

The National Amīr/ President
Jamā‘at Aḥmadiyya,
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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 16 October 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) recited the following verse:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

‘Say, ‘I ask not of you any reward for it, nor am I of those who are given to affectation.’ (38:87)

Huzoor (May Allāh be his Helper) said that in this verse Allāh instructs the Holy Prophet (May Allāh's blessings be upon him) to proclaim that the message he conveys and the paths of betterment he shows are solely for the good of people in this world and the Hereafter. He seeks nothing from them in return. His life is free from all affectation, and when one's very life is free from pretence, there can be no desire for worldly reward.

This standard of simplicity is evident throughout the life of the Holy Prophet (May Allāh's blessings be upon him), and he repeatedly counselled the believers to live in the same manner.

Ḥaḍrat ‘Uthmān bin ‘Affān (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said: “The son of Adam has no right to anything beyond these things: a house in which to live, sufficient clothing to cover his body, and simple bread and water.”

Huzoor (May Allāh be his Helper) said that in these words the Holy Prophet (May Allāh's blessings be upon him) was, in effect, describing the simplicity of his own life.

Ḥaḍrat Abu Sa‘īd Khudrī (May Allāh be pleased with him) relates that he heard the Holy Prophet (May Allāh's blessings be upon him) pray: “O Allāh! Keep me alive as a poor and humble person, cause me to die as a poor and humble person, and raise me among the poor and humble.”

Ḥaḍrat Abu ‘Umāmah (May Allāh be pleased with him) relates that one day Ṣaḥāba spoke to the Holy Prophet (May Allāh's blessings be upon him) about worldly matters. He said: “Do you not hear? Do you not hear? Surely simplicity is a part of faith. Surely simplicity is a part of faith.”

Ḥaḍrat ‘Imrān bin Ḥussain (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said: “Surely Allāh loves His servant who is a believer, poor, refrains from asking others, and has a family to support.”

Explaining this ḥadīth, Huzoor (May Allāh be his Helper) said that a person can refrain from asking others only when he learns to live simply.

Ḥaḍrat ‘Abdullah bin ‘Umar (May Allāh be pleased with him) relates that the poor among the Muhājirīn complained to the Holy Prophet (May Allāh's blessings be upon him) about the advantage Allāh had granted to the wealthy over them. The Holy Prophet (May Allāh's blessings be upon him) said: “O poor people! Shall I not give you glad tidings? The poor believers will enter Paradise half a day—that is, five hundred years—before the wealthy.”

Huzoor (May Allāh be his Helper) said that worldly goods are now so abundant that people's thoughts have become increasingly absorbed in acquiring them, as though this world were everything. In such circumstances, those who follow the guidance of the Holy Prophet (May Allāh's blessings be upon him) will certainly become recipients of Allāh's favours.

This does not mean, however, that a person should sit idle and make no effort. A believer should work with full attention and diligence, yet live simply, remain content with what Allāh has provided, and express gratitude to Him. Such an attitude also strengthens one's faith.

Ḥaḍrat ‘Abdullah bin ‘Umar (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) took hold of his shoulder and said: “Live in this world as though you were a stranger or a traveller passing along the road.”

The Holy Prophet (May Allāh's blessings be upon him) displayed simplicity and humility on every occasion. In one narration, he said: "Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary. I am only a servant of Allāh. Therefore, say: His servant and His messenger."

Regarding the Holy Prophet's home, it is related that after his migration from Makkah to Madinah, a dwelling was built for him beside Masjid Nabawi. It was merely a small room, about ten by fifteen feet. A door connected it directly to the mosque, through which he would pass for prayer and other purposes. As he later married, further chambers were built alongside the first.

Elsewhere, it is related that a devoted Ṣaḥābī, Ḥaḍrat Ḥārithah bin Nu'mān (May Allāh be pleased with him), owned several houses nearby. Whenever the Holy Prophet (May Allāh's blessings be upon him) married, Ḥaḍrat Ḥārithah would offer one of his houses, until eventually all of them came into the use of the Holy Prophet (May Allāh's blessings be upon him). There were nine small dwellings in all. He spent the final ten years of his life in these modest chambers and was buried in one of them.

Each dwelling consisted of a small room, approximately four metres wide and five metres long, with an even smaller courtyard attached. Neither bricks nor stone had been used. The courtyard walls were made of palm branches and leaves, and the ceiling was so low that a person could touch it by raising a hand. A simple mat hung in the Holy Prophet's room, and when someone came to meet him, a cloth would be placed over it so that he could sit apart and speak privately with his visitor.

Ḥaḍrat Muṣṭaḥ Mau'ūd (May Allāh be pleased with him), while describing the simplicity of the Holy Prophet's household, relates the incident in which Ḥaḍrat Fāṭimah (May Allāh be pleased with her) complained of the hardship caused by grinding grain by hand. Around that time, some slaves had come into the possession of the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat Fāṭimah went to see him, but as he was not at home, she told Ḥaḍrat 'Āi'shah (May Allāh be pleased with her) why she had come and then returned.

When the Holy Prophet (May Allāh's blessings be upon him) came home, Ḥaḍrat 'Āi'shah informed him of Ḥaḍrat Fāṭimah's visit. Ḥaḍrat Fāṭimah relates that he came to see them after she and Ḥaḍrat 'Alī had gone to bed. When she tried to rise, he told them to remain where they were and sat between them, so close that she could feel the coolness of his feet against her chest. He said: "Shall I not tell you something better than what you asked me for? When you lie down in your beds, say Allāhu Akbar thirty-three times, Subhan Allah thirty-three times, and Alhamdulillah thirty-three times."

Ḥaḍrat Muṣṭaḥ Mau'ūd (May Allāh be pleased with him) writes that this incident shows how careful the Holy Prophet (May Allāh's blessings be upon him) was in the distribution of wealth. Although Ḥaḍrat Fāṭimah genuinely needed assistance and her hands suffered from grinding grain, he did not give her a servant. Instead, he directed her towards prayer and turned her attention to Allāh.

What did the Holy Prophet (May Allāh's blessings be upon him) give his daughter as part of her household belongings at the time of her marriage? Ḥaḍrat 'Alī relates that when Ḥaḍrat Fāṭimah was married, the Holy Prophet (May Allāh's blessings be upon him) sent with her a few simple possessions: a covering, a leather cushion filled with date-palm fibre, two hand-mills, a waterskin and two earthen vessels. Had he wished to give her more, he certainly could have done so, but he chose not to.

Ḥaḍrat Muṣṭaḥ Mau'ūd (May Allāh be pleased with him) says that towards the end of his life the Holy Prophet (May Allāh's blessings be upon him) was a ruler; there can be no doubt about this. The question, however, is what worldly advantage he derived from that authority. What comforts did he secure for his wives and children, his friends or his relatives? A careful examination shows that he derived no worldly benefit from his rule. Throughout his life, he sacrificed for others and never regarded conquered lands or property as his personal possessions.

The great dispute that arose after the demise of the Holy Prophet (May Allāh's blessings be upon him) is in relation to this very principle: he had never treated conquered lands and property as his personal estate, nor had he permitted such property to pass to his family as inheritance.

Regarding the domestic life of the Holy Prophet (May Allāh's blessings be upon him), Aswad relates that he asked Ḥaḍrat 'Āi'shah what the Holy Prophet (May Allāh's blessings be upon him) used to do at home. She replied that he would remain occupied in the service of his family and help them with their household tasks; then, when the time for prayer arrived, he would leave for prayer.

Ḥaḍrat ‘Āi’ shah also relates: “He was a human being like other human beings. He would clean his own clothes, milk his own goat and attend to his own needs.”

In another narration, the Holy Prophet (May Allāh's blessings be upon him) said: “Allāh has sent no Prophet who did not tend sheep.” The Ṣaḥāba asked, “O Messenger of Allāh! Did you also tend sheep?” He replied: “Yes. I used to tend the sheep of the people of Makkah in return for a few qirāts.”

Some scholars have suggested that qirāt may have been the name of a place rather than a reference to payment. However, there is no need for such an interpretation. Working for wages is in no way contrary to the dignity of a Prophet. The Holy Qur’ān itself clearly mentions, in the account of Moses, that he worked in return for payment. Qarārīt is the plural of qirāt.

The Promised Messiah (Peace be upon him) says that Allāh, in His wisdom, conferred a great favour by making such experiences part of the training of the Prophets. The Holy Prophet (May Allāh's blessings be upon him) tended sheep, and Moses also tended sheep. Could princes and nobles ordinarily do such work? Certainly not.

The Promised Messiah (Peace be upon him) relates that on one occasion the Holy Prophet (May Allāh's blessings be upon him) passed through a forest where there were fruit-bearing trees. He said to his Ṣaḥāba, “Eat this fruit; it is very sweet.” The Ṣaḥāba asked, “O Messenger of Allāh, how do you know this?” He replied that when he used to tend sheep, he would come to that forest and eat those fruits. The Promised Messiah (Peace be upon him) says that this is why Allāh did not ordain that Prophets should necessarily arise from royal families, for otherwise some trace of pride and arrogance might have remained in them.

Ḥaḍrat ‘Adi bin Ḥātim (May Allāh be pleased with him), son of Ḥātim Ṭā’i, relates that he set out to meet the Holy Prophet (May Allāh's blessings be upon him). When he reached Madinah, he entered the mosque, presented himself before the Holy Prophet (May Allāh's blessings be upon him) and offered his greetings. The Holy Prophet (May Allāh's blessings be upon him) asked, “Who are you?” He replied, “I am ‘Adi bin Ḥātim.”

The Holy Prophet (May Allāh's blessings be upon him) rose and began to take him towards his home. On the way, an elderly woman approached and spoke to him at length about some need of hers. The Holy Prophet (May Allāh's blessings be upon him) remained standing until she had finished. Ḥaḍrat ‘Adi bin Ḥātim says that he thought to himself, “This man cannot be a king. Kings do not behave like this.”

The Holy Prophet (May Allāh's blessings be upon him) then took him home, picked up a leather cushion filled with date-palm fibre, placed it before Ḥaḍrat ‘Adi and said, “Sit upon this.” Ḥaḍrat ‘Adi replied, “You should sit upon it.” The Holy Prophet (May Allāh's blessings be upon him) said, “No, you sit.” Ḥaḍrat ‘Adi therefore sat on the cushion, while the Holy Prophet (May Allāh's blessings be upon him) sat on the ground. Ḥaḍrat ‘Adi says that when he witnessed the simplicity and gracious character of the Holy Prophet (May Allāh's blessings be upon him), he accepted Islām.

At the end of the sermon, Huzoor (May Allāh be his Helper) appealed for prayers for Aḥmadīs in Pakistan, where they continue to face severe injustice and persecution in the name of religion. He urged them to focus particularly on invoking blessings upon the Holy Prophet (May Allāh's blessings be upon him), seeking forgiveness, and reciting the prayers he had previously advised. Huzoor (May Allāh be his Helper) also mentioned the difficult situation of Aḥmadīs in Malaysia and prayed that Allāh protect them. Wassalām,

Abdul Majid Tahir
Additional Wakīlūt Tabshīr
ISLĀMABAD (UK)
Dated: 19 October 2026