

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 23rd February 2024 at *Mubārak Mosque Islāmabād, Tilford, UK*

Huzoor (May Allāh be his Helper) said: Today, I will discuss certain facets of the prophecy regarding the birth of the Promised Son Muṣleḥ Mau‘ūd (May Allāh be pleased with him). As every Aḥmadī is aware, gatherings are held to commemorate the realization of this prophecy. On February 20, 1886, the Promised Messiah (Peace be upon him) received news of the birth of a son endowed with exceptional qualities. Here it needs to be clarified that this day is not commemorated as the birthday of Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him); rather, gatherings are held to commemorate the realization of this prophecy, as Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) was born on January 12, 1889. It is imperative for parents to familiarize themselves with this prophecy and elucidate it to their children. This prophecy holds immense significance as it was foretold in previous scriptures and aligns with a prophecy of the Holy Prophet (May Allāh's blessings be upon him). The Promised Messiah (Peace be upon him) recounts that Allāh addressed him in this manner:

“I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God’s Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One, may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny... He will be extremely intelligent and perceptive... and will be filled with secular and spiritual knowledge... and will be the means of procuring the release of those held in bondage.”

The prophecy goes on to describe many other characteristics of the promised son. In accordance with the prophecy, the son was born within the specified timeframe and exhibited all fifty or fifty-two qualities outlined in the prophecy. Each day of Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) Khilāfat era exemplifies the grandeur of this prophecy, while every advancement of the Aḥmadīyya Jamā‘at serves as compelling evidence of its authenticity. Today, I will share the testimonies of impartial individuals, unaffiliated with the Jamā‘at, yet renowned in the Indian subcontinent, regarding this prophecy.

Maulānā Ghulām Rasūl Mehr Ṣāḥib, a researcher, author, literary figure, journalist, and historian associated with the daily *Zamīndār*, conveyed to Sheikh Abdul Mājīd Ṣāḥib regarding Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him), “I have not come across any comprehensive documentation of the accomplishments of this eminent personality in any of your publications. I have had the privilege of a close acquaintance with him, having met him

on numerous occasions, and have witnessed his unwavering dedication to the service of the Muslim community. Not once did I detect a trace of sectarianism in him; rather, he exhibited remarkable intelligence. Regrettably, the Muslim populace failed to recognize the true stature of Mirza Şāhib. Despite facing relentless opposition, I never observed Mirza Şāhib succumb to despair or indifference.”

Lala Bhīm Sen's son, Lala Kanwar Sen, former Chief Justice of Kashmir, offered the following observations regarding Ḥaḍrat Muşleḥ Mau‘ūd’s (May Allāh be pleased with him) discourse on the status of Arabic: “This lecture bears immense scholarly and philosophical significance. I anticipate that its impact will endure in my heart for a considerable duration.”

Ḥaḍrat Muşleḥ Mau‘ūd (May Allāh be pleased with him) lacked even formal matriculation qualifications, yet, in fulfilment of Allāh's promise, he was endowed with such knowledge that garnered acclaim from friend and foe alike.

Shortly after Ḥaḍrat Muşleḥ Mau‘ūd (May Allāh be pleased with him) assumed the position of Khalīfa, an American clergyman visited Qādiān with several religious inquiries. He said that he had yet to receive satisfactory responses from any Muslim scholar and expressed his intention to present them to the Khalīfa. Ḥaḍrat Muşleḥ Mau‘ūd (May Allāh be pleased with him) attentively listened to all the questions and responded with such serene assurance that the clergyman remarked, "I have never encountered such reasoned discourse and persuasive argumentation from any Muslim before. It appears that your Khalīfa is a profound scholar, with a deep understanding of religions." With these words, he respectfully kissed Ḥaḍrat Muşleḥ Mau‘ūd’s (May Allāh be pleased with him) hand and departed.

An observer commented on Ḥaḍrat Muşleḥ Mau‘ūd’s work concerning ‘The Nehru Report’ saying that the Muslim elite were profoundly appreciative of his timely guidance. It garnered significant esteem within political Muslim circles, with prominent leaders expressing gratitude for the intervention of the Aḥmadīyya Jamā‘at Imām during a pivotal period for Muslims. Numerous esteemed figures conveyed to Ḥaḍrat Muftī Muḥammad Şādiq (May Allāh be pleased with him) that his community was actively involved in significant and pragmatic initiatives, demonstrating unparalleled organizational capabilities. The newspaper *Siyāsat* observed that, aside from religious differences, Bashīruddīn Mahmood Aḥmad's literary contributions were commendable for their depth and practicality.

In his publication *Hamdard*, Maulānā Muḥammad ‘Ali Johar, reflecting on the Round Table Conference in London, emphasized the necessity of acknowledging Mirzā Bashīruddīn Maḥmūd and his Jamā‘at who wholeheartedly dedicated their efforts to the betterment of all Muslims.

Initially elected as the President of the All-India Kashmir Committee, Ḥaḍrat Muşleḥ Mau‘ūd (May Allāh be pleased with him) later resigned from the position. In response, Syed Ḥabīb, the renowned and bold editor of *Siyāsat*, remarked, "Had Mirza Şāhib not been chosen despite religious differences, this endeavour would have met utter failure and inflicted significant damage upon the Muslim community. In my view, Mirza Şāhib's resignation from the Committee signals its demise."

On March 24, 1927, a meeting was convened in Lahore, presided over by ‘Allāma Muḥammad Iqbāl. Ḥaḍrat Muşleḥ Mau‘ūd (May Allāh be pleased with him) delivered an address, prompting the ‘Allāma to remark, "Lahore has not witnessed such an oration in quite some time. Particularly, the interpretations offered by Mirza Şāhib from the verses of the Holy Qur‘ān are exceedingly praiseworthy. I am compelled to keep my remarks brief, lest the enjoyment derived from this discourse diminish."

Sardār Shaukat Ḥayāt Khan Şāhib, a prominent figure in India's independence struggle, wrote in his book, *The Nation That Lost Its Soul*: “One day, I received a message from the Quaid-e-Azam to visit Qādiān and convey my request to Ḥaḍrat Şāhib to pray for and support the establishment of Pakistan. I conveyed the message, and Ḥaḍrat Şāhib affirmed that he had

been praying for this cause since its inception. He assured that no Aḥmadī would oppose the Muslim League in elections, and anyone who betrayed this commitment would lose the support of his Jamā‘at.”

The esteemed journalist and politician, Muḥammad Shafī, wrote the following upon the passing away of Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him), “Upon assuming the leadership of Khilāfat, Mirza Bashīruddīn Maḥmūd Aḥmad meticulously structured his Jamā‘at and revitalised Sadr Anjuman Aḥmadīyya into a dynamic and vigorous institution, showcasing his remarkable organisational prowess. Despite lacking a formal university degree, he pursued private study diligently, rightfully earning the epithet of scholar. Mirza Ṣāḥib demonstrated remarkable acumen and eloquence as a writer, and seized every opportunity to propel the progress of the Jamā‘at.”

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) imparted guidance to the Jamā‘at and the broader Muslim community on diverse issues. His extensive writings span numerous volumes, with some already published and others in the publication process. These include speeches, unpublished notes, sermons, and interpretations of the Holy Qur’ān drawn from archival records, which, God willing, will also see the light of day. Numerous books have already been translated into English, providing an opportunity for those who do not comprehend Urdu to access this wealth of knowledge. May Allāh grant us all the capacity to derive benefit from this repository of wisdom.

At the end of the sermon, Huzoor (May Allāh be his Helper) appealed for prayers for Aḥmadīs in Pakistan, Yemen and Palestine.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMĀBAD (UK)
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