

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 Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 26th December 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the previous sermon, I spoke about certain aspects of the life of the Holy Prophet (May Allāh's blessings be upon him). Today, I will address further aspects of his life that relate to the love of Allāh. Through this dimension of his life, we see a clear manifestation of Allāh's love for him. It was not only that he loved Allāh; rather, Allāh also loved him.

Allāh says in Surah ad-Duha:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

‘And He found thee wandering in search for Him and guided thee unto Himself.’ (93:8)

This means that when Allāh saw him deeply concerned for his people, He showed him the true path for their reformation. From the perspective of divine love, this verse conveys that Allāh says, ‘We saw you overwhelmed with anguish out of love for Us, so We showed you the path by which you reached Us.’ In this way, Allāh bore witness that the Holy Prophet (May Allāh's blessings be upon him) was wholly immersed in His love.

This love is demonstrated through many narrations: the love Allāh had for him and the love he had for Allāh. He is the perfect human being whose rank none can attain. Indeed, Allāh has declared him to be an example whom we must strive to follow. This is why Allāh instructed him to say to the people:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

‘Say, “If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.”’ (3:32)

This means that it is only through his example that one can attain the love of Allāh.

Huzoor (May Allāh be his Helper) said that the Aḥādīth record supplications in which the Holy Prophet (May Allāh's blessings be upon him) sought the love of Allāh.

He prayed:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ یُّحِبُّكَ، وَالعَمَلَ الَّذِیْ یُبَلِّغُنِیْ حُبَّكَ، اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ نَفْسِیْ، وَاهْلِیْ، وَمِنْ الْمَاءِ الْبَارِدِ

“O Allāh, I ask You for Your love and for the love of those who love You. I ask You for the ability to perform deeds that lead me to Your love. O Allāh, make Your love dearer to me than my own self, my family, and even cold water.”

This is a prayer that everyone should offer who claims to love the Holy Prophet (May Allāh's blessings be upon him) and desires to express his love for Allāh, to become His beloved, and to receive His grace and blessings.

Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) relates that one night she was sleeping beside the Holy Prophet (May Allāh's blessings be upon him), but during the night she did not find him there. She searched for him in the darkness, and her hand touched his feet. He was in prostration and was supplicating: “I seek refuge in Your pleasure from Your displeasure, and I seek refuge in Your pardon from Your punishment. I cannot fully praise You. You are as you have praised Yourself.”

She also relates that on another night, she fell asleep and he quietly went outside. She thought that he might have gone to one of his other wives. Out of natural jealousy, she followed him and saw him prostrate on the ground like a bundle of cloth. She heard him pray:

سَجَدَ لَكَ سَوَادِي وَخِيَالِي، وَأَمَّنَ بِكَ فُؤَادِي، رَبِّ هَذِهِ يَدَايَ وَمَا جَنَيْتُهُ عَلَى نَفْسِي. يَا عَظِيمًا تُزَجِّجِي لِكُلِّ عَظِيمٍ فَأَغْفِرِي ذُنُوبِي الْعَظِيمِ

“My body and my soul are in prostration before You. My heart believes in You. O my Lord, these are my two hands stretched before You, and whatever wrong I have done to my own self through them is also before You. O Possessor of greatness, from Whom every great matter is hoped, forgive me all great sins.”

She says that he then rose and saw her and asked what had brought her outside. When she explained, he said, “Some assumptions become sins. Did you harbour doubt about me? This is a sin. Seek forgiveness from Allāh.” Thus, to remain safe from ill suspicion, it is essential in every matter to seek forgiveness from Allāh.

He then told Ḥaḍrat ‘Ā’isha that Jibrīl had come to him and instructed him to recite these words and that she, too, should recite them in her prostrations. Whoever recites them receives forgiveness even before he has raised his head from the ground.

Ḥaḍrat Ibn ‘Umar (May Allāh be pleased with him) once asked Ḥaḍrat ‘Ā’isha to tell him the most beloved and remarkable thing she had observed in the Holy Prophet (May Allāh's blessings be upon him). She began to weep and said that every aspect of his life was beloved and remarkable. She then related that on one occasion he came to her and asked, “O ‘Ā’isha, if you permit me, may I spend the remainder of the night in the worship of my Lord?” She replied that she cherished both his closeness and his desire.

After performing ablution, he stood and recited the Holy Qur’ān, and he wept until his tears flowed down to his garment. He then lay on his right side, placed his right hand beneath his cheek, and wept again until his tears touched the ground. Ḥaḍrat Bilāl (May Allāh be pleased with him) then came to inform him of the time for Fajr. On seeing him weep, he said, “O Messenger of Allāh, do you weep when Allāh has forgiven all your earlier and later shortcomings?” He replied, “Should I not be a grateful servant?”

The entire life of the Holy Prophet (May Allāh's blessings be upon him) was immersed in the love of Allāh. On witnessing such scenes, the people of Makkah would say, “Surely Muḥammad has fallen in love with his Lord.”

Huzoor (May Allāh be his Helper) said that this was the model set by the Holy Prophet (May Allāh's blessings be upon him), of which I have presented only a few examples. This was the model that brought about a revolution among the Ṣaḥāba and they attained a rank beyond prior imagination.

This is also the complete and perfect teaching that the Promised Messiah (Peace be upon him), the true servant of the Holy Prophet (May Allāh's blessings be upon him), adopted. He said that Allāh had blessed him due to his perfect obedience to the Holy Prophet (May Allāh's blessings be upon him). He said that he was twice taught Punjabi couplets in a dream. One was: “If you become mine, then the whole world becomes yours.” On another occasion, he saw a vast field in which a man filled with divine love approached him and recited, “Divine love radiates from the face; this is the sign of the saints.”

Huzoor (May Allāh be his Helper) said that this was the example set by the Promised Messiah (Peace be upon him), and this was the reason for founding the Jamā’at. Today, when we claim to be true followers of the Holy Prophet (May Allāh's blessings be upon him) and say that through pledging allegiance at the hand of his true servant we have renewed our commitment to shape our lives according to the commandments of Allāh, we must recognise that every deed must be done purely for Allāh and that we must strive to advance in His love. Only then shall we become heirs to His blessings, fulfil the true right of belonging to the Ummah of the Holy Prophet (May Allāh's blessings be upon him), fulfil the obligation of Bai’at to the Promised Messiah (Peace be upon him), and be counted among his true followers. May Allāh enable us to do so. Āmīn

Huzoor (May Allāh be his Helper) said that there was a case against an Aḥmadī, Mubārak Aḥmad Thānī Ṣāḥib, in which just he was sentenced to life imprisonment. The charges against him: he owned a copy of the Holy Qur’ān which he would read and teach to others. Such is the case of courts; what good can be expected from them? Even non-Aḥmadīs have raised questions against this ruling and are in fact

mocking it. Huzoor (May Allāh be his Helper) prayed that may the perpetrators of such injustices swiftly be brought to task. Huzoor (May Allāh be his Helper) then called for prayers for the oppressed people of the world.

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:

- Maulāna Jalāluddīn Nayyar Ṣāhib, former Ṣadr of Ṣadr Anjuman Aḥmadīyya and Ṣadr Majlis Tahrīk-e-Jadīd in Qadian, passed away recently. His early education took place in Qādiān. In 1963, he passed the Maulvi Fazil examination. He later served as Inspector Baitul Māl and devoted sixty-three years to the Jamā‘at, during which he visited Jamā‘ats across India and encouraged financial sacrifice with diligence and compassion. He was devoted to worship and among the foremost in obedience to Khilāfat.
- Mīr Ḥabīb Aḥmad Ṣāhib, son of Mīr Mushtāq Aḥmad Ṣāhib, passed away at the age of seventy-nine. He was a Mūsī. His grandfather, Babu ‘Abdur Raḥīm Ṣāhib, took Bai‘at in 1903 through Ḥaḍrat Mīr Qāsim ‘Alī Ṣāhib, editor of the journal ‘Farooq’. Mīr Ḥabīb Aḥmad Ṣāhib obtained MSc in Physics from Government College Lahore. He taught at Taleem-ul-Islam College from 1970 to 1971. From 1973 to 1976, he served in Freetown, Sierra Leone, as a physics teacher under the Nusrat Jahān Scheme. He returned to Pakistan in 1976 and later worked in Nigeria until 1987. That year, he devoted his life, and Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him) appointed him Principal of Aḥmadīyya Senior Secondary School, where he served until 1991. In 1996, he was appointed to Nusrat Jahān Academy Rabwah under Naẓārat-e-Taleem and taught physics until retirement. He also served in the office of Ṣadr ‘Umūmī and as a volunteer in the ‘Umūmī Iṣlāḥī Committee.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 31 December 2025