

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 23rd January 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Today I will continue with the accounts regarding the life of the Holy Prophet (May Allāh's blessings be upon him) and present further examples from Aḥādīth and the sayings of the Promised Messiah (Peace be upon him) that highlight the Holy Prophet's rank, status, and deep love for Allāh.

Ḥaḍrat Ḥudhaifah (May Allāh be pleased with him) relates: “One night, I offered prayer with the Holy Prophet (May Allāh's blessings be upon him). He started reciting Sūrah al-Baqarah. I thought that he would go into rukū‘ after one hundred verses, but he continued. Then I thought that he would go into rukū‘ upon completing the Sūrah, but he continued. Then I thought that he would now go into rukū‘, but he still continued. He then began Sūrah an-Nisā’ and recited it, and thereafter began Sūrah Āl-e-‘Imrān and recited it. He recited in a very gentle manner and with deliberate pauses. Whenever he reached a verse that contained glorification, he glorified Allāh. Whenever he passed a verse that contained a supplication, he made that supplication. And whenever he passed a verse that mentioned seeking refuge with Allāh, he sought refuge. He then went into rukū‘ and said سُبْحَانَ رَبِّيَ الْعَظِيمِ. His rukū‘ was equal in length to his standing; it was a very long rukū‘. He then said, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. He then stood for a long time, nearly equal to his rukū‘. Thereafter, he went into sajdah and said, سُبْحَانَ رَبِّيَ الْأَعْلَى. His sajdah was nearly equal to his standing.”

Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) relates that on one night, the Holy Prophet (May Allāh's blessings be upon him) stood in prayer while reciting only a single verse of the Holy Qur’ān. That is, after Sūrah al-Fāṭḥah, he continued to repeat the same verse while standing.

Whereas in the previous narration it was said that he recited many long Sūrahs, here it is mentioned that he stood for a long time reciting a single verse. Likewise, Ḥaḍrat Abu Dharr (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) stood for worship and continued to repeat one verse until morning. That verse was:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥١﴾

‘If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise.’ (5:119)

Ḥaḍrat ‘Ā’isha relates that during the lifetime of the Holy Prophet (May Allāh's blessings be upon him), a solar eclipse occurred, and the Holy Prophet (May Allāh's blessings be upon him) stood for prayer. After a very long standing, bowing, and prostration, he completed the prayer, and by that time the sun had become bright again. He then delivered a sermon to the people. He praised Allāh and spoke of His greatness. He then said that the sun and the moon are among the signs of Allāh and that they do not eclipse because of the death or life of any person. Therefore, when you see this, glorify Allāh, supplicate to Him, offer prayer, and give charity. He then said, “O Ummah of Muḥammad, by Allāh, if you knew what I know, you would weep much and laugh little.” He then said, “Listen, have I conveyed the message?”

Huzoor (May Allāh be his Helper) said that the Holy Prophet (May Allāh's blessings be upon him) never undertook any major task without Allāh's permission. We see that despite the severe cruelties of the people of Makkah, he did not leave that city until revelation descended from Allāh and he was commanded through revelation to depart. When he saw the intensity of the oppression of the people of

Makkah and permitted the Ṣaḥāba to migrate to Abyssinia, they expressed the desire that he also accompany them; however, he said that he had not yet received permission from Allāh.

In the context of his love for Allāh, we find the incident of his journey to Ṭā'if and the injuries he suffered at the hands of its inhabitants. After the death of Ḥaḍrat Abu Ṭālib, when the Quraish renewed their cruelties against the Holy Prophet (May Allāh's blessings be upon him), he travelled to Ṭā'if. He remained there for ten days and continued to invite the people to Islām, but no one accepted his invitation.

Huzoor (May Allāh be his Helper) said that the Holy Prophet's compassion prevailed here as well, and he spared those people. Later, after the conquest of Makkah, their descendants accepted Islām.

The Promised Messiah (Peace be upon him) says, "That high degree of light which was granted to man – that is to say, upon the perfect man – was not within the angels, the stars, the moon, or the sun; neither was it in the oceans and the rivers of the earth, nor was it in rubies, emeralds, sapphires, diamonds, or pearls. In short, it was not in any earthly or heavenly object. It was only in man, that is, the perfect man, who was the most complete, highest, loftiest, and most perfect example of our Lord and Master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the Chosen One, may peace and blessings of Allah be upon him. So that light was bestowed upon this [perfect] man and, according to their ranks, upon all those who bear some degree of the same nature and disposition."

Huzoor (May Allāh be his Helper) presented further saying of the Promised Messiah (Peace be upon him) in this regard and said that they represented the highest level of understanding of the rank and status of the Holy Prophet (May Allāh's blessings be upon him), which Allāh granted to the Promised Messiah (Peace be upon him) and which he conveyed to us. Despite this, our opponents accuse us of showing disrespect to the Holy Prophet (May Allāh's blessings be upon him), God forbid, and of granting a higher status to the Promised Messiah (Peace be upon him). May Allāh protect every Aḥmadī from their mischief.

The Promised Messiah (Peace be upon him) further says, "Have you any notion what was the strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard of? Do you know how all this came about? It was the supplications during dark nights of one who had lost himself in Allāh which caused a revolution in the world and showed such wonders as could never have been expected from that unlettered and helpless one [the Holy Prophet]. Send down Thy blessings and peace, O Allah, on him and his people according to the amount of pain and anguish he felt for his umma, and pour down upon him the light of Thy mercy forever."

The Promised Messiah (Peace be upon him) says that he had personally experienced that the effect of prayer surpasses the effect of water and fire; indeed, among natural means, there is nothing as powerfully effective as prayer.

At the end of the sermon, Huzoor (May Allāh be his Helper) prayed, May Allāh enable us to walk upon this path, grant us the ability to offer prayers that gain acceptance, enable us to pray with truth and sincerity, and make us true believers who fulfil the rights of prayer and strive to follow the noble example of the Holy Prophet (May Allāh's blessings be upon him).

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 28 January 2026