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

The HOPE Bulletin

MOTTO ISLAM: I SHALL LOVE ALL MANKIND



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IN MEMORY OF JALAL-UD-DIN AKBAR IBN-I ABDULLAH, SACRAMENTO, CALIFORNIA



Professor Humayun Ansari delivering his talk on Saturday 17 August 2019 at the Lahore Ahmadiyya Conference at H. G. Wells Conference and Events Centre, Woking, UK

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HOW DID THE LAHORE AHMADIYYA MOVEMENT THROUGH THE WOKING MUSLIM MISSION INFLUENCE/SHAPE ISLAMIC THOUGHT AND PRACTICE?

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“Throughout the inter-war period – the 1920s and 1930s – it was modernist Islam that was ascendant, in contrast to the much more ritualized, albeit diverse, practices of South Asian Islam that have come more recently to dominate the British scene. Individuals associated with the Mission, such as Abdullah Yusuf Ali, wrote pamphlets, which sought to establish a de-politicized progressive terrain for discussion on religious matters. In addition, by joining institutions such as the World Faith Congress, these Muslims developed the notion not just of inter-faith dialogue but also that the religion of all reasonable people was the same.” —

Contribution made by the Lahore Ahmadiyya Movement

As an historian of Islam and Muslims, one of the questions that has been intriguing me recently is why (at least to my knowledge) there has not been much (and certainly not enough) reflection on the contribution made by the Lahore Ahmadiyya Movement to the evolution of Islamic thought and practice in Britain. I find it puzzling because through my own work I have come to realize that this

lack of recognition is due to prevalent religious prejudices and ignorance. So what I want to do today is offer an appreciation of intellectual achievements of the Woking Muslim Mission in the many decades of its existence.

The immensity of the Mission's contribution for me comes from the stark realization that if it had not been for Khwaja Kamal-ud-Din, Woking's historic Shah Jahan Mosque might have disappeared completely in the early twentieth century. For after G. W. Leitner's death in 1899, the site fell into disuse, and Leitner's heirs were on the point of disposing of it when the Khwaja, on a visit to Britain in the summer of 1913, came upon the deserted and derelict mosque by chance and decided to stay. When Leitner's heirs then tried to have him evicted, he refused to go, had the mosque's sale stopped, persuaded the heirs to accept the establishment of a Trust to hold the title deeds, and proceeded to lay the foundations of the Woking Muslim Mission.

The Khwaja, it would seem, immediately understood that Islam had been maligned for centuries in this country, and the extent to which this had generated intense hostility towards its perceived values and its adherents. On the political front, Turkey (in the guise of the declining Ottoman Empire) had since the nineteenth century been at the receiving end of trenchant criticism, with the blame for its miserable, backward and supposedly 'uncivilized' state lying, or so it was alleged by Western critics, squarely with the Islamic ideology of its rulers and its people.

Encountering engrained perceptions against Islam

Accordingly, from the time of its creation shortly before the outbreak of the First World War, the Mission began actively countering these engrained perceptions. Its strategy was broadly assimilations. What I mean by this is that in order to create an intellectual space for Islam in Britain, the Mission sought to establish some degree of consonance between it and Christianity, then as now the dominant religion here. But the First World War obviously complicated the challenge. The entry of the Ottoman Empire in the conflict on the side of Germany (Britain's opponent) and its proclamation of *jihad* in November 1914 calling on Muslims all over the world to rise up against enemies caused considerable debate.

Such dilemmas for Muslims then living in Britain, not surprisingly, were discussed on the pages of the Mission's monthly publication, *The Islamic Review*, which was published out of Woking. While more radical Pan-Islamists, taking their cue from the Ottoman proclamation of *jihad*, called on Indian Muslim soldiers to refuse to fight against the Turks, those writing for the *Islamic Review* rejected this stance. Their arguments drew instead on those articulated by nineteenth-century Muslim modernist reformers back in India, such as Sir Syed Ahmad Khan and the leader of the Ahmadi community, Mirza Ghulam Ahmad, both of whom had categorically rejected the notion of armed insurrection against legitimate rulers. In his booklet, *The British Government and Jihad* (1900, p. 17), the latter had declared, "I have come to you with an order: *jihad* with the sword has ended from this time forward, but the *jihad* of purifying your souls must continue." Khwaja Kamal-ud-Din for his part was also moved to warn that "sedition and anarchical movements were strictly prohibited in Islam."

One of the Mission's underpinning objectives was to build a viable Muslim community in Britain, in part at least through conversion. But it quickly became apparent that for Islam to prosper in this country it would have to be indigenized, as had been the case elsewhere, and this would definitely not happen if Islam continued to be perceived as an alien and exotic religion practiced by people who



A view of the audience at the Lahore Ahmadiyya Conference at Woking

were attributed by the majority population with traits that made them inferior in their eyes. Hence, the Mission realized very early on that, for it to make any headway on conversion, its members would have to be creative and adopt an approach with which their potential audience was familiar.

As a result, the Mission's policy was to present, as much as possible, its arguments in a form that would be least likely to produce antagonism. Contentious polemics were carefully avoided. Nothing was said that could possibly offend anybody's religious susceptibilities. Common ground was consciously sought. Audiences were encouraged to do their own thinking. In keeping with (by now) well-established traditions of discussion and persuasion, Mission members deployed rational arguments to explain the practice and social positions that they believed were intrinsic to Islam. In the main, they were able to present their ideas in ways that suggested that Islam could be relevant to lives in the British environment, that the religion was not an alien presence in its midst.

This awareness meant that much of the work of the Woking Muslim Mission was conducted with a light touch in a convivial atmosphere with due regard for the social etiquette, conventions and customs, and modes of conduct and practices current at the time. British cultural forms were adopted to give as little an impression of strangeness as possible. Lectures by eminent Muslims were followed by refreshments and music. For instance, on one such occasion in 1914 a Sufi newly-arrived in Britain, Maulvi Inayat Khan, presented a rendition of Indian classical music on the sitar, while a number of English women performed on the piano and violin.

Woking Mission's stance during inter-war period (1920-1930)

Throughout the inter-war period — the 1920s and 1930s — it was modernist Islam that was ascendant, in contrast to the much more ritualized, albeit diverse, practices of South Asian Islam that have come more recently to dominate the British scene. Individuals associated with the Mission, such as Abdullah Yusuf Ali, wrote pamphlets, which sought to establish a de-politicized progressive terrain for discussion on religious matters. In addition, by joining institutions such as the World Faith

Congress, these Muslims developed the notion not just of inter-faith dialogue but also that the religion of all reasonable people was the same.

The Mission's *Islamic Review* became and remained the primary vehicle for the expression and dissemination of the organization's views and activities. From February 1913, when the journal first appeared, it held a virtual monopoly of the British Muslim press, and it operated as the principal mouthpiece of Muslim opinion in Britain until the 1960s. In other words, for around 50 years, the journal provided an indispensable medium for communication between Muslims based in Britain and the wider British society, interpreting matters of Muslim interest and events (as it understood them), though we should note that a significant portion of Muslim opinion always dissented from the position that the *Review* took on various religious and political issues.

Object of starting a monthly journal – *Muslim India and Islamic Review*

In the very first issue of *Muslim India and Islamic Review* (as the journal was called before the title was later abbreviated to *Islamic Review*), its editor set out in some detail the reasons for its inauguration. The Foreword began with a prescient critique of the press in Britain whose voice, it believed, "acts as an effective agency to mould the trend of events." Put simply, the *Review's* argument was the press was misrepresenting Islam and Muslims to the wider public. It did so "by withholding information which is distasteful to it, or which conflicts with the view of affairs to which it desires to give currency – in a word, with its policy." For the *Review* the problem with several of the most influential newspapers seemed to be the fact that they did not ask, "Is this information correct?" but rather, "Will this be agreeable to or support the policy outlined by our leaders?" The press supported "party-policy at any cost and conceal[ed] or distort[ed] and minimize[d] everything which it thought had got counteracting effects." In the *Review's* opinion, "Muslims were the greatest sufferers of all other communities through misrepresentation in Europe," partly due to misinformation and partly thanks to ignorance. It believed that British people's negative attitudes would undergo radical change if it could only diffuse "more correct ideas than those which at present prevail as to the essential features of Islam and the characteristics of those who profess that religion, and [to dispel] the many gross errors – sometimes due to malice, more often to mere ignorance – which are current in Europe as to its doctrines, ethic, and practice." Isn't it remarkable how astute and ahead of its time the *Islamic Review* was in identifying what we might today label as the 'Islamophobic' discourse of its time? This –in a nutshell –was the corrective that the *Islamic Review* proposed to offer.

It was on the *Review's* pages that the Mission's leading lights proceeded to elaborate their views on the position of women in Islam, polygamy, the prohibitions on drinking alcohol and eating pork, usury and gambling, and the importance of circumcision, fasting, *zakat* (wealth tax) and prayer, together with many other issues that aroused controversy or seemed at variance with Christian practice. Broadly speaking, instead of drawing attention to differences between Christianity and Islam, the *Review's* writers emphasized the commonality of the Abrahamic tradition of which the two religions, along with Judaism, they claimed, formed an important part.

On the question of apostasy

On the question of apostasy, for instance, in contrast to the support expressed by some British Muslims from 1989 onwards for the *fatwa* of Ayatullah Khomeini in which he passed the death sentence on Salman Rushdie for allegedly this offence, they categorically denied that the death penalty was the appropriate punishment. The Qur'an and the *Hadith* alike were invoked to demonstrate the

validity of this position. In particular, they declared that Islam respected individual freedom of religion and conscience. However, they also acknowledged that ‘fanatics’, who existed in all religions, might insist on capital punishment for apostasy.

In a similar fashion, they felt unhappy about the existing blasphemy laws that, in their view, only provided protection for ‘a state religion’, in Britain’s case, Christianity (this, of course, has now been repealed). In contrast to some more recent British Muslims, who, in the 1990s not only ignored the offer to remove the offence of blasphemy from the statute books, but also argued in favour of the preservation of the established status of the national church, they called for the disestablishment of the Church of England.

On the issue of *purdah*

Purdah in the British environment was deemed by the Mission to be quite impracticable. Indeed, it was suggested that the abolition of the *purdah* system “would be a blessing if done gradually, with the symbols gradually eroded and the meanings kept intact.” Unsurprisingly, British women who converted to Islam were never asked to use the veil. Public gatherings organized by the Mission and its offshoots were generally mixed affairs, as were the religious festivals and the larger congregations.

Likewise, on the question of *halal* meat, the *fatwa* of Muhammad Abduh (Rector of Cairo’s famous Islamic Seminary, Al-Azhar) allowing the consumption of meat that had not been slaughtered in the proper ritual manner was accepted (Abduh had sanctioned it in line with the Islamic principle of necessity or *darura*). Nor was music thought to be in the bad books of Islam; instead, it was considered to be a fine art and, outside the confines of religion, it might be a real blessing for humanity. In similar fashion, any strictures against art, it was argued, were aimed at killing polytheistic propensities and not intended to discourage art itself (by contrast, many of Britain’s post-Second World War Muslims have been induced to view both music and art much more disapprovingly).

As these examples highlight, the people involved in the work of the Woking Muslim Mission were prepared to enter into rational discussions and debates as and when required. They dispatched open letters to politicians, espousing views on issues that they deemed to be of importance to Muslims living in Britain. The columns of the local and national press were used to similar good effect; lectures and talks were given; public meetings were addressed; non-Muslims were invited to visit the Mosque and engaged in constructive dialogue; questions were answered through the rational method. The broadest possible definition of Muslim was used. Converts were accepted as Muslims if they declared their belief in the prophethood of Muhammad alongside the prophethoods of Abraham, Moses and Jesus.

Woking’s Shah Jahan Mosque acquired symbolic centrality

It is also important to note that during this period Woking’s Shah Jahan Mosque emerged as the main symbol in Britain of the wider worldwide Muslim community. Woking acquired symbolic and organizational centrality in the inter-war period for British Islam primarily and precisely because it was able to establish and build intimate connections with influential Muslims, often living in the nearby capital city, who were drawn to its historic place of worship – Khwaja Kamal-ud-Din, Lord Headley, Maulana Sadr-ud-Din, Marmaduke Pickthall, Mushir, Husain Kidwai, and Syed Ameer Ali, all were the leading lights of the Mission.

Muslim dignitaries from diverse geographical and denominational backgrounds also invariably made a point of praying at the Mosque during their visit to Britain. Implicit in these visits by prominent figures was acceptance of the Mission's non-sectarian character. The head of the Shia Ismaili sect, the Agha Khan, for instance, was welcomed with the same degree of dignity and warmth as Sunni leaders such as Amir Faisal of Saudi Arabia or King Farooq of Egypt. Arguably, the Mission would have stood little chance of success if its members drawn from wider British society had acquired even a scent of the sectarian divisions that had come to bedevil Islam on the Indian subcontinent.

The Woking Muslim Mission consequently remained utterly non-sectarian and ecumenical, with its leading members warning time and again of the damage that sectarianism could wreak. Aware of the dangers inherent in allegations of any kind of doctrinal bias, Khwaja Kamal-ud-Din and later *imams* consciously rotated the responsibility for leading the congregation. On many occasions, individual members of the congregation representing a diversity of Muslim nations and followers of different schools of thought were invited to take the lead, demonstrating both a fundamental unity and their acceptability to all those who attended. Again, these included, among others, the Saudi Minister Hafiz Wahba, Abdullah Yusuf Ali, Marmaduke Pickthall, and the Grand *Mufti* of Palestine.

Woking Mission addressed fundamental issues with rationality

So to conclude, in my capacity as a historian of Muslims in Britain, it is fascinating to reflect on how people involved with the activities of the Woking Muslim Mission addressed fundamental issues on which they, and their co-religionists, felt vulnerable and under attack during the early decades of the twentieth century. Crucially, rationality and rational debate was the order of the day. In the main, these early-twentieth century Muslims collectively accepted the existing intellectual traditions and conventions of wider British society, and conveyed their ideas in that mode. In these various ways, I would suggest, we can observe an ongoing and constructive engagement with wider society, underpinned by a shared aim of integrating Islam and Muslims organically into the fabric of Britain.

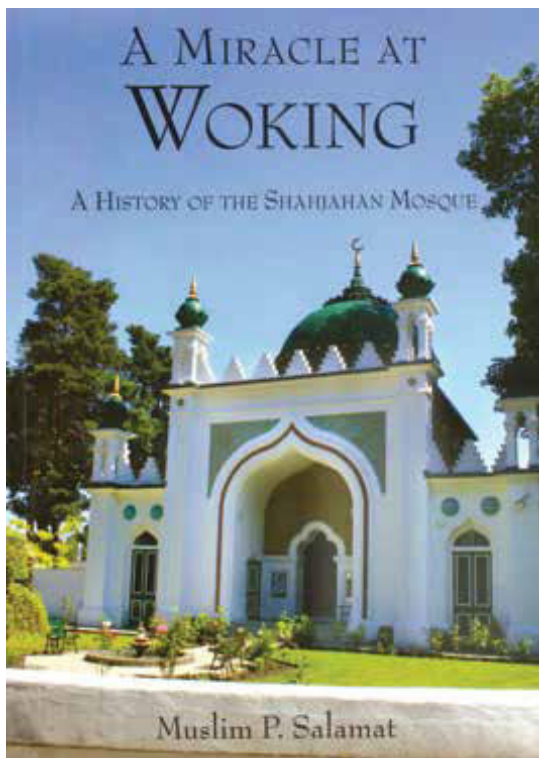
* * *

A MIRACLE AT WOKING

“Who says the age of miracle is over? How else can you explain the construction of a place of worship (for Muslims) in a town where no one of that faith lived, built by a person who did not belong to that faith, and with the project financed by a woman who had no idea where the place was? *Is this not a miracle?*”

This is how the Shahjahan Mosque in Woking came into existence. The Mosque was built in 1889 in a town where no Muslim resided. The man behind the project was Dr Gottlieb Wilhem Leitner, a German by birth, and also a Jew, who later in life became an Anglican, but is not known ever to have converted to Islam. The main financier of the project was a lady who was the ruler of a small state in Central India known as Bhopal. The lady, Begum Shahjahan, never visited England but was persuaded by Dr Leitner to donate the money to make the Mosque possible.” — *A Miracle at Woking* — *A History of the Shahjahan Mosque*: Muslim P. Salamat, published by Phillimore & C. Limited, Chichester, West Sussex, England; 2008, p. 1.

(The following are some extracts from the above book, *A Miracle at Woking*, by Muslim P. Salamat, a retired Pakistan Army Officer, who finally settled in Woking and somehow became associated with the Mosque Committee. It was during this period that he became interested in writing a brief history



of the Mosque and its impact in bringing the message of Islam to the people in the UK and the West. It will give you glimpses of the history of the Shah Jahan Mosque and the Woking Muslim Mission — how Khwaja Kamal-ud-Din found the Mosque, took over its control, and founded the Woking Muslim Mission and the monthly *Islamic Review*. — Ed.)

In early 1912, the Khwaja lost his wife. To overcome his grief he embarked upon a tour of India, giving lectures on Islam. While at Bombay he was approached by a certain gentleman who persuaded him to go to England to pursue a legal case before the Privy Counsel in London. Khwaja Sahib saw this as an opportunity not only to follow the legal matter but also to plead the cause of Islam in the West — he was a missionary at heart. People tried to dissuade him; some even ridiculed him. The outward circumstances did not appear favourable; still, he was full of hope and zeal. At that time Europe was not only

politically dominant, but Muslim countries all over the world had come under the sway of its intellectual control. If Islam was to be saved, its banner must be raised in the heart of Christendom.

Arrival in England

On his arrival in London the Khwaja settled in Kingston. Speakers Corner in Hyde Park provided him with the platform for his first lecture on Islam. He also started taking part in meetings of British theological societies. The work continued to progress slowly until a providential opportunity came along: Khwaja Kamal-ud-Din discovered the existence of the Mosque in Woking. He and his friend Sheikh Nur Ahmad paid a visit.

The Mosque was almost deserted and seemed in a state of decay when they arrived. They found a copy of the Qur'an lying in a corner and fell down in prostration, in tears and deeply moved. After spending a few hours the Khwaja suggested to his friend that they should return home. His friend refused, saying that he could not leave a House of God in such a desolate state. He was so persistent that both decided to stay on. When the heirs of Dr Leitner found the trespassers living in the house adjacent (Sir Salar Jang Memorial Hall) they tried to have them evicted as they had plans to build an industrial unit on the premises. The Khwaja maintained that the mosque was a consecrated building and could not be used for any other purpose.

At this stage Khwaja Kamal-ud-Din approached Sir Mirza Abbas Ali Beg, who was at that time the Muslim advisory member of the Council of the Secretary of State for India. Together they found the means to satisfy the demand of Dr Leitner's heirs. Sir Abbas founded the Woking Mosque Trust and acquired funds for its maintenance. He invited the Khwaja to take charge of the Mosque and later helped him in starting the Woking Muslim Mission & Literary Trust. ...

Khwaja's first visit to Woking

After Khwaja Kamal-ud-Din's first visit to the Woking Mosque, he sent a report in Urdu to the Head of the Ahmadiyya Movement, Maulana Nur-ud-Din. The report, as translated, is reproduced below:

"Woking is a place thirty miles away from London. Dr Leitner, who had been Registrar of the Punjab University and the Founder and first Principal of the Oriental College (Lahore), collected funds from some of the Muslims, promising to build a mosque in England.

He selected Woking and bought a large amount of land, upon which he constructed a vast residential house, a room for keeping mementos from the East, and a small mosque to one side, which is in fact a room, five yards square. There is a very beautiful dome over it, on top of which is affixed a crescent. It has a high pulpit and a *rihal* [low stand] on which is placed a three-volumed copy of the Qur'an in large print, having the Hussaini commentary in the margin.

In the *mihrab* [niche for the *Imam*] the *Surah Fatihah* is inscribed in Arabic. Some small plaques with the Divine's names on them are on the walls. There are three or four prayer mats in the mosque. In one corner of the mosque there is some equipment for performing *wudu*, and the other is a small enclosure for the *imam*. In front of the mosque there is a large, open courtyard, within which is a fountain occupying an area one, or one and a half, yards square. All around the courtyard is a wire fence, and trees have been planted. ...

A few yards from this mosque is a small rest house known as the Sir Salar Jang Memorial Hall, where a traveller is permitted to stay for a day or so. Apart from the courtyard of the mosque, there are a few more acres of land attached to the mosque.

After the death of Dr Leitner all this property attached to the Mosque came into personal use. ... The remainder of the property and residential houses, which had been built as private property in the first place, remained in private hands....

Anyhow, all the sadness I felt towards Dr Leitner for many years vanished upon seeing the Mosque. We entered the mosque, and upon opening the Qur'an anywhere the passage that appeared was by a fortunate coincidence. Reading it, we prayed for Dr Leitner because the verse that appeared on the right-hand page — and here I copy the whole of that passage because the text was in large letters and it occupied the entire page — was as follows. The page also begins at this point.

'Certainly the first house appointed for men is the one at Bakkah [an alternative name for Mecca], blessed and a guidance for the nations. In it are clear signs: the place of Abraham; and whoever enters it is safe; and pilgrimage is a duty which men owe to Allah, whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds' [Ch. 3, vv. 96-97].

Glory be to Allah! Today after full four months, in a non-Muslim land, I saw a mosque of God, and then a Qur'an in it. Moreover, this verse appearing from the Qur'an as a coincidence! I was out of control with joy. I said to the English gentleman that I wish to say prayers if he could wait. He went outside and we prayed as a *jama'at*. My voice is loud in any case, but now I recited the Qur'an even more loudly, the dome echoing with the recitation of the Qur'an after many years. In the first *rak'ah* I recited the prayer of Abraham: 'And when Abraham said: My Lord, make this town secure ...' [14: 35], to the end. I felt so much pleasure that my own voice and its echo was enough to make me exuberant. I made a lengthy prostration, crying and pleading to be given the opportunity for



Aerial view of the Shah Jahan Mosque, Woking, UK

the preaching and the propagation of Islam, and praying that the mosque may become a place for the dawn of the light of Islam. This mosque, in a non-Muslim land, is truly 'the first house appointed for men.' What a wonder if God were to make it an Islamic centre. In the second *rak'ah* I recited *Surah Ikhlas* (ch. 112) several times. Thus our prayer came to an end. Although the journey cost us nine rupees, the solace and joy we felt outweighed this cost very greatly.

May Allah be gracious and let the wisdom of the Promised Messiah ... be fulfilled soon through a lowly servant of his. *Amen*. — Kamal-ud-Din"

Before leaving the Mosque, the Khwaja made a final prostration and made a prayer, which ran as follows:

"O Creator of Nations and All-Powerful God, Thou madest Mecca the holiest place in the East and didst bring nations in multitudes to that city. Make this mosque, I pray Thee, in like manner the Mecca in the West."

The secret of Khwaja's success

The secret of Khwaja Kamal-ud-Din's success in his venture to propagate Islam in the West could be put down to his indomitable willpower to conquer. Optimism was the keynote of his success; he never at any time doubted the progress of his venture. All this is probably best illustrated by a small

incident in the early days of his mission. Shortly after he came to Woking, word spread that an Indian had come to convert the English to Islam — a ridiculous idea.

A retired military officer who had spent some years in India came to know of this strange man and decided to pay him a visit. He arrived at the Mosque and found the Khwaja seated in a poorly furnished office. “What have you come for?” enquired the Colonel.

“To make you a Muslim,” was the prompt reply.

“Well then, come and let us fight it out; if you make a Muslim out of me.”

The Khwaja was no pugilist but he promptly took off his coat and faced his opponent saying, “Come along, here you are, if this is the only way to convince you.”

The Colonel thereupon came forward and shook the Khwaja by the hand and proclaimed, “You are the man to do it. I just wanted to test the stuff you are made of.”

The subsequent success of the Woking Mosque shows indeed that he was “the man to do it.” The Colonel soon afterwards embraced Islam.

It is not by the number of converts that the achievement of Khwaja Kamal-ud-Din can be measured. To show the light of Islam to thousands of English men and women from the highest to the lowest rungs in society is no mean achievement. It heralded the way of Islamisation of the West.

The Khwaja had a wonderful knack of presenting Islam in an appealing way, in keeping with the modern mentality and thought, and it made him very acceptable. The Christian clergy were naturally alarmed and the ‘Woking danger’ became a subject drawing the attention of the press. It was the ‘unorthodox Islam which was what the Woking *Imam* preached. A new Mohammad whom Woking painted out of a Christian paint box.’ Perhaps they were right; they had a different conception of Islam and the Holy Prophet in their mind which they had been led to believe in. The Khwaja put before them Islam in its beauty and true colours and gave them a fresh portrait of the Prophet of Islam. This greatly shocked them.

No sects in Islam

‘No sects in Islam’ was another feature of the preachings of the Khwaja — he maintained that sects were the very negation of Islam. He discerned that the West would not care for a sect-ridden Islam in view of the many sects and sub-sects in the Christian religion. He emphasized that the Muslims had magnified mere schools of thought into so-called sects. In fact, there were no sects — Islam was one. The gathering of all so-called divisions of Islam to meet and pray together at Woking could not help but catch the fancy of the English people.

Plan to spread the Religion of Islam in the West

Soon after Khwaja Kamal-ud-Din began his association with the Mosque, he felt the need to spread the religion of Islam in the West. He considered that it would greatly help him in this mission if he could publish suitable articles on religious subjects and send these to various newspapers. The

Khwaja submitted several, but they were returned with thanks because publishers did not consider them to be of enough public interest.

Khwaja Sahib was not disheartened by the response he got. He saw that the only other course would be to start a magazine or newspaper of his own and requested that the Ahmadiyya authorities consider the feasibility of Maulana Muhammad Ali coming to England to start an English edition of *The Review of Religions*. This was found not to be possible as the Maulana was fully occupied with the translation of the Holy Qur'an into English, and to move the author to England would be too expensive for the organisation.

Khwaja Sahib came to a special arrangement with a monthly magazine in England: they would give some space in their journal if, in turn, the Khwaja would help them in expanding their readership and increasing the sale of certain special issues. The cost of this arrangement was about Rs. 1,500. He hoped that this outlay could be met if each member of the community (Ahmadiyya) bought one issue. This arrangement, however, was not followed through.

The idea of starting a monthly Magazine

Khwaja Kamal-ud-Din planned to start a magazine of his own. He introduced this idea to the Ahmadiyya leader by saying:

“My brief stay has shown me that the world here [in Europe] is so alienated from religion that people are not interested in any matter pertaining to religion. A magazine devoted purely to theological subjects will probably not be read by anyone even if it's free, let alone people would buy it. It was decided that a small part or section of it should be devoted to topics including ethics, morality, economics, education and politics ...”

In February 1913 Khwaja Kamal-ud-Din came out with the first edition of his magazine. It was called *Muslim India and Islamic Review*. This first edition contained some of the discussions the Founder had had with Bishops and Christian scholars of divinity, where they admitted the weakness of their point. This issue also featured an article entitled 'Islam and the World,' where a Mr Parkinson spoke of a crying need of the Muslim world to have a periodical in the English language published from London and also translated into other languages of the Islamic world.

The original name of the *Islamic Review* as first published in February 1913 was *Muslim India and Islamic Review*. In 1921 it was shortened to *The Islamic Review*.

In 1967 the name of the magazine was once again changed from just *The Islamic Review* to *The Islamic Review and Arab Affairs*. It was felt that the Arab world was passing through an extremely critical period and the journal should reflect these matters. Publication of the journal from the Mosque was stopped due to the Mosque's takeover. ...

The Shahjahan Mosque continued to perform the ritual prayers in the period between the First and the Second World Wars. A considerable effort was made by Khwaja Kamal-ud-Din and his successors in spreading the cause of Islam. Over two thousand conversions to the faith took place. A lot of these were from the gentry, some even having connections with royalty....

Due to the low numbers attending the Friday prayers, a special lecture was to be arranged for the Sunday afternoon (*Zuhr*) prayer at the Mosque when the assistant *Imam*, or other invited speaker, would address the congregation on some aspect of Islam or other subject of topical interest. A question and answer session would follow. The *Imam* himself would be doing a similar session at the Prayer House in London.

Memorable Eid Congregations at the Shah Jahan Mosque, Woking

The two *Eids* were occasions when the Mosque was very well attended. A special marquee would be erected on the lawn in front of the Memorial Hall and a congregation of about three hundred would gather and offer prayers behind the *Imam*. Usually this man was not the regular *Imam* but a specially invited dignitary, like Muhammad Marmaduke Pickthall, Sheikh Hafiz Wahba, William Bashir Pickard, and Sir Abdul Qadir. The prayer was followed by a *khutbah* (sermon) in English, and concluded with the usual Arabic.

The gathering consisted of Muslims from all corners of the globe. Nationals included Indians, Iranians, Arabs, Egyptians, Nigerians, Americans, and others. Many were in their national attire, providing a very colourful assembly. On the conclusion of the prayer the devotees would shake hands and embrace one and all — there being no distinction of colour, caste, creed or social status. The congregation was then provided with lunch before returning home.

Muslim Society of Great Britain

The Muslim Society of Great Britain, London, was inaugurated under the presidency of Lord Headley. The Society would arrange a number of lectures on Islam so as to make the religion more widely known. Special functions would be held to celebrate the Holy Prophet's birthday, usually at a leading hotel. The occasion would normally conclude with the distribution of religious literature followed by some entertainment and light refreshments.

For more information, please read the following books:

1. Brigadier M. P. Salam, *A Miracle at Woking*, 2008
2. Nasir Ahmad, *Dr Gottlieb William Leitner (1840-1899)*, 2003
3. Humayun Ansari, *The Woking Mosque: A case study of Muslim engagement with British Society —1889*, 2002
4. Humayun Ansari, *The Infidel Within: The history of Muslims in Britain*, 2002
5. Nasir Ahmad, *Eid Sermons at the Shah Jahan Mosque, Woking, England —1939-1940*
6. Shahed Saleem, *The British Mosque: An Architectural and Social History*, 2018

More information and photographs can be seen at the following websites:

www.surreycc.gov.uk/surreyhistorycentre

www.Lahore.ahmadiyya.org

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ACTIVITIES AT THE BERLIN MOSQUE

REPORT FOR THE MONTHS OF JULY AND AUGUST 2019

Amir Aziz, M.A., *Imam*

JULY 2019

Visit of Students of a School

6 July. Evangelic School, Berlin visited the Berlin Mosque and stayed for one hour. After a presentation, a question/answer session was conducted. A copy of the German translation of the Holy Qur'an was presented for the school library.

Visit of a Muslim Family from Ukraine

18 July. A very dedicated Muslim lady with her family visited the Berlin Mosque. She was very much interested in the Russian translation of the Holy Qur'an. She was presented with a copy of the Russian translation of the Holy Qur'an, for which she expressed thanks.

Representation of Pakistan

18 July. The same evening, the *Imam* of the Berlin Mosque was asked to give a talk about Pakistan's geography, culture, traditions and community life. The talk in German was very much appreciated by the audience. For the occasion, the Pakistani community prepared delicious dishes, which all enjoyed very much.

A University Professor from Iraq

23 July. A university professor from Iraq visited the Berlin Mosque. He offered prayer and later asked for copies of Arabic books of Hazrat Maulana Muhammad Ali. He was presented with one copy each of the Maulana's books that were translated into Arabic.

An Interfaith Programme at the Berlin Mosque

27 July. An interfaith programme was organized by HWPL at the Berlin Mosque. The topic for discussion was the authenticity of religious scriptures. The *Imam* of the Berlin Mosque, Mr Amir Aziz, explained in detail about the different phases in which the Qur'an was committed to memory and also written on various kinds of parchments. In fact, he said, the Qur'an was simultaneously committed to memory and also written on parchments. After the death of the Holy Prophet these parchments were collected and also authenticated with the help of people who had committed it to memory.

Speakers of other religions also gave a history of their respective scriptures. The programme was interesting as the history of preserving of various Scriptures was given by various speakers.

AUGUST 2019

Transfer of the Mosque Archives to the National Archives

1 August. All the archival material lying extant at the Berlin Mosque and the Mission House which were arranged and documented by Dr Gardien Jonker and others was packed in cartons. The work

started on 1st August and was completed on the 6th. These twenty cartons were then transferred to the National Archives building. The whole exercise of moving the lot was supervised by Dr Gerdien Jonker and Mr Amir Aziz. The *Imam's* family members also helped a lot in this shifting of the boxes. The boxes were transferred to a special place at the National Archives.

Alhamdulillah, our material is now safe and secure at the National Archives. It will be digitized in due course and later uploaded to the National Archive website.

Participation in Solidarity Demonstration for Kashmir

10 August. A solidarity demonstration with the people of Kashmir was organized in Berlin. Mr Amir Aziz, *Imam* of the Berlin Mosque, took part in the demonstration to show concern for the violation of human rights.

Celebration of *Eid-ul-Adha* at the Berlin Mosque

11 August. *Eid-ul-Adha* was celebrated with religious fervour. Muslims from Germany, Holland, Africa, Afghanistan, Syria, Egypt, Pakistan, Turkey, Yemen, Iraq, Ukraine, and Suriname joined the congregation. Later, food and drinks were served. People stayed till *Zuhr* prayer and enjoyed the day. The *Imam* is grateful to Mr and Mrs Yasir Aziz from Portugal, and Mrs Galida Badoella from Suriname, who specially came to Berlin and helped us in arranging the *Eid* programme. May Allah bless them for their noble efforts.

A Professor from Japan at the Berlin Mosque

8 August. Prof. Kobayashi Yasuko from Japan visited the Berlin Mosque and stayed for one week. She is doing research on the Lahore Ahmadiyya Movement in Indonesia. She attended Friday prayer and later joined the *Eid-ul-Adha* celebrations. She was provided with contacts in Indonesia for on-the-spot enquiry. We understand that she recently visited the Jakarta branch of the Lahore Ahmadiyya Movement.

Visit of Students from Volkshoch Schule to the Berlin Mosque

15 August. A group of students from Volkshoch School visited the Mosque. After a presentation on the history and activities of Mosque, a question/answer session was held. Students showed interest in the discussion.

Workshop about Dementia at the Berlin Mosque

24 August. A workshop about dementia was organized at the Mosque by Geistliches Zentrum, Berlin. More than 26 people participated in the workshop. At the start, a brief history of the Mosque and information on its activities were presented. It was the fourth consecutive workshop organized at the Mosque. The organisers of the workshop thanked the *Imam* for providing the facility and taking part in it.

An Interfaith Programme at the Berlin Mosque

28 August. An interfaith programme was organized by HWPL at the Mosque. The topic was "Concept of life and death in religion." Mr Amir Aziz, the *Imam*, presented the Islamic concept, which was appreciated.

Visitors from USA, Suriname, and India

19-22 August. Mr and Mrs Zafar Abdullah from California, USA visited the Berlin Mosque. They stayed for three days and attended the Friday prayer. Mr Zafar Abdullah is a devoted member of the *Jama'at* and sends donations for the Mosque from California.

Mr Abid Aziz, younger brother of the *Imam*, also visited the Berlin Mosque after attending the three-day Conference of the UK Ahmadiyya Anjuman. He lives in the USA. He stayed for a week and helped in various meetings held at the Mosque.

Mrs Galida Badoella from Suriname is our regular visitor who comes on all important occasions and takes a very active part in welcoming and looking after the visitors.

Ms Gowsia Saleem, M.A., from, Kashmir, India, is a talented young lady who visited the Berlin Mosque for the first time and was extremely excited to see the Mosque, towards which her elders had contributed in its initial stages. She covered all the events held with her camera and helped in organizing the Open Days.

Long stay of Hazrat Ameer Dr Abdul Karim Saeed at the Berlin Mosque

31 August. Hazrat Ameer arrived in Berlin after attending the UK Conference and a successful trip to Holland. He stayed for 15 days. Besides delivering Friday *khutbahs*, he also gave brief talks to visitors on both Open Days. He also chaired meetings of the Executive Committee and the Architects who are currently doing repairs of the Berlin Mosque and the Mission house. More details of his visit will be presented in the September report.



A Muslim lady from Ukrain standing with the Imam with a copy of the Russian translation of the Qur'an by Maulana Muhammad Ali



A group of students from Volks Hoch School at the Berlin Mosque.



A group of students from Evangelic School at the Berlin Mosque

EID-UL-ADHA CELEBRATIONS AT THE BERLIN MOSQUE







Mr. and Mrs. Zafar Abdullah from California, USA with the family of the Imam

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ISLAM stands for: I SHALL LOVE ALL MANKIND

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<http://www.aaiil.org>

<http://www.Lahore.ahmadiyya.org>

<http://ahmadiyah.org>

For Books on Islam and the Ahmadiyya Movement: Translations of the Holy Quran in Urdu, English, German, French, Russian, Arabic, Javanese, Indonesian, Dutch, Spanish and Turkish. Visit our websites.