

The National Amīr/ President
Jamā‘at Aḥmadiyya,

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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 27th February 2026 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: All Prophets came into the world to establish the Tauḥīd of Allāh, and they taught their people this truth. The Holy Prophet (May Allāh's blessings be upon him) brought the same message and continued the same mission. He came to instil the spirit of Tauḥīd within his followers. Having received knowledge from Allāh, he presented clear arguments for accepting Allāh’s Oneness. When he strove against Shirk (idolatry), he did not do so without proof; rather, he explained its evil, made its falsehood evident, and created aversion to it. His teaching was effective because it was reflected in his every word and action. What concerned him most was the fear that, just as other nations had begun to venerate their prophets to the point of worship, the Muslim Ummah might one day fall into the same grave error. He sought refuge from this possibility.

The Holy Qur’ān repeatedly teaches Tauḥīd from various angles. Allāh says in Surah al-Anbiyā’:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْهِ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢١﴾

‘And We sent no Messenger before thee but We revealed to him, saying, ‘There is no God but I; so worship Me alone.’ (21:26)

He also says:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٣٩﴾

‘Say, ‘Verily I am commanded to worship Allāh, being sincere to Him in religion.’ (39:12)

At the end of the Holy Qur’ān, Allāh proclaims His Unity:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ﴿٣﴾ لَمْ يُولَدْ ﴿٤﴾ وَأَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾

‘Say, ‘He is Allāh, the One; Allāh, the Independent and Besought of all. He begets not, nor is He begotten; and there is none like unto Him.’ (112:2–5)

The Holy Prophet’s nature was so pure that love for Tauḥīd was placed in every fibre of his being, as is illustrated by the following examples:

Ḥaḍrat Umme Ayman (May Allāh be pleased with her) relates that there was an idol named Buwanah which the Quraish greatly revered and visited. Abu Ṭālib would go there with his people and wanted to take the Holy Prophet (May Allāh's blessings be upon him) with him, but he refused to go. On one occasion, after much insistence from his aunts, he went but returned in great distress and said that he had witnessed a strange scene. Whenever he approached the idol, a man in white garments would cry out, “O Muḥammad, stay back and do not touch it.”

As a child, while travelling to Syria with his uncle Abu Ṭālib, he encountered the Christian monk Baḥīra. In response to one of the monk’s questions, he said, “Do not ask me about Lāt and ‘Uzza. By Allāh, nothing is more hateful to me than these idols.”

When he travelled to Syria with the trade goods of Ḥaḍrat Khadijah (May Allāh be pleased with her), he had a disagreement with a man. The man said, “Swear by Lāt and ‘Uzza and I shall accept your word.” The Holy Prophet (May Allāh's blessings be upon him) replied, “I have never sworn by them in my life.”

Even before he was bestowed with the mantle of Prophethood, he would retire to the Cave of Ḥira to worship Allāh. This cave lies about three miles from Makkah and is now known as Jabal al-Nūr. When

he reached the age of forty, Jibrīl appeared to him and brought the first revelation. From that moment, he started calling people to the Unity of Allāh and to warn them against Shirk.

The Promised Messiah (Peace be upon him) says that our Prophet was a mighty Reformer, raised to revive truth and restore it to the world. No other Prophet shares the distinction of finding the world in deep darkness and, through his advent, turning that darkness into light. He did not leave this world until his people cast aside Shirk, embraced Tauḥīd, and rose to remarkable heights of faith, loyalty, and certainty that were without parallel. Such success was granted to no other Prophet. This itself stands as a powerful proof of his Prophethood: he appeared in an age of darkness and departed when vast numbers had abandoned idolatry and accepted Divine Unity. In establishing spirituality, he was a second Adam; rather, he was the true Adam through whom human virtues reached perfection.

Alas, the Ummah of Muḥammad (May Allāh's blessings be upon him) has started forgetting the value of Tauḥīd that he taught. As belief in Divine Unity weakens, faith in the attributes of Allāh also declines. At such a time, those who have accepted the true servant of the Holy Prophet (May Allāh's blessings be upon him) must firmly hold on to Tauḥīd and bring about a clear transformation within themselves. Ramaḍān is a blessed month of worship. We must strive for this purpose and pray earnestly. If we claim love for the Holy Prophet (May Allāh's blessings be upon him), we must uphold the Unity of Allāh, as he devoted his whole life to its establishment.

Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) says that the Holy Qur'ān commanded the Holy Prophet (May Allāh's blessings be upon him) to warn all of mankind, beginning with those closest to him—his nearest relatives—who held the greatest claim upon him. Acting upon this divine command, the Holy Prophet (May Allāh's blessings be upon him) ascended Mount Ṣafa in Makkah and called out to the tribes one by one: the Banu Ghālib, Lu'ayyi, Banu Murrah, Banu Kilāb, and the family of Qusay, until a crowd had gathered around him. He then asked them, "If I were to tell you that a mighty army lies hidden behind this mountain, poised to strike, would you believe me?" Without hesitation, they vouched for his honesty. He then said to them: "Hear me well. I bring you a solemn message. I have been sent as a Messenger of Allāh. If you wish to be spared from His punishment, then follow me." Upon this, Abu Lahab cried out in anger, "May you perish! Is this why you gathered us?" The rest mocked him and dispersed.

When a Prophet or Messenger is raised by Allāh and his community appears truthful, courageous, and progressive, a certain degree of resentment and envy inevitably arises in the hearts of existing religions and sects. In particular, the religious scholars and spiritual leaders of every faith display intense hostility because the advent of such a man affects their income and prestige. Their followers begin to slip from their grasp, for they find all spiritual, moral, and intellectual excellences in the one who has been sent by Allāh. This envy has historically fuelled opposition, as seen in the time of the Holy Prophet (May Allāh's blessings be upon him), when idolaters and the scholars of other faiths rejected the truth and treated him and his Ṣaḥāba with fierce opposition.

Ḥaḍrat Muṣleḥ Mau'ūd (May Allāh be pleased with him) says that when opposition grew, the Holy Prophet (May Allāh's blessings be upon him) and his Ṣaḥāba began proclaiming that the Creator is One and that there is no god besides Him. They reminded people that all Prophets had affirmed Divine Unity and called their nations to it, and they commanded belief in Allāh and rejection of idols. They showed that abandoning Tauḥīd had corrupted minds and darkened hearts. People had lost the distinction between lawful and unlawful, right and wrong. They wronged their mothers, oppressed their sisters and daughters, failed in their duty to their wives, usurped the rights of orphans, and treated widows harshly. They taught that nearness to Allāh requires giving everyone their due, honouring women, regarding orphans as a trust from Allāh, supporting widows, and upholding justice, compassion, and benevolence.

When the inclination of the people of Makkah towards Islām began to grow, the chiefs of Makkah went to Abu Ṭālib and said that out of regard for him they had remained silent about Muḥammad, but now a final decision must be made. Either he should persuade his nephew to desist or, if he sought honour,

wealth, or marriage, they were willing to grant him whatever he desired, provided he ceased to speak against their idols. Otherwise, Abu Ṭālib must abandon his nephew or forfeit his leadership.

Abu Ṭālib conveyed this to the Holy Prophet (May Allāh's blessings be upon him), who replied, “O my uncle, I do not ask you to abandon your people and follow me. By Allāh, who is one and has no partner, if they were to place the sun in my right hand and the moon in my left, I would not desist from preaching the Unity of Allāh. I shall continue until Allāh causes me to pass away.” This sincere reply opened Abu Ṭālib’s eyes. He said, “Go forth, my nephew, and fulfil your duty. If the people abandon me, so be it; I shall not abandon you.”

The Holy Prophet (May Allāh's blessings be upon him) and his noble Ṣaḥāba endured every form of persecution at the hands of the disbelievers of Makkah for the establishment of Tauḥīd. Just as in those days, so too today much of the moral corruption seen in certain societies arises from distance from Divine Unity.

Our task is to continue to proclaim Tauḥīd and, wherever we convey its message, to strive for a clear transformation in our spiritual and moral condition. May Allāh grant us the ability to do so.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
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