

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة الله وبرکاته

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 06th February 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: Allāh says that the Holy Prophet (May Allāh's blessings be upon him) is an excellent model for us in every respect. In previous sermons, I spoke about his love for Allāh, along with many incidents related to his worship, for the two cannot be separated. Worship cannot exist without love for Allāh, nor can love for Allāh exist without worship. Where love for Allāh is absent, there cannot be true worship.

Allāh has described the standard of the Holy Prophet’s love in the Holy Qur’ān in these words:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

“Say, My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds.”(6:163)

By commanding him to make this proclamation, Allāh has also directed our attention towards striving to attain the same standard.

With regard to worship, Allāh has given countless commandments in the Holy Qur’ān. He says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“And I have not created the jinn and the men but that they may worship Me.” (51:57)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾

“O ye men, worship your Lord Who created you and those before you, that you may become righteous.” (2:22)

Thus, in order to attain nearness to Allāh and to adopt righteousness, it is essential to worship Him and to raise the quality of that worship. When the Holy Prophet (May Allāh's blessings be upon him) conveyed these commandments, he also demonstrated their highest standards through his own practice. He then made clear that true obedience and genuine following will only be accomplished when we strive to bring ourselves to that level. The prayers that the Holy Prophet (May Allāh's blessings be upon him) offered for his Ummah will benefit us only when we keep his example and his injunctions constantly before us and act upon them.

Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) relates that the Holy Prophet (May Allāh's blessings be upon him) once offered Ṣalāt standing on a sheet that had patterns on it. When he completed the Ṣalāt, he said, “Take this sheet of mine to Abu Jahm and bring me the plain one, for this patterned one distracted me during the Ṣalāt.”

Ḥaḍrat Ja‘far bin Muḥammad (May Allāh be pleased with him) relates from his father that they asked Ḥaḍrat ‘Ā’isha about the bedding of the Holy Prophet (May Allāh's blessings be upon him) in her house. She replied that it was made of leather and filled with date-palm fibre. Ḥaḍrat Ḥafṣah (May Allāh be pleased with her) was asked the same question and said that in her house it was made of wool, folded double. One night she decided to fold it four times so that it might be more comfortable. In the morning, the Holy Prophet (May Allāh's blessings be upon him) asked what had been spread for him. She explained that it was the same bedding, only folded four times for comfort. He said, “Return it to its former state, for its softness hindered me in the night Ṣalāt.”

Ḥaḍrat Mu‘ādh bin Jabal (May Allāh be pleased with him) relates that he was seated behind the Holy Prophet (May Allāh's blessings be upon him) on a mount when he addressed him: “O Mu‘ādh bin Jabal,

do you know what right Allāh has over His servants?" He answered, "Allāh and His Messenger know best." The Holy Prophet (May Allāh's blessings be upon him) said, "Allāh's right over His servants is that they worship Him and associate nothing with Him." After travelling some distance, he again addressed Mu'ādh and asked, "Do you know what right the servants have over Allāh?" He replied, "Allāh and His Messenger know best." The Holy Prophet (May Allāh's blessings be upon him) said, "That He should not punish them."

The Promised Messiah (Peace be upon him) says that the Holy Prophet (May Allāh's blessings be upon him) was not only sent to convey the Holy Qur'ān but also to establish the Sunnah. Just as the Holy Qur'ān is preserved with absolute certainty, the Sunnah, which is transmitted continuously through reliable chains, is likewise certain and secure. The Holy Prophet (May Allāh's blessings be upon him) fulfilled both of these sacred duties.

For instance, when the command to establish the Ṣalāt was revealed, the Holy Prophet (May Allāh's blessings be upon him) explained Allāh's words through his own practice. He demonstrated in a clear and practical manner the exact number of rak'āts for each of the five daily Prayers. In the same way, he performed the Ḥajj with all its rites, and then personally guided and obligated thousands of Ṣaḥāba to follow it, thereby firmly establishing an enduring chain of practice that continues to this day.

Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) says that although Tahajjud is voluntary, the Holy Prophet (May Allāh's blessings be upon him) was very particular about it. He would keep an eye on which of the Ṣaḥāba offered these voluntary prayers. Huzoor (May Allāh be his Helper) said that today, if someone is asked about their obligatory prayers, they often object and say it is their private matter, but the Holy Prophet (May Allāh's blessings be upon him) would enquire even about the voluntary Tahajjud prayer.

On one occasion, Ḥaḍrat 'Abdullah bin 'Umar (May Allāh be pleased with him) was mentioned in a gathering. The Holy Prophet (May Allāh's blessings be upon him) said that he was a good man, provided that he offered Tahajjud.

The Holy Prophet (May Allāh's blessings be upon him) prayed for mercy upon the husband and wife who wake one another for Tahajjud, even if it requires sprinkling water upon the face to rouse them.

Every action of the Holy Prophet (May Allāh's blessings be upon him) can be called worship because it was performed in accordance with Divine command. It is related that he once delayed the 'Aṣr prayer until the very end of its prescribed time. Although offering it at the earliest time is preferable, this delay was meant to teach that if someone cannot pray early, he can still offer it later within the time. This served as instruction for the Ummah.

Regarding the supplications of the Holy Prophet (May Allāh's blessings be upon him), Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) writes that many people pray, yet their eyes, heart, and mind remain elsewhere. Their chest lacks the fervour that should accompany true prayer, so their supplications rise no higher than words and disperse like dust. The Holy Prophet (May Allāh's blessings be upon him), however, supplicated with such intensity that a sound like the boiling of a pot could be heard from his chest.

Tenderness of heart in prayer is also essential. The Promised Messiah (Peace be upon him) offered practical guidance in this matter: adopt the expression of someone who is about to weep while in prayer. Even this outward posture influences the heart, and in time it may bring genuine tears.

The remembrance of Allāh formed part of the constant Sunnah of the Holy Prophet (May Allāh's blessings be upon him). Before sleep, he would recite Ayat al-Kursi, Surah al-Ikhlās, Surah al-Falaq, and Surah al-Nāṣ three times, blow upon his hands, and pass his hands over his body from head to where his hands could reach.

Huzoor (May Allāh be his Helper) said: Some people write to me asking for a brief prayer or remembrance through which virtues may develop, sins may be forgiven, tasks may be fulfilled, and nearness to Allāh may be attained. The most important thing is five daily prayers. Thereafter comes remembrance of Allāh, which draws a person towards further good deeds. Alongside this, moral reform and righteous action are also necessary.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that some religious leaders and scholars assume that they deserve greater reverence, and they adopt particular practices so that people may regard them as pious. They consider themselves models for the world and therefore resort to affectation. All this they do to impress people, not to win the love of Allāh. The Holy Prophet (May Allāh's blessings be upon him), despite being the most righteous of all, remained free from such pretence. He was simple in these matters. At times he would stand for Ṣalāt and intend to prolong it, but when he heard a child cry, he would shorten the Ṣalāt out of concern for its mother.

It is also narrated that at times the Holy Prophet (May Allāh's blessings be upon him) offered Ṣalāt while wearing shoes. This shows that when ease was needed, he chose the more convenient course. Therefore, if the footwear is clean and there is a risk of impurity on the ground, one may offer the Ṣalāt with shoes on. Through this practice, the Holy Prophet (May Allāh's blessings be upon him) granted a great concession to his followers and saved them from unnecessary hardship and artificial formality in the future.

The Holy Prophet (May Allāh's blessings be upon him) attached great importance to congregational Ṣalāt. Once, a blind man sought permission to pray at home due to the distance and difficulty, particularly in bad weather. He initially permitted him. After a short while, he asked that the man be called back and inquired whether he could hear the Adhān at his home. When the man replied that he could, the Holy Prophet (May Allāh's blessings be upon him) told him that he should attend the mosque.

May Allāh enable us to fulfil the rights of worship and grant us the ability to follow the excellent example of the Holy Prophet (May Allāh's blessings be upon him). Āmīn
Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 11 February 2026