

The National Amīr/ President
Jamā‘at Aḥmadiyya,

Dear Brother,

السلام عليكم ورحمة الله وبركاته

Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 16th May 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: I will continue with the accounts of expeditions that took place before the Conquest of Makkah. The expedition of Ḥaḍrat Abu Qatādah (May Allāh be pleased with him) towards Khaḍirah was sent in Sha‘bān, 8 AH. Khaḍirah lies to the north-east of Madinah and was counted as part of the land of Banu Muḥārib. Banu Ghaṭfān constantly leaned towards enmity against Islām and left no chance to harm the Muslims. The branch of Banu Ghaṭfān residing in Khaḍirah in Najd remained active in spreading mischief against the state of Madinah. According to one account, Ṣaḥāba stayed out on this expedition for fifteen nights and returned with two hundred camels, one thousand goats, and many captives. The Khums was set aside, and each person received twelve camels. One camel was counted equal to ten goats.

The expedition of Abu Qatādah towards the Valley of Iḍam took place in Ramaḍān, 8 AH, or January 630 CE. Iḍam is a valley located 36 miles east of Madinah, in the region of Najd. A branch of the Banu Ghaṭfān tribe, Banu Ashja‘, lived there. The reason for this expedition was that when the Holy Prophet (May Allāh's blessings be upon him) intended to march towards Makkah, he dispatched Ḥaḍrat Abu Qatādah towards Iḍam, which lay to the east of Madinah, while Makkah was to the south. This was done so that people would assume that the Holy Prophet (May Allāh's blessings be upon him) was heading towards Iḍam and not towards Makkah.

Ḥaḍrat ‘Abdullah bin Abi Hadrad (May Allāh be pleased with him) relates that when they reached the Valley of Iḍam, ‘Āmīr bin Aḍbaṭ Ashja‘i passed by them and offered the Islamic greeting. Hence, the Muslims refrained from attacking him. However, Ḥaḍrat Muḥallim (May Allāh be pleased with him) had a prior dispute with him, so he attacked ‘Āmīr bin Aḍbaṭ Ashja‘i and killed him. He also took possession of his belongings and his camel.

The Ṣaḥāba did not face any other group during this expedition. Since the mission was only meant to divert the attention of the idolaters, they turned back. Meanwhile, they received news that the Holy Prophet (May Allāh's blessings be upon him) had departed for Makkah, so they turned in that direction and met him on the way. When they informed the Holy Prophet (May Allāh's blessings be upon him) of the incident regarding the killing, the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا عَرَّيْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ آتَىٰ إِلَيْكُمُ السَّلَامُ كُنتَ مُؤْمِنًا ۚ تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا ۚ فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۚ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

‘O ye who believe, when you go forth in the cause of Allāh make due investigation, and say not to him who offers you the greeting of peace: Thou art not a believer. You seek the goods of this life, and Allāh has good things in plenty. You too were like this before, but Allāh conferred His special favour on you; so do make due investigation. Allāh is well aware of what you do.’ (4:95)

Huzoor (May Allāh be his Helper) explained that this verse forbids any harm towards one who offers peace. This expedition took place in 8 AH, but the verse is from Surah An-Nisā’, which is generally agreed to have been revealed between 3 and 5 AH. It is possible that upon learning of this incident, the Holy Prophet (May Allāh's blessings be upon him) recited this verse to express his disapproval.

Huzoor then spoke about following two members of the Jamā‘at who passed away recently.

Syed Mīr Maḥmūd Aḥmad Nāṣir Ṣāḥib, son of Ḥaḍrat Syed Mīr Muḥammad Ishāq Ṣāḥib, passed away at the age of ninety-six. He was the nephew of Ḥaḍrat Nuṣrat Jahan Begum Ṣāḥiba, and the son-in-law of Ḥaḍrat Muṣṭafā Mau‘ūd (May Allāh be pleased with him) and Ḥaḍrat Maryam Siddiqah Ṣāḥiba.

His mother's name was Şaleha Begum Şāhibā. He was the grandson of Ḥaḍrat Mīr Nāṣir Nawāb Şāhib. He received his early education in Qadian and then completed a BA from Punjab University.

His son, Muḥammad Aḥmad Şāhib, writes that his father used to consider 17th March a day of great importance. He would say that it was the day of his father's passing in 1944, and that and Ḥaḍrat Muşleḥ Mau'ūd (May Allāh be pleased with him) spent the entire day at their home and even led the prayers there. He also delivered a brief address in which he spoke about his father's religious services, the spirit of Waqf, and his knowledge. Ḥaḍrat Mīr Maḥmūd Aḥmad Şāhib recounted that, on hearing this, he rose and declared to Ḥaḍrat Muşleḥ Mau'ūd (May Allāh be pleased with him) that he now dedicated his life. Ḥaḍrat Muşleḥ Mau'ūd (May Allāh be pleased with him) was very much moved and deeply appreciated this act. Syed Maḥmūd Aḥmad Şāhib was fourteen years old at the time, and he fulfilled that promise in a way that few have done.

His services to the Jamā'at are as follows: from 1954 to 1957, he served as a missionary in England. During this time, upon the instruction of Ḥaḍrat Muşleḥ Mau'ūd (May Allāh be pleased with him), he studied at the School of Oriental and African Studies alongside Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him). For some time, he also served as secretary of the London Mission.

From 1957 to 1959, he served as a reserve missionary in Wakālat Dīwān. In 1960, he was appointed as a teacher in Jāmi'a Aḥmadiyya where he served until 1978. From 1978 to 1982, he served as a missionary in the USA. From 1982 to 1986, he served in Spain. From 1986 to 1989, he served as Wakīlut Taşnīf. From 1986 to 2010, he served as Principal of Jāmi'a Aḥmadiyya Rabwah. During this time, from 1994 to July 2001, he also served as Wakīlut Ta'lim.

He was also in charge of the Research Cell. When the Noor Foundation was established in 2005, he was appointed its President and remained in this post until his demise. Ḥaḍrat Muşleḥ Mau'ūd (May Allāh be pleased with him) appointed him a member of the Ifā' Committee on 3 June 1962, and he served in this role until November 1972. Later, in December 1989, Ḥaḍrat Khalīfatul Masīḥ IV (May Allāh shower His mercy upon him) reappointed him to the Ifā' Committee, and he remained in this post for the rest of his life. He also held the honour to serve Khuddāmul Aḥmadiyya in several roles, such as Muhtamim and Nā'ib Şadr.

His scholarly contribution were also quite extensive. He played a key part in the preparation of Ḥaḍrat Khalīfatul Masīḥ IV's translation of the Holy Qur'ān. After completing the full Urdu translation of the Şihāḥ Sittah, he was working on the translation of Musnad Aḥmad bin Ḥanbal. He was also engaged in writing a commentary on Şaḥīḥ Muslim. He also translated Shamā'il Al-Tirmidhi. He authored dozens of academic papers about the Bible that were published in various newspapers and journals. He wrote commentaries on Deuteronomy and three of the Gospels.

In 1955, at the inauguration of the Jalsa Sālāna, Ḥaḍrat Khalīfatul Masīḥ II (May Allāh be pleased with him) announced eight Nikahs. Among them was the Nikah of Mīr Maḥmūd Aḥmad Şāhib with Amatul Maṭīn, Ḥaḍrat Khalīfatul Masīḥ II's own daughter.

In 1982, Ḥaḍrat Khalīfatul Masīḥ III (May Allāh be pleased with him) led the Nikah of Mīr Şāhib's eldest son. On that occasion, he mentioned Syed Mīr Maḥmūd Aḥmad Şāhib while referring to the sons of Ḥaḍrat Mīr Muḥammad Ishāq Şāhib. He said that Allāh heard the prayers of Ḥaḍrat Mīr Muḥammad Ishāq Şāhib and, seeing his deep love for Him, granted all three of his children the ability to dedicate their lives. He added that what is common among them all is their contentment and their ability to accept what the Jamā'at gives without making any demand.

In 1990, a case was filed against Mīr Şāhib under section 298-C. The judge claimed that he had used insulting language about the Holy Prophet (May Allāh's blessings be upon him) and the Şahāba during his speech. Mīr Şāhib refuted this, saying: "This is an accusation against me, it is an outright lie, a lie, a lie. I hold deep respect for the Holy Prophet (May Allāh's blessings be upon him) and his Şahāba, and I firmly believe in his Prophethood." He further said: "I am a Syed, from his progeny, and I curse the one who lies." It was very courageous of him to speak thus in front of the judge.

He possessed deep command over religious knowledge, which included the study of Judaism, Christianity, and other religions besides Islām. He had particular expertise in comparative religions. Instead of relying on traditional jurisprudence (Fiqh), he consistently advised that guidance should be

sought from the Holy Qur’ān, the practice of the Holy Prophet (May Allāh’s blessings be upon him), authentic Aḥādīth, and the teachings of the Promised Messiah (Peace be upon him) and his Khulafā’.

He was a commentator, a scholar of Hadīth, and the first blessed scholar in the history of the Jamā‘at to have the honour of translating both the Holy Qur’ān and the entire Ṣiḥāḥ Sittah into Urdu.

Mīr Ṣāḥib’s life was defined by this principle: work, work, and nothing but work. The word “break” did not exist in his vocabulary. Without a doubt, Mīr Ṣāḥib showed, through his obedience and love for Khilāfat, what it means to be truly devoted.

Huzoor (May Allāh be his Helper) said that many people have written about Mīr Ṣāḥib and it is not possible to quote all of them. However, nearly all missionaries wrote about his strong emphasis on the word Qabr (قبر). He would break it down to convey its deeper meaning: Q (ق) for Holy Qur’ān, B (ب) for Bukhārī, and R (ر) for Rūḥānī Khazā’in. He would say that if one strives to understand them, acts upon them, and seeks true knowledge and spirituality from them, one will succeed in fulfilling one’s purpose.

Huzoor (May Allāh be his Helper) said that the very word Qabr (قبر) is such that if one keeps it in mind, one then remembers Allāh, and when one remembers Allāh, one strives to walk on the path of righteousness.

In short, he was a great supporter and helper of Khilāfat. He was totally obedient to every word and loyal. He was a rare Sultān Naṣīr, a true helper of Khilāfat. I personally do not see anyone else quite like him. Of course, there is no shortage of Allāh’s treasures. May Allāh raise more people like him who are loyal, sincere, and righteous helpers for Khilāfat-e-Aḥmadīyya. And may his progeny also become recipients of their father’s prayers, and be granted the ability to follow in his footsteps and act upon his guidance.

Dr Tāhir Maḥmūd Ṣāḥib, son of Ghulām Rasūl Ṣāḥib, from Karachi, passed away recently. According to details, he (local president of the Jamā‘at in Malir Colony, Karachi) along with two others, were charged by police due to the architectural style of the Aḥmadīyya mosque in Malir Colony and the offering of Friday prayers there. Although they were initially granted pre-arrest bail, this was later cancelled, and they were taken into custody.

While present in court for bail proceedings, they were attacked by a crowd of opponents and hostile lawyers. They were beaten, threatened with severe consequences, and even a police officer reportedly said to the crowd, “Shoot them.” They were also tortured at the police station and pressured to speak offensively against the Promised Messiah (Peace be upon him) and the Khulafā’, but they remained firm and showed great perseverance.

They were then sent to jail under judicial custody. He remained in prison for two months. A few days before his death, he developed a kidney infection. His condition worsened, and he was transferred to a hospital, where he passed away after a few days. At the time of his death, his hands were still cuffed. He may have sustained internal injuries from the torture, which may have contributed to his death. He endured hardships in captivity, suffered beatings, and was assaulted even in court, and all evidence and circumstances suggest that he holds the status of a martyr and will be counted among the martyrs.

He was a Mūṣī and had the opportunity to serve as Ṣadr, Secretary Da‘wat Ilallāh, and in many other auxiliary positions. He is survived by his wife, one daughter, and three sons. His son is a missionary and is presently posted in Pakistan. May Allāh grant the deceased forgiveness and raise his ranks. Āmīn.

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 21 May 2025