

The National Amīr/ President
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 05 June 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the previous sermon, I presented examples of the humility and modesty of the Promised Messiah (Peace be upon him). Today, I will relate a few more examples in this regard.

Ḥaḍrat Sheikh Muḥammad Ismā‘īl (May Allāh be pleased with him) relates that the noble character of the Promised Messiah (Peace be upon him) was such that there were people in Qādiān who devoted themselves to opposing him and never missed an opportunity to express their hostility. And yet, whenever any of them knocked at his door, he would come out barefoot, return their greeting, and ask, “Are you well?” He would inquire about their families and ask what had brought them there. Whatever need they presented, he would ask how much they required and would often give them more than they had requested.

Ḥaḍrat Master Nadhīr Ḥussain (May Allāh be pleased with him) relates: Whenever I came to Qādiān with my father and word was sent to the Promised Messiah (Peace be upon him) that Ḥakīm Marham ‘Isā had arrived, he would immediately come out to receive us and personally offer us hospitality. He met visitors with such simplicity that I sometimes saw him still holding a pen in his hand, while on other occasions he would come out barefoot to greet us. Whatever state he happened to be in when informed of a visitor’s arrival, he would come just as he was.

Ḥaḍrat Muftī Muḥammad Ṣādiq (May Allāh be pleased with him) relates: I remember once coming to Qādiān from Lahore. The Promised Messiah (Peace be upon him) seated me in Masjid Mubārak and said, “Sit here; I shall bring some food.” A few minutes later, he returned carrying a tray of food. He then said, “Please eat; I will bring some water.” Muftī Ṣāhib says that tears welled up in his eyes involuntarily.

Ḥaḍrat Munshī Zafar Aḥmad Kapurthalvi (May Allāh be pleased with him) relates: I was once sitting with the Promised Messiah (Peace be upon him) when, every so often, Ḥaḍrat Mirza Maḥmūd Aḥmad Ṣāhib would call out, “Father, open the latch.” Each time, the Promised Messiah (Peace be upon him) would get up and open it.

On another occasion, I visited him and found him seated on a straw mat. As soon as he saw me, he picked up a bed and carried it inside. I offered to carry it myself, but he replied, “It is quite heavy; you will not be able to lift it.” After setting it up inside, he said, “You sit on it. I am perfectly comfortable on the floor.” Later, when I became thirsty, he said, “I will bring a glass from inside.” He returned with two bottles of syrup that had been sent from Manipur and said, “These bottles have been kept for many days because we wanted to first share them with a friend before drinking from them ourselves.” He then prepared a glass for me. I requested that he first take a sip himself, which he did. The syrup was exceptionally delicious. He then said, “Take one bottle for yourself, and serve the other to the guests outside.”

Ḥaḍrat Muftī Muḥammad Ṣādiq (May Allāh be pleased with him) relates: On one occasion, I was looking for water to perform ablution and entered a doorway leading to the inner quarters. Just then, the Promised Messiah (Peace be upon him) emerged from inside. Seeing me standing there, he asked, “Do you need water?” I replied, “Yes.” He took the vessel from my hand and said, “I will bring it,” and then fetched the water himself.

Ḥaḍrat Babu Ghulām Muḥammad (May Allāh be pleased with him) relates: On one occasion, several distinguished guests from Lahore, including Dr ‘Allāma Iqbāl and Sir Shahabuddīn, came to meet the

Promised Messiah (Peace be upon him). After dinner, when the charpoys were being laid out, I selected a large and sturdy one, but Chaudhry Shahabuddin took possession of it. Later, the Promised Messiah (Peace be upon him) came around asking each guest whether they were comfortable. When he reached me, he noticed that I was standing there worried because I no longer had a bed. Seeing my concern, he said, "Wait here; I will bring a charpoy for you from inside." After some time had passed and no one had returned, I looked inside and was astonished to see a man hurriedly weaving a charpoy while the Promised Messiah (Peace be upon him) sat beside him holding a lamp. Overcome with embarrassment, I said, "Please allow me to hold the lamp." He replied, "There is only one round left now." Witnessing this affected me so deeply that tears came to my eyes.

Ḥaḍrat Maulawī ‘Abdul Karīm (May Allāh be pleased with him) relates: This was probably in 1896. It was the month of June, and the newly constructed inner quarters had only recently been completed. A charpoy had been placed there, and I lay down to rest while the Promised Messiah (Peace be upon him) strolled nearby. When I awoke, I was astonished to find him lying beside the charpoy. Out of respect and embarrassment, I immediately sat up. He asked, "Why have you sat up?" I replied, "You are lying on the ground below. How can I remain sleeping above?" Smiling, he said, "I was watching over you. The children were making noise, and I was keeping them quiet so that your sleep would not be disturbed."

Ḥaḍrat Munshī Imām Dīn (May Allāh be pleased with him) relates: In 1894, I took Bai‘at at the hand of the Promised Messiah (Peace be upon him). After the evening prayer, Munshi ‘Abdul ‘Azīz Ṣāhib pointed towards me and requested that he accept my Bai‘at. The Promised Messiah (Peace be upon him) said, "Come inside." I went alone into Baitul Fikr, where he seated me near the head of the charpoy while he himself sat at the foot.

The Promised Messiah (Peace be upon him) says: "My condition is such that if someone is in pain and I am engaged in Prayer, and his cry reaches my ears, I feel that if I can benefit him even by breaking my Prayer, then I should do so. As far as possible, I wish to show sympathy towards him. It is contrary to good morals not to stand by a brother in his hardship and suffering. If you can do nothing else for him, then at least pray for him. Indeed, I say that you should display such noble conduct and empathy not only towards your own people but even towards strangers and people of other faiths. One should never be indifferent and unconcerned."

Ḥaḍrat Mirza Bashīr Aḥmad (May Allāh be pleased with him) writes that whenever the Promised Messiah (Peace be upon him) met someone, he greeted him with a smile that seemed to dissolve every trace of sorrow. His cheerfulness and warmth left every Aḥmadī feeling that all the burdens of the heart had been lifted in his company.

The Promised Messiah (Peace be upon him) would listen attentively even to the humblest person and respond with genuine kindness. Everyone felt as though he enjoyed a special place in his affection. Sometimes people unfamiliar with proper etiquette would continue speaking at great length, but he would listen patiently and never tell them to stop.

Once, a man approached him and attempted to place his head upon his feet as an act of reverence. The Promised Messiah (Peace be upon him) gently moved his head away and said: "This practice is not permissible. One should greet others with ‘Assalāmu Alaikum’ and shake hands."

Ḥaḍrat Sheikh ‘Abdul Qādir (May Allāh be pleased with him) writes that Ḥaḍrat Mirza Sultān Aḥmad Ṣāhib would often say: "My father did not live as a Mughal nobleman; he lived as a humble faqīr."

The Promised Messiah (Peace be upon him) says: It is a condition for those who seek righteousness that they spend their lives in humility and meekness. This is one branch of righteousness through which we must combat unwarranted anger. For the great saints and the truthful ones, the final and most difficult stage is to guard themselves against anger. Vanity and self-conceit arise from anger, and at times anger itself is the result of vanity and self-conceit, because anger arises when a person considers himself superior to another. I do not wish the members of my Jamā‘at to regard one another as greater or lesser, nor to take pride over one another, nor to look down upon one another with contempt. Allāh alone knows who is truly great and who is small. Such an attitude amounts to a form of degradation and humiliation.

Where contempt exists, there is a danger that it will grow like a seed and ultimately become the cause of a person's ruin. Some people show great respect when they meet those whom they regard as important. However, truly great is the one who listens humbly to the words of a poor and meek person, consoles him, values what he has to say, and refrains from uttering any hurtful remark that may cause him pain. Allāh Almighty says:

وَلَا تُلَبِّدُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

‘And defame not your own people, nor call one another by nicknames. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.’ (49:12).

He commands that you should not call one another by names that cause annoyance or ridicule. This is the practice of the wicked and immoral. A person who mocks another will not die until he himself becomes afflicted in a similar manner. Do not regard your brothers as insignificant. When all of you drink from the same spring, who can know whose destiny it is to drink from it more? Honour and greatness are not determined by worldly criteria. In the sight of Allāh, the truly noble person is the one who possesses righteousness and piety.

Huzoor (May Allāh be his Helper) prayed: May Allāh enable us to develop true humility and modesty, and having entered into the Bai‘at of the Promised Messiah (Peace be upon him), may we become among those who sincerely act upon the teachings of true Islām and fulfil the responsibilities and obligations that come with it. Āmīn

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMĀBAD (UK)
Dated: 09 June 2026