

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 21st February 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: 20th February is commemorated in connection with the prophecy of the Promised Messiah (Peace be upon him) regarding Muṣṭafā Mau‘ūd (the Promised Reformer). Around this date, gatherings are often held in the Jamā‘at to commemorate this prophecy. The prophecy foretold the birth of a son and outlined his characteristics. It was published on 20th February, 1886, in the form of an announcement. It includes a divine description of the son, saying that he would be exceptionally intelligent and blessed with both outward and inner knowledge. As foretold, Allāh granted the Promised Messiah (Peace be upon him) a son, Bashir-ud-din Mahmud Aḥmad. As the prophecy indicated, Allāh endowed him with great wisdom and knowledge.

Although initially weak in worldly subjects, Allāh enabled him to excel in scholarly, religious, and administrative responsibilities, to the extent that even the most learned seemed like children in comparison. His fifty-two years of Khilāfat stand as a testament to this. He delivered numerous speeches on various topics, authored articles, and demonstrated immense depth in religious and Quranic knowledge. He also addressed worldly issues, and national and international politics, and wrote extensively on these subjects. His writings on historical matters were of extraordinary quality, and he analysed economic systems such as socialism, communism, and capitalism, which were later published as books. His insights into military, scientific, and other fields left people in awe. I will present a few examples of these.

In 1919, during the early years of his Khilāfat, he provided guidance on Turkey’s future and the responsibilities of Muslims. His advice came when the Turkish government was under threat. On September 18, 1919, he authored a book outlining his counsel. He stressed the importance of seizing every opportunity for Muslim unity, particularly at a time of crisis for Turkey. He said that the foundation of the gathering (intended to support Turkey) should be the principle that every Muslim sect must oppose any attempt to remove or undermine a Muslim-governed state. He further advised that holding meetings or raising funds for advertisements and tracts would not be sufficient; rather, a concerted, sustained effort was needed to address the issue on a global scale.

Huzoor (May Allāh be his Helper) commented that Muslims today must reflect on this advice. Although it was directly related to Turkey’s situation at the time, Muslims worldwide, particularly in the Arab world, must realise that slogans and meetings alone are insufficient—practical steps must be taken.

In discussing the reasons behind hostility and prejudice toward Turks or Islām, Ḥaḍrat Muṣṭafā Mau‘ūd (May Allāh be pleased with him) urged Muslims to repent for their errors, turn towards Allāh, and grasp the true essence of Islām. By doing so, they could remove the hardships and decline that had befallen them.

Huzoor (May Allāh be his Helper) stated that this principle remains relevant today. If neglected, the world, which is increasingly hostile to Islām, will continue to close in on Muslim nations, as is already happening.

On the occasion of the All Parties Conference, Ḥaḍrat Muṣṭafā Mau‘ūd (May Allāh be pleased with him) provided guidance through a pamphlet titled “A Look at the All Parties Conference Program.” Written on July 13, 1925, it was presented at the All India Parties Conference. The pamphlet outlined Islām’s religious and political principles and introduced a golden rule for all Muslim sects: in political matters, Muslims must exhibit complete unity and solidarity. It was emphasised that political disunity

inevitably leads a nation to seek reliance on others. The pamphlet also offered suggestions for the progress, propagation, and political stability of Islām. It advised that to establish peace, religious interference should be avoided, and others should be allowed to practise their faith while Muslims adhere to their own beliefs. Regarding trade, industry, and crafts, Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) wrote that Muslims had severely neglected trade, leading to subjugation under Hindus.

Huzoor (May Allāh be his Helper) said that this was the situation at that time, but even today, global governments and traders have similarly subordinated Muslims. This issue persists in Pakistan and other Muslim countries, where every sect declaring others non-Muslim has created a damaging perception in the non-Muslim world, an issue that Muslim governments and communities must urgently address.

During that time, a Round Table Conference was convened to discuss the future of India and Pakistan, raising the question of Muslim representation. The British government appointed a commission to examine the possibility of India's independence. It reviewed every ten years whether people could establish a separate government. The first chairman of this commission was Sir John Simon, a British barrister. There were ongoing discussions and debates about the commission's decisions, and Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) provided guidance to Muslims at various points.

During the Round Table Conference, he wrote an article advising Muslims to abandon internal divisions and work with unity for the national interest. Only by doing so could they successfully secure their rights while confronting opposing forces. He further advised that the government select representatives in consultation with political parties to ensure that the conference's decisions would be wholeheartedly accepted by the people.

Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) also wrote an article on the political situation in India at that time. Since the Simon Commission did not fully address the rights of Muslims, there was concern about ensuring that their rights would not be ignored in the future. He considered it necessary to comment on the Simon Commission report, highlight its shortcomings, and propose a solution to India's issues that would enable all nations to live peacefully and harmoniously.

His commentary provided a thorough discussion of the rights and demands of the Muslims and emphasized their validity while also presenting a reasonable and satisfactory solution to India's political challenges. An English edition of this comprehensive commentary was immediately sent for publication so that those attending the Round Table Conference could read and benefit from it. Muslim representatives, in particular, gained from it and, for the first time, successfully presented their demands at the conference with unanimous support. This had a significant impact on discerning individuals in England, compelling them to acknowledge the legitimacy of Muslims' demands and their special status in India. The book became popular in both India and England and attracted considerable attention and interest. Many prominent politicians and journalists praised the work and praised Ḥaḍrat Muṣṭafā Mau'ūd's insight.

Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) also wrote about global unrest and the solutions Islām offers. On 9th October 1946, in Delhi, he delivered an insightful speech on world peace. Additionally, he wrote an article in response to the objection that it is our duty to help oppressed nations even if they harm us. This article was prompted by a comment from a Delhi newspaper, which alleged that Aḥmadīs were supporting Pakistan despite not being treated well by other Muslims. The newspaper further suggested that once Pakistan was established, Muslims would treat Aḥmadīs as they had been treated in Kabul, and Aḥmadīs would then plead to be included in India. Ḥaḍrat Muṣṭafā Mau'ūd (May Allāh be pleased with him) responded to this on 16 May 1945, after the Maghrib prayer and said that it is our duty to assist the oppressed, regardless of how they treat us. Even if our enemies act unjustly, we must uphold fairness and justice.

Huzoor (May Allāh be his Helper) said that this also addresses the ongoing question of why support was given for joining Pakistan. This speech provided a clear answer: at that time, Muslims needed assistance, and the Jamā'at was always at the forefront of helping them.

After the creation of Pakistan, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) delivered an insightful lecture in Lahore, the capital of Punjab, regarding the newly founded state’s future. This lecture was attended by prominent intellectuals, scholars, and other distinguished figures, who expressed admiration for his vision. The first five lectures took place at Menard Hall, while the sixth was delivered at University Hall, Lahore. In these lectures, he expounded on the subject of an Islamic constitution and presented his thoughts on Pakistan’s foundational principles of governance.

Following the migration from Qadian to Lahore, this lecture marked the final discourse in Ḥaḍrat Muṣleḥ Mau‘ūd’s series on Pakistan’s future. For the benefit of the public, it was published in pamphlet form on 18 February 1948. In this address, while elucidating the Islamic constitution, he examined what form of governance or constitution should be implemented in Pakistan. He said that if Pakistan, where Muslims constituted an overwhelming majority, enacted a law ensuring that all legislation for Muslims aligned with the Holy Qur’ān and Sunnah—and that any law contrary to these principles would not be permissible—then, though the governance structure might not be wholly Islamic in an absolute sense, the mode of governance would indeed be Islamic. Consequently, laws pertaining to Muslims would conform to Islamic principles, fulfilling Islam’s essential demand. He further clarified that Islām does not, under any circumstances, mandate the imposition of its laws on Hindus, Christians, or Jews. On the contrary, Islām firmly opposes such coercion.

Huzoor (May Allāh be his Helper) pointed out that while people today claim that an Islamic country has an Islamic constitution and laws, the original idea and guidance for this actually came from Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him). Yet, ironically, injustices are being inflicted upon Ahmadis in the name of Islām, despite their advocacy for implementing Islamic teachings and creating an Islamic constitution. If Aḥmadīs were truly opposed to Islām, as some contemporary clerics allege, why would they have provided such advice and guidance?

Huzoor (May Allāh be his Helper) said that the country has now fallen under the control of so-called clerics. However, it is hoped that Allāh will raise a righteous leader to rescue the nation from their grip and lead the country towards progress and development.

A separate article titled “Pakistan is a Brick in This Islamic Structure We Need to Establish in the World” was written. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) delivered this lecture at Town Hall in Quetta. Following the creation of Pakistan, he delivered six lectures in Lahore on its future. In Sargodha, he gave a speech titled “Golden Advice for the Development and Stability of Pakistan.” On 11 November 1949, the Aḥmadīyya Jamā‘at in Sargodha held a public gathering at Company Bagh, where he addressed the attendees.

Beyond politics, he produced numerous religious works, including exceptional commentaries, sermons, and speeches—each a treasure of knowledge and wisdom. Thus, the promise made by Allāh in the prophecy of the Promised Messiah (Peace be upon him) was fully realised in the person of Ḥaḍrat Mirza Bashir-ud-din Mahmud Aḥmad.

These are but a few examples. We should strive to read and benefit from this vast body of literature, much of which remains relevant to today’s circumstances. May Allāh grant us the ability to do so. Āmīn
Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 27 February 2025