بسم اللہ الرحمن الرحیم

The National Amīr/ President
Jamā‘at Aḥmadīyya,
……
Dear Brother,

السلام علیکم ورحمۃ اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 20 November 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Describing the life of the Promised Messiah (Peace be upon him), Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) relates that Ḥaḍrat Dr Mīr Muḥammad Ismā‘il (May Allāh be pleased with him) once told him that, on an intensely hot summer afternoon, several Ṣaḥāba came to see the Promised Messiah (Peace be upon him) while he was engaged in writing. There was not even a fan in the room. Some submitted that he should at least have one installed so that he might gain relief from the severe heat. The Promised Messiah (Peace be upon him) replied that a fan would only make one drowsy and hinder one's work. He wished to work in conditions where the heat was so intense that it seemed to draw the very oil from his body.

Ḥaḍrat Mirza Bashir Aḥmad (May Allāh be pleased with him) says that this was a distinction peculiar to the Promised Messiah (Peace be upon him). Although other tasks might still be managed in extreme heat, sustained literary work without a fan is very difficult.

On another occasion, Ḥaḍrat Maulavī ‘Abdul Karīm Sialkoti (May Allāh be pleased with him) similarly suggested that a fan should be installed. The Promised Messiah (Peace be upon him) replied that arranging a fan and someone to operate it would be easy, but the cool air would inevitably induce sleep, and if he fell asleep, how would the article be completed? Huzoor (May Allāh be his Helper) explained that electricity was not available in those days. Large fans made of cloth stretched over wooden frames were suspended from the ceiling and operated by pulling a rope.

Ḥaḍrat Sheikh Nūr Aḥmad (May Allāh be pleased with him) relates that the printing of Ā'ina-e-Kamālāt-e-Islām in Amritsar was being delayed. At the instruction of the Promised Messiah (Peace be upon him), he brought his printing press to Qādiān and installed both presses in the Round Room. The Promised Messiah (Peace be upon him) continued writing while copies were prepared and printed. One day, while Ḥaḍrat Sheikh Nūr Aḥmad was outside preparing the lithographic stones, the Promised Messiah (Peace be upon him) himself came over, squatted on the ground beside him, and started pointing out errors in the proofs.

Ḥaḍrat Dr Mīr Muḥammad Ismā‘il relates that the Promised Messiah (Peace be upon him) would often sit upon a charpoy while writing. His pen, inkpot and books would be placed upon the same charpoy. It served at once as his table, chair and library. This was a practical manifestation of the verse:

وَمَآ أَنَا مِنَ الْمُتَكَلِّفِينَ

"Nor am I of those who are given to affectation." (38:87)

Ḥaḍrat Maulavī ‘Abdul Karīm Sialkoti says that the humility and self-effacement of the Promised Messiah (Peace be upon him) could scarcely be exceeded. If he sat upon the ground while others occupied a carpet or a higher place, he did not even take notice of such distinctions.

He relates that one June afternoon, while the Promised Messiah's household was away in Ludhiana, he lay down upon a charpoy and fell asleep. When he awoke, he found the Promised Messiah (Peace be upon him) lying on the floor beside him. He immediately rose, but the Promised Messiah (Peace be upon him) affectionately asked why he had got up. When Maulavī Ṣāḥib submitted that he could not remain upon the charpoy while the Promised Messiah (Peace be upon him) lay on the floor, he smiled and said that he had been keeping watch over him and stopping some boys from making noise so that his sleep would not be disturbed.

Ḥaḍrat Malik Ḥassan Muḥammad (May Allāh be pleased with him) relates that on one occasion when he went to Qādiān, the Promised Messiah (Peace be upon him) had struck his head against a nail or peg

protruding from a wall. The wound had bled profusely and was causing him pain, so he was not coming outside. Several Ṣaḥāba requested permission to see him, which he graciously granted. Seven or eight guests entered and found him reclining against a large bed. On seeing them, he immediately rose, shook hands with them, seated himself upon a small charpoy, and invited the guests to sit upon the larger bed. This showed both his hospitality and simplicity. When the injury was mentioned, the Promised Messiah (Peace be upon him) said that perhaps, in the knowledge of Allāh, the loss of blood had been beneficial and some unhealthy blood had thereby been removed.

Ḥaḍrat Maulavī ‘Abdul Karīm Sialkoti (May Allāh be pleased with him) further relates that the Promised Messiah (Peace be upon him) was entirely unconcerned with the adornment of his house or clothing. His position was such that, had he wished, his house could have been built with marble and even his doormats could have been of the finest silk. And yet, the room in which he sat was plain, of the kind that a so-called fastidious worldly man would reject straight away.

During summer, the platform upon which he sat outside would sometimes be covered with dust. He would neither ask for it to be cleaned nor concern himself if someone cleaned it. He remained so absorbed in his work that material considerations of this kind held virtually no importance for him.

The Promised Messiah (Peace be upon him) said that Allāh was a witness that he felt no particular attachment to any house and regarded his homes as belonging jointly to himself and his Ṣaḥāba. He also expressed the wish to have a house surrounded on all sides by the homes of his Ṣaḥāba, with his own dwelling in the centre and a window opening towards each of theirs, so that constant contact might be maintained.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) relates a misconception from his childhood. When opponents came before the Promised Messiah (Peace be upon him) and raised objections, his manner of speaking was so simple that Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) would sometimes wonder whether the Promised Messiah (Peace be upon him) could match the cleverness of the objector. However, as the opponent advanced further in hostility, it would seem as though a heavenly power had taken hold of the Promised Messiah (Peace be upon him), and he would respond with such majesty that silence would descend upon the gathering.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that whenever the Promised Messiah (Peace be upon him) met someone, he received him with a smile, and the burdens of the visitor seemed at once to disappear. Every Aḥmadī felt that upon entering his company, all other concerns were forgotten, and the sight of his smiling countenance seemed to send a wave of joy through the whole body.

He would listen attentively even to the humblest person and respond with great affection. Everyone felt that the Promised Messiah (Peace be upon him) loved him more than anyone else. At times, people unfamiliar with the etiquette of a gathering would continue at length with matters of little relevance, but he would sit quietly and listen. He would never tell anyone that he had spoken enough.

Ḥaḍrat Maulavī Raḥīm Bakhsh (May Allāh be pleased with him) relates that Maulavī ‘Umar Dīn from Shankar once came to see the Promised Messiah (Peace be upon him). He was a faqir of the old school and stayed for a day or two. Seeing the simplicity and informality of the Promised Messiah (Peace be upon him), and the fact that he spoke freely with everyone, he concluded that he could not be a true dervish, for he had imagined that a dervish would scarcely speak at all. He therefore left. In his understanding, such simplicity was not a sign of spiritual greatness, whereas, in accordance with the practice of the Holy Prophet (May Allāh's blessings be upon him), it was precisely this that reflected true righteousness and spiritual eminence.

Ḥaḍrat Maulavī ‘Abdullah Sanori (May Allāh be pleased with him) relates that in the earlier days, the late Ḥaḍrat Ḥāfiẓ Ḥāmid ‘Ali (May Allāh be pleased with him) would apply henna to the beard of the Promised Messiah (Peace be upon him). While it was being applied, the Promised Messiah (Peace be upon him) would often start speaking, causing the henna to slip from his beard. Ḥaḍrat Ḥāfiẓ Ḥāmid ‘Ali would request him to remain silent briefly so that he could finish. The Promised Messiah (Peace be upon him) would remain quiet for a short while, but as soon as another thought occurred to him, he would start speaking again.

Ḥaḍrat Chaudhry Mian Khan Gondal (May Allāh be pleased with him) relates that on one occasion his brother, Chaudhry Muḥammad Khan, approached the Promised Messiah (Peace be upon him) to shake his hands. Because of the heat, some fluid from his nose accidentally fell upon the Promised Messiah's hand. The Promised Messiah (Peace be upon him) did not show the slightest concern, but simply took out a handkerchief with his other hand and quietly wiped it away. This reflected the nobility and generosity of his character.

Regarding his manner of eating, Ḥaḍrat Mian Dīn Muḥammad (May Allāh be pleased with him) relates that distinguished guests would dine with the Promised Messiah (Peace be upon him) upstairs. They would sit in a room during the day and on the roof at night. The younger men would carry the food and water upstairs, and plain rice was often served in the evening. The Promised Messiah (Peace be upon him) would take only a few small morsels, continue talking, and remain attentive to his guests. If someone's dish became empty, he would serve him from his own. He himself ate very little and distributed much of what was before him among the others.

Ḥaḍrat Maulavī Sher 'Ali (May Allāh be pleased with him) similarly relates that the Promised Messiah (Peace be upon him) would eat slowly with his guests and remain at the meal as long as they continued eating, although he himself partook very little. Whenever some special dish was brought before him, he would distribute it among those present. The Promised Messiah (Peace be upon him) would also discuss religious matters during the meal and remain with his guests until the 'Isha prayer, after which he would return home.

On one occasion, a gentleman came from Lahore to Qādiān in order to assess the Promised Messiah (Peace be upon him) according to certain principles which he believed had recently been established by scientific research. He carefully observed his manner of eating. He noticed that it differed markedly from that of the others present. While others took large morsels and ate quickly, the Promised Messiah (Peace be upon him) took very small morsels, applied the curry with great care, and held each morsel in such a way that his fingers remained clean. He would then place it in his mouth and chew it thoroughly for a considerable time before swallowing. So impressed was the gentleman by what he observed that he joined Bai'at.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 23 November 2026