

The National Amīr/ President  
Jamā‘at Ahmādīyya,

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Dear Brother,

السلام عليكم ورحمة الله وبركاته

### **Summary of the Friday Sermon delivered by Ḥadrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 30<sup>th</sup> January 2026 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: There are countless incidents that bear witness to the Holy Prophet's love for Allāh. Indeed, every action and every episode of his life shows that an ocean of Divine love surged in his heart at all times. One such scene appears at the Battle of Uhud, where a unique and extraordinary manifestation of his yearning for Allāh becomes evident.

Ḥadrat Barā' (May Allāh be pleased with him) relates that on the day of Uhud we faced the idolaters. The Holy Prophet (May Allāh's blessings be upon him) appointed a detachment of archers and placed Ḥadrat ‘Abdullah (May Allāh be pleased with him) in charge of them. He instructed them that even if they saw us overcoming the enemy, they should not leave their position, and if they saw the enemy overpowering us, they should not come to our aid. In other words, whether in victory or defeat, they were not to abandon their post. The narrator says that when the battle began, the enemy fled, to the point that he saw the idolatrous women running towards the mountains. The Muslims then turned their attention to the booty of war. Ḥadrat ‘Abdullah restrained those under his command and reminded them that the Holy Prophet (May Allāh's blessings be upon him) had forbidden them to leave their position. However, when some of them abandoned their post and turned towards the spoils of war, Allāh withdrew His help from them. The course of the battle changed, the enemy launched a counterattack, and seventy Muslims were martyred.

The narrator continues that during this time the Holy Prophet (May Allāh's blessings be upon him) was sheltering with his Ṣahāba at the foot of the hill when Abu Sufyān climbed to a high place and called out, “Is Muḥammad among you?” The Holy Prophet (May Allāh's blessings be upon him) said, “Do not answer him.” Abu Sufyān then asked, “Is Ibn Abi Qahāfah among you?” The Holy Prophet (May Allāh's blessings be upon him) again said, “Do not answer him.” He then asked, “Is ‘Umar among you?” When there was no reply, Abu Sufyān declared, “All of them have been killed. If they were alive, they would surely have answered.” Ḥadrat ‘Umar could not restrain himself and called out, “O enemy of Allāh, you have lied. Allāh has kept alive those who will humiliate you.” Abu Sufyān then raised the slogan, “Glory to Ḥubal.” At this, the Holy Prophet (May Allāh's blessings be upon him) said, “Answer him.” The Ṣahāba asked what they should say. He replied, “Say: Allāh is the Most High, the Most Great.” Abu Sufyān then said, “We have ‘Uzza, and you have no ‘Uzza.” The Holy Prophet (May Allāh's blessings be upon him) again said, “Answer him.” They asked what they should say, and he replied, “Say: Allāh is our Helper, and you have no helper.”

Thus, in his love for Allāh, he did not tolerate even the slightest trace of associating partners with Him.

It is related in a narration that Ḥadrat Ibn ‘Abbās (May Allāh be pleased with him) once said, “Whatever Allāh wills and whatever you will.” The Holy Prophet (May Allāh's blessings be upon him) responded, “Have you made me equal to Allāh?” He said that one should instead say, “Whatever Allāh alone wills.” This shows that even the smallest aspect of shirk must be avoided. One may say, “Whatever Allāh wills, and it is by His grace,” especially in the context of supplication, as this increases blessings. However, the phrase “and whatever you will” is incorrect, and the Holy Prophet (May Allāh's blessings be upon him) strongly disliked it.

The Holy Prophet (May Allāh's blessings be upon him) was also deeply concerned that graves might become places of worship. Sadly, this is seen today, as people go to some graves and engage in acts of worship there, even to the extent of prostrating before them.

Hadrat ‘Ā’isha (May Allāh be pleased with her) relates that during the illness in which the Holy Prophet (May Allāh's blessings be upon him) passed away, he said, “May Allāh curse the Jews and the Christians; they turned the graves of their prophets into places of worship.” Hadrat ‘Ā’isha said that had he not given this instruction, his grave would have remained open, and she feared that it might be turned into a mosque. For this reason, it was not left open. In later times, measures were taken, such as erecting railings and walls, to prevent any form of shirk.

The Holy Prophet (May Allāh's blessings be upon him) never missed an opportunity to speak about the oneness of Allāh. Every word he spoke carried love for Allāh and showed that this love was deeply rooted in his heart.

Hadrat Zaid bin Khālid (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) led the morning prayer at Hudaibiyyah after rain. Afterward, he said that among Allāh's servants, some begin the morning as believers and some as disbelievers: those who attribute the rain to Allāh's grace are believers, while those who attribute it to the stars are disbelievers.

Hadrat Jābir (May Allāh be pleased with him) relates that a man asked the Holy Prophet (May Allāh's blessings be upon him) which two deeds make Paradise and Hell certain. He replied that whoever dies without associating anything with Allāh will enter Paradise, and whoever dies while associating partners with Him will enter the Fire.

Hadrat Mahmūd bin Labīd (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said the matter he feared most for his Ummah was minor shirk, specifically ostentation. He emphasised that every person must examine himself carefully, for no intermediary will benefit anyone on the Day of Judgement; only Allāh's grace and following the Holy Prophet (May Allāh's blessings be upon him) will really benefit.

Hadrat Muṣleh Mau‘ūd said that the Holy Prophet (May Allāh's Blessings be upon him), despite being perfect and free from error, lived in constant awe of Allāh, moving from virtue to virtue and performing endless good deeds. Yet, reflecting on Allāh's majesty, he would seek forgiveness and repent. Hadrat Abu Hurairah (May Allāh be pleased with him) relates that he heard the Holy Prophet (May Allāh's Blessings be upon him) say, “I seek forgiveness from Allāh and turn to Him more than seventy times a day,” the number indicating abundance.

Hadrat Samrah bin Jundub (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said that four statements surpass all speech:

سبحان الله، الحمد لله، لا إله إلا الله، الله أكابر

whichever one begins with, there is no harm, and all are full of blessings.

Hadrat ‘Abdullah bin Busr (May Allāh be pleased with him) relates that a Bedouin said that the rules of Islām had become too numerous for him and asked for something he could hold fast to. The Holy Prophet (May Allāh's blessings be upon him) replied, “Let your tongue remain constantly engaged in the remembrance of Allāh.”

Hadrat Jābir relates that the Holy Prophet (May Allāh's blessings be upon him) said that the best remembrance is **الحمد لله**, and the best supplication is **الحمد لله**.

It is also narrated that Allāh offered to turn the valley of Makkah into gold for the Holy Prophet (May Allāh's blessings be upon him). He replied that he preferred to eat his fill one day and remain hungry the next, so that in hunger he might supplicate and remember Allāh, and in fullness he might praise and thank Him.

Hadrat Abu Bakr (May Allāh be pleased with him) relates that whenever something pleasing occurred, the Holy Prophet (May Allāh's blessings be upon him) would immediately fall into prostration in gratitude.

Hadrat Muṣleh Mau‘ūd (May Allāh be pleased with him) further says that the Holy Prophet (May Allāh's blessings be upon him) was never heedless of death. The fear of Allāh so dominated him that each day he lived as though death might come at any moment. He lived like a traveller who believed the train was about to depart any moment.

Hadrat Hudhaifah (May Allāh be pleased with him) relates that when the Holy Prophet (May Allāh's blessings be upon him) lay down to sleep, he would place his hand beneath his cheek and say, "O my Lord, in Your name is my death and my life." Upon waking, he would say, "All praise belongs to Allāh who gave us life after causing us to die, and to Him is the return." This shows that each night he entrusted his life to Allāh and each morning he thanked Him for renewed life.

Hadrat Anas bin Mālik (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said that sitting with those who remember Allāh from morning prayer until sunrise was more beloved to him than freeing four slaves from the progeny of Ismā'īl, and the same applied from afternoon prayer until sunset. His love for Allāh led him to prefer those who remembered Him over even his own relatives.

Hadrat Mu'ādh bin Jabal (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said: Nothing saves more from the punishment of Allāh than the remembrance of Allāh.

Wassalām,

Abdul Majid Tahir  
Additional Wakīlūt Tabshīr  
ISLĀMABAD (UK)  
Dated: 03 February 2026