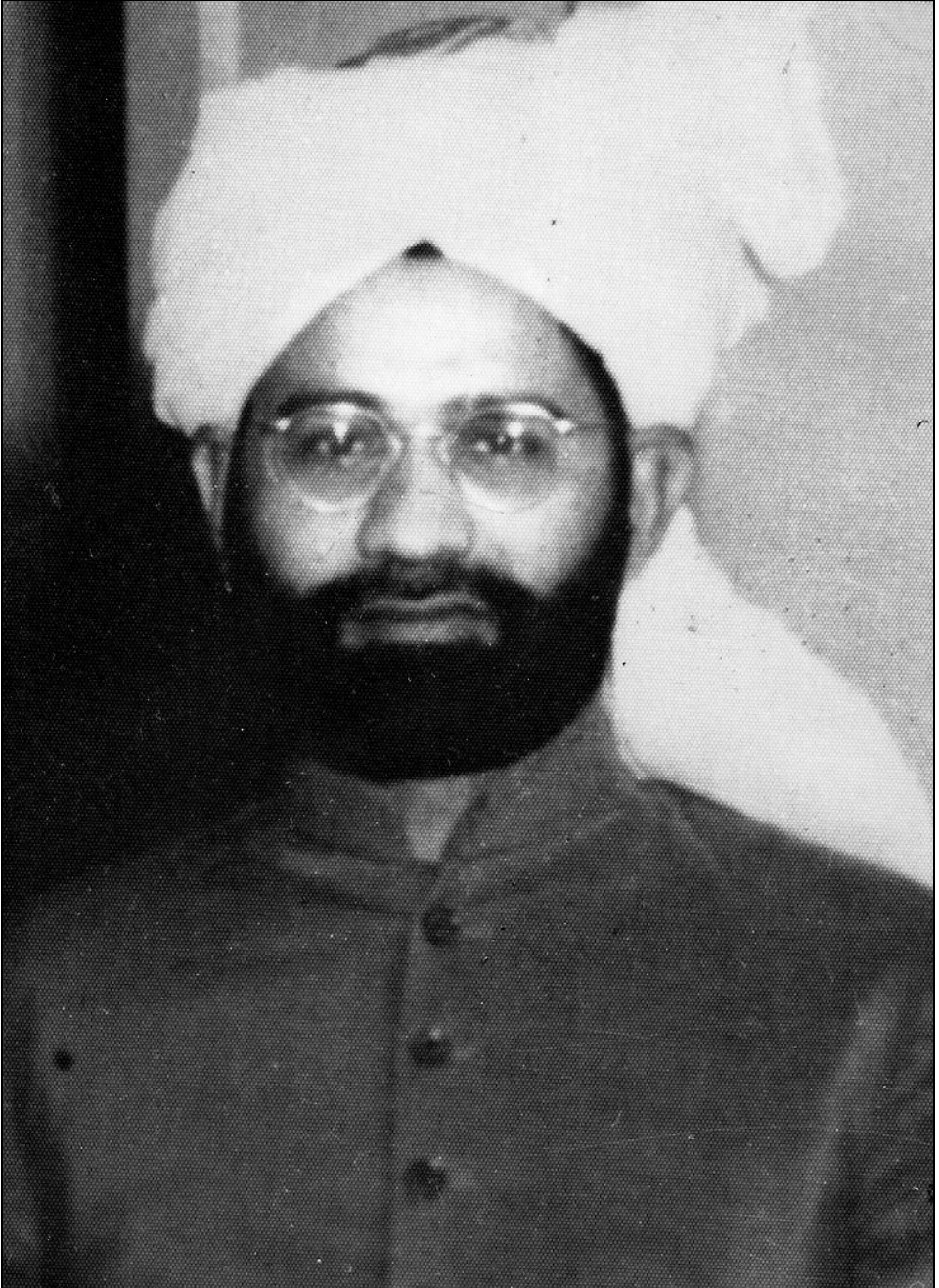
Hadrat Maulana Muhammad Sadiq Sumatri^{ra} states,

“Due to two complaints about me, the Japanese Authorities decided to execute me. Under the circumstances stated above, there was no chance to appeal or escape certain death. The sole source of aid for a believer and a warrior in the cause of his faith is his God. So, I submitted humble entreaties to God Almighty, and God Almighty informed me in a dream that the Japanese Government was about to meet a fateful demise I saw this dream in April 1945. Within a few months, on August 14, the Japanese Government surrendered. In Indonesia, this decision was announced on August 22.

After the defeat of the Japanese Government, the Government papers revealed that they had already made a decision to kill 65 men during the nights of August 23 and 24 and my name was at the top of the list. It was a Sign of the miraculous support of God Almighty that He did not give the Government a chance to implement their decision. The Powerful Hand of God Almighty saved His humble servant from certain death. There were only a few hours left before the implementation of the death penalty.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 42-43)

Maulana Muhammed Sadiq Sahib Sumatri



The Heart of Blood Thirsty Enemy Melted

Narrated by Maulana Abdul Malik Khan Sahib:

Maulana Abdul Malik Khan Sahib had the opportunity to serve Islam in India, Pakistan and also in Ghana. Once, he was returning from *Kumasi* in Ghana after completing a preaching tour when one of the tyres of his car burst. So he and his companion changed the tyre and moved on. They had travelled just 20 or 25 miles when another tyre burst, which meant that there was no way to go any further. He states,

“Suddenly two men appeared from the jungle and they were approaching us. They had daggers in their hands and appeared to belong to the murderous tribes. Their faces were barbaric and their daggers were shining brightly in the moonlit night. God Almighty helped us to remain alert and not lose control of our senses in such a frightening situation.

Through my companion, Mr. Abdul Wahid, Retired Police Officer, I told them our situation and asked for help. It was the miraculous help of God Almighty in the field of preaching that the enemies who had come with daggers in their hands to rob and to kill us felt their hearts soften and experience love and sympathy for us. They were a father and son. After listening to our story, the father said to his son, ‘Put both tyres on your shoulder, right now, and bring them back after they are repaired in the town nearby.’ Until the son’s return, the father who had come with the intention to kill us, kept us entertained while in the jungle. He

took out a pineapple from his sack and using the same dagger that he carried with him originally to kill us, cut the pineapple. He ate a portion himself and also served us. The love with which he imbued his hospitality towards us is unforgettable. At last at, around 3:30 a.m, his son returned after getting both tyres fixed and we began the journey to our destination. The extraordinary help of God Almighty transformed those who had come to kill us into our host and our servant.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp 40-41)

Miraculous Survival

Narrated by Hadrat Maulana Ghulam Hussain Ayaz Sahib^{ra}

Hadrat Maulana Ghulam Hussain Ayaz^{ra} had the honour of working as a Missionary for a long time in Singapore. During the days of the Japanese rule no one dared to speak out about anything. However, Hadrat Maulana Ghulam Hussain Ayaz was fearlessly engaged in preaching activities everywhere. People wondered how he escaped the watchful eyes of the Japanese. In fact, it was due to the miraculous protection granted by God Almighty to every preacher at every step.

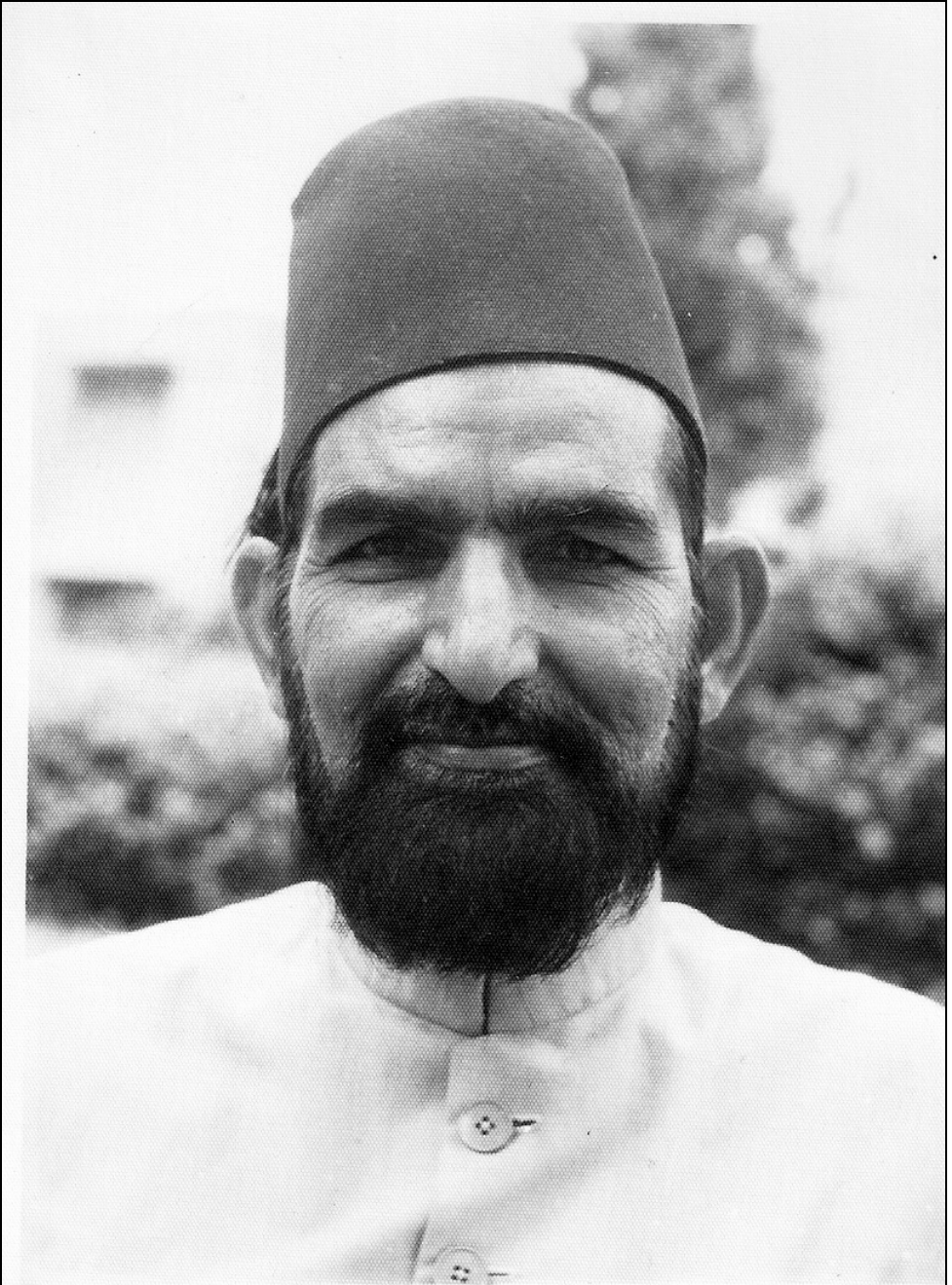
Once, in a Singapore Mosque, a non-Ahmadi Maulvi alleged in a speech that the Holy Quran of Ahmadis was different from the Muslims’ Qur’an. Hadrat Maulana

Ghulam Hussain Ayaz Sahib, standing in the gathering, did not hesitate to refute the allegation with great forcefulness and courage. The Maulvis had already inflamed the public. Hearing his response to the allegation, some people started to beat him. After almost beating him to death, they dragged him to the Mosque stairs and pushed him down the stairs. He fell head first. He sustained severe head and neck injuries and lost consciousness.

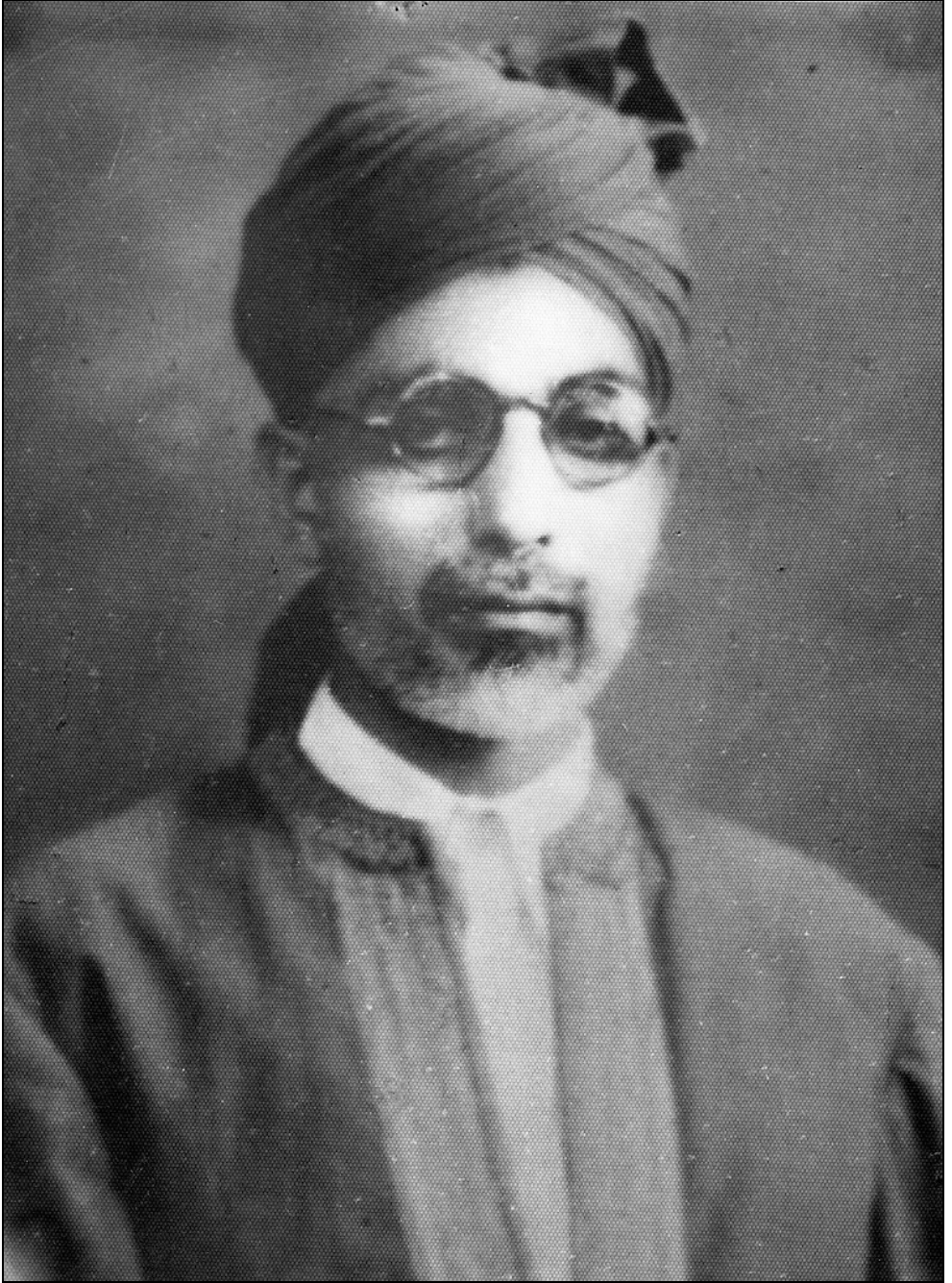
Lying on the side of the road, he remained unconscious. No one informed the police or transported him to the hospital. God Almighty showed the miracle of His help. By chance, an Ahmadi Military Officer named Colonel Taqiuddin Ahmad passed by this place. Spotting a man who appeared dead lying on the road, he was moved with sympathy for his fellow human being and he stopped his Jeep. He immediately recognised him and took him to the hospital. Thus, God Almighty miraculously saved the Missionary's life; otherwise, the non-Ahmadi Muslims after beating him, were convinced that he had died.

*(Faith-Inspiring Incidents of Heavenly Support in the
Field of Preaching)*

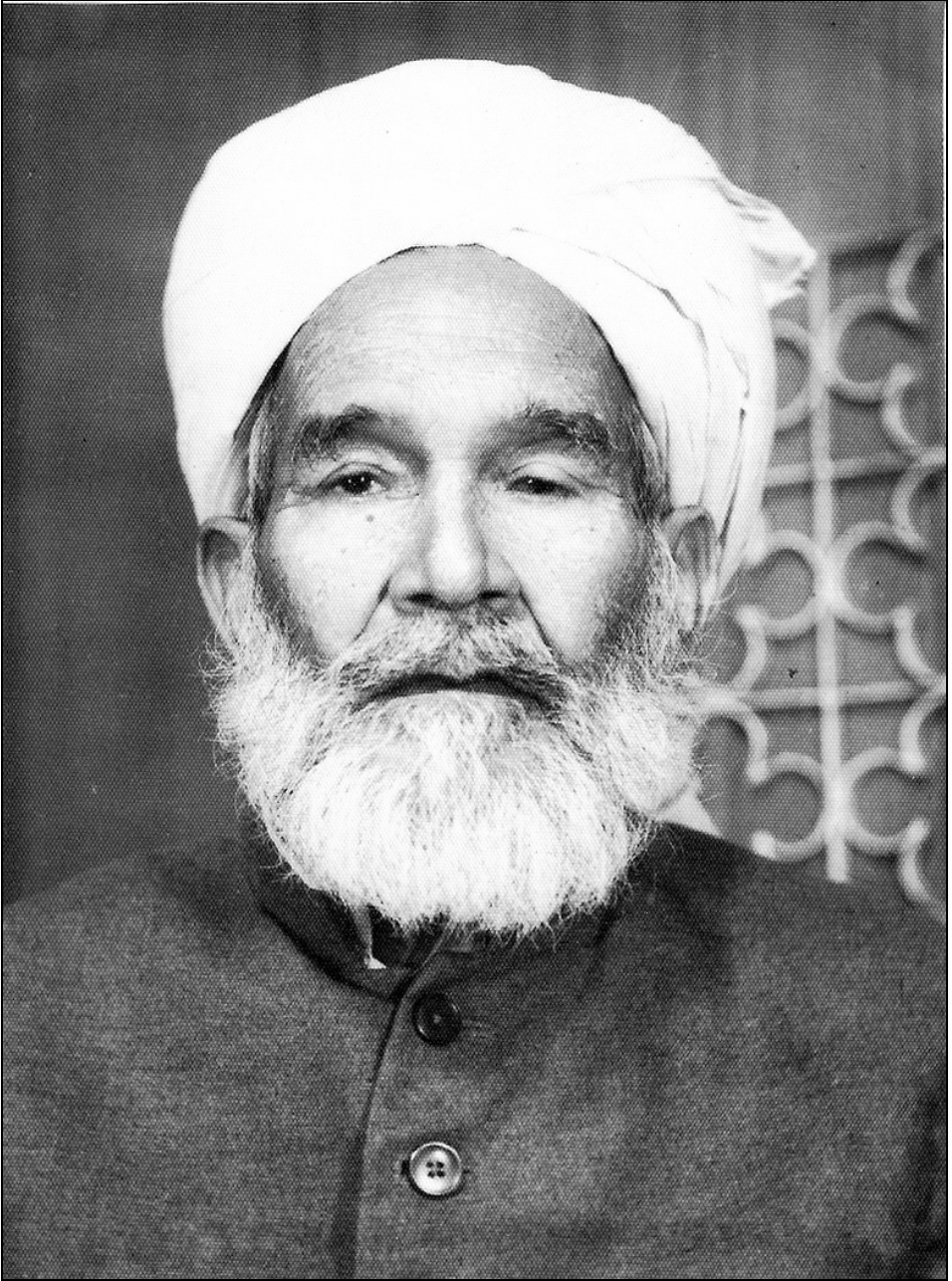
Hadrat Abdul Malik Khan Sahib



Maulana Ghulam Hussain Sahib Ayaz



Hadrat Maulana Zahoor Hussain Sahib, Missionary
Bokhara and Russia



Freedom at Last!

Narrated by Hadrat Maulana Zahoor Hussain, the first preacher of Ahmadiyyat in Russia and Bukhara:

Among the many dutiful brave sons of the magnificent era of Hadrat Musleh Mau'd^{ra}, Maulana Zahoor Hussain's name will always be remembered. Following Hadrat Musleh Mau'd's^{ra} announcement about preaching the truth in Russia, he left for Russia. There, he was arrested and imprisoned for two years under extremely harsh and miserable conditions due to the allegation that he was a British agent. He wrote an autobiography. Tears would flow from anyone who should read his autobiography. He states:

“Because I was immersed in acidic fluids for many hours, large spots and sores and wounds had developed on my back. Sahibzada Mirza Tahir Ahmad (Khalifatul Masih IVth) during his childhood and youth saw these wounds on my back many times; tears always flowed from his eyes.”

*(Maulvi Zahoor Hussain, Mujahid-e-Awwal Russia
and Bukhara, p 84)*

Maulvi Zahoor Hussain Sahib writes in his autobiography:

“On many occasions it seemed that I was about to die. However, it was the earnest prayers of the Khalifa appointed by God, which saved me from death on every occasion. At last, I was miraculously released and returned to Qadian.”

The story of his release is described here in his own words:

“After living a comfortable life for a few months in a civilian hospital, when I was brought back to the prison I knew then that the decision had been made to release me. The last time I appeared before the Board, approximately two dozen Russian officers were seated in chairs. Upon my arrival, I said *Assalamu Alaikum*, and at the same time translated these words into Russian. One of the officers directed me to sit down on a chair. Meanwhile, the most senior officer, who was sitting in the centre, looked towards me and asked, ‘Do you believe in the existence of God?’ I stood up and declared in a rather loud and passionate voice, ‘I not only believe in God, but also have had personal experience of His Power and Authority.’ A large picture of Lenin was hanging in the hall. Pointing towards the picture, I said, ‘He has committed a grave error by refuting the existence of God.’ Everyone was astonished to hear what I had said. One of them asked, ‘Do you know this man?’ I told them that I did not know him personally but I had read about him in several books. There is no doubt that from a worldly point of view Lenin was a great man. He was not only the father of the Russian Revolution, but was also the creator of an ideology, which he claimed would remove the gap between the rich and the poor. His ideas regarding freedom, brotherhood and equality were generally sound, although in my opinion, his proposed cure for the ills of the world was not right. Refuting the existence of God has neither eradicated evil in the world before nor will it ever do so in the future. Our God is from

eternity and is Immortal. He is Merciful and Noble and forgives the sins of human beings. He is our spiritual Father; all creation is like His family. For Him, all human beings, men, women, children and elderly are equal. Another officer asked me where I learned the Russian language. I told him I had learned it in the prison. I had the opportunity to learn it when I was imprisoned in *Ashq Abad* and *Tashqand*. One officer asked me to tell them about myself. I replied, 'I belong to the Ahmadiyya Community and I am an Ahmadiyya Missionary. Our mission is to travel to different countries and tell the people they have a living God Who even now talks to His servants and guides them. The allegation of my being a spy for the British is ridiculous. It is rather a far cry from reality. How could a young man who knows only Arabic and Urdu, who has never been educated in any university, who knows neither Persian nor Russian, be a spy? The British Government is not that stupid and incompetent that it could not provide a passport to its spies who get arrested as soon as they cross the border. I have spent two years in Russia. I can say with my own experience that Russians by nature are noble and open-minded. They are not prejudiced. Most of them love justice and hate injustice.'

When I finished my speech, all of the Russian officers stood up and most of them shook hands with me. There was a woman among them. When I hesitated to shake hands with her, she became angry. However, after I explained to her the reason, she was content. It seemed that my speech had a positive effect on the officers. Most of them appeared to be satisfied with

what I had told them. I may have forgotten to relate that once, when I was in the hospital, a group of six or seven women visited me. At first, they asked me irrelevant questions and then they informed me that a decision had been made for my release and that I would soon return to my homeland.

Having left a bitter taste in the mouth of every citizen, the Russian winter season was slowly coming to an end. Cold weather in Russia is a severe punishment. Mothers reprimand their children by warning them that if they are disobedient they will not have winter clothes to wear. Very few people are seen on the roads. The cinemas and theatres also look abandoned. It seems as if the whole country suddenly has become old or sick. However, as soon as a few leaves appear on the trees in either late February or in early March, people again start to come out of their homes and when the month of May arrives it becomes as we say in our country,

*'The month of May has arrived
Perspiration has started running all over'*

Thus, in Russia also, May is filled with a festive air. The streets and bazaar are teeming with people and life returns. During these days I was also enjoying life. All the questioning, etcetera was over. The prison employees also had no interest in me. The hardship I endured while being guarded there had vanished. I knew that all of this was a prelude to the forthcoming spring. My physical condition was not good. The relaxing time I had in the hospital had ended when I

arrived in the prison. I looked thin and emaciated, as if I had just recovered from a protracted illness. As I do even now, I would spend the greater part of many nights praying for my freedom; God Almighty had told me again and again not to worry as my day of freedom was near, actually extremely close. Then everything happened so suddenly. One day, early in the morning, before sunrise, the door to my room opened and the warden came in. Holding a paper in his hand, he called my name and announced that an order for my release had been issued. With this announcement he gave me 50 rubles and told me to buy necessities for myself.

Smiling all the while, he obtained my signatures on the paper and then left the room. It was an *Eid* day for me. Ahmadiyyat is not just the name of a doctrine. More importantly, it is a name embodying the personal pledge between God and a servant, '*If you become Mine, the whole world will become yours.*' ”

(*Maulvi Zahoor Hussain, Mujahid-e-Awwal Russia and Bukhara, pp 111-114*)

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~ **CHAPTER 11** ~

*The Fruits of the Devotion of
Life*

and

Our Responsibilities

The Fruits of the Devotion of Life and Our Responsibilities

Prayers For The Reformation Of The Followers Of The Holy Prophet Muhammad (Peace And Blessings of Allah Be Upon Him)

The most singular and unique period of the life of the Promised Messiah^{as} was the period when he used to pray passionately for the reformation of the '*Ummat-e-Muhammadiyya*' during the late hours of the night and during the day, keeping himself away from all of his customary activities. What words did he use in his entreaties? For how long did he pray? These are difficult questions to answer. However, it seems that this passion for reformation of the '*Ummat-e-Muhammadiyya*' was imbued in his nature during his youth. In fact, it was part of his nature even earlier than that, which manifested itself through his prayers. On one occasion he said,

“Most hearts are covered with the dust of the love of the world. May God Almighty remove that dust. May God Almighty dispel that darkness. The world is extremely ungrateful and man is totally base. The deep utter darkness of insouciance has

deprived most people of understanding the reality. I desire from God Almighty only that He protects His humble servants and provides them the ointment which matches the varied wounds they have endured during their past lives. May God Almighty disgrace and humiliate those who have taken light as darkness and darkness as light, and those who have transgressed in their mischief. May God put them to shame and afflict those who did not recognise the favour of God Almighty which occurred at the appropriate time as a blessing and did not thank Him, but remained in doubt like ignorant people. Thus, if the humble entreaties of this lowly one have reached the Lord of Heaven, then the time is not very far off that the splendid light of Muhammad (Peace and blessings of Allah be upon him) shall shine upon the blind people of this age and Divine Powers shall display their miracles.”

(Letters of Ahmad, Vol. 1: Letter No. 4 Addressed to Mir Abbas Ali Sahib. Written on February 9, 1883)

**A Touching Prayer Of The Promised
Messiah^{as} Recited By Hadrat Sufi Ahmad
Jan^{ra} At The Holy *Kasbah* And In The Plain
Of Arafat**

“O the Most Merciful of the Merciful! A lowly, helpless, worthless, sinful and unworthy servant of Yours, Ghulam Ahmad, who lives in India requests,

‘O the Most Merciful of the Merciful! Be pleased with me, forgive my mistakes and sins, as You are the Forgiver and Merciful, and make me do the deeds which please You greatly. Establish between me and my ego a distance as is between the East and the West. Make me spend my life, my death and each of my abilities which I possess, for Your cause; make me live for Your love and cause me to die loving You, and raise me amongst Your perfect disciples. O the Most Merciful of the Merciful! The mission for which You have appointed me and the service for which You have put passion in my heart, help me through Your Mercy to complete it. Through this humble servant, establish the truth before the opponents of Islam and before those who are yet unaware of the beauties of Islam. Become a surety, a trustee for this humble one and for all the sincere friends of this humble one; and for all those who are in my company. By Your Mercy, forgive and accept them all into the house of Your Protection and Pleasure. Bestow the infinity of Your invocations and blessings upon Your Prophet (Peace and blessings of Allah be upon him), his progeny and Companions. Ameen, O Lord of the worlds!’”

(Tarikh-e-Ahmadiyyat, Vol. 1, p 265)

A Prayer For Heavenly Proof And Judgement

In a poem in ‘*Durre Thamin*’, the Promised Messiah^{as}
says,

*‘The filthy ones never receive succour from the door of
the Lord,
He never wastes His pious servants,
Those are closest to Him who lose themselves to Him
The selfish have no access to His Grand altar,
Prudence my dears is, to beg Him for His closeness
Seek only His hand and put to the fire all else’*

A Prayer Of This Humble One, Ghulam Ahmad Qadiani, To Seek A Heavenly Sign And A Request To God Almighty For A Heavenly Judgement Concerning Him

“O My Supreme, Glorious, Mighty, Holy, Living, and Self-Subsistent Lord, Who always helps the righteous! Your name is forever blessed. Your powerful actions will never stop. Your Powerful Hand always exhibits strange things. It is You Who has sent me and told me: “Arise! I have selected you in this age as a proof of the truth of Islam and to spread the truth of Islam throughout the world and to revive and to strengthen the faith.” And You told me that I am the chosen one in Your eyes, and that You praise me from Your Throne. And You told me that I am that Messiah whose time will not be wasted.

Then addressing me, You said: “you are to me like My Unity and Uniqueness.” You said to me that “I have selected you to invite the people and to tell them that you have been sent on behalf of all of them and you are the first believer.” And You said to me that, “I have sent you to exhibit the beauties of Islam to all nations, and to tell them that no religion in the religions of the world can match Islam in its blessings, wisdom, excellence of teachings, support of God Almighty and the miraculous Signs of God Almighty.” And it is You Who informed me that, “You are respectable in My Court, and I have picked you for Myself.” However, O my Omnipotent Lord! You know that most of the people have not accepted me and have called me an impostor, and they have called me an infidel, a great liar and ‘*Dajjal*’. I have been reviled, and subjected to all sorts of torment. They have said regarding me that I am a user of ill-gotten wealth of the corrupt, a promise breaker, a usurper of rights, a mischief-maker and a murderer. Those who are Muslims and consider themselves wise and pious have stated all this about me. They are inclined towards believing that whatever they say regarding me, in fact, is true. They have seen hundreds of heavenly signs granted to me by You, but they did not accept me. They look at my Community with extreme contempt. Every one of them who abuses me thinks that he is doing a virtuous deed for which he will acquire a great reward. O my Master, God Almighty!

Guide me and show me such a sign seeing which Your right-minded servants would strongly believe that I am Your favourite, and a sign which would strengthen their faith and they would recognise You, and they would fear You, and a pious change would take place in them in accordance with the guidance given to them by this humble servant of Yours, and they would become excellent examples of purity and piety on the earth, and they would attract each seeker of the Truth towards piety, and thus all the nations on this earth would see Your Power and Majesty and realise that You fully support this servant of Yours, and Your Glory would shine and the light of Your name would illuminate like the lightning which in a twinkle of an eye moves from the East to the West and also glitters in the North and the South. However, O My Lord, if in Your eyes, my conduct is unacceptable, take me away from this earth so that I do not become the cause of innovation and leading people astray. I am not making this plea in haste, so that I am not counted of those who put to test God Almighty. However, with extreme humility and with great reverence for You, I request that if I am a beloved of Yours, then within three years, according to this prayer of mine, show such a Heavenly Sign in my support which has nothing to do with human doing or planning, like the sunset and sunrise has nothing to do with human planning. O My Lord! Although it is true that Your Signs occur through human hands,

however, at present I desire such a Sign to establish my truth that is absolutely improbable for human beings to bring about, so that the enemies could not call it a human contrivance. O my Lord! There is nothing impossible for You. If You wish You can do every thing. You are mine, as I am Yours. I submit this humble entreaty to You that if it is true that I am Your representative, and that You have sent me, then show in my support such a Heavenly Sign which appears in the eyes of the people superior than anything which could be done by human planning, so that people realise that I am sent by You. O my God Almighty! O my Powerful and Omnipotent God! There is no power like Your Power, and no Jinn or ghost shares Your Kingdom. There is every kind of fraud going on in the world and Satans also deceive human beings through false revelations. However, none of the Satans has been given the strength that he could face Your Signs and Your Power, or could exhibit a power like Your Power, as You are the One Whose Grandeur is '*la ilaha illAllah*' (There is none worthy of worship except Allah) and Who is '*Al-Aliyyul Azeem*' (The High and The Great). Those who receive revelations from Satans, their revelations do not have any splendour of the Powerful foretelling, which is full of Divine Power, Glory and Awe. You are the only One through Whose Power all Your Prophets, as a challenge, have been showing miraculous Signs and making great predictions in

which their success and their enemy's distress was foretold. There is a splendour of Your Glory in what You foretell, and there is a pleasant fragrance of the Power of Your Divinity and Grandeur and an angel leads Your Prophets so that none of the Satans could stand in their way and challenge them. I swear by Your Honour and Power that I accept Your decision.”

*(Majmu'a Ishtaharat, Vol III, November 5, 1899,
pp 174-177)*

The Promised Messiah ^{as} states,

“Throughout my life I did not pay attention to any worldly matters. Whether I am in Qadian or in Lahore, wherever I may be, my life is devoted to the cause of God Almighty. Logically and literally I have completed my task. There is nothing left which is incomplete. Of course, now only prayers are left for me to perform. God Almighty also has not kept any thing pending. He has shown miracles in such a great number and with such awe that the enemies have accepted their magnificence and grandeur. Now, if someone still remains unguided it is not under my control.”

إِنَّكَ لَأَنْتَ لَمْ تَهْدِي مَنْ أَحْبَبْتَ

‘Surely, thou canst not guide whomsoever thou lovest’

(28:57)

(Malfoozat, Vol. 5, p 579)

The fact is that today, Jama'at Ahmadiyya has entered a magnificent era where we observe daily the scenes of the great blessings and Mercy of God Almighty. In the Jama'at, there have been extraordinary advancements in its membership, finances, respect, honour, awe, expansion, publishing, overall strength, preaching activities, publications, and media. Furthermore, these advancements are continuously expanding. All this is the result of the prayers of the Promised Messiah^{as} and his Khalifas, and due to the blessings of the life devotion scheme. It is the result of the unselfish sacrifices which the devotees have made in the cause of Allah; the devotees who outwardly may or may not have devoted their lives but always remained in the forefront of making sacrifices with the spirit of a devotee. This is the outcome of their prayers, tireless efforts and sacrifices that today we have entered that era of magnificent superiority about which the Promised Messiah^{as} foretold.

The Magnificent Prediction of The Promised Messiah^{as}

“O all people! Hearken, it is foretold by the One Who has created the heaven and the earth: He shall spread this Community in all countries of the world and through arguments and reasoning shall grant it superiority over all (religions). Those days are approaching rapidly. Rather, they are near, when there will be only this religion which will be mentioned honourably. God

Almighty will bless this religion and this 'Silisila' (Community) extremely and extraordinarily and everyone who contrives to annihilate it will fail and this superiority will be forever till the Day of Judgment.

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven, and the third generation shall also die, and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds, and they shall then say that the period of the dominance of the cross has also passed away, and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay, the wise among them shall forsake this belief, and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious leader. I came only to sow the seed, which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.”

*(Tadhkiratush-Shahadatain, Roohani Khaza'
in Vol 20,pp 66-67)*

So, the victory is bound to happen and it is already happening. The need now is that we offer our lives for the cause of God Almighty even more than before, and work with a greater spirit of devotion than ever before, so that the innumerable blessings of God Almighty continue pouring down like pelting rain which saturates our spirits and dispels the drought of the whole world, and they are granted a new pure life which is overflowing with obedience to God and love for the Holy Prophet (Peace and blessings of Allah be upon him). The Promised Messiah^{as} has mentioned this passionate desire in his Will, in which addressing the Community, he says:

The Will Of The Promised Messiah^{as}

“I myself, have full experience of this matter (devotion of life in the cause of God Almighty) and solely through the bounties and favours of Allah the Exalted, I have enjoyed the comfort and pleasure that I have desired from dedicating my life in the cause of God Almighty. If I die and then become alive, and again die and become alive, each time my zeal will keep on increasing and I will feel a pleasure in doing so (devoting my life).

Since I have personally experienced the devotion of life, and God Almighty has granted me such a

zeal for this devotion, that if I am told that there will be no reward and benefit in this dedication, I would rather suffer hardships than stop serving Islam. Therefore, I consider it my duty to make a Will for my Community and tell them about this matter. After that, it is up to each individual whether he acts upon it or not; if anyone desires salvation and is desirous of a pure life or an eternal life, he should devote his life for the sake of God Almighty. He should begin striving avidly to attain the stage and status where he could say that his life, death, sacrifices, and Prayers are only for God Almighty, and like Hadrat Ibrahim^{as} his soul could claim:

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

'I have submitted myself to the Lord of the worlds.'

(2:132)

Until a person does not become totally lost in the love of God Almighty, and is not prepared to die in His cause, he cannot achieve a new life.

So all ye who belong to my Community! Be witnesses that I consider devotion of life for God Almighty the true aim of my life. So, you should search your souls to find out how many of you desire to follow me in this act and hold it dear to devote your lives for God Almighty.”

(Al-Hakam August 31, 1900)

*And my last words are that all praise belongs to Allah, the
Lord of the worlds!*

* * * * *

APPENDIX I

Importance and Blessings of Waqf-e-Zindagi Some Reviews Of The Urdu Edition

Respected Nasim Ahmad Bajwa Sahib, Regional Missionary, U.K. writes:

“May Allah the Almighty accept this effort of yours and make this book beneficial for mankind! Ameen. God Bless you! This is a delightful book and I have benefited from it in many ways:

Firstly, I have had a special realisation of the responsibilities of the ‘Waqf-e-Zindagi’ after reading your book. One thing that I particularly realised after reading this book is that the Missionary should send a weekly report to Huzur^{aba}. As a result, I have started to act on this instruction more rigorously than before. I hope Allah the Almighty will bestow His Blessings on this action.

Secondly, I have started reading this book to the Jama’at after the Maghrib and Isha Prayers. One day a friend who had listened to the reading, came to me and said that after listening, he has decided to bear all the expenses of one rural Missionary and asked what he should pay regularly towards that expense.

Thirdly, a ‘Waqfe Zindagi’ Seminar was organised where this book proved very useful to me and I read out some of the injunctions to the gathering.

Fourthly, after reading the portion about the Waqf of one's children, I felt a special urge to pray that Allah may bestow at least one Waqfe Zindagi son to my every daughter. In a way, Allah the Almighty has accepted my prayer that Allah granted a son to my daughter Wajiha after a daughter. All praise be to Allah!"

Respected Hakim Mohammad Din Sahib, Nazim Qaza Board, Qadian, writes:

(Note from the Author: In the Dedication to the Urdu Edition of this book, I mentioned about my respected father, the Late Chaudhry Mukhtar Ahmad Ayaz Sahib, who had the special opportunity to go to Makerian, District Hoshiarpur, as Amir of the delegation. On this, Respected Hakim Mohammad Din Sahib, has quoted an inspiring historical event related to Makerian. This has been narrated in the letter below):

“Your affectionate and scholarly gift, your publication titled ‘Importance and Blessings of Waqfe Zindagi’, which is proving beneficial to fulfil the demands of spreading the Truth, has been received by me. Reading the account of your father’s travel to Makerian not only refreshed my memory about the place but it also reminded me of the occupants of the house in Makerian and the historical event of the acceptance of prayer of the Promised Messiah^{as}. The details of that event are something like this:

When your late father went to Makerian, he stayed in the house that was being used as ‘Darul Tabligh’ by Sadar Anjuman Ahmadiyya, Qadian. That house was the ancestral home of my grandfather Hadrat Maulvi Waziruddin Sahib and after his demise, that house was transferred to my father, the late Hadrat Maulvi

Mohammad Azizuddin. He was the only son and was born as a result of the acceptance of the prayer of the Promised Messiah^{as} before he proclaimed to be the Promised Messiah^{as}. My father bequeathed that house to Sadar Anjuman Ahmadiyya, Qadian, as a payment of dues of his Wasiyyat account.

My grandfather received from someone a few pages of the book ‘Braheen-e-Ahmadiyya’ by the Promised Messiah^{as}. He was so impressed by the study of those pages that he went to see the Promised Messiah^{as} in Qadian and waited at the door of his house for an audience. When Huzur^{as} came out of the house and saw my grandfather waiting, he asked him the purpose of his visit. My grandfather quoted a verse from ‘Braheen-e-Ahmadiyya’ and explained the purpose of his visit that, “the pure fresh water that the Companions had imbibed from the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him), you (the Promised Messiah^{as}) are today distributing as his humble servant.”

My grandfather said humbly that he had come to sip that very ‘pure water’. The Promised Messiah^{as} smiled, went inside and brought a cup of tea and presented it to my grandfather. My grandfather drank that cup with great enthusiasm and forever remained impressed by the miraculous benefits of that cup. Taking advantage of the occasion, my grandfather explained with great pathos to the Promised Messiah^{as} that Allah had granted him six daughters but he had no male child. He requested Huzur^{as} to pray that Allah the Almighty may grant him a righteous son. Huzur prayed for him and as a result, my father was born on 22 June 1888. My grandfather has mentioned this

Divine Sign in one of his Persian eulogies that was published in the newspaper ‘Al-Hakam’.

Your book refreshed the memories of that Divine Sign and forced me to write a few words in gratitude. Taking into account the benefit and need of such a book that has been published at the right time, the introductory notes that have been written by the renowned scholars of the Jama’at are spontaneous and factual. Heartfelt prayers for you and all of them come out in torrents. Above all, the prayers of Hadrat Khalifatul Masih V^{aba} are adorned with the words of our Divine leader. May Allah the Almighty grant you heartfelt pleasure and satisfaction from this great blessing and may Allah give comfort and peace to the soul of your dear father. Ameen!”

Respected Daud Ahmad Hanif Sahib, Missionary In-Charge, United States of America, writes:

Respected Dr. Iftikhar Ahmad Ayaz Sahib,

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu,

I have received your book ‘Importance and Blessings of Waqfe Zindagi’. May Allah reward you abundantly! Indeed, you have put in a great deal of labour of love to illuminate this important subject of the history of ‘waqf’. And you have explained the extraordinary zeal for ‘waqf’ in Jama’at Ahmadiyya. You have decorated this book from an inestimable treasury of the injunctions of the Promised Messiah^{as} and his Khulafa and you have chosen the most important writings on the subject. Furthermore, you have collected the events that occurred in the field in the lives of

our earlier elder ‘waqfeen’ and renowned scholars, which should further enhance the enthusiasm and desire of different ‘waqfeen’. It will also prompt the non-waqfeen to devote their time and their lives for this great purpose.

In short, these quotations will be instrumental in bringing a revolution in the lives of many readers and they may be able to fulfil the command given by Hadrat Khalifatul Masih IVth :

“Now, even the children will have to become Missionaries, the aged will have to become Missionaries; so much so that even bed-ridden sick will have to become Missionaries”.

Hadrat Khalifatul Masih II^{ra} states:

“The fact is that the days of only those nations are alive who keep their rights alive. Those who do not understand the value of remembrance of Allah, their association with religion is only conventional. There are many young people who preach with enthusiasm, who take part in financial sacrifices with great zeal, but they find it hard to sit in the mosque for remembrance of Allah and find it difficult to remain silent for the improvement of their morals. They think that time spent thus is a waste of time and should have been spent in preaching. Such people forget that you cannot win any battle without proper weapons. Just as you need proper weapons and other logistics to win a war, you cannot win in preaching without proper equipment. In the field of ‘Tabligh’, the remembrance of Allah is both the arsenal and weapons’ factory at the same time. Any Missionary who does not busy himself in the remembrance of Allah is like a soldier

who has neither sword, nor lance nor any other weapon. What such a soldier considers his weapon is no more than a worm-eaten wooden sword that will be of no benefit. After all, how is it that the same reasoning when given by the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) used to go right through the heart; yet, when someone else uses the same reasoning, the listener only laughs and passes by thinking what a wasteful talk! Why this difference? The only reason can be that the weapon of such a person is a wooden weapon that is worm-eaten; whereas the weapon used by the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) was a sword of steel freshly manufactured in the factory of the remembrance of Allah. Why is it that the others do not have the same effect as the conversation of the Promised Messiah^{as}? Why do our Missionaries not have the same effect?"

(Al Fazl, 6 October 1942)

By acting on this blessed guidance, every Ahmadi, whether man, woman, child or aged, can become an effective preacher. I pray that Allah accept your hard work and this service prove useful in producing some handsome results. And may Allah reward you abundantly!

Wassalam,

Daud Ahmad Hanif,
 Missionary In-charge, U.S.A Jama'at
*Respected Hanif Ahmad Mahmood Sahib, Assistant Nazar Islaho
 Irshad, Rabwah, writes:*

“I have read your history making publication, ‘The Importance and Blessings of Devotion of Life’. I read it from the beginning to the end and benefited a great deal. It was very helpful in the preparation of many speeches. In responding to the reports and letters from ‘Murabbis’ (spiritual trainers), quotes from this book are used to draw their attention to several important matters. For the benefit of the general public, excerpts from this book are sent to ‘Al Fazl’ newspaper for publication. It is indeed a very useful book. It is, of course, of benefit to life devotee ‘Murabbis’. It is also a torch bearer for other life devotees like teachers, engineers, doctors, etc. In fact, for every Ahmadi who is truly a life devotee especially a ‘caller to Allah’ it is a collection of very valuable directives in one volume. It would be appropriate if I name it a bouquet of the Holy Quran and ‘Ahadith’ and directives of the Promised Messiah^{as} and his Successors. May Allah grant you His chosen rewards and may Allah enable us, the life devotees, to truly follow the instructions mentioned herein. Ameen.”

BOOK REVIEW

(Published in the Weekly Badr, Qadian, 13/20 September 2005)

Name of Book: Importance and Blessings of
Devotion of Life (Urdu Edition)

Author: Dr. Iftikhar Ahmad Ayaz,
Former Ameer Jama'at U.K.

Total Number of Pages: 390

Size: 23cm X 36cm

Year: 2005

All Praise be to Allah, by the publication of this book a new chapter has been added to the books and literature of the worldwide Ahmadiyya Movement in Islam.

This is the First book that has dealt so comprehensively and given so much explanation on the subject of the importance and blessings of 'Waqfe Zindagi'. The way the author has covered all the aspects of this subject, one can safely say that this book will prove very beneficial in making an Ahmadi, especially a 'Waqfe Zindagi', understand and comprehend all the blessings that are associated with various aspects of 'Waqfe Zindagi'. The book has eleven Chapters and every Chapter illuminates a new subject in a fresh manner.

The Qur'anic verses, the Traditions of the Holy Prophet (Peace and Blessings of Allah be upon him) and the instructions and guidance given by the Promised Messiah^{as} and his Khulafa, accord this book a unique elegance. The study of this book will prove very beneficial to all Ahmadis, particularly the group of 'Waqfeen Nau' who are in colleges and for the students of Jami'as.

The photographs of nearly 40 of the illustrious Companions and Scholars of the Promised Messiah^{as} and their inspiring lives and experiences, make this book extremely interesting and informative and makes one understand the true spirit of 'Waqfe Zindagi'.

Without doubt, with all his hard labour, the author has provided us with an inestimable treasure. May Allah reward Dr. Iftikhar Ayaz Sahib abundantly for his noble efforts! Ameen.

*(Weekly Badr, Qadian, September
2005)*

APPENDIX II

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Gracious, the Merciful
We praise Allah and invoke His blessings upon His noble
Prophet^{saw}*

FORM

AGREEMENT FOR THE DEDICATION OF LIFE

I dedicate my whole life willingly and unconditionally solely to seek the pleasure of God Almighty.

1. I will perform all the duties assigned to me according to the directives given to me, without any compensation.
2. I will never do anything either verbally or practically which goes against the ‘*Nizam-e-Silsila*’ (the system of the Jama’at). Rather, I will always obey and follow the directives of the Centre. Similarly, I will fully respect the ‘*Tehrik-e-Jadid*’ Dedication Scheme and will obey it in letter and spirit.
3. If any funds are approved for me and my family, I will not consider it my right. Rather, I will accept it as a gift.
4. Whatever plan will be proposed for my education and training, I will follow it whole heartedly.

5. I will never refuse to do a task assigned to me, no matter how menial it is. Rather, I will perform the task cheerfully, and to the best of my ability.
6. If at anytime a punishment is decided for me, I will accept it without any excuse or fuss.
7. Wherever I am appointed by '*Tehrik-e-Jadid*', either inside or outside Pakistan, I will work there happily, following the official directives.
8. If at any time, due to any reason, I am released from the Devotion Scheme, I will have no objection to it. However, I will not have the authority to leave the Scheme by my own will and stop performing the duties assigned to me.
9. I am ready to make all sorts of sacrifices, whether these are financial or pertaining to my life, honour and passion.
10. Under whomsoever I am asked to work, I will fully obey him.
11. I have filled this Form, "Agreement for Dedication of Life", after carefully reading the conditions mentioned in it and with full intention to obey these in letter and spirit.

Signature

Date

Name and Permanent Address:

Phone Number:

National Identification Number:

Reference Number *Waqf-e-Nau*:

FORM FULL PARTICULARS

1. Name and full Address:
2. Date of birth (in words and figures):
3. Father's name and full address:
4. Guardian's name and address:

Primary, Middle, F.A., F.Sc., B.A., B.Sc.,
M.A., M.Sc., Maulvi Fazal, Munshi Fazal,
Adeeb Fazal:

Roll Number:

Total Numbers:

Numbers Obtained:

Grade:

5. Education:
6. If a student, in which Class are you studying:
7. Subjects Taken:
Name of School or College:
8. If you are not a student, then what are you
doing at present?
9. In which subjects are you more interested?
10. What is the level of your religious
knowledge?

Which religious knowledge and Jama'at
books have you read?

11. How much Holy Qur'an have you studied?
(Please specify with or without translation)

12. Are you a born Ahmadi? If not, what is your date of Bai'at?
13. If you are a Moosi, what is your Wasiyyat (Will) number?
14. Are you participating in Tehrik-e-Jadid and Waqf-e-Jadid financial sacrifices?
15. Are you single or married?
16. If married, how many children do you have and of what ages?
17. What is your Profession?
18. What is your original place of residence?
19. Currently, where are you residing permanently and how long have you been living there?
20. What is your current source of income for livelihood?
Personal income/Father's or Guardian's income:
21. What is the income of your father or guardian and what is the source of income?
22. If employed, what is your employment and how much is your monthly income?
23. If employed, where do you work? What kind of work experience do you have?
24. Do you have any kind of other experience besides work experience, e.g., Industry or Business experience (describe in detail)?
25. Did you ever get an opportunity to deliver a Speech? In what language and on what topic?
26. Towards which areas are you inclined personally, e.g., Education, Farming, Preaching, Office work, Business, etc?

27. To which Majlis Khuddamul Ahmadiyya or Ansarullah do you belong?
28. Do you currently hold or did you previously hold any Jama'at or Auxiliary Office?
29. In general, how is your health?
30. Ameer Jama'at's name and full address:
31. Write down a few well-known Ahmadi members of your family and their addresses. How are they related to you?
32. Did you ever live in Qadian or Rabwah?
 - a. When and for how long?
 - b. For what purpose?
33. Do you know English, Arabic or any other foreign language? To what extent?
34. Do you write articles? In what language? On what topics?
35. Did you ever live outside Pakistan? For how long? For what purpose?
36. Are you interested in gaining admission in Jami'a Ahmadiyya?
37. Anything else you would like to state:

Signature of the Devotee and Date:

Signature of Father/Guardian:

Attestation by President of the Local Jama'at:

THE AUTHOR

DR. IFTIKHAR AHMAD AYAZ

Dr. Iftikhar Ahmad Ayaz received his early education in Qadian. At an early age, he moved to Tanzania where he received his Secondary education. Later, he was awarded a Commonwealth Fellowship for higher studies in England. There, he first obtained B.Ed. Degree from the University of Newcastle-upon-Tyne. Later, he obtained two Postgraduate Diplomas in Teaching of English as a Foreign Language and in Comparative Education. He received a Masters Degree in Applied Linguistics from the University of London and later on, he received his Ph.D. in Human Development from the United States.

During his stay in Tanzania, he served Jama'at Ahmadiyya in different positions.

By the Grace of God, he received the opportunity to establish Jama'at Ahmadiyya in the following Islands in the Pacific: Tuvalu, Kiribati, Nauru and Vanuatu.

During his stay in Tuvalu, the Ahmadiyya Mosque and Mission House were built. The Holy Qur'an was translated into the *Tuvaluan* language, which was published by the Jama'at. He also had the opportunity to work with the U.K. Tabligh Department. Later on, he held the offices of Qa'id Tabligh, Sadr Majlis

Ansarullah, and Ameer Jama'at, UK. He also served the UK Jama'at as a Member and Acting President of the Qaza Board. Currently, he is serving the Jama'at as Secretary of Foreign Affairs, U.K. and as a member of the Tahir Foundation and Vakalat-e-Tasnif's English Translation Team.

After working for a time with the Department of Education, Tanzania, he worked at high-level positions with the Commonwealth and with different organisations of the United Nations, such as FAO, UNESCO, and UNDP. He was appointed as a Commonwealth Field Expert in the Pacific Region. Nowadays, he is working as the Consul General of Tuvalu in the U.K and as Senator of the World Nations Congress and holds several other offices related to the restoration of Human Rights, alleviation of poverty, and conflict resolution.

In 1998, Her Majesty the Queen of Great Britain awarded him O.B.E. (Officer of the Excellent Order of the British Empire). Furthermore, he received the Alfred Nobel Medal, an Honorary degree of Doctorate in Education, and the Ambassador of Peace Award. He received the Hind Ratan and Nau Ratan Awards from the Government of India. In addition, the American Biographical Institute gave him the 'Greatest Mind of the 21st Century' and 'Important Personality of 2004' Awards.

He is the Deputy Governor of the American Biographical Research Institute and Vice Chancellor of

the International Academy of Letters, U.S.A. In 2009 he received the U.S.A. Presidential Inaugural Honour.

Please pray that Allah enable him to continue to serve the Jama'at and humanity until his last breath and he is included amongst the beloved of Allah in the Hereafter. Ameen.

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To dedicate life is the ultimate achievement

*The one who is true in his dedication, is
unparalleled*

*One day, the devotees will shine bright like a full
moon*

*Today, they are like the crescent in the eyes of the
world*

Ever so slowly the achievement attains excellence

Abu Bakr^{ra} has first to become Bilal^{ra}

The Sun from its inception is called the Sun

However, the full moon begins as a crescent

(Kalam-e-Mahmood)

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