

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 08 May 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: I previously mentioned some instances that highlight the Promised Messiah’s exceptional standard of truthfulness. Today, I will present a few more examples.

An attempted murder case was filed against the Promised Messiah (Peace be upon him) by Dr Henry Martin Clark. The accusation was extraordinarily serious and could have resulted in a death sentence. The Promised Messiah (Peace be upon him) compared it to the trial of Jesus before the Roman authorities. While Jesus had been prosecuted by the Jews, his own accuser was a Christian missionary and physician who assembled extensive testimony against him. Even Maulavi Muḥammad Ḥussain Batālāwi, who was among the fiercest opponents of the Jamā‘at, appeared in court to testify against him.

The case was heard before Captain Douglas, the Deputy Commissioner of Gurdaspur. By all outward appearances, acquittal was impossible. The evidence presented against him seemed overwhelming, and few could imagine a favourable outcome. Nonetheless, the Promised Messiah (Peace be upon him) said that God had already informed him that he would ultimately be cleared of all charges.

Captain Douglas became suspicious of inconsistencies in the testimony and ordered a reinvestigation. ‘Abdul Ḥāmid, the key witness, was handed over to police officer Captain Lemaire for further questioning. Under sustained interrogation, ‘Abdul Ḥāmid finally admitted that he had been pressured into giving false testimony and confessed that Mirza Ṣāḥib had never instructed him to commit murder. As soon as the confession was made, Captain Lemaire telegraphed the Deputy Commissioner that the case had collapsed.

When the truth emerged, the Deputy Commissioner was visibly relieved and deeply angered by those who had fabricated evidence. He advised the Promised Messiah (Peace be upon him) to file a counter-case against those responsible for the false testimony. The Promised Messiah (Peace be upon him) declined, and said: “My case is before Heaven.”

A remarkable testimony to the Promised Messiah’s integrity came from a non-Aḥmadi lawyer, Maulavi Faḍl Dīn Ṣāḥib. Although he did not accept the Promised Messiah’s religious claims, he nevertheless spoke of his moral character with deep admiration. On one occasion, during a gathering in which someone criticized the Promised Messiah (Peace be upon him) in disrespectful language, Maulavi Faḍl Dīn Ṣāḥib became visibly emotional and interrupted:

“I am not his follower. I do not believe in his claims. But I bear witness to his extraordinary character and moral excellence. I am a lawyer. Thousands of people from every class of society have brought their cases to me. I have seen people alter their statements whenever it suited them, without hesitation. But in my entire life, I have seen only one man remain completely steadfast upon truth without ever deviating from it, and it is none other than Mirza Ṣāḥib.”

Maulavi Faḍl Dīn Ṣāḥib later recounted an incident from the Martin Clark trial that left a profound impression on him. While preparing the legal defence, he drafted a statement designed to strengthen the Promised Messiah’s position in court. After reading it, the Promised Messiah (Peace be upon him) said, “There is untruth in this.” Maulavi Faḍl Dīn Ṣāḥib explained that an accused person’s statement was not given under oath and that, legally speaking, he was free to frame it however he wished. The Promised Messiah (Peace be upon him) replied firmly, “The law may permit it, but Allāh does not. I shall present the matter truthfully.”

The lawyers then advised him to deny knowing ‘Abdul Hāmid altogether, assuring him they would manage the rest of the defence. He instantly refused, saying: “I have come into the world to establish truthfulness. I shall never lie, even if I am hanged. I know ‘Abdul Hāmid. He used to come to Qādiān, and I cannot deny knowing him no matter what happens.”

When they suggested that he at least speak ambiguously, he rejected that suggestion as well and said: “Allāh has sent me into this world to set forth a living example for mankind. I cannot tarnish that example for the sake of preserving my life. Even if my life is lost in upholding the truth, I would still count myself successful.”

When the Promised Messiah (Peace be upon him) openly acknowledged in court that he knew ‘Abdul Hāmid, even his own supporters became convinced that acquittal was impossible. But, to their astonishment, he was ultimately acquitted with honour.

Years later, in 1916, a researcher named Mr. Walter visited Qādiān to investigate the Aḥmadiyya Movement and requested to meet one of the founder’s earliest Ṣaḥāba. He was introduced to Ḥaḍrat Munshi Arora Khan Ṣāhib (May Allāh be pleased with him) and asked what had impressed him most about Mirza Sahib’s truthfulness. Ḥaḍrat Munshi Arora Khan Ṣāhib replied: “I am not a very educated man. What affected me most was the man himself. I have never seen anyone more truthful, more trustworthy, or more devoted to Allāh. One could not look at him and think he was a liar. I was spiritually nourished merely by being in his presence.” As he spoke, memories of the Promised Messiah (Peace be upon him) overwhelmed him and he broke into tears. Walter himself was deeply moved by the scene. In his book *The Ahmadiyya Movement*, he later wrote: “A man who has produced such followers cannot at least be called a deceiver.”

Another striking account came from Ḥaḍrat Mirza Raḥīm Bakhsh Ṣāhib (May Allāh be pleased with him). After a conversation with an Aḥmadi acquaintance, he found himself inwardly convinced, and that night he saw a dream in which he and his brothers were trapped inside a mountain cave with no apparent way out. He climbed upward and saw a train moving high above the ground and wondered how he could possibly reach it. A man standing nearby told him, “Hold on to the rope hanging from the sky.” The next morning, the dream was explained to him through the Quranic verse:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ

“And hold fast by the rope of Allah.” (3:104)

Deeply affected by this, he wrote a letter pledging allegiance and was invited to come personally to Qādiān.

During his journey, several elderly Sikh men asked where he was headed. When he replied, “Qādiān,” they immediately recognized the reference to the Promised Messiah (Peace be upon him). Wanting to provoke them, Ḥaḍrat Mirza Raḥīm Bakhsh Ṣāhib casually remarked that he knew Mirza Ṣāhib from Sialkot and joked that he and his father used to drink Bhang together. The Sikhs objected immediately: “Sir, never say such a thing. He is a saintly man — extremely truthful and trustworthy. He is so widely known for his honesty that people use him as a standard. When someone speaks with exceptional truthfulness, people in our area say, ‘Are you the son of Mirza Ghulām Murtaẓā?’”

One of them added that he had known him in childhood and had watched him become increasingly withdrawn and contemplative over time. They believed he possessed an extraordinary ability to convince people of every religion by demonstrating truth from within their own scriptures.

When Ḥaḍrat Mirza Raḥīm Bakhsh Ṣāhib finally arrived in Qādiān, he deliberately spoke harshly to some boys at the guesthouse in order to test their character. To his surprise, they responded only with patience, courtesy, and gentleness. Exhausted by the heat, he considered leaving immediately, but an Arab visitor urged him to stay and see the Promised Messiah (Peace be upon him) before departing. After the prayer, the Promised Messiah (Peace be upon him) sat quietly with his head lowered. Ḥaḍrat Mirza Raḥīm Bakhsh Ṣāhib stood before him thinking, “Until I see this man’s face, I will not believe.” Soon, the Promised Messiah (Peace be upon him) raised his head and looked toward him. Instantly, Ḥaḍrat

Mirza Raḥīm Bakhsh Ṣāḥib felt within himself: “You are truthful.” A second glance deepened his conviction, and by the third, he later recalled, “I was entirely overcome with devotion.”

Ḥaḍrat Chaudhry Zafrullah Khan Ṣāḥib (May Allāh be pleased with him) similarly said: “When I first saw the Promised Messiah (Peace be upon him) in Lahore, the impression that settled on my heart was simply that this man is truthful and what he says is true. Allāh placed such love for him in my heart that it became, for me, the fundamental proof of his truthfulness. Though I was only a child at the time, from that moment to this day I have never once felt the need for any further proof. Later on, many events occurred in succession that strengthened my faith, but I had accepted the Promised Messiah (Peace be upon him) simply upon seeing his face.”

The Promised Messiah (Peace be upon him) says: “See how Allāh has completed His proof upon you by establishing thousands of arguments in support of my claim and giving you the opportunity to reflect: what depth of understanding does the person calling you to this path possess, and how strong are the arguments he presents? You cannot point to any fault, fabrication, falsehood, or deception in my earlier life that might lead you to think that a man already accustomed to lying and slander has simply fabricated this claim as well. Who among you can find a single flaw in the history of my life?”

May Allāh enable us to understand this reality, remain steadfast upon the truth, and always live by its highest standards.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 13 May 2026