بسم اللہ الرحمن الرحیم

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

السلام علیکم ورحمۃ اللہ وبرکاتہ

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 13 November 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the previous sermons, I spoke about the excellent example of simplicity presented by the Holy Prophet (May Allāh's blessings be upon him). Today, following that same theme, I shall relate certain sayings and incidents from the life of his true servant, the Promised Messiah (Peace be upon him), who faithfully followed in the footsteps of his master.

The Promised Messiah (Peace be upon him) says that it was revealed to him that, in his lowliness, humility, trust in Allāh, self-sacrifice, signs and spiritual light, he was a reflection of the first life of the Messiah. His nature and that of the Messiah bore an extraordinary resemblance to one another, as though they were two pieces of the same substance or two fruits of the same tree.

On one occasion, while the Promised Messiah (Peace be upon him) was out for a walk, a discussion arose concerning the death of Jesus. Someone said that even the followers of Jesus had now begun to accept his death and suggested that the matter might therefore be left aside. The Promised Messiah (Peace be upon him) replied that its poison was still spreading and that, for this reason, the discussion could not yet be regarded as concluded. Until its head was crushed, that is, until this false belief was decisively refuted, its harmful effects would not come to an end.

The Promised Messiah (Peace be upon him) would walk at a very brisk pace during his outings, so much so that people sometimes had to run in order to keep up with him. At times, in their haste, someone's foot would strike his walking stick, causing it to fall from his hand, but he never rebuked anyone or expressed the slightest displeasure.

Similarly, when Ḥaḍrat Ummul-Mu'minīn and other women accompanied him on a walk, he would offer them counsel with complete simplicity and informality. At times, he would also listen to the recitation of the Holy Qur'ān by someone gifted with a fine voice, in a warm, informal atmosphere.

There was no formality requiring anyone to remain behind him during these walks. Some of the senior Ṣaḥāba would feel that when people walked ahead of him, the dust raised by their feet might cause him inconvenience, but the Promised Messiah (Peace be upon him) himself never concerned himself with such things.

One of the most striking features of the life of the Promised Messiah (Peace be upon him) was his complete freedom from formality, affectation and outward display. He had no inclination to set himself apart from others through ceremony or ostentation.

On one occasion, accompanied by several Ṣaḥāba, he travelled to Dera Baba Nanak to see the Chola associated with Baba Nanak. The party halted beneath a large tree, where members of the Jamā‘at sat together. When some local people arrived, many of them mistakenly assumed that Ḥaḍrat Maulawi Muḥammad Aḥsan (May Allāh be pleased with him) was the Promised Messiah (Peace be upon him) and started shaking hands with him. It was only when Maulawi Ṣāḥib directed them towards the Promised Messiah (Peace be upon him) that they realised who he was. Numerous incidents of this kind occurred throughout his life and reflected his wholly unassuming manner.

His manner of sitting with others was equally informal and entirely free from ceremony. Ḥaḍrat Munshi Imām Dīn (May Allāh be pleased with him), who took Bai‘at at the hand of the Promised Messiah (Peace be upon him) in 1898, relates that when he came to take the pledge, the Promised Messiah (Peace be upon him) took him inside Baitul Fikr. A charpoy was there, and the Promised Messiah (Peace be upon him) himself sat at its foot while seating Ḥaḍrat Munshi Imām Dīn at the head.

Ḥaḍrat Chaudhry Budha (May Allāh be pleased with him) relates that on one occasion, when he visited Qādiān, several charpoys had been laid out in the new guest house, one of which was old and broken.

When the Promised Messiah (Peace be upon him) arrived, he chose to sit upon that old, broken charpoy. Six or seven other people were present, and he asked them all to sit. Ḥaḍrat Chaudhry Budha says that they felt deeply embarrassed to see the Promised Messiah (Peace be upon him) himself seated upon such a small and broken charpoy.

Huzoor (May Allāh be his Helper) also presented several narrations illustrating the extreme simplicity of the Promised Messiah's bedding and the mat upon which he rested. Even during periods of illness, he would lie down without a pillow or mattress. Part of his body would rest upon a mat, while the remainder of his blessed body would be upon the ground.

On another occasion, some young men removed the horses from the Promised Messiah's carriage and began pulling it themselves. When he became aware of what they had done, he immediately instructed them to put the horses back. He said that he had not come into the world so that human beings should be made to behave like beasts of burden; rather, he had come to transform those who lived like animals into true human beings.

Huzoor (May Allāh be his Helper) then drew attention to the teachings of the Promised Messiah (Peace be upon him) regarding the need to keep Satan at a distance. The Promised Messiah (Peace be upon him) repeatedly exhorted his followers to remain far removed from Satan and to guard themselves against his influence. This also teaches us that Satan cannot gain mastery over those who strive sincerely in the way of Allāh and fulfil the demands of that spiritual struggle. Huzoor (May Allāh be his Helper) said that if members of the Jamā'at conduct themselves in this manner, the prayers of the Promised Messiah (Peace be upon him) will be fulfilled in their favour.

Huzoor (May Allāh be his Helper) said that he would continue with this subject in a future sermon.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā'at and announced to lead their funeral Prayer in absentia after the Friday Prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in Jannah:

- **Al-Ḥāj Sheikh Yusuf 'Usmān Kambulaya Ṣāḥib**, a missionary in Tanzania, devoted his life to the service of the faith despite old age and illness. His father was among the earliest Aḥmadīs in Tanzania, and his own children also serve the Jamā'at in various capacities. He was deeply devoted to Allāh, the Holy Prophet (May Allāh's blessings be upon him), the Promised Messiah (Peace be upon him) and Khilāfat. Even after a serious operation and while in intensive care, he continued translating a book of the Promised Messiah (Peace be upon him), considering it a duty entrusted to him by the Khalīfa. Huzoor (May Allāh be his Helper) described his life as an example for other life-devotees.
- **Amatul Shāfi'ī Ṣāḥiba**, wife of Captain Maḥmood Aḥmad Khan Ṣāḥib, was the granddaughter of Ḥaḍrat Mirza Sharīf Aḥmad Ṣāḥib and Ḥaḍrat Nawāb Amatul Ḥafīẓ Ṣāḥiba, and the daughter of Ṣāḥibzada Colonel Mirza Daud Aḥmad Ṣāḥib and Zakia Begum Ṣāḥiba. She served Lajna Imāillāh in Karachi in various capacities and was known for her care for relatives, service to her in-laws and selfless assistance to others.
- **'Abdul Rafīq Jidran Ṣāḥib** of the United States served in Ghana under the Nusrat Jahān Scheme. His father and elder uncle were both martyred in Pakistan in 1999. Huzoor (May Allāh be his Helper), who had served in Ghana during the same period, remembered him as a loyal, hardworking and sincere servant of the Jamā'at and a good friend.
- **Salīma Tabassum Ṣāḥiba**, wife of the late Mirza 'Abdul Ḥāmid Ṣāḥib of Mirpurkhas, Sindh, was devoted to the service of the Jamā'at and had a strong connection with Allāh. One of her sons serves as a missionary in Spain and, being engaged in the field of service, was unable to attend her funeral.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
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