

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

Huzoor (May Allāh be his Helper) said: I have been speaking about the simple life of the Holy Prophet (May Allāh's blessings be upon him). One expression of his simplicity was that he sometimes went to the market himself to purchase what he needed. Ḥaḍrat Abu Hurairah (May Allāh be pleased with him) relates: “One day, I entered the market with the Messenger of Allāh. He sat beside a cloth merchant and purchased a cloth for four dirhams.”

Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) relates that once on an ‘Īd day, Ḥaḍrat Abu Bakr (May Allāh be pleased with him) came to see me while two young Anṣārī girls were singing beside me the stories of the Anṣār concerning the Day of Bu‘āth (بُعَاث), and these girls were not professional singers. When Ḥaḍrat Abu Bakr heard them, he said protestingly, "Musical instruments of Satan in the house of Allah's Messenger". The Holy Prophet (May Allāh's blessings be upon him) said, “O Abu Bakr! Every people have their festival, and this is our festival. Let them sing.” Huzoor (May Allāh be his Helper) explained that it was a simple and informal gathering, and since nothing contrary to the Unity of Allāh was being expressed, the Holy Prophet (May Allāh's blessings be upon him) permitted them to sing.

Whenever the Holy Prophet (May Allāh's blessings be upon him) passed by children, he would greet them, stroke their heads affectionately and prayed for them. If anyone sat with him or spoke to him about a need, he would remain patiently with that person until he rose and departed of his own accord. His simplicity and patience reassured visitors and allowed them to express themselves freely. Huzoor (May Allāh be his Helper) said that office-bearers should also adopt this manner.

During the migration to Madinah, the Holy Prophet (May Allāh's blessings be upon him) sat beneath a tree outside Qubā. Since most of the people of Madinah had not yet seen him, they mistook Ḥaḍrat Abu Bakr for the Holy Prophet (May Allāh's blessings be upon him) and sat facing him with great reverence. When Ḥaḍrat Abu Bakr realised this, he immediately raised his cloak, stood between the Holy Prophet (May Allāh's blessings be upon him) and the sun, and said, “O Messenger of Allāh! The sunlight is falling upon you; let me shade you.”

Ḥaḍrat ‘Abdullah bin Mas‘ūd (May Allāh be pleased with him) relates that on the day of the Battle of Badr, the arrangement was for three men to share one camel and take turns riding it. The two men who shared a camel with the Holy Prophet (May Allāh's blessings be upon him) said, “O Messenger of Allāh! You may ride, and we shall walk.” He replied, “Neither of you is stronger than I am, nor am I less in need of Divine reward than either of you.” They therefore continued to take turns according to the agreed arrangement.

Ḥaḍrat ‘Amr bin Ḥārith (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) left behind neither dinar nor dirham, neither male nor female slave. He left only his white mule, his arms, and a piece of land which he had endowed for travellers.

Ḥaḍrat Muṣṭaḥ Mau‘ūd (May Allāh be pleased with him) says that the Holy Prophet (May Allāh's blessings be upon him) would at times partake of excellent food, while at other times he endured prolonged hunger, even to the point of having to bind his stomach. Yet in every circumstance, his life was characterised by gratitude and simplicity.

The Holy Prophet (May Allāh's blessings be upon him) was compassionate, gentle and forbearing. He received others cheerfully, and a smile remained upon his face, though he never laughed boisterously. His heart was filled with the fear of Allāh, but there was no harshness in his manner. He was humble without the slightest trace of weakness, generous, tender-hearted and merciful. He treated every Muslim

with kindness, never ate to excess, and never reached for anything out of greed. Rather, he was patient, grateful and content with little.

Ḥaḍrat ‘Ā’isha relates that the Holy Prophet (May Allāh's blessings be upon him) accepted gifts and also gave gifts in return. He would accept even the smallest offering and reciprocate it. He never criticised food: if he liked it, he ate it; otherwise, he left it.

He wore garments of coarse wool and repaired shoes. His food was often coarse—thick barley bread that could scarcely be swallowed without water—and his clothing was simple.

The Holy Prophet (May Allāh's blessings be upon him) once pledged his armour in exchange for barley. On another occasion, he placed a date upon a piece of bread and said, “This is its condiment,” and ate the two together. Once, when a hot meal was brought before him, he ate it and said, “All praise belongs to Allāh; it has been so long since I last ate hot food.” Ḥaḍrat ‘Ā’isha relates that at the time of the Holy Prophet’s passing, their food consisted simply of dates and water, of which they would eat their fill.

The Promised Messiah (Peace be upon him) explains that when the good and pure eat their fill, their condition cannot be compared with that of those concerning whom Allāh says that they eat as cattle eat and that the Fire is their abode. If the Holy Prophet (May Allāh's blessings be upon him) ever ate his fill, it was entirely different from the indulgence of those whose sole aim is sensual gratification.

The pure consider themselves satisfied when the pangs of hunger have passed and they have acquired enough strength to fulfil their duties. A believer eats only enough to keep his back upright and discharge his obligations. Thus, the satiation of the Chief of the Messengers cannot be compared with that of ordinary people.

Many have failed to understand the Holy Prophet’s exalted station because they have overlooked the context in which particular expressions were used. When he said that he had eaten his fill, he could not have meant what is intended by those who make eating the purpose of life. The words and actions of the pure must be understood according to their lofty spiritual rank, not measured against the conduct of others. Though outwardly present in this world, they truly belong to a realm beyond it.

Ḥaḍrat ‘Ā’isha said, “Whenever I eat my fill twice in a single day, I begin to weep.” When asked why, she replied, “I remember the condition in which the Messenger of Allāh departed from this world. By Allāh, he never ate his fill of bread and meat twice in one day.”

Ḥaḍrat ‘Abdullah bin ‘Ubaid (May Allāh be pleased with him) relates that food was once presented to the Holy Prophet (May Allāh's blessings be upon him). Ḥaḍrat ‘Ā’isha submitted, “O Prophet of Allāh! Please eat while reclining; that would be more comfortable for you.” The Holy Prophet (May Allāh's blessings be upon him) lowered his forehead towards the ground until it almost touched it and said, “I shall eat as an ordinary servant eats and sit as an ordinary servant sits, for I am only a servant.”

The Promised Messiah (Peace be upon him) says: “Study the pure life of the Holy Prophet (May Allāh's blessings be upon him) so that you may realise how gracious he was. Despite the great awe and dignity he possessed, if even a frail elderly woman asked him to remain standing, he would continue to stand until she permitted him to leave.”

At the conclusion of the sermon, Huzoor (May Allāh be his Helper) said that the rank of the Holy Prophet (May Allāh's blessings be upon him) is exceedingly exalted and that every one of his actions provides an example for us.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Wassalām,

Abdul Majid Tahir
Additional Wakīlūt Tabshīr
ISLĀMABAD (UK)
Dated: 27 October 2026