



THE WEEKLY

# AL HAKAM

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## People of the Latter Days

I seek refuge with Allah from the accursed Satan.

3. He is it Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;  
4. And among other from among them who have not yet joined them.

He is the Mighty, the Wise.

(Surah Al-Jumu'ah, V.3-4)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٣﴾  
وَالْآخِرِينَ مِنْهُمْ لَنَأْيِلِحَقُّوَابِهِمْ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

# Promised Messiah<sup>as</sup> Day Globally Commemorated

Hazrat Mirza Ghulam Ahmad<sup>as</sup>,  
In His Own Words

## The Purpose of Bai'at

“All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet<sup>sa</sup>, and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect.

“But in order to achieve this, it is necessary to stay in my company and to spend a portion of one's life in this cause, so that—if God Almighty so wills—through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Bai'at is devoid of all blessings and is a mere formality if one does not care to meet me.”

(Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the Promised Messiah and Mahdi, *The Heavenly Decree*, p.73)



Hazrat Mirza Ghulam Ahmad<sup>as</sup> Qadiani

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى  
الشَّجْرِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْبَهْدِيُّ

It was narrated from Thawban that the Holy Prophet<sup>sa</sup> said:

“When you see him, then pledge your allegiance to him even if you have to crawl over the snow, for he is the Khalifa of Allah, the Mahdi.”

*Sunan Ibn Majah, Kitab-ul-Fitan, Chapter Khurujiil Mahdi (34)*

emerge, each declaring the rest out of the pale of Islam. Islam, that meant and stood for peace, would become synonymous with violence and bloodshed.

The prophecy goes on to tell that it would be in that dire state that a man would appear. He would be from among the Muslims but appointed by Allah the Almighty directly. He would dedicate every moment of his life to rejuvenate the lost glory of Islam. He would be the promised Messiah and the awaited Mahdi, embodied in one. He would create a community – “Al Jamaat” – which would be the last nation to assemble in the name of Allah the

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## WRITE TO US

Ideas, thoughts, suggestions, feedback  
and anything you wish to say is welcome.

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Prophecy had it that the Muslim Ummah would gradually drift away from the true teachings of Islam. The Unity of Allah, the status of Hazrat Muhammad<sup>sa</sup>, the meaning and interpretation of the Holy Quran would all be misunderstood. The true essence of Islam would be abandoned and only ritual would prevail.

The unity of the Ummah, which was once its pride, would become a thing of the past and sect after sect would

# Editorial

It was a rather cold morning of November 2017. Nineteenth of November to be precise. I sat in the waiting area of the Private Secretary's office, waiting to be seen by Hazrat Khalifatul Masih V (may Allah strengthen his hand).

Among other issues that I had to seek his blessed guidance on, was the proposal for a newspaper, Al Hakam, to be launched again, this time in English.

The idea had come from a colleague and I had instantly agreed to present it to Huzoor<sup>aa</sup>. But as I sat waiting for the blessed audience, I felt that I was extremely nervous in presenting a proposal which did not seemingly fall within the scope of my duties. But the love, affection and attention I have always experienced when presenting any matter was my only and best source of encouragement.

The proposal was last on the list. I had sought guidance on all other matters and the time came to present the proposal of Al Hakam being launched from London. It was immediately approved and accepted.

Any decision made by Huzoor<sup>aa</sup> is revered by all Ahmadis and held in high esteem, but when a proposal or suggestion is accepted so wholeheartedly by Huzoor<sup>aa</sup>, it means more than just an approval. It brings with it a great deal of motivation, blessings, prayers and everything good that one can imagine.

Thus, it would be a grave injustice not to acknowledge that every step that was taken towards realising this dream, however hard or impossible it may have seemed at the onset, turned simple and every hurdle simply gave way to the fulfilment of a task that had the blessing of Hazrat Khalifatul Masih.

A piece from Tarikh-e-Ahmadiyyat has been included in this issue where a message of Hazrat Musleh Maud<sup>ra</sup> at the second launch of Al Hakam (Urdu) in 1934 has been quoted. I would like to add here the line that was not quoted by Tarikh-e-Ahmadiyyat. After stating that whether Al Hakam survived physically or not, its name would always live, Hazrat Musleh Maud<sup>ra</sup> further stated:

**"...but I have the desire that, as its very name suggests, the status given to the Promised Messiah<sup>as</sup> from the very start by his followers, [Al Hakam] should physically survive also..."**

It is faith-inspiring to witness the heartfelt desire of Hazrat Musleh Maud<sup>ra</sup> materialised in the time of Hazrat Khalifatul Masih V<sup>aa</sup>.

May Allah enable this newspaper to live up to the standards set by the scholarly and pious pioneers in its early phases and also to function in accord with the expectations of Hazrat

Khalifatul Masih V<sup>aa</sup>.

Every year 23 March is marked as *Yaum-e-Masih-e-Maud* (the Promised Messiah day) on the calendar of the Jamaat, commemorating the first ever initiations taken at the hand of the Promised Messiah<sup>as</sup>, thus laying the foundation of the last Jamaat to be divinely established. What better date could be chosen for the launch of a newspaper that has its roots in the blessed time of the Promised Messiah<sup>as</sup>.

Al Hakam was the first-ever newspaper of the Jamaat when first launched. Its re-launch today makes it the first weekly newspaper of the Worldwide Jamaat in the English language.

The connection of the present phase of Al Hakam with the Ahmadiyya ARC (Archive & Research Centre) will work as a platform to bring the rich legacy of the Jamaat to light, which is a very precious treasure sitting in archive boxes or lying on shelves of various repositories. Scholarly articles, the majority of which were written in Urdu, will Insha-Allah be translated into English and presented here, thus providing Ahmadis around the world the knowledge hidden in these articles as well as opening up new avenues for western researchers to tap into.

An English rendering of the Friday sermons delivered by Hazrat Khalifatul Masih will be regularly made available in full. This will Insha-Allah make it easier for researchers to cite references from the sayings of Hazrat Khalifatul Masih, apart from providing Ahmadi readers with a quick and easy access to the blessed words of our Imam.

The Promised Messiah<sup>as</sup> referred to Al Hakam as an arm of the Jamaat. May Allah enable Al Hakam to always live up to the standard and become so in the true sense of the term. On Allah, we rely, and in the prayers of his Khalifa, we believe. We know that there will always be challenges, but we strongly believe that the prayers and guidance of our beloved Imam will always enable us to sail through the turbulent waters that may come our way. Insha-Allah.

(AB)

Continued from page 1

Almighty.

This prophecy was made by none other than the Holy Prophet of Islam, Muhammad, peace and blessings of Allah be upon him, and was destined to be fulfilled to the letter; and so it did.

It took fourteen long centuries for the Ummah to reach that fragile point when Allah the Almighty commissioned

# The History of Al Hakam

A note recorded in *Tarikh-e-Ahmadiyyat* on the history of Al Hakam (Urdu) written by Dost Mohammad Shahid sahib, former historian of the Jamaat

It had been eight years since the Jamaat had been established and it still had no newspaper of its own.

The Promised Messiah, on whom be peace, and his companions felt the need but financial constraints were a hindrance.

Finally, a courageous and enthusiastic youth of the Jamaat, Hazrat Sheikh Yaqub Ali Turab, Allah be pleased with him, (who was then based in Amritsar and was by then an acclaimed journalist in the intellectual circles) was inspired to write a request to the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> replied to his request in his own writing, the summary of which is:

***We have no experience in this field. There is a need for a newspaper but our Jamaat comprises of poor people and is unable to bear financial strains. If you can do this through your experience, then you may do so. Allah bless this effort.***

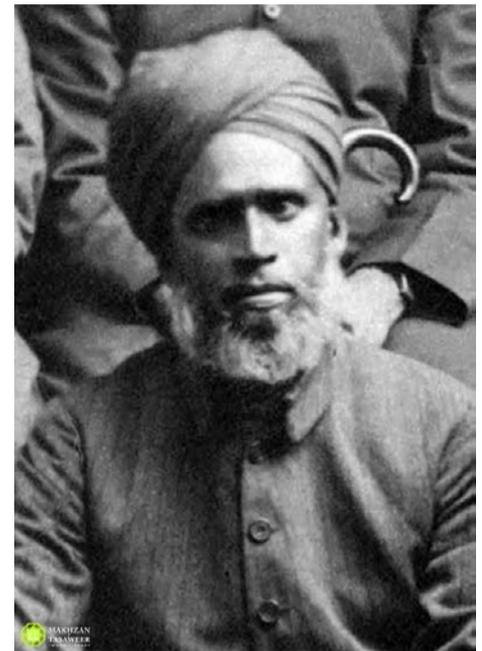
Hazrat Sheikh Yaqub Ali Turab<sup>ra</sup> too had no financial resources. Some of his friends were adamant that he join the civil service, but Allah the Almighty helped him and an esteemed newspaper like Al Hakam was materialised in Urdu.

The first issue of Al Hakam was published on 8 October 1897 and up to the end of the year, was printed at Riaz-e-Hind Press in Amritsar and was based also in Amritsar. It was in the beginning of 1898 that it started to be published from Qadian. With a few breaks here and there, Al Hakam was successfully published until July 1943.

In the second phase of its publication, it was edited by Sheikh Mahmud Ahmad Irfani (son of Hazrat Sheikh Yaqub Ali Turab<sup>ra</sup>), and successfully did so until his death.

Recalling the early days of Al Hakam, Hazrat Sheikh Yaqub Ali<sup>ra</sup> states:

"In August 1897, Henry Martyn Clark brought about a lawsuit against the Promised Messiah<sup>as</sup>. I recorded the minutes of this court-case under the



Hazrat Sheikh Yaqub Ali Turab<sup>ra</sup>  
First Editor of Al Hakam (Urdu)

title *Doosri Jang-e-Muqaddas* [literally meaning the second holy war; named after *Jang-e-Muqaddas* which was an account of the debate between the Promised Messiah<sup>as</sup> and the Christian clergy held in Amritsar]. I strongly felt the need of a newspaper to express the viewpoint of the Jamaat and also to refute the allegations of political and religious nature that were brought about against the Jamaat. So, Al Hakam was launched in October 1897. The Government was against the press in those days and the present Press Act was about to be passed, but in these unfavourable circumstances, I launched the paper purely relying on Allah.

"At the end of 1897, a relaunch of the *Paisa Akhbar* was being considered and I had accepted the offer of Munshi Mahbub Alam to be on the editorial staff. I was of the opinion that Al Hakam should be based in Lahore, and based on this, I had joined the *Paisa Akhbar*. But when I attended the Jalsa Salana, Qadian in December 1897, a resolution was moved for the establishment of a *madrasah* [school], for which I offered my services; thus, destiny brought me to settle in Qadian.

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the Promised Saviour of the Muslim Ummah. This saviour was none else than Hazrat Mirza Ghulam Ahmad of Qadian, peace be upon him.

He took the first Bai'at on 23 March 1889, thus founding "*Al Jamaat*"— the last Jamaat to be established by Allah the Almighty.

It is the fulfilment of a grand prophecy of the Holy Prophet<sup>sa</sup> of Islam

that is celebrated on 23 March. The success story of this great man of God and his Jamaat, as you read these lines, spreads over one hundred and twenty nine years. Look at it from another angle and you see this story spread over 1529 years; Why not add the 1400 years of the prophetic build-up?

# Huzoor's Message to Al Hakam Readers

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

We praise Him and invoke blessings on His Noble Prophet, and upon his servant the Promised Messiah

With the grace and mercy of God

He is the Helper

Dear Readers,

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhu*

*Alhamdulillah*, after a long period, Al Hakam newspaper is being launched online.

Al Hakam bears great significance in that it was the first newspaper of the Jamaat, established during the life of the Promised Messiah, peace be upon him. Then, after a long interval it was re-established in 1934 during the time of Hazrat Khalifatul Masih II, Allah be pleased with him, by Irfani sahib. Now, Allah the Almighty has granted the opportunity to Asif Mahmood Basit sahib to launch it once again, on the internet.

May Allah enable this newspaper to be published regularly and may Allah accept the desire of Hazrat Khalifatul Masih II, Allah be pleased with him, which he expressed in 1934 upon its relaunch:

“Its name will forever endure. Not even the most important of Jamaat tasks can be achieved without mentioning it because it bears the history of the Jamaat . . . It is my heartfelt desire that Al Hakam, the name which suggests the reverence given to the Promised Messiah, peace be upon him, by members of the Jamaat, remains in its physical form also.”

Now that it is being relaunched with the effort of our youth, may Allah enable this newspaper to remain forever and may it continue unimpeded so that we never see its termination.

May Allah always help those who work for this newspaper and may Allah the Almighty also enable its readers to derive true benefit from it. Now that it is to be published in English, I hope, and it is my prayer, that it will prove to be a beneficial organ of the Jamaat for the English readership, *Insha-Allah-Ta'ala*.

Wassalam

Khaksar

[Signed]

**Khalifatul Masih V**

*Translated from the original Urdu*



نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى عِيَالِهِ الْمُسِيحِ الْمُوعُودِ  
خدا کے فضل اور رحم کے ساتھ  
هوالتناصر



11-03-18/K

پیارے قارئین

السلام علیکم ورحمۃ اللہ وبرکاتہ

الحمد للہ کہ ایک لمبے عرصہ کے بعد الحکم اخبار کا آن لائن اجراء ہو رہا ہے۔ الحکم اخبار کی اس لحاظ سے بڑی اہمیت ہے کہ یہ جماعت کا پہلا اخبار ہے جو حضرت مسیح موعود علیہ السلام کے زمانہ میں شروع ہوا۔ پھر ایک لمبے عرصہ کے بعد 1934 میں حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ کے زمانہ میں عرفانی صاحب نے دوبارہ اس کو جاری کیا اور اب اللہ تعالیٰ مکرم آصف محمود باسط صاحب کو اسے انٹرنیٹ پر پھر سے جاری کرنے کی توفیق عطا فرما رہا ہے۔ اللہ کرے کہ اب یہ باقاعدگی سے جاری رہے اور حضرت خلیفۃ المسیح الثانی رضی اللہ عنہ نے 1934 میں اس کے دوبارہ اجراء پر جس خواہش کا اظہار فرمایا تھا وہ پوری ہو کہ ”اس کا نام ہمیشہ کے لئے زندہ ہے۔ سلسلہ کا کوئی مہتمم بالشان کام اس کا ذکر کئے بغیر نہیں ہو سکتا کیونکہ وہ تاریخ سلسلہ کا حامل ہے۔۔۔ دل یہی چاہتا ہے کہ الحکم جس کا نام ہی بتا رہا ہے کہ ابتدائے ایام سے سلسلہ کے افراد حضرت مسیح موعود علیہ السلام کا کیا درجہ سمجھتے تھے اپنی ظاہری صورت میں بھی زندہ رہے۔“

اللہ تعالیٰ کرے کہ ہمارے نوجوانوں کی کوشش سے اب جو اس کا دوبارہ اجراء ہو رہا ہے تو یہ ہمیشہ جاری رہے اور اس میں کبھی کوئی ایسی روک نہ آئے جس کی وجہ سے اسے بند کرنا پڑے۔ اللہ کرے کہ اس کے لئے کام کرنے والوں کو ہمیشہ اس خدمت کی توفیق ملتی رہے اور اللہ تعالیٰ اس کے پڑھنے والوں کو بھی اس سے خاطر خواہ استفادہ کرنے کی توفیق عطا فرمائے۔ اب یہ چونکہ انگریزی میں شائع ہو رہا ہے اس لئے میں امید کرتا ہوں اور میری دعا ہے کہ ان شاء اللہ تعالیٰ یہ انگریزی دان طبقہ کے لئے ایک مفید جماعتی Organ کا کردار ادا کرے گا۔

والسلام

خاکسار

خلیفۃ المسیح الخامس

# From the Markaz

15<sup>th</sup> National Peace Symposium  
Ahmadiyya Muslim Community UK

The 15<sup>th</sup> Peace Symposium was held in Tahir Hall (Baitul Futuh Mosque, London) on Saturday, 17 March 2018. The theme for this year's event was "Fundamentals of Establishing Lasting Peace". More than 800 guests attended the unique event including secretaries of state, parliamentarians, diplomats, faith and civic leaders as well as representatives from numerous charities and faith communities.

While talking about the need for holding this Symposium every year, Huzoor<sup>aa</sup> said that as long as adequate steps towards establishing peace are not taken by the major nations of the world, it is a duty of Ahmadiyya Muslim Jamaat to continue calling the world to this noble cause and to never give up.

Historically, Huzoor's<sup>aa</sup> addresses have given deep insight into the most pressing contemporary issues concerning the religious, political, social and moral décor of the world that we live in.

Regarding issues such as climate change and the reduction of carbon emissions, Huzoor<sup>aa</sup> said that although they are issues of great importance, a vast number of people living in the developing world live below the line of poverty and do not know how they will have their next meal.

Huzoor<sup>aa</sup> said, "It is essential that every effort is made to raise the standards of the developing world. Poor nations must not be looked down upon, rather we should consider them as part of our family: our brothers and sisters. By helping the developing nations stand on their own feet and by giving their people opportunities and hope, we will actually be helping ourselves and safeguarding the future of the world."

While reflecting on the peaceful



Hazrat Mirza Masroor Ahmad<sup>aa</sup> Khalifatul Masih V

teachings of the Holy Prophet<sup>sa</sup> of Islam, Huzoor<sup>aa</sup> commented, "The truth is that Islam has always been diametrically opposed to any form of terrorism or extremism. Furthermore, whilst I accept that the evil acts of some Muslims have greatly damaged society, I do not accept that it is only Muslims who are to blame for the volatility of today's world. Many commentators and experts are now openly saying that certain non-Muslim powers and groups have also played a role in undermining peace and social cohesion."

Every year, the Ahmadiyya Muslim Peace Prize is given to a charity or individual for the advancement of peace. This year's Ahmadiyya Muslim Peace prize was given to Dr Leonid Roshal, Senior Pediatric Surgeon, Russia for his remarkable services to children in war torn areas of the world.

The proceedings of the Peace Symposium 2018 can be watched at [www.mta.tv](http://www.mta.tv).



Hazrat Mirza Masroor Ahmad Khalifatul Masih V<sup>aa</sup> addressing the 2018 Peace Symposium

# From the Archives

## The Need for Inter-Faith Dialogue

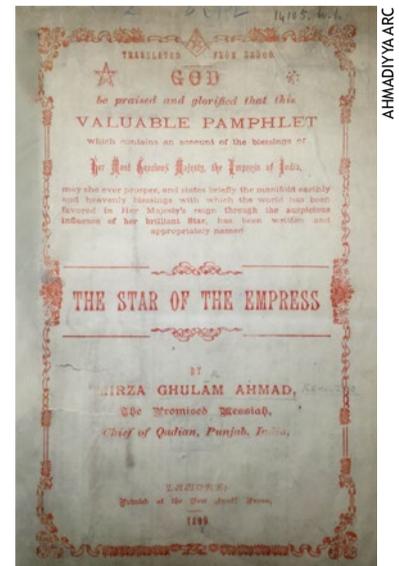
The Holy founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian, peace be on Him, was a great advocate of inter-faith dialogue. He opposed the distorted concept of Jihad i.e. the concept of attacking and killing non-believers with swords and promoted, not only in speech but in practice, a Jihad of a greater nature. He took Jihad to mean a peaceful way of striving in the way of Allah the Almighty. This supreme form of Jihad was, he believed, only possible through dialogue and discourse.

He claimed to be the Promised Reformer, the Promised Messiah and the Mahdi who was prophesied by most major religions to appear in the latter days.

This led him to further believe in the fact that all religions had to be united under the banner of one religion which was none else but the religion of Islam. To prove this fact, he took up the lifelong Jihad of writing and debating with not only people of other religions, but his co-religionists also.

In this great service of Islam, he wrote to Queen Victoria and invited her to accept the peaceful message of Islam.

He proposed to her that since she was the Empress of a vast part of the world and adherents of a variety of religions lived under her rule, so it would be a great idea that she arranged for an inter-faith conference to take place in London. This conference, he proposed, could see representatives of all religions coming together in a peaceful manner and introducing their faiths and their teachings.



Star of the Empress by Hazrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup>

Although this could not happen in his lifetime, or even in the lifetime of Queen Victoria, the world famous Conference of World Religions held in 1924 under the auspices of the British Empire in London was exactly on the lines that he had once proposed a couple of decades ago.

To attend this conference, his successor, who also happened to be his son, Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup> travelled from Qadian to London as a representative of Islam Ahmadiyya, to deliver an address. This address, now published under the title The Ahmadiyya Movement, was read out in the conference by Sir Muhammad Zafrullah Khan sahib<sup>ra</sup>, a companion who had travelled with Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup> from India. It was received wholeheartedly by all in attendance and appreciated by Sir Dennison Ross who presided the session.



Hazrat Khalifatul Masih II<sup>ra</sup> with the scholars who accompanied him in his tour of the Middle East and Europe

The Ahmadiyya Muslim Jamaat has a very rich history of promoting the concept of inter-faith dialogue. The present head of the Ahmadiyya Muslim Jamaat, Hazrat Mirza Masroor Ahmad (may Allah strengthen his hand) has worked tirelessly in promoting this peaceful means of inter-faith peace and harmony.

The books mentioned above, and many more, can be accessed and read at

[www.alislam.org/library/authors](http://www.alislam.org/library/authors)

# The Bai'at Register

The document listing the first devotees of Hazrat Mirza Ghulam Ahmad<sup>as</sup>

When Hazrat Mirza Ghulam Ahmad, the Promised Messiah, on whom be peace, was divinely instructed to take the Bai'at (initiation) and establish a Jamaat, he published a tract titled *Takmil e Tabligh wa Guzarish e Zaruri* (Completion of the Call and an Important Request). In this tract, Huzoor put forward the ten conditions that one must pledge to enter the Ahmadiyya Muslim Jamaat. These conditions are as follows:

**I** The initiate shall solemnly promise that he/she shall abstain from *shirk* [associating any partner with God] right up to the day of his/her death.

**II** That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

**III** That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad<sup>sa</sup> and shall try his/her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad<sup>sa</sup>. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

**IV** That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

**V** That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

**VI** That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority

of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad<sup>sa</sup> his/her guiding principles in every walk of his/her life.

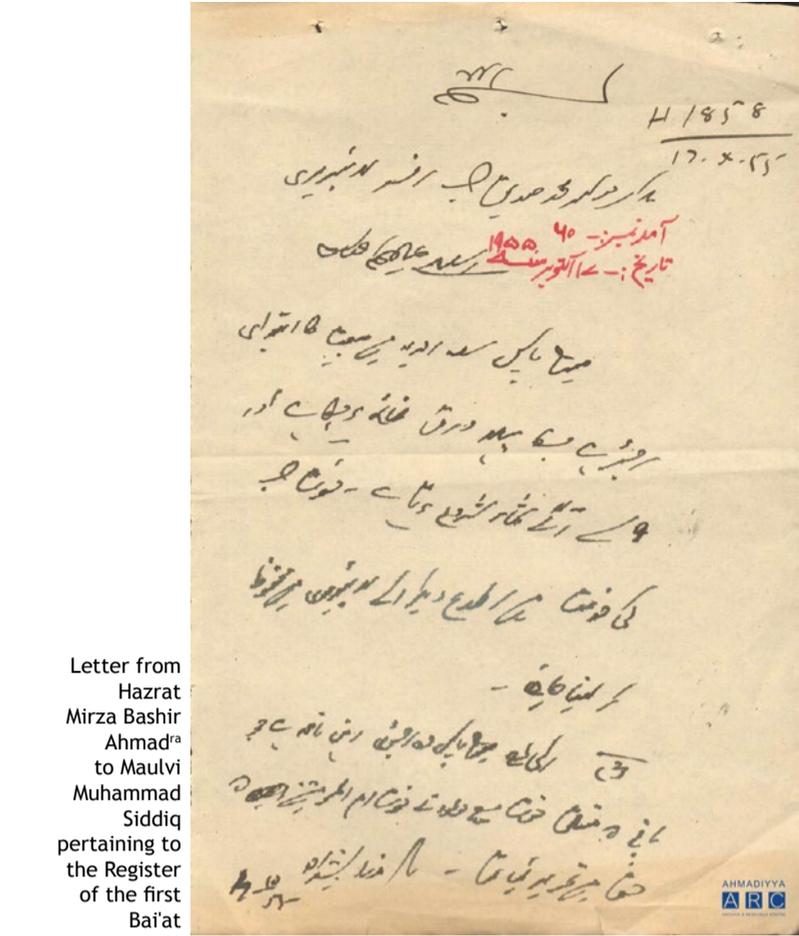
**VII** That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

**VIII** That he/she shall hold faith, the honour of faith and the cause of Islam dearer than his/her life, wealth, honour, children, and all loved ones.

**IX** That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

**X** That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

*(It is interesting to note that the Promised Messiah wrote this tract on 12 January 1889. On the same date, the Promised Son, Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>, was born. The Jamaat and Hazrat Musleh Maud, effectively, were*



Letter from Hazrat Mirza Bashir Ahmad<sup>ra</sup> to Maulvi Muhammad Siddiq pertaining to the Register of the first Bai'at

born twins.)

Having published this tract, the Promised Messiah<sup>as</sup> travelled to Ludhiana (then in British Indian Punjab, now in the Indian Punjab) to take initiation from those who wished to join the divinely established Jamaat at the hand of the Promised Messiah<sup>as</sup>.

Hazrat Mirza Ghulam Ahmad<sup>as</sup> resided at the house of Hazrat Sufi Ahmad Jan in Mohalla Jadid. The background of this setting is understood to be the urge that Hazrat Sufi sahib had shown many years ago for him to take the Oath of Initiation at his hand and allow a Jamaat to be established. As the Promised Messiah<sup>as</sup> had not yet been instructed by Allah the Almighty to do so, he showed reluctance.

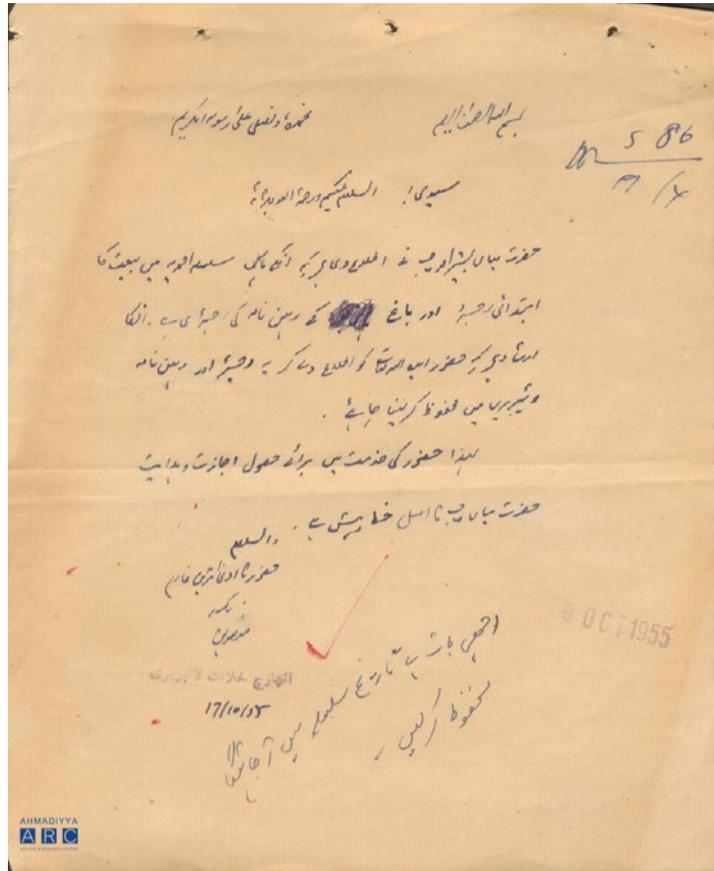
Now that Allah had instructed him to do so, he chose the house of Hazrat Sufi Ahmad Jan to do so, who, unfortunately, had previously passed away. This blessed house is now known as *Dar ul Bai'at*. Having been passed to many residents over decades, it is now in the custody of the Jamaat.

This blessed service, commonly known as *Bai'at e Ula* (the first bai'at) was held on 23 March 1889, the venue being the house mentioned earlier. A notebook (commonly known as *Register Bai'at-e-Ula*) was prepared to note down the names of the fortunate persons in attendance.

Hazrat Maulvi Nurudin, Allah be pleased with him, was the first person to be called in the room where the

شمار	تاریخ و نام	نام مع ولایت	وطن	موجودہ کثرت	پیشہ و مزہ	کیفیت
1	23 مارچ 1889ء	مولوی نور الدین صاحب				315/2
2		سید عباس علی صاحب				
3						
4		محمد حسین صاحب				
5						
6						
7						
8		ماہی خورام علی صاحب				111/2
9		حافظ حامد علی ولد فتح محمد				
10		منشی دست علی ولد شہاب خان				

Register of the first Bai'at at the hand of the Promised Messiah<sup>as</sup> with names including Hazrat Maulvi Nuruddin sahib<sup>ra</sup> and Hafiz Hamid Ali sahib<sup>ra</sup>



Maulvi Muhammad Siddiq wrote to Hazrat Musleh Maud<sup>ra</sup> seeking guidance on the future of the Register of first Bai'at

Promised Messiah<sup>as</sup> was seated and was to take the Oath of Initiation. The rest of the persons who had travelled from distant places followed one by one.

That register is still safe and secure except for the first page which is unfortunately missing. This register was discovered by Hazrat Mir Muhammad Ishaq<sup>ra</sup> who passed it on to Hazrat Mirza Bashir Ahmad<sup>ra</sup>. Hazrat Mirza Bashir Ahmad<sup>ra</sup>, on 14 October 1955 wrote a letter to Maulvi Muhammad Siddiq, then in-charge of Khilafat Library Rabwah, expressing that he wished for such extremely important and historic material of the Jamaat to be preserved by the Jamaat.

Maulvi Muhammad Siddiq sought guidance from Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II<sup>ra</sup>, who replied that it was best for it to be preserved under the Jamaat's custody.

Copies of this correspondence are included in this article with their English translation below.

As mentioned above, the first page of the register has been missing ever since the register was first discovered by Hazrat Mir sahib<sup>ra</sup>. However, with the help of those who were present, the names were later inserted on a page which now works as page one of that blessed document.

[Should our readers wish to contribute to filling in the missing names, (provided they have sufficient evidence to prove so,) we request them to [write to us](#) and we will arrange for research to be carried out and guidance sought from Hazrat Amirul Mominin for a final decision.]

**Hazrat Mirza Bashir Ahmad<sup>ra</sup> to Maulvi Muhammad Siddiq (Librarian, Khilafat Library):**

*Respected Maulvi Muhammad Siddiq sahib, Assalamo Alaikum Wa Rahmatullah I have the register of the first Bai'at. The first page is missing and the numbering starts from thereon. It should be brought to Huzoor's attention and preserved in the library...*

Wassalam  
Khaksar  
Mirza Bashir Ahmad  
14.10.1955

**Maulvi Muhammad Siddiq to Hazrat Khalifatul Masih II<sup>ra</sup>:**

*In the Name of Allah, the Gracious, the Merciful*

*My Lord  
Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhe  
Hazrat Miyan Bashir Ahmad sahib has informed me that he has the first register of Bai'at in Silsila Ahmadiyya ... He is of the opinion that this should be brought to the knowledge of Huzoor and then ... be preserved in the Library.  
I write to seek Huzoor's permission and guidance in this regard.*

Wassalam  
Huzoor's humble servant  
Khaksar  
Muhammad Siddiq  
17/10/1955

**Hazrat Khalifatul Masih II<sup>ra</sup>, granting permission wrote:**  
*Very good. It will be preserved in the Jamaat's history. Archive it.*

## Biographies of the Promised Messiah<sup>as</sup>

Allah the Almighty revealed to Hazrat Mirza Ghulam Ahmad<sup>as</sup> a promise, stating "I shall not leave any such thing that may lead to your embarrassment."

The life of Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the Promised Messiah, has been recorded in hundreds of books and thousands of articles. While Hazrat Maulvi Abdul Karim Sialkoti<sup>ra</sup> started writing a series of articles on the blessed life of the Promised Messiah<sup>as</sup> in Al Hakam in 1900, there were opponents like Rev. Griswold who was writing about the Promised Messiah<sup>as</sup> in satirical tones.

As we move further and further away from the time of this era's saviour with every passing moment, it becomes incumbent upon us that we try and read as much as we can about his blessed life.

Al Hakam, in its early phases, would carry a daily diary of Hazrat Mirza Ghulam Ahmad<sup>as</sup>, along with his latest revelations as they were received and many of his sayings; all this laid the foundations for the many books that were later to be written on the life and character of the Promised Messiah<sup>as</sup>.

We will, God willing, try to uphold this flagship of Al Hakam by bringing to the readers of Al Hakam various aspects of the life of the Promised Messiah<sup>as</sup> in every issue.

Alongside that, we will also provide a list of biographies on the life of the Promised Messiah<sup>as</sup> for our readers to benefit from. This list has been attained from *Sirat-e-Ahmad* which is being compiled by Syed Mubasher Ahmad Ayyaz (Principal, Jamia Ahmadiyya Rabwah, Pakistan). He has very painstakingly put together this list and arranged them in chronological order, however, he has listed the biographies written by the very own children of the Promised Messiah<sup>as</sup>. We will serialise this list in this issue and the issues to follow:

**1. *Sirat Hazrat Masih-e-Maud (Urdu)***, by Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>. This can be found in the third volume of *Anwarul Ulum*, or at the following link:

[www.alislam.org/urdu/au/AU3-9.pdf](http://www.alislam.org/urdu/au/AU3-9.pdf)

Introducing this book, the author wrote in his foreword:

"I wished to write a booklet describing the status of the Ahmadiyya Community and its founder, so as to work as a guiding light for those in pursuit of truth, with the blessings of Allah the Almighty. This brief tract will give an account on the life of the founder of the Jamaat, his biography, claims and arguments, the difficulties he faced, his prophecies and his services."

**2. *Hazrat Masih-e-Maud Ke Karnamay (Urdu)*** [The Achievements of the Promised Messiah<sup>as</sup>] by Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>. This can be found in volume 10 of *Anwarul Ulum* or at the following link:

[www.alislam.org/urdu/au/AU10-5.pdf](http://www.alislam.org/urdu/au/AU10-5.pdf)

This is a speech delivered by Hazrat Khalifatul Masih II<sup>ra</sup> on 28 December 1927 at Jalsa Salana, Qadian. It was later published in book-form.

Hazrat Khalifatul Masih II<sup>ra</sup> has selected fifteen of the many accomplishments of the Promised Messiah<sup>as</sup>. These carefully selected services of the Promised Messiah<sup>as</sup> are the ones related to the existence of God, correction of the concept about the attributes of Allah, Angels, removing misconceptions about prophets, miracles, worship; rectifying issues of *fiqh* [jurisprudence], rights of women and peace.

**3. *Ahmad, The Messenger of the Latter Days (English)*** by Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>.

Hazrat Khalifatul Masih II<sup>ra</sup> gives a chronology of events from the early phase of the Promised Messiah's<sup>as</sup> life. Also given is a brief sketch of the history of Ahmadiyyat and the claims of the Promised Messiah<sup>as</sup>, some of his prophecies with explanations and a concise account of his services.

**4. *Sirat-ul-Mahdi (Urdu)*** [The Life of the Mahdi] by Hazrat Mirza Bashir Ahmad<sup>ra</sup> MA.

This is a collection of traditions related to the life of the Promised Messiah<sup>as</sup> narrated by his companions and collated by Hazrat Mirza Bashir Ahmad<sup>ra</sup>, the son of the Promised Messiah<sup>as</sup>. All traditions have a detailed account of who narrated a tradition, who recorded it and how it was communicated to the author. This book is spread over three volumes.

# 100 Years Ago...

*Sadiq's Diary, from England. Akhbar Faruq 21 March 1918*

"100 Years Ago..." will go back a hundred years to re-discover the activity of the Ahmadiyya Muslim Jamaat. Insha-Allah we will try to present this to our readers regularly.

For this issue, we have found a diary belonging to Hazrat Mufti Muhammad Sadiq sahib<sup>ra</sup> that was included in Akhbar Faruq on **21 March 1918**, exactly a hundred years ago.

In the diary, Hazrat Mufti sahib<sup>ra</sup> reveals the challenges he was facing serving as a missionary in England and gives insight to his activities.

## The Cold Weather

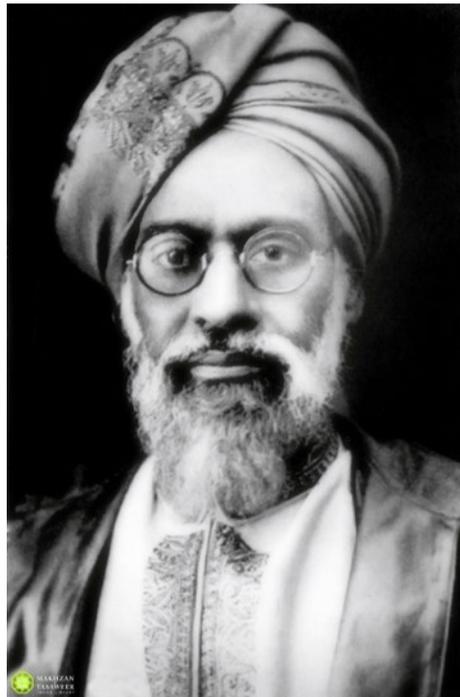
The temperature here [Ventnor, Isle of Wight] has not dropped below thirty degrees Fahrenheit. As compared to London the sun stays out longer here, meaning that you can see it through the clouds.

I previously wrote during summer that the days can get so long that I once wrote a report in the daylight at half past nine in the evening. In contrast, nowadays the days are so short that candles are already lit at half past four in the evening and some cannot work even at three o'clock in the evening without candles. However, the timings that the English have set for eating and working are fixed and never change.

## My Clothing

The conditions here are such that to this day I have not had any clothes made. I am still using the same clothes that my dear brother Maulvi Muhammad Usman sahib had tailored and bought for me in Lahore. The only new garment is an overcoat (lighter than the overcoat I brought from India) purchased by Qazi sahib [Qazi Muhammad Abdullah sahib, an early missionary to England] for me upon my arrival here, and that too for only five pounds.

Nowadays I have been wearing a warm undervest with a cotton waistcoat on top, followed by a woollen sweater, two flannel tops, a woollen waistcoat, a warm coat, thermal leggings, flannel bottoms, one pair of light trousers and two pairs of thick trousers, leather boots strapped over three pairs of socks and a warm turban. This is what I wear inside the house and when going out, a light or heavy overcoat is added depending on the conditions as well as warm gloves. For now, this amount of clothing is sufficient; in future, whatever Allah wills.



Hazrat Mufti Muhammad Sadiq<sup>ra</sup>

At night, I put on a long woollen kurta, flannel pyjamas, three blankets, one shawl and a thick woollen quilt. At times, I also sleep in a warm gown which my dear brother Miyan Chiraghuddin sahib gave to me, may Allah reward him in the best manner and bless his family.

However, alongside this, another important thing is that the rooms for sleeping and eating etc. are separate and they can only stay warm through the use of lighting coal at all times, apart from the bedroom, where if one does not get up throughout the night to re-light the coal, the flame dies out. For this reason, I have arranged for a gas heater in the bedroom.

Qazi sahib had arranged for gas heating at the property we had on [Great] Russell Street and this proved to be very beneficial. The instalment fees are substantial but the cost afterwards equate with the usage of coal and you may switch it on and off as you like.

The reason I write in such minute detail is so that the future missionaries may have good insight into the conditions here. If the future missionaries carefully take into account what I am writing, it will hopefully help them Insha-Allah and thus I will be divinely rewarded.

## Future Missionaries

In my opinion, the tasks here cannot be completed in just a few years. For this purpose, there are yet to be many efforts made especially since our challenge is not merely with Christians or Atheists, but also non-Ahmadi Indians and (more challengingly) those friends who are now severely opposed to us.

My opinion concerning the England mission is that instead of missionaries coming or going after two or three years there should be permanent missionaries who completely sacrifice their lives and all their desires and wishes. They should be such that through their prayer attention, knowledge, love, morals, excellences and every possible effort create an Ahmadi atmosphere.

In my view, in three or four years of service, a person can only just about formulate an appropriate scheme about a certain area. Yes, it is important for missionaries to visit Qadian regularly and, after spending sometime there, return to their duties. And when they reach old age they may return to Qadian with their pensions.

According to Maulvi Sher Ali sahib's dream, my task would prove as *subh-e-sadiq*, the dawn of the day. God Almighty is aware of the future, but if I am responsible for playing the role of dawn then either God will send other people to see the sun reach its zenith or He will have me play both roles. Only Allah knows best. I am ready for all situations. *Wa Ma Tawfiqi Illa Billahil-'Aliyyil 'Azim*. [I possess no power; only Allah is the All-Powerful and Great.]

## Usage of Medicines

Till now I have not been using many medicines... A doctor here recommended that I use Cod Liver Oil with Malt Extract and I take a little every morning. This is what I take as medicine.

As for food, I cannot digest the bread here. Therefore, I have replaced *roti* with pure oat biscuits. The meat, fish, tea, milk and fresh fruit here [Ventnor] are very beneficial and I frequently make use of them.

In terms of exercise, I take leisurely walks and occasionally lift dumbbells.

I read a book recently about protecting oneself from the cold and it said that bathing with cold water has many advantages.

Chaudhry Zafrullah Khan sahib once related that he would bathe with cold water in England, something I found very strange because I would not even bathe with cold water in India. But here I have developed such a habit that every morning when I get in the bathroom, I pour two buckets of cold water on me and immediately dry myself with a towel after which I quickly put on my clothes. Although this may not be bathing in its truest sense but I have benefitted from it a great deal.

Due to the early morning bath my body temperature remains hot and protects me from the cold [throughout the day].

## Fish and Milk

Whenever fish was cooked back home in India, it was considered extremely harmful to drink milk that day. Everyone at home would be ordered on such days not to have milk.

Here I have observed that fish and milk are consumed together without a worry in the world of whether it can harm them. It may possibly be due to the different atmosphere and climate.

I first experienced this at the home of Mr Saleem of Southsea, who accepted Ahmadiyyat after my *tabligh* [preaching], where I was presented fish and milk. I felt reluctant but there were some reasons for which I could not decline. Therefore, I recited *Bismillahilladhi La Yadhurru Ma'asmihi Shay'un* [In the name of Allah, with Whose Name there is protection from every kind of harm] and consumed both. After that, I have been given both items together many times and have consumed them both together.

## Health

*Alhamdulillah* my health is good. Although I rarely step outside due to the extreme cold and opportunities of *tabligh* here are much less, but compared to London it is less cold here.

Our brother Qazi [Muhammad Abdullah] sahib was very disinclined to me travelling to [Ventnor]. It was his sheer love that he could not bear my departure.

However, he has now written that it was good I left London as it is extremely cold there with snow and mud everywhere. Apparently the fog there is so thick that you can only see a few feet in front of you. If you spend too long in front of the fireplace it becomes difficult to breathe. The maid has fallen ill and is off on sick leave. Some grocery items are not available and he is struggling a great deal.

May Allah, out of His sheer grace, ease his difficulties and the difficulties of all missionaries; may they be safeguarded from every evil and conflict; may their tasks be blessed and may He out of His infinite mercy lead all mankind onto the right path. He alone is the Guide...

Generally my health is good. Allah alone is the Protector and Helper. *Wa la Haula Wa La Quwwata Illa Billahil-'Aliyyil 'Azim*. [There is no strength or power other than that of Allah, the All-Powerful, the Great.]

*Sadiq (22.12.1917)*

*(Translated from the original Urdu by Qaasid Muin Ahmad)*

# Friday Sermon

English Translation

24.03.17

Delivered from Baitul Futuh Mosque

## Advent of the Promised Messiah<sup>as</sup>

Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aa</sup> on 24 March 2017

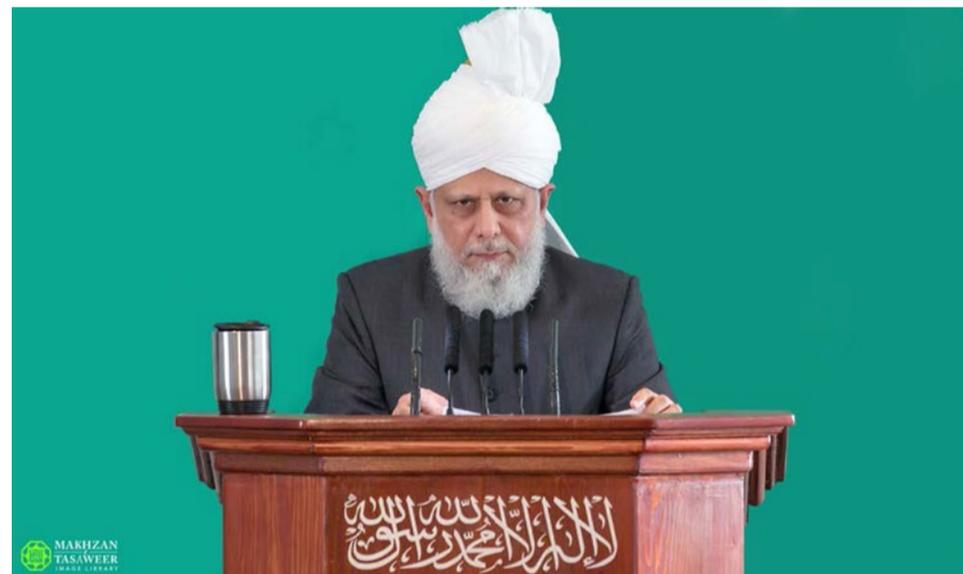
After reciting Tashahhud, Ta'awwuz, Tasmiyah and Surah Al-Fatihah, Hazrat Amirul-Mominin<sup>aa</sup> said:

Yesterday was 23<sup>rd</sup> of March and in the history of Ahmadiyyat this day is highly significant because on this day the Ahmadiyya Community was officially established by the Promised Messiah<sup>as</sup> through the system of Bai'at [oath of initiation]. The Promised Messiah<sup>as</sup> announced, "The prophecy of the Holy Prophet<sup>sa</sup> regarding the awaited Messiah and Mahdi [the Guided one] has been fulfilled through me." The Promised Messiah<sup>as</sup> stated: "I have been sent to instil the love of God in the hearts [of the people] by establishing the oneness of God Almighty." The Promised Messiah<sup>as</sup> continues by saying: "God Almighty wishes to draw all the pure natured souls towards Himself – whether they reside in Europe, Asia or any other part of the world for that matter – and He wishes to demonstrate His Oneness by guiding the people towards one faith. This is God Almighty's objective for which I have been sent to this world. Therefore, you should follow this objective but one must always keep kindness, conduct and prayers in mind." (Risala Al Wasiyyat, Ruhani Khaza'in V20, pages 306-307)

The Promised Messiah<sup>as</sup> then further states: "I have been bestowed this rank and status through complete submission and [my] true love for the Holy Prophet<sup>sa</sup>. That is why this message is for the entire world; that everyone should love this prophet and follow him. Through this, one will be able to form a connection with God Almighty and become a true believer that adheres to the Oneness of God."

The Promised Messiah<sup>as</sup> continues by saying: "The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavour therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained

salvation. Remember, salvation is not something that will be manifested after death. On the contrary, true salvation exhibits its light in this very world. Who is the one who attains salvation? Such a person is he who believes that God is true and that Muhammad, peace and blessings of Allah be upon him, is the Intercessor between God and all His creation, and that under the heaven



Hazrat Mirza Masroor Ahmad<sup>aa</sup> Khalifatul Masih V

there is no Messenger equal in rank to him, nor is there any book equal in status to the Quran. God did not desire that anyone should remain alive eternally, but this Chosen Prophet lives forever." (Kashti-e-Nuh, Ruhani Khaza'in V19, pages 13-14)

This is the status and love the Promised Messiah<sup>as</sup> had for the Holy Prophet<sup>sa</sup>, which he openly expressed and always urged his followers to be mindful of this rank and love. Those people who assert that we consider the status of the Holy Prophet<sup>sa</sup> to be inferior to the Promised Messiah<sup>as</sup> (heaven forbid) are guilty of a grave injustice. Even at present, this very allegation is being used against Ahmadiis in Algeria and as a result of it they are being thrown in jail. To the extent that now they have even detained women and begun filing

law suits against them. Women along with their young babies, who are a few months old and only drink [their mothers] milk, are made to travel for hours to reach another city, where they face prosecution and jail. However, the message I am receiving from those women is the same, and that is, "We have accepted the Promised Messiah<sup>as</sup> and only after this have we understood the true meaning of *Tauheed* [the Oneness of God] and also the true rank and status of the Holy Prophet<sup>sa</sup> and what it means to have love for him. How then can we revert from our faith?"

Whilst we pray for Ahmadiis to be relieved of their difficulties in that country, at the same time we also pray to God Almighty for Him to grant the Muslims the opportunity to accept the ardent devotee of the Holy Prophet<sup>as</sup>; the one who was sent to establish the Oneness of God and also responsible for the spread of the revival of Islam. One can observe the Promised Messiah<sup>as</sup>'s love for God Almighty and his desire to spread the Oneness of God from the following words. Whilst addressing God Almighty, the Promised Messiah<sup>as</sup> states:

"[Dear Lord] Behold! My soul ascends towards Thee with the utmost certainty, just as a bird soars towards its nest. Thus, I desire from Thee a sign of Thy existence, not for the sake of my honour and nor for any personal gain, rather so that people recognise Thee and identify Thy virtuous paths, lest they deviate from guidance by declaring the one who has been sent to be false. I bear witness that Thou hast sent me indeed and Thou hast bestowed countless signs for my truthfulness, to the extent that Thou commandest the sun and the moon to eclipse in the month of Ramadhan, in accordance with the dates mentioned in the prophecy. I have recognised Thee, and Thou art my Lord. Therefore my soul rushes towards Thee just as a suckling baby leaps towards its mother upon seeing her. Alas! The majority

of the people have not recognised me, nor have they accepted me." (Tiryauqul Qulub, Ruhani Khaza'in V5, page 115)

From this, we can see the love of God and the Promised Messiah<sup>as</sup>'s yearning to establish His grandeur, and at the same time one can clearly see his urge to save humanity, and why would he not be; for he was the one sent in the latter days in subservience to the Holy Prophet<sup>sa</sup>, in order to instil the love of God Almighty in the hearts of the people. He not only established this, but he himself was absorbed in the love of God Almighty. He had a deep yearning for the spark of the ardent love of God Almighty to be ignited in the hearts of the people. With regards to this the Promised Messiah<sup>as</sup> states: "How unfortunate is the man, who even now, is unaware that there is a God who has power over all things. Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are deprived! Hasten to this fountain as it will satiate you. It is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?" (Kashti-e-Nuh, Ruhani Khaza'in V19, pages 21-22)

Observe how much pain is wrapped in the layers of these words, rather it is more fitting to say that there are several aspects to the agony attached to every single word. Each word contains tiers, and each tier contains a pain that each individual can understand according to their own level of intellect and understanding. Thus, in relation to each individual's understanding, whichever layer one is able to grasp, they will reach extraordinary heights and make remarkable spiritual progress.

Whilst advising us on the worship of God Almighty and attaining His love, the Promised Messiah<sup>as</sup> stated: "If you become one with God, rest assured that God too will be yours. God Almighty shall remain awake for you as you sleep. God shall watch over your enemy and frustrate their designs, while you are unmindful of Him. You still do not know the extent of God's powers. Had you known, not a single day would you have grieved over the world. Does he who owns a treasure weep, cry and become sorrowful unto death over the loss of a single coin? Had you been aware of this treasure and known that at every

time of need God is able to fulfil your requirements, why would you look to the world so restlessly? God is a precious treasure; appreciate Him accordingly, for He is your Helper at every step. You are nothing without Him, nor do your resources and your schemes amount to anything. Do not follow other people for they have become wholly reliant on material means. Just as a snake devours dirt, they consume the filth of inferior worldly means. They gorge themselves on carrion in the manner of vultures and dogs. They have become estranged from God."

The Promised Messiah<sup>as</sup> further states: "I do not forbid you to employ material means within moderation..." (He does not forbid one to work, gain benefit from material objects or to use them) "...only that you do not become slaves to them like other nations and that you do not forget the God Who is the very Provider of these means..." (All these resources and material objects are provided by Him, one should not become infatuated by them, rather one should look towards God Almighty, the Provider of everything) "...Had you possessed insight, you would have seen that God is everything and all else is nothing." (Kashti-e-Nuh, Ruhani Khaza'in V19, pages 21-22)

Thus, this is the level of the relationship we must form with God Almighty and maintain. This was the desire the Promised Messiah<sup>as</sup> had for his followers. As I mentioned previously, the Promised Messiah<sup>as</sup> received the responsibility of establishing the Oneness of God and the revival of Islam because of his complete submission and ardent devotion of the Holy Prophet<sup>sa</sup>. There are countless incidents that express this love and affection. One such incident has been narrated that "On one occasion the Promised Messiah<sup>as</sup> was strolling on top of Masjid Mubarak on his own. He was humming something while at the same time tears were falling from his eyes." When a person enquired as to why the Promised Messiah<sup>as</sup> was so perturbed, he replied by saying: "I was reading the couplet of Hassan bin Thabit which he wrote at the demise of the Holy Prophet<sup>sa</sup>. The couplet was:

كنت السواد لناظري  
ففى عليك الناظر  
من شاء بعدك فليت  
فعليك كنت أحاذر

"O Muhammad, you were

*[like] the pupil of my eye  
which has been blinded since  
your demise. Whosoever may  
depart henceforth, for I feared  
your death alone."*

The Promised Messiah<sup>as</sup> said, "While reading this couplet, I wished in my heart that it was I who had composed this couplet." The tears flowing down from the Promised Messiah's eyes illustrated the state of his heart. Those who level allegations against the Promised Messiah<sup>as</sup> that, God forbid, he considered himself superior in rank to the Holy Prophet<sup>sa</sup> cannot even come close to the deep love and affection the Promised Messiah<sup>as</sup> had expressed for the Holy Prophet<sup>sa</sup>.

Hazrat Mirza Bashir Ahmad<sup>ra</sup> sahib has described this emotional state of the Promised Messiah<sup>as</sup> in the following heart-rending manner:

"The Promised Messiah<sup>as</sup> faced all kinds of difficulties and troubles, many a times he had to face a storm of opposition, experienced countless amount of suffering and torment and was [falsely] put on trials for murder. He witnessed the demise of his relatives, close relations, friends and even children and yet never did his close ones ever witness his countenance expressing the state of his heart. However, when it came to the occasion of expressing his love for the Holy Prophet<sup>sa</sup>, his eyes flooded with tears." (Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 28-30)

There are countless examples in the books and various sayings of the Promised Messiah<sup>as</sup> which illustrate the deep love he had for the Holy Prophet<sup>sa</sup>. Listening to the opponent's mockery against the Holy Prophet<sup>sa</sup>, once the Promised Messiah<sup>as</sup> expressed his heartfelt emotions. The Promised Messiah<sup>as</sup> stated:

"Nothing has caused more pain to my heart than their mockery of the Holy Prophet<sup>sa</sup>. Their hurtful insults and slander against the Holy Prophet<sup>sa</sup> has caused great pain to my heart. I swear by God that if all my progeny and the progeny of my progeny, all my friends, all those who offer their help and assistance to me were killed before my eyes, and my own hands and feet were cut off and the pupils of my eyes were gorged out, and I am to be deprived of all my desires and made to lose my happiness and comforts, it would not pain my heart as it has been pained by the foul attacks made on the noble character of the Holy Prophet<sup>sa</sup>. Thus, O Lord of the Heavens! Bestow upon us

Your mercy, and help and save us from this great trial.' (Aaena-e-Kamalat-e-Islam, Ruhani Khaza'in V5, page 15) (Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 43-44)

Is there anyone who can express such kind of emotions? There are many who profess their love and affection. There are many who create disorder and unrest in the name of *Namoos-e-Risaalat* [honour of the Holy Prophet<sup>sa</sup>] and *Khatm-e-Nabuwat* [seal of the prophets]. However, what efforts have they made in order convince the world of the Holy Prophet's true status and for spreading the message of Islam and the Holy Quran? The words of the Promised Messiah<sup>as</sup> are not just merely a claim, in fact those who knew him and strangers alike, testified that his love for the Holy Prophet<sup>sa</sup> was evident from the chords of his heart and every action of his. Thus, upon the demise of the Promised Messiah<sup>as</sup>, a non-Ahmadi newspaper from Amritsar, *Vakeel*, wrote:

"Despite having extreme doctrinal differences, the demise of Mirza Sahib has made the Muslims – rather the enlightened Muslims – realise that a prominent personality has departed from them. Also, the superb defence of Islam that was bonded with his personage has also come to an end after his demise."

It further stated:

'Now, after completing his work, one has to acknowledge the eminence and greatness of Mirza Sahib's literary works. In future, no matter how extensive our efforts are for the defence of Islam, it is impossible to disregard the writings of Mirza sahib. The defence of Islam is not possible without the writings of Mirza sahib.' (Taken from Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, pages 45-46)

This was all done by the Promised Messiah<sup>as</sup> and was done in order to establish that Islam is the everlasting and perfect religion of Allah the Almighty. It was done owing to his deep love for the Holy Prophet<sup>sa</sup> and to establish the great and true status of the Holy Prophet<sup>sa</sup>. He proved to the world and all the religions of the world that there is no religion like the religion of Muhammad<sup>sa</sup>.

Those who level allegations against the Promised Messiah<sup>as</sup> should at least read and ponder over the deep love he had expressed for the Holy Prophet<sup>sa</sup>. Otherwise, to simply level an allegation for the sake of argument, is a sign of complete ignorance. Like a loyal disciple and a grateful servant, the Promised Messiah<sup>as</sup> said that everything he has attained is in fact due to his master, the Holy Prophet<sup>sa</sup>, and by following his noble example. Thus, expressing this, the Promised Messiah<sup>as</sup> states:

"I swear by Allah the Almighty that just as God Almighty spoke to Abraham and then Isaac, Ismael, Jacob, Joseph, Moses and Jesus son of Mary and then the Holy Prophet<sup>sa</sup>, upon whom He bestowed His most illumine and pure revelation, in the same way He has spoken to me. However, this honour has been bestowed upon me due to my subservience to the Holy Prophet<sup>sa</sup>. If I was not among the followers of the Holy Prophet<sup>sa</sup> and did not follow his blessed model then even if my deeds were as high as a mountain, I would never have been honoured with this kind of divine communication.' (Tajalliyat-e-Ilahiya, Ruhani Khaza'in V20, pages 411-412)

After hearing all of this, if someone still levels allegations against the Promised Messiah<sup>as</sup> then what more can be said other than that such a person is unjust, ignorant and seeks to create disorder. Those who consider themselves to be "great scholars", their matter lies with Allah the Almighty. The purpose of the advent of the Promised Messiah<sup>as</sup> was to not only establish the *Tauheed* [Oneness of God] and inform the world of the true status and rank of the Holy Prophet<sup>sa</sup>, thereby bringing them into the fold of Islam, but also to fulfil the rights of God Almighty's creation and to develop a cognition for showing compassion to His creation and also to demonstrate this through their practice. Thus, in the ten conditions of *Bai'at*, there are two conditions which are directly linked to this. The Promised Messiah<sup>as</sup> states in the fourth condition:

"That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means."

And then in the ninth condition:

"That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers." (Izala-e-Auham, Ruhani Khaza'in V3, page 564)

Speaking about the Islamic teachings in this regard, the Promised Messiah<sup>as</sup> states:

"There are two aspects of faith. Firstly, it is to love Allah the Almighty and secondly to love mankind to the extent wherein one considers their troubles as if they were his own and thus pray for them." (Naseem-e-Da'wat, Ruhani Khaza'in V19, page 464)

The Promised Messiah<sup>as</sup> further states:

"In respect to the teachings of Islam, it has two aspects, or it can be said that the teachings of Islam comprises of two main objectives. Firstly, to believe in

one God and to believe in Him in the manner that He truly exists. Moreover, to show complete love to Him and devote oneself in His obedience as is required from one in obedience and love."

The Promised Messiah<sup>as</sup> further stated:

"The second objective is to spend all of one's faculties, strengths, capacities and abilities to serve His creation and treat them with sympathy, and to be extra grateful and benevolent in return to all those who do good to him, whether it be a king or the simplest of men." (Tohfa-e-Qaisariyya, Ruhani Khaza'in V12, page 281)

Thus, this is the teaching in regards to how one should deal with His creation after having professed one's love for Allah the Almighty. Or rather, it is owing to one's love for Allah the Almighty which then draws one's attention towards serving His creation. However, what was the Promised Messiah's own condition and practice in respect to this? Explaining this, the Promised Messiah<sup>as</sup> states:

"I would like to inform all the Muslims, Christians, Hindus and Aryas that I do not bear enmity with anyone. [I.e. he does not deem anyone to be his enemy even those who oppose him.] The love I have for the whole of mankind is like the love a benevolent mother has for her children, in fact even more. I am only an enemy of the false doctrines which obliterate the truth. To show sympathy to mankind is my duty and to shun: falsehood, *Shirk*, cruelty, ill-practice, injustice and immorality, are my principals.' (Arba'een, Ruhani Khaza'in V 17, page 344)

Further elaborating on this, the Promised Messiah<sup>as</sup> states:

"It is evident that every species loves its own kind, even ants love other ants, providing there is no other selfish motive. Thus, it becomes the duty of the person who invites others to Allah the Almighty [the Promised Messiah<sup>as</sup> was calling people towards God Almighty] that he should love them the most. Hence, I love mankind the most but I am only an enemy of their ill-practices, injustices, disorder and rebellious behaviour. I bear no personal enmity with anyone. Thus, the treasure which has been bestowed upon me is the key for acquiring the treasures and rewards of heaven and I present that before mankind owing to my intense passion of love. The wealth that has been afforded to me is in fact the likes of precious diamonds, gold and silver and is not something that is spurious and debased. These treasures can be identified very easily because these Dirhams and Dinars [coins] bear the royal seal of the

Sultan. (Who is this Sultan?) It is the heavenly testimonies which no one else possesses. (Allah the Almighty helps me and testifies for me.) I have been told that of all the religions, Islam is the true one. Out of all the guidance only the Guidance in the Quran remains in a perfect state and free from human interpolation. It has been explained to me that out of all the Messengers, the one who brought teachings which are perfect, superlative and unmatched in wisdom, teachings which display the qualities for the best example of man's life, is none other than the chosen one, Muhammad, peace and blessings of Allah be upon him. And I have been informed through the holy and pure revelation of God, that I have been sent by Him as the Promised Messiah and Imam Mahdi and I am the arbitrator of internal and external differences. These names that I have been granted, namely the 'Messiah' and the 'Mahdi' have been bestowed to me by the Holy Prophet<sup>sa</sup>. Furthermore, God Almighty bestowed to me these names through divine discourse and the need of the time warrants that I should be granted this name." (Arba'een, Ruhani Khaza'in V 17, page 345)

The Promised Messiah<sup>as</sup> did not merely write all of this down [and left it that] and nor did he simply make a verbal claim that he has the most love for all mankind. Rather we observe how he practically demonstrated this love during his lifetime. We see how when he makes the claim to be the Promised Messiah and Mahdi, God Almighty revealed signs to attest this claim. Some of these signs were displayed in the form of calamities and natural disasters and this caused the Promised Messiah<sup>as</sup> to become restless and anxious. Maulvi Abdul Kareem sahib, who lived in one part of the Promised Messiah's<sup>as</sup> house, narrates:

"During the days when the plague was rampant, and every day countless people would fall victim to the epidemic and die, I heard the Promised Messiah<sup>as</sup> praying in a manner that left me astounded. There was such passion, fervour and heart-melting agony in his supplication that left even the one hearing it in an extraordinary emotional state. He would weep and cry in prostration upon the Divine threshold, and his voice was filled with such pain and anguish that is sounded like a woman restless in labour."

Maulvi sahib says:

"I listened carefully and heard him praying for mankind to be saved from the punishment of the plague and he prayed, 'O God! Should all these people perish from the wrath of the plague, who will remain to worship you?' "

(Taken from Seerat-e-Tayyeba, Hazrat Mirza Bashir Ahmad, page 54)

Observe that whilst his opponents incur Divine punishment according to a prophecy, the Promised Messiah prays fervently for the punishment to be averted. It is quite probable that as a result of the Divine wrath being averted people would have doubted his prophecy and the opponents would make a huge issue out of this. However his compassion for mankind meant that he did not care and instead he prayed for the opponents to be saved from chastisement, asking God to lead the opponents on a different path that would preserve their faith. None of the opponents of the Promised Messiah<sup>as</sup> can say that he ever let pass an opportunity to display sympathy to his opponents. We find numerous such examples in his lifetime, one of which I shall present.

When *Minaratul Masih* [Literally "minaret of the Messiah", which was erected in Qadian, India] was being constructed, the Hindus raised their voices in complaint that it would infringe the privacy of their homes. A magistrate was sent by the government to investigate. The Promised Messiah<sup>as</sup> explained all the details in-depth and said that the [minaret] was only symbolic, and light would also emanate from it. He said that the area would be lit up and therefore nothing would be covered at all. If it was an infringement of the Hindu houses, then the same infringement would take place on their own homes, therefore it was the complete wrong impression to believe that it would cause obstruction and that those were just useless excuses. There was also a Hindu, Lala Budhamaal, along with the magistrate. The Promised Messiah<sup>as</sup> said that Lala also lived there with them as their neighbour and was a resident of the town. He knew that he always took care of all people and the neighbours. He said that they should ask Lala Budhamaal if he ever displayed negligence or shortcoming in assisting him when the need arose? Did he ever hinder him from gaining benefit of any kind? Then they should ask him (Lala) if it had ever been the case that he had the opportunity to cause him loss and harm and he desisted from doing so? He had always him [the Promised Messiah<sup>as</sup>] pain, but in return he always only provided him benefit. As Lala sahib was with the magistrate, he did not have to courage to refute this statement and instead expressed shame and embarrassment. (Taken from Seerat-e-Tayyeba, Mirza Bashir Ahmad, pages 61-63)

Thus these were examples set by the Promised Messiah<sup>as</sup> to those who inflicted him with harm. He would

confer them with benefit due to his love and compassion for mankind.

Maulvi Muhammad Hussain Batalwi was one who went beyond all limits in his opposition to the Promised Messiah<sup>as</sup> and declared the Promised Messiah to be an infidel and disbeliever, God forbid. He ignited flames of hatred all over the country against the Promised Messiah<sup>as</sup>. However despite this when in a court case the lawyer of the Promised Messiah<sup>as</sup> wanted to ask deriding and disparaging questions about the family of Maulvi Muhammad Hussain Batawli, the Promised Messiah<sup>as</sup> very strictly prohibited his lawyer from doing so. The lawyer was a non-Ahmadi, and his name was Maulvi Fazal Din sahib. He would say, "Mirza sahib (the Promised Messiah) is a person with amazing morals. An individual attacks Mirza sahib's honour and even his life, yet when certain questions are asked to try and weaken the testimony of the opponent – Mirza sahib immediately stops this and says that he absolutely forbids for questions of this nature to be asked." Regarding the same individual, Maulvi Muhammad Hussain, the Promised Messiah<sup>as</sup> writes in one of his verses of poetry:

قطعت ودا قد غرسناه في الصبا،

وليس فؤادي في الوداد يقص

*You cut with your own hands  
the tree of love we embedded in  
our hearts during childhood*

*Yet my heart never fails to  
display love and compassion in  
any matter*

(Taken from Seerat-e-Tayyeba, Mirza Bashir Ahmad, pages 57-59)

Nevertheless, this is just an example of how so many of the Muslim scholars tried their best to end his mission. Numerous so-called Muslim clerics opposed him and declared him to be an infidel, and this is a practice that continues even today. It is a result of this that there is opposition towards us in several of the Muslim countries at present. Through the impact of the teachings of the Promised Messiah<sup>as</sup> upon us, we never let our moral standards fall when responding to this opposition and nor do we ever take the law into our own hands. Alas, if only these people understood that the *Hakam* (Arbiter) and *Adl* (Just one) of this age, and the Promised Messiah and Imam Mahdi, is none other than Hazrat

Mirza Ghulam Ahmad<sup>as</sup> of Qadian. Now only through the Promised Messiah<sup>as</sup> will we realise the mission of propagating Islam and establishing the Oneness of Allah (Tauheed) and establishing the governance of the Holy Prophet in the hearts of people. And this will be established only in the *hearts* of people not upon territories and land. This will only be achieved through the Community of the Promised Messiah<sup>as</sup> and not through the sword, nor through weapons, nor through force, nor through terrorism and nor through killing innocent people in the name of Islam. Atrocities are occurring in Europe in the name of Islam by either individuals or groups. In London a few days ago innocent people were attacked and killed in the most barbaric and cruel fashion. People simply walking on a street were mowed down by a car and a policeman was also murdered. All of this has happened because the so-called Muslim scholars have led people astray. Rather than instil them with the beautiful teachings of Islam, they infuse them with thoughts of cruelty and barbarity.

As I have said often before as well, in this situation it is the task of every Ahmadi to display the beauty of Islam before the world. As far as the opposition to Ahmadiyyat is concerned, such opponents can cause no harm to us whatsoever. It is God Who has sent the Promised Messiah, and God sent Him to be successful and to triumph. Now, Islam is destined to spread through the Promised Messiah<sup>as</sup> alone. Thus we must spread this Islam. We must strictly condemn these atrocities where innocent people are killed. We must raise our voice against these cruelties wherever they occur. It is also our duty to show sympathy and compassion to all those who are affected by these atrocities. The Promised Messiah<sup>as</sup> says:

"O ye people, listen carefully! This is a prophecy by He Who has created the heavens and the earth. He will spread His Community to all countries and through reasoning and rational arguments, He will confer dominance over all. The day is not far, in fact it is very near, when this will be the only religion in the world that will be respected. Allah the Almighty will infuse extraordinary blessings into this Movement and religion, and will destroy every individual who harbours even a thought of destroying this Community. This victory will remain until the Day of Judgement. If now I am ridiculed and mocked then what harm can that cause me? As there has been no Prophet who was not mocked. As Allah the Almighty says:

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ  
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ  
(يس 13)

Thus it is a sign from God that every Prophet has been mocked. However how can one mock he who descends down from the Heavens right before everyone's eyes with the support of Angels? Therefore the wise can understand based on this argument that it is a fabricated belief to think that the Messiah will [physically] descend from the heavens. Remember that no one will ever descend from the heavens [literally]. All our opponents that are alive at present will eventually die without a single one having witnessed Jesus son of Mary descending from the heavens. Their progeny will also pass away failing to witness Jesus son of Mary descending from the heavens. The progeny of their progeny will also perish and they too will never see the son of Mary descending from the heavens. Then God will cause their hearts to become anxious that the era for the domination of the cross has passed and a new phase in the world has commenced yet Jesus, son of Mary still has not descended. Then the intelligent and wise will rapidly become averse to this concept. The third century from now will not come to pass that both the Muslim and the Christians alike, who are awaiting the Messiah, will become completely hopeless and will shun this false belief. There will remain only one religion and one Leader. I have only come to sow the seed. Thus I have planted this seed with my hands and now it will flourish and bloom and no one can halt this." (Tadhkiratul Shahadatain, Ruhani Khaza'in V20, pages 66-67)

With the grace of Allah the seed planted by the Promised Messiah is growing, flourishing and reaping fruits. If we want to be the green branches of this tree, then as is established in the writings and actions of the Promised Messiah<sup>as</sup>, we must display love and devotion to Allah and the Holy Prophet<sup>sa</sup> and we must show compassion and sympathy to mankind and we must demonstrate all of this in a way that all our actions reflect this. May Allah the Almighty enable us to do so.

<http://www.mta.tv/friday-sermon/promised-messiah-and-mahdi-24th-march-2017>

Continued from page 2

"At the launch of Al Hakam, discouraging factors like the decline in religious taste and the rise in opposition of Ahmadiyyat were brought to my attention, asserting that Al Hakam would result in failure.

"The Editor of Al Hakam [referring to himself] came to Qadian in January 1898, sacrificing, for the sake of Qadian, the newfound ties with the *Paisa Akhbar* and other prospective benefits associated with Lahore; by the Grace of Allah, I feel I have been prosperous. It was a great challenge to access a press in Qadian; there was no press, no designers and no copywriters, nor did any of these want to come and settle in Qadian. However, the Editor continued to handle these challenges."

Hazrat Sheikh Yaqub Ali Turab<sup>ra</sup> was gifted with the wonderful skill of fast-writing. Whether the Promised Messiah<sup>as</sup> spoke during his walks or the evening audience, Sheikh Yaqub Ali Turab<sup>ra</sup> would immediately transcribe every word and publish it in Al Hakam straight away.

Through Al Hakam, the latest revelations of the Promised Messiah<sup>as</sup> also got published instantaneously. Events taking place in Qadian started to get coverage and articles written not only by scholars but also by the Promised Messiah<sup>as</sup> himself were published; members of the Jamaat were

thus able to enlighten themselves with the spiritual provisions of the Promised Messiah<sup>as</sup>.

The newspaper turned into a treasure house of the writings of the Promised Messiah<sup>as</sup>, an authentic source of history and a milestone for the Jamaat.

Al Hakam served this unique cause singlehandedly up to 1901, making it an extraordinary example. Then the newspaper Al Badr joined in sharing the sacred responsibility of publicising the sayings and writings of the Promised Messiah<sup>as</sup> alongside the blessed revelations he would receive. The Promised Messiah<sup>as</sup> would refer to Al Hakam and Al Badr as "the two arms of the Jamaat".

At the second launch of Al Hakam in 1934, Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>, the second Khalifa of the Promised Messiah, issued a special message stating:

**"Al Hakam is the first ever newspaper of the Jamaat and the service it has rendered, as well as Al Badr in the last years of the Promised Messiah<sup>as</sup>, can never again be done by any newspaper even in exchange of millions of rupees.**

**"I declare that whether Al Hakam survives in its present form or not, its name will survive forever. No significant work on the Jamaat can be complete without its mention as it carries the history of the Jamaat."**

## Testimonies

Sir Muhammad Iqbal (1877-1938) saw portrayed as the greatest thinker of the Indo-Pakistan Subcontinent, held Hazrat Mirza Ghulam Ahmad of Qadian to be "the profoundest theologian".

Below is the image of his article where he clearly stated so.

He held this opinion for most of his life, but the last few years of his life

saw a shift in his opinion. The reasons seem to be political more than religious. Ayesha Jalal has given a very interesting account of Iqbal's political interests and his change of heart in her wonderful book *Self And Sovereignty: Individual and Community in South Asian Islam since 1850*.

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In correspondence with these three stages of the **Absolute Development** the perfect man has three stages of spiritual training, but in his case the process of development must be the reverse, because his is the process of ascent while the Absolute Being had undergone essentially a process of descent. In the first stage of his spiritual progress he meditates on the name, studies nature on which it is sealed; in the second stage he steps into the sphere of the Attribute and in the third stage he enters the sphere of (ذات) the Essence. It is here that he becomes the **god-man**; his eye becomes the eye of God; his word the word of God and his life the life of God — participates in the general life of Nature and "sees into the life of things." It will appear at once how strikingly the author has anticipated the chief phase of the **Hegelian Dialectic** and how greatly he has emphasised the **Doctrine of the Logos** — a doctrine which has always found favour with almost all the profound thinkers of Islam, and in recent times has been reavocated by **M. Ghulam Ahmad of Qadian**, probably the profoundest theologian among modern Indian Muhammadans. The chapter ends with a fanciful discussion about the meanings of the different letters of the word Allah each letter of which word, he says, marks a separate Divine Illumination.

# Book Review

**Title: Islam and Britain: Mission in an Age of Empire**

**Author: Ron Geaves**

**Publishers: Bloomsbury**

**Published: November 2017**

Professor Ron Geaves specialises in the subject of the history of Islam in Britain. My first introduction to the author was through his book *Islam in Victorian Britain*.

As an Ahmadi, I naturally went to the index to see where the Ahmadiyya Jamaat was mentioned in the book. But since the book focused on the Muslim community established by Abdullah Quilliam, there wasn't much on the subject.

Then I saw him in a BBC programme on Mosques in Britain and I again felt that the Ahmadiyya Muslim Community wasn't given due coverage despite their remarkable efforts in establishing the first ever mosque in London and being the representatives of Islam in Britain beyond any sectarian divisions.

My first meeting with Ron Geaves was in his office at the Liverpool Hope University. I had taken along quite a lot of material that I had gathered during my research on Fazl Mosque. Ron showed great interest in the subject and this is where it all began.

The meeting in his office is where I see the foundations of this book being laid. I had offered Ron to visit the mosque in London which he happily accepted.

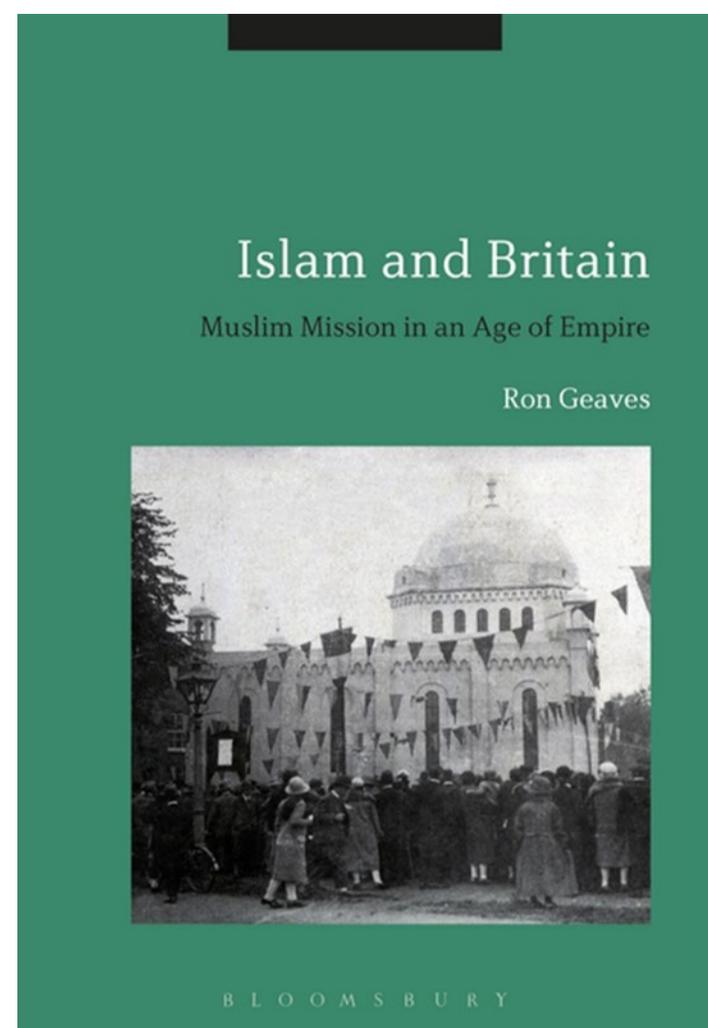
In a few weeks' time, Ron was touring the mosque and was intrigued to write a story of how the Ahmadiyya missionaries preached the message of Islam in Britain, established a mosque with very little resources and how the mosque turned into a hub of Islamic missionary activity and continues to be so.

In his meeting with Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aa</sup>, Ron expressed his desire to write a book on the role of the Ahmadiyya missionary activity in Britain taking the starting point to be their arrival in England in 1912.

This book is one of its own kind as never before were the Ahmadiyya archives available to researchers, for the understandable reason that most of the archives from that time are in Urdu. Ahmadiyya Archive and Research Centre was founded by His Holiness Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aa</sup> in London with one of its objectives being to make archives available to researchers.

Ron travelled to Rabwah and with the help of a team there, went through the records, collecting any piece of information that could in any way be relevant to the early missionary activity in Britain. I remember a huge box arriving from Rabwah with all the photocopied material from Rabwah, all of which was in Urdu.

I will always cherish the weeks that Ron spent at the London office of Ahmadiyya ARC, working tirelessly from around nine o'clock in the morning to eight in the evening. I must admit that just by seeing him work, I learnt how determined and sincere one has to be with their work if the goal is to be achieved.



My colleagues, Qaasid and Sabahuzafar, worked with him translating every word from the bundles that could be of any help to the work that Ron was in the process of producing.

Around three years of reading and an additional two of writing have bore the fruits that we have now in the form of this book.

The book covers the vision of Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, about the mission being established in the west, the guidance he had provided, the efforts of the missionaries to live up to his expectations and, of course, his own visit to London where he laid the foundation of the Fazl Mosque – London's first



Ron Geaves presents his book to Hazrat Mirza Masroor Ahmad<sup>aa</sup> Khalifatul Masih V



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