

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 16th January 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In a previous sermon, I spoke about the love for Allāh that was demonstrated in the life of the Holy Prophet (May Allāh's blessings be upon him). Today I will speak more on this subject.

Even in his youth, and before the claim of prophethood, he was so full of Divine love that, overcome by longing, he would withdraw to a cave and devote himself to intimate communion with his Beloved.

Speaking of this, the Promised Messiah (Peace be upon him) says that he perceives a special link between the summer season and spiritual progress. Observe the Holy Prophet (May Allāh's blessings be upon him): Allāh caused him to be born in a city like Makkah, and during the intense heat of summer, he would go alone to the Cave of Ḥira to worship Him. What an extraordinary period that must have been. The essential point is that when one develops closeness and delight in Allāh, one becomes naturally averse to the world and its people. Solitude then becomes pleasing. This was precisely the condition of the Holy Prophet (May Allāh's blessings be upon him). He had become so immersed in the love of Allāh that he found all his pleasure and joy in that solitude. In a place devoid of comfort or ease, and where even the travel inspired fear, he would spend night after night alone. This also shows the depth of his bravery and courage. When a person has a strong bond with Allāh, he is naturally endowed with courage. Therefore, a true believer is never a coward.

The Promised Messiah (Peace be upon him) says that Allāh has made His grace conditional upon sincere effort and inner struggle. The lives of the Ṣaḥāba stand before us as a living and luminous example. Reflect deeply upon them. Did they attain those exalted ranks through ordinary prayers alone? Certainly not. In their longing for the pleasure of Allāh, they set aside all concern for their own lives and offered themselves wholly in His path. Only then were those lofty stations bestowed upon them.

The Promised Messiah (Peace be upon him) says that many people wish that a single breath be blown upon them and that they be raised to high ranks, even to the Throne itself. But who can surpass our Holy Prophet (May Allāh's blessings be upon him)? He was the most excellent of mankind and the most sublime of messengers, but even he did not attain these stations through a mere breath; how can anyone else hope to do so? Look at the spiritual disciplines he observed in the Cave of Ḥira. Allāh alone knows how long he remained in seclusion, absorbed in tears, supplication, and humility, and what sacrifices and intense exertions he undertook for inner purification. Only then did divine grace descend upon him.

The truth is that until a person brings upon himself a kind of death and adopts a state of complete self-effacement in the path of Allāh, he does not invite Allāh's attention. When Allāh sees that a servant has exerted himself to the utmost and has willingly accepted such a death for the sake of attaining Him, it is then that He discloses Himself to that servant, showers him with His grace, and raises him through the manifestation of His power.

According to a narration of Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her), the Holy Prophet (May Allāh's blessings be upon him) devoted himself to worship to such an extent and stood so long in prayer that his feet would become swollen.

Ḥaḍrat Muṣṭaḥ Mau‘ūd (May Allāh be pleased with him) says that Ḥaḍrat ‘Ā’isha relates: When the Holy Prophet (May Allāh's blessings be upon him) was in his final illness, he became so weak that he could not lead the prayer, so he instructed Ḥaḍrat Abu Bakr (May Allāh be pleased with him) to do so. However, after he had given these instructions, he felt some relief and came out for prayer with the support of two men. Due to intense pain, his feet barely touched the ground. When he reached the

mosque, Ḥaḍrat Abu Bakr intended to step back, but the Holy Prophet (May Allāh's blessings be upon him) perceived his intention and gestured to him to remain in his place. He then sat beside Ḥaḍrat Abu Bakr and began the prayer. Ḥaḍrat Abu Bakr followed him, and the rest of the people followed the prayer of Ḥaḍrat Abu Bakr.

From this narration it becomes clear that, no matter how severe the illness, the Holy Prophet (May Allāh's blessings be upon him) never forgot the remembrance of Allāh. Generally, people abandon all worship at the slightest discomfort. Anyone endowed with insight can see that the remembrance of Allāh was his true nourishment and that life held no delight for him without it. He himself alluded to this when he said:

فَرْدٌ عَيْنِي فِي الصَّلَاةِ

“The comfort and delight of my eyes is in prayer.”

Ḥaḍrat Muṣṭafā Mau‘ūd (May Allāh be pleased with him) says that he had observed many people who, after a little worship, fell into pride and began to see themselves as saints. Some even imagine that through worship they have placed Allāh under obligation, God forbid. Very few remain humble after worship, and these alone are the truly righteous. They live in humility, conceal their worship and love for Allāh, and regard even this as a favour granted by Him.

Huzoor (May Allāh be his Helper) said that people, particularly children and youth, often ask what good deeds are and how one may know whether Allāh is pleased. The fact is that Allāh is pleased when good deeds are performed with sincerity, purely for His sake. A person can assess this by himself, and needs no other judge. If one knows that one's deeds are done solely for Allāh, then they are surely pleasing to Him.

The Holy Prophet (May Allāh's blessings be upon him) maintained constancy in worship, and at times its intensity would deepen further. He would devote himself wholly to the worship of his Lord until this closeness reached such a degree that prolonged prayer caused his feet to swell. The Ṣaḥāba asked, “O Messenger of Allāh, why do you worship so much when your sins have already been forgiven?” He replied, “Should I not then be a grateful servant?”

What love, what devotion, what affection! He would stand in the remembrance of Allāh and lose all awareness of body and soul. The pain and anguish that unsettled the onlookers had no effect upon him.

Ḥaḍrat Muṣṭafā Mau‘ūd (May Allāh be pleased with him) says that, along with all this worship, the Holy Prophet (May Allāh's blessings be upon him) remained constantly engaged in his duties and spent the whole day in spreading the name of Allāh. Then, instead of resting through the night, he would rise again and again to glorify and praise Allāh, and after half the night had passed, he would stand before his Lord with humility and recite the Holy Qur’ān.

Huzoor (May Allāh be his Helper) said that we should strive to attain this standard in our prayers by following the example of the Holy Prophet (May Allāh's blessings be upon him). Only then can we truly be called Muslims.

The Promised Messiah (Peace be upon him), in a letter to Ḥaḍrat Mīr Nāṣir Nawāb (May Allāh be pleased with him), says that true practical guidance lies in sincere obedience to the Holy Prophet (May Allāh's blessings be upon him). The Holy Prophet (May Allāh's blessings be upon him) showed the greatest love for two deeds: prayer and Jihād. He described prayer as the delight of his eyes and expressed a deep desire to sacrifice his life repeatedly in the path of Allāh.

At the end of the sermon, Huzoor (May Allāh be his Helper) called for prayers for Jalsa Sālāna of Jamā‘at Aḥmadiyya Bangladesh. May Allāh keep them under His protection and bring the Jalsa to a peaceful and successful conclusion. Āmīn

Wassalām,

Abdul Majid Tahir
Additional Wakīlūt Tabshīr
ISLĀMABAD (UK)
Dated: 20 January 2026