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The Ahmadiyya

# GAZETTE

USA

January-February 2025



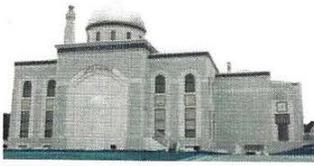
Hundred Years of the London Mosque



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

Muslims who believe in the Messiah.  
Mirza Ghulam Ahmad of Qadian

# New Year 2025 Message of Amir Jamā'at USA



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RABWAH, PAKISTAN

December 31, 2024

Dear Members of USA Jama'at:

Assalamo Alaikum wa Rehmatullah wa Barakatahu

I wish you a Happy New Year. May Allah bring you peace, happiness, and prosperity in the coming year. We are at a crossroads of history. We are witnessing conflicts, despair, and destruction across the globe and we feel helpless. For hundreds of millions of people, New Year's Day is another day of perpetual misery, suffering, and affliction without a ray of hope.

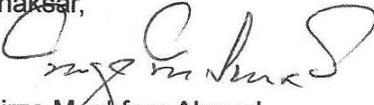
Hazrat Khalifatul Masih, AyyadahoAllah, has been constantly reminding us to turn to Allah and pray fervently to save mankind and save ourselves. This can only be achieved by bonding with Allah and submitting to His Will. We must heed the words of the Promised Messiah<sup>as</sup>:

“Blessed are you who do not get tired in your prayers and your soul melts when you pray and your eyes shed tears ... and you are rendered restless and mad and unconscious of self. The God to whom we call is very benevolent, merciful, modest, true, faithful, and compassionate to those who are humble. You should also become faithful and supplicate with full sincerity and loyalty so He has mercy on you. Accept defeat for the sake of God so that you might become heirs to great victories. God will show miracles to those who pray and bestow extraordinary favors upon those who beg. Prayers come from God and return to Him.”

Let us start the New Year with true and sincere supplication. May Allah accept our prayers and bring us near to Him.

Wassalam,

Khaksar,

  
Mirza Maghfoor Ahmad

Amir Jama'at USA

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**Acronyms for salutations used in this publication**

S.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	'Alaih-is-Salām
R.a.:	Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
R.h.:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Aziz (may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur'an count Tasmia at the beginning of a chapter as the first verse.

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# Light of Islam



## God Sent His Messenger with Guidance and Religion of Truth

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness. (48[Al-Fath]: 29) (English translation by Hazrat Maulawi Sher Ali)



## The Sun Shall Rise from the West

لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَكُونَ عَشْرُ آيَاتٍ الدَّجَالُ وَالدُّخَانُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

The Hour will not begin until there are ten signs: Dajjal, the smoke, and the rising of the sun from the west. (Ibn Majah [4041], Book: Turmoil, Chapter: Signs of the Hour.)

## My writings will attract the righteous In the West



We believe in the rising of the sun from the West but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam.

I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth.

(Izāla-e-Auhām, p. 515, Ruhani Khazā'in, vol. 3, pp. 376–377, English translation from Tadhkirah, under the year 1891, English Edition 2009, p. 239)

# Rising of the Sun from the West

A.R. Dard, In-Charge, London Mission, 1924

The Founder of Islam (peace and blessings of God be upon him) has said about 1,300 years ago that at the second advent of the Messiah, the sun will rise from the West. Ahmad of Qadian (peace be on him), who claims to be the Promised Messiah, says that the rising of the sun from the West means that the Western Countries which have so far been groping in spiritual darkness and unbelief will be enlightened by the sun of truth and they will partake of Islam. He says further: "I saw in a vision that I was standing on a Minbar in the City of London demonstrating the truth and excellence of Islam in a most cogent form in the English language, after this I caught MANY BIRDS which were sitting on small trees. THE COLOUR OF THE BIRDS WAS WHITE, and their size appeared to be the size of a partridge. I interpreted this to mean that though I might not be able to go there my writings will spread amongst them and that many righteous English people will accept the Truth.

As a matter of fact the Western Countries have had very little affinity with spiritual facts. It appears that God gave the whole of worldly wisdom to Europe and America and the whole of religious knowledge to Asia. The succession of Prophets from beginning to end fell to the lot of Asia and the spiritual accomplishments of the Saints were also given all of them to the people of Asia. Now, God the Lord of all the worlds wants to bless the Western people also in this respect.

It should be remembered that this prophecy of the Founder of Islam may possibly have some other meaning also, but I have interpreted it as above only in the light of the vision which God has shown to me. Let the Mullahs say whatever they like about me. I have not said it of my own mind, I have simply followed the light of the Lord who knows all about me and what I say - Fear God, O ye learned people.

It is also written that when the sun rises from the West the door of repentance shall be closed. If the above meaning is to be put on this prophecy, one may ask what is the use of accepting Islam when it shall not be acceptable to God?

This question is answered as follows: The closing of the door to repentance does not at all mean that the repentance itself shall not be acceptable. On the other hand, it means that when the Western people will have entered Islam in larger armies there will occur a great revolution in the religions of the world. And when this Sun will in its full glory upon the Western countries only those people will remain deprived of Islam upon whom the door of repentance is closed, that is, people who are absolutely foreign in their nature to Islam. So, it does not mean that people will repent and their repentance will not be accepted. It does not mean that the pious tears of people will at any time be rejected; for it would be absolutely against the Love and Mercy of

God. The closing of the door of repentance, on the other hand, means that such people will become hard-hearted so much so that there be left then no possibility of their coming round. These are the wicked people and on them shall come the vengeance of God. So, think and be wise."

The above was written about thirty-six years ago by the Promised Messiah and it is simply wonderful how the words are daily proving to be true in every respect. As he wrote, he did not himself come to the West, but his writings began to spread here a few years after his death which took place in 1908. The vision of his propounding the Islamic teaching from a platform in London was fulfilled in full force when Hazrat Khalifatul-Masih II, the present head of the Ahmadiyya Community (the son of the Promised Messiah), came in person to London to attend the religious conference held at the Imperial Institute in 1924. The paper which was read on his behalf, was listened to with rapt attention by a very distinguished and select audience. The newspapers published long articles about him, and he delivered several lectures in London in which he beautifully presented the sublime teachings of Islam with a touching appeal to the British people. Surely none else could do it better. Then he also laid the foundation stone of the first London Mosque in order to establish Islam formally in the very heart of the Western world.

The Promised Messiah, moreover, had seen in that Divine Vision that after the lecture he caught many white birds. This is also being fulfilled in a most wonderful manner. The following British persons have since then accepted Islam by joining the Ahmadiyya Movement, in addition to those who had already become Muslims:

1. Mr. W. Barker (Durham).
2. Mr. A. Plant (Manchester).
3. Mr. L. Cowap (London).
4. Mr. D. H. Nuttall (London).
5. Mrs. A. Jordan (London).
6. Mr. King (London).
7. Mr. Bunyan (Kent).
8. Mr. De La Cour (London).
9. Mr. R. Fuelling (London).
10. Mr. W. Shingler (Lancashire).
11. Miss Norton (London).
12. Mr. J. S. Trimmingham (Yorkshire).
13. Mrs. W. Shingler (Lancashire).
14. Mr. W. Dewey (London).
15. Mrs. W. Dewey (London).
16. Mr. David (London).

17. Mr. Garner (London).

The vision speaks of a Minbar (platform) also. And it is with feelings of deep pleasure and delight that I have to say that a Minbar of Eastern style has also been completed and it is the same on which you\* see me standing now for the first time (Friday the 10th of June, 1927, the blessed day of Pilgrimage)., Fa Al-Hamdu Lillah.

The last portion of this grand prophecy of centuries is still to be fulfilled. It is as to the armies of Western people entering the fold of Islam when the sun of Islam shall shine with full glory upon the West. Judging by the

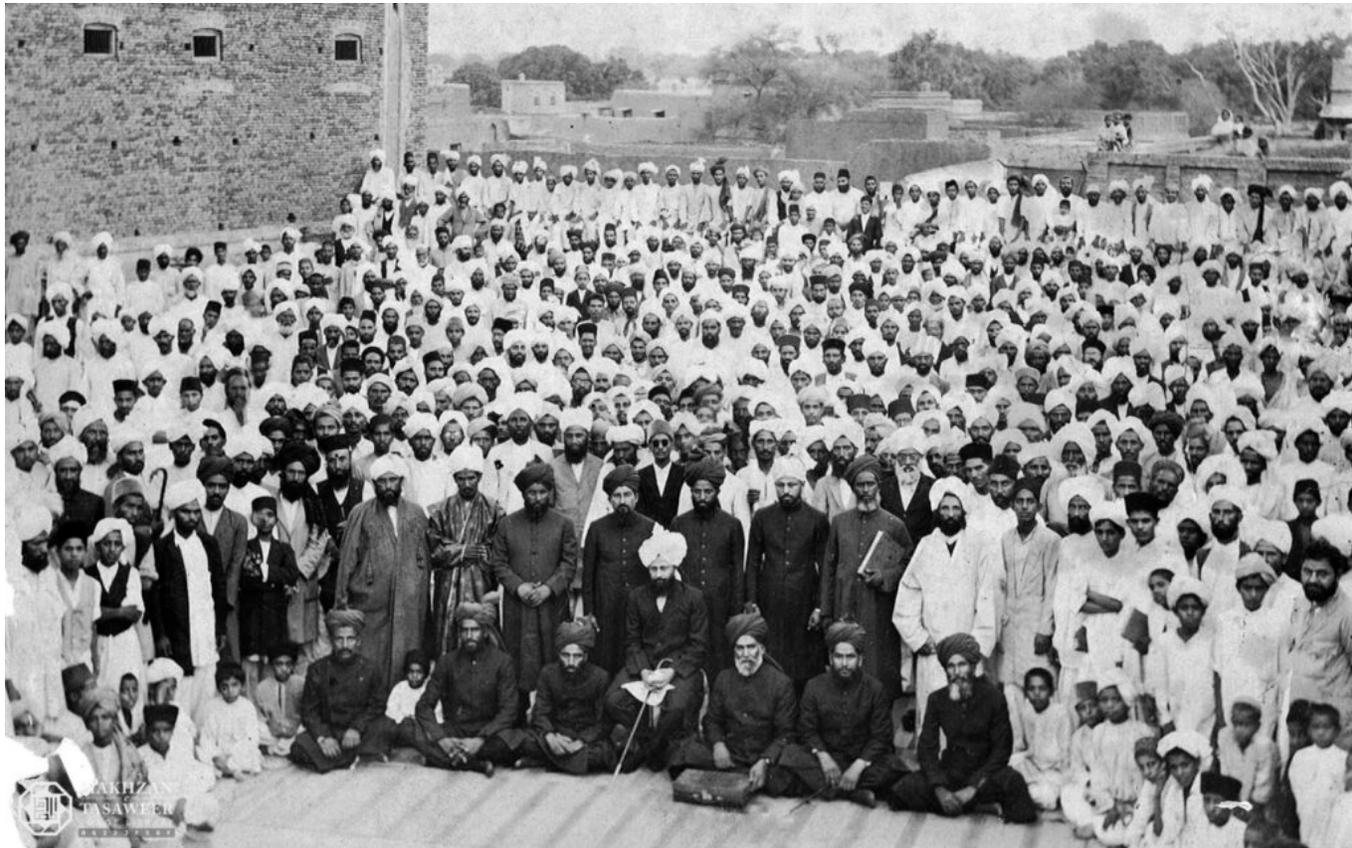
wonderful way in which the words of the messengers of God are being daily fulfilled, it is easy to see that this shall certainly come to pass. Happy indeed and glorious shall be the day when it is all fulfilled and perfect peace is established in the whole world. The days shall come when God shall bring all this about; Glory be to the Lord God, Make of the earth and heaven. Blessed are those who help the cause of God, for their names shall never be effaced from the pages of the world's history.

\*It is a sermon delivered in the London Mosque.

(Review of Religions, vol. XXVI, no. 6, June 1927, pp. 19-21)

## Hazrat Khalifatul-Masih II's Visit to Europe in 1924

### Khalifatul-Masih Travels to England to Participate in The Wembley Conference



*Hazrat Khalifatul-Masih II before departing for the Wembley conference, being held in England in 1924*

### Objectives of the journey

Reflecting on the divine purpose behind his journey, Hazrat Muslih Mau'ud said:

“There is no doubt that it is the Will of God Almighty to create a glorious revolution in Western countries. The Holy Prophet's prophecy about the Sun rising from the West is a testament to it. The vision of

the Promised Messiah<sup>as</sup> that the people of the Western countries would particularly join this Jamā'at, is evidence to it, and myself as well have seen two visions which I have narrated long before this proposal [of visiting England]. These too testify to our victory in the West.” (Daura-e-Europe 1924, Anwar-ul-'Uloom, Vol. 8, p. 383)

Review of Religions reported: His Holiness the

Khalifatul-Masih, Head of the Ahmadiyya Community, has decided to proceed to England in order to study the missionary outlook in the Western Countries so that he may be able to shape a permanent missionary policy for the West. The present time is considered to be the most suitable for such a visit on his part, because on account of the great Empire Exhibition which is being held in London in these days, England has attracted men of all nations, creeds and classes in large numbers which present a unique opportunity for studying the conditions of the different peoples of the West.

The Khalifatul-Masih is leaving Qadian on the 12th of July and will be accompanied by a staff of 10 persons. The party will leave Bombay on the 15th by S.S. Africa the Italian line.

His Holiness will break his journey at Port Said to pay a short visit to Egypt, Palestine, and Syria. He is expected to reach England in the third week of August. He will stay in England for about eight weeks and will probably put up in some house in South Kensington. He is expected back in the beginning of November.

We Pray to God that He may make this visit of the Khalifatul-Masih to the West a means for the victory of the truth and may bring him and his party back to

Qadian safe and sound.

I will not be out of place to mention here that in the last week of September 1924, there will be held in London a Conference of Religions and His Holiness, the Head of the Ahmadiyya Community, has also been asked to send a paper on Islam to be read in the Conference. Hazrat Khalifatul-Masih has accordingly written a paper and it has already been dispatched to the Secretary of the Conference Committee in London. The paper deals with the teachings of Islam as interpreted by the Ahmadiyya Movement. (The Review of Religions, vol. XXIII, No. 7, July 1924, p. 254)

Hazrat Khalifatul-Masih II visited the grave of the Promised Messiah (may peace be on him) on the morning of 11 July 1924 to supplicate. He stood at the eastern entrance to the grave of the Promised Messiah and prayed for a long time. Then, passing through the village of Nangal to the south, he went to the road near Kahlawan village and came back to Bahishti Maqbara through another route and again supplicated at the grave of the Promised Messiah. The next day on July 12, people gathered at Mubarak Mosque and Khalifatul-Masih led in supplication from Bait-ud-Du'a. (Al-Fazl, 15 July 1924, p. 1)

## Hazrat Khalifatul-Masih II Travels to England



*Khalifatul-Masih II (seated center) with the scholars who accompanied him in his tour of the Middle East and Europe.*



Our readers are already aware that His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih, Head of the Ahmadiyya Community, left Qadian on the 12th of July en route to England. A party of ten persons was with him as his staff. Almost all the local Ahmadis of Qadian as well as a considerable number of outside Ahmadis went along on the road to

shake hands with and have a look at their beloved master; and news has been received that on all the important stations between Batala and Bombay Ahmadis as well as Non-Ahmadis of the neighborhood likewise assembled in large numbers to see him and give a hearty send-off. His Holiness and party were photographed wherever such arrangements could be made by the local Ahmadis.

In the evening of the 14th, His Holiness and party reached the Victoria Terminus, Bombay, where not only the local Ahmadis but also a large number of Ahmadis from Malabar and Hyderabad had assembled to pay him a visit. On the morning of the 15th, His Holiness left Bombay by S. S. Africa and those who witnessed the scene and showed how dearly His Holiness loved his followers and was, in return, loved by them. Before sailing, His Holiness sent the following telegraphic message to his followers through Hazrat Maulawi Sher Ali, whom His Holiness has appointed as Amir of the Ahmadiyya Community of India after him. (Review of Religions, vol. XXIII, No. 8, August 1924, p. 295)

## The Message of Khalifatul-Masih II to the Jamā'at Before Departing for Europe

Bombay Byculla Date: 15 Hour: 10 Minute: 15  
Maulawi Sher Ali Sahib—Qadian, Batala

“This telegram will be wired after our sailing. Very pleased to know the birth of the grandson to Hazrat Khalifatul-Masih I. Name the child Abdul Basil. Sorry, you did not wire us the Qadian News, which could reach us before sailing. Inform all Ahmadi brothers and sisters that I have said today with a heavy burden on my heart on their account. I am praying for them more than ever since I started on this journey. I have found in them that sincere love and devotion to my humble self which even I myself was not aware of. God bless you, my people. Keep in Him firm faith, love Him sincerely and devotedly, and honor and obey His prophets. Brothers, you are surrounded by enemies on all sides, so never forget this and think how bitter will be your end if you are likewise forsaken by God. Try to be as near to God as possible, which you can do only if you become true Ahmadis. So be steadfast in prayers, ready to sacrifice everything for God and be honest to the utmost

in all your transactions. Fear God and love your brothers. Propagate Islam to the farthest corners of the world. I pray for you and request your prayers for the success of the mission on which I am going. You do not know, nay you cannot gauge the love I have for you. Oh! How painful it was for me to part from you, how heart-ending it was to leave you behind! But that was only in body. My soul always was, is, and will remain with you. I am yours in life or death. Your happiness is my heart's desire and your progress toward high material and spiritual goal my only wish. I know that many of you are now sorry to have requested me to proceed personally to Europe. But let us forget our present sorrow and make preparations for greater benefits. Let us pray to God to lead us on the path of success. God bless you my brothers and you, my sisters and be with you wherever you are and in whatever condition.” Khalifatul-Masih (Review of Religions, vol. XXIII, No. 8, August 1924, p. 296)

### Khalifatul-Masih II and his Entourage Fall Victim to Sea-Sickness

His Holiness and party sailed from Bombay on the morning of the 15<sup>th</sup> of July 1924. No sooner did the ship leave the nearness of the coast than it began to feel the force of the monsoon winds and much time had not passed before the winds assumed the form of a storm and the ship began to roll and pitch terribly with the result that His Holiness and most of his party fell victims to a severe attack of sea-sickness. This state of affairs lasted for four and five days and it was only when the ship began to near the Arabian coast that the passengers felt some relief from the effects of sea

sickness. At this time His Holiness sent a radio message to Qadian informing the Community of the improved weather and the welfare of the party and thus relieved the anxiety of those of his followers whom His Holiness had left behind. The ship reached Aden on the morning of the 23<sup>rd</sup> and from there His Holiness sent another detailed cable to Qadian informing the community of his welfare and giving instructions concerning certain important matters in connection with the community. (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 295-296)

## Review Reports on the Bhera Incident

I would quote here a portion of this cable which relates to the riot that took place between the Ahmadis and the non-Ahmadis of Bhera in which a man of the latter party was killed. His Holiness wrote: "Cable progress of Bhera incident. Bhera incident is very serious in the history of the Movement. Vindication of the honor imperative. Make a private inquiry immediately. If Ahmadis are found at fault, they should be reproved and instigators, if any, recommended to me for ex-communication. If, however, they are persecuted, full help of every kind must be rendered to them for the vindication of our honor. Fighting should be publicly disapproved and disowned. Ahmadis should allow themselves to be persecuted rather than hurt others. Instruct Bhera Ahmadis to stick to truth and truth alone in all their statements, etc. God help you and them.

### Khalifatul-Masih and his Entourage Reach Aden

The letters which His Holiness and party posted at Aden have also reached here and they indicate how in spite of the fact that most of the members of the party were sea-sick and the rest were busy attending them His Holiness and his party let go no opportunity of conveying the message of Ahmadiyyat and Islam to

### Khalifatul-Masih and his Entourage Reach Port Said

After Aden the only place from which news could reach us was Port Said and from Port Said consequently came the cablegram bringing the news of the safe arrival of His Holiness and party there. The ship entered the waters of the Port Said harbor on the evening of the 28th. From Port Said, His Holiness and party proceeded to Cairo where His Holiness stayed for three days leaving Cairo for Jerusalem on the evening of the 31st of July 1924. Letter subsequently received at Qadian from Port Said gives details of the voyage from Aden to Port Said. It is related in them that though His Holiness suffered from fever and was weak, he and his party were all the while busy preaching to their fellow travelers and the crew. There was not a soul left on the ship to whom the message of Ahmadiyyat was not properly conveyed. His Holiness entertained all the passengers to whichever nationalities they belonged and all the crew, most of whom were Italians, with a dish of Indian

Cable cause and detail of riot."

It may be noted here that the said riot took place on the 14th, that is, after His Holiness had left Qadian and so the news could only be cabled to Aden. Subsequent inquiry establishes beyond any shadow of doubt that the Bhera Ahmadis were victims of the oppression and transgression of the local non-Ahmadis and that the riot was forced upon them by the vile and abusive language of the non-Ahmadis who also were the first to create actual disturbance. It has also come to light that the non-Ahmadi who was killed in the riot was killed in the confusion of the affray mostly through the blows of the non-Ahmadis themselves who mistook him for an Ahmadi. The case is proceeding in the court of a first-class magistrate at Sargodha. (Review of Religions, vol. XXIII, No. 8, August 1924, p. 296)

their fellow passengers and the crew of the ship. The doctor of the ship who was an Italian was greatly impressed and took a photo of His Holiness and party. He also photographed the party while in the act of performing their prayers. (Review of Religions, vol. XXIII, No. 8, August 1924, p. 298)

Pulao... on board the ship.

A cablegram sent to Qadian from Cairo by His Holiness runs as follows:

Cairo: 31st, 10h. 40m.

Maulawi Sher Ali, Qadian, Batala.

Sorry, no news (from Qadian) was received at Port Said. Cable news through Coupon Jerusalem. Leaving Cairo tonight for Jerusalem and Damascus. Many influential persons and 'Ulema visited Cairo, which seems to be a good field for our cause."

Khalifatul-Masih

After this cable no other information has been received as yet - Editor.

Qadian

12th August, 1924. (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 298 to 299)

### Journey from Port Said to Cairo

Hazrat Khalifatul-Masih II reached Beirut from Damascus on 10 August 1924 and from there, arrived in Haifa in the Holy Land. From there he went to visit the center of Baha'is. (Tarikh Ahmadiyyat, vol. 4, p. 444)

Hazrat Khalifatul-Masih II went to Cairo by Express Train and stayed at the residence of Sheikh Mahmood Ahmad Irfani for two days. With the blessing and attention of Khalifatul-Masih II, a new spirit of support for the Ahmadiyya Movement was born in Cairo within two days. (Al-Fazl 2 September 1924, p. 5, Tarikh Ahmadiyyat, vol. 4, p. 440)

# Excitement in Damascus on The Arrival of Khalifatul-Masih II

Review of Religiona reports: In our last issue, we published the news of the journey of Hazrat Khalifatul-Masih, Head of the Ahmadiyya Community, from Qadian to Cairo, Egypt. Now we publish two brief notes sent to us by brother Dr. M. M. Sadiq concerning His Holiness's stay at Jerusalem and Damascus en route to London. It will be remembered that Dr. Sadiq is nowadays acting as President of the Publicity Bureau at Qadian.

The first note is dated August 20 and runs as follows: "Some details of the visit of Hazrat Khalifatul-Masih, Head of the Ahmadiyya Community, to Cairo and Jerusalem have been received. Many influential persons visited His Holiness and were visited by the members of his party, and views were exchanged about the current topics of the day, particularly the Khilafat question. The people of Cairo displayed great interest in the Ahmadiyya movement. On the 31st of July, His Holiness proceeded to Jerusalem, and on the 2<sup>nd</sup> of August, the President of the Supreme Council of Palestine gave a party in honor of Hazrat Khalifatul-Masih and invited the leading men of the city to meet His Holiness. The President had a long talk with His Holiness about the Ahmadiyya movement. On the 3<sup>rd</sup> of August, Sir Clayton, the High Commissioner of Palestine, invited His Holiness to dinner and discussed with him the present political situation of the Muslim world and the question of safeguarding the interest of the Muslim people. The visit of His Holiness created a stir among the people of Jerusalem. From Jerusalem, Hazrat Khalifatul-Masih and the party proceeded to Damascus on the 4<sup>th</sup> of August 1924."

The second note dated August 27 is as follows: Some details of the visit of His Holiness the Khalifatul-Masih, Head of the Ahmadiyya Community, to Damascus have also been received. As already reported, Hazrat Khalifatul-Masih proceeded from Jerusalem to Damascus on the 4<sup>th</sup> and stayed there for a week. This visit was successful beyond expectation. The Ulema, afraid of the success of the party, came one after another, entreating His Holiness not to disturb the peace of the country, for, as they said, the Arabs would

not become Ahmadies. When however, they were disappointed they tried to make mischief but the press became greatly interested and the representatives of four dailies of Damascus had interviews with His Holiness, sometimes lasting for hours.

The papers published long eulogistic articles daily, and the intelligentsia of the place took a keen interest in the views of Hazrat Khalifatul-Masih. All the papers containing matter concerning the visit of the party were sold out immediately. The Mullahs tried to create a disturbance but were rebuked by the younger generation. On the last three days, the hotel in which His Holiness and party had put up was thronged by eager enquirers. Those who could not find a place around Hazrat Khalifatul-Masih circled around other members of the party. On the last day from 200 to 700 persons waited outside the hotel from ten in the morning till eleven in the night, the police admitting only a few at a time.

The party was twice photographed by the representative of the Havas Agency at Damascus. His Holiness left Damascus early in the morning on the 10<sup>th</sup> yet people gathering from afar and numbering about 200 gave His Holiness a hearty send-off, and many even accompanied up to the railway station.

A further cable has been received that His Holiness and party reached London on the 22<sup>nd</sup> of August and Sir Francis Younghusband and other members of the Executive Committee, Religious Conference, London, as well as many representatives of English papers and a large number of Muslims both Englishmen and Indians, came to receive him at the station.

We have received cuttings from some of the leading papers of Damascus, Beirut, Baghdad, and Cairo which also indicate that the visit of His Holiness to Damascus produced an unusually great stir in Damascus and other Syrian cities. The papers are writing long notes about this visit of His Holiness and his party. (Review of Religions, vol. XXIII, No. 9, September 1924, pp. 331 to 332)

## Damascus to Port Said and Port Said to Brindisi Port of Italy

The ship named Palsana reached Brindisi, a port of Italy, on 16 August 1924. Hazrat Khalifatul-Masih II was not feeling well due to long speeches at Damascus and loss of sleep. (Al-Fazl, 20 September 1924, p. 3-4) On 16 August 1924 upon reaching the Brindisi port of Italy, a telegram was sent to London informing them of arrival on 22 August. (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, pp. 126-127)

# Khalifatul-Masih II Meets Mussolini in Italy and Arrives at Victoria Station, London



*Hazrat Khalifatul-Masih II and his companions reached Victoria Station in London on 22 August 1924*



Hazrat Khalifatul-Masih II reached Rome from Brindisi Port of Italy on 17 August 1924, where he stayed for four days. The representatives of newspapers interviewed him. Khalifatul-Masih had a meeting with the Prime Minister of Italy, Mr. Mussolini and informed him about the purpose and objectives of the Ahmadiyya Muslim Community. Mr. Mussolini met Khalifatul-Masih with great respect. (Al-Fazl, 23 September 1924, p. 3-4)

Hazrat Khalifatul-Masih wanted to meet the Pope to

convey the message of Islam but Pope's house was under repair and meeting was not possible. However, the message was conveyed when his detailed interview was published by the famous and widely circulated newspaper "La Tribuna di Treviso." (Al-Fazl, 23 September 1924, p. 3-4)

In Rome, Hazrat Khalifatul-Masih went to see the caves of Ashab Kahf, [Surah Kahf] the detail of which can be seen in Tafsir Kabeer, vol. 3, pp. 921-922.

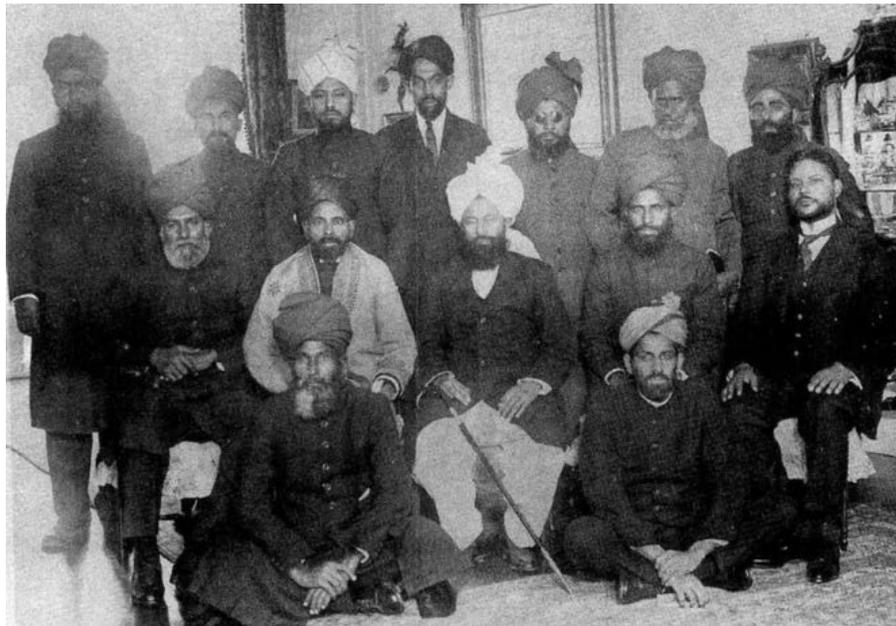
Hazrat Khalifatul-Masih reached Paris, France, from Rome on 21 August 1924 by train and then arrived in Dover by ship crossing the English Channel. From Dover, Hazrat Khalifatul-Masih and his entourage arrived at Victoria Station by car where Ahmadis were present in large numbers to welcome him. (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, p. 163)



*Khalifatul-Masih II offering prayer 6 Chesham Place, Belgravia*

His Holiness put up in 6, Chesham Place, Belgravia, S. W. 1. The news of His Holiness's visit to London was published along with suitable notes in most of the important papers of London. The first public lecture which His Holiness gave in England was the one which His Holiness delivered in Portsmouth on the 14th of

September. On the 17th of September, His Holiness spoke in the meeting held in Essex Hall, Strand, London, in connection with the stoning death of our brother Maulawi Niamatullah Khan at Kabul. (Review of Religions, vol. XXIII, No. 10, October 1924, p. 371)



*Standing from L to R: Hazrat Chaudhri Fateh Muhammad Sial, Hazrat Sheikh Abdul Rahman Misri, Hazrat Sahibzada Mirzā Shareef Ahmad, Hazrat Maulawi Muhammad Din, Hazrat Hafiz Roshan Ali, Hazrat Shaikh Yaqoob Ali Irfani and Hazrat Dr. Hashmatullah. Sitting from L to R: Hazrat Zulfiqar Ali Khan, Hazrat Maulawi Abd-ur-Rahim Nayyar, Hazrat Khalifatul-Masih II (may Allah be pleased with him), Hazrat Maulana Abdur-Rahim Dard and Hazrat Chaudhri Muhammad Zafrulla Khan. Seated on the floor from L to R: Hazrat Bhai Abdur-Rahman Qādiāni and Hazrat Chaudhri Ali Muhammad*

Note: This picture was taken in 1925 when Maulawi Muhammad Din was called to England to assist Hazrat Khalifatul-Masih II during the Wembley Conference. (Taken from Makhzan-e-Tasaweer)

## Khalifatul-Masih II's Message to the People of England

Hazrat Khalifatul-Masih had written this message in Urdu, which Hazrat Chaudhri Muhammad Zafrulla Khan extemporarily translated. The message is as follows:

I seek refuge with Allah from Satan, the accursed.

In the name of Allah, the Gracious, the Merciful.

We praise Him and invoke blessings on His Noble Messenger.

By the grace and mercy of Allah. He alone is the Helper.

### Love for humanity and England's tour

I have come to England because of the love and affection I have for humanity, which I believe is the result of the blessed company of the Founder of the

Ahmadiyya Jamā'at and the teachings of Islam. I also believe in the prophecies made by the Founder of the Ahmadiyya Community, which indicate that the West will soon accept the truths brought by him, who claimed to be the Promised Messiah, Mahdi, and the Promised One of all religions.

### Prophecy regarding England

When he was alone and had no followers, and the Hindus, Muslims, and Christians—who were naturally opposed to him—were against him, and the government also viewed him with suspicion due to his claim to be the Mahdi, it was at that time that he foretold that Allah would spread his name to the corners of the world. He specifically mentioned that people in England and other Western countries would accept his claim and embrace Islam—the Islam (that he had come to revive and cleanse of the errors introduced by those who presented

it without divine revelation).

It has now been 34 years since that prophecy, and today, nearly one million people around the world accept him. Moreover, several people in European countries and America have also believed in him. Therefore, based on past events, I am confident that the remaining part of the prophecy will also be fulfilled. The Islam that the Promised Messiah revived—pure from human interpretation—will ultimately spread, and England will receive light from a person who lived in a country under its rule, just as Rome received divine light 1900 years ago from a prophet in one of its territories. Though this may seem difficult, who could have imagined that the Reformer from Nazareth [Jesus] would prevail over the world?

Allah the Almighty always uses those whom the world considers lowly and weak so that His glory may be manifest and people do not mistake Him for needing human assistance.

## Anticipation

I hope that the people of England will seriously consider the claim of the person who said that Allah spoke to him just as He spoke to the earlier Prophets. I assure them that if they turn their attention to him, they will find the glory of God within themselves and hear His word just as the disciples of the earlier Prophets heard it and felt it.

## The Promised Messiah as the Prince of Peace

The Promised Messiah claimed to be the Prince of Peace and that under his hand the world would unite, and peace would be established. Therefore, it is the duty of every peace-loving person to consider his claim, so that their indifference does not delay the cause for which he strives.

## How can true brotherhood be established?

No true brotherhood can be established without a foundation based on a relationship with God, for the bond between brothers is through the father, and only those who recognize the father can recognize His rights. In this age, the Promised Messiah (may peace be on him) is the only person who claims that he can unite humanity with [God] in this world. Not only does he claim this, but thousands of those who have followed his teachings have heard the word of Allah just as the disciples of the earlier Prophets did. The author of this message is one of them.

## The attention of the people of England and the English press

I hope that England will kindly assist our mission and that all those who genuinely desire the love of God

will, without concern for ridicule or reproach, turn their attention toward it. The English press, which upholds freedom, will assist us in achieving that true freedom without which ‘children’ cannot unite with their ‘Father’. Even those who oppose our views should at least consider that our objective and theirs are the same: to establish virtue in the world and create a true brotherhood by re-establishing the connection between man and God, which results in peace.

When we reflect on the unity of this purpose and work within our own spheres, this unity will inevitably compel us to adopt common means, bringing us together.

## Focus on the Eastern question

Since our purpose is to establish virtuous relationships between God and His servants and between people themselves, I also request the people of England to pay greater attention to the Eastern question. Despite efforts, the East and the West are growing increasingly apart, and if this matter is not addressed soon, the consequences will not be good for the world. Wise people should not focus solely on the present state of affairs but should consider what such conditions ultimately lead to. The life of nations is not limited, so they must look not only at the immediate future but at the distant future as well. The world cannot remain as it is; if there is no change, remember that either both civilizations – new and old – will be destroyed, or at least one of them will perish. But why not strive so that both may survive?

## How the East and West can unite

Kindness and foresight can bridge this gap, but this cannot be achieved by governments; it will not happen until the nations themselves turn their attention to it. Those who look to governments for this task are shortsighted. Governments do not act on their own; it is the nations that move them. A tremendous power is at work in the world. Why not use it for our benefit? A river, when its waters are utilized effectively, irrigates millions of acres, but if left unchecked, it destroys thousands of villages and claims hundreds of lives. So let us all strive for improvement and become builders rather than destroyers.

## Gifts to the press correspondents

The impact of this message was evident on the faces of the press correspondents. They were presented with the book titled “A Present to the Prince of Wales” as a gift, and some of them requested Hazrat Khalifatul-Masih to sign their copies. It is customary here to collect the signatures of prominent individuals on the books or photographs they give as gifts. The more distinguished the person, the more such a gift is cherished as a mark of pride and honor, becoming a valuable heirloom and asset for their families. Consequently, even Colonel Sir Younghusband and the secretary of the religious conference expressed this wish sincerely, and

Khalifatul-Masih inscribed these two phrases on each book in the following way:

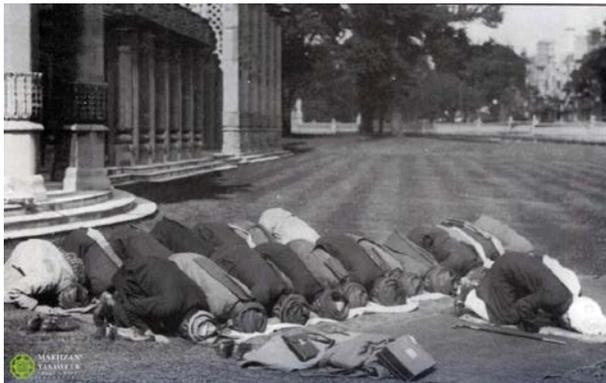
Mirza Mahmud Ahmad

Khalifatul-Masih.

(Translated by *Al-Hakam* from the original Urdu, published in the 27 September 1924 issue of *Al-Fazl*)

## Khalifatul-Masih II Visits Brighton

### 29 August 1924



*Khalifatul-Masih, who is in England for the Conference of Empire Religions to be held at Wembley, went yesterday to Brighton, and prayed in the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war." (The Daily Sketch, 30 August 1924)*

Mr. Roberts, Sisters, and Brothers,

It has given me very great pleasure to be able to visit Brighton this morning. Brighton creates in the heart of every Indian a rush of uncontrollable emotion, for this is the place where thousands of wounded Indian soldiers were housed and attended during the terrible days of the Great War and where the memory of those brave soldiers who laid down their lives for the cause of liberty and justice 6,000 miles away from their homes has been perpetuated in the form of a Memorial. To the mind of a European, this may appear to be no more than an ordinary incident of the Great War, but those who are familiar with Indian traditions can, in some degree, realize the extent of the sacrifice involved in this act of duty and devotion on the part of the Indian army. Up to very recent times the majority of Indians entertained the belief that a man who journeyed beyond the boundaries of India must suffer the loss of his religion and of his caste; for hundreds of thousands of men from such a country to leave their homes to answer the call of the Empire with the certainty in their hearts that many of them would see the shores of India again was no uncommon sacrifice. Thus, Brighton inspires every Indian with feelings of honor and respect towards those dead heroes and infuses in the mind of every Indian a determination ever to put forth his best efforts for the maintenance and establishment of peace and justice. Indissolubly united with this is the feeling of loyalty towards the British Empire with which the memory of Brighton will ever continue to inspire the minds of Indians. There may be differences, and at times even squabbles, among the different members of this great family of nations, but India cannot now be severed from the British Empire, for thousands of brave

Indians of whom their motherland is justly proud, many of whom received the last offices of mercy and of charity at Brighton, and whose last remains have been entrusted to the soil of Britain, have laid down their lives in continuance of the Empire and for the ideals it stands for. The sons of India cannot tolerate anything which tends towards the destruction of that for the preservation of which so many of their brethren sacrificed their lives. Men may affect divisions of territories and of properties, but they cannot separate the dead bodies of those comrades in arms who fought and died for one common ideal, and are not united in that. I wish to take this opportunity of thanking the Corporation of Brighton and the people of Brighton, and through the people of the British Isles on behalf of my community and the people of India for the generous hospitality and brotherly treatment which they extended to our fellow countrymen at a time when they were most in need of sympathy and of help. I can, in some degree, realize the comfort and the hospitality which Indian soldiers enjoyed in this town during the days of the War, for some of the members of my own Community were brought here when wounded at the front, and, from letters to me, were full of praise for the kind treatment which they received and the affectionate solicitude which anticipated and provided for their every need. I desire particularly to convey my grateful thanks to His Royal Highness The Prince of Wales, who opened and dedicated the Indian Memorial, and who has - if I may be permitted to say so - after His Majesty The King Emperor, done more to knit together the various units which constitute the Empire than any other person, or institution. I also wish to thank the Mayor of Brighton, Alderman Sir John Otter, J.P., who very kindly offered the Royal Pavilion at Brighton for use as a hospital for wounded Indian soldiers; and, finally, I wish to thank all those kind-hearted Doctors and Nurses who ministered to the comfort and alleviated the pain of my fellow-countrymen. Sisters and brothers, the Great War has clearly demonstrated to us the great value of mutual cooperation, and we can now realize what splendid results may be achieved through such cooperation, and that without such cooperation even great Empires may prove to be helpless. What can we learn from experience cannot be learned from mere precept, and the British Empire has given the world a practical demonstration of what can be done through co-operation.

The British Empire is a real League of Nations, and although this was to a certain degree misunderstood before the War, the effect has been brought home fully only during the War, and I trust that it will not be permitted to be lost sight of in the future. India - the

country to which I have the honor to belong - is at the threshold of maturity, and its longings and ideals must now be viewed from a point different from that which has hitherto been adopted. The British Empire is the greatest experiment of this kind which has ever been tried in the world, and on the success of this experiment does, to a large extent, depend the future progress and prosperity of the world. Every one of us should be willing and prepared to sacrifice his personal objects and prejudices in order to make the Empire a success. I am sure that Brighton, which has honored the dead heroes of India and has perpetuated their memory, will be foremost in establishing and maintaining fraternal relations the living Indian subjects of His Majesty, for the dead are honored only for that which they were able to accomplish while living. Thus, may Brighton become in truth the "Bright Town" as being the torch bearer of peace and goodwill. I desire to assure the people of Brighton, and through them the different units that constitute the British Empire, on behalf of that portion of my Community which lives under the Flag of the Empire that we are prepared to make every sacrifice for the preservation of the Empire, and that, God willing,

our future shall in this respect as we hope in others too, outshine our past, for the Holy Founder of the Ahmadiyya Movement, the Promised Messiah (on whom be peace) laid it down as a cardinal doctrine of the Movement, that we must co-operate fully with the Government to whom we owe allegiance, and that while serving our country we should give our love and sympathy to all mankind. I believe that despite certain differences, other Communities in India also at heart desire the continuance of the British Empire.

I again thank the Corporation of Brighton, and Mr. H. D. Roberts, for the honor and service which they rendered to the dead and living of my country during the days of the Great War, and for the hospitality which they have extended to me and my companions today, and I conclude with the prayer that God may give power to those in whose hands are the destinies of the Empire, that they may be able to accomplish and maintain uniform peace, justice and liberty in all parts of the Empire, and that he may cause the Empire to endure on this foundation. Amen. (Review of Religions, May 1927, pp. 8-10)

## Khalifatul-Masih II's Lecture at The Dulwich Conservative Association



During a reception in Peckham, on 5 September 1924, a member of the local committee of the Dulwich Conservative Association met with Hazrat Muslih Mau'ud. He requested Khalifatul-Masih II to deliver a lecture in Dulwich. Accepting the invitation, Khalifatul-Masih II wrote an article, which was read out in English at the Constitutional Hall on East Dulwich Grove. (Safar-e-Europe, pp. 195-196)

### Announcement in press

The South London Observer reported on 24 September under the heading "Dulwich Conservative Association:"

"The first of the season's educational meetings will take place in the Constitutional Hall, East Dulwich Grove, on Friday next, at 8.30 p.m., when an address on 'India' will be

delivered by His Holiness the Khilafat-ul-Masih, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, head of the Ahmadiyya Movement in Islam, who is on a visit to England in connection with the Conference of Living Religions within the Empire, which is being held at Wembley. At the present time, when Empire and Indian affairs are so much to the fore, this meeting will afford members a rare opportunity to gain, at first hand, authoritative information about our greatest possession from one who is an acknowledged leader of religious thought in his own country."

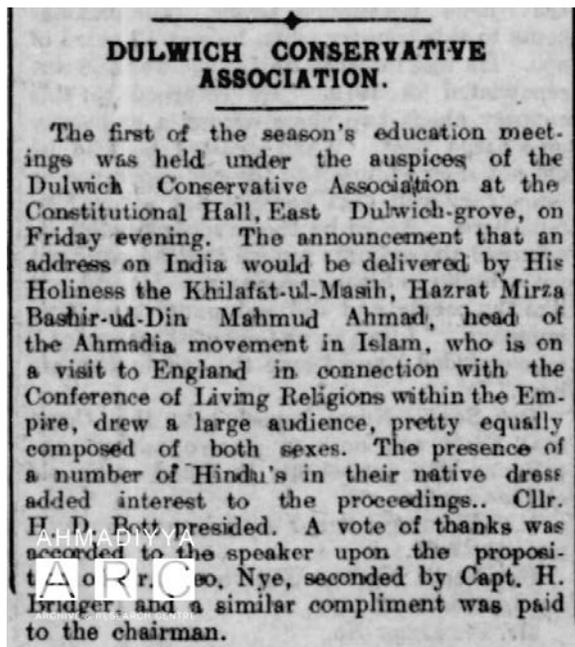
On 26 September 1924, Forest Hill, Sydenham, and Penge Examiner wrote:

"The first of the season's meetings will take place in the Constitutional Hall, Dulwich Grove, tonight (Friday) at 8:30 when an address on 'India' will be delivered by His Holiness the Khalifatul-Masih, Mirza Bashir-ud-Din Mahmud Ahmad, head of the Ahmadiyya Movement in Islam, who is on a visit to England in connection with the Conference of Living Religions within the Empire which is being held at Wembley."

### Hazrat Muslih Mau'ud's arrival at the venue

Hazrat Muslih Mau'ud reached the Constitutional Hall via motor car, precisely at 8:30 pm. The attendees were eagerly waiting for Khalifatul-Masih's arrival and

they all welcomed him with loud cheers when they saw him proceeding towards the stage.



A leader of the Conservative Party, Councillor Herbert D. Bott delivered a welcome speech and

## First Lecture in English by Khalifatul-Masih for East and West Union at Guild House

Hazrat Khalifatul-Masih delivered a lecture for East and West Union at Guild House on the evening of 9 September 1924. (*Al-Fazl*, 7 October 1924, p. 6)

## Khalifatul-Masih II Delivers the Heavenly Message at Piles Hall Portsmouth

Hazrat Khalifatul-Masih delivered two lectures at Piles Hall in Portsmouth, England, on 14 September 1924 before a large audience who greatly applauded the speech. 1) The second coming of the Messiah 2) Heavenly message. The speech in English was read by His Holiness himself. Khalifatul-Masih said:

“Men and women of Portsmouth, I have brought you glad tidings, aye joyful tidings, viz., the message of God that He has not forsaken you, that the gates of His mercy have been opened to you and it is now for you to enter therein...the Promised Messiah (on whom be peace) offers you a ready return. He promises you Union with God, not after death, but in this very life.”

(Review of Religions, vol. XXIII, no. 10, October 1924, pp. 330-350.)

## Khalifatul-Masih II's speeches on 15 September and 17 September 1924

### Response to an Address by Indian Students

Hazrat Khalifatul-Masih responded to an address by Indian students on 15 September 1924. Khalifatul-Masih spoke in Urdu which was translated into English by Chaudhri Muhammad Zafrulla Khan. He said:

I am pleased to hear the address of the students, and I agree with them.

Islam is such a religion that if a person utilizes

introduced Hazrat Muslih Mau'ud and requested Khalifatul-Masih II to deliver the lecture.

Hazrat Sir Zafrulla Khan read out the paper. (*Safar-e-Europe*, pp. 311-312)

Hazrat Muslih Mau'ud's Urdu article, titled *Hindustan ke halaat-e-hazirah aur ittehad paida karne ke zara'e* — Contemporary circumstances of India and means to foster unity, was read out in English by Hazrat Sir Chaudhri Zafrulla Khan. In this article, Khalifatul-Masih II shed light on the ongoing situation of India, and solutions to its problems and granted valuable guidance to the British Government.

After the lecture, the session president gave a vote of thanks and praised the lecture highly. (*Al-Fazl*, 1 November 1924, p. 3)

### Impact of the lecture

Mentioning the impact of the lecture by Hazrat Muslih Mau'ud, the *South London Observer* wrote on 1 October:

(Prepared by the Ahmadiyya Archive & Research Center, Al-Hakam, 9 August 2024)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

That is, And *as for* those who strive in Our path — We will surely guide them in Our ways. (29[Al-‘Ankabut]: 70). This law of God has been proven to be absolutely correct and right through experience and the

intellect supports it. Thus, effort is necessary for success and that effort must be in such a way that God has told and that is to utilize God-given wisdom. (Translated from Al-Fazl, 25 October 1924, p. 5)

## Khalifatul-Masih Addresses in London About the Martyrdom of Maulawi Ni‘matullah Khan in Kabul, Afghanistan

Hazrat Khalifatul-Masih read his essay about the martyrdom of Maulawi Ni‘matullah Khan in Kabul, Afghanistan. He said, ‘We cannot be fearful due to the death of martyrs. Every one of the eight hundred thousand Ahmadis is ready to sacrifice his life.’ (Al-Fazl (Urdu), 25 October 1924, p. 3)

## Hazrat Khalifatul-Masih II’s Engagements in London From 19-25 September 1924



On 21 September 1924, at 4 pm, Hazrat Muslih Mau‘ūd granted an audience to Lieutenant Col. Montagu William Douglas CSI, CIE (1863-1957).

1. Delivered Friday Sermon on 19 September 1924 emphasizing the need to strengthen national ethics.
2. Meeting with Sir Edward Denison Ross, President of the Wembley Conference, on 19 September 1924 after Friday prayer.
3. Delivered a lecture on the evening of 19 September 1924 at Saint Locus Hall on the topic “Life after death.”
4. Meeting with Col. Douglas on 21 September 1924. He is the same Douglas who dismissed the baseless case of Henry Martin Clark showing the best example of justice and fairness.
5. Participated in the inauguration of the Wembley Conference along with his entourage on 22 September 1924.
6. Presented his famous essay at the Wembley Conference on 23 September 1924. (Tarikh Ahmadiyyat, vol. 4, pp.451-454)

## Hazrat Khalifatul-Masih II’s Engagements in London From 26 September to 2 October 1924

1. At the request of the conservative party, Hazrat Khalifatul-Masih delivered a lecture on “Current situation in India and means of building unity” in Dutch Hall, London, on 26 September 1924.
2. An important lecture was read on 28 September 1924 at London Field on “The life and teachings of the Holy Prophet and what the younger generation can benefit from it.”

(Tarikh Ahmadiyyat, vol. 4, p. 454)

3. It was decided that the English edition of Review of Religions shall from then on be published from London. (Al-Fazl, 28 October 1924, p. 4)
4. Hazrat Khalifatul-Masih reached the Gulf of

Pevensey to fulfill the dream of “William the Conqueror.” Khalifatul-Masih reached a place by boat where “William the Conqueror” had landed. He then led a silent prayer. (Al-Fazl, 20 November 1924, p. 5)

## Hazrat Khalifatul-Masih II’s Engagements in London From 3-9 October 1924

1. Hazrat Khalifatul-Masih addressed in Urdu in the concluding session of the “Conference on World Religions” after Friday’s Sermon on 3 October 1924. The hall was full.
2. Hazrat Khalifatul-Masih II convened the inaugural Shura of the UK Jamā’at at 6 Chesham Place to conclude the relocation of the Review of Religions to the UK.
3. Hazrat Khalifatul-Masih summoned the assembly and appointed Hazrat Maulana Abdur Raheem Dard as the head Imam of the London Mission,

with Hazrat Maulana Ghulam Farid serving as his deputy.

4. Khalifatul-Masih handed over the key of the house that was being used as a mosque those days to Maulawi A.R. Dard and gave detailed instructions to Maulawi A.R. Dard and his deputy Malik Farid M.A.
5. Khalifatul-Masih observed the House of Lords in session on 7 October 1924.
6. Khalifatul-Masih went to see the House of Commons in sessions on 8-9 October 1924.

(Tarikh Ahmadiyyat, vol. 4, p. 455)

## Hazrat Khalifatul-Masih II’s Engagements in London From 10-16 October 1924

1. Delivered Friday Sermon on 10 October 1924.
2. Khalifatul-Masih remained busy talking to new converts about the propagation of Ahmadiyyat. He also held an interesting religious discussion with the English men and women. He stayed with them for five hours. (Al-Fazl, 18 November 1924, pp. 3-8)
3. Khalifatul-Masih went to see the Oriental School of Studies on 15 October 1924. (Al-Fazl, 11 November 1924, p. 6)

## Hazrat Khalifatul-Masih II’s Engagements in London From 17-24 October 1924

1. Hazrat Khalifatul-Masih laid the foundation stone of Fazl Mosque in London on 19 October 1924 (For the details, see other pages)
2. Hazrat Khalifatul-Masih delivered the first Friday Sermon at the site of the future Fazl Mosque London on 24 October 1924. (Tarikh Ahmadiyyat, vol. 4, pp. 456-461)



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# Media Reports About Khalifatul-Masih II and His Entourage During Europe Tour 1924



The message of Islam Ahmadiyyat echoes through the Belgian press

A Newspaper report under the heading “Living Religions at Wembley”:

“Islam, one of the most important of the religions of the Empire, falls into several divisions. The Sunni are to be represented by two well-known speakers; the Shi‘a, more difficult to represent, will be handled by a professor from Baghdad, while the modern reformist Ahmadiyya is in the hands of the Head of this movement.” (Coventry Evening Telegraph, 8 July 1924)

Two days before the departure of Hazrat Khalifatul-Masih II to London, a prominent Indian newspaper reported:

“We are very pleased to know that respected Imam Jamā‘at-e-Ahmadiyya Qadian is departing for England on 15 July. He will visit other countries as well, and we are quite sure that he will attend the exhibition, and during the exhibition, he will present a paper on world religions as well. He possesses greater knowledge and insight than Khwaja [Kamaluddin] Sahib, and though he is not a lawyer, his speech possesses such pearls which ought to be present in a great speaker. We pray to God that may his journey prove beneficial for the progress of Islam and may it prove to the European

atheists how majestic is the power of Islam.” (Mashriq of Gorakhpur, 10 July 1924)

A few days after the departure of Hazrat Khalifatul-Masih II to London, The Civil and Military Gazette, India reported:

“The head of the Ahmadiyya community of Qadian with a staff consisting of ten persons left Qadian on the 12th instant en route for England. Reports have been received that Ahmadis and non-Ahmadis assembled in large numbers at all the important railway stations on the way to see and give a send-off to His Holiness. [...] The purpose of the visit to England is to study the missionary outlook in Western countries in order to be able to shape future missionary policy for the propagation of Islam in the West.” (The Civil and Military Gazette, 18 July 1924)

“The followers of the Ahmadiyya movement claim to be intensely loyal to Britain, and they have rejected any idea of the Turkish Caliphate. The headquarters of the movement in London is the Mosque, 63, Melrose Road, Southfields.” (The Guardian, 13 August 1924, p. 10)

“Are you Christian? Greatest living Teacher of the

East in London. Do you wish to meet the Master? Write to, Private Secretary, His Holiness the Khalifatul-Masih, 6 Chesham Place, Belgravia, London, S.W.” (The Nuneaton Chronicle, 15 August 1924, p. 1)

The Freeman’s Journal gave additional information regarding the Community’s background, stating, “Its Founder, Mirza Ghulam Ahmad Khan[as], died in 1908, and claimed to be the Messiah and the Mahdi.” It further stated that the members of the Community “are earnest missionaries, and they stand for Islamic reform as well as for loyalty to any Government under which they enjoy religious freedom. There is a London branch of the movement, and services are regularly held at its mosque on Melrose Road, Southfields, S.W.” (The Freeman’s Journal, 20 August 1924, p. 8)

The Daily Mirror announced “Visitors in Turbans: Picturesque Orientals to Visit Wembley with Indian Religious Leader.” They made a descriptive note of Khalifatul-Masih II, his entourage and the Jamā’at. A day prior to arrival, The Daily Mirror and Westminster Gazette gave the exact time and place: “Prayers will be offered at Victoria Station at 3.20 p.m. tomorrow.” (The Daily Mirror, 21 August 1924, p. 3)

The Daily News wrote: “The Khalifatul-Masih, who is staying at Chesham-place, was seen by a ‘Daily News’ representative last night. He is a strikingly handsome man of 35, with an ivory complexion and a long, black beard. He is of British-Indian nationality, and was wearing a white turban and the ordinary dress of the Punjabi.” (The Daily News, 23 August 1924, p. 3)

“On their arrival at Victoria, the Khalifa and his followers drove to Ludgate Circus, where they offered prayer in conformity with a reference in the Islamic traditions to prayer at Bab-ul-lud—an Arabic name curiously near to our London Gate of Lud.” (The Times, 23 August 1924)

The Guardian reported:

“His Holiness Khalifatul-Masih Bashir-ud-Din Mahmud Ahmad[ra], the head of the Ahmadiya movement in Islam, is expected to arrive in London at the beginning of next week. His followers number over 500,000, and his movement is building a mosque in Berlin. It also has a large following in America. He will be accompanied by twelve Oriental scholars.

“The head of the Ahmadiya movement has been invited to represent his views on Islam at the conference of ‘Living Religions in the Empire,’ which takes place at the British Empire Exhibition at Wembley from September 22 to October 6, No. 6, Chesham Place, Belgravia, has been taken for him.

“It is the intention of His Holiness to convene a preliminary meeting of religious thinkers prior to the Wembley conference. In this way, he hopes to ascertain which aspect of Islam should be presented to the West. The Khalifa will remain in England for about nine weeks.” (Aberdeen Press and Journal, 25 August 1924, 6)

“The originator of the sect gave himself out as a Mahdi, which is an Arabic word meaning ‘guided,’ and

is applied to persons supposed to be inspired by God. He declared himself be the successor of both Muhammad and Christ, come to earth as the last of the Prophets, and the doctrines associated with his name were finally promulgated in 1891.-’A Londoner’s Diary’ (Evening Standard.)” (North Mail and Newcastle Chronicle, 27 August 1924, p. 9)

The Belfast Telegraph wrote under the heading “Promised Messiah: Moslem Religion’s Head – Son’s Arrival in London.”

The North Mail and Newcastle Chronicle and the Belfast Telegraph wrote: Islam in London

The Calif will read a paper on Islam at the conference at the Imperial Institute. His family traces its descent from the Moghul and Persian Royal houses and settled in India a few generations ago.

“His father claims to have had manifestations that he was destined to give the world religious guidance. [Before his claim to messiahship, while he was employed in Sialkot,] one night he awoke and heard a faint ticking, from which he concluded that the roof was about to fall. He aroused his companions [that is, other housemates], but, thinking that this was only a fancy of his, they went again to sleep. He aroused them once more, but they refused to listen to him. A third time he heard the same sound, and he felt that the roof was only waiting for him to leave the room before it fell. He then forced his [housemates] to leave the room. As soon as he stepped out, the roof fell in.

“The Calif’s engagements include a visit to Brighton today, to inspect the monument on the downs near Patcham to the Indian soldiers who died in the Great War and the memorial gateway at the Royal Pavilion, which is the offering of the Indian people to the town in acknowledgement of its help to their men. After that, he will make a pilgrimage to Glastonbury.” (Belfast Telegraph, 29 August 1924, p. 5)

The Paris Times reported:

“His Holiness the Khalifatul-Masih, who is the head of the great Ahmadiya sect of Moslems, has arrived in London for a conference on living religions, which is to be held at the Imperial Institute next month. The Ahmadiya movement has its headquarters at Qadian, in the Punjab, and this is its leader’s first Personal experience of Western civilization. He has come with a deputation of the peaceful Moslem element in the British Empire, including Zulfiqar Ali Khan, who is the brother of Mohamed Ali and Shaukat Ali, the extremist leaders of Caliphate agitation among Indian Moslems.” (The Paris Times, 29 August 1924, p. 5)

Khalifatul-Masih, who is in England for the Conference of Empire Religions to be held at Wembley, went yesterday to Brighton, and prayed in the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war.” (The Daily Sketch, 30 August 1924)

“The Khalifatul-Masih, who is in England for the Conference of Empire Religions to be held at Wembley, went yesterday to Brighton, and prayed in the grounds

of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war.” (The Daily Sketch, 30 August 1924)

The Sussex Daily News concerning the visit of His Holiness Hazrat Khalifatul-Masih II to Brighton on the 29th of August 1924. Under the headlines “A Real League of Nations” and “A Leader of Islam at Brighton,” etc., the paper gives a lengthy note, which can be seen in Review of Religions, vol. XXIII, no. 12, December 1924, pp. 446 to 452

Apart from images and films, other newspapers wrote extensive reports on various aspects of the trip. Grimsby Daily Telegraph reported on 30 August, “His Holiness Khalifatul-Masih visited Brighton yesterday; he gave an address in the Pavilion and afterward attended a religious service.”

Other German newspapers, such as *Ratinger Zeitung* and *Zeitbilder*, published photographs, while the *Berliner Tageblatt und Handels-Zeitung, Morgen-Ausgabe*, dated 31 August 1924, wrote an article on Khalifatul-Masih’s arrival to London Victoria.

An Egyptian periodical, *The Sphinx*, also reported on Khalifatul-Masih’s arrival in its 6 September 1924 issue.

On 7 September 1924, a tea party was arranged in honor of Hazrat Muslih Mau’ud at the London Mission House. It was attended by many local dignitaries and Indian students. Mentioning this, The Daily Mirror published Khalifatul-Masih’s photograph on 8 September, with the following caption:

“Islam’s Representative.—The Khalifatul-Masih (white turban), who has come to England to attend the Conference of Religions, at Wembley, taking tea at a reception held at the Mosque, Southfields.”

A German newspaper, Bergische Post, published the same photograph, with the following caption:

[Translation]

“The arrival of His Holiness the Khalifatul-Masih II, the leader of the Ahmadiya sect of the Muslims, with his chosen ones. The first action they take is a silent prayer in their peculiar pose. The global group of representatives of all religions in London brings together 45 registered speakers from the countless representatives of the most diverse religious movements in the British Empire. Of the 460 million inhabitants, only 80 million are Christians.” (Bergische Post, 12 September 1924, p. 12)

The news of Hazrat Khalifatul-Masih’s arrival was

not limited to any border or single country, reaching every corner of the world. The Washington-based The Spokesman-Review published a photograph of Hazrat Muslih Mau’ud twice, capturing the silent prayer at Victoria Station. The Lawrence Daily Journal-World, published a photograph of Hazrat Muslih Mau’ud in its 19 September 1924 issue.

The Morning Leader of Regina also published a photograph of Hazrat Muslih Mau’ud while performing silent prayer, with the following caption:

“When Khalifatul-Masih II arrived in London from India with his 12 secretaries, their first act was to stop in busy Victoria Station and pray. Khalifatul-Masih II is in the center of the group above and has a cane on his arm.” (The Morning Leader, 19 September 1924, p. 12)

Manchester Guardian reported the conference on 24 September 1924 and said:

“An incident that caused excitement in the conference took place when a new sect of Islam was mentioned.”

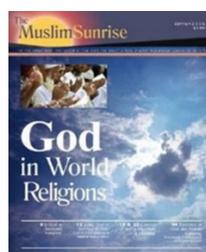
Reporting on the Fazl Mosque’s foundation laying ceremony, Journal de Bruxelles wrote under the heading “The First Mosque in London”:

“London, 20.—The foundation stone of the first mosque, Melrose Road, Southfields, was laid yesterday. The ceremony was attended by a senior Mohammedan dignitary [Hazrat Muslih Mau’ud] and members of the Moslem community, including English converts to Islam.” (Journal de Bruxelles, 23 October 1924)

The Nottingham Evening Post wrote on 23 October 1924, under the heading “Holy Man in London”:

Hazrat Khalifatul-Masih II acceptance to attend the event had a huge impact on the conference, Sir E Denison Ross states:

“As we had foreseen, it was not always possible to secure the attendance in London of all whom we had invited to read papers; but the response was from the outset most encouraging, and we were especially gratified that the Khalifatul-Masih, the head of the Ahmadiyya Movement, immediately signified his intention to come to London with a number of his followers for the express purpose of attending the Conference. This remarkable enterprise led to great publicity in the Press and secured considerable interest for our Conference.” (Religions of the Empire: A Conference on Some Living Religions within the Empire, Introduction by Sir E. Denison Ross, London, 1925, p. 5)



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# Return Voyage of Khalifatul-Masih II to Qadian



*Prominent newspapers and Muslims greeted Khalifatul-Masih II and his entourage in France*

The visit of His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Head of Ahmadiyya Community, to England has been very very successful. It is reported that the London Press has published more notes and news about His Holiness and party than ever published about any other visitor to England. Photos have also appeared in great numbers. By the grace of God, this tour of His Holiness has brought the name of the Ahmadiyya Movement in the first-rate topics of the day. We will try to publish in our next issue some of the notes and comments that have appeared in the English Press concerning the visit of His Holiness to London. For the present, we content ourselves with the following three telegrams received at Qadian from London. Two of these are about the laying of the foundation stone of the first mosque in London by Hazrat Khalifatul-Masih and the third contains the news of the last days of His Holiness's stay in London as well as a brief description of his short stay in Paris. At the end is given the press cable sent by the Reuter Agency concerning the departure of His Holiness from London.

I may also mention here the news received here through a letter from London concerning the closing scene of the London Religious Conference. The letter states that when the proceedings of the Conference were over, Sir Denison Ross, President of the Executive Committee, rose and thanked the audience for taking so much interest in the work of the Conference and for their help in making the Conference a success and he particularly thanked His Holiness the Head of the Ahmadiyya Community for his support and help and

remarked that the success of the Conference was mainly due to the interest shown and help rendered by the Head and the members of the Ahmadiyya Community in the work of the Conference. Finishing Sir Ross requested His Holiness to bless the audience with his remarks and prayers, whereupon Hazrat Khalifatul-Masih made a short but fitting speech in Urdu and with this the Conference came to an end. - Editor. (Review of Religions, vol. XXIII, No. 11, November 1924, p. 418)

During his return journey to Qadian, Hazrat Khalifatul-Masih II was invited to visit the Paris Grand Mosque. Present were prominent newspapers and Muslims who greeted him and his entourage. made a brief stop in Paris on 30 October 1924, visiting the Grand Mosque of Paris under construction at the time. There, he led the Zuhr and 'Asr prayers, following the Adhan called by Hafiz Roshan Ali. (Al-Fazl, 11 November 1924, p.2, for detail Al-Fazl, 18 December 1924, pp. 4-5)

Telegram dated 5th November 1924 from Hazrat Khalifatul-Masih, Venice, to Maulawi Sher Ali Sahib, Qadian, Batala, India. (Communicated by Maulawi Abdur Rahim Dard, M. A., B. T., London.)

Hazrat instructed me at Venice to cable the following:

Dard.

"My health not good, but improving. Will leave Bombay, God willing on 18<sup>th</sup> (a subsequent cable from Port Said gives the 19<sup>th</sup>) by Baroda route staying the night at Delhi, and starting from by 17 Up. Don't want to stay anywhere on the way. I will like to discuss with

Mr. Ghandi about India's peace if he is at or near Bombay. So arrange for this also. Annual Jalsa should take place in December. My health requires long rest, which cannot be had until Jalsa is over. Last days in London were very successful. Interviews and discussions were more frequent. Representatives of various countries desired Ahmadi Missionaries to visit their countries and promised all help. Once Muslim country will welcome the Ahmadiyya Mission and is in urgent need of it. Our Paris stay was very short, but successful. Representatives of big dailies came for an interview. Paris Mosque Committee arranged the official visit. Secretary with Engineers showed the building. The first prayer in the mosque was offered to us. Press Representatives and Cinema Companies took photos, which were published in dailies.

“Sorry last mail letters could not be replied but I am praying for the whole of the community and confident of God's blessings. May He shower His blessings upon us all. Amen.”

Reuter sent the following cable from London on the 24<sup>th</sup> of October: “A considerable gathering of varied colors and races assembled this afternoon at Waterloo Railway Station to bid farewell to the Khalifatul-Masih, Head of the Ahmadiyya Community, who is bound for Southampton on his way back to India.”

In an interview, Khalifatul-Masih expressed the hope that the British Empire would be increasingly strengthened and would never be shaken and that he and his community would do their best to promote a spirit of unity and cooperation in the Empire with the world.” (Review of Religions, vol. XXIII, No. 11, November 1924, pp. 418 to 422)

His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Head of the Ahmadiyya Community, landed at Bombay on 18th of November 1924. He was received at the wharf by a large number of persons who had come to Bombay from all different parts of India, Burma, and Ceylon. During his short stay at Bombay, His Holiness was interviewed by the representatives of all the important papers of the city which vied with each other in publishing long eulogistic notes about His Holiness and the Ahmadiyya Movement of which he is the present head. His Holiness had also an interview with Mr. Gandhi at Bombay and discussed with him the present political situation in Indian and the means of bringing about peace and unity in the country. His Holiness arrived by special train at Batala on the night of 23rd and reached Qadian on the morning of the next day. At Qadian, His Holiness was received by over two thousand persons of different creeds and races who joined in according to him a most enthusiastic reception.

The Ahmadiyya Press Association sent the following press telegram to the Indian and the London press

concerning the return of His Holiness and party to India: “His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih, Head of the Ahmadiyya Community, landed at Bombay on 18th and was accorded a hearty welcome by over two hundred representatives who had come there from different parts of India, Burma and Ceylon. While still at the port Doctor Sadiq of Qadian presented on behalf of the Ahmadiyya Community in India an address of welcome to His Holiness who replied in suitable words and thanked the British people and press who had received him so well in London. Before leaving the wharf His Holiness with his party was photographed by different press photographers and during his short stay in Bombay representatives of all the important dailies of the city came to interview His Holiness concerning his European tour.

At Bombay His Holiness had also an interview with Mr. Gandhi and had a talk with him about the present situation in India. His Holiness laid special stress on the fact that unless the Indian National Congress were made open to the holders of all different views it could not be truly called a national body which it can become only when it represents all shades of opinion held in India. Moderates and extremists, co-operators and non-co-operators, must equally have a voice in Congress and whichever party happens to predominate must be allowed to formulate and lead the policy of the house so long as it continues to be in power. Under present circumstances, the Congress though named a national body only represented a particular class of people and therefore it had no real force in the country. Mr. Gandhi expressed his concurrence with these views and urged His Holiness to also join the Congress. His Holiness replied that he being and out and out co-operator and an advocate of constitutional and evolutionary progress could not join the Congress under the present circumstances but would willingly do so when he found that he could enter the Congress without being faithless to his religion and conscience.

On his way to Punjab, His Holiness was accorded a hearty welcome by a large number of people at the Railway Stations of Agra, Delhi, Ludhiana, and Jullundur. His Holiness and his twelve secretaries reached Amritsar by special train on 23rd where over a thousand Ahmadies had assembled to receive and present an address of welcome to him at the Railway Station. On the morning of the 24th His Holiness arrived at Qadian, the Headquarters of the Movement, and was accorded a most hearty and enthusiastic reception by over two thousand people of different castes and creeds, and His Holiness is now busy in receiving addresses of welcome and responding to invitations to dinners which are being arranged in his honor by different bodies.

The whole Ahmadiyya Community is thankful to London press and people for their kind reception of their leader. “Ahmadiyya Press Association.” (Review of Religions, vol. XXIII, No. 12, December 1924, pp. 453 to 454)

# Wembley Conference

## Hazrat Khalifatul-Masih V, may Allah be his Helper

A conference on world religions was held here in London in 1924 which was graced by Hazrat Khalifatul-Masih II (may Allah be pleased with him). These days our Jamā'at is known to others and we have connections; due to the Ahmadiyya persecution many human rights organizations know about us. Due to our connections, we are known to MPs and academics here and other countries. We did not have these connections in those days. Yet God created special circumstances and following discussions, the management of the conference invited Hazrat Muslih Mau'ūd (may Allah be pleased with him) to travel to London and address the conference. This was borne of special Divine succor. It was not a small matter for Hazrat Muslih Mau'ūd (may Allah be pleased with him) to travel with eleven people, given the financial situation of the Jamā'at at the time. He paid for his own passage but for the travel expenses of others loan had to be taken.

Initially, it was decided not to travel. Later, after prayer and Istikhara and consultation with the Jamā'at the journey was made with special Divine succor. This was the first-ever European tour of a Khalifatul-Masih. He also went to a few other countries [en route], including Syria and Egypt. Only Hazrat Khalifatul-Masih II (may Allah be pleased with him) had the chance to visit Arab countries, later situation there worsened and restrictions continued to be put in place. Hazrat Khalifatul-Masih V (may Allah be his Helper) briefly spoke about the conference and the views/impressions of the English people as regards Hazrat Khalifatul-Masih II. These views/impressions validate his exceptional academic prowess as well as special Divine succor and the narrative also has some historical aspects which our youngsters should be aware of.

Overseas travel was done by sea in those days and used to take many days. En route once Hazrat Muslih Mau'ūd (may Allah be pleased with him) led Salat on the deck between the 1st class and the 2nd class and when finished he sat with his companions when the ship doctor, who was an Italian, happened to pass by. Seeing them, he spontaneously remarked,

“Jesus Christ and his twelve disciples!”

Dr Hashmat Ullah relates that he was astonished upon hearing this. An Italian, who was a follower of the Pope, said something most accurate and spiritual. The twelfth person traveling with Hazrat Khalifatul-Masih II was Dr. Muhammad Sharif who had joined them but was traveling privately.

The said conference is widely known as the Wembley Conference. In early 1924, a socialist leader, William Loftus Hare suggested to hold a religious conference in conjunction with the renowned Wembley Exhibition to which religious representatives of the religions of the British Empire should be invited to

expound principles of their religions. The organizers of the conferences which included some Orientalists, concurred with this suggestion and a committee was formed under the auspices of The School of Oriental Studies of the London University to extensively prepare for the conference. The Imperial Institute was chosen as the venue and the conference dates were fixed from 22 September to 3 October. The committee chose to invite representatives from the following religions: Hinduism, Islam, Buddhism, Zoroastrianism, Jain, Sikhism, Sufism, Brahmo Samaj, Arya Samaj, Confucianism, etc.

Although Maulawi Abdul Rahim Nayyar had been in London since 1923 but he did not know about this proposed grand conference. After the committee had chosen speakers for the conference and part of 1924 had also passed, Maulawi Abdul Rahim Nayyar came to hear about the conference. He went to see the joint secretary of the committee. M. M Sharples who felt that the Ahmadi point of view on Islam should be included in the conference. When this was discussed in the committee, its vice-president, Dr. Sir Thomas W Arnold, suggested that Maulawi Nayyar should be consulted about choosing speakers for the conference.

These days we sometimes lose hope and say it is too late nothing can be done now. At that time, in spite of everything already arranged, Abdul Rahim Nayyar took courage and went to see the committee and convinced them and had the organizers take his suggestions on who to invite as regards Hinduism and Buddhism and Sufism. He suggested the name of Hazrat Sufi Roshan Ali for Sufism but also informed the committee that Sufi Roshan Ali could only attend with the approval of Hazrat Mirza Bashir-ud-din Mahmud Ahmad, Khalifatul-Masih II. When these names were presented before the committee, Dr. Arnold and others most warmly decided that Hazrat Khalifatul-Masih II should be invited to the conference with a request to bring Sufi Roshan Ali with him. Thus, an invite was sent to Hazrat Muslih Mau'ūd from the leading Orientalists of Britain.

After pondering over the matter, the invitation was accepted and Hazrat Khalifatul-Masih II started writing the treatise for the conference. Its translation and revision work was entrusted to Chaudhri Zafrulla Khan (may Allah be pleased with him), Maulawi Sher Ali (may Allah be pleased with him) and Mirza Bashir Ahmad (may Allah be pleased with him). However, the piece turned out to be too lengthy for the conference and it was not appropriate to summarize it. It was decided to write another treatise which Hazrat Khalifatul-Masih II did and it was translated.

September 23, 1924 was a golden day in Hazrat Khalifatul-Masih's European tour when Huzoor's superlative treatise was read out at the Wembley Conference and it was a splendorous representation of Islam Ahmadiyyat and brought the message of Islam in

the true sense to Europe. This was also a fabulous fulfillment of the vision of the Promised Messiah about giving an address in London.

The time for the treatise was 5 p.m. at which point people had been sitting listening to addresses on Islam for two and half hours. However, as soon as it was time for the address, the audience sat down eagerly and the hall became packed full. Attendance at earlier addresses had not been so much. Sir Theodore Mersin who was presiding the conference most politely requested Hazrat Khalifatul-Masih II to address the conference. He was already on the stage with his associates; he stood up and briefly said:

“Mr. President, sisters and brothers! First and foremost, I thank God Who put it in the hearts of the organizers of the conference that people should reflect in this manner on the subject of religion and after listening to speeches on different religions, see which religion should be accepted. I now ask my follower Chaudhri Zafrulla Khan, Bar-at-law, to read my treatise. I am not accustomed to reading in this manner even in my own language because my speeches are always unprepared and I speak for up to six hours. The subject of religion does not conclude here in this world, rather, after death, it moves on to the next world and man’s eternal happiness is associated with faith. Therefore, reflect and ponder over this and I hope you will listen attentively.”

Chaudhri Zafrulla Khan read the treatise in a commanding tone although he had a bit of a sore throat but Divine succor was with him, he took one hour to read the treatise. Hazrat Khalifatul-Masih II once said,

“Although Chaudhri Zafrulla read the treatise, it was my tongue [speaking].”

The audience listened to the address in a trance. It appeared as if the audience were Ahmadi; people sat with rapt attention till the end. When the address touched upon something about Islam which was new for them, some people would bounce in their chairs with joy. Subjects such as slavery, usury, polygamy, etc. were explained most articulately. The address was listened to most eagerly by both men and women. After the address concluded, it received an enthusiastic and long applause so much so that the president, Sir Theodore Mersin had to wait a few minutes for his remarks.

The gist of the treatise is that Hazrat Muslih Mau‘ūd mentioned the forming of the Ahmadiyya Movement in 1889 and mentioned the Promised Messiah’s claim to be the Mahdi as prophesized by the Holy Prophet and his claim to be the Messiah as foretold by the Gospels and also Muslim books. He said that due to this claim, he faced intense opposition on all fronts. Muslim religious scholars also opposed him vehemently. Yet, in spite of all the enmity, people thronged around him and with the grace of God, a community was formed which was spreading to different countries of the world. These were the most basic points of the treatise that he was

giving. Hazrat Muslih Mau‘ūd further said that after the passing away of the Promised Messiah the system of Khilafat was established in the community and under the auspices of Khilafat the community was moving onward with missions established in dozens of countries. People from all religious backgrounds were coming into the fold of Islam through the community. He also mentioned that the Promised Messiah had said most clearly that there was a need for the Messiah to come in this age, as it had been foretold because this indeed was the time and the condition when a reformer was needed who was foretold and whose signs were also given. He mentioned that the Promised Messiah also said that God still talked to pious people and listened to their prayers, He is Ever Merciful and Compassionate and by sending the Promised Messiah, He had facilitated the reformation of the world. The Promised Messiah had given proof of the existence of God by convincing people of belief in God, by proving His Oneness and by instilling a connection with Him. Hazrat Muslih Mau‘ūd most clearly said that if a religion cannot offer perfect identification of the existence of God, it is not worthy of being called a religion. He also expounded the status of Prophets of God and the connection with God of every human for spiritual development. He also explained that the Promised Messiah had elucidated with great wisdom and foresightedness that although the Holy Qur’an is the last law-bearing and perfect Book, it does not mean that man had reached the pinnacle of intellectual progress. Rather, the beauty of the Qur’an being the last Book is that it has a profound treasure-trove of knowledge hidden in it which is given to those who are sincerely serious in its search. Serious search leads to spiritual progress and this also facilitates one to find worldly and academic subjects in the Qur’an in accordance to personal understanding and discernment. Hazrat Muslih Mau‘ūd said that the Holy Qur’an rejects the objection that Islam was spread with force and he gave the verse of ‘there is no compulsion in religion’ as proof. He said fighting is only allowed when there are attempts to eliminate and harm Islam. He also expounded on various other subjects in light of Islamic teachings, such as slavery, usury, polygamy, divorce, moral teaching and life after death. He mentioned Divine signs corroborating the truthfulness of the Promised Messiah and mentioned the following vision of the Promised Messiah:

“I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter I caught several birds who were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there and many righteous English people will accept the truth.” [Tadhkirah, pp. 239, Edition 2009]

The first fulfillment of this vision was this treatise of

Hazrat Muslih Mau'ūd. He also said that truth is revealed to one if one prays while being free from all bias for forty days for the truth. In conclusion, these are the words with which Hazrat Muslih Mau'ūd's treatise finished:

“Sisters and brothers, the Light of God has shone forth for you, and that which the world had, owing to the lapse of time, come to regard as a romantic tale, has appeared before your very eyes. The Glory of God has been made manifest to you through a Prophet; yea, a Prophet whose advent had been foretold by all previous Prophets from Noah to Muhammad (on whom be peace and the blessings of God), and God has again demonstrated to you the fact that He is not only the God of those that are dead, but also of those that are living; and not only the God of those that have gone before but also of those that shall come after. Accept ye then this Light, and let your hearts be lit up with it. Sisters and brothers, this life is but an episode, and it is wrong to imagine that it is followed by annihilation; there is no such thing as annihilation. The soul was not created for annihilation but for eternal life. From the moment of his birth, man begins to tread along a never-ending path, and death is nothing but a device to quicken his pace. How is it that you who are constantly striving to outstrip each other in small competitions are completely neglecting this huge competition which is forever proceeding between those that have gone before and those that have taken their place? Do you not perceive that a righteous man was raised in the East and God has, through him, caused the Truth to be brought to your doors? Be truly grateful for this Grace which you have received, so that you may receive more abundant Grace, and run forward to receive His Mercy so that His love for you should swell in volume. How is it that you who condemn all such intoxicants as render the brain sluggish are content with teachings that profit not and merely still the yearnings of the soul? If you refuse to bow before idols, then how can you bow before an imaginary image of God that gives no sign of life? Come and drink of the Divine nectar of life that God has provided for you; this is a nectar that kills not reason, but illumines it; it does not undermine the nervous system, but strengthens it. Rejoice, ye bridesmaids, and sing joyful hymns, for the bride-groom has come. He who has been sought after has been found. He who was being waited for till the eyes of those who waited had become dim now illumines your eye; blessed is he who comes in the name of the Lord. Those who find him find all, and those who see him not will see nothing. And the end of our discourse is praise be to Allah, the Lord of the Universe.”

Thus, with great wisdom and great courage, Hazrat

Muslih Mau'ūd mentioned the qualities of Islam and also invited people to Islam. Here just the main points of the hour-long treatise have been mentioned. As mentioned before, the treatise was extremely well-received. Here are some views of the audience.

Al-Fazl reported after the treatise of Mirza Bashir-ud-Din Ahmad, the president of the conference, said in his remarks that the Ahmadiyya Movement and other such current movements prove that Islam is a living religion and high-level scholarship was engaged in its renaissance. Mirza Bashir-ud-Din who was accompanied by many green-turbaned followers said that the Ahmadiyya Movement is an important and natural revival of Islam just as the dispensation of Jesus was for the dispensation of Moses. Its objective is not to introduce any new religious law; rather it is the dissemination of the true and real Islam.

The president said that he did not have to say much as the treatise had itself proved its quality and refinement. He thanked Hazrat Muslih Mau'ūd from himself and also on behalf of the audience for the excellence of order and excellence of thought of the treatise and said that the faces of the audience were in accord with what he was saying. He said he was sure that he was rightfully thanking on behalf of the audience and was paying the dues of representing them. He congratulated Hazrat Muslih Mau'ūd on the success of the treatise and said that his piece was the best among the ones read on the day. He said,

“Do you not think that you came here for the success that you received today!”

After the conference concluded Sir Theodore Mersin stood on the stage for a long time talking and repeatedly praised the treatise.

Head of the Free Church Dr Walter Wash who was a great orator said that he was most fortunate to listen to the treatise. A professor of law said that as he listened he felt as if it was the beginning of a new era. He also said that had thousands been spent in some other way, it would not have availed such great success. A priest said that three years ago he had seen in a dream that Jesus had come with thirteen disciples and now the dream had been fulfilled. Hazrat Khalifatul-Masih V explained the thirteenth person in the group was Chaudhri Zafrulla Khan. Miss Sharples, the conference secretary said that people were greatly praising the treatise and then said that a person said that His Holiness appeared to be the Luther of the age. Some said, “There is a fire in him,” and someone said this treatise was the best. After the conference had finished, a German professor came forward while walking on the road to greet Hazrat Muslih Mau'ūd and congratulate him and said that a very important Englishman were sitting next to him who would slap their knees and say that these were great ideas and one did not get to hear such great ideas every day. He said many spontaneously remarked,

“What a beautiful and true principle.”

Mr. Lane, a high-ranking officer in the India Office acknowledged that Hazrat Muslih Mau'ūd's treatise was

excellent and the best among the rest.

Bhai Abdul Rahman Qadiani (May Allah be pleased with him) related that a person went up to Hazrat Muslih Mau'ūd and said that he had worked in India for thirty years as a missionary and had studied the circumstances and arguments of Muslims. However, he had never heard something as clear and refined as the treatise presented on the day. It had affected him greatly as regards its thoughts, its order, and its arguments. Another person said that he had come from France and previously he gave preference to Islam over Christianity but gave preference to Buddhism over Islam. After listening to Hazrat Muslih Mau'ūd's treatise as well as the Buddhist viewpoint he acknowledged that in reality, Islam was the best religion. He said he was most influenced by the way Islam's excellence was depicted and no other religion could contend with it. M. Sharples said that a man came up to her and said that although he was not invited to tea but could be allowed in because he wanted to meet the person who had come from India to represent Islam and was the leader of Ahmadis. He met with Hazrat Muslih Mau'ūd and told Maulawi Mubarak Ali that he had listened to the Buddhist treatise as well as others but this was the best among all treatises. Although Mr. Lane from the India Office had attended, his wife could not make it. She came the next day and met with people of the entourage and said that her husband had told her how successful and popular the treatise had been. An atheist woman said she had found the treatise charming and she found the ideas in it great and truthful. Another woman said she was from the Baha'i faith but after listening to the treatise, she had changed her mind and wanted to listen to further such lectures and said that if she was informed of the time and place, she would definitely attend. A Christian woman who had attended the conference with her daughter followed Hazrat Muslih Mau'ūd and insisted on inviting him to tea. Huzoor declined owing to his other engagements, but she continued to insist and had him agree, saying it did not matter what time they came as long as they did! Another person said that he found the treatise to be lovelier than the sentiments of patriotism.

They said they were using the term new sect for ease as its adherent did not consider it as a correct term. The paper said:

“According to people of this sect, they were



*Hazrat Muslih Mau'ūd hosted a tea party for the delegates and organizers of the conference. Khalifatul-Masih suggested that women be seated on chairs while men should stand behind them. Hazrat Khalifatul-Masih II can be seen standing in the middle with a white turban.*

established 34 years ago by the Messiah who is prophesized in the Bible and other books. This Movement claims that God laid the foundation of this Movement in accordance with His explicit revelations so that mankind may reach God through Islam. A person from India wearing a white turban, with a radiant, pleasant face supporting a black beard and whose title is His Holiness Khalifatul-Masih Al-Hajj Mirza Bashir-ud-Din Mahmud Ahmad, or for short Khalifatul-Masih, presented the aforementioned challenge in his treatise which was entitled 'Ahmadiyya Movement in Islam'...one of his followers wearing a red Turkish cap read his treatise in an excellent manner...he concluded his treatise which mostly promoted and supported Islam on a passionate appeal in which he invited the audience to accept this new Messiah and his new teaching. It is also important to state that the commendations and cheers this treatise received were not afforded to any other treatise before it.”

Bhai Abdul Rahman Qadiani related that a unanimous resolution was passed after the conclusion of the treatise which thanked His Holiness for useful information, academic ideas, and great advice. Upon hearing of the treatise, a professor who was also a priest first came to the house and also attended the conference. He was most impressed and also took some books away. While listening to the treatise he bounced on his chair with excitement. He later said he would preach Islamic thoughts.

This treatise and the one which was written earlier are both translated in English. Though the facts and figures given in them are of that time as the Jamā'at has progressed a lot but the knowledge, the beauty and everything remains the same. Our English-speaking members and youngsters should read them. May God have boundless blessings on Hazrat Muslih Mau'ūd (may Allah be pleased with him) who left a treasure for us on almost every subject. Fazl-e-Umar Foundation should try and speed up the process of translating his works in various languages. They are making efforts but further speed is required. (Edited from the summary of Friday Sermon, 28 February 2014 prepared by the alislam.org team)

# Chaudhri Zafrulla Khan Reads Hazrat Khalifatul-Masih II's Paper at Wembley Conference



*Hazrat Khalifatul-Masih II (white turban) at the Imperial Institute, London, where 'The Conference of Religions within the Empire' was held in 1924. Chaudhri Zafrulla Khan is seated immediately to the right of him, holding a walking stick.*

In 1924, a special conference was held in London at the Imperial Institute to discuss different faiths that existed in the British Empire. A number of distinguished speakers presented papers at the conference and the then-head of the worldwide Ahmadiyya Muslim community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, traveled from India to attend and speak at the conference. The background to the event is noted below by Sir E. Denison Ross in his book, *Religions of the Empire*, Duckworth 1925, that summarizes the proceedings of the conference. Sir Denison noted, "The Conference consisted of two parts. The first was devoted mainly to a series of papers on the oriental religions of the empire and various Modern Movements arising out of them. each of these papers was contributed by a scholarly adherent of the particular religion, who touched lightly upon creed and

dogma and gave his chief attention to a matter-of-fact description of his religion as it worked in personal and social life. The second part of the Conference was devoted to the Psychology and Sociology of religion, and a series of papers were read by specialists who expounded on the religious process and its mode and purpose as it operated in their sphere of observation. All speakers from the platform were accorded an equal status, and no controversy, either religious or political, was introduced into the meetings. The chief aim of the Conference made it unnecessary to include in the program any lectures on Judaism or Christianity, as the organizers considered that their function was chiefly to familiarize those attending the lectures with the religions of the empire relatively little known in this country."



*Left: Sir E. Denison Ross, Chairman of the Committee under whose auspices convened the Conference of some living religions within the Empire. Right: Mr. W. Loftus Hare, Secretary of the Conference on some Living Religious within the Empire.*

Sir Denison also said that the 1924 conference received messages of support from both his Majesty the King of England and The Prime Minister, as noted below. It was fitting, therefore that the 2014 conference also received similar messages of support.

Sir Denison notes,

“Although in every sense unofficial, our Conference was favored by high patronage. In reply to a loyal greeting sent by vote of the Conference to his Majesty the King on the occasion of the opening session on September 22nd, the following telegram was received:

Balmoral Castle, O.H.M.S., September 22nd, 1924.  
Chairman of Conference on Some Living Religions within the Empire, Imperial Institute, S.W. I am commanded to express the thanks of the

King to you and members of the Conference for your kind message of loyal greetings to His Majesty.

STAMFORDHAM.

“Mr. Ramsay Macdonald, the Prime Minister at the time, was good enough to forward a friendly message in the following terms:

10, Downing Street, Whitehall, S.W.1.

I am glad to have this opportunity to send a word of greeting to the Conference on Some Living Religions within the Empire. Many religions and many creeds live in amity within our Empire, each by their different way leading our peoples onwards towards some ultimate light. I welcome cordially the objects of the Conference and the knowledge which it spreads amongst us that our peoples, in the aspirations of the Spirit, "walk not back to back but with an unity of track."

J. RAMSAY MACDONALD.

22nd September, 1924.

(The Conference of World Religion, Ahmadiyya Muslim Association, UK, pp. 54-55)

Wembley's Parliament of Living Religions was part of the British Empire Exhibition of 1924, inviting famous representatives of important living religions within the British Empire. Although the exhibition was held at Wembley Park in north-west London the conference was held at the Imperial Institute, between 22 September and 3 October 1924. (Hare, William Loftus (December 1924). "The Open Court. XXXVIII (12) – via Open SIUC. Southern Illinois University Carbondale Research.)

Main participants and religious representatives were:

The following dignitaries and religious representatives participated.

Mirza Bashir-ud-Din Mahmud Ahmad (Islam)

Sir Francis Young-Husband

Pandit Shyam Shankar

Al-Haj Khwaja Kamal-ud-Din

Mustafa Khan

Sheikh Kahdim El Dojaily

Sufi Hafiz Raushan Ali

Dr. W.A. de Silva

Mr. G.P. Malalasekera

Mr. Shoson Miyamoto

Shams-ul-Ulema Dastur Kaikobad Adarbad Noshirvan

Rai Bahadur Jagminder Lal Jaini

Sardar Kahan Singh

Mr. Hsu Ti-Shan

Mr. N.C. Sen

Professor S.N. Pherwani

Mr. Mountford Mills

Mr. Ruhi Afnan

The Venerable Archdeacon Williams

Mr. Richard St. Barbe Baker

Mr. Albert Thoka

Mr. L.W.G. Malcom

Professor J. Arthur Thomson

Mr. Victor Branford

Professor H.J. Fleure

Rachel Annand Taylor

Mr. Christopher Dawson

Mr. William Loftus Hare

Professor Patrick Geddes

Reverend Tyssul Davies

(Hare, William Loftus (December 1924). "The Open Court. XXXVIII (12): 720 – via Open SIUC. Southern Illinois University Carbondale Research.)

The London Conference of Living Religions began its sittings on the 22nd of September 1924 and on the 23rd His Holiness's paper on "The Ahmadiyya Movement" was read by Chaudhri Zafrulla Khan, Bar-at-Law. In connection with this lecture, we give below a copy of the telegram received at Qadian on the 27th by Hazrat Maulawi Sher Ali, Amir of the Ahmadiyya Community in India. The telegram is from Maulawi A.R. Dard, M.A., Private Secretary to His Holiness. It is dated London, 24th September 1924, and runs as follows:

"Thank God paper was read yesterday with unexpected success. Though our paper was third in number on the day and people of this country cannot sit long, yet the audience remained sitting up to the last and more men came to hear, especially our paper until the hall was thronged. At no other time was the audience so large. So much attention was paid that it seemed to be an audience of Ahmadis. People sat with rapt attention, and many seemed to jump with pleasure at every new phase of Islam discovered. Polygamy, along with questions of slavery and interest, was put in its naked form and ladies heartily joined with men in cheers when the lecture was finished. At the close of the lecture, people cheered and cheered again and the president had to wait for

some minutes to make his remarks. He thanked His Holiness on behalf of the audience and himself for having so beautifully explained to them the religious truths. After closing, Sir Theodore Morison congratulated His Holiness upon the great success and said, 'Was it not worth coming for?' Many people gathered round the members of the delegation for congratulations. Dr. Walsh, Head of the Free Church, said, he was fortunate to come. A Professor of Law remarked that when he was hearing the paper, he felt that the day was a turning point for the Ahmadiyya Movement. He said that we could not be so successful otherwise even if we had spent many thousands. He also stated that one gentleman sitting by him jumped from his chair many a

time saying, 'How rare and true the ideas are! One does not hear such ideas every day.'

Chaudhri Zafrulla Khan read the paper and did it most beautifully. His voice was clear and impressive and everybody heard it. At the close of the lecture, people flocked round the bookstall and bought many books about Ahmadiyyat. Thank God so many people have heard about Ahmadiyyat as a result of this journey. One gentleman remarked, 'Before you came no one knew what Ahmadiyyat was, but today every man and woman is speaking about it.' A man said he had a vision three years ago that Jesus came here with thirteen disciples, and it is now fulfilled." (Review of Religions, vol. XXIII, No. 10, October 1924, pp. 371 to 372)

## A Personal Account by Sir Muhammad Zafrulla Khan on Lecture He Read on Behalf of Khalifatul-Masih at Wembley Conference 1924



"The London Conference of Living Religions began on 22 September 1924. Hazrat Khalifatul-Masih II's paper on "The Ahmadiyya Movement" was presented on 23 September and was read out by Chaudhri Muhammad Zafrulla Khan. The paper was well-received and much appreciated:

"People sat with rapt attention and many seemed to jump with pleasure at every new phase of Islam discovered. ... At the close of the lecture, people cheered and cheered again and the President had to wait some minutes to make his remarks. He thanked His Holiness for having so beautifully explained to them the religious truths." (Review of Religions, October 1924)

In the summer of 1924, Hazrat Sahib [Khalifatul-Masih II] was invited to represent Islam at the Conference of Empire Religions held at the Imperial Institute, London. he accepted the invitation and traveled to London with a party of divines and scholars, which included the late Sahibzada Mirza Sharif Ahmad, the late Hafiz Raushan 'Ali, the late Maulawi Zulfiqar 'Ali Khan, the late Chaudhri Fateh Muhammad Sial, the

late Shaikh Yaqub 'Ali Irfani, the late Bhai 'Abdur Rahman Qadiani and Dr. Hashmatullah Khan and others. Chaudhri Muhammad Sharif, Montgomery, was accorded permission to join the party of his own. Master Muhammad Din was called from America. The late Al-Hajj Maulawi 'Abdur Rahim Nayyar was in-charge of the London Mission.

I was already in Europe and was directed to be available. A furnished residence, 6, Chesham Place, was rented for the accommodation of the party. We were crowded, all arrangements were reduced to the minimum and simplest, but we were a happy and cheerful company.

Hazrat Sahib and those accompanying him had taken time en route to visit Palestine and Syria and had made a brief stop in Rome. I arrived in London in good time to welcome the party on arrival. it was a historic visit. it is much to be regretted that a detailed authentic account of it has not yet been published, though plenty of published and unpublished material is available for a whole volume.

I shall here confine myself to only one main incident. It must, however, be stated that it was a great privilege to be afforded the opportunity of being in the intimate company of Hazrat Khalifatul-Masih II and so many other eminent and revered personages for a period of several weeks. There was much to observe and a great deal to note and learn. One felt one was a member of a peripatetic spiritual academy. All manner of topics and problems, social and economic, moral and spiritual, came up and were discussed, debated and pronounced upon. A discussion sometimes developed between Hazrat Sahib and the late Hafiz Raushan 'Ali in which the latter always sought to maintain his position with such cogency, clarity, and pertinacity that no possible aspect was left unexplored. it was an intellectual treat to witness and derive benefit from the treasures of knowledge and learning which were drawn upon in clarification, support and refutation of a proposition as the discussion proceeded. One reveled in

the whole process of illumination. it was a tremendously rewarding and enriching experience, enlivened throughout with sincere goodwill, deep affection and the common bond of allegiance and devotion that we cherished towards our beloved and revered leader.

Hazrat Sahib had written his paper for the Conference in Urdu and I had been accorded the privilege of translating it into English. On the evening preceding the day on which it was to be read out, I was summoned to Hazrat Sahib's presence and was told by him that the question under consideration was who should read out the paper at the Conference. He said it had been suggested that he should read it himself, but he did not feel quite at home in English and was not sure of his pronunciation of unfamiliar words. One or two other names had also been suggested and Hazrat Sahib asked for my view. I submitted very respectfully that I would be the best choice for the purpose. Hazrat Sahib intimated that the matter should be determined by a test. the two or three of us whose names had been suggested were asked to read aloud portions of the paper and scouts were posted at various points up and down the house, with, all intervening doors left open, to listen and report on the quality of the performance of each. I recall that the late Sahibzada Mirza Sharif Ahmad's report was in my favor, except that he had noticed a slight huskiness in my voice. Hazrat Sahib concurred and thus i was awarded the honor, subject to the direction that Dr. Hashmatullah Khan should look after my throat to ensure against any hoarseness developing.

Dr. Sahib took so seriously a view of his responsibility that he started a series of energetic paintings of my unoffending throat with a strong nauseous tincture each application of which brought me to the verge of sickness. By breakfast time the next morning I had endured three or four of these vigorous ministrations, and at breakfast felt compelled to appeal to Hazrat Sahib against a continuation of the torture. My throat was, in truth, beginning to be hoarse in consequence of this sharp pre-cautionary treatment. My plaint was received with a hearty laugh by Hazrat Sahib and by everyone around the table, not excepting even Dr. Sahib himself, and my further penance was merci fully remitted.

The paper was to be read in the afternoon session of the Conference in the main hall of the Imperial Institute. there was a record attendance, every seat was occupied and a number of people had to stand in the wings, at the back of the hall and down the main corridor. My turn came and I stepped up to the lectern. My throat was dry and I felt nervous. Hazrat Sahib was seated next to the lectern. Just when I was about to start reading, he leaned over and, in a tone the sweetness and gentleness of which were at once soothing and heartening, said: "Do not be uneasy; I shall be praying." this most affectionate gesture reassured me completely and I was able to proceed confidently with my task. the paper was listened to with rapt attention.

The moment the reading was finished, people made

a rush to the platform in their eagerness

to greet and felicitate Hazrat Sahib. I descended from the platform and stood aside. A gentleman wearing an Edward VII beard and a cap, who had been standing at the farthest end of the hall during the reading, came up to me and shaking my hand with heartiness exclaimed: 'I am somewhat hard of hearing and was standing away back; I heard every word clearly, and good eighteenth century English at that, no modern nonsense about it.' I was well content." (Review of Religions, 2008)

The 'Conference on Some Living Religions within the Empire' was held at the Imperial Institute, Wembley, London, from 22 September to 3 October. Its objectives were as follows:

- To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.
- To show to men, most impressively, what and how many important truths the various religions held and teach in common.
- To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conferences and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.
- To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion and by the various chief branches of Christendom.
- To indicate the impregnable foundations of theism and the reasons for man's faith in immortality and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.
- To secure from leading scholars, representing the Brahman. Buddhist, Confucian, Parsee, Islam, Jewish and other faiths and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce, government, domestic and social life of the peoples among whom these faiths have prevailed.
- To inquire what light each religion has afforded, or may afford, to the other religions of the world.
- To set forth, for the permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth.
- To discover what light religion has to throw on the great problems of the present age, especially the important questions connected with

temperance, labor, education, wealth, and poverty.

- To bring the nations of the earth into a more friendly fellowship, in the hope of securing

permanent international peace.

(The Conference of World Religion, Ahmadiyya Muslim Association, UK, pp. 58-60)

## Wembley Conference Reviewed

Lieut. General F. H. Tyrrell, reviewing the report of the Religious Conference in the "Asiatic Review," says:

"Doctor Sufi Hafiz Raushan Ali of the Punjab, in his paper on Sufism, tries to controvert the theory of a reaction of the Aryan spirit against the system of Islam, and asserts that the whole warp and woof of Sufism is Islamic; but it is a fact that Sufism is to be found chiefly in Persia or in districts contiguous to Persia and its literature is predominantly Persian. The mystical speculation of the Sufis engaged in continual search for absolute truth is in striking contrast with the directness and simplicity of the affirmation of the creed of Islam: "Praise to the name Almighty! There is no God but one! And Muhammad is His prophet, and His will shall ever be done!" Many a Christian missionary has wished he was equipped with a creed at once so simple and so comprehensive.

Much of the time of the Conference was occupied by the latest religious movement in Islam in Ahmadiyya sect, founded in 1890 in British India by Mirza Ghulam Ahmad, who claimed Muhammad, and the Messiah foretold by the Hebrew prophets. His eloquence and

piety gained him a considerable following, and when he died in 1908, his death, as in the case of the late Mahdi of the Eastern Sudan, did not discount his pretensions nor discourage his adherents, and his mantle descended upon the shoulders of one of his disciples, Maulawi Nur-ud-Din. He in turn was succeeded by the present Khalifatul-Masih (Deputy of the Messiah), who attended the Conference in person at the head of twenty green-turbaned disciples, and explained his position and his views.

"Hazrat Mirza Bashir-ud-Din, Mahmud Ahmad, Khalifatul-Masih—for such is his full name and title—has his headquarters at Qadian in Punjab, and claims that his disciples number about a million of souls, mostly residing in British Empire, but some also in Persia, Bokhara, Egypt, France, Algeria, and the United States of America. Some of these Ahmadiyya or Qadiani Moslems have lately been rewarded with the crown of martyrdom by their fellow-Moslems in Afghanistan, to whom they had rashly \*propounded their views." (Review of Religions, vol. XXIV, No. 11, November 1925, pp. 4-5)

## A Decisive Word

Mufti Muhammad Sadiq, D.E.

A conference on some Living Religions within the Empire" held in London was one of the great events of last year, of which the report has been published by Messrs. Duckworth, London. The conference has come and gone, but it has left a deep landmark in History and has sent forward a great message of mutual understanding and liberal tolerance to the future world. The report makes a very interesting reading from cover to cover. Throughout, it is educating, inspiring and harmonizing. Almost all the papers are worthy of admiration, each in its own way. They all come from the different sides, bearing a torch of light in their effort to show the path to the truth. The one common aim of each and all is to be closer to the Supreme Being, to be in touch with Him. They all aspire after this goal; they all strive for it; they all struggle for it; and the experiences of the past ages show that it is not impossible for a man to secure that great object. God today is the same God of Abraham, Jesus, Zoroaster, Krishna, Buddha, and Muhammad. And man is the same man of olden days. "Men of the highest religious genius are as likely to appear in the future as in the past. Even in the present, one may appear at this actual moment; there may be such a genius living in the world." But where is that genius now? Where is that community which produces such men now? Every institution is worth the production it makes. No one has answered this question and no one is able to do it except

"The Khalifatul-Masih," the Head of the Ahmadiyya Movement, who proclaimed this fact in his lectures delivered on the soil of England and in his books published there and then. Writing on the subject of God's speaking to His people, His Holiness says:

"This is not a mere empty claim by Islam. During the last thirteen hundred years, Islam has constantly produced men to whom God has spoken, and it would be a mere sophistry to doubt it. In the present age God has spoken to the Promised Messiah (on whom be peace and blessings of Allah), and as the result of the holy influence exercised by him, thousands of the adherents of the Ahmadiyya Movement have been the recipients of the divine revelation. I believe that there are hardly fifty percent. Ahmadiis who have not been recipients of Divine revelations in some form or other, and whose faith has not been strengthened thereby." — (Ahmadiyyat or The True Islam by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, page 102-3, Islam International Publications, UK, Edition 2007).

Again, on page 106 of the same book His Holiness writes: "By the grace of God the writer of this paper has had personal experience of revelation, and can confidently assert on the basis of his own experience that revelation is conveyed in words and is not a mere idea of the mind."

"Every good tree bringeth forth good fruit. This test

as laid down by Jesus means that every tree produces fruit like itself, and a true Prophet is that who produces in his followers, in proportion to their respective capacities, the characteristics of the Prophets and brings about their union with God in accordance with the measure of their natural faculties.” (Ahmadiyyat or The True Islam by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, page 158, Islam International Publications, UK, Edition 2007).

“As a Prophet manifests the Divine attributes of knowledge, creation, bringing the dead to life, healing, providence, mastership, etc., in the same manner, those who follow him must, as the result of association with him, be able to acquire a reflection of these attributes according to their individual capabilities.” (Ahmadiyyat, p. 160)

The Community founded by the Promised Messiah fulfilled this test by the grace of God.

“The Glory of God did not depart with the Promised Messiah. He has brought a new spirit into being and there are thousands of men among his followers who have found a new spiritual life through him, and by attaining to divine realization have found a spiritual union with God and have arrived at the stage of perfect faith and absolute certainty. The attributes of God are reflected in them and they serve as the manifestations of those attributes. Nay, I will say that the majority of the members of the Ahmadiyya Community have experienced miracles in themselves, some more and some less, and that the fountain of Divine Grace which the Promised Messiah had caused to flow did not cease with his death, but it is still flowing and will, God willing, continue to flow so long as people continue to act upon his teachings.” (Ahmadiyyat, p. 160)

I have cited these incidents merely as instances, says His Holiness:

“God has on numerous occasions revealed to me the knowledge of hidden things, and thousands of Ahmadies have had similar experience with reference to the different attributes of God.” (Ahmadiyyat, p. 162)

Again, His Holiness the Khalifatul-Masih says in his Lecture delivered by him in Portsmouth:

“Sisters and Brothers, I speak not of things that I have heard from others. I have by following the Teachings of the Promised Messiah myself heard the sweet voice of God, and have been made happy by His loving words as the Disciples of Jesus heard them – aye, and more – I have witnessed the Mighty Signs of God. He has manifested His Glory for my sake and helped me in places where no man’s help could avail and saved me from the attacks of my enemies at a time when no man could save me.”

Everyone in the conference has tried to impress upon the minds of the audience some exclusive beauty of his faith. Bahais (like Theosophists, Brahmoos and the Sanatanis) claim the union of all religions by allowing every person to remain in his own religion, while requiring him to join a common society of the religious thought. The Hindu claims that his is the religion which is not aggressive and teaches the rule of ‘Live and let live.’ Khawaja Kamaluddin, of Woking, has given a brief exposition of Islamic teaching as he learned them from his Master the Promised Messiah, Prophet Ahmad. Dojaili, of Shiah, does not seem to have studied Islam much. He takes the fancies of some people in Persia as the real faith of Islam. The Sufi Roshan Ali of Ranmal has delightfully discriminated the true Sufi-ism from the mere imitation. Mr. Jaini’s paper treats more of Chemistry than anything else. Taoism seems to take people back to secluded life, and to use the words of Mr. Victor Branford, “after all, man is a countryman.” How right is Professor Thomas in remarking that “we cannot by Science find out God.” Mr. Baker has brought to light for the first the profound truth that “The woman of Africa is higher than that of the woman in England.”

Well, all have done well in their own way, but all have failed to point to a living practical example of the teachings of the faiths – one “standing in full beatitude in the presence of Allah.” (Review of Religions, vol. XXIV, No. 11, November 1925, pp. 16-18)



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# The Fazl Mosque London

## Construction of Fazl Mosque London

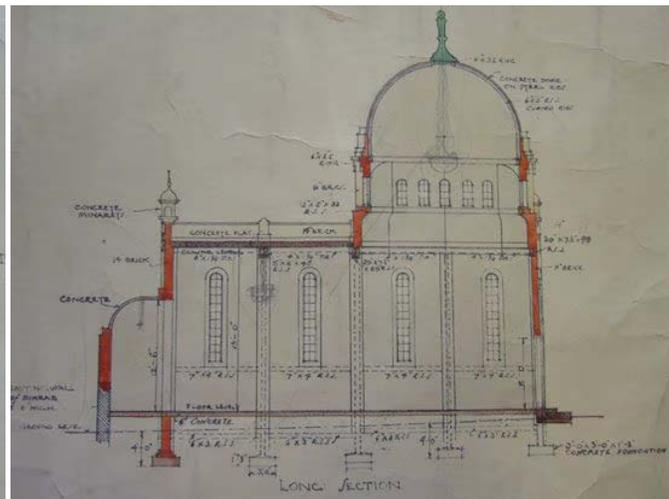
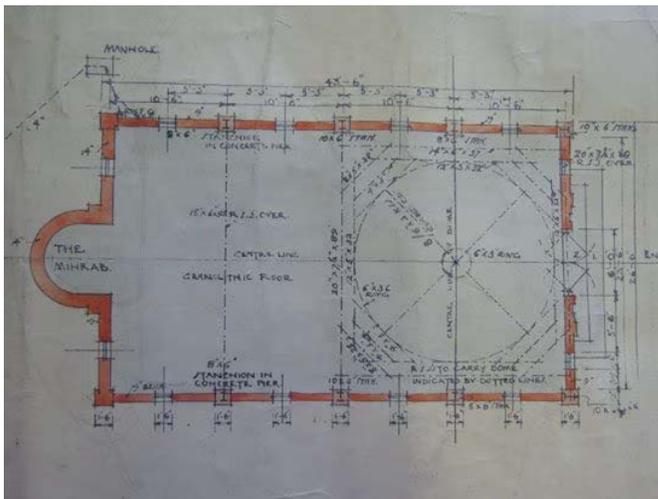


Left: Fazl Mosque London as of today. Right: London Mosque at the time of opening in 1926.

The Promised Messiah (may peace be on him) (on whom be peace) vision: “My eldest son who is alive, whose name is Mahmud, was not yet born when I was given intimation through a vision of his birth, and I saw his name written on the wall of the mosque as (Mahmud).” (Tadhkirah, English edition 2009, p. 1888)

The London Mosque is the first purpose-built mosque in London, England. The first Ahmadi Muslim missionary in Britain, Chaudhri Fateh Muhammad Sial (may Allah be pleased with him), who had arrived in 1913, worked hard to find a suitable property in London

for the building of a mosque. Eventually, the property, with its grounds at 63 Melrose Road in Southfields, was acquired in August 1920 from a Jewish seller. The sale price of the property was £2,223.00. The survey of the property and other legal issues was carried out. The property comprised two houses on about an acre of land with fruit trees (Al-Fazl, October 1926). Hazrat Khalifatul-Masih II, who was in Dalhousie, India, named it Bait Fazl London on 9 September 1920 at a gathering (Tārīkh Bait Fazl London, Dec. 1927 by Hazrat Dr. Mir Muhammad Ismail). Hazrat Khalifatul-Masih II appealed for the collection of funds that Ahmadis provided.



London's First Mosque—A Study in History and Mystery, Review of Religions, 4 June 2012

## Fixing the Date of the Foundation Ceremony of Fazl Mosque, London

Telegram dated 16th October 1924, from Hazrat Khalifatul-Masih, London, to Maulawi Sher Ali, Qadian, Batala, India. “God willing, the foundation stone of the first mosque in London will be laid down on 19<sup>th</sup>, Sunday, 4 P.M. Prayers requested from all Ahmadis.” (Review of Religions, vol. XXIII, No. 11, November 1924, p. 419)

The date for laying the foundation stone was finalized as 19 October 1920. The weather was also not very good. So, it was assumed that not many would turn up. Keeping the temperamental London weather in mind, Hazrat Khalifatul-Masih instructed to arrange for a marquee. The occasion was very well attended, including foreign diplomats and governmental

dignitaries overall, more than 200 people came. Ramsay MacDonald, the Prime Minister of Britain, sent his good wishes, and a lot of press correspondents were in attendance. The ceremony started with a brief welcome by Maulana A.R. Dard, after which everyone headed for the foundation laying. After the recitation of

the Holy Qur'an, Hazrat Khalifatul-Masih II gave an address in English and later placed the foundation stone. The event received good press coverage by newspapers like the Daily Chronicle and the Westminster Gazette.

## The Design and Architect of Fazl Mosque, London

### Building to Arabic Chants

“With picturesque ceremony suggestive of the East, the building of the first London Mosque was commenced yesterday morning. The work is taking place in an orchard in Melrose Road, Putney, and is being taken by the Ahmadiyya Movement. The sect is composed of a band of reformers, numbering in London, it is stated, some 200 to 300, and they claim to be the representatives of the true and original Islam. In addition to meeting for prayer, they attend periodical lectures, and their organization produces a monthly journal.

The religious ceremony yesterday began with the recital by the imam of prayers in Arabic, including those offered by Abraham at the time of building the Ka'ba, the congregation answering “Amen.” Then, the Imam and members of the community began the process of excavation, which work, following the example of the founder of the religion, they discharged with their own hands. During the task, which continued for about half an hour, they chanted the Arabic verses which were voiced by the Prophet Muhammad and his companions while they built, with their own hands, their first mosque at Medina, 50 ft. high. With the exception of one Englishman, those taking part in the ceremony yesterday were Indians.

To a Press representative, the Rev. A.R. Dard, who was in-charge stated:

‘We believe that the Messiah, Jesus Christ, has come in the person of our founder, Ahmad. If anyone wages war in the name of religion, we consider that is against the teaching of Islam. Several members of our community were stoned to death last year in Afghanistan because they dared to defend their religious convictions in this respect.’

Prior to the ceremony, cables had been sent to Khalifatul-Masih at the headquarters in India and co-religionists at Damascus, Salt Pond, Mauritius, Cairo, Lagos, Chicago, and other places, informing them of the occasion and time of commencement so that members of the community might join in simultaneous prayer in various parts of the world.”

(The Daily Telegraph, 29 September 1925), (The Review of Religions, November 1925, pp. 6-7)

### New Moslem Mosque Near Wimbledon

Excavation for the building of their First London

Mosque was begun at Southfields yesterday by the Ahmadiyya Moslems. The mosque will be erected in an orchard attached to the house where the sect has hitherto worshipped. The foundation stone of the mosque was laid by the head of the community, His Holiness the Khalifatul-Masih, last autumn. Yesterday, a small company of Indians were present, together with the Rev. A.R. Dard, who was in-charge of the Church. Mr. Dard recited the same prayer in Arabic as was offered at the building of the Ka'ba. The members of the community then began the work of excavation, chanting the same verses recited by the Prophet Muhammad while he and his companions were building the Medina Mosque. Telegrams had previously been sent to the headquarters of the sect in India, stating the hour when the work would begin so that at the precise moment, Moslems would also be at worship in India, America, Syria, Palestine, and other countries where the people of the sect are present. Before the start of the work, cables were sent from east to west and from north to south so that the prayers to God were made at the same time.

(Times of London, 29 September 1925- A part of the report is translated from Al-Fazl, 14 November 1925, p. 3), (The Review of Religions, November 1925, p. 7)

### The architects of Fazl Mosque

Mr. J. Oliphant of 26, Victoria Street, Westminster, S.W.1, has chiefly been responsible for the construction of the first London Mosque.

His pre-war experience includes Domestic and Public Buildings of all kinds. He was one of the resident Architects on the alterations and additions to Glentaner Lodge, Aberdeen shire, and to 11, High Street, Berkley Square.

He was also engaged in the Calico Printing Association building in Manchester, which was completed at a total cost of £400,000.

He joined the Army in September 1914 and was in France as a Sergeant. After a year, he obtained a commission in the field and was demobilized in June 1919, with the rank of Major, having served for some months as Lieutenant-Colonel in the Royal Engineers.

After the war, he was appointed Chief Architect in the Department of Reconstruction of Destroyed Towns and Villages of Eastern Macedonia under Mr. J. W. Mawson, Director, and remained in the Greek Government service for two years. The first year's program included the re-planning of fifty destroyed towns and villages, and the erection of 12,000 houses and Public Buildings, etc.

He was an architect for the largest modern market in the Near East, covering an area of about 300 feet by 150 feet, and consisting of 160 shops and stalls.

Since he returned to England, he completed all the drawings, details and specifications for a £60,000 shop and office property in the Midlands, and for over two years he has been in complete charge of the architectural work of M/S Mawson & Sons in the South.

The firm for which Mr. Oliphant works consists of the following: Thomas H. Mawson, F.L.S., President, The Town Planning Institute, England; Liveryman of Worshipful Company of Gardeners; Member Art-Workers' Guild, and the Royal Arboricultural Society of Scotland; Lecturer in Landscape Design at Liverpool University; Order of the Savior of Greece, 1st Class. Articled to the architectural profession, and subsequently by preference in arboriculture and horticulture; has since practiced as Landscape Architect and Town Planning (see "Who's Who.").

Mr. E. Prentice Mawson, who was actually responsible for the design, is a Fellow of the Royal Institute of British Architects, a Member of the Town Planning Institute, a Member of the Institute of Structural Engineers, and was formerly a student at the Beaux Arts, Paris. He was largely responsible for the re-planning scheme for the City of Athens and was a member of the International Commission which had to deal with the re-planning of Salonika after the fire in 1917. He has made a special study of Byzantine Architecture.

Mr. J. W. Mawson, the third member of the firm, is a Fellow of the Royal Institute of British Architects, a Member of the Town Planning Institute, a member of the Institute of Structural Engineers, and holds the Diploma of Liverpool University in Civic Design. He has had a very extensive and varied experience in various parts of the world, including 4 1/2 years in Canada, where he carried out a number of architectural and town planning schemes, and in Greece, where for three

years he was housing and town planning adviser to the Greek Government and director of re-construction in Eastern Macedonia.

## The Contractors

The Firm of H. Roffey & Sons was established by the late Mr. Henry Roffey 40 years ago, and it has been continuously carried on (since that date) at the works, in Charlwood Road, Putney. The present partners, P. H. Roffey and C. Roffey are sons of the late Mr. H. Roffey and hence the title. Mr. P. H. Roffey (who appears in the photograph with Mr. G. F. Malik) is primarily responsible for the erection of the Mosque.

The men engaged in the construction were (mostly) regular employees of the firm; the length of their continuous service with the firm varied from 40 years down to 5 years. Field, the foreman (a bricklayer by trade), joined the firm in 1918.

Below is set out a list of all the men who worked on the job and their respective trades:

Foreman - Mr. W. Field.

Bricklayers - T. Filed, C. Tennant, H. Dibble.

Carpenters - T. Claxton, S. Brown, G. Davy, S. Woodley, G. King, A. Eyre, P. Powell.

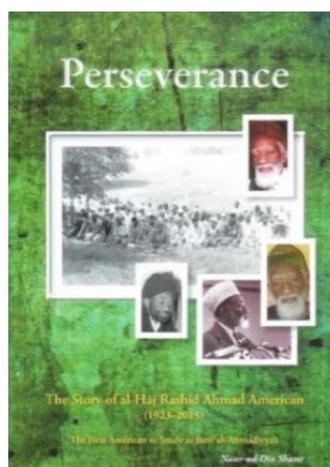
Plasterers - J. Wishart, P. Delacour, J. H. Maddigan, W. H. Maddigan, W. Heath, H. Dodson, A. E. Middleton, W. Middleton, A. E. Smith, J. McCarthy.

Plumbers - S. Woolnough, R. Bishop, P. Woodley, J. Nightingale.

Painters - G. Pinnock, S. Swain, W. Yaxley, S. Pettit, H. Bowers.

Laborers - C. Eves, J. Dowding, A. Eves, W. Ward, C. Ashman, G. Briggs, J. Bell, A. Woodley, A. Jelley, C. Cole, M. Dines, G. Johnson, J. Summers, W. J. Summers, R. J. Dodson.

(The Review of Religions, vol. XXV, no. 12, December 1926, pp. 6-7)



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# Laying of the Foundation Stone of Fazl Mosque, London



*Left: Hazrat Khalifatul-Masih II offering prayer after laying the foundation stone of Fazl Mosque London.*

*Right: Laying of the foundation stone of Fazl Mosque, London by Hazrat Khalifatul-Masih II*

Telegram dated 20th October 1924, from Maulawi Abdur Rahim Dard, Ahmadi Missionary, London, to Hazrat Maulawi Sher Ali, Qadian, Batala, India.

“Hazrat laid the foundation stone of the first London Mosque at 63, Melrose Road, Putney, London, on Sunday 19th of October 1924, at 4 P.M. The ceremony commenced with a short welcome by the Imam and then the party proceeded to the site of the mosque, where after a short recitation from the Holy Quran His Holiness gave his address saying that a mosque is a house of God where none has a right to injure or evict another owing to differences of opinion and that he wanted to proclaim it throughout the world that this mosque is built to worship and serve God alone. We shall not prevent anyone from worshipping God here, provided he does not infringe the rules which may be necessary for the upkeep of his house and provided that he does not interfere with the worship of those who are building it. I have faith and hope, Hazrat continued, that this mosque will help to remove all friction and strife and establish peace, amity, and goodwill among men. The Ahmadiyya Community is willing, with God’s grace, to make all sorts of sacrifices until the time when all racial and political wars are ended, and love reigns supreme.

The assemblage comprised distinguished people of various races, viz., English, Japanese, German, Serbian, Czechoslovakian, Asthonian, Egyptian, American, Italian, Hungarian, and Indian; and various creeds, viz., Christian, Mohammedan, Hindu, Parsi, and Jews. Over 200 people joined in spite of the rainy day, most of them being English. The party included Sir Alexander Deock, Mayor of Wandsworth,

Lady Borwich, Mrs. N. C. Sen and Dr. and Madam Leon and the following representatives of the foreign Governments, His Excellency Baron Hayashi accompanied by his honorable daughter, the German Ambassador, the Asthonian and Serbian Ministers and representatives of Czechoslovakia. The Turkish, the Albanian and the Finnish Ministers expressed their sympathy but could not come on account of falling ill. Representatives of the three Political Parties of England expressed sympathy but could not come as they were occupied with the election. The Prime Minister thanked the Imam and the members of the Ahmadiyya Community for the kind invitation but regretted that he would be unable to come owing to his absence from the town. After the address, Hazrat laid the stone and the scene was photographed by more than a dozen photographers and cinema companies, first silent and then as prayers were offered. Then tea was served. The assemblage was so interested that they stayed there for a long time including most of the ministers talking to Hazrat and the party and showed their deep sympathy with the movement. The Mayor of Wandsworth remarked that any creed that took exception to the address could be no creed and that it would like the recording angel with pens dipped in eternity to write it out. The representative of Czechoslovakia said that he had great pleasure that he had, for the first time the opportunity of hearing such wonderful thoughts.

The inscription on the stone runs as follows:- “In the name of Allah the most beneficent and the most compassionate. We praise Him and invoke His blessings on His noble prophet. With the grace and mercy of God, He alone is the helper. Verily my prayers, my sacrifice,

my life and my death are for Allah the Lord of all the Worlds. I, Mirza Bashir-u-Din Mahmud Ahmad, Khalifatul-Masih and Head of the Ahmadiyya Community, which has its headquarters at Qadian, Punjab, India, lay the foundation stone of this mosque on 20th Rabiul-Awwal 1343 Hijra to seek the pleasure of God so that His name be glorified in England, and so that the people of this country may also partake of the blessings which have been vouchsafed to us. I pray to God that He may accept this humble and sincere effort of all members of the Ahmadiyya Community both women and men and that He may provide means for the growing prosperity of this mosque and may He make it forever and ever a center for promulgating the views of purity, piety, justice and love, and may this place prove a sun of spiritual light radiating forth in this country

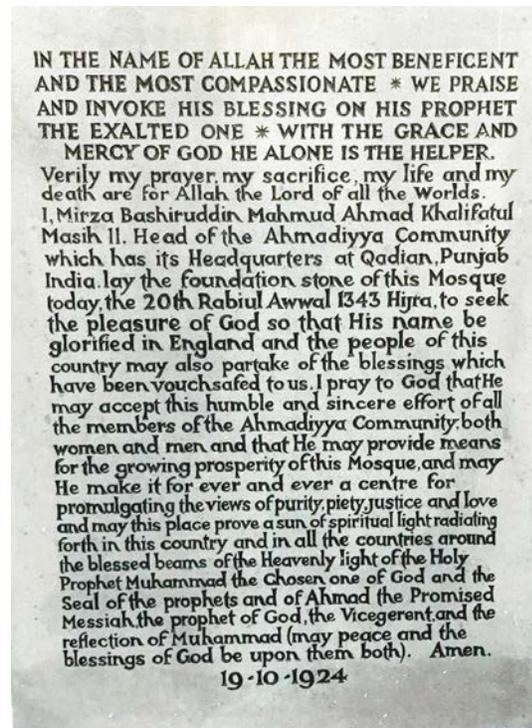
and in all countries around the blessed beams of the heavenly light of the Holy Prophet Mohammad, the chosen one of God and the seal of the prophets, and of Ahmad, the Promised Messiah, the prophet of God, the vicegerent and the reflection of Mohammad (may peace and blessings of God be upon them both). Amen, 19th October 1924.” (Review of Religions, vol. XXIII, No. 11, November 1924, pp. 419 to 421)

The Place accommodates 150 worshippers and is also known as the London Mosque. Its first Imam was Maulana Abdul Rahim Dard and its first muezzin (caller to prayer) was Mr. Bilal Nuttall. Since 1926, the London Mosque has had eleven Imams. The current incumbent is ‘Ataul Mujeeb Rashid who has served as Imam since 1983. (Review of Religions, vol. xxiii, no. 11, November 1924, pp. 419-421)

## The Commemorative Plaque of Fazl Mosque London

Hazrat Khalifatul-Masih II accorded the approval of Thomas Mawson and Sons as a contractor for the construction of the mosque. As landscape architects, they were assisted by the engineering firms of Moreland, Hayne, and Co. from London and John Booth from Bolton (John Mawson, Life, Gardens and Landscapes, p. 223).

The construction work started on 28 September 1925. More than a dozen Ahmadi Muslims had volunteered to dig the foundations. They did this while reciting the prayers that Hazrat Ibrahim and Hazrat Ishmael (may Allah be pleased with them) had made while raising the Ka’ba. The names of those who personally dug the foundations are Sheikh Yaqub Ali, Syed Wazarat Hussein, Sheikh Zafar Haq Khan, Malik Muhammad Ismael, Khan Abdul Rahim Khan, Jibarel Martin, Sharif ud Din, Aziz Din, Henry Hinton, Abdul Aziz, Kundan Lal, Malik Ghulam Fareed, and Abdul Rahim Dard. An Ahmadi Muslim lady, Amatus Salam Aziz Din, also had the privilege to participate in digging the foundations. The next day, September 29th, the Times of London and the Daily Graphic reported on the event in some detail (Tārīkh Bait Fazl London, Dec. 1927, Hazrat Dr. Mir Muhammad Ismail). Construction of the Fazl Mosque took ten months, and it was formally inaugurated on 3 October 1926. (Tawarikh Masjid Fazl London, December 1927, Dr. Mir Muhammad Ismail)



*The foundation plaque of Fazl Mosque London*



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# History of the First Mosque in London – The Fazl Mosque

**Hazrat Khalifatul-Masih V, may Allah be his Helper**

Tomorrow [19 October 2024], the Ahmadiyya Muslim Community in the UK will be holding an event to commemorate a hundred years since the foundation stone of the Fazl Mosque was laid. This event will also be attended by non-Ahmadis and neighbors.

The Fazl Mosque is significant because it was the first mosque of the Ahmadiyya Community built in a predominantly Christian nation. The opponents of Ahmadiyyat say that Ahmadiyyat was established by the British; however, it is strange because, in that case, this Community which was supposedly established by them, came to their country, and highlighted the weaknesses of their faith and promoted the beautiful teachings of Islam. Those who raise this allegation themselves have not been able to carry out such efforts in propagation.

## The First Mosque in the UK

Before the Fazl Mosque, there was a mosque in Woking which was built by a renowned academic, G.W. Leitner, who used to be the principal of the Oriental College in Lahore. He returned to the UK after retirement and built the mosque in 1889. Interestingly, this was the same year in which Hazrat Mirza Ghulam Ahmad (may peace be on him) established the Ahmadiyya Muslim Community. G.W. Leitner also established an academic institute beside the mosque as well. The professor passed away in 1899, and there was no one to look after the mosque after him.

Then in the time of the First Caliph (may Allah be pleased with him), Khawaja Kamaluddin came to the UK and was successful in reopening the same mosque. He wrote to the First Caliph saying that he had been put in-charge of the trust for this mosque. Chaudhri Zafrulla Khan (may Allah be pleased with him) also visited and prayed in this mosque.

After some time, the Second Caliph (may Allah be pleased with him) made an appeal for missionaries; however, there was a shortage of funds. Eventually, Hazrat Chaudhri Fateh Muhammad Sial (may Allah be pleased with him) was sent to the UK, where he worked alongside Khwaja Kamaluddin for some time. After the demise of the First Caliph, Khwaja Kamaluddin did not pledge allegiance to the Second Caliph, so Hazrat Chaudhri Fateh Muhammad Sial separated himself from Khwaja Kamaluddin.

## The Distinction and Significance of the Fazl Mosque

This was the history of the mosque in Woking. However, the first mosque formally established by the Ahmadiyya Muslim Community was the Fazl Mosque.

Today, in London and elsewhere in the world, the Ahmadiyya Community has established many mosques. However, the Fazl Mosque has the distinction of being the first mosque in London.

Other mosques in London do not spread the true message of Islam, of peace, love and harmony, as is spread by the mosques of the Ahmadiyya Muslim Community. Furthermore, these other non-Ahmadi mosques will be funded by other foreign bodies or governments. However, the Ahmadiyya Community does not receive any foreign funds; instead, these mosques are built as a result of the financial contributions and sacrifices made by Ahmadis. Due to these financial sacrifices, many other mosques have also been built in England and many other Western nations.

The importance of the Fazl Mosque and the benefit of commemorating it with an event will only be beneficial when we understand the purpose and rights of the mosque, the rights of its surroundings, of improving one's own condition, of increasing in connection with God, and of attaching oneself to the mosque. These are all rights that we must fulfill, and every Ahmadi should remember them. We should not simply become happy by holding a commemorative event; rather, we must fulfill the rights of the mosque and understand its history in contrast with our own condition.

## The Sun Shall Rise from the West

The Promised Messiah (may peace be on him) said a great deal about the spread of Islam Ahmadiyyat in the West, which serves as the basis for our efforts in propagation. The Promised Messiah said with reference to, "The Sun shall rise from the West" that it was revealed to him that those Western nations which are engulfed by the darkness of disbelief will be enlightened by the light of Islam. The Promised Messiah (as) made another prophecy, in which he said that he saw a vision in which he was standing at a pulpit in London and was delivering a speech in English filled with rational arguments in favor of the truthfulness of Islam. He then saw in a vision that he was catching white birds resembling partridges from small trees. He understood this to mean that his writings would spread to the West and many pure-natured Englishmen would accept Islam.

This was the desire and hope of the Promised Messiah. In light of this, the Community in London, and indeed around the world, including the West, strives to fulfill this vision of the Promised Messiah through its efforts to propagate the true message of Islam. It was for this very purpose that the Fazl Mosque was

established.

As mentioned before, Chaudhri Fateh Muhammad Sial can be considered the first missionary of the Ahmadiyya Muslim Community, who traveled to the UK, and he also had the honor of bringing the first British convert to Islam Ahmadiyyat, followed by another dozen converts. Chaudhri Fateh Muhammad Sial would travel around London to various places and deliver lectures.

Later, Qadhi Abdullah (may Allah be pleased with him) was sent to the UK and he continued the efforts in propagation, which became increasingly difficult during the First World War. Later, Mufti Muhammad Sadiq (may Allah be pleased with him) was also sent to the UK, and then Chaudhary Fateh Muhammad Sial was also sent back to the UK.

## Establishment of the Mission House & the Wembley Conference

Under the guidance of the Second Caliph, a property to serve as a mission house was acquired in Putney. When the Second Caliph was informed of this acquisition, he was in Dalhousie where he held a large function and also named the mosque the Fazl Mosque. He also made an appeal for financial contributions for this property.

This piece of land was acquired from a Jewish man. Though it has developed since then, at the time, the land comprised a house and was about an acre in total. Then, in 1924, for the Wembley Conference, it was decided that there should be representation from the various religions of the world so that people may learn about them. Maulawi Abdur Rahim Nayyar (may Allah be pleased with him) was serving as a missionary in the UK and was invited to deliver a lecture on behalf of the Ahmadiyya Muslim Community. When he sent word to Qadian, the Second Caliph accepted this proposal and started writing a dissertation in which he highlighted the beautiful and true teachings of Islam for this conference. This has now been published as Ahmadiyyat or The True Islam.

## Hazrat Muslih Mau'ūd Arrives in England

A consultation was held in which it was suggested that on this auspicious occasion, it would be apt for the Second Caliph himself to attend the conference. This suggestion was accepted, and after visiting Egypt, Damascus, Switzerland and France, the Second Caliph made his way to England on 22 August 1924. Interestingly, the Second Caliph had seen a vision prior to his arrival in which he saw that he was stepping onto the shores of England like a victorious general and heard a voice saying, 'William the Conqueror.'

Newspapers covered the arrival of the Second Caliph in England quite extensively. The Second Caliph and those who traveled with him visited St Paul's Cathedral, outside of which he prayed for Islam's

victory, after which he entered the city. During the course of the Second Caliph's stay in London, word about the Ahmadiyya Community spread a great deal.

After attending the various functions, it came time to lay the foundation stone of the Fazl Mosque. The Second Caliph had decided that rather than renting various homes as mission houses which naturally would impact the efforts of propagation, a central headquarters should be established. Until 1919, due to a lack of funds and land, this task seemed too difficult. However, God furnished the required means. First came the funds; after the war, the value of the British Pound dropped. When this happened, the Second Caliph thought to take advantage. On 6 January 1920, he instructed that 14 to 15 thousand rupees should be sent to England. Later, when putting this instruction into writing, the Second Caliph wrote 30,000 rupees instead, and rather than sending it as a loan, he wrote that it would be sent as a financial contribution. Initially, on the first day, 6,000 rupees were collected. By 11 January, the Ahmadiyya Community in Qadian made great sacrifices and collected 12,000 rupees. Then, an appeal was also made outside of Qadian and in order to give people more opportunities for sacrifices, the amount was increased to 100,000 rupees. Then, through the Bank of India, this amount was sent to England.

## Laying of the Foundation Stone & Address of Hazrat Muslih Mau'ūd

On 19 October 1924, the Second Caliph laid the foundation stone of the Fazl Mosque. It was raining on that day, and when this was brought to the attention of the Second Caliph, who said that it was no matter, for those who still came to the event would do so out of sincerity and the event would be successful. A small marquee was erected for the event. Invitations were sent out to various people, including politicians, dignitaries and diplomats. Despite the short notice, many guests attended the event.

The Second Caliph delivered an address on this occasion, highlighting the importance and significance of the moment. He drew attention to the fact that all of this was being done to build a structure where people could gather and unite in the worship of the Creator of the entire universe, no matter their status, race or any other apparent difference. He drew attention to the fact that there are always disputes between people in the world. He said that disputes in themselves are not wrong, rather what is wrong is a lack of forbearance and remaining stubborn. The Second Caliph said that disputes should not create disunity. He said that people say disputes are bad, but what meaning would forbearance have if there were no disputes? It is in the face of disputes and differences of opinion that forbearance comes to light. Despite having differences of opinion, people should still be able to live together harmoniously. People's views cannot and should be changed by force; rather, the focus should be on changing their hearts.

The Second Caliph highlighted that a mosque does not belong to any person; rather, it belongs to God. He quoted the following Qur'anic verse:

“And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples.” (The Holy Qur'an, 2:115)

He continued quoting the Second Caliph's address in which he cited an incident from the life of the Holy Prophet (may peace and blessings of Allah be on him). A group of Christians from Yemen visited the Holy Prophet, and during their visit, it came time for their prayer. They sought permission to go outside and offer their prayer; however, the Holy Prophet said that the Qur'an says that a mosque is open to anyone who worships God and told them that they could offer their prayer within the mosque. The Second Caliph said that it was with the same spirit that the Ahmadiyya Muslim Community was establishing this mosque. The purpose of the mosque is solely to worship God, and no one who wishes to worship God will be stopped from entering the mosque. The Second Caliph expressed his hope that this mosque would serve as a beacon for ending discord in the world, establishing unity and fostering a mutual spirit of collective progress.

## 100 Years Later

A hundred years on, we have witnessed many people from varying backgrounds and places say that everyone becomes united upon visiting any platform of the Ahmadiyya Muslim Community. On the occasion of the laying of the foundation stone, the Second Caliph also unveiled a commemorative plaque. [The photo of the plaque can be seen in the section “Laying of Foundation Stone of Fazl Mosque”]

This event was widely covered by newspapers and various quotes of the Second Caliph's speech were also quoted. After two years, in 1926 the Fazl Mosque was inaugurated by Sheikh Abdul Qadir.

This was a brief history of the Fazl Mosque. As we commemorate 100 years, the event being held is not for any worldly purpose. Rather, as outlined by the Promised Messiah and the Second Caliph, this mosque is a place where people may gather to remember and worship God and focus on fulfilling each other's rights and reforming themselves spiritually while increasing their moral standards. In today's time, when people are moving away from religion, mosques hold more significance than ever before. Hence, we must draw the attention of our future generations toward the fact that our survival lies in worshipping God, fulfilling His commandments, and serving His creation. Every Ahmadi should remember this purpose. The Holy Prophet said to like for others what you like for yourself. Therefore, we must spread Islam's message of peace, love and harmony to the entire world. This alone is the path to humanity's salvation, otherwise, future generations will be destroyed by the wars and disorders of this world.

May Allah the Almighty enable everyone to fulfill the due rights of this mosque and indeed every mosque. May we do justice to spreading God's word to the world, and may we become true Muslims, the purpose for which God commissioned the Holy Prophet. Then, in this era, He sent the Promised Messiah for the revival of Islam, to spread the unity of God throughout the world and to bring the world under the banner of the Holy Prophet. May Allah enable us all to do so. (Edited from the summary of Friday Sermon, 18 October 2024, prepared by the Review of Religions)

# Speech by Hazrat Khalifatul-Masih II at the Foundation Stone Laying Ceremony of the Fazl Mosque, London

With the Grace and Mercy of God. He Alone is the Helper.

Sisters and brothers

We have assembled here today for a function which is unique in itself. It is to lay the foundation stone of a building erected to remember Him who is the Creator of all, and to give expression to our feelings of devotion and worship of Him Who is the center of all. When we stand in His presence we forget all distinctions of age, rank, color, east or west, for the nearer a man attains to Him the less he remembers the difference, and the more he realizes the unity of mankind. So, the house in which we have assembled here today, is a sign of the unity and brotherhood of man: it assures us of the fact that our

source and our place of return is the same and that we should not fight with each other or create trouble merely owing to some apparent differences. Differences there have been in the world and they will continue to arise. Never was there a time, nor will it ever be, when these differences would disappear: for so long as there is in man the capacity to progress and advance, his needs must differ. Whatever advance we notice in the world is all the result of this fact. So, the difference, in this respect, as the Holy Prophet Muhammad (may peace and blessings of Allah be on him) has said, is the source of blessing and not a harmful thing. Evil creeps in only through over-zealousness in laying too much stress upon unity, culminating in intolerance. As a matter of fact, the cause of human brotherhood has

never suffered more than at the hands of its own warmest advocates whose zeal outran their sense of proportion and who, consequently, adopted means which defeated their own object. The cause of unity has indeed suffered more at the hands of its friends than at the hands of its enemies.

If difference is really as bad as it is painted, what is the function of toleration? Toleration and large-heartedness can only be exercised when there exist some differences. So, what the world needs today is not so much the mitigation of differences as the inculcation of toleration at the breadth of view, that is to say, people should learn to live on terms of mutual love and fellow feeling, in spite of their differences of beliefs and opinions. There can be no doubt about the fact that there can be no real progress without the propagation of truth and that therefore everyone has a right to call people to the truth (as one understands it), but it does not mean that one has a right to enforce his views upon others and to impose his will upon the tongue and action of others before bringing about any change in their hearts. Nor should one begin to persecute others on the basis of mere differences of opinion.

Sisters and brothers, mosques are built for fostering its spirit of love and mutual amity. In the terminology of Islam, a mosque is called "Baitullah" (The House of God), that is such a place where no one has a right to disturb or evict another owing to differences of opinions, for it is the House of God and not the private property of any individual, and God is as much the Lord of His opponent as his. Says the Holy Qur'an: "Who can be a worse tyrant than him who prevents people from entering the mosques, wherein the name of God is remembered?" (Chapter 2, Verse 115)

Once a deputation from a Christian tribe waited upon our Holy Prophet Muhammad. They were having a discussion with him on doctrinal points. The argument grew long and it was their time to pray. They asked his permission to go out and say their prayers. He said there was no need for them to go out for they could pray in the mosque where they were holding the discussion. So, we know from the Holy Qur'an as well as from the life of the Holy Prophet (may peace and blessings of Allah be on him, that the doors of Muslim mosques are open to all those who want to worship God alone and that the Muslim mosques are the centers of unity.

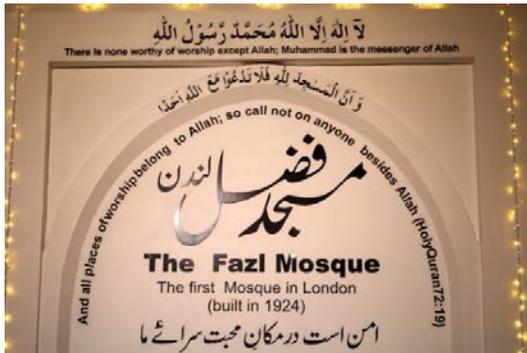
In the same spirit and with the same motives as I have described above, the Ahmadiyya Community intends to lay the foundation stone of this mosque, and before I do it I want to proclaim it throughout the whole world through you who have kindly assembled on this occasion that this mosque is built to worship and serve God alone, so that His love may become fully and firmly manifest and people may be drawn towards religion, without which there can be no true progress. We shall

not, God willing, prevent anyone from worshipping God here provided he does not infringe the rules which are necessary for the upkeep of this House of God and provided also that they do not interfere with the worship of those who are building it. I have faith and hope that the spirit of toleration and large-heartedness which the erection of the mosque will create will help to remove all friction and strife and establish peace and unity and goodwill among men, and the days are not far off when people will give up all war and the ideas of war, and they will learn to live in peace and harmony, and the whole world will realize that with God as our One Creator it is necessary to be as brothers and sisters, and instead of being hindrances in the way of progress of others, we will help and co-operate with each other.

Just as a father does not like that his children should fight among themselves, so does not God like that His creatures should be busy fighting against each other. In fact, all quarrels and frictions are due to our straying away from God, so He, out of His mercy sent the Promised Messiah, Ahmad (may peace be on him), the founder of this movement, to draw people to God, so that their attention being drawn away from internal friction they be drawn towards mutual understanding and harmonious living. The Ahmadiyya Movement is willing, with the grace of God, to make all sorts of sacrifices and endure all sorts of hardships until the time when all racial and political wars are ended and love reigns supreme. We hope that good people of all nations, whatever their creeds and beliefs, will help the Ahmadiyya Community in their efforts to promote peace. The signs are already visible, as assemblage here of distinguished people of various races and creeds clearly shows. So, with ample hopes and full expectation, I, Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Head of the Ahmadiyya Community which has its headquarters at Qadian, Punjab, India, lay the foundation stone of this mosque today the 20th Rabiul Awwal 1343 Hijri, to seek the pleasure of God so that His name be glorified in England and that the people of this country may also partake of the blessings which have been vouchsafed to us. I pray to God that He may accept this humble and sincere effort of all the members of the Ahmadiyya Community, both women and men, and that He may provide means for the growing prosperity of this mosque and may He make it forever and ever a center for promulgating the views of purity, piety, justice and love, and may this place prove a Sun of spiritual light radiating forth in this country and in all the countries around the blessed beams of the heavenly light of the Holy Prophet Muhammad, the chosen one of God and the Seal of the Prophets and of Ahmad the Promised Messiah, the Prophet of God, the vicegerent, and the reflection of Muhammad. (Review of Religions, June 2005, pp. 32-35)

# Islamic Light in the West— A Century of Spiritual Revival Fazl Mosque London

The Fazl Mosque, London's first mosque, reached its historic centenary on 19 October 2024. A special event titled "Islamic Light in the West: A Century of Spiritual Revival" was held to commemorate this milestone.



Exactly 100 years ago today, on 19 October 1924, the foundation stone for the Fazl Mosque was laid by Hazrat Khalifatul-Masih II (may Allah be pleased with him) on his landmark visit to the UK.

It was the first mosque to be built in London and quickly became a hub for spreading Islam in the West. It brought to life two significant prophecies – the Holy Prophet's words of "The sun rising from the West" and the vision of the Promised Messiah<sup>as</sup>, in which he saw himself in London delivering an English address on the truth of Islam. From here, missionary activity blossomed into what we see today.

The mosque was built almost entirely from funds collected by women of the Jamā'at who contributed wholeheartedly. Other Muslims had made numerous attempts to build a mosque in London, with initiatives such as the London Mosque Fund, but all to no avail. Despite huge funding and help from Muslim and Western countries, it was the Fazl Mosque which was first to be built.

## Commencement of formal proceedings

Rafiq Hayat, Amir Jamā'at UK, welcomed the guests and introduced the event.

The first guest speaker was Chris Cotton DL, His Majesty's Deputy Lord Lieutenant for Greater London. He spoke about the historical importance of the 1924 journey, and read out an excerpt of the second Caliph speaking to the English press in which he presented the mission of the Ahmadiyya Muslim Community – to establish virtue in the world and bring mankind closer to its creator. Hazrat Khalifatul-Masih II expressed to

the press his desire for the English press may help this cause. Chris reflected that since then, the Jamā'at has played a pivotal role in spreading the Islamic message of peace and serving humanity.



The Reverend Jonathan Sedgwick, Archdeacon of Southwark, was second to take the podium. He congratulated the Jamā'at and said it was most befitting for the first mosque to be built in London, the most diverse city in the world. Fazl Mosque plays a key part in this diversity, and he said that if we are to safeguard the future of the world, it is vital that we embrace one another. He then extended his deep respect and appreciation for the work of the Ahmadiyya Muslim Community.



The third speaker was Fleur Anderson, MP for Putney, Southfields and Roehampton and Minister for Northern Ireland. As the local MP of the Fazl Mosque area, she said it was a great privilege to work closely alongside the Ahmadiyya Muslim Community. She specifically highlighted the impact that the relationship between people in the community have had on her, young and old. She was especially impressed by the Lajna Imā'illāh, the women's chapter of the Community, at how much they had sacrificed for their faith. This was in special reference to how the women sold their jewelry to raise funds to build the Fazl

Mosque and said that this is an inspiration to everyone.

Sir Ed Davey MP, Leader of Liberal Democrats, then took to the podium to deliver the final guest speech of the night. He touched on how despite the persecution faced by the Community in Pakistan, it has remained resolute in contributing to society, such as the great deal of charitable work, blood donations, and raising money for veterans, among many other efforts. He finished by commending Hazrat Khalifatul-Masih V, saying that his leadership in the campaign for world peace is outstanding and has never been needed more.



## Keynote address by Hazrat Khalifatul-Masih V

The event took place at the historic mosque, where external guests and members of the Community gathered to commemorate this significant milestone. Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V delivered the keynote address via video link from Islamabad, UK. A summary of the address is as follows:



## A message of peace and unity

Hazrat Khalifatul-Masih V expressed profound gratitude to Allah the Almighty for the opportunity to celebrate this momentous occasion. He stated:

“Today, with profound gratitude to Allah the Almighty in our hearts, we are holding this reception to mark and celebrate the centenary of the foundation stone laid at the Fazl Mosque in London. The reception or events associated with our mosques are entirely unlike worldly functions as they are free from all material objectives or pursuits. A mosque is a spiritual

sanctuary where individuals congregate to worship Allah the Almighty five times a day to foster spiritual growth and moral development.”

Hazrat Khalifatul-Masih V highlighted the increasing materialism in today’s world, where money and power often overshadow spiritual and moral values. He noted that in such times, the Mosque’s importance becomes even more pronounced for those who believe in God and strive to remain close to Him.

“Today we live in an age of rampant materialism, where money and power reign supreme. Increasingly, people are turning away from God Almighty, rejecting His very existence, and forsaking moral values. At such a time, the light and value of a mosque shines even brighter for a religious person who believes in God and who trembles at the mere thought of moving away from Him.”

## The purpose of worship

Elaborating on the true essence of worship in Islam, Hazrat Khalifatul-Masih V emphasized that worship is not limited to formal rituals but encompasses fulfilling the rights of God’s creation.

“Indeed, the Holy Quran proclaims that the very purpose of mankind’s creation is to worship God. Here, the concept or meaning of ‘worship’ should not be misunderstood as being limited only to the formal worship of God. Certainly, it is a fundamental obligation upon Muslims to fulfill the rights of Allah by congregating in mosques and offering the five daily prayers. However, the Holy Quran explicitly states that a person’s supplications shall be rendered meaningless and be rejected if they neglect their responsibilities towards their fellow human beings.”

He underscored the inseparable link between a Muslim’s prayers and their treatment of others, highlighting that compassion, empathy, and love must be manifested towards all people, irrespective of their faith or background.

## Reflecting on the Mosque’s objectives

Hazrat Khalifatul-Masih V called upon Ahmadi Muslims to reflect upon the objectives of the Fazl Mosque as they celebrated its centenary.

“So today, as we celebrate 100 years since the laying of the foundation stone of the Fazl Mosque, Ahmadi Muslims must reflect upon these objectives. Only by fulfilling our responsibilities to both God and humanity can we truly honor the purpose for which this mosque was built.”

He reiterated a fundamental Islamic principle taught by the Holy Prophet Muhammad (may peace and blessings of Allah be on him):

“A beautiful Islamic principle taught by the holy founder of Islam, the Holy Prophet

Muhammad, peace, and blessings of Allah be upon him, is that a true believer loves for others what he loves for himself. This guiding principle requires those devoted to God to strive to ensure their every movement and act is a source of benefit for others.”

## Mission of the Promised Messiah

Delving into the history of the Ahmadiyya Muslim Community, Hazrat Khalifatul-Masih V spoke about the Promised Messiah<sup>as</sup> and his mission to revive the true spirit and teachings of Islam.

“These are the values instilled in our Community by our founder, Hazrat Mirza Ghulam Ahmad (may peace be on him) of Qadian, who we believe was sent by Allah Almighty as the Promised Messiah and Mahdi, the Guided One, according to the promise of Allah and the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. He founded our Community with the objective and mission of reviving the true spirit and teachings of Islam and to guide humanity towards peace, justice, equality, and tolerance.”

He shared the vision of the Promised Messiah (may peace be on him) for the propagation of Islam in the West, mentioning the significant dream wherein the Promised Messiah saw himself addressing the people of London.

“In terms of this country, it was through a dream that Allah the Almighty gave the Promised Messiah, peace be upon him, glad tidings of divine help, assuring him of divine help and informing him that people in this country would be receptive to his message. Narrating his dream, the Promised Messiah, peace be upon him, said: ‘I saw that I was standing on a pulpit in the city of London and was pronouncing upon the truth of Islam in the English language in a very logical and well-reasoned manner.’”

## Foundation of the Fazl Mosque

Hazrat Khalifatul-Masih V recounted the historical efforts that led to the establishment of the Fazl Mosque. He spoke of the early missionaries who, despite minimal resources, diligently conveyed Islam’s teachings in the UK, during the Khilafat of Khalifatul-Masih I<sup>ra</sup> and later Khalifatul-Masih II.

He highlighted the pivotal moment when Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, laid the foundation stone of the mosque in 1924, coinciding with the Conference of Living Religions held during the British Empire Exhibition at Wembley.

“Just exactly a century ago, the Second Khalifa graced the land in Southfields where you are sitting and laid the foundation stone for the Fazl Mosque, which proved to be a landmark moment in the history of Islam in the UK.”

## Excerpts from Hazrat Khalifatul-Masih II’s address

Sharing profound excerpts from the address delivered by Hazrat Khalifatul-Masih II<sup>ra</sup> during the foundation stone laying ceremony, Hazrat Khalifatul-Masih V highlighted the timeless messages of unity, tolerance, and peace.

“He said: ‘Today, we have gathered here for a venture that is unique: to lay the foundation stone for a building that is being constructed solely to remember and submit in servitude to that Supreme Being Who has created all the worlds. Those who enter it, shall, regardless of their nationality, the government they live under, or the language they speak, unite and come together as one.’”

Hazrat Khalifatul-Masih V emphasized the relevance of these words in today’s world, where differences and diversity should be a source of enrichment rather than conflict.

“In words that are as pertinent today as they were at the time, the Second Khalifa said: ‘Differences and disagreements have always existed in the world and always will. As long as humans have the capability to progress and innovate, there will surely be differences and disputes, because the progress of the world results from such disagreements and differing ideas.’”

## A call for peace in turbulent times

Addressing the current global situation, Hazrat Khalifatul-Masih V expressed deep concern over the prevailing unrest and conflicts.

“Unquestionably, we live in an era of profound turmoil and find ourselves amidst a storm of unrest and global conflict. Across the globe, wars are raging, lives are being tragically lost in unimaginable numbers, and we are witnessing a blatant disregard for the rights of Allah the Almighty and the rights of humanity.”

He called upon humanity to recognize their shared Creator and work together to extinguish the flames of war and conflict.

“Therefore, as the creation of the One God, we must extinguish the flames of war and conflict that are burning. And as a religious person, it is my conviction that this requires us to fulfill the rights of worship, ought to God Almighty. We earnestly desire that all people, irrespective of their beliefs, may unite in fulfilling the rights of their Creator and play their respective roles in sowing the seeds for lasting peace in the world.”

## A heartfelt prayer and conclusion

Concluding his address, Hazrat Khalifatul-Masih V offered a heartfelt prayer:

“So, as I conclude, it is my heartfelt prayer that may the love of God Almighty and His creation enter the hearts of all mankind. Certainly, it was to achieve this objective that the Fazl Mosque was constructed, and for the sake of reiterating this message and recognizing the immense blessings of God Almighty that we have held this event today. May Allah the Almighty enable all of us, irrespective of our

faith or beliefs, to play our respective roles in the creation of a society where people of all religions, ethnicities, and backgrounds live harmoniously and manifest grace and love to one another.”

In the end, Hazrat Khalifatul-Masih V led all the attendees in silent prayer, after which dinner was served. (Report prepared by *Al-Hakam*)

## Facts and Figures of Fazl Mosque London

- The appeal for the collection of funds for the building of the London Mosque was launched on 6th January 1920 by Hazrat Khalifatul-Masih II. Rs. 95,000 was raised for this purpose of which as much as Rs. 6000 was collected on the very day the appeal was launched. The major contribution of Rs. 83,000 was made by the ladies of the Jamā'at.
- The one-acre site for the mosque was purchased by Chaudhri Fateh Muhammad Sial for £2,223 in August 1920.
- The foundation stone for the mosque was laid at a ceremony attended by two hundred guests. The foundations were dug by more than fifteen volunteers, including two ladies and were led by Maulana Abdul Rahim Dard.
- The construction work started on 28 September 1925 and took ten months to complete at a cost of £4,000.
- The mosque was named the Fazl Mosque by Hazrat Khalifatul-Masih II.
- It was formally opened at 3.00 pm on 3rd October 1926 by Khan Bahadur Sheikh Abdul Qadir in the presence of 600 guests.
- Maulana Abdur Rahim Dard was the first Imam of the London Mosque.
- 'Asr prayers were the first prayers to be offered in the mosque. (Review of Religions, June 2005, p. 35)

## Timeline of Hazrat Khalifat-ul-Masih II's 1924 Visit of Europe

(may Allah be pleased with him)

(12 July 1924 to 24 November 1924)

Compiled by Mahmud Ahmad Nagi

**8 July 1924:** Coventry Evening Telegraph reported: the participation of Ahmadiyya Movement under the heading “Living Religions at Wembley”

**10 July 1924:** Mashriq of Gorakhpur reported: Imam Jamā'at Ahmadiyya will attend an exhibition and present a paper at Wembley Conference.

**12 July 1924:** Hazrat Khalifatul-Masih II left Qadian for England. (Review of Religions, vol. XXIII, No. 8, August 1924, p. 295)

**15 July 1924:** Sailed by ship from Bombay on the morning of the 15 July 1924 (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 295-296)

**18 July 1924:** The Civil and Military Gazette reported: The purpose of the visit to England is to study the missionary outlook in Western countries in order to be able to shape future missionary policy for the propagation of Islam in the West.

**23 July 1924:** The ship reached Aden on the morning of the 23 July 1924 (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 295-296)

**28 July 1924:** The ship entered the waters of the Port Said harbor in the evening. His Holiness and party proceeded to Cairo, where he stayed for three days, leaving Cairo for Jerusalem on the evening of 31 July 1924. (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 298 to 299)

**2 August 1924:** Proceeded to Jerusalem. The President of the Supreme Council of Palestine gave a party in his honor and invited the leading men of the city to meet His Holiness. (Review of Religions, vol. XXIII, No. 9, September 1924, pp. 331 to 332)

**10 August 1924:** Reached Beirut from Damascus on 10 August 1924, and from there, arrived in Haifa. From there, he went to see the center of Bahais. (Tarikh Ahmadiyyat, vol. 4, p. 444)

**13 August 1924:** The Guardian reported: The headquarters of the movement in London is the Mosque, 63, Melrose Road, Southfields.

**15 August 1924:** The Nuneaton Chronicle announced: Do you wish to meet the Master? Write to, Private Secretary, His Holiness the Khalifatul-Masih, 6 Chesham Place, Belgravia, London.

**16 August 1924:** Reached Brindisi, a port in Italy, on a ship named Palsana. (Al-Fazl, 20 September 1924, p. 3-4)

**17 August 1924:** Reached Rome from Brindisi Port of Italy, where he stayed for four days. The representatives of Newspapers interviewed him. His Holiness had a meeting with the Prime Minister of Italy, Mr. Mussolini. (Al-Fazl, 23 September 1924, p. 3-4) In Rome, His Holiness went to see the caves of "Ashab-e-Kahf." (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, p. 163)

**20 August 1924:** The Freeman's Journal, p. 8: There is a London branch of the movement, and services are held regularly at its mosque on Melrose Road in Southfields, S.W.

**21 August 1924:** The Daily Mirror, p. 3: "Visitors in Turbans: Picturesque Orientals to Visit Wembley with Indian Religious Leader."

**21 August 1924:** Reached Paris, France, from Rome by train and then arrived in Dover by ship crossing the English Channel. From Dover, Hazrat Khalifatul-Masih and his entourage arrived at Victoria Station by car where Ahmadis were present in large numbers to welcome him. (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, p. 163). He put up in 6, Chesham Place, Belgravia, S. W. 1. The news of His Holiness's visit to London was published along with suitable notes in most of the important papers of London. (Review of Religions, vol. XXIII, No. 10, October 1924, p. 371)

**23 August 1924:** The Daily News, p. 3: "On their arrival at Victoria, the Khalifa and his followers drove to Ludgate Circus, where they offered prayer in conformity with a reference in the Islamic traditions to prayer at Bab-ul-Lud—an Arabic name curiously near to our London Gate of Lud."

**25 August 1924:** Aberdeen Press and Journal, 6: Khalifa hopes to ascertain which aspect of Islam should be presented to the West.

**27 August 1924:** North Mail and Newcastle Chronicle, p. 9: "The originator of the sect gave himself out as a Mahdi, which is an Arabic word meaning 'guided,' and is applied to persons supposed to be inspired by God. He declared himself be the successor of both Muhammad and Christ, come to earth as the last of the Prophets, and the doctrines associated with his name were finally promulgated in 1891.-'A Londoner's Diary' (Evening Standard.)"

**29 August 1924:** The Paris Times, p. 5: "His Holiness the Khalifatul-Masih, who is the head of the great Ahmadi sect of Moslems, has arrived in London for a conference on living religions, which is to be held at the Imperial Institute next month."

**29 August 1924:** The Sussex Daily News concerning the visit of His Holiness Hazrat Khalifatul-Masih II to Brighton. Under the headlines "A Real League of Nations" and "A Leader of Islam at Brighton," etc., the paper gives a lengthy note, which can be seen in Review of Religions, vol. XXIII, no. 12, December 1924, pp. 446 to 452

**29 August 1924:** Daily News (London) reported "An Eastern Sage—Holy Man's Pilgrimage to Ludgate Circus."

**29 August 1924:** "The Calif's engagements include a visit to Brighton today, to inspect the monument on the downs near Patcham to the Indian soldiers who died in the Great War and the memorial gateway at the Royal Pavilion, which is the offering of the Indian people to the town in acknowledgment of its help to their men. After that, he will make a pilgrimage to Glastonbury."

**30 August 1924:** The Daily Sketch: Khalifatul-Masih, who is in England for the Conference of Empire Religions to be held at Wembley, went yesterday to Brighton, and prayed in the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war."

**30 August 1924:** The Daily Sketch: Visits Brighton, UK and prayed on the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war."

**31 August 1924:** Maulawi Naimatullah Khan was martyred in Kabul. His Holiness read his essay about the martyrdom of Maulawi Naimatullah Khan in Kabul, Afghanistan. (Al-Fazl, 25 October 1924, p. 5)

**31 August 1924:** Other German newspapers, such as *Ratinger Zeitung* and *Zeitbilder*, published photographs, while the *Berliner Tageblatt und Handels-Zeitung, Morgen-Ausgabe*, wrote an article on Khalifatul-Masih's arrival to London Victoria.

**5 September 1924:** During a reception in Peckham, a member of the local committee of the Dulwich Conservative Association met His Holiness. He requested him to deliver a lecture in Dulwich. Accepting the invitation, His Holiness wrote an article, which was read out in English at the Constitutional Hall on East Dulwich Grove. (Safar-e-Europe, pp. 195-196)

**6 September 1924:** An Egyptian periodical, *The Sphinx*, also reported on Khalifatul-Masih's arrival.

**7 September 1924:** A tea party was arranged in honor of Hazrat Muslih Mau'ud at the London Mission House. It was attended by many local dignitaries and Indian students. Mentioning this, The Daily Mirror published Khalifatul-Masih's photograph on 8 September with the following caption: "Islam's Representative—The Khalifatul-Masih (white turban), who has come to England to attend the Conference of Religions, at Wembley, taking tea at a reception held at the Mosque, Southfields."

**9 September 1924:** Delivered a lecture for East and West Union at Guild House In the evening. (Al-Fazl, 7 October 1924, p. 6)

**12 September 1924:** Bergische Post, p. 12: "The arrival of His Holiness the Khalifatul-Masih II, the leader of the Ahmadiya sect of the Muslims, with his chosen ones."

**14 September 1924:** Delivered two lectures at Piles Hall in Portsmouth, England, before a large audience who greatly applauded the speech. 1) The second coming of the Messiah 2) Heavenly message. The speech in English was read by His Holiness himself. (The Review of Religions, vol. XXIII, no. 10, October 1924, pp. 330-350)

**15 September 1924:** Addressed Indian students. (Al-Fazl, 25 October 1924, p. 5)

**19 September 1924:** Delivered Friday Sermon emphasizing the strengthening of national ethics.

**19 September 1924:** Meeting with Sir Edward Denison Ross, President of the Wembley Conference after Friday prayer.

**19 September 1924:** Delivered a lecture on the evening at Saint Locus Hall on the topic "Life after death."

**19 September 1924:** The Washington-based The Spokesman-Review published a photograph of Hazrat Muslih Mau'ud twice, capturing the silent prayer at Victoria Station. The Lawrence Daily Journal-World published a photograph of Hazrat Muslih Mau'ud.

**19 September 1924:** The Morning Leader, p. 12 [of Regina]: Published a photograph of Hazrat Muslih Mau'ud while performing silent prayer, with the following caption: "When Khalifatul-Masih II arrived in London from India with his 12 secretaries, their first act was to stop in busy Victoria Station and pray. Khalifatul-Masih II is in the center of the group above and has a cane on his arm."

**21 September 1924:** Meeting with Col. Douglas. He is the same Douglas who dismissed the case of Henry Martin Clark because that was baseless. He showed the best example of justice and fairness.

**22 September to 3 October 1924:** The exhibition was held at [Wembley Park](#) in north-west [London](#) the conference was held at the [Imperial Institute](#). (Hare, William Loftus (December 1924). "The Open Court. XXXVIII (12) – via Open SIUC. Southern Illinois University Carbondale Research.)

**22 September 1924:** Participated in the inauguration of the Wembley Conference along with his entourage. (Tarikh Ahmadiyyat, vol. 4, pp. 451-454)

**23 September 1924:** His Holiness's paper on "The Ahmadiyya Movement" was read by Chaudhri Zafrulla Khan, Bar-at-Law at the Wembley Conference. (Tarikh Ahmadiyyat, vol. 4, pp. 451-454)

**24 September 1924:** Manchester Guardian reported the conference and said: "An incident that caused excitement in the conference took place when a new sect of Islam was mentioned."

**24 September 1924:** The South London Observer reported under the heading "Dulwich Conservative Association."

**26 September 1924:** At the request of the conservative party, His Holiness delivered a lecture in Dutch Hall, London, on "Current situation in India and means of building unity." (Tarikh Ahmadiyyat, vol. 4, p. 454)

**26 September 1924:** Forest Hill, Sydenham, and Penge Examiner wrote: "The first of the season's meetings will take place in the Constitutional Hall, Dulwich Grove, tonight (Friday) at 8:30 when an address on 'India' will be delivered by His Holiness on a visit to England in connection with the Conference of Living Religions within the Empire which is being held at Wembley." (Ahmadiyya Archive & Research Center, Al-Hakam, 9 August 2024)

**28 September 1924:** An important lecture was read on 28 September 1924 at London Field on "The life and

teachings of the Holy Prophet and what the younger generation can benefit from it.” (Tarikh Ahmadiyyat, vol. 4, p. 454)

**28 September 1924:** It was decided that the English edition of Review of Religions shall now be published from London. (Al-Fazl, 28 October 1924, p. 4)

**2 October 1924:** Reached the Gulf of Mayonsi to fulfill the dream of “William the Conqueror.” His Holiness reached a place by boat where “William the Conqueror” landed. He then led a silent prayer. (Al-Fazl, 20 November 1924, p. 5)

**3 October 1924:** Addressed in Urdu in the concluding session of the “Conference on World Religions” after Friday’s Sermon. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**3 October 1924:** Convenes the inaugural Shura of the UK Jamā‘at at 6 Chesham Place to conclude the relocation of the Review of Religions to the UK. Appointed Hazrat Maulana Abdul Raheem Dard as the head Imam of the London Mission, with Hazrat Maulana Ghulam Fareed serving as his deputy. Handed over the key of Fazl Mosque to Maulawi A.R. Dard and gave detailed instructions to Maulawi A.R. Dard and his deputy Malik Fareed M.A. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**8 October 1924:** Khalifatul-Masih visited the House of Lords in session. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**8-9 October 1924:** Visited the House of Commons in sessions. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**9 October 1924:** Remained busy talking to new converts about the propagation of Ahmadiyyat and also held an interesting religious talk with the English men and women. He stayed with all of them for five hours. (Al-Fazl, 18 November 1924, pp. 3-8)

**15 October 1924:** Went to see the Oriental School of Studies. (Al-Fazl, 11 November 1924, p. 6)

**19 October 1924:** Laid the foundation stone of Fazl Mosque in London. (Review of Religions, vol. XXIII, No. 11, November 1924, pp. 419 to 421)

**23 October 1924:** The Nottingham Evening Post wrote, under the heading “Holy Man in London.”

**23 October 1924:** Journal de Bruxelles: “London, 20 [October 1924].—The foundation stone of the first mosque, Melrose Road, Southfields, was laid yesterday. The ceremony was attended by a senior Mohammedan dignitary [Hazrat Muslih Mau‘ūd] and members of the Moslem community, including English converts to Islam.”

**24 October 1924:** Reuter: “A considerable gathering of varied colors and races assembled this afternoon at Waterloo Railway Station to bid farewell to the Khalifatul-Masih, Head of the Ahmadiyya Community, who is bound for Southampton on his way back to India.”

**24 October 1924:** Led the first Friday prayer at the mosque whose foundation had been laid just a few days earlier, on 19 October. (Tarikh Ahmadiyyat, vol. 4, pp. 456-461)

**30 October 1924:** The under-construction Paris Mosque. Hazrat Khalifatul-Masih led the Zuhr and ‘Asr prayer after the Adhan was called by Hazrat Hafiz Roshan Ali. It was the first Adhan and prayer in Paris.

**30 October 1924:** French newspaper, Le Matin, published the news of Hazrat Khalifatul Masih II.

“Morning Post,” September 22, 1926: New Mosque for London, To be opened by the son of ibn Saud, Tolerance for Christians.

**5 November 1924:** Arrived in Venice and then Paris [short stay].

**11 November 1924:** Review of Religions, vol. XXIII, No. 11, p. 418: “A successful visit.”

**18 November 1924:** Landed in Bombay. His Holiness had also an interview with Mr. Gandhi in Bombay and discussed with him the present political situation in India and the means of bringing about peace and unity in the country. (Review of Religions, vol. XXIII, No. 12, December 1924, pp. 453 to 454)

**23 November 1924:** On his way to Punjab, His Holiness was accorded with a hearty welcome by a large number of people at the Railway Stations of Agra, Delhi, Ludhiana, and Jullundur. His Holiness and his twelve secretaries reached Amritsar by special train where over a thousand Ahmadis had assembled to receive and present an address of welcome to him at the Railway Station.

**23-24 November 1924:** Arrived by special train at Batala on the night and reached Qadian on the morning of 24 November 1924 at Qadian, His Holiness was received by over two thousand people of different creeds and races who joined in according to him a most enthusiastic reception.