‘Tahrik-e-Jadid is, in
essence, the revival of Islam.’

The Demands of Tahrik-e-Jadid

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad[ra] (1889-1965), the Musleh Mau'ud (The Promised Reformer), was the son of the Promised Messiah[as] and his second successor. He was elected as the Khalifah of the Ahmadiyya Muslim Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably Tahrik-e-Jadid and Waqf-e-Jadid. A prolific writer, orator and the author of a ten-volume commentary of the Holy Quran, he leaves a profound and enduring legacy which lasts to the present day.

The Demands of Tahrik-e-Jadid

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

The Demands of Tahrik-e-Jadid

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul-Masih II

First English translation published in UK, 2026

©Islam International Publications Ltd.

Published by:
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham, Surrey, GU9 9PS, UK

Printed in UK at
Raqeem Press, Farnham, Surrey

For further information please visit
www.alislam.org

No part of this book may be reproduced or used in any form or by any means graphic, electronic or mechanical, including photography, recording, copying or information storage and retrieval systems without permission of the publisher.

ISBN: 978-1-83596-234-3

Contents

Note i

Foreword iii

The Demands of Tahrik-e-Jadid 1

1. Lead a Simple Life 16
   A. Meals 16
   B. Attire 17
   C. Jewellery 17
   D. Medical Treatment 17
   E. Cinema & Entertainment 18
   F. Marriage 18
   G. Home Decorations 18
   H. Education 19

2. Amanat Fund 19

3. Rebuttal of Defamatory Literature 20

4. Propagate the Message of Islam Worldwide 21

5. Special Outreach Program 23

6. Missionary Survey 24

7. Dedicate Your Holidays 25

8. Life Devotion 28
9. Dedicate Seasonal Holidays 29
10. Lectures by Distinguished Speakers 31
11. Create a Reserve Fund 32
12. Pensioners: Devote Yourselves 33
13. Educate Students in Markaz 34
14. The Future of Children 34
15. The Unemployed: Migrate to Find Work 36
16. Working with Your Hands 37
17. Do Not Remain Idle 38
18. Establish Residence in Markaz 39
19. Offer Supplications 41
20. Establish Islamic Culture 50
21. Strengthen National Integrity 51
22. Protect Women's Rights 52
23. Clean Streets and Roads 53
24. Establish Qadha Boards 54
25. Devote Your Children 55
26. Dedicate Property and Income 56
27. Hilf-ul-Fudūl: A Covenant of Justice 58

Glossary 62

Note

The words in the text in regular brackets ( ) and in between the long dashes—are the words of the author and if any explanatory words or phrases are added by the translator for the purpose of clarification, they have been placed in square brackets [ ].

The following abbreviations have been used for salutations:

[sas] *sallallahu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad[sas].

[as] *'alaihis-salam*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad[sas].

[ra] *radiyallahu 'anhu/'anha/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[sas] or of the Promised Messiah[as].

[rta] *rahmatullahi 'alaihi/'alaiha/'alaihim*, meaning 'may Allah shower His mercy upon him/her/them',

is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muhammad[sas] or of the Promised Messiah[as].

[aba] *ayyadahullahu Ta'ala binasrihil-'Aziz*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad[aba], Khalifatul-Masih V.

Because of their frequency of use and for ease of reading, Islamic terms such as hadith or ummah have, or other foreign words which are mainly derived from Arabic, Urdu, and Hindi have for the most part not been italicised or transliterated in the main body of the text. Anyone interested in the correct pronunciation of these words can refer to the glossary at the end of the book.

All English renditions of the verses of the Holy Quran have been taken from the 2021 edition of Maulawi Sher Ali's translation.

Foreword

Hazrat Musleh Mau'ud[ra] initiated a series of sermons on Tahrik-e-Jadid in October 1934. Over the course of three pivotal addresses, delivered on 23 November, 30 November, and 7 December 1934, he disclosed the intricate details of this scheme to the Jama'at. He formally designated the initiative as 'Tahrik-e-Jadid' in a published announcement on 16 December 1934. Initially, the scheme comprised nineteen demands; these were later expanded to twenty-seven. Hazrat Musleh Mau'ud[ra] presented demands twenty-two to twenty-four during his address at the Jalsa Salana of 1937, the record of which is no longer available. However, Maulana Abdul Rahman Anwar Sahib, the former Wakil-ud-Diwan of Tahrik-e-Jadid, documented these demands in December 1946 as part of the compilation *Mutalibat Tahrik-e-Jadid.*

Under Divine guidance, Hazrat Khalifatul-Masih II[ra] launched Tahrik-e-Jadid at a time when the Jama'at was facing a severe wave of opposition. In his inaugural

addresses, Huzoor explained the aims and objectives of this scheme, emphasising that this Movement originated from Allah the Exalted; therefore, it was destined to flourish, and every obstacle in its path would be dismantled. He proclaimed that even if the means for its success were not to be found on earth, the heavens themselves would provide for it. Fortunate, indeed, are those who participate in this scheme with absolute sincerity, for their names shall be recorded in the annals of Islamic history with honour and distinction. Such individuals will be held in high esteem in the court of God Almighty, having endured great trials to fortify the Faith. Allah Himself shall protect their progeny, and from their hearts shall emanate a Divine light to illuminate the world.

These addresses expound upon the nature of Tahrik-e-Jadid as a scheme not limited to financial sacrifice alone. Rather, it is a comprehensive initiative calling for the total reformation of one's character, conduct, and spiritual outlook.

Munir-ud-Din Shams
Additional Wakil-ut-Tasneef
May 2026

The Demands of Tahrik-e-Jadid

The Demands of Tahrik-e-Jadid

On 19 October, 1934, just two days prior to the Ahraar[1] Tabligh Conference convened by Majlis-e-Ahraar, Hazrat Musleh Mau'ud[ra] said:

I wish to inform you that, if Allah the Exalted grants me life and the ability, I intend to make a momentous announcement for the Jama'at in seven or eight days. I do not consider it suitable to make it any sooner.

At that time, I shall explain the necessity and the rationale behind the announcement. However, before then, I want to draw your attention to the fact that you are Ahmadis. You claim that you are the chosen Jama'at of God Almighty; you claim to have absolute faith in the One appointed by Him; you claim to have sacrificed your lives and your possessions for God Almighty; and you claim that in exchange for all these

---

[1] *Majlis-e-Ahraar-e-Islam*, commonly known as Ahrar, is a religious Muslim political party in the Indian subcontinent. It was established on December 29, 1929, in Lahore during the British Raj, prior to the partition of India. The movement is historically noted for its intense opposition to the Ahmadiyya Muslim Community, alongside its other political and religious stances. [Publishers]

sacrifices, you have struck a bargain for Paradise with Him.

You renewed this covenant at my hands; indeed, thousands among you first took this pledge at my hands, having entered the fold of Ahmadiyyat during my Khilafat. In the Holy Quran, Allah the Exalted declares that if your fathers, your sons, your wives, your kith and kin, and your wealth and your possessions, are dearer to you than God and His Messenger, then your faith has no reality.

This shall be no ordinary announcement; it will be a declaration of war against those who harbour the slightest weakness of faith, or those who retain even a single vein of hypocrisy. However, I have firm conviction that members of our Jama'at, save for a few, are all true believers, steadfast in the pledge they have made at the time of their *Bai'at*; and in accordance with that pledge, they will always be ready to offer whatever sacrifice may be required of them.

Although speaking during the Friday Sermon is prohibited, one may speak if the imam permits. So I ask you: are you still steadfast in the pledge you have sworn at my hands?

The congregation responded in unison: 'Assuredly, we are steadfast!' as cries of Labbaik[1] resounded from every direction. Huzoor then addressed members of the Community and said:

That being so, let me advise you: as you have surrendered your lives and your possessions into my hands, I am now entitled to require of you anything within the bounds of the Shariah. And accordingly, it is incumbent upon all Jama'at members to fulfil anything I demand of them. Whosoever fails to comply is a hypocrite; he is no Ahmadi.[2]

Referring to the Ahraar Tabligh Conference, which was due to commence in two days, Huzoor imparted crucial guidance:

Hereafter, the first demand I make of you—and after evaluating your response, I will make the second—is that, a convention is scheduled to take place here. I have received reliable reports that the *Ahraar* intend to cause disorder and agitation at this event. So my first demand is that if these reports prove true, no member

[2] Friday Sermon, 19 October, 1934 [Publishers]

of my Jama'at should raise their hand against anyone, nor retailiate verbally if they are beaten or attacked. Even if they are killed, they have no right to fight back or utter a word. If a fellow brother happens upon such a scene, I order him not to intervene under any circumstances . . .

If it turns out that the intelligence I have received is accurate, and creating disorder and unrest is the intention of these people, you will soon be tried and tested after this announcement; and just how ready you are to lay down your lives for the sake of faith will come to light. After that, I shall present the second demand and see how well you fulfil it; however, I do not want to present it during the days of the Ahrar Convention, lest it be misconstrued as act of retaliation or opens yet another door to strife.

Afterwards, I will assess how many of you are prepared to make this sacrifice. The sacrifices our Jama'at has hitherto offered pale in comparison to those made by the people of Moses[as], the disciples of Jesus[as], or the Companions of the Holy Prophet[sas]. However, it is high time we render sacrifices in a manner that yield swift results and elevate us to those heights for which the Promised Messiah[as] was raised.

I trust that if some of you are ordered to travel to

distant lands without any financial resources, you will embark on the journey in obedience; if some are asked to transform their dietary habits and dressing choices, they will comply; if some are called to devote themselves full-time for the work of the Jamaʿat, they will agree willingly without hestiation. Any individual who does not fulfill these imperatives shall no longer be counted among us; he shall be severed from our ranks.[3]

Following this, in his Friday Sermon delivered on 9 November, 1934, Huzoor said:

We have received glad tidings of progress and success, and God willing, they shall be fulfilled. However, according to the immutable practice of God, such triumphs require sacrifice; and by the dictates of the Shariah, they require us to institute practical measures. However, after much reflection, I have decided that these sacrifices shall not, as a rule, be compulsory or enforced, but rather voluntary, so every person may contribute according to their own

[3] Friday Sermon, 19 October 1934, *Khutbaat-e-Mahmud*, Vol. 15, pp. 277-279 [Publishers]

circumstances and sincerity.

When presenting this scheme, I intend to call for volunteers from the Jama'at and will invite only those who would be pleased to join this initiative. Undoubtedly, it is possible that, as a result of this, some who are capable of the work may not join. However, any individual who possesses the capacity for service but fails to participate shall be answerable before God Almighty; nor shall their excuse be accepted that involvement in this initiative was left to one's own discretion.

For although participation shall be voluntary, whosoever refrains from joining—despite having the means—simply because the Khalifa has declared it optional, shall be held to account, whether in this world before they depart or in the life to come. Nevertheless, those who sincerely believe that their circumstances do not permit their involvement shall be deemed exempt . . . Having said that, thousands of Jama'at members have already offered themselves for sacrifice, expressing their readiness to serve in any capacity without excuse or a single word of complaint.

I believe that anyone who possesses even a grain of faith will step forward at my call; conversely, whosoever

fails to heed the voice of God's representative shall lose their faith. While it is a matter of great blessing that so many have offered to volunteer before even learning the nature of this scheme, the question remains: can mere verbal declarations bring pleasure and satisfaction? One can hope to achieve great sacrifices after some smaller ones have been rendered.

Therefore, I am justified in asking: what assurance can I have that you will be prepared for so great a sacrifice, when a significant part of the Jama'at remains remiss in paying their *chanda* despite repeated reminders? If an individual pledges to donate ten rupees, yet fails to produce even a single rupee when called upon—how can we ascertain the sincerity of such a pledge? Thus, I seek not mere promises; I desire to witness tangible proof of your devotion. First, I must see whether you are prepared to render minor sacrifices.[4]

Huzoor then imparted three crucial directives to the Jama'at before presenting the formal demands of Tahrik-e-Jadid.

---

[4] Friday Sermon, 9 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 365-366 [Publishers]

The First Directive: Bear in mind that steadfastness is paramount; it implies constancy in sacrifice. Yet, how can one be expected to fulfil greater sacrifices in the future if they fail to render even the most minor ones today?

Placing my confidence in the telegrams and letters in which you have promised to offer your lives and property for the sake of this initiative, I direct every member and Jama'at with outstanding *chandas* to pay the arrears promptly and to set an example of regularity in their future contributions.

Those who comply with this directive by settling their dues and maintaining such regularity shall be deemed to have honoured their pledge; only then can they be trusted in the struggles that lie ahead. Should they fail to do so, however, their pledges shall not be deemed worthy of trust.[5]

The Second Directive that I place before the Community is predicated upon the Quranic principle that in a state of war, success remains unattainable unless it is waged as a بُنْيَانٌ مَّرْصُوصٌ[6] [that is, by forming

[5] Friday Sermon, 9 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 369 [Publishers]

[6] *Sūrah Aṣ-Ṣaff,* 61:5 [Publishers]

a strong structure reinforced with molten lead].

It is as if God Almighty has designated this as a sign of victory: commanding the believers to stand shoulder to shoulder against the adversary, forming a wall cast in molten lead, wherein neither fissure nor breach is visible. This is the symbol of a victorious nation as revealed by God Almighty. Accordingly, unless there exists within our Jama'at a spirit of unity and accord which ensures victory, how can I trust that you will achieve any substantial success in this struggle ahead of us?

Therefore, my second directive is that within this very week, any individual who has been embroiled in a dispute or not on speaking terms with another, must go to their brother, ask for forgiveness, and make peace. Should the other refuse to forgive, he must entreat them with utmost humility and meekness and embrace every manner of self-abasement before them, so that mercy may find a place in their heart and their resentment be washed away. And let it be such that by the time I stand to deliver my next announcement, there remains no two Ahmadis who are at variance with one other.

Go forth and cleanse your hearts; seek pardon from your brothers so that you may stand united; and

root out all discord and division from amongst you. Only then shall the angels of God Almighty descend to your aid; only then shall the hosts of heaven be sent forth to strike your adversaries, and your enemies shall be deemed the enemies of God Himself. It is the manifestation of these two standards that I desire to witness within my Jama'at. Let no one who hears this address seek the comfort of sleep until they have fulfilled this order.[7]

The Third Directive: I now wish to make another announcement. I have an urgent need for individuals who are ready to forsake their native lands in the service of the Jama'at; those who are prepared to risk their lives, to endure every privation without seeking earthly recompense, and to pass through every hardship. Therefore, I call upon youth who are ready for such an undertaking to submit their names. As to their qualifications, let me say: they must either be maulawis, certified from Madrasa Ahmadiyya,

[7] Friday Sermon, 9 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, pp. 369-371 [Publishers]

or have at least passed the Entrance Exam[8] or have graduated. I am aware that many youth in our Jama'at are unemployed, a burden upon their parents, and languish at home. I advise them not to waste their lives. Islam is in need of your service today; Ahmadiyyat needs these young men to come forward and submit their names. The response to this call will provide me a measure of how many individuals in the Jama'at are practically ready to offer sacrifice.

I also call upon the fathers of youths to offer their kids for the service of faith, and upon the mothers to devote their children in the way of God Almighty. However, I only require those young men who are unoccupied—neither government employees, nor businessmen, nor students—only those who sit at home awaiting employment. I do not need individuals who are already engaged in the work of the Jama'at, nor youth who run shops or work in agriculture. I call only upon those young men who have not yet secured employment, and whose going forth will cause no harm to their trade, agriculture, or other such pursuits.

[8] The Entrance Examination was the official name for the exam taken at the end of high school (around Class 10). Passing it qualified a student for admission to college and was essentially the same as what later came to be known as Matriculation. [Publishers]

Therefore, I urge these idle young men to come forward. I ask their fathers to prepare them and their mothers to inspire them. Remember, parents who devote a child in the way of God Almighty become partakers in every spiritual reward bestowed upon that child. Whatever work their son renders for the progress of the Movement, the reward thereof shall reach the parents as well. In this regard, it is a condition that these young men must dedicate themselves for no less than three years, though they may be called upon to serve for a longer duration.[9]

In his Friday Sermon on 23 November 1934, Huzoor said:

Last Friday, I made some introductory remarks regarding the forthcoming proposal and the course of action that I intend to lay before the Jama'at. I shall now add further observations to those initial remarks:

In this world, necessity often compels one to withhold certain matters from one's opponents. This is not because such matters are inherently objectionable;

[9] Friday Sermon, 9 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 372-373 [Publishers]

indeed, were they to be disclosed once accomplished, not a soul could raise an objection. However, should an adversary gain knowledge of them while a plan is yet in motion, success becomes difficult to secure.

Therefore, regarding certain matters, members must commit to sacrifice based solely upon general guidelines. This is why I have not made the scheme mandatory, as some aspects of the initiative will not be explained in detail. I call upon the sincere members of the Jama'at to come forward for this sacrifice despite this secrecy; those who do not wish to participate are free to decline. Thus, I leave no room for even the slightest objection.

Even if no one stands me with me, I am answerable to Allah the Exalted for my own soul only. My duty is to convey the message, to provide moral training, and to present the commandments of God Almighty. I am responsible only for my own life; my mandate is to ensure that I proclaim the call of Allah. Should He question me, I shall be able to declare that I have discharged my duty. I am not answerable for the deeds of others, nor am I concerned with whether the scheme meets with success or failure. My sole task is to act whenever I perceive an obstacle to the propagation of

Islam-Ahmadiyyat or a threat to its honour, irrespective of whether others join me.

The third preliminary point I want to make is that a great sacrifice cannot be rendered without first cultivating a conducive climate. Sowing a good seed in [soil] where it cannot take root, or in a season in which it cannot sprout, is but a waste of labour; it simply cannot flourish under such conditions. Therefore, a suitable environment and favourable circumstances are essential for success; without them, fruition is unattainable.

Failure to grasp this principle deprives many of the opportunity for virtue. Though they may possess the seed of virtue and the zeal for good deeds, they fail to foster the environment necessary for sacrifice. Hence, one must be particularly mindful of this factor . . .

A sacrifice is only realised when a person curtails their expenditure and declares: 'I have made adjustments to my expenses, and this is the amount I have saved, which I now offer.' Before rendering a sacrifice, therefore, one must establish the requisite conditions. To do otherwise would be a claim based upon ignorance or hypocrisy.

Bear in mind that this environment cannot be established unless women and children stand with us. Generally, men spend a mere five to ten per cent of their

income upon themselves, save for those self-indulgent individuals who live for pleasure. Otherwise, a man devoted to his family typically spends no more than five or ten percent on his own person. The remaining ninety to ninety-five per cent is dedicated to his wife and children—partly due to their greater number, and partly because men are naturally inclined to provide for the comfort of their families.

Under such circumstances, what sacrifice can men truly offer—even if they so desire—given that they spend so little upon themselves? Unless the wife and children resolve to nurture a climate of sacrifice, a husband's capacity is constrained. Hence, the third and most crucial point is to first cultivate this environment. We must ask our wives and children whether they will support us in this endeavour; for if they are not prepared to do so, there remains very little scope for sacrifice.[10]

[10] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 405-411 [Publishers]

Following these preliminary remarks, Huzoor formally announced the historic Demands of Tahrik-e-Jadid:

1. Lead a Simple Life

I now present the first demand. I call upon the sincere members of the Community for a period of three years. Those who believe they can abide by these conditions must transform their lifestyle in a manner that prepares them for sacrifice. To this end, I present the following requirements:

A. Food

The first requirement is to cultivate simplicity in our meals, for which we find a foundational principle within the Shariah. The era of the Holy Prophet[sas] was a time of fear and peril. The instructions he issued to the Muslims then serve as a lesson for us today. It was his own practice, and his guidance to the Muslims, not to partake of more than one dish at a meal. Thus, I demand the following for a period of three years: every Ahmadi who wishes to join us in this spiritual battle must pledge that, from this day forward, they shall restrict themselves to a single dish per meal.

B. Attire

Those who possess an ample wardrobe should refrain from commissioning new garments until their current ones are worn out. Furthermore, those who frequently acquire new attire should reduce their consumption by half, or at least by a quarter or a fifth. For example, if one typically commissions ten outfits, they should content themselves with eight, six, or five. Women participating in this scheme must impose the same discipline upon themselves.

C. Jewellery

The third condition pertains to jewellery. Women who enter this covenant shall refrain from commissioning new jewellery. Likewise, the men who participate must pledge not to provide new adornments for their women. This prohibition extends even to the remodelling of existing pieces.

D. Medical Treatment

Regarding medical care, I have previously stated that doctors should prescribe economical remedies.

E. Cinema and Entertainment

The fifth category concerns cinemas and public entertainment. I hereby issue a directive to the entire Jama'at: for the next three years, no Ahmadi shall frequent a cinema, circus, or theatre. Such frivolities are forbidden to every sincere Ahmadi who recognises the sanctity of the pledge of allegiance taken at my hands.

F. Marriage

The sixth matter concerns marriages. As this is an intimately personal matter which varies according to individual circumstances, I shall not impose rigid limits upon the number of outfits or pieces of jewellery. However, one must ensure that such items are substantially curtailed during these three years. Should a person desire to provide more for their daughter, they may gift a portion in jewellery and apparel, with the remainder in the form of cash.

G. Home Decoration

The seventh point concerns the adornment and aesthetics of the home. A shift in our general habits shall naturally induce a change in this regard; for when our diet and apparel become simple, extravagance in

domestic decoration will inevitably diminish of its own accord.

H. Education

The eighth point concerns the costs of education. I have previously addressed expenditure pertaining to sustenance. As for other requirements, such as tuition, apparatus, stationery, and books, any reduction would be detrimental to our progress. Therefore, I neither advise nor permit any curtailment in educational expenses.

Thus, I demand these eight sacrifices to transform our general economic conditions.[11]

2. Amanat Fund

The second demand, which is a fruition of the first demand, is this: for the benefit of the Jama'at, I require a group of sincere Ahmadis to step forward and commit between one-fifth and one-third of their total income to the treasury for a period of three years.[12]

---

[11] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 425-430 [Publishers]

[12] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 431 [Publishers]

3. Rebuttal of Defamatory Literature

The third demand for sacrifice from the Jama'at is regarding the dire need to refute the malicious and foul literature that our enemies are publishing against us; we must also convey our viewspoints to others effectively and remove the hurdles that are hindering our progress. For this, we need a specialised system, financial resources, personnel, and effective operational methods.[13]

4. Propagate the Message of Islam Worldwide

The fourth demand for sacrifice stems from the principle that a nation, when beset by affliction, must disperse and expand abroad. In the Holy Quran, Allah the Exalted asks the believers: if the hostility in Mecca has reached such intensity, why do you not go forth into other lands? For if you migrate, Allah the Exalted shall open numerous avenues of progress . . .

When we know that adversaries seek to humiliate and decimate our Community, it becomes our duty to venture out and discover where our 'Medinite era'—the

[13] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 432 [Publishers]

epoch of strength and security—is destined to begin. We cannot know which people are waiting to embrace Ahmadiyyat, or where the Community will find the power to finally silence the malice of the enemy. This vision has occupied my heart since the inception of my Khilafat; it was with this intent that I first established our foreign missions . . .

Religious movements invariably find themselves the target of the world's hostility. They can never truly flourish without first passing through the crucible of oppression. It is, therefore, essential to establish branches in diverse lands. Thus, if they are made a target of persecution in one region, they may continue to thrive peacefully in another, ensuring their sacred literature remains safe from the adversary's reach. Those who regard this Movement as a Divine scheme must be prepared for this inevitability. Those who do not understand this point have not grasped the true nature of this Movement.

In essence, the Ahmadiyya Community cannot consider itself secure in any single location; until we have established a presence in every nation, true success shall remain beyond our grasp. We are as mendicants, supplicating at every door. It is our essential duty to seek out new paths across the globe and to venture

into uncharted territories for the propagation of our message. Who knows in which land people might be destined to enter the fold of Islam in great multitudes?

Our experience has shown that establishing missions through traditional channels is a costly endeavour; thus, we can no longer rely upon outmoded models to expand our reach. I propose, therefore, that we dispatch teams of two individuals to three new countries: in each team, one shall be proficient in English and the other in Arabic . . .

Under the mandate of this initiative, I call upon those young men capable of bearing their own travel expenses; alternatively, I shall select from among our life-devotees those prepared to journey to their assigned countries with only their fare and six months' maintenance. Within this half-year period, it shall be their duty—beyond the propagation of the Faith—to master the local tongue and secure a means of subsistence to sustain themselves thereafter.

I have estimated the total cost of this undertaking at ten thousand rupees. My second appeal under this scheme is to the affluent: let those who possess the means contribute one hundred rupees or more to become partakers of Divine grace. Mindful of the sincere desire of those with lesser means, I also grant

permission for those unable to give a hundred rupees to contribute in increments of ten, twenty, or thirty rupees, or to participate through monthly offerings.[14]

5. Special Outreach Program

The fifth demand is as follows: I have devised a project for the propagation of the Faith that requires a monthly outlay of one hundred rupees, or twelve hundred rupees annually. I invite those with sufficient means to participate in this cause. Furthermore, lest those of modest means be deprived of this grace, I permit them to join this initiative with offerings of five rupees.[15]

6. Missionary Survey

The sixth demand concerns my intention to commission five individuals from among the life-devotees to traverse the Punjab on bicycles. Their mission shall be to survey the potential for the propagation of our

[14] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 433-435 [Publishers]

[15] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 436 [Publishers]

Movement and to submit exhaustive reports to the Headquarters. Their objectives shall include:

- To discern the most fruitful avenues to reach the populace of every region;

- To identify persons of influence for targeted outreach, so that their standing may expedite the spread of Ahmadiyyat;

- To examine the bonds of kinship between local residents and Ahmadis, so that specific members may be deputed to convey the message.[16]

In his concluding remarks of this Friday Sermon, Huzoor supplicated:

I pray that Allah the Exalted may vouchsafe us the strength and opportunity to offer ever-increasing sacrifices in His cause. May He enable our workers to steward the resources of the Community with such integrity and wisdom that they yield bountiful fruits. May He open the gates of His grace and blessings upon us; and may He Himself bring to fruition the

[16] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 436 [Publishers]

progress of this Movement, the charge of which He has laid upon us.[17]

In the subsequent Friday Sermon, delivered on 30 November 1934, presented the remaining thirteen demands of Tahrik-e-Jadid:

7. Dedicate Your Holidays

I now present the seventh demand: despite the appeals made thus far, our requirements for propagation remain unfulfilled when measured against the exigencies of the time. Our situation resembles that of the martyrs of Uhud: if their shrouds covered their heads, their feet remained bare; and if their feet were covered, their heads lay exposed, for the cloth was insufficient. We find ourselves in a similar predicament. If we turn our attention to one front, another is neglected; if we attend to the latter, the former is forsaken. Under these circumstances, it is essential to identify an additional avenue for our propagation; namely, a reserve force to be deployed as necessary, to supplement the labours of

[17] Friday Sermon, 23 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 437 [Publishers]

our missionaries . . .

Government employees are entitled to specific periods of leave. Many, by forgoing their leave during the first and second years, accrue an entitlement of three months in the third. Should even four hundred such individuals, who have accumulated or shall soon accrue such leave, dedicate this period to the service of the Jama'at, it would equate to the acquisition of one hundred full-time missionaries for an entire year. These individuals could place their three-month leave at the disposal of the Community, allowing for their deployment wherever the need for propagation is most acute.

If four hundred such individuals offered themselves, it would provide the equivalent of one hundred full-time missionaries for a year; should two hundred come forward, it would provide fifty. In this manner, a substantial workforce for propagation can be secured.

My intention is to dispatch them to regions where no Ahmadiyya branches currently exist. If one Ahmadi spends three months in such a location, striving day and night to spread our message, it is inconceivable, by the grace of God Almighty, that a new community would not take root. This approach could lead to the formation of fifty new Jama'ats every three months;

thus, over the course of a year, two hundred branches may be established.

By the grace of God Almighty, an Ahmadi possesses such latent potential that, just as dynamite shatters a cliffside, his very presence acts as a spiritual force: obliterating the gloom of ignorance and engendering a renewed spiritual atmosphere. . .

Through the execution of this design, we may witness such magnificent results as cannot be achieved by regular missionaries alone, ensuring that the clarion call of Ahmadiyyat resounds from every quarter of the land. It shall be the obligation of these volunteers to defray their own costs, as was the practice during the Malakana Movement.[18]

We shall endeavour to station them at regions where travel costs do not become an undue burden. Should anyone be stationed in a particularly remote territory, the Community may subsidise a portion of the travel expenditure; however, all remaining costs, including sustenance and attire, must be borne by the individual. No salary or stipend shall be provided, save for those

[18] The Malkana Movement was a socio-religious reform movement that emerged in British India in the early 20th century. It was primarily led by Syed Malkana Shah, a prominent Muslim leader and reformer. The movement aimed at addressing and correcting the perceived social and religious deviations among Muslims in India. [Publishers]

dispatched to exceptionally distant locations.[19]

8. Life Devotion

The eighth demand has already been proclaimed: that our youth should step forward to devote three years of their lives to the cause. Some shall be dispatched abroad, while others shall be assigned to missionary tours within India.

Through others still, I intend to put to the proof the sincerity of the Community; specifically the devotion of those youths who, placing their absolute trust in God, step forth without a single thought for the morrow's sustenance. They should set out relying solely upon Allah to propagate the message, journeying in the very manner of the disciples of Jesus[as]. It was commanded of them: 'Take nothing with you and entertain no anxiety for the bread of tomorrow.' They should partake of whatever provision God Almighty grants them upon their journey.[20]

---

[19] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 447-450 [Publishers]

[20] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 450-452 [Publishers]

9. Dedicate Seasonal Holidays

The ninth demand concerns those unable to dedicate three months in their entirety. Unlike the teaching profession, other employees often lack such extensive holidays; their accrued leave may not reach three months, or their organisations may be unwilling to permit so long an absence. Such individuals should instead dedicate their seasonal holidays or whatever leave they may possess; they shall be assigned duties within their own regions. I am convinced that should members employ their leave judiciously for propagation, the landscape shall be transformed in short order.

A prudent person must utilise their capacities strategically; by doing so, resources that might otherwise be dissipated can serve to augment their collective strength. Consider: were one thousand individuals to dedicate their seasonal holidays for the propagation of the Faith, approximately one hundred active missionaries would be available at any given time. Should this effort be sustained for four to five years—supplementing the labours of regular missionaries and individual initiatives—a profound transformation shall be achieved.

Furthermore, farmers [rural class] may also be incorporated into these teams. Preaching the message of Islam is neither confined to those who hold a *Maulwi Faazil* [a degree for a qualified theologian] nor to those who have attained Matriculation; this requirement was only set for those dispatched abroad. Indeed, many who have completed only their primary or middle schooling possess significant aptitude.

Among farming communities, one may also find those who have attained their intermediate certificates, passed their matriculation, or completed their primary and middle years. Thus, should four thousand individuals engage in such efforts, it would equate to more than three hundred active missionaries in the field at any given moment.[21]

10. Lectures by Distinguished Speakers

The tenth demand is that those who occupy a distinct status by virtue of their profession or expertise, such as physicians, advocates, or those who hold eminent standing in esteemed offices, should offer themselves for service. This would allow them to be deputed,

[21] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 454 [Publishers]

in lieu of formal missionaries, to represent the Community at various conventions.

I have observed that the general populace frequently perceives conventional maulawis [clerics] as individuals who deliver discourses merely as a professional obligation. Being unacquainted with the sacrifices of our missionaries, the public conflates them with other maulawis. In reality, a stark difference exists: our missionaries are genuine scholars, whereas their maulawis are unenlightened. Nonetheless, the masses judge by outward appearances and assume our missionaries are no different. However, if the speaker is an advocate, a physician, or a high-ranking official, it conveys a powerful impression that every member of our Community—regardless of their worldly station—possesses a profound affinity for and deep understanding of religion.[22]

11. Create a Reserve Fund

The eleventh demand is that I once advised the creation of a reserve fund of 2.5 million rupees, intended to create a permanent source of income for contingent

[22] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 456-457 [Publishers]

endeavours. At present, our financial framework is such that we have no budget for unforeseen expenditures.

There are numerous occasions where emergency expenditures can yield monumental success or significantly augment the influence and stature of the Jama'at. However, owing to a lack of resources, our hands remain constrained; for whatever income is received is entirely consumed by fixed expenditures. In truth, the essential role of the Khalifa is to launch fresh campaigns and open new avenues for the propagation of Islam; yet, no budget exists for such undertakings . . .

The Jama'at must bear in mind that unless a substantial reserve is placed at the Khalifa's disposal for contingencies, it is not possible to undertake such initiatives that lead to the expansion of the Jama'at and the enhancement of its prestige.[23]

12. Pensioners: Devote Yourselves

The twelfth demand addresses the reality that as these initiatives are undertaken, the workload

[23] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 458-461 [Publishers]

at the Markaz will also expand . . . Under present circumstances, the work cannot proceed without an increase in personnel. Yet, with our budget already strained to its limit, how can we hire additional staff? Therefore, I direct the numerous pensioners who remain idle at home: God has afforded you the opportunity God to draw your pension from a lower authority [the government] while serving the Higher authority; meaning, they should serve Islam . . . I call upon such individuals to dedicate themselves to the service of faith, so that their expertise may be utilised for various projects; those found suitable may be entrusted with supervisory roles.[24]

13. Educate Students in Markaz

The thirteenth demand is that members living beyond Qadian should send their children for education to either the High School or Madrasa Ahmadiyya, according to their preference, within the town . . . Indeed, a seed is sown in those nurtured within Qadian, and devotion to the Movement becomes

[24] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 461-462 [Publishers]

so indelibly etched in their hearts that, regardless of circumstances, whenever a call for service is made, the tune of *Labbaik* ['Here am I'] arises from within them—save as Allah wills.

At present, however, I issue this mandate with a specific objective in mind. I call upon such parents to present their children who are willing to cede the authority to have them fashioned in a particular character; so that they may be nurtured in whatever environment we deem fitting.[25]

14. The Future of Children

The fourteenth demand concerns those affluent individuals who want their children to pursue higher education. I urge them to dedicate their children's futures to the service of the Movement, rather than determining their career paths based on their whims, their own preferences, or the counsel of peers. A dedicated committee shall be established to determine the future of these youth, and its decisions regarding each individual shall be binding . . .

---

[25] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 462-463 [Publishers]

I intend for higher education to be managed under a centralised system. Those who wish to provide their children with higher education should submit their names to this designated committee. The committee shall appraise each student's aptitude and propensity, and then prescribe the most suitable vocation—whether it be the police, engineering, the electrical sector, medicine, the railways, or other fields. By strategically directing them into various professions, we can ensure that there is no department of the state's machinery where the Community does not maintain a significant presence. At the moment, our influence is confined to three or four sectors, while the rest remain void of representation.

I believe that even a modest system of such nature could afford the Community formidable strength and influence. It would prevent many young men from squandering their potential and enable them to engage in dignified, high-level service, thereby opening new conduits for progress across every branch of the state.[26]

[26] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 463-464 [Publishers]

15. The Unemployed: Migrate to Find Work

The fifth demand which I address to the Community—and specifically to its youth—is this: as I have previously observed, many of our young men remain without occupation. Those who sit languishing in idleness at home, consuming the bread of others and encumbering their parents with debt, must depart from their native lands and venture forth. Regarding foreign countries, should they make a prudent selection, there is a ninety-nine percent prospect of success. Whether it be America, Germany, France, England, Italy, or Africa—they must go somewhere to venture their fortunes. Why should they remain stagnant at home? They must go out and earn, so that they may both benefit themselves and others. Even those who are hesitant to travel great distances should, at the very least, relocate within the country.[27]

16. Work with Your Own Hands

The sixteenth demand is that members of the Jama'at must cultivate the habit of working with their hands. I

[27] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 464-465 [Publishers]

have observed that many consider it a mark of disgrace to perform physical tasks, whereas it is not disgraceful, but a source of honour. [To hold this view] means that we believe certain tasks are degrading. If that is so, what right do we have to ask others to do the very tasks we ourselves find demeaning? Each of us must strive to work with our own hands.

The affluent often consider it beneath them to even move an item in their home. Yet, I have witnessed the Promised Messiah[as] personally washing dishes on countless occasions. I, too, have scoured dishes and laundered linen with my own hands . . . engaging yourself in this manner is immensely beneficial for moral training, spiritual reward, and establishing a commanding presence. When people observe that even their leaders do not consider it an indignity to perform labour and toil, it exerts a profound influence upon them.

Consider the Battle of Badr: when the disbelievers dispatched a scout to gauge the Muslim strength, he returned and reported: 'Their numbers are few, yet they appear as death personified. They are a people resolved to either perish or prevail.' It was for this very reason—as I have mentioned previously—that the enemy sought to recoil from the engagement.

Likewise, when our adversaries observe that the members of our Jama'at are prepared for any undertaking and deem no work beneath them, they will understand that we are a force to be reckoned with.[28]

17. Do Not Remain Idle

The seventeenth demand is that those who are without occupation must not remain idle. Even if they do not travel abroad, they should undertake whatever work is available to them, however modest. Whether they engage in the sale of literature and newspapers or assist in the collection of the Reserve Fund—no one should remain inactive. Even if one's monthly earnings amount to a mere two rupees, it is, in any event, better than greater than zero.

There are university graduates who claim they are unemployed because they cannot find work commensurate with their academic status. I urge them to earn even two rupees if they can. From what I have grasped of mathematical principles, it is certain that two is invariably more than zero. In essence, no

[28] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 465-467 [Publishers]

Ahmadi should remain indolent; everyone must be engaged in some form of beneficial endeavour.[29]

18. Establish a Residence in Markaz

The eighteenth demand I make is addressed to our members residing elsewhere: that they should strive to establish a residence in Qadian. By the grace of God Almighty, hundreds have already moved, yet there remains significant scope for expansion. As the Ahmadi population in Qadian grows, our Markaz shall flourish, and the external elements will progressively diminish.

There exists only two methods to reduce the proportion of external elements in Qadian: either they depart, which is beyond our jurisdiction, or their relative presence is diminished through the growth of our own numbers. The latter is entirely within our control. As we steadily expand our presence, the relative proportion of others will naturally recede.

Bear in mind that Allah has designated Qadian as the Headquarters of the Ahmadiyya Movement; thus, its demographic development must be steered along

[29] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 467-468 [Publishers]

strategic lines that serve the ultimate welfare of the Community.[30]

Having presented the eighteen demands, Huzoor said:

These are the demands I wish to place before the Jama'at. Each has been proposed only after protracted deliberation, and there is not one among them that is not instrumental to the progress of the Cause. Every one of these demands is a seminal seed—one destined to flourish into a magnificent, towering tree that shall subdue our adversaries.

Not a single one of these demands can be overlooked, nor can any be dispensed with if the edifice of our progress is to be brought to completion. Therefore, I urge the members of the Community: let whosoever is able commit themselves to these tasks. In doing so, strive to precipitate the era of our triumph and earn the ultimate reward from God Almighty.[31]
After this, Huzoor proposed the nineteenth demand.

[30] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 468 [Publishers]
[31] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 468-469 [Publishers]

19. Offer Supplications

The nineteenth demand is that of prayers. There remains one final aspect that applies to all, particularly the poor who can engage in it more readily. Worldly means, no matter how numerous, remain just worldly. Our true progress does not depend on them but on Divine means. Although this is the most crucial aspect, I have saved it for last—and that is the aspect of supplications.

Those who cannot participate in these demands, unable to abide by them, should earnestly pray for those who can—that God Almighty may grant them the strength to fulfil these imperatives and bless their efforts. Our victory shall not come through outward means, but through inner [spiritual] means. If true faith is cultivated within our hearts and we devote ourselves solely to God, then prevailing over the entire world shall not prove difficult . . .

Therefore, for those who cannot meet any of these demands owing to a disability or a constraint, I have proposed this suggestion which allows everyone to partake. It is the greatest, most important and most vital of all the imperatives. Individuals who are bedridden and disabled, those who lack the faculty of

articulate speech, those with limited mental faculties, the ill and the weak, the imprisoned, or those suffering from other trials and tribulations—all who yearn to serve but find themselves unable—should act upon this imperative.

In this manner, they will not fall behind those who are actively engaged in work in terms of reward, for they can say to God Almighty: 'All we possessed were our hearts, and these we have offered unto Thee.' Surely, God Almighty will prize the sincerity of their hearts and grant them a reward equal to those who had actively worked.[32]

The following Friday, on December 7, 1934, Hazrat Musleh Mau'ud[ra] *said in his Friday Sermon*:

Regarding these proposals—which I consider essential in the current situation to counter the disorder that hinders, or seeks to hinder, the progress of the Ahmadiyya Movement—I view them merely as the first phase of the measures we must implement. Absolute knowledge of future events rests with Allah the Exalted alone; however, through the insights He

[32] Friday Sermon, 30 November 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 469-471 [Publishers]

has granted, certain aspects are also known to us.

With these factors in view, the measures we must ultimately adopt are already formulated in my mind. Still, one cannot ascend from the ground to the rooftop in a single leap; rather, one must pass through various stages. Therefore, I consider the proposals I have presented today as the first step upon this staircase.[33]

Afterward, Huzoor described eleven salient points he brought under consideration while presenting this initiative:

I have now broadly set forth the details of this initiative that were necessary under the present circumstances. In doing so, I have kept the following factors under consideration:

1. [The first point is] to foster an environment, both within and without the Jama'at, that uplifts its collective outlook and economic standing. No mission can flourish without a positive mindset.

2. The second point I have in mind is to make every

[33] Friday Sermon, 7 December 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 473 [Publishers]

segment of society aware of the fact that times have changed, and that this scheme will affect everyone.

3. The third point I have kept in view is the need to defend against the barrage [of allegations] directed at the Jama'at from every quarter. Until now, we had selected specific avenues and fortified certain positions, yet we disregarded many attacks from our opponents, with the intention of first addressing certain issues before turning to the others. In this scheme, however, I have tried as much as possible to ensure that every front is defended and no assault finds us unprepared to respond.

4. The fourth point I have considered is that previously, we had designated only one or two avenues through which we confronted the opposition on behalf of the Jama'at. We would set aside other methods, on the premise that we did not yet possess the capacity to employ them. In this scheme, however, I have ensured that our offensives are comprehensive and launched from multiple directions. They shall not be confined to a single front; rather, just as we adopt multiple

strategies in our defence, so too must we engage multiple fronts to launch our offensives.

5. The fifth point is to dispel the pervasive influence of Westernisation, which is consuming the world and facilitating the ascendancy of the *Dajjal* [Antichrist].

6. The sixth point is to strive more earnestly to draw the blessings of Allah the Exalted; it is through His grace alone that we can attain triumph. For this reason, I have made prayer an integral part of this scheme. All our progress is inextricably linked to this reality; only when we purge ourselves of arrogance can we truly become recipients of Divine blessings.

7. The seventh point I have in mind is to prepare as many members of the Jama'at as possible for the task of preaching.

8. The eighth point is to secure the Markaz in such a manner as to ensure its maximum protection against external threats.

9. The ninth point is to elevate the Jama'at to a position where it becomes easier to take the next

steps. In this scheme, I have ensured that, should further sacrifices be required in the future, the Jama'at is prepared and ready to come forward on its own, without further initiatives to motivate them.

10. The tenth point is that the relations of our Jama'at should not remain confined to a single government . . . Therefore, another aspect I have kept in view in this initiative is that we should venture abroad and forge ties with other states, ensuring that we are not left at the mercy of any one government. Although, we ultimately rely on the grace of God Almighty, it is also our duty to exercise the measure of foresight and planning which He has prescribed for us. Accordingly, our relations must be of such breadth that the Jama'at continues to flourish, even if the views of a government or its populace were to shift against us.

11. The eleventh point is that future generations should also be able to share this sense of concern. Allah the Exalted has blessed our hearts with deep sense of concern. The benefit of the disrespect shown to us by the Government, and the suffering inflicted by the Ahrar, is that [through these trials]

> Allah the Exalted has blessed us with hearts that harbour a sense of concern.[34]

Furthermore, Huzoor said:

To broaden the spiritual rewards of this scheme and to maximise its benefits, the following provisions have been included:

1. To observe the practice of having but a single dish at each meal. Everyone can partake in this practice; the affluent can reduce their variety to a single dish, while those of modest means are already aligned with this standard.

2. To ensure the meaningful participation of those with limited means, I have advised that all members cultivate the discipline of working with their own hands. While those who live in straightened circumstances already engage in manual labour out of necessity, they may now rightfully claim that they do so in accordance with religious guidance—to attain moral excellence

[34] Friday Sermon, 7 December 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 483-490 [Publishers]

and to foster the progress of the Community.

3. To establish prayer as an essential component, so that beyond the wealthy and the poor, even those with physical disabilities or restricted mobility may participate in this initiative. While an affluent person with an impairment can still contribute through wealth, an underprivileged person with a similar condition would have no such avenue to offer sacrifice. By making prayer a fundamental requirement, I have ensured that such individuals can reap the full measure of spiritual reward. This path is so inclusive that a woman within the quietude of her home, or a patient confined to their bed, can become active participants in this great Cause.

4. To expand the scope of this scheme and with the aim that the maximum number of people from the Community may participate, [I should state that] although my address regarding financial sacrifices was initially directed toward the wealthy, I have also made a concession for those of modest means. Those who are unable to contribute ten

or five rupees may do so by forming *kametis*[35]. By pooling one rupee or eight anna, and as the lot falls to each individual, they may successively contribute [the accumulated sum] toward this cause.

5. To enhance the effectiveness of this scheme, I have made participation optional. While I have laid out the challenges we face and their respective solutions, no penalty has been imposed for non-participation. Instead, I have left the matter of reward and punishment to God Almighty so those who do participate of their own accord receive greater reward.[36]

Over the following years, Hazrat Musleh Mau'ud[ra] *added eight more demands, presenting them before the Jama'at on various occasions. These eight demands are as follows:*

20. Establish Islamic Culture

My overall objective in launching this second phase

---

[35] A system of saving money in which every member contributes to a pool and gets the full amount on their turn. [Publishers]

[36] Friday Sermon, 7 December 1934, *Khutbaat-e-Mahmud*, Vol. 15, p. 490-493 [Publishers]

of Tahrik-e-Jadid is to propagate the teachings of Islam throughout the world. At present, these sacred principles have been nearly effaced from the world. We often beguile ourselves with the delusion that the establishment of Islamic teachings is contingent upon political power. In truth, the facets of religion that intersect with the state are few and their scope narrow. The vast majority of these values are such that we can manifest and promote them independent of secular governance.

To yearn for the love, Unity, and true recognition of God and strive towards these ends; to cultivate Divine attributes within oneself and then instil them in the world; to seek the nearness of the Creator; to uphold trustworthiness, integrity, and righteousness, and so on—these are all virtues that hold no connection to the state. Even if we lack political sovereignty, can we not still offer our prayers, engage in the remembrance of God, or melt our selves in the crucible of Divine love? Can we not maintain honesty and transparency, or speak the truth? Most certainly, we can. Therefore, it is an absolute fallacy to claim that the establishment of Islamic teachings is impossible without secular rule.

. . . I advise that this sermon be read aloud at

every location in gatherings of the Community, serving as a call to renew the pledge that we shall lead our lives in accordance with Islamic culture and its sacred teachings. Furthermore, a pledge should be sought from the members that they shall act upon these instructions, strive for the revival of faith, and fortify the foundations of the Shariah—so the culture that Islam seeks to manifest, and for which the Promised Messiah[as] was raised, may be established.[37]

21. Establish National Integrity

If you uphold a high standard of truthfulness, then even if one individual hurls an allegation against you, a hundred people would arise to refute the charge and declare: 'Never—an Ahmadi would never lie.' From an ethical perspective, there are four principal virtues: integrity, veracity, diligence, and sacrifice. If you cultivate these four qualities within yourselves, your success is assured.[38]

---

[37] Friday Sermon 14 January 1938, *Khutbaat-e-Mahmud*, Vol. 29, p. 22-33 [Publishers]

[38] Friday Sermon 14 January 1938, *Khutbaat-e-Mahmud*, Vol. 29, p. 36 [Publishers]

22. Protect Women's Rights

Remain ever mindful of the rights of women, and cherish their sentiments rather than trampling upon them, especially if you have more than one wife. The Shariah ordains the equitable treatment of all wives; yet, I have observed that this mandate is frequently violated and the injunctions of Islam are ignored—as if it were assumed that a woman's bosom holds not a heart, but a [lifeless] stone.

In certain quarters, women are even compelled—without any basis in Islamic law—to sever ties with their parents, while the husband presumes that his wife should live in animal-like subservience. Such an ignorant men fails to comprehend that Allah the Exalted has created women as human beings, endowed with the same feelings and emotions as men. Would he ever want to be barred from seeing his own parents? If not, then he must be equally mindful of the emotional sanctity of his wife.

It grieves me deeply that among those who have more than one wife, some fail to maintain equality, and some commit such excesses that they forbid their wives from visiting or serving their parents. This is a reprehensible practice. Our Community members,

from this day forward, must resolve to respect and honour the sentiments of women.

Indeed, the Shariah has granted certain rights to men, as it has appointed them as guardians. However, this does not provide a license for tyranny or inequity. Therefore, each of us must pledge that he shall either refrain from taking a second wife in the future, or, if he does so, he must maintain absolute justice between them; otherwise, he must release his first wife through divorce.[39]

23. Clean Streets and Roads

It is incumbent upon you to work with your own hands and strive personally to ensure the sanitation of your towns and villages. The city roads and village lanes in India are prone to neglect and filth; it is, therefore, the duty of our Community to direct its attention to their restoration.

The injunctions regarding hygiene and sanitation which the Holy Prophet[sas] bestowed upon his ummah can only be realised in practice when none among us,

[39] Speech Jalsa Salana, 28 December 1937, *Inqelab-e-Haqiqi*, *Anwar-ul-'Uloom*,Vol. 15, p. 109 [Publishers]

young or old, deems it beneath them to work with their own hands. Rather, each of us must apply ourselves with diligence to this task.

In fact, any village where Ahmadis constitute a majority should be so distinguished by the standard of its cleanliness that a stranger, upon entering, would immediately discern it as an Ahmadi village by the sheer excellence of its purity.[40]

24. Establish Qadha Boards

Save for those cases where there exists a legal compulsion to resort to civil courts, or where the law explicitly mandates such a course, no dispute of ours should be referred to secular litigation. Rather, all such conflicts must be resolved under the jurisdiction of the Shariah. Should any individual refuse to comply with this directive, the Community must impose disciplinary measures to facilitate their reform; if they remain unwilling to submit to such discipline, they shall be expelled from the Jama'at.

At present, this system is only observed in Qadian;

[40] Speech Jalsa Salana, 28 December 1937, *Inqelab-e-Haqiqi*, *Anwar-ul-'Uloom*,Vol. 15, p. 111 [Publishers]

however, I now desire that in every branch, *panchayati* [arbitration] boards be established to adjudicate these matters. Every Ahmadi must resolve that henceforth, they will not take any case to the civil courts unless the state renders it mandatory.

Instead, they shall seek recourse through their own arbitration board and *qadhi* [judge] in accordance with Islamic law, accepting the rendered decision wholeheartedly. Even if the enforcement of these decisions lead to a portion of our membership being lost, there must be no compromise.[41]

25. Devote Your Children

The sacrifice of Abraham[as] imparts a profound lesson: that dedication of one's progeny to the service of God is actually a means by which one's lineage is multiplied. If anyone desires for their progeny to flourish and for their descendants to be granted enduring honour, the path lies in devoting their children to the cause of faith. This is a spiritual formula from which our friends ought to derive great benefit.

---

[41] Speech Jalsa Salana, 28 December 1937, *Inqelab-e-Haqiqi*, *Anwar-ul-'Uloom*,Vol. 15, p. 111 [Publishers]

If they wish for their future generations to prevail in the world and for their names to remain honoured for millennia, they must emulate the Abrahamaic model. It must be remembered that Abraham[as] possessed no inherent kinship with Allah the Exalted that earned him such grace; rather, anyone who follows in his footsteps, sacrificing both their own self and their progeny in the way of God Almighty, may partake of the very same blessings which He bestowed upon Abraham[as].[42]

26. Dedicate Property and Income

Now that Allah the Exalted has established a new foundation for the victory of Islam, it signifies that He is about to summon us toward new sacrifices for the advancement of Islam-Ahmadiyyat. I do not know whether this call will emanate from my own lips or from another's, nor do I know the form it will take—but of this I am certain: the call is imminent . . .

While our Jama'at undoubtedly offers financial contributions and makes great sacrifices, these

[42] Eid-ul-Adha Sermon, 9 January 1941, *Khutbaat-e-Mahmud*, Vol. 2, p. 262 [Publishers]

measures alone remain insufficient for the universal propagation of Islam. Therefore, I propose—and as the first act of its fulfilment, I proffer my own person—that those among us whom God Almighty has blessed with means should dedicate their properties to the cause of faith. This dedication must be such that whenever the Community presents a requirement, they shall offer those properties without hesitation. I am the foremost to dedicate mine for this purpose . . .

Furthermore, for those who possess no property yet yearn to partake in this spiritual reward, they may pledge themselves thus: that in addition to their regular contributions, whenever a special demand is made for the propagation of Islam-Ahmadiyyat, they shall contribute one, two, or three months of income and do so regardless of how straitened their circumstances.[43]

27. Hilf-ul-Fudūl: A Covenant of Justice

Hilf-ul-Fudūl is that a pact should be made to ensure that everyone receives their legitimate rights. One must abandon the habit of violating the rights of

[43] Friday Sermon, 10 March 1944, *Khutbaat-e-Mahmud*, Vol. 25. p. 202-203 [Publishers]

others and, instead, strive to restore any rights that are infringed upon . . . Similarly, if even a few believers stand up with the resolve that, henceforth, they will neither violate anyone's rights nor permit others to do so, they shall have the status of Adam of their time in the sight of God; they will be the Adams of trustworthiness, of integrity, and of justice and equality.

If God Almighty grants this ability to my children, they should pledge that wherever they learn of someone infringing upon another's rights, they shall admonish this aggressor and prevent the violation. This commitment also fosters self-reformation, for if the admonisher has the same flaw in his character, the individual being admonished would point out the hypocrisy. This way, one becomes aware of one's own shortcomings.

If my [biological] descendants are not meant to do so, then may Allah the Exalted enable my spiritual descendants to pledge that they shall not usurp the rights of others. Wherever they learn that someone's rights are being violated, they will arrive upon the scene whether asked or not—and ensure that due rights are given. Just as the Holy Prophet[sas] went to the house of Abu Jahl, even though the latter was an

enemy, so too should members of our Jama'at pledge to stand up for integrity and trust. Whenever they witness such violations, they must step forward as responsible arbiters and strive to ensure the rights of the oppressed are restored.[44]

In his Friday Sermon of November 27, 1942— marking the beginning of the ninth year of Tahrik-e-Jadid— Hazrat Musleh Mau'ud[ra] said:

To reach all of humanity, we require manpower, financial resources, resolve, and steadfastness. Above all, we require such fervent supplications that can move the very throne of God Almighty. The combination of these elements constitutes Tahrik-e-Jadid . . .

I had no prior notion of this scheme; it was a sudden Divine inspiration that descended upon my heart. I can state, beyond any doubt, that Tahrik-e-Jadid—as initiated by God—was not of my own conceiving; my mind was a complete blank. When Allah the Exalted suddenly revealed this plan in my heart, I merely laid it before the Community. Therefore, this is not my own

[44] Friday Sermon, 14 July 1944, *Khutbaat-e-Mahmud*, Vol. 25, pp. 480-482 [Publishers]

initiative, but an initiative Divinely inspired.[45]

Again, Huzoor explained in his Friday Sermon on April 30, 1943:

Thus, Tahrik-e-Jadid is really another name for the revival of Islam. It is *jadid* [new] only in the sense that the world had become oblivious of its reality; but as a matter of fact, it remains an ancient concept . . . it is unfortunate that we had to present an old truth as a novelty, simply because human beings had grown unfamiliar with it.

Through Tahrik-e-Jadid, we endeavour to bring people as close as possible to the way of life led by the Holy Prophet[sas] and his Companions. Admittedly, the conditions of the modern world have transformed to such an extent that we cannot fully replicate their lifestyle. Nonetheless, to the degree that contemporary circumstances permit, we strive and shall continue to strive, to draw humanity closer to that ideal. This is the defining purpose of Tahrik-e-Jadid.[46]

---

[45] Friday Sermon, 27 November 1942, *Khutbaat-e-Mahmud*, Vol. 28, p. 522-526 [Publishers]

[46] Friday Sermon, 30 April 1943, *Khutbaat-e-Mahmud*, Vol. 24, pp. 170-171 [Publishers]

Glossary

Anna or *Ānah* (آنہ) a former unit of currency in the Indian subcontinent, equal to one-sixteenth of a rupee.

Bai'at (بیعت) an oath of allegiance traditionally to a Khalifah, imam or other spiritual leader.

Chanda or *Chandah* (چندہ) a voluntary financial contribution made by members for the support and activities of the community.

Hadith or *Ḥadīth* (حدیث) the recorded sayings and traditions of the Holy Prophet[sas].

Hazrat or *Ḥaḍrat* (حضرت) an honorific Arabic title.

Huzoor or *Ḥuḍūr* (حضور) an honorific title used to

show deep respect and reverence.

Imam or *Imām* (امام) an honorific title used to show deep respect and reverence.

Jalsa or *Jalsah* (جلسہ) the annual convention of the Ahmadiyya Muslim Community. Often shortened to just jalsa.

Jama'at or *Jamā'at* (جماعت) group, organisation or assembly. Used as a pronoun and short form description of the Ahmadiyya Muslim Jama'at.

Kameti (کمیٹی) a system of saving money in which every member contributes to a pool and gets the full amount on their turn.

Khalifah (خلیفہ) a term used for Islamic spiritual leaders, particularly the successors of the Holy Prophet[sas] and the Promised Messiah[as].

Khilafat or *Khilāfat* (خلافت) institution led by a supreme spiritual head known as the Khalifah.

Labbaik (لبیک) an Islamic term which means 'Here I am time and again.'.

Madrasa or *Madrasah* (مدرسہ) an Islamic educational

institution where religious instruction is provided.

Maulana or *Maulānā* (مولانا) a Muslim cleric.

Maulawi or *Maulawī* (مولوی) a Muslim cleric.

Ma'mur or *Ma'mūr* (مامور) a person Divinely appointed by God to carry out a specific religious mission.

Musleh Mau'ud or *Muṣleḥ Mau'ūd* (مصلح موعود) the Promised Reformer.

Panchayat or *Panchāyat* (پنچایت) a panchayat is a traditional system of local governance in South Asia, particularly in India, Pakistan, Nepal, and Bangladesh. The term panchayat comes from the Sanskrit word panch, meaning five, and historically refers to a council of five elders or leaders.

Shariah or *Sharī'ah* (شریعہ) literally '*path*' or '*way*'. The word shariah is often used with reference to Islamic law or the various duties and obligations of Muslims.

Sunnah or *Sunnat* (سنت) the practice and way of life of the Holy Prophet[sas], prescribed as a normative model for all Muslims to follow.

Tabligh or *Tablīgh* (تبلیغ) literally means to convey or to communicate a message. In an Islamic context—especially within the Ahmadiyya Muslim Jama'at—it refers to peacefully conveying the message of Islam to others.

Ummah (اُمّہ) the global community of Muslims.

Wakil-ud-Diwan or *Wakīl-ud-Dīwān* (وکیل الدیوان) the official responsible for overseeing and coordinating the Jama'at's central administrative departments, including human resources, establishment matters, and departments related to life-devotees.