

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 23rd May 2025 at Mubārak Mosque Islāmabād, Tilford, UK

Huzoor (May Allāh be his Helper) said: In the previous sermon, I mentioned the incident where a Muslim killed a man even though he had offered the greeting of Salām. I also recited the verse from Surah An-Nisā’ which says that if someone greets you with Salām, do not say he is not a believer. The Holy Prophet (May Allāh's blessings be upon him) not only forbade such an act but also expressed great anger towards the person who committed it and turned him away from him. According to some narrations, he even prayed against him.

Since the matter of retribution for the murdered man was presented before the Holy Prophet (May Allāh's blessings be upon him) after the Battle of Hunain, I will present the full details in the context of that battle, inshā’ Allāh. In any case, the Holy Prophet (May Allāh's blessings be upon him) declared it a heinous crime. If only the clerics of Pakistan, the self-proclaimed guardians of the faith, could understand this and stop the cruelty against Aḥmadīs, they might escape Allāh’s punishment.

Now, in the context of the battles that took place during the time of the Holy Prophet (May Allāh's blessings be upon him), I will speak about the Conquest of Makkah, which took place in Ramaḍān, 8 AH. It is also called ‘The Great Victory’. Allāh had already given the Holy Prophet (May Allāh's blessings be upon him) the glad tidings of this conquest and the entry of multitudes into Islām. Referring to the verse:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا ﴿١٦١﴾

“And say, O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.” (17:81)

Ḥaḍrat Muṣleh Mau‘ūd (May Allāh be pleased with him) says that this verse, which was revealed to the Holy Prophet (May Allāh's blessings be upon him) in Surah Bani Isra‘il before the migration, foretold about the migration and the ultimate conquest of Makkah. In Surah Al-Fath, the glad tidings of the conquest of Mecca are given as follows:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٦﴾

“Surely, Allāh was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand.” (48:19)

The truth is that on the very day that the Holy Prophet (May Allāh's blessings be upon him) migrated from Makkah, Allāh had given him the glad tidings of the conquest of Makkah.

The following was also revealed during the migration:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۖ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلٰلٍ مُّبِينٍ ﴿١٧٦﴾

“Most surely He Who had made the teaching of Qur‘an binding on thee will bring thee back to thy place of return. Say, ‘My Lord knows best who brings the guidance, and who is in manifest error.’” (28:86)

Imām Fakhrudḍīn Rāzi says that the ‘place of return’ here refers to Makkah. In a verse in Surah Al-Baqarah, Allah says:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٥٠﴾

And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque. (2:150)

This means that wherever you depart from, or whichever place you set out from, your objective should be the conquest of Makkah. The word خروج also denotes military expedition, so the verse implies that wherever you launch a campaign or proceed for battle, your aim should be to lay the foundation for the conquest of Makkah. Thus, this verse means that O Muslims! your sole objective must be to conquer the Ka'ba and make it the centre of Islām because until Islām spreads in Makkah and that city comes under the authority of Muslims, the rest of Arabia cannot truly become Muslim. This was the objective assigned to the Muslims. There is no doubt that this objective seemed far beyond the strength of the Muslims.

In the second part of the sermon, Huzoor (May Allāh be his Helper) spoke about Dr Sheikh Muḥammad Maḥmūd Ṣāḥib of Sargodha, son of Sheikh Mubashir Aḥmad Ṣāḥib of Delhi, who was shot and martyred by an opponent of Aḥmadiyyat on 16th May. On the day of the incident, after offering Friday prayers, he arrived with his family at Fāṭima Hospital in Sargodha where he practised. A man, who was already present in the corridor, took out a pistol from a shopping bag and shot Dr Ṣāḥib from behind. Two bullets passed through his body. He was taken immediately to the civil hospital but succumbed to his injuries. After the incident, the assailant fled with his accomplice, brandishing his weapon. At the time of his martyrdom, the martyr was 59 years old.

Aḥmadiyyat came into his family through his great-granduncle, Bābū Sarfrāz Ḥussain Ṣāḥib of Delhi, who pledged Bai'at to the Promised Messiah (Peace be upon him). Later, the martyr's great-grandfather, Bābū Ijaz Ḥussain Ṣāḥib, also pledged Bai'at through his brother's influence. Both the martyr's great-grandfathers were consecutively granted the honour of serving as Amīr of the Aḥmadiyya Jamā'at in Delhi.

He completed his FSc from FC College, Lahore, and obtained his MBBS from Rawalpindi Medical College in 1990. After passing the Punjab Public Service Commission exam, he served for four years at Services Hospital and Jinnah Hospital. In 1998, he received membership of the Royal College of Physicians, UK, and in 2021, he was awarded a fellowship.

He moved to Sargodha in 2001, mostly motivated by his desire to serve humanity. He was the first specialist in liver and gastric diseases in Sargodha. He joined a private hospital there and had a good relationship with its owner, who had a political background. In 2018, when the owner stood for national elections, he received threats from clerics and had to ask Dr Ṣāḥib to leave the hospital. Since moving to Sargodha in 2001, the martyr also served regularly as a visiting doctor at Fazl-e-Umar Hospital, Rabwah. Allāh had blessed him with healing hands, and countless patients regained health under his care.

Along with worldly knowledge, he also had deep religious knowledge. He had studied extensively the commentary of the Holy Qur'ān, Tadhkirah, Ruḥānī Khazā'in, and other books of the Jamā'at. He also had the honour to serve as Nā'ib Amīr of Sargodha district. From the time of the establishment of the Medical Association, he remained its member, and from 2024, he served as its Vice President. He was also the President of the Sargodha chapter.

For the past three years, he had been suffering from cancer but he still prioritised the illnesses of others over his own and remained ever-ready to serve. Compassion for patients, love, and free treatment for those in need were among his prominent qualities. He would not only provide free treatment but also give return fare to needy patients. He would arrange for some tests to be done free of cost and even pay the charges himself. He would also strive to support the weddings of girls from poor families and offer considerable assistance.

He held a deep devotion to the elders of the Jamā'at and would travel to Rabwah specifically to treat patients when needed. His mother says that he held his parents in great esteem and would fulfil every need before it was even expressed. From childhood, he possessed numerous good qualities, remained focussed on his work, and had immense love for Khilāfat. He cared greatly for the poor and the sick, maintained complete records of financial dealings, and kept the family united.

His wife says that he always encouraged their children to remain attached to the Jamā'at. He had a deep affection for Khilāfat, listened to the sermons regularly, and noted down key points in a diary.

His financial contributions were exemplary. At the time of his martyrdom, his Waṣiyyat contributions were fully paid up till 2025. His son, Dr Baṣīr Ṣāhib, said that he always taught his children to stay attached to Khilāfat. His daughter says he was a very affectionate father. On her wedding, he gave only one piece of advice: “Always remain connected to the Jamā‘at when you go to live with your in-laws. If ever you are honoured with an opportunity to serve the Jamā‘at, never refuse.” One daughter-in-law mentioned that he emphasised complete trust in Allāh. Whenever asked for guidance, he would begin with prayer and end with prayer. His sister said that he had been greatly troubled by the opposition the Jamā‘at faced. He routinely offered Nafl prayers and got up at night to offer Tahajjud.

The Amīr of Sargodha district says that, beyond being a healer for the poor and a benefactor to humanity, he was a man of great humility and modesty. He deeply respected Jamā‘at office-bearers. The local missionary says, “Our most beloved, a servant of humanity, a model of mercy and compassion, a healer for countless souls, a devoted lover of Khilāfat, an angel in human form, has been taken from us.” The martyr was a devout and humble man and every aspect of his life was exemplary. Whenever an office bearer or a life devotee visited him, he would stand up to greet them.

Opponents had distributed flyers against him across the entire district. They had also compiled a list of Aḥmadīs they intended to target, and the martyr’s name topped that list. A cleric named Akram Toofāni issued a fatwa declaring him “wājib-ul-qatl” (worthy of death). This fatwa was openly circulated but the authorities took no action.

Huzoor (May Allāh be his Helper) said: May Allāh swiftly bring about their downfall, for it is essential to be rid of such people in order to save the nation. These so-called religious figures, who are committing acts of terrorism in the name of religion, are bent on destroying the country. Our appeals are to Allāh alone, and we must fully turn our attention to fulfilling our obligations to Him.

May Allāh raise the status of the late martyr, grant patience and strength to his loved ones, ease the sorrow of his elderly mother, and protect his wife and children. Āmīn

Wassalām,

Abdul Majid Tahir
Additional Wakīlut Tabshīr
ISLĀMABAD (UK)
Dated: 29 May 2025