

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 20th February 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, the month of Ramadān has started yesterday. Allāh has granted us this month so that we may strengthen our bond with Him and reform our spiritual state. May He enable every Aḥmadi to benefit fully from it. We will gain its true benefit only if, after Ramaḍān has passed, we continue to uphold and elevate our standards of love for Allāh and devotion in worship; only then shall we fulfil the purpose for which we were created.

In recent Friday sermons, I have spoken about the Holy Prophet’s love for Allāh, his standard of worship, and his guidance to the believers. I also related incidents from the life of his devoted servant, the Promised Messiah (Peace be upon him), who followed in his blessed footsteps. Today, in view of Ramaḍān, I shall relate further accounts from the life of the Promised Messiah (Peace be upon him) that reflect his love for Allāh and his devotion in prayer. We should not merely listen to these accounts and take delight in them; rather, they should serve as practical guidance for us.

Huzoor (May Allāh be his Helper) related an incident recorded by Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) on the authority of Ḥaḍrat Maulavī Muḥammad ‘Abdullah Batālawī. He relates: Around 1907, Amatur Raḥmān Ṣāḥiba, daughter of the late Qāzi Ziauddīn Ṣāḥib, who was also related to me through my maternal family, gave me a scrap of paper that was meant to be discarded. As it bore the handwriting of the Promised Messiah (Peace be upon him) and his wife, I kept it with great care as a blessed keepsake. It was later misplaced. However, since it was connected to an incident which Amatur Raḥmān Ṣāḥiba herself narrated to me, I consider it necessary to mention it, for that simple and informal piece of writing reflected the Promised Messiah’s bond with Allāh, his purity, righteousness, and deep devotion in worship.

She told me that one day, the Promised Messiah (Peace be upon him) and his wife wished to test whether one could write on paper with closed eyes. The Promised Messiah (Peace be upon him) took a small piece of paper and, with his eyes closed, wrote these words, which I remember clearly: “A person ought always to fear Allāh the Almighty and supplicate before Him five times every day.”

Huzoor (May Allāh be his Helper) said that this was the lofty standard the Promised Messiah (Peace be upon him) always urged upon his followers. His heart remained ever anxious that those who entered his fold, indeed every sincere believer, should live in awe of Allāh and keep their souls inclined towards worship at all times.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) also narrated, on the authority of Ḥaḍrat Mian ‘Abdullah Sanorī (May Allāh be pleased with him), that in 1884 the Promised Messiah (Peace be upon him) resolved to leave Qādiān for a period of spiritual retreat and travel in India. He first intended to remain in seclusion at Sujānpūr, but later received a revelation that his objective would be fulfilled in Hoshiarpūr. Thus, in January 1886, he summoned Ḥaḍrat Mian ‘Abdullah Sanorī to Qādiān and wrote to Sheikh Mehr ‘Ali Ṣāḥib of Hoshiarpūr to arrange a two-month stay in an upper room on the outskirts of the town.

The Promised Messiah (Peace be upon him) travelled by carriage to the River Beas and then by boat with Ḥaḍrat Mian ‘Abdullah, Ḥaḍrat Sheikh Ḥāmid ‘Ali, and Fateḥ Khan. While crossing, he said to Ḥaḍrat Mian ‘Abdullah, “The company of a Kāmil (one spiritually perfected) is like a river journey: there is hope of reaching the shore, yet also the risk of drowning.” Ḥaḍrat Mian ‘Abdullah said that he did not pay much attention to this at the time, but he recalled these words later when Fateḥ Khan apostatised.

The Promised Messiah (Peace be upon him) issued a handwritten notice announcing that for forty days no one was to visit him or invite him to any gathering. Following this period, he would remain there for an additional twenty days, during which meetings and questions would be allowed. He instructed that the entrance chain remain fastened at all times and that no one in the house call him or come upstairs, as he would offer his prayers in seclusion. For Friday Prayer, he instructed that a mosque should be located on the outskirts of town where they could offer the Friday Prayer in solitude away from others.

On one occasion, he said to Ḥaḍrat Mian ‘Abdullah, “At this time vast doors of Allāh’s grace have opened for me, and at times Allāh speaks to me for extended periods. Were these experiences to be recorded, they would fill many pages.” Ḥaḍrat Mian ‘Abdullah related that the revelations concerning the Promised Son were received during this retreat, and its announcement was also made from Hoshiarpur.

Huzoor (May Allāh be his Helper) said that this refers to the announcement of 20th February 1886, known as the prophecy of Muṣleḥ Mau‘ūd. It is a remarkable coincidence that today is 20th February, a day which is marked as the day of the prophecy of Muṣleḥ Mau‘ūd. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) was born in accordance with the prophecy. His Khilāfat spanned fifty-two years and was blessed by Allāh with numerous successes. All the prophecies, revelations, and statements contained in the prophecy of Muṣleḥ Mau‘ūd were fulfilled in the person of Ḥaḍrat Mirza Bashīruddīn Maḥmūd Aḥmad (May Allāh be pleased with him).

Huzoor (May Allāh be his Helper) said that Jalsas are being held in the Jamā‘at to commemorate this prophecy, and through them one learns of its history. There are also programmes on MTA that members should watch.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) relates that he asked Ḥaḍrat Mian ‘Abdullah about the Promised Messiah’s seclusion and worship. Ḥaḍrat Mian ‘Abdullah said he did not know, as the Promised Messiah (Peace be upon him) stayed in the upper chamber. Once, when he took him a meal upstairs, the Promised Messiah (Peace be upon him) said he had received the revelation:

بُورِكَ مَنْ فِيهَا وَمَنْ حَوْلَهَا

“Blessed is he who is therein and those around it”

The Promised Messiah (Peace be upon him) explained that the first part referred to himself, and the second part to those around him.

In those days, Fateḥ Khan was very devoted and used to say that he regarded the Promised Messiah (Peace be upon him) as a Prophet, however he later faltered and became apostate. In this context, Huzoor (May Allāh be his Helper) said that everyone should pray for a blessed end and for firmness in faith, particularly during Ramaḍān.

Some people ask about the jurisprudential details of Ṣalāt, such as how to fold the hands and how to perform its various movements. Mian ‘Ali Muḥammad Ṣāhib says that he once saw the Promised Messiah (Peace be upon him) offer a Sunnah prayer. The Promised Messiah (Peace be upon him) had his hands folded above the navel, and the middle finger of the right hand reached towards the elbow, or slightly short of it. During prostration, he placed his forehead and nose on the ground between his hands, with the fingers pointing straight towards the Qiblah. When he rose from prostration, as his blessed turban was loose and would slip back, he would straighten it with his finger.

Ḥaḍrat Bhai Chaudhry ‘Abdul Raḥmān (May Allāh be pleased with him) also relates that the Promised Messiah (Peace be upon him) offered Tahajjud with great humility. His voice could be heard even in the room opposite the mosque. It was his practice to recite رَاهِدْنَا الصِّرَاطَ الْمُسْتَقِيمَ repeatedly. Huzoor (May Allāh be his Helper) said that we too should repeat this prayer so that Allāh may keep us firm upon guidance.

Ḥaḍrat Master Nadhīr Ḥussain Ṣāhib narrates that he saw the Promised Messiah (Peace be upon him) pray at around 3 o’clock in the morning. After performing ablution, he stood at some distance and began offering his prayer. Despite his utmost effort to match the length of the Promised Messiah’s standing, bowing, and prostration, he was unable to keep up. After just two rak‘āt, he became exhausted, while the

Promised Messiah (Peace be upon him) was still engaged in the very same rak‘at in which Ḥaḍrat Master Nadhīr Ḥussain Ṣāhib had commenced his prayer.

He further relates that during the day, when they were seated around the Promised Messiah (Peace be upon him) and he was urging the Jamā‘at to observe Tahajjud, he asked what should be done if one failed to offer it. The Promised Messiah (Peace be upon him) replied that one should offer Istighfār abundantly and glorify and praise Allāh; this would enable him to offer Tahajjud. Huzoor (May Allāh be his Helper) explained that these supplications were not meant as a substitute for Tahajjud, but as a means to enable its observance. This is a remedy we too should adopt in our days of weakness.

We are now in Ramaḍān, and most of us have some opportunity to offer Tahajjud. If we do not, we should make an effort to do so. Tarāwīh in the mosque is for those who cannot wake early or have little time, but it does not fully substitute for Tahajjud. The Sunnah of the Holy Prophet (May Allāh's blessings be upon him) and the practice of the Promised Messiah (Peace be upon him) was to rise at night for Tahajjud. Therefore, even after offering Tarāwīh, we should strive to pray at least two or four rak‘āt of Tahajjud.

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) relates from his blessed mother that the Promised Messiah (Peace be upon him) once said that Allāh had revealed to him the importance of frequently reciting **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ**. He would repeat these words very frequently, so much so that even at night, while turning over in bed, they would continue to flow from his tongue.

The Promised Messiah (Peace be upon him) says, “If Allāh were to grant me the choice between seclusion and fame, then, by that Holy Being, I would choose seclusion. It is He who has brought me forth into the field of action. The delight I find in solitude is known to none but Allāh. For nearly twenty-five years, I remained in seclusion, and not for a single moment did I desire to sit upon the seat of fame.”

Huzoor (May Allāh be his Helper) said that elsewhere, the Promised Messiah (Peace be upon him) also said that one should not abandon worldly responsibilities altogether. One must value the blessings Allāh has granted. Do not immerse yourself so deeply in the world that you drown, nor renounce it so completely that rightful obligations are neglected. Adopt the balanced teaching of Islām. Above all, never forsake Allāh; in this matter, great caution is required.

At the end of the sermon, Huzoor (May Allāh be his Helper) prayed: May Allāh grant us the ability in this Ramaḍān to fulfil the true rights of worship, and may He enable us to grow in His love, so that we continue to derive the greatest possible blessings from this month and that its effects remain with us thereafter. May Allāh make us those who embody the qualities of a true believer and a true Muslim.

Huzoor (May Allāh be his Helper) urged the Jamā‘at to offer special prayers in the blessed month of Ramaḍān.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 24 February 2026