بسم اللہ الرحمن الرحیم

The National Amīr/ President
Jamā‘at Aḥmadīyya,
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Dear Brother,

السلام علیکم ورحمۃ اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 30 October 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: I have been speaking about the simple life and modest way of living of the Holy Prophet (May Allāh's blessings be upon him). In the previous sermon, I referred particularly to the simplicity of his food and drink, his manner of eating, and the standard reflected in his daily life.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that every action of the Holy Prophet (May Allāh's blessings be upon him) bore a spirit of simplicity and freedom from affectation. Those accustomed to fine food might imagine that the Holy Prophet (May Allāh's blessings be upon him) regularly partook of the finest dishes and that royal spreads were laid before him, but the reality was quite different. He was a perfect example of simplicity and, through his way of life, set an example for the whole world.

Ḥaḍrat ‘Ā’isha (May Allāh be pleased with her) once told her nephew ‘Urwah that they would see one new moon after another until three new moons had appeared, meaning that two months would pass without a fire being lit in the house of the Holy Prophet (May Allāh's blessings be upon him). When asked what they lived on, she explained that they subsisted on dates and water, while their Anṣāri neighbours would send them goat milk.

How austere was the life that, on occasions for two consecutive months, fire was not lit in the house, and the sustenance was solely on dates, water and milk. Muslim should feel ashamed by reflecting upon this aspect. Even today, some wealthy Muslims spend excessively on food and drink, while those of lesser means try to imitate them and spend beyond their capacity. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) said that Muslims often spent so much on food and drink that they remained in debt. Huzoor (May Allāh be his Helper) added that people increasingly complain that their standard of food and drink is inadequate, whereas one should learn to live within one’s means.

The Holy Prophet (May Allāh's blessings be upon him) was a model of simplicity, but he also disapproved of monasticism. Even if the finest food was presented to him, he would partake of it. He did not refuse good food merely for the sake of self-denial. This balance formed part of the perfection of his example, for he had been sent for the whole world rather than for any particular group. He attained the highest standard of simplicity without abstaining from wholesome things. His usual way of life, however, remained simple, and he ate in order to sustain life and preserve the strength needed for his work.

Thus, the Holy Prophet (May Allāh's blessings be upon him) demonstrated that one may partake of excellent food when it is available, while his own simple life remained an example for those whose principal concern becomes fine food and clothing.

Regarding the marriage and Walimah of the Holy Prophet (May Allāh's blessings be upon him), it is related that he freed Ḥaḍrat Ṣafiyyah (May Allāh be pleased with her) and then married her, her freedom itself serving as her dowry. During that journey, he spread out a cloth in the morning and asked everyone to bring whatever food they had. One person brought dates, another clarified butter, and another roasted flour; these were mixed together, and this became his Walimah.

It was mentioned in the previous sermon that the Holy Prophet (May Allāh's blessings be upon him) would accept even the smallest gift. Ḥaḍrat Abu Hurairah (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) said that even if he were invited to a meal consisting only of the foreleg or hoof of a goat, he would accept the invitation, and if such a thing were presented to him as a gift, he would accept it.

Ḥaḍrat Syed Zainul ‘Ābidīn Waliullah Shah explains that the meaning was that the Holy Prophet (May Allāh's blessings be upon him) would not reject even a very simple invitation or the most modest gift.

The Holy Prophet (May Allāh's blessings be upon him) accepted invitations from everyone. Ḥaḍrat Anas (May Allāh be pleased with him) relates that a tailor once invited him to a meal, and Ḥaḍrat Anas accompanied him. The tailor served barley bread and a broth containing pumpkin and pieces of dried meat. Ḥaḍrat Anas noticed that the Holy Prophet (May Allāh's blessings be upon him) selected pieces of pumpkin from the dish and ate them, and from that day onwards he himself began to like pumpkin.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) says that the Holy Prophet (May Allāh's blessings be upon him) was very fond of pumpkin; however there were times when he had no food at all. It is therefore foolish to object that he ate quality meat or other good food, while ignoring the fact that he also endured hunger and even tied cloth around his stomach.

On one occasion, a poor woman came begging at his home when there was nothing to give her. Ḥaḍrat ‘Ā’isha searched and found only a single date. The woman divided it between her two daughters. When Ḥaḍrat ‘Ā’isha later related the incident to the Holy Prophet (May Allāh's blessings be upon him), he said that a person who had two daughters and brought them up well would be rewarded by Allāh with Paradise.

Huzoor (May Allāh be his Helper) said that whenever one hears or reads the life of the Holy Prophet (May Allāh's blessings be upon him), every incident contains many aspects of training, wisdom and counsel, and the same is evident in this narration.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) writes that the Holy Prophet (May Allāh's blessings be upon him) always observed simplicity in matters of food and drink. If there was too much salt in the food or none at all, or if it had not been cooked properly, he did not express displeasure. As far as possible, he would eat it so that the person who had prepared it would not be hurt. If he did not like something, he would simply refrain from eating it without showing dislike. Whenever food was served, he would share it with his Ṣaḥāba. On one occasion, some dates were brought to him and he distributed seven dates to each of them.

Ḥaḍrat ‘Ā’isha also relates that she never heard the Holy Prophet (May Allāh's blessings be upon him) use abusive language, nor was a garment ever folded and kept ready for him. In other words, he generally possessed only the clothes he was wearing. When they needed washing, they would be washed and he would go out wearing them even while the marks of water were still visible. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) regarded this as a degree of simplicity which even a person of means would find difficult to display.

Ḥaḍrat Ibn ‘Umar (May Allāh be pleased with him) relates that Ḥaḍrat ‘Umar (May Allāh be pleased with him) once saw ‘Aṭārid Tamimi selling a striped silk garment in the market. He suggested that the Holy Prophet (May Allāh's blessings be upon him) might wear such a garment when delegations came to him, or perhaps on Fridays. The Holy Prophet (May Allāh's blessings be upon him) replied that silk in this world was worn by one who had no share in the Hereafter.

Reflecting on such incidents, Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) said that the Holy Prophet (May Allāh's blessings be upon him) observed such simplicity in dress that reading these accounts made him feel ashamed. Although circumstances had changed, the life of the Holy Prophet (May Allāh's blessings be upon him) remained extraordinarily simple.

Ḥaḍrat Samurah bin Jundab (May Allāh be pleased with him) relates that the Holy Prophet (May Allāh's blessings be upon him) advised people to wear white clothes because they were purer and better, and also instructed that the dead should be shrouded in them.

In another narration, the Holy Prophet (May Allāh's blessings be upon him) taught that no person fills a vessel worse than his stomach, and that a few morsels are sufficient to keep the son of Adam upright. If more is required, one third should be for food, one third for water, and one third left for breathing. Huzoor (May Allāh be his Helper) said that doctors today give essentially the same advice to those suffering from digestive issues that the Holy Prophet gave fourteen hundred years ago.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) further explained that simple living accustoms people to hardship, so that when difficult times arise they are better able to endure them. What one people regard as severe hardship may form part of the ordinary daily life of another and therefore cause them less distress.

He also related that some people had complained that clothes were becoming difficult to obtain. A believer’s attitude, however, should be that if clothes are available, he wears them; if not, he patches his old clothes and carries on. The clothes of the Holy Prophet (May Allāh's blessings be upon him) themselves bore patches. Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) therefore asked whether we considered ourselves greater than him that we should be unwilling to patch our own clothes.

Turning to present conditions, Huzoor (May Allāh be his Helper) said that throughout the world people are complaining that one thing or another was unavailable. If a world war began, conditions could become far worse. He had repeatedly warned that circumstances leading towards a wider war were increasing, and that if the war expanded further, Europe as well as the rest of the world would face a very difficult period, particularly in relation to food.

Ḥaḍrat Muṣleḥ Mau‘ūd (May Allāh be pleased with him) had given the example of India in his own time. Huzoor (May Allāh be his Helper) said that similar conditions may now be seen in Africa and other less developed countries, where people are grateful even for simple food. Such people may be better able to endure wartime conditions, whereas Europe and other developed countries may find them far more difficult to bear.

We should therefore continue to examine our own condition, cultivate contentment, and strive to live simply while keeping before us the example of the Holy Prophet (May Allāh's blessings be upon him) and the circumstances through which we pass. If good food is available, one may certainly eat it, and if good clothes are available, one may wear them. What is wrong is to become dependent upon such things and then complain bitterly when they are not available.

At the end of the sermon, Huzoor (May Allāh be his Helper) prayed that Allāh may protect the world from these calamities. He said that, because of their own egos, people were driving themselves towards destruction. If present conditions continued, a world war and the devastation that would follow appeared inevitable. Instead of seeking to seize the wealth and lands of others, leaders should serve their own populations. Huzoor (May Allāh be his Helper) prayed that Allāh may enable us also to remain steadfast in righteousness. Āmīn

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 04 November 2026