

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام عليكم ورحمة الله وبركاته

Summary of the Friday Sermon delivered by Ḥadhrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 02 October 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: From the very beginning of his life, the Promised Messiah (Peace be upon him) experienced Allāh’s grace and gracious treatment, and placed his complete trust in Him. In this context, he says that about thirty years earlier, towards the end of his father’s life, his father fell ill with the illness from which he was destined to pass away. At noon that day, the Promised Messiah (Peace be upon him) received the revelation:

وَالسَّمَاءُ وَالطَّارِقُ

“By the heaven and by the event that will occur at sunset.”

At the same time, it was impressed upon his heart that this referred to his father’s death. In fact, this revelation was a message of condolence from Allāh.

The Promised Messiah (Peace be upon him) says that this news caused him grief. During his father’s lifetime, the family had enjoyed certain privileges from the government, and the thought arose in his mind that difficult days might now lie ahead. While this concern weighed upon him, he received the revelation: “Is not Allāh sufficient for His servant?” These words immediately strengthened his heart, just as ointment soothes and heals a painful wound. He had repeatedly experienced the special power of revelation to bring comfort to the heart. He was therefore fully assured that Allāh was sufficient for him and that there was no cause for worry.

The Promised Messiah (Peace be upon him) says that as soon as he received this revelation, he became certain that Allāh would never forsake him. He wrote it down and gave it to a Hindu resident of Qadian named Malāwamal, to whom he also related the entire incident. He then sent him to Amritsar, through Muḥammad Sharīf of Kalanaur, so that the revelation could be engraved upon a gemstone and made into a seal. In this way, both men would serve as witnesses to the revelation. The ring was prepared at a cost of five rupees and sent back to the Promised Messiah (Peace be upon him). Huzoor (May Allāh be his Helper) said that, by the grace of Allāh, it remains preserved to this day.

Even those outside the Jamā‘at acknowledged the Promised Messiah’s trust in Allāh and his unwavering commitment to truth. Malik Salahuddīn relates that, on one occasion, when a man began to criticise the Promised Messiah (Peace be upon him) in a gathering, Maulawi Faḍl Dīn, a non-Aḥmadī lawyer who had represented him in the attempted murder case, responded and emphatically said that he held the Promised Messiah’s character and morals in the highest regard. He had seen even very pious people alter their statements on legal advice, but had found the Promised Messiah (Peace be upon him) to be one who would not move a step away from the truth.

In the Martyn Clark case, Maulawi Faḍl Dīn had drafted a legal statement and explained that, since an accused person’s statement was not made under oath, there was no legal difficulty in presenting it. After reading the draft, the Promised Messiah (Peace be upon him) said, “But this contains a lie. Allāh has not permitted an accused person to lie.” When the lawyer asked why he would knowingly place himself in difficulty, the Promised Messiah (Peace be upon him) replied, “Should I displease Allāh merely to gain an unlawful advantage through this legal statement? I will never do that, no matter what may happen.” He added, “It has never even occurred to me that I shall benefit from your advocacy. My trust is in Allāh, Who sees my heart, and in Him do I place my reliance.”

The Promised Messiah (Peace be upon him) said that his own statement would prove more effective than the proposed legal statement. Even if he were punished, he would remain content in the knowledge

that he had not disobeyed Allāh. In the end, he was acquitted. Huzoor (May Allāh be his Helper) said that legal representation is only a worldly means; true reliance must always remain upon Allāh. Even this non-Ahmadi lawyer was deeply impressed by the Promised Messiah's unwavering trust in Allāh and commitment to truth.

Ḥaḍrat Mufti Muḥammad Ṣādiq (May Allāh be pleased with him) relates that the Promised Messiah (Peace be upon him) said: "In the view of people today, culture and refinement mean becoming absorbed in worldly pursuits, forgetting Allāh and placing one's reliance upon material means. But in the sight of Allāh, true refinement lies in attaining complete trust in Allāh and true purity of heart."

On one occasion, while various illnesses were under discussion, the Promised Messiah (Peace be upon him) said: "I cannot fully express how strongly I believe in healing through prayer. A physician can only go so far before reaching a point where he gives up. People often write to say that the doctor has given up hope. And yet, Allāh can open a way through prayer and create hope where human judgement sees none. It is through such experiences that one begins to recognise Allāh."

He further said, "My belief is that even if all the physicians of the world declare the case beyond recovery and pronounce death inevitable, prayer, when offered with deep earnestness, may still find acceptance with Allāh and become the means of healing."

In his account of the illness of Ḥaḍrat Maulawī 'Abdul Karīm Sialkoti (May Allāh be pleased with him), Ḥaḍrat Sheikh Ya'qūb 'Alī 'Irfānī (May Allāh be pleased with him) describes the Promised Messiah's extraordinary trust in Allāh. He writes that throughout Maulawī Ṣāhib's illness, the Promised Messiah (Peace be upon him) displayed such perfect love and self-sacrifice, and such complete trust and reliance upon Allāh, that, for a person of insight, this alone was sufficient proof that he was from Allāh and possessed a true and living relationship with Him. He further writes that if anyone in the Ummah wished to behold an example of the Holy Prophet (Peace be upon him), there was none in the world apart from the Promised Messiah (Peace be upon him). The Promised Messiah (Peace be upon him) continued in prayer until the very end; but when the appointed hour arrived, he bowed before the will of Allāh in complete submission.

The Promised Messiah (Peace be upon him) says, "Trust in Allāh means that, as far as possible, one should make use of all the means which Allāh has provided, and then turn to prayer, asking Allāh to bring the matter to a favourable conclusion. There are hundreds of calamities that can render even these means ineffective. One should therefore pray that He remove every obstacle and lead us safely to our desired goal."

Ḥaḍrat Syed Zainul 'Ābidīn Shah (May Allāh be pleased with him) relates that whenever plague broke out in the area, the Promised Messiah (Peace be upon him) would immediately have his home and the boarding house thoroughly cleaned. He would also instruct members of the Jamā'at to disinfect and fumigate their homes as a precaution.

The Promised Messiah (Peace be upon him) said, "To make use of the means which Allāh has provided is itself an expression of gratitude for His blessings, while to abandon them is contrary to Divine law. Trust in Allāh comes after one has made proper use of those means. True spiritual understanding lies in recognising the hand of Allāh behind them all."

Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) relates that two or three years before his demise, the Promised Messiah (Peace be upon him) developed a severe cough. Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him), who was seventeen at the time, had been entrusted with administering his medicine. Prescriptions from Ḥaḍrat Khalīfatul Masīḥ I (May Allāh be pleased with him) were tried, along with other remedies, but the cough continued to worsen.

This was in 1907. 'Abdul Ḥakīm, who had become an apostate, read about the Promised Messiah's condition and wrote that he would develop tuberculosis and die from it—God forbid! Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) therefore exercised great care, lest 'Abdul Ḥakīm be given a false occasion for rejoicing. At times, the coughing fits became so prolonged that it seemed as though the Promised Messiah (Peace be upon him) might be unable to breathe.

On one such occasion, a friend arrived with some fruit as a gift. Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) presented it to the Promised Messiah (Peace be upon him), who said, "Convey Jazākallāh to him." He then picked up a banana and, perhaps in order to make a point, asked, "How is this for a cough?" Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) replied that it was not considered good for a cough. The Promised Messiah (Peace be upon him) smiled, peeled the banana and began to eat it. Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) again pointed out that his cough was severe and that a banana might aggravate it. The Promised Messiah (Peace be upon him) continued to smile and eat. When Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) persisted, he said, "I have just received the revelation: 'The cough has gone.'" Without any further remedy, the cough disappeared. Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) says that this occurred solely through Divine intervention.

Huzoor (May Allāh be his Helper) said that he would relate further incidents on this subject in the future, inshā' Allāh.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā'at and announced to lead their funeral Prayer in absentia after the Friday Prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- **Muḥammad 'Aṭaur Raḥmān Ṣāḥib** of West Bengal, India, passed away at the age of 76. By the grace of Allāh, he was a Musi. He is survived by his wife, one daughter and three sons. One of his sons, Mufizur Raḥmān Ṣāḥib, serves as a missionary in Bosnia; another, Shah Nūr Ṣāḥib, serves as a Mu'allim in India; and his son-in-law, Ṣābir 'Alī Ṣāḥib, is also a missionary. His missionary son was unable to attend the funeral because he was serving in the field. 'Aṭaur Raḥmān Ṣāḥib had once been active in politics, but later left worldly pursuits and moved to Qadian, where he served at Dārul Masīḥ and Masjid Mubārak. He carried out every Jamā'at duty with prayer, trust in Allāh and complete diligence, regardless of difficult weather conditions. Through his efforts, Jamā'ats were established and several young men devoted their lives to the service of the Jamā'at. He was also very careful with Jamā'at funds and sought to keep expenditure to a minimum.
- **Khadijah Ṣiddiqah Ponto Ṣāḥiba** of Indonesia passed away at the age of 81. She had three sons and two daughters and was blessed with the opportunity to serve three terms as National President of Lajna Imāillāh Indonesia. She continued to serve the Jamā'at until the end of her life. She had a deep love for Khilāfat and was known for her sincerity, honesty, humility and faithfulness. During the visit of Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him) to Indonesia, she had the opportunity to serve the entire entourage. Zafrullah Ponto Ṣāḥib, a missionary, says that although she was his cousin, he regarded her as his own sister. She was compassionate by nature and made every effort to take part not only in Jamā'at programmes but also in social and family occasions. She showed great respect to missionaries and addressed them as Maulana. She explained that she did so out of respect for the system of the Jamā'at and also to remind the missionaries of their responsibilities.
- **'Abdul Jalīl Ṣāḥib** of Indonesia passed away at the age of 76. He is survived by two sons and two daughters, one of whom serves as the Regional Amīr of West Java. He paid great attention to the moral and spiritual training of his family and was regarded as an exemplary figure in society. People often sought his advice. He studied the Holy Qur'ān and the books of the Promised Messiah (Peace be upon him) every day and donated a portion of his land to the Jamā'at for the construction of a mosque. He offered all five daily prayers regularly and on time, observed Tahajjud, and remained regular in his financial contributions.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 07 October 2026