

Special Issue on Hazrat Dr Mufti Muhammad Sadiq, Razi Allaho Anho

Al-Nahl

A Quarterly Publication of Majlis Ansarullah, U.S.A.



Hazrat Dr Mufti Muhammad Sadiq, Razi Allaho Anho
Who Brought Ahmadiyyat to North America

Summer 1996

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Vol. 7, No 3



**Hazrat Mufti Muhammad Sadiq, razi Allaho anho, with his spiritual master,
Hazrat Masih-i-Maood, alaihissalaam, holding his walking stick.**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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**The first Ahmadiyya Muslim Mosque established in North America
by Hazrat Dr Mufti Muhammad Sadiq, razi Allaho anho, at Chicago.**



Milestones of History

Hazrat Promised Messiah, Alaihis-Salaam, has mentioned in his writings that the advent of a prophet is like the creation of Adam where a new world order comes into being. The *Iblis* rejects him, and the angels submit to him. We see the same phenomenon taking shape with the advent of Hazrat Promised Messiah, alaihissalaam, as the Adam of our time. The Ahmadiyya Movement is established as the new world order. Many staunch opponents, in the tradition of *Iblis*, rejected him but at the same time hundreds of angel-like men submitted to him in full devotion and dedication. Hazrat Mufti Muhammad Sadiq was one of those men who witnessed the truth, stood by it with courage, and propagated it with all the mental and physical traits that Allah had bestowed upon them. Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, through his devotion, love, and sincerity to the cause of Ahmadiyyat, left an indelible mark on the face of history. His name became embedded forever as a shining star on the horizon of Islam and Ahmadiyyat.

Hazrat Mufti Sahib was a Western-educated and a religious scholar at the same time. Hazrat Mufti Sahib seemed to have been specifically groomed for the service of Islam by Almighty Allah Himself, in order to prepare the soil for the seed sowed by Hazrat Promised Messiah, alaihissalaam. Hazrat Mufti Sahib amply proved his skills as an administrator, a teacher, an orator, and an excellent missionary of Islam. He had a sharp wit which seems to have been particularly bestowed upon him by Almighty Allah for the propagation of Islam. This fact can be vividly noticed in a collection of anecdotes, entitled, *Lataaif-e-Sadiq* or *Sadiq's Anecdotes*. We quote here only one such anecdote from Hazrat Mufti Sahib's book for the interest of our readers:

'During my travel to England, one morning I came out to the deck of the ship where I found an empty chair close to a group of young men en-

gaged in gossip. I sat in the chair to enjoy the cool breeze from the ocean. From the conversation of the young men, I concluded that they were students returning to their respective universities in England. I focused my attention when their conversation turned to the subject of the existence of God. They seemed to have atheistic thoughts about God. I had wanted to intervene but kept quiet until one of them did something strange. He placed his match box on the table and said, "If I ask God to show His power by lifting this match box, He will not do so because He does not have any power but my servant has more power than God because if I ask my servant to lift this match box, he will do so in a second." I could resist no more. I got up from my chair and after due permission to join in their conversation, I politely asked that person whether he would have the courage to ask the King of England to come and lift that match box away. A complete silence fell upon the young men as they stared at each other in shock. I then started explaining to them why a servant would do something like that as he was paid to do whatever he was told, whereas a king was a sovereign over a certain territory and therefore possessed the kind of power that no one would dare challenge. How could then someone think of commanding God who was the ultimate Sovereign over all, including the kings. My answer had an immediate affect. The young men became very friendly with me and from there on during the rest of the journey, they would insist on my joining their company. Allah thus provided me a great opportunity to give the message of Islam to these young men.'

In the context of America, the personality of Hazrat Mufti Sahib holds special importance as he was the first missionary of Islam in the New World. Hazrat Mufti Sahib brought the beautiful message of Islam to thousands in this country and many a thirsty soul was satiated through his

preaching and prayers. He touched many hearts in this country at a juncture when the people here were desperately engaged in trying to establish their own roots in the form of their ancestral identity. By being the first missionary, he became a direct instrument in fulfilling God's promise with Hazrat Promised Messiah, alaihissalaam:

I shall cause thy message to reach
the corners of the earth.

Today, Hazrat Mufti Sahib is not among us but his legacy remains. We all, the Ahmadies in this country, are part of that proud legacy. It, therefore, becomes incumbent upon each one of us to carry on that legacy with the same kind of zeal and determination that Hazrat Mufti Sahib himself displayed in his life.

In order to honor that great personality, Al-Nahl is exclusively presenting this issue depicting the life and character of Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him. We thank all those who contributed towards this effort, in particular Maulana Dost Muhammad Shahid Sahib, *The Historian Of Ahmadiyyat*, Respected Amir Sahib, Maulana Ataul Mujeeb Rashed, and Mr Habib-ur-Rahman Zirvi, Assistant Librarian, Khilafat Library, Rabwah, for providing us some of the rarest pictures of Hazrat Mufti Sahib along with some other historical documents. May Allah amply reward all the contributors. Amin. We hope that our readers will enjoy this special issue about Hazrat Mufti Sahib and will write to us their comments.

C

Missionary

Dr Rasheed Syed Azam

Come, see the human face,
Of an angel on earth!
Dedicated servant of God,
In the service of humanity.

Seeking the purpose of life,
Through the worship of One God,
Unity of mankind,
Through love and sacrifice.

On call day and night,
Calling people to light
Of God, the Holy Quran,
The true Islam, His Might.

No ego and no vain talk,
His pen is his sword,
His thoughts are pure and boundless,
His speech eloquent and fair
He toils day and night
To conquer hearts for God.

Righteousness, mirror of his life,
Volition, preference *deen* over *dunya*,
Seeking the pleasure of Allah,
Drinking cups of *kafoor* and *zanjabeel*!

He is the bearer of good news,
In a confused misguided world,
With a torch light in the dark night
For, Allah's plan will succeed.

May Allah be thy Guide,
Hoist thou the flag of victory,
Send countless blessings of God,
Day and night,
Upon the Holy Prophet and his servant
The Mahdi, the Promised Messiah.

Commander of the faithful is pleased,
(May Allah be his Helper always),
To appoint thee as a Missionary,
I WANT TO BE THAT MISSIONARY!
Would that I were that Missionary!

Companions are Guiding Stars. They Illuminate the Path of Others to Divine Heights.

Message from
Sahibzadah M. M. Ahmad,
Ameer, Jamaat Ahmadiyya, U.S.A.



Ansarullah U.S.A.'s initiative to devote the next issue of their magazine "Al-Nahl" on Hazrat Mufti Muhammad Sadiq (razi Allahu anho) is to be warmly acclaimed. The new generation of Ahmadiis must know intimately how the Promised Messiah's companions lived a model life reflecting in their person the highest virtues, teachings and traditions of true Islam. Their lives were magically transformed by their close contact and *tarbiyyat* of the Promised Messiah and for ever became the guiding stars for the coming generation.

The Holy Prophet's (May peace and blessings of Allah be on him) tradition proclaims that his companions are guiding stars and illuminate the path of others to divine heights for all who chose to follow them. Surah Al-Jumu'ah (Chapter 62) tells us of those in the image of the Holy Prophet's companions who have not yet joined them and are yet to follow. The Promised Messiah himself refers:

صحابہ سے ملا جب مجھ کو پایا

Sahaba say mila jab mujh ko paya, i.e., those who cement their relations with me will attain the status of the Holy Prophet's companions.

My own recollections and fond remembrance of Hazrat Mufti Sahib is linked with his addresses at Jalsa Salana in Qadian and Rabwah when his popular topic of *Zikr-i-Habeeb* was listened with rapt attention. He was a saintly figure with a chuga (robe style), green turban, spoke softly, tenderly and lovingly as he narrated, with tears in his eyes, stories of his association and personal experiences with the Promised Messiah. This was always an inspiring experience lifting our spirits and the memory of which does not fade with passage of time and remains fresh even 60 years or so later. It should be our endeavor to know more about the divine giants and try to seek inspiration as we try to walk in their footsteps.

M.M. Ahmad

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - نحمدہ و نصلی علی رسولہ الکریم

حضرت اندس شہنا و مہینا مسیح وجود دہدی محمود باب رسول کریم

الصلوة والسلام علیکم ورحمة اللہ وبرکاتہ - اولہد - گذارش ہے کہ اس عاجز نے گذشتہ
 تین چار دنوں میں کئی دفعہ اللہ تعالیٰ کے حضور اپنے گناہوں کی معافی چاہتے رہے اور
 اپنی گزندیوں کا اظہار کرتے رہے استخارہ کیا ہے - اور اس کے بعد اپنے دیش اور دیوبند
 خواہ کوہیم عاجز ایسی بین دیکھتا ہے کہ حضور کی برائیوں میں حاضر ہے - اللہ تعالیٰ نے
 اپنے فضل و کرم سے اس اور کے لئے ایسے عاجز کو الشراج صدر من زینا سپہ -
 پھر جیسا حضور اندس حکم فرمایا ہے - کہ آپ اللہ کے رسول ہیں - اور اپنی تہذیب
 میں اللہ تعالیٰ کی رضا ہے - یہ تلب کا بیلاں بعد دعا استخارہ کے بالکل اسبغوت ہو گیا
 ہے - اسے خدا سے گناہوں کو بخش دے - بری گزندیوں کو دور فرما اور مجھے وراہ المستقیم رکھ
 اللہ تعالیٰ ہمیں ایسا حامی و ناہم ہو اور آپ کے دشمنوں کو درسیہ کرے + آمین تم آمین
 آج ۷ تاریخ ہے اس واسطے اب پھر فقط کلمہ دینا چاہئے +
 حضور کی برائیوں کا غسل - عاجز محمد بن

درم علم و معرفت
 حکم انشاء اللہ استخارہ کر لیتے تمام برائیوں کو
 حور عالیٰ ان کوں چہ حضور تعالیٰ آج کو پھر
 یہ بہت ہی خوشی اور مبارکباد ہے ۸ آج کو
 اس کا کلمہ لکھو

ہزار ہی طرف سے بہت مبارکباد
 ولیمہ لڑاؤ
 بارگاہِ اہل سنت اور دولت و دیوبند
 تانقہ ہر قسم دہیہ و مائتا فرود

Hazrat Mufti Muhammad Sadiq (Razi Allaho Anho) Founder of Ahmadiyya Muslim Mission in the United States of America

Urdu Text By

*Maulvi Dost Muhammad Shahid, Historian of Ahmadiyyat,
Rabwah, Pakistan*

English Translation By

Dr. Rasheed Syed Azam, Staley, N.C.

Hazrat Mufti Sahib wrote to the Promised Messiah, alaihissalaam, for Waqf (dedication for life) after long prayers of *Istekhara* that he would like to spend his life in the service of Islam. Hazrat Aqdas replied that if your heart is satisfied after *Istekhara*, then it must be from guidance from God Almighty. May Allah bless your efforts. Copies of those letters are being reproduced here on the previous page in original for the benefit of our readers. — Editor

Department Of History Of Ahmadiyyat, Khalafat Library, Rabwah (Pakistan)

May 1, 1996.

Respected Dr Karimullah Zirvi Sahib, Asslamo alaikam wa rahmatullahe wa barakatohoo.

As directed, the Department of History is pleased to present the enclosed essay on the life and accomplishments of Hazrat Mufti Muhammad Sadiq Sahib. As a matter of fact, it is part of the current volume of History of Ahmadiyyat under preparation for publication and is being specially forwarded to you for inclusion in your forthcoming souvenir issue of Al-Nahl. The subject matter is comprehensive enough to be included in its entirety and publication of its translation will be greatly appreciated.

May an army of angels be with you on every step of your way! For our records, please send us two copies of your journal after publication.

Jazakomullah.

Dost Muhammad Shahid, Historian of Ahmadiyyat

Syedna Hazrat Musleh Maood (razi Allaho anho), the second successor to the Promised Messiah, alaihissalaam, said:

“Mufti Muhammad Sadiq Sahib is also a very loyal devotee who has rendered innumerable services to Ahmadi-

yyat. He was very dear to the Promised Messiah, alaihissalaam, and was considered among the elect servants of Allah. God Almighty blessed him with the opportunity to propagate Islam during this period also.” (Al-Fazl, July 24, 1924)

Family

Hazrat Mufti Muhammad Sadiq Sahib was a highly noble and godly personality in Ahmadiyyat. He was a descendent of Hazrat Usman (Razi Allaho Anho), son of Affan, [1] the third Caliph of the Holy Prophet, peace and blessings of Allah be upon him. His ancestors migrated from Arabia to Iran and then reached Punjab during the reign of Sultan Mahmood Ghaznavi and settled in Multan and Pakpattan and served as *qazis* under the then Government. During the reformation reign of Hazrat Aurangzeb, a religious scholar of his family was appointed *mufti* in the ancient city of Bhera [2] in Northern Punjab and consequently the family came to settle there.

His father, Mufti Inayatullah Sahib, had passed away before Hazrat Mirza Ghulam Ahmad proclaimed to be the Promised Messiah. His mother, Faiz Bibi Sahiba, joined Ahmadiyyat during 1896-97. After her Bai'at when she was returning to Bhera from Qadian, Hazrat Aqdas walked up to Tonga stand to bid farewell to Mufti Sahib and his respected mother. Hazrat Aqdas had ordered some food for their journey but it was brought unpacked. Hazoor tore-up a yard of cloth from his turban and gave them the food wrapped in it. [3]

Birth, Early Education, and Bai'at

Hazrat Mufti Muhammad Sadiq was born on January 11, 1872, at Bhera in Mufti Mohallah. After completing his Matriculation (Entrance Examination) in his home town, he was appointed as an English teacher in Jammu High School in 1890 with some assistance from Hazrat Maulana Nooruddin Bhervi (Razi Allaho Anho). He visited Qadian for the first time at the end of the same year and was initiated at the sacred hand of Masih-i-Muhammadi (peace and blessings of Allah be upon Muhammad and his Messiah) on January 31, 1891. Mufti Sahib himself writes:

“I joined service in Jammu High School in 1890 after completing my Entrance Examination. Another

teacher, my name sake, (the late Maulvi Fazil Muhammad Sadiq Sahib), and I were living in the same house. It was at a time when the Promised Messiah's book “Fath Islam” (Victory of Islam) reached Jammu (or probably its pages were sent to Hazrat Maulvi Nooruddeen Sahib (Razi Allaho Anho) for proof reading). My friend and I read it together. The book contained in it a detailed account of the death of Masih-i-Nasri (Jesus of Nazareth) and the first pronouncement of the claim of Hazrat Aqdas to be the Promised Messiah. I wrote down some questions and forwarded those to the Promised Messiah, alaihissalaam. Hazrat Maulvi Abdul Kareem Sahib (Razi Allaho Anho) who was in Jammu during those days informed me verbally that a book is being published shortly and will also have answers to all those questions.

I came to Qadian during winter vacation of December 1890. I travelled alone on horse carriage from Batala and paid twelve ‘annas’ in fare. I had an introductory letter from Hazrat Maulvi Nooruddeen (Razi Allaho Anho) which was presented to Hazrat Aqdas on my arrival. Hazoor came out of his house and told me that Maulvi Sahib had written well about me and asked if I had taken my meals. Hazrat Aqdas then returned to his house after a short while. There was one other guest before me (the late Syed Fazal Shah Sahib) and Hafiz Shiekh Hamid Ali Sahib was there to look after the guests. The Round Room (Gol Kamra) served as the guest house and was not surrounded by three walls at that time. Syed Fazal Shah Sahib and I slept in that room at night. At Prayer time, Hazrat Aqdas came to

Masjid Mubarak, known also as 'small mosque.' Hazoor's face looked bright. He was wearing white turban, his beard was dyed with hanna and he was holding a walking stick in hand.

Next morning, when Hazoor came out of his living quarters, all three of us (Syed Fazal Shah Sahib, Hafiz Hamid Ali Sahib and myself) went out for walk with Hazrat Aqdas in the open through the growing crops towards the East side of the village. During this first walk, I asked Hazoor how can one be protected from a sinful living? Hazoor said that one should always remember one's death. When man forgets that he has to die one day he becomes intoxicated with high hopes about the future and begins to dream that he would do this and he would do that. He becomes lax and fearless to commit sins.

Syed Fazal Shah asked what is meant by the saying that the Promised Messiah would appear at a time when the sun will rise from the West? Hazoor said that it is a Law of Nature that the Sun rises in the East and sets in the West and this can't be changed. It simply means that the people in the West will begin accepting Islam. We have heard that some English in Liverpool have joined Islam.

Although I can recall only these two exchanges during this walk yet there was some special force attracting me towards Hazoor to accept the truth of his claim and offer myself for Bai'at. His face looked so holy: His claim could not be false.

On the second or third day I told Hafiz Hamid Ali Sahib that I would like

to be initiated. Those days all Bai'ats were conducted individually. I followed Hazoor into a separate room with a charpai (cot) in it. I sat next to Hazoor on this charpai (cot) and Hazrat Aqdas held my right hand in his right hand and asked me to affirm the ten conditions of Bai'at. Each condition was not separately repeated, Hazoor only referred to them as the Ten Conditions.

Love and Devotion for the Promised Messiah in His Youth

Hazrat Mufti Sahib stayed in Jammu for five years. He started teaching Mathematics in Islamia High School at Lahore in August-September, 1895, before joining the Office of Accountant General as a clerk, where he worked till 1901. [5]

During his stay in Jammu, Mufti Sahib had been preparing to take B.A. Degree Examination in English, Arabic and Hebrew but after his Bai'at, he was so enamoured with love and became so dedicated to the Promised Messiah that he spent all his school vacations at Qadian. While he was employed in Lahore, he was visiting Qadian almost every Sunday to see the Promised Messiah. He meticulously noted Hazoor's sayings and shared with others at Lahore and with friends abroad which enlightened their hearts and increased their faith manifold. Hazrat Mufti Sahib writes:

"It became my routine to carefully note down all the sacred sayings of the Promised Messiah from the day of my Bai'at. These collected notes were then sent to kind friends in Kashmir, Kapoor Thala, Anbala, Lahore, Sialkot, Africa and London to nourish their faith and to attain my requital. Friends at Lahore used to gather around me for spiritual nourishment when they heard that I had returned from our Imam in Darul-Aman. Thirsty souls were satiated with the pure

and wholesome spiritual water which further increased their thirst and longing for our Beloved. [6]

Hazrat Maulana Abdul Kareem (Razi Allahu Anho) of Sialkot in January, 1900, wrote the following, citing the noble example of Hazrat Mufti Sahib's devotion:

"I see Mufti Muhammad Sadiq here on every day he has leave from work. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved Master.

O my dear brother, may Allah bestow upon you steadfastness and bless your efforts and make you a worthy model for others in our Jama'at. Hazrat Aqdas has also said 'Mufti Sadiq Sahib is the only one given to us from Lahore'. Mufti Sahib is a young man with meager income and has other responsibilities. If he is not a perfect picture of devotion then how can it be that like mad he has broken all chains to reach Batala not caring whether it is day or night, summer or winter, rain or storm, and sometimes arriving here at Qadian on foot in the middle of the night. Jama'at should learn a lesson from the character of this young devotee." [7]

Services During the Blessed Life of the Promised Messiah

Hazrat Mufti Sahib was fortunate to serve Islam in several ways during the times of the Promised Messiah, alaihissalaam:

1. Bishop George Alfred Lefroy gave a public lecture in Lahore on "Living Messenger and Innocent Prophet" (Zinda Rasool And Masoom Nabi) on May 18, 1900. The public was given

the opportunity to ask questions after the speech. Hazrat Mufti Sahib stood up and rendered the Bishop speechless. [8]

2. The Arch Bishop of Lahore arranged another public lecture on May 25 to avenge his prior defeat. The Promised Messiah, alaihissalaam, wrote an article at the request of Hazrat Mufti Sahib that was read by him with great enthusiasm to the audience after Bishop's lecture. The city of Lahore became alive with the slogans of Allahu Akbar by Muslims. The Bishop was overwhelmed and said: "My addressees are for other Muslims only. You are an Ahmadi and I will not talk to you." [9]
3. At the time when the book 'Minanur-Rahman' (Bounties of the Gracious God) was being composed by the Promised Messiah, alaihissalaam, Hazrat Mufti Sahib was directed to learn Hebrew. He learnt enough Hebrew from a Jewish scholar at Lahore to prepare a list of words for Hazoor to provide proof that Hebrew also had its origin in the Arabic Language.

Mufti Sahib also researched the Hebrew Bible to identify the prophecies related to the advent of the Holy Prophet of Islam and the Promised Messiah (peace and blessings of Allah be upon them) and some of those are recorded in Hebrew on pages 111 and 138 of Tohfai-Golarhviyya (A Gift for Golarhviyya). He also used to copy-write the text of Hebrew extracts (as included in Hazrat Aqdas's booklet Arbaeen IV, Page 8, related to the prophecy of false Prophets). [10]

4. Mufti Sahib was deeply committed to spreading the truth right from the beginning. He started propagation of Islam in 1900 through letter writing to famous personalities of the time in England, America, Japan, etc., including Mr James L. Rogers (California), A. George Baker (Philadelphia), Mr Alexander Webb (America), Russian reformer Count

Tolstoy, Mr Piggot of London. The Urdu translation of his letters to the Congress of European Free Thinkers (held in Italy 1904) is included in his book "Zikr-i-Habeeb."

He continued his 'Jehad' with pen all the rest of his life.

5. Mufti Sahib wrote all the pamphlets on behalf of Jama'at Ahmadiyya, Lahore, in 1900 to provide true facts about Peer Mehr Ali Shah of Golarha. His booklet entitled "The Actual Facts" is a memorable publication of this period. [11]

Migration to Qadian: Headmaster of Taleem-ul-Islam High School, and Editor, Al-Badr

Mufti Sahib migrated to Qadian, July, 1901 to settle permanently near his Spiritual Master, the Promised Messiah, alaihissalaam. He served as Secondmaster in the beginning but became Headmaster of Taleem-ul-Islam High School in 1903. He was appointed Manager and superintendent and Professor of Logic when the college was opened on May 24, 1903.

After their migration to Qadian, for one year Mufti Sahib and his family were provided meals of Langar Khana as directed by the Promised Messiah alaihissalaam. Mufti Sahib's request to cook his own meals was turned down several times. After one year he wrote again:

"I would like to reduce my burden on the Langar Khana and receive requital from God Almighty."

Hazrat Aqdas, in response to this request, wrote:

"Permission is now granted as you have been insisting on this again and again although you would not have received less requital if you were eating from Langar Khana." [12]

Mufti Sahib became very ill in 1904. His respected mother was in Qadian and asked Hazoor to pray for his recovery. Hazoor said:

"We always pray for him. You think you love Sadiq because he is your son. The fact is that we love him more than his mother." [13]

He was appointed the Editor of Al-Badr in 1905 and the following announcement which appeared in Al-Badr was written by Hazrat Aqdas himself:

Bismillah-irrahman-irraheem.
Nahmadohoo wa nosalli ala rasoolehil-kareem.

Announcement

I am pleased to write these few lines to state that Mufti Muhammad Sadiq Sahib Bhervi is now appointed the Editor of Al-Badr in place of the late Munshi Muhammad Afzal. Munshi Sahib passed away according to the Laws of God Almighty and we are ever thankful to Him for His blessings and the rewards. He has provided the newspaper with good substitute. He is a well known member of our Jama'at and is a pious and able young man and we cannot find words to describe all his qualities. I feel that with blessings and mercy from Allah, it is a good fortune for this newspaper to get such an able and pious editor. May Allah bless his work and make good his performance. Ameen, summa ameen.

Khaksar,
Mirza Ghulam Ahmad
23 Moharrumul-Haraam, 1323 Hijri;
March 30, 1905, A.D. [14]

Mufti Sahib continued as Editor of 'Al-Badr' till 1915. 'Al-Badr' like 'Al-Hakam' is a historical

chronicle of the early History of the Ahmadiyya Movement in Islam and its splendid services can never be forgotten. These newspapers were regarded as two hands of the Promised Messiah.

Hazrat Mufti Sahib was included as a member in the deputation despatched by the Promised Messiah, alaihissalaam, in 1908 to Guru Harsehai in District Ferozepur to investigate the existence of a *pothy* (a small book) which was said to have been used by Guru Baba Nanak Ji. The members of deputation discovered that the 'pothy' was the Holy Quran in miniature used by Hazrat Baba Nanak Sahib. Mufti Sahib presented the complete report to Hazrat Aqdas which is also included in Hazoor's book "Chashma-i-Ma'refat" (The Fountain of Knowledge), page 337. [15]

Mufti Sahib had the added responsibility of handling all correspondence for Hazrat Aqdas after the death of Hazrat Maulana Abdul Kareem in 1905. Just before his demise, Hazoor wrote the following note on April 12, 1908, to Mufti Sahib summoning him to come to Lahore from Qadian:

"Please come for a week to answer all these large number of letters. I would also like to see you. It is urgent." [16]

This was the last letter Hazrat Aqdas wrote to Mufti Sahib from Ahmadiyya Buildings, Lahore. (A copy of this letter is given on the opposite page.) Mufti Sahib arrived immediately and set up a temporary office of Al-Badr in Lahore and stayed there till Hazoor's departure from this world.

Hazrat Mufti Sahib was described as 'sincere friend,' 'truly affectionate' and 'a noble member of Ahmadiyya Jama'at' for his utmost love, dedication and enthusiasm for service. Hazrat Aqdas in a poster dated October 22, 1899, wrote:

"Mufti Muhammad Sadiq is one of the sincere friends in my Jama'at. Like his name he is 'Truly Affectionate.' "

It was narrated by Hazrat Maulana Sher Ali Sahib that: "Hazrat Aqdas had great affection for all his Khuddam but I had the feelings that Hazoor

had a special affection for Mufti Sahib. Whenever he mentioned Mufti Sahib, Hazoor would say 'Our Mufti Sahib.' " [17]

Important Services Rendered During the First Khilafat

Hazrat Mufti Sahib besides his editorial responsibility of Al-Badr undertook travel throughout India to propagate Ahmadiyyat, the True Islam, during the Khilafat of Hazrat Maulana Nooruddeen Bhervi (Razi Allaho Anho), Khalifatul Massih Awwal (the First Caliph of the Promised Messiah, alaihissalaam). He visited many Jama'ats in the Punjab in addition to his travels to Aligarh, Muzaffar Nagar, Meeratth, Kanpur, Ottawa, Lukhnow, Shah Jahan Pur, Jamal Pur, Mungher, Suran Gharh, Bhagal Pur, Benaras, Chirhya Kot, Shah Abad, Agra, Lukhnow, and states of Kapoorthala and Jammu. He also made every effort to establish Ahmadiyya Press on firm footing and make it stronger. (Details are a public record published in Al-Badr and Al-Fazl).

Some Important Services Rendered During Second Khilafat

In the reign of Second Khilafat, he rendered religious services in many ways. During the first three years, he was actively involved in Jihad through speeches. He delivered deeply thoughtful and full of guidance lectures to audience in big cities like Benaras, Calcutta, Songhra, Dacca, Hyderabad Deccan, Madras, Dehli and Lahore.

Departure for England

Mufti Sahib left for England on March 10, 1917, [18] as a missionary. He remained involved in the propagation of Islam during his voyage. He reached London on April 17, 1917, [19] and joined Hazrat Qazi Muhammad Abdullah Sahib who was already active in spreading the message of Islam. Mufti Sahib spent about two and a half years in England and published many tracts during his stay. [20] He preached message of Islam to important

Copy of a letter of Hazrat Masih-i-Maood, alaihissalaam, to Hazrat Mufti Muhammad Sadiq, razi Allahu anho, inviting him to come to Lahore to respond to Hazoor's mail, as mentioned on the opposite page.

بسم اللہ الرحمن الرحیم
 خدمتِ عالیہ عالیہ عالیہ

اسلام علیکم وعلتہم السلام

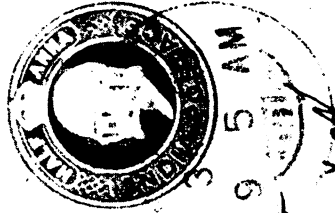
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مفتی کے لئے اگر ان تمام خوشخبریاں

لکھ جائیں اور نیز تمام ان کے ورثہ

محمد علی احمد

2011



کتاب قانون ضلع کوئٹہ کھلیں

بہت نبی افرام صفتی کوٹھارو ایس۔ ایس۔ ایس۔
 2011

Sadiq

بسم اللہ الرحمن الرحیم
 خدمتِ عالیہ عالیہ عالیہ

personalities including King George V and the Queen of England, Secretary of State, Lord Montego, the British Prime Minister, Lord Mayor of London, and Prince Yori Hito Hakashi Foshi of Japan. [21] Mufti Sahib delivered public speeches in Hyde Park, Central Hall, Mission House, and in various churches in London. He was awarded honorary degrees and diplomas for his contribution to religious knowledge. [22]

He debated with Christian Preachers and planned to convey the message of the Holy Quran in churches in every possible way. About one hundred noble souls entered the True Islam. Mufti Sahib wrote the following letter from England which was read at Jalsa Salana Qadian:

“The objective for which I was despatched to England by our Imam, Khalifatul-Massih II, is being achieved during the last two and a half years with the joint efforts of my dear brother Qazi Abdullah Sahib. Almost one hundred individuals have accepted Islam and the flag of Ahmadiyyat is now hoisted in the center of London. Lectures were delivered in and around London, thousands of pamphlets and booklets have been distributed, debates were held and the opponents were challenged and the message of Islam has reached the kings, and the rich and the poor of England. Many reports have been published by the newspapers with our pictures. All of this has happened because of Allah’s grace and help in spite of the difficulties created by the World War. Our hope is Allah and our success in the future is in Allah’s hand. When I was directed by Khalifatul Massih II, in Qadian, to travel to England, I spent the night before departure in reciting *la haula wa la quwwata illa billah* (there is no protection and there is no power but of Allah)

This prayer is the most appropriate summary of our efforts and success in England.”

Mission in the United States of America

When Mufti Sahib was in England, the Commander of the Faithful, Hazrat Musleh Maood, directed him to establish the first Ahmadiyya mission in America. Mufti Sahib sailed from England on January 26, 1920, and reached Philadelphia in the second week of February. The immigration department blocked his entry into the U.S.A. on the grounds that he was not allowed to preach the message of God. He faced the whole situation with great courage and patience and filed an appeal to the Department of Justice in Washington for entry. He also informed Khalifatul-Massih who prophesied that ‘America cannot and will not stop our entry into the country to establish our mission.’ [23]

Mufti Sahib’s appeal was granted. He had started preaching on the coast even before he was granted entry into the country. The newspapers, including the *Public Religions*, had already begun to publish reports on Ahmadiyya Muslim beliefs, and objective and purpose of tabligh (preaching) in Islam. [24]

After nearly two months Mufti Sahib came to New York. He rented a room but was given a notice by the landlady to vacate it because of some instigation by some christian preachers. He found another place and continued ‘Jehade Akbar,’ the greatest Jihad of preaching, with all the vigour and dedication, the message of Islam for three and half years, the period of his stay in America. The Ahmadiyya Muslim Mission was established on strong footings and he soon started the Muslim Sunrise, the voice of true Islam. The first issue was published in July 1921, and 3,000 copies were printed and distributed free from 74 Victor Avenue, Highland Park, Mich., U.S.A. This issue had

the full size picture of Musleh Maood (Razi Allahu Anho) and his message for local Ahmadi Muslims.

The first House of Allah for Prayer was established in Detroit. A dedicated and sincere Jama'at began to emerge in response to Mufti Sahib's prayers and efforts. He wrote:

"I prayed for three things when I left England for America: a sincere Jama'at of Ahmadi Muslims, construction of a Mosque and starting a new Journal. In spite of all the difficulties, God Almighty has answered my prayers and gave me a sincere Jama'at during the first year. 'The Muslim Sunrise' was started in the second year and a Mosque and a house were constructed during the third year." [25]

In one of his reports from America, Mufti Sahib wrote:

"I am not worried about facing big opposition because God is with me and I am supported by the prayers of Khalifatul-Masih and pious and noble members of our community. Almost every night I meet with the Promised Messiah, alaihissalaam, or Khalifatul-Masih I, or Hazrat Fazl-i-Umar: My days are spent with strangers but my nights are with my owns." [26]

Chicago and Highland Park were established as the centers of his preaching efforts during 1920-21. One day, he was passing through a street in Chicago when a small girl with great joy pointed to her mother: "Look, Mother, Jesus Christ has come." Mufti Sahib, when interviewed by the parents of the little girl, said: "I am a mere servant of the Promised Messiah, not a Christ." [27]

Every Sunday afternoon at 3 o'clock, Mufti Sahib had a regular general meetings scheduled to deliver lectures on specific subjects and then answered questions from the audience. He was also invited by different societies and churches to talk

about the True Islam. Reports of these educational lectures were being published in the press all over the country in America. He was awarded an Honorary D. LITT. Degree by the Jefferson University of Chicago for his contribution to education and services to human welfare. He was also elected as a member of The Press Congress of The World. [28]

In a public lecture on February 15, 1921, Mufti Sahib challenged the Christian World to follow the noble example of love and religious tolerance set by the Holy Prophet of Islam (peace and blessings of Allah be upon him) who had allowed the Christian deputation from Najran to conduct their religious services inside his Mosque. Are the Christians so tolerant to let me say my Prayer in their Church? The Christian clergy absolutely refused to allow this. This news was well covered by the national press reporters.

Mufti Sahib gave a talk on Islam to a gathering of respectable citizens at the invitation of a French Bishop. Someone in the audience commented 'we used to send missionaries to India, now India has sent one to America.' "India does not need missionaries nor can they be effective there in the presence of a Reformer chosen by God Almighty Himself," Mufti Sahib replied. [29]

An American lady wrote to Mufti Sahib that in a dream she saw herself being guided by a pious man from India. Mufti Sahib sent her some photographs. She identified the picture of the Promised Messiah, alaihissalaam, as her noble guide. [30]

Return to Qadian Darul-Aman

Hazrat Mufti Sahib after successfully completing his mission in America left for Qadian on September 18, 1923, [30] and arrived in Darul-Aman on December 4, 1923 in the afternoon. He was received by Hazrat Musleh Maood along with a large number of people who greeted him with resounding welcome words of *ahlan wa sahlan wa marhaba* and *mubarakbad* in this sacred city of Qadian.

After Maghrib Prayer, Hazoor led the congregation in a long silent prayer to thank our Almighty God. A brief but very moving address was then delivered by Mufti Sahib with Hazoor's permission:

"I could never imagine that I would be able to deliver the Message of Islam in Western countries in my old age and survive with all my human weaknesses. Long journeys and difficult living conditions did not affect my health adversely and certain plans to kill me also failed with Allah's help and protection. My success is a miracle; it is a miracle of *Mahmood's prayers*." [32]

Exemplary Services Rendered for Sadr Anjuman Ahmadiyya

Mufti Sahib was appointed as Secretary of Anjuman Ahmadiyya after his return from America. He very ably discharged his responsibilities. Hazrat Musleh Maood, razi Allahu anho, appointed Hazrat Sahibzada Mirza Bashir Ahmad and Hazrat Mifti Sahib local Deputy Ameer at the time of his departure to Europe in 1924. Hazoor said:

"Mufti Muhammad Sadiq Sahib is an old devotee who has rendered many services to Ahmadiyya Movement. He was considered a very close and affectionate khadim of the Promised Messiah, alaihissalaam; he was blessed by Allah with an opportunity to spread the message of True Islam in the life time of the Promised Messiah, too." [33]

Different Nazarat were joined together with Sadr Anjuman Ahmadiyya in 1926 and Mufti Sahib served as Nazir, Foreign Affairs, and later as Nazir, General Affairs, sometimes supervising both divisions. He also continued to pursue writing and public speaking.

He visited Ceylon (now Sri Lanka) in 1927.

[34] A christian priest had challenged the Muslims in Colombo for a debate and Muslims asked Hazrat Musleh Maood, razi Allahu anho, for help. Mufti Sahib was despatched for the purpose. He received a joyous welcome from the Muslims in Colombo but the Padree had fled the area before his arrival. His lectures were arranged in the local townhall and colleges and widely covered by the newspapers "The Daily Ceylon" and "The Daily News." The Ceylonese were greatly impressed by his spiritual person guided by Allah's light. He also visited Candi to deliver more lectures on Islam. [35]

Mufti Sahib returned to Qadian on November 6, 1927, after completing his mission in Ceylon. [36] He then visited several cities in India (including Kina-noor Cant., Paingadi, Calicut, Bangalore, Calcutta, Brahman Barhya, Dacca, Rangpur) at the direction of Hazrat Musleh Maood for Tabligh purposes. During 1928, he visited Karachi and Calcutta. He travelled to Sri Lanka once again to introduce the teachings of True Islam. [37]

Mufti Sahib visited Kashmir in 1934 [38] and with hard work and diligence collected historical information about the grave of Hazrat Masih, alaihissalaam. He published one of his educational masterpieces under the title: "Tehqiq-i-Jadeed Muta'allaq Qabr-i-Masih" (Modern Research About the Grave of Masih). He became Private Secretary to Hazrat Musleh Maood in 1935.

He conducted the Nikah ceremony of Hazrat Musleh Maood, razi Allahu anho, with Hazrat Seyda Maryam Siddiqah Sahiba on September 30, 1935, and delivered a faith-inspiring address at the time. [39] He retired himself from the day-to-day duties of Sadr Anjuman in 1937 because of ill health but continued to render religious services as usual.

Addresses at Jalsa Salana

Mufti Sahib was a bright star of the sacred stage of Jalsa Salana. He effectively expressed his true sentiment of dedication and stirred the empa-

thy of the listners. He used to speak at length on his favourite subject "Zikr-i-Habeeb" (Talk about the Beloved), a very popular and well liked title. His lustrous delivery always created a living link between the listners and the time and days of the Promised Messiah and Mahdi, alaihissalaam, warming the hearts and drowning the eyes in tears.

Death

Hazrat Mufti Muhammad Sadiq Sahib Bhervi (Razi Allaho Anho) passed away on January 13, 1957. [40] Hazrat Musleh Maood (Razi Allaho Anho) lead the Namaz-i-Janaza (Funeral Prayer) of this devotee of the Promised Messiah, alaihissalaam. He was buried in Bahishti Maqbara, Rabwah, Pakistan.

Tributes of Approbation

Qamar-ul-Anbiya, Hazrat Mirza Bashir Ahmad (Razi Allaho Anho) wrote about Hazrat Mufti Sahib at the time of his demise:

"Iman (Faith) is of two kinds: First is the Iman that stems from the brain and acceptance is based upon intellectual and logical arguments. Second is the Iman that flows from the depth of the heart and is born of love and devotion. The latter is considered superior to the former. However, the best Iman is the one which has its roots both in the heart and mind drawing sustenance and strength both from the love and devotion of the heart and logic and reason."

"Hazrat Mufti Sahib had attained this highest kind of faith. He remained in the vanguard of Jihad-i-Akbar with other companions of the Promised Messiah, alaihissalaam, all his life. People were naturally attracted towards the magnetic personality of the Reformer of the age through Mufti Sahib's intellectual arguments and the conviction

of heart. 'Zikr-i-Habeeb' was his favourite subject and he had a special talent in presenting small incidents from the life of the Promised Messiah in a most effective way that was the joy of Jalsa Salana participants."

Spiritual Status of Hazrat Mufti Sahib

Hazrat Mufti Sahib is ranked very high among those companions of the Promised Messiah who were naturally inclined towards Allah from their very childhood. He witnessed many signs of acceptance of prayer of the Promised Messiah, alaihissalaam, in his life. His life was a sign itself. The Promised Messiah, alaihissalaam, writes:

"I see a remarkable change in thousands of my followers and consider them far superior in faith to those who followed Moses in his life time. Their faces reflect the light of faith of the *sahaba*. It would be very unusual for my companions not to achieve spirtual heights. I know it is a miracle that my Jama'at excells in piety and spiritual progress." [41]

مسیح وقت اب دنیا میں آیا
مبارک وہ جواب ایمان لایا
وہی ہے ان کو ساتی نے پلاہی
خدا نے عہد کا دن ہے دکھایا
صحابہ سے لا جب مجھ کو پایا
کسی جان الہی انخوری الاعدائی

Now the Messiah of the time has appeared in the world,

It is an Eid Day which God has dawned for us.

Blessed is he who believes right now,

For he joins the 'Sahaba' when he joins me,

And drinks of the same wine that was served to them.

So, Holy is He Who brings disgrace to my enemies.

(From a poem of the Promised Messiah, alaihissalaam, published in 1901).

Publications

Hazrat Mufti Sahib has left for us the following high quality literature, written in Urdu except for 9, 11 and 17 which are in English and Hebrew:

1. Waqi'at-i-Sahiyya (The True (or Actual) Facts).
2. Tehdith Bin-Naimat (Narration of Rewards).
3. Maqsad-i-Hayat (Purpose of Life)
4. A'eena-i-Sadaqat (Mirror of Truth)
5. Kuffara (Atonement).
6. Tehkeek-i-Jadeed Mutallaq Qabr-i-Masih (Current Research About The Grave of Masih).
7. Bible Ki Basharat Ba-Haq Sarwar-i-Ka'inaat (Biblical Prophecies About The Holy Prophet).
8. Tehniyat Nama Mujtaba Sadiq (Felicitation Letter For Mujtaba Sadiq)
9. How To Save The World.
10. Pir Mehr Ali Shah Sahib Ko Aik Registered Khat (A Registered Letter To Pir Mehr Ali Shah Sahib)
11. Christian Doctrine.
12. Tohfa Benaras (Gift For Benaras)
13. Ham Ahmadi Kayun Hooa? (Why We Became Ahmadi?)
14. Zikr-i-Habeeb (In Memory of the Beloved)
15. Sdaqat Hazrat Masih Maood Alaihissalaam Az Rooay Bible (Truth of the Promised Messiah from the Bible)
16. Lataif-i-Sadiq (Anecdotes Of Sadiq). Compiled by Shiekh Muhammad Ismail Sahib Of Panipat.
17. Qaida Ibrani (Hebrew Primer, Written In Mufti Sahib's Own Hand).

References in the Text

- 1 See details of genealogy published in Al-Badr (addendum), Qadian, September 26, 1912.
- 2 This town was at first in Shahpur District, now it is part of Sargodha District.
- 3 Zikr-i-Habeeb by Hazrat Mufti Muhammad Sadiq Sahib, page 45, Nashir Book Depot, Published in Qadian, 1936.
- 4 *ibid.*, page 8.
- 5 *ibid.*, page 26.
- 6 *ibid.*, page 103 (from Mufti Sahib' Essay in 1902)
- 7 Al-Hakam, January 24, 1900. (Also, Zikr-i-Habeeb, page 334)
- 8 *ibid.*
- 9 *ibid.*, May 31, 1900.
- 10 Al-Fazl, January 3, 1945.
- 11 Zikr-i-Habeeb, Pp 78-79.
- 12 *ibid.*, Pp 330-331
- 13 *ibid.*, Page 325
- 14 Al-Badr, April 6, 1905.
- 15 Al-Fazl, January 5, 1945.
- 16 Zikr-i-Habeeb, Pp 192-193 (Photo copy of letter).
- 17 *ibid.*, page 337, Seerat Al-Mahdi.
- 18 Farooq, April 19, 1917.
- 19 Al-Fazl, April 24, 1917.
- 20 *ibid.*, June 2, 1917.
- 21 *ibid.*, July 28, 1917.
- 22 *ibid.*, February 11, 1919.
- 23 *ibid.*, December 18, 1923.

24 *ibid.*, April 15, 1920.

25 Tehdith-i-Ne'mat, page 10.

26 Al-Fazl, 1920.

27 Seerat Hazrat Mufti Sahib by Mufti Ahmad Sadiq, Pp 467-468.

28 Al-Fazl, March 28, 1921.

29 *ibid.*, November 16, 1922.

30 Zikr-i-Habeeb, page 344.

31 Al-Fazl, October 30, 1923.

32 *ibid.*, December 4, 1923. Pp 2-3

33 *ibid.*, July 22, 1924.

34 *ibid.*, October 11, 1927.

35 *ibid.*, November 18, 1927.

36 *ibid.*, June 22, 1928.

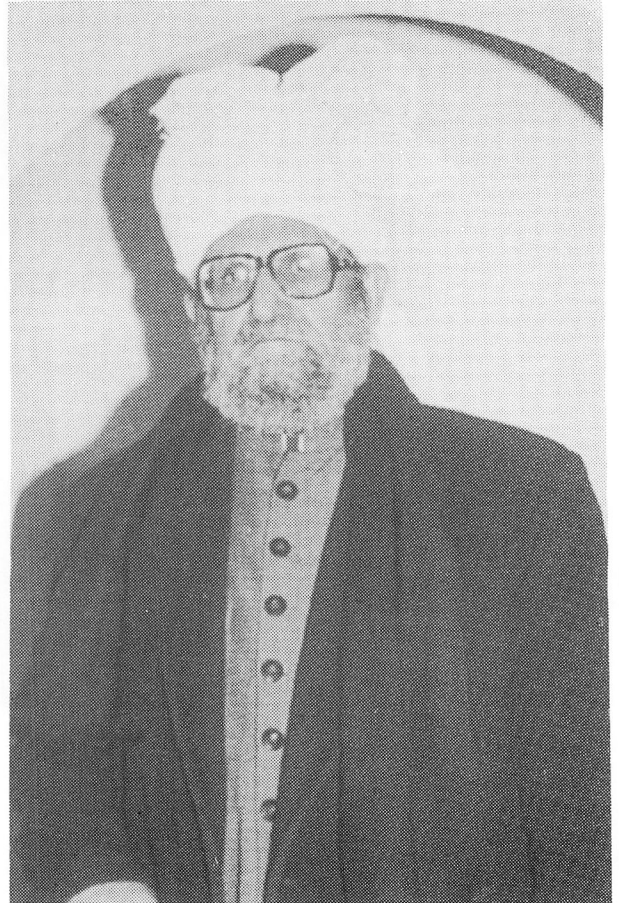
37 *ibid.*, May 21, 1929.

38 *ibid.*, May 27, 1934.

39 *ibid.*, October 2, 1935.

40 *ibid.*, January 15, 1957.

41 Al-Zikr Al-Hakam, Pp 16-17.



Maulana Dost Muhammad Shahid is an eloquent speaker, prominent writer, a renowned scholar of Islam, and longtime Historian of Ahmadiyya chronicles. He has written numerous articles and books. He has compiled a multi-volume, exhaustive history of the Ahmadiyya community in Urdu published over the last decades. He is one of the

Hazrat Mufti Muhammad Sadiq, in his youth.



Remembering Hazrat Mufti Muhammad Sadiq

*Sheikh Mubarak Ahmad,
Former Missionary Incharge, East Africa, England, and U.S.A.*

Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, hailed from Bhera, District Shahpur of the Punjab province of India. He was introduced to Hazrat Promised Messiah, alaihissalaam, by Hazrat Hakim Nuruddin, may Allah be pleased with him. Hazrat Mufti Sahib had become convinced of the truth of Hazrat Promised Messiah, alaihissalaam, through the persuasion of Hazrat Maulana Nuruddin, may Allah be pleased with him, and also through pondering and study of the books of Hazrat Promised Messiah, alaihissalaam. He is ranked one of the pioneer members of the community. In a list of 313 companions handwritten by Hazrat Promised Messiah, alaihissalaam, appended to two of his books entitled *Aina-e-Kamaalaat-e-Islam*, and *Anjaam-e-Aatham*, Hazrat Mufti Sahib's name appears at number 65. After some time of his entering into the baiat, Hazrat Mufti Sahib, by the grace and blessings of Allah found a lucrative employment at the Accountant General's office in Lahore, the capital of Punjab. While in Lahore, Mufti Sahib not only found himself in the company of some of the senior members of the Jamaat of Lahore but now he could also visit Qadian more frequently. He had always craved to spend as much time in the company of Hazrat Promised Messiah, alaihissalaam, as possible. Whenever he had time off from work, he would immediately proceed to Qadian. He would submit to Hazrat Promised Messiah, alaihissalaam, translations of important articles from foreign newspapers. This special service of Hazrat Mufti Sahib has been frequently mentioned in the

Malfoozaat. Similarly, whenever an English speaking or a European scholar visited Qadian, Hazrat Mufti Sahib would become an instant interpreter. Several of these incidents have also been reported in the *Malfoozaat*.

One good fortune to come to Hazrat Mufti Sahib was that when the Talim-ul-Islam college was inaugurated in Qadian, he was appointed both on its teaching as well as its management staff. Hazrat Mufti Sahib was at the same time the College's manager, superintendent, and a professor of Logic.

Another notable blessing that Hazrat Mufti Sahib received, was that through the persuasion of Hazrat Promised Messiah, alaihissalaam, he was among the three fortunate elders who were appointed to write down the revealed sermon known as *Khutba-e-Ilhaamiyya*, on April 11, 1900, as the Promised Messiah, alaihissalaam, spoke eloquently in Arabic. He was also appointed as one of the teachers of Sahibzada Bashiruddin Mahmood (Hazrat Musleh Mauood, Khalifatul-Masih II.), Hazrat Mufti Sahib was completely devoted to Hazrat Promised Messiah, alaihissalaam, and displayed immense love for him. He used to consider it a great blessing to remain in the Messiah's blessed company. This he did without regards to his personal needs or comfort. Hazrat Promised Messiah, alaihissalaam, was fully aware of that fact. Once during a visit to Lahore, when Hazrat Promised Messiah, alaihissalaam, did not find him among those who had come to meet with him, he inquired about Hazrat Mufti Sahib. On being told

that he was too ill to even get up from his bed, Hazrat Promised Messiah, alaihissalaam, immediately proceeded to visit Hazrat Mufti Sahib. He stayed with Mufti Sahib for some time, prayed for his health, and before leaving said to him, *'The prayers of a patient are also heard. Kindly pray for our success.'*

A unique incident of his love for Hazrat Promised Messiah, alaihissalaam, was observed during one of the court proceedings where Hazrat Promised Messiah, alaihissalaam, was present. Hazrat Mufti Sahib noticed that the feet of Hazrat Promised Messiah (alaihissalaam) had grown tired for continuously sitting in a chair, a long time. Hazrat Mufti Sahib calmly proceeded to take his coat and turban off, stuffed the turban inside the coat, then neatly folded the coat into a cushion and quietly placed it under Promised Messiah's feet. Hazrat Promised Messiah, alaihissalaam, was also particularly very kind to Hazrat Mufti Sahib. Once after a short visit to Qadian, when Hazrat Mufti Sahib was preparing to leave, Hazrat Promised Messiah, alaihissalaam, himself brought him some food for the journey. Hazrat Promised Messiah, alaihissalaam, folded the food in his own turban and handed it to Mufti Sahib, who was curiously watching all this with tears in his eyes.

Once Hazrat Mufti Sahib had just arrived from Lahore. Hazrat Promised Messiah, alaihissalaam, asked him to relax inside Masjid Mubarak and that he would soon be back with meals for him. In a short time, Hazrat Promised Messiah, alaihissalaam, returned with a tray, and while offering it to Hazrat Mufti Sahib said, "While you have your meals, I will fetch you some water to drink."

Once during the winter months, Hazrat Mufti Sahib was on a visit to Qadian. He happened to mention to Hazrat Promised Messiah about a previous night's unusual cold. Upon this, Hazrat Promised Messiah, alaihissalaam, sent for a quilt and a blanket. While offering these items to Hazrat Mufti Sahib, Hazrat Promised Messiah, alaihissalaam, said, "The blanket is mine and the

quilt is that of Mahmood. You may keep what you like."

During the earthquake days of 1905, Hazrat Mufti Sahib was staying in the orchard of the Bahishti Maqbara. He came to see Hazrat Promised Messiah, alaihissalaam, who handed him a note on a piece of paper asking him to deliver that note to someone in Lahore. One of the companions has stated that Hazrat Mufti Sahib proceeded straight towards Lahore without even blinking an eye.

Hazrat Mufti Sahib was so much in love with Qadian that except for Jamaat's work, he did not wish to leave that sacred place for any other reason. Once in March 1908, he had to visit his home town of Bhera after a considerably long time. After he reached there, he felt a strange mental anguish. The people were welcoming him to his home town but he himself thought that it must be a punishment for his sins as he had been thrown away from Qadian and had been removed from the blessings of Hazrat Promised Messiah, alaihissalaam.

On Hazrat Promised Messiah, alaihissalaam's appeal for devotees, Hazrat Mufti Sahib presented himself without hesitation and thus joined the very first rank of the devotees. He undoubtedly carried that pledge of devotion to the last breath of his life. He turned out to be an exemplary devotee through the strength of his character and his pious nature.

On the sad demise of Hazrat Promised Messiah, alaihissalaam, the elders of the Jamaat gathered in Masjid Noor on May 27, 1908. They unanimously elected Hazrat Hakim Nuruddin as the first Khalifa. At this occasion, Hazrat Mufti Sahib read out a hand-written script that stressed the need for unity, after which followed the famous heart rendering address of Hazrat Khalifatul-Masih I, may Allah be pleased with him. The baiats were then taken after that address.

In December 1916, Hazrat Mufti Sahib dedicated the whole collection of his valuable personal library to Sadr Anjuman Ahmadiyya. Later on books from the collection of Hazrat Khalifatul-

Masih I, the collection of *The Review of Religions* and *Tashheez* were merged together to form what became known as *Sadiq Library*. This was considered to be the library with the largest collection of books and therefore became the central library.

This devoted companion of Hazrat Promised Messiah, alaihissalaam, received the special honor to serve Islam in countries outside of India. He served as a missionary in England and the United States for seven years. In fact the first Muslim mission in the US was established by Dr Mufti Muhammad Sadiq. He had established very warm relationship with African-Americans, and those Arabs and Lebanese who lived here. Hazrat Mufti Sahib's green turban, green robe, and a towering, kind personality had an unusual effect on these people. They not only attended his meetings but also made special arrangements to hold these meetings. As a result of his untiring efforts, several hundred pious souls were blessed to enter the fold of Islam during his time as a missionary to the United States. He was the one who started *The Muslim Sunrise* for the propagation of Islam. He established the first mission house at Wabash, near Chicago. Recently, a brand new building has been erected over the same old foundations. The mosque is now known as *The Sadiq Mosque*, or, *Masjid Sadiq*.

On his return from the US, Hazrat Mufti Sahib became a beloved personality in Qadian. I remember well as he used to live in our neighborhood. Observing him coming and going through the street, was a wonderful spiritual experience. He was assigned to a number of Jamaat offices at the same time. These included, *Nazir Umoor-e-Aamma* and *Nazir Umoor-e-Kharija*. He was also appointed to represent the Jamaat at various conventions and conferences. These appointments were made directly by Hazrat Khalifatul-Masih II. One of these occasions was, the historical *All Parties Convention* in Calcutta. In 1927, violence erupted in Lahore during which many innocent Muslims were killed ruthlessly. Hazrat Khalifa-

tul-Masih II, may Allah be pleased with him, sent a delegation to help provide necessary information and guidance to the people of Lahore. Hazrat Mufti Sahib was one of the leading members of this delegation.

On January 29, 1926, a multi-lingual meeting was arranged in Qadian, for the first time. In this meeting, speeches in 24 languages were to be made. This historical meeting was held at the behest of Hazrat Mufti Sahib and all its arrangements were made under his guidance.

Hazrat Mufti Sahib also received the honor to pronounce the Nikah of Hazrat Umm-e-Matin, daughter of Hazrat Mir Muhammad Ismail, to Hazrat Khalifatul-Masih II, may Allah be pleased with him.

When the editor of *Al-Badr* passed away, Hazrat Promised Messiah, alaihissalaam, appointed Hazrat Mufti Sahib as the new editor. Hazrat Promised Messiah, alaihissalaam, wrote the following note for the readers of *Al-Badr* and members of the community:

I write these few lines with great pleasure that although Munshi Muhammad Afzal, editor of *Al-Badr*, has passed away as Allah had willed but with grace and blessings of Allah, the newspaper has found a substitute. He is a learned man of our community, with a young heart, and a well rounded, able personality, and whose qualities I can not express in words. This person is Mufti Muhammad Sadiq Sahib who has replaced the deceased Munshi Muhammad Afzal Sahib. In my opinion, by the grace of God, this newspaper has hit upon a good fortune in having such an able-bodied and righteous editor. May God Almighty bless this work for him and grant increase in his endeavor. Amin, summa amin.

(Malfoozaat Volume 7, pages 227-228)

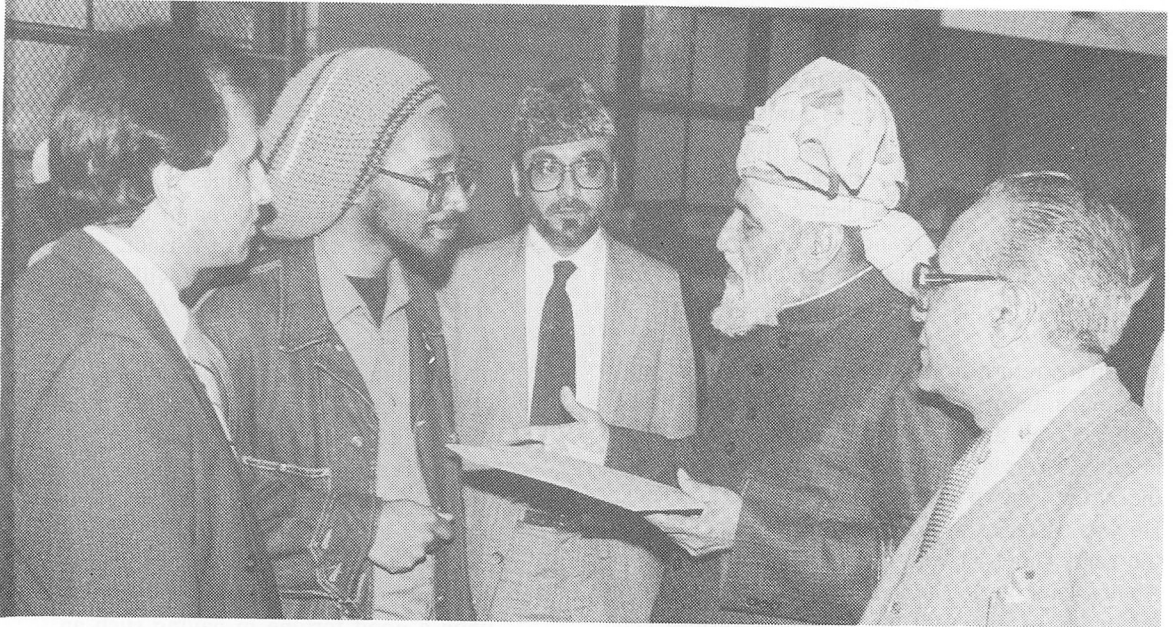
On October 2, 1902, Hazrat Promised Messiah, alaihissalaam, dispatched the wedding party of Hazrat Sahibzada Mirza Bashiruddin Mahmood Ahmad to Rorki. This party included personalities like Hazrat Hakim Nuruddin, Hazrat Maulana Muhammad Ahsan, and Hazrat Mir Nasir Nawab, may Allah be pleased with them. Hazrat Mufti Sahib was also one of the members of this blessed party.

In the end, speaking about Hazrat Mufti Muhammad Sadiq, this article would remain incomplete without mentioning the meetings of *Zikr-e-Habib*, or *Remembrance of the Friend* (meaning, *Hazrat Promised Messiah, alaihissalaam*). Today meetings are held under this title in the Jamaats all

over the world but perhaps not many people know that this title was actually given by Hazrat Mufti Sahib. Whenever he would mention in his addresses unusual events from the life of his blessed master, and beloved of God, Hazrat Promised Messiah, alaihissalaam, he would entitle them as *Zikr-e-Habib*. Hazrat Mufti Sahib also wrote a book under the same title consisting of several hundred pages. In this book, he has included numerous events about the beautiful character and high moral qualities of Hazrat Promised Messiah, alaihissalaam.

May Allah rest in peace the pious soul of Hazrat Mufti Sahib, *Razi Allaho Anho*. Amin.

Sheikh Mubarak Ahmad in conversation with a Muslim.



Maulana Sheikh Mubarak Ahmad has served as Chief Missionary in East Africa, England, and the United States. While he was stationed in Kenya, Billy Graham visited that country. Maulana challenged him to a prayer competition. The American evangelist refused to accept the challenge.

Hazrat Dr Mufti Muhammad Sadiq (Razi Allaho Anho)

Dr Syed Rasheed Azam, Staley N.C.

How is it? I see today your foot-prints
So vividly on the sand of shifting time,
When Dowie is no more, and generations before
him
Have vanished without a trace of memory!
Is it not the truth? the eternal Law of Almighty
That he who is from God lives and the false die
ignominously.

Mufti Sahib was young, unique and righteous in
his ways,
Born in Bhera, under Allah's special plan
His quest for knowledge and love for the truth,
Led him to Qadian, under the canopy of An-
gels' wings.
This loving and caring son of a very pious
mother,
Was dear to the Messiah and Mahdi of our
time.

His days and nights were filled with love of God
And devotedly serving His Mahdi in the heavy task
To bring back the faith to Earth from the Pleiades
For glory of God, with message of hope and joy in
The True Islam, given to our Lord and Master Mu-
hammad
The Greatest Prophet of Allah, a mercy for man-
kind.

Like a moth attracted to the lamp of spiritual light
Ready to serve and ready for the ultimate sac-
rifice,
Calling the world to God, in travels, day and
night,
Reaching the shores of England in search of
noble souls
Yearning and seeking to be rescued from
The Dajjal of sharp tongues and twisted ar-
guments.

His mission, to conquer the hearts and minds,
Of the world, old and new, and render the storms
Harmless, fearlessly he travelled on ocean waves
To the Americas. Beware! here cometh a servant
of the servant
Of the servant of God with speech so eloquent and
Thoughts so pure for guiding the souls back to
God.

“Jesus was a man, a Prophet from God, died like
all
Of them a natural death; died but not on the
cross.”
He proclaimed, giving the glad tidings “the
Promised
Messiah has appeared in India
With a message of peace and hope for all
mankind,
Fulfilling the prophecy of a prophet in Islam
Guided by Allah, humble like Jesus, a true
servant of
God and our blessed Holy Prophet and the
perfect Quran.”

Wake up New York, Philadelphia, Chicago,
Washington
Wake up America! No time to slumber! Have you
heard not
Have you not seen a man of God, calling brothers
to God,
A SADIQ, razi Allah anho,
Truthful as his name, devoted to the service of
Islam?
Wake up America! Power and wealth will not last
long,
Be a missionary, call the world to our ONE
CREATOR GOD,
Allah, the Almighty, the Gracious, the ever Merciful.

SHAIKH
ABDULLAH DIN MUHAMMAD
(J. L. MOTT)



CABLE ADDRESS
AHMADIA, NEW ORLEANS
1529 CLIO ST.
NEW ORLEANS, LA.

1313 Coliseum St

September 30th 1924.

To
His Holiness Mirza Baskeerud Din
Mahmud Ahma

Khalifatul Masif 11.,
London, England.

Assalam-o-Alaikum!

Esteemed Sir:-

Being unable to go to London, England., to pay my respects and to renew my allegiance in person, I take this means to felicitate you upon your safe arrival in the great city of London, and to wish you and your retinue a most enjoyable and profitable sojourn in the metropolis of Great Britain, and especially to call your distinguished attention to the possibility of 'spreading the Faith' and establishing the great and beneficial Ahmadiya Movement in Islam upon a permanent foundation throughout this great and glorious country, AMERICA! You, and your suite, are respectfully and most cordially invited to come to the United States of America and remain with us as long a time as may be consistent with your manifold duties at headquarters in Qadian, Punjab, India.

The splendid work and the great 'mission' inaugurated in Chicago, Illinois., by that estimable gentleman and profound scholar, Dr. Mufti Muhammad Sadiq, and which is now being ably conducted by the gentle Maulvi Muhammad Din, would receive 'new life' and a dynamic impetus if you, the leader, the Hazrat Khalifa-Tul-Masih, would make it convenient to come.

I would be very happy to greet you here in my native city, the metropolis of the South, and I venture to say that you would be agreeably surprised at the many citizens who are seriously interested in the Ahmadiya Movement; the people who I have in mind are not included in the few hundred Indian Moslems who constitute our Moslem colony, they are Americans who are not afraid to accept Truth in whatever guise it may present itself. Instead of taking up time to describe or comment upon the multifarious attractions, social and commercial, of dear old New Orleans, I will have the Association of Commerce mail you some printed matter which will cover the ground far better than I could hope to do in one or more letters.

With affectionate regards and best wishes to you and yours and hoping to hear from you at some early date, I am,

Fraternally yours,
Abdullah Din Muhammad
(J. L. Mott)

Address:

J. Livingston Mott,
1313 Coliseum Street,
New Orleans, La.
U. S. A.

**A letter from the United States of America commending
the propagation efforts of Hazrat Mufti Muhammad Sadiq, razi Allah anho.**

Mufti Muhammad Sadiq, The First Muslim Missionary in America: A Historical Perspective

*Al-Haj Dr Muzaffar A. Zafr, Dayton
Naib Amir I, Jamaat Ahmadiyya, U.S.A.*

The Ahmadiyya Movement in Islam gained prominence in the United States press in 1907 when Dr Alexander Dowie, a self proclaimed Messiah from Zion, Illinois, perished exactly according to the prophecy of Hazrat Promised Messiah, alaihissalaam. On May 15, 1911, *The Indianapolis News* carried an article that stated in part, "The Ahmadiyya Movement in Islam reprimands Americans for the fanatical intolerance of Islam." It also cited Islam as one of the great Monotheistic religions of the world. However, it was not until 1920 that the first missionary of Islam, arrived in this country.

On January 24, 1920, Dr Mufti Muhammad Sadiq left England on the S.S. Haverford for the U.S.A. He arrived in the Philadelphia port on February 25, 1920, but was detained by the immigration authorities. The reason for this detention was: He represented a religious group that practiced polygamy.

The events that took place during Dr Sadiq's confinement demonstrated the dynamic force that Islam was to become in American history. Nineteen persons were converted in the Philadelphia House of Detention.

The first convert was Mr R. J. Rochford. Unfortunately Mr Rochford was sent back to England. He adopted the name, Hamid. The other converts were from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

These converts were from all races, which refutes any claim that Islam was only preached to African-Americans.

This article will depict the early history of Islam in America and the contributions of its first missionary, Dr Mufti Muhammad Sadiq of the Ahmadiyya Movement in Islam. The impact of Dr Sadiq's work was so great that it can be felt even today and will continue to be felt for a long time to come.

The first problem Muslims had to overcome was discrimination. Many Muslim immigrants from the Middle East were refused entry into the U.S. because they were neither Caucasian nor African. The American press questioned the race of the Middle Eastern Muslims because of the shape of their noses and heads.

Yvonne Haddad wrote an article entitled, *Muslim Experience in America*, published in *The Link* in October, 1979 (p. 2). She says:

"In 1907, there were several anti-Hindu riots on the West Coast. These racially oriented uprisings were directed against immigrants from the Punjab, who were perceived as an employment threat to the American worker. All Indians were viewed as Hindus by White Americans. In 1917, widespread hostility against Asians resulted in the passage of the Oriental Exclusion Act."

These were difficult times for all Asians. This

atmosphere and the issue of polygamy led to the detention of Dr Sadiq. Jamaat Ahmadiyya expressed its outrage at the detention of Dr Sadiq. In an article published in *The Review of Religions, Volume 19 (April and May 1920, pp 158-160)*, Maulana Sher Ali cited the gap between American ideas of freedom, justice, and equality, and their actual practice. Maulana Sher Ali proposed that if Dr Sadiq could not preach Islam in the United States, then American missionaries should be expelled from India. He also warned the United States that Islam would soon spread throughout the world, with or without her cooperation. How prophetic were these words! Today, we are a worldwide Movement, by the Grace of Allah.

After Mufti Sahib's release from detention in April, 1920, he set up his Headquarters at 1897 Madison Avenue in New York City. During the month of May, he made twelve new converts. Six were Christians and the other six, Muslims. Two of the converts were Dr George Baker, and Mr Ahmad Anderson. The first woman converted was Mrs S.W. Sobolewski. She was given the Muslim name, Fatima Mustafa, in fulfillment of a dream Mufti Sahib had in England about an American female convert.

In October, 1920, Dr Sadiq moved the Jamaat Headquarters from New York to Chicago because of its central location. During Mufti Sahib's first year in the U.S.A., he gave fifty lectures on various topics in American cities, to name a few: Chicago, New York, and Detroit. Furthermore, Hazrat Mufti Sahib did much of his preaching in the news media. He contributed twenty articles on Islam to various newspapers and periodicals, among them *The New York Times*.

Illinois is significant because it was one of the states that many Syrian and Lebanese had settled in during the period between 1875 and 1912, according to Yvonne Haddad. The majority of these Muslims were Sunni. These Muslims had an organized community in Ross, North Dakota, in 1900, and in 1920, they built a mosque there. A

Muslim Association was established in Highland Park, Michigan in 1919, and in Detroit in 1922. The Young Men's Muslim Association was founded in Brooklyn in 1923. The Rose of Fraternity Lodge was founded in Cedar Rapids, Iowa, according to Yahya Fossey Jr., in his *Fifty Years of Islam in Iowa, 1925-1975*. There was a significant Sunni Community in Toledo, Ohio, according to Abdo Elkholy's *The Arab Muslims in the United States*.

These Muslims believed Mufti Sahib to be a pious Muslim. Today, our opponents do not tire of accusing us of having created a new Sharia, a new Kalima, etc., but not a single accusation from those Muslims against Ahmadiyyat or Hazrat Mufti Sahib was ever leveled. Surely, if our Movement had done any of the outrageous acts we are being accused of, those Muslims would have made some mention of it.

Some opponents, while tacitly admitting the services of Hazrat Mufti Sahib for the cause of Islam, falsely accuse him of not presenting himself as an Ahmadi. Mufti Sahib was not a man who hid the fact that he was an Ahmadi. In a speech delivered by Mufti Sahib and recorded in the October, 1921, edition of *The Muslim Sunrise*, entitled, *My Advice to Muhammadans in America*, Mufti Sahib stated: "There were thousands of Muslims in the United States who had come from Albania, Bosnia, Serbia, Syria, Palestine, India, Kurdistan, and Turkey. However, most of these people were Muslims in name only, because Islam had ceased to play a practical role in their culture. However, they must do the following things:

1. Retain their Muslim names
2. Say their daily prayers
3. Read, write, and speak Arabic, the common language of Islam
4. Teach their children to be good Muslims
5. Donate the interest earned from their savings bank accounts to the propagation of Islam

6. Build mosques in every town
7. Propagate Islam in America
8. Join the Ahmadiyya Movement

Does this sound like a man who was afraid to mention he was a follower of The Promised Messiah, peace be on him?

After his speech in the fall of 1920, Mufti Sahib and Mr Mohni, the editor of the Arabic newspaper *Alserat*, formed the Society for the Protection of Islam in the United States. Mufti Sahib was elected President and Mr Mohni was elected Secretary of the newly formed organization.

Once again, Mufti Sahib moved the Headquarters. This time to Highland Park, Michigan, a suburb of Detroit. This new location was named the Karoub House, one of the first mosques built in America. It was built by Mr Hussain Karoub at the cost of \$55,000. Mr Karoub was a Syrian Muslim. Later, he became the Imam of this mosque.

In July, 1921, Hazrat Mufti Sahib started *The Muslim Sunrise* as a quarterly journal for the purpose of refuting misrepresentations of Islam that appeared in the American press, and for the preaching of Islam.

Khalifatul-Masih II, may Allah be pleased with him, compared the mission in U.S.A. to the original American pioneers and called his Missionaries here in America the pioneers in the spiritual colonization of the Western world.

During the first three months of the publication of *The Muslim Sunrise* (July to October 1921), our Movement received 646 communications and mailed out 2,800 pieces of mail. Five hundred letters about Islam were sent to Masonic Lodges in the U.S., along with copies of *The Muslim Sunrise*. Some of the noted personalities who received correspondence from Mufti Sahib were, Thomas Edison, Henry Ford, President Harding, the Prince of Wales, and I. Bonomi, Premier of Italy. These efforts resulted in thirty-one new converts.

One controversy dealt with in *The Muslim*

Sunrise was entitled, "Warm controversy on Muhammadanism." This article dealt with Mufti Sahib's exclusion from preaching in Detroit churches. He stated:

'If the Detroit churches are not open to me to preach in, I do not care a bit. No Muslim cares to see me preach in the churches. Moreover, the churches are not suitably furnished for our services. My challenge was to the broad-mindedness of the Christian pastors in comparison with that shown by our Holy Prophet, peace and blessings be upon him. I was sure that the Christian statement, "Love your enemies," was only to preach and not to practice. But I wanted to get it out of their mouths. I have got it.'

From 1921 to 1925, 1,025 persons became Ahmadi. It was during this period that many African-Americans became Ahmadi. They were residents of Chicago, Detroit, Gary, Indiana, and St. Louis, Missouri.

In 1922, Mufti Sahib moved the Jumaat Headquarters to 4448 Wabash Avenue, in Chicago. This house was renovated to become a mosque. A small dome and Minarets were placed on the roof. Much of the money for this project was donated by Ahmadies in India.

Three Chicagoans whose efforts are worthy of prayers are Muhammad Yaqoub (Mr Andrew Jacob), Mrs. Ghulam Rasul (Mrs Elias Russell), and James Sodick, a Russian Tartar.

Not only did Mufti Sahib preach to African-Americans, but spoke out against the treatment of African-Americans in this country. It is sad that Mufti Sahib and Ahmadiyya Movement are not recognized for the contribution made to the Civil Rights struggle of African-Americans. Some of the heretofore unknown facts about the Ahmadiyya Movement and Mufti Sahib's contribution are mentioned as follows:

In 1923, Dr Mufti Muhammad Sadiq gave five lectures at the United Negro Improvement Association hall in Detroit (U.N.I.A.) This was Marcus Garvey's Movement. Mufti Sahib converted forty Garveyites. One prominent convert was Sheikh Abdus Salam. Brother Salam was made the leader of the Detroit Jamaat.

The Muslim Sunrise carried several articles in 1923 that captured the attention of African-Americans. One article entitled, "Crescent or Cross?," quotes:

"A Negro may aspire to any position under Islam without discrimination. The teachings of the Holy Prophet, peace and blessings of Allah be upon him, are being profitable imbibed with millions of Muslims the world over, pressure can be brought to solve the race question."

I shall cite the text of another article published in *The Muslim Sunrise* (January 2, 1923 p. 184):

The Real Solution to the Negro Question

"My Dear American Negro...The Christian profiteers brought you out of your native lands of Africa, and in Christianizing you, made you forget the religion and language of your forefathers, which were Islam and Arabic. You have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity can not bring real brotherhood to the nations. So now leave it alone and join Islam, the real faith of universal brotherhood, which at once does away with all distinctions of race, color and creed."

In the April, 1923 edition of *The Muslim Sunrise*, there appeared an article believed to be directed to the U.N.I.A. It read:

"Apart from the confederation of African tribes or people of African origin, the possibility of which is an awful nightmare to the white man, he lives in fear and trembling that El Islam may become the religion of the Negro. And should it not be? "El Islam" would be a wonderful spiritual force in the life of the colored race, uniting us in a bond of common sympathy and interest. We could then add to our motto of "One God, one aim, one destiny," the words "one language," which would remove the barriers which now face us in the intercommunication of the different tribes in Africa. Arabic is already spoken by millions of Negroes..."

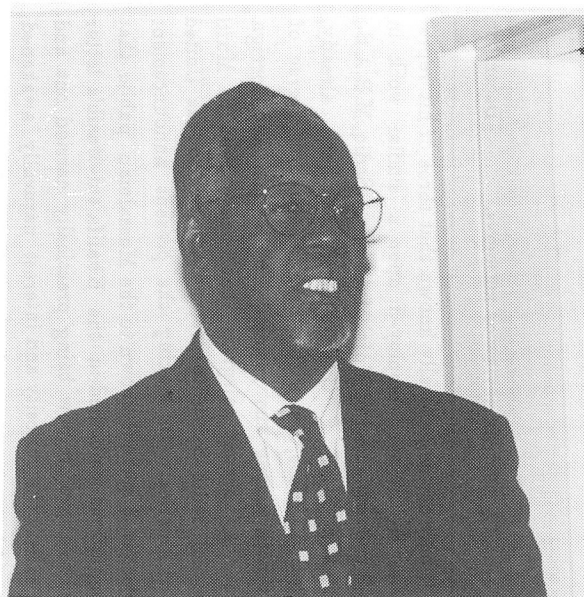
"Yes, El Islam is spreading fast, and spreading fast not only in Africa, but also in these United States. Within three months, over 100 converts have been made to the cause of Muhammadanism in America. The spreading of El Islam cannot help but benefit the U.N.I.A., for they are desperately engaged in preparing for That Day—the day for which we of the Universal Brotherhood, are also preparing for."

"Great Britain, France, Spain—in fact all the White powers—fear Muhammadanism. None of them can afford to offend El Islam. With millions of Muslims in India, China, Arabia, Persia, Afghanistan, Turkey, Negroes would find valuable allies."

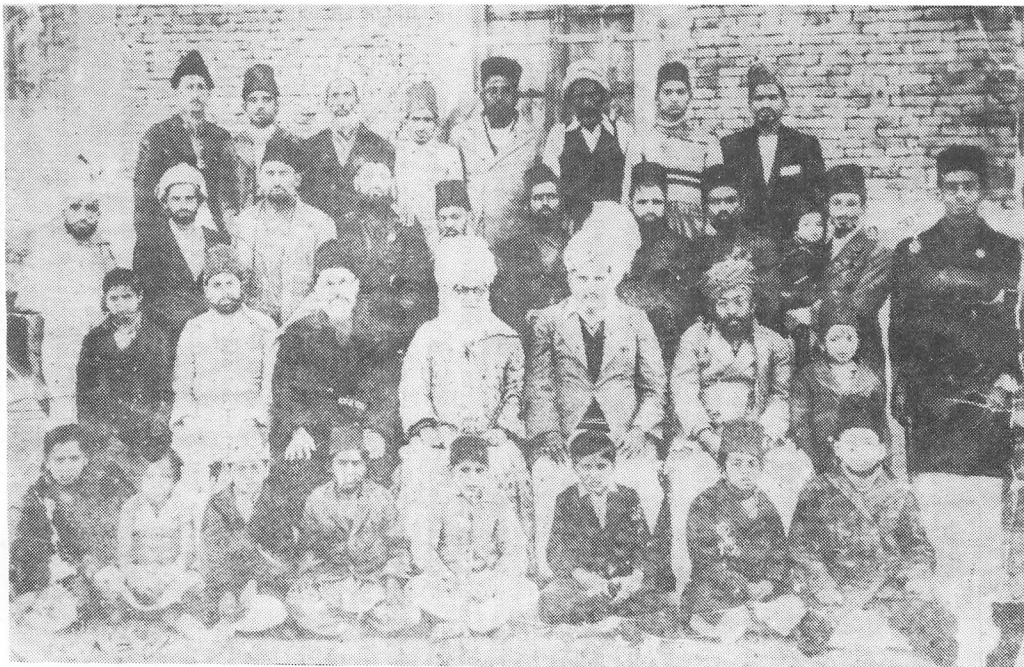
These contributions by the Ahmadiyya Movement spearheaded by Dr Mufti Muhammad Sadiq, did not escape the notice of Dr W.E.B. Dubois, noted African-American scholar, historian, and one of the co-founders of the N.A.A.C.P. In an essay entitled, "India's Relation to Negroes and the Color Problem," he indicated that the racial prob-

lems that existed in America and India were parallel. These parallels were the reasons why the Ahmadiyya Movement in Islam was able to relate so well to blacks in the United States.

Throughout his stay as a missionary of Islam in America, Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, worked untiringly for the propagation of Islam. He not only successfully planted the sapling of Ahmadiyyat in this country but also very carefully nurtured and tended it. As a result of his work, hundreds of people were converted to Islam. He had well prepared the American soil for the crop of Islam. His successors must have, undoubtedly, found their work made much easier for them by this pioneer missionary. May Allah lay in peace the blessed soul of Hazrat Dr Mufti Muhammad Sadiq, may Allah be pleased with him. Amin. May Allah grant us the opportunity to follow that great soul in letter and spirit. Amin.



Al-Haj Dr Muzaffar A. Zafr



Hazrat Mufti Muhammad Sadiq, razi Allahu anho, with members of Calcutta, India, Jamaat.

AHMADIYYA MISSION FOR AMERICA.

To

THE EDITOR, 'REVIEW OF RELIGIONS', QADIAN.

DEAR SIR,

Will you be so kind as to publish the following announcement in your esteemed paper.

On the occasion of the last special Muslim Conference at Lucknow held to express the views of the Muhammadan Community regarding the future of Turkey, the Head of the Ahmadiyya Community at Qadian addressed an open letter to the Secretary of the said conference. In the said letter it was shown that the only chance of success in obtaining considerate and fair treatment for Turkey lay in removing the prejudices against Islam universally prevalent in the Western countries, specially in France and America. The Khalifa-tul-Masih—as the Head of the Ahmadiyya Community is styled—therefore suggested the immediate despatch of two Islamic Missions to America and France. The letter was widely distributed among the gentlemen assembled in the Conference.

The Conference authorities did not choose to take any formal notice of the letter. But from letters received from private gentlemen it appears that there is a considerable body of Mussalmans outside the Ahmadiyya Movement, who appreciate the usefulness of the suggestions, and heartily wish to see the same carried out. The Khalifa-tul-Masih has therefore decided without waiting for the co-operation of any other association, to despatch at once an Islamic Mission to Ame-

rica. It may not be generally known that three of his representatives are already employed upon a similar work in England under the lead of Mufti Muhammad Sadiq, M.R.A.S., Phil. B., A. S. P., F. P. C. (London), and have already, through God's grace, met with a very satisfactory degree of success both among the resident Englishmen and foreign visitors. An urgent telegram has been sent to Mufti Muhammad Sadiq Sahib to proceed at once to the United States of America. In making the present announcement our object is to make it known to the Mussalman public that the suggestions embodied in the Khalifa-tul-Masih's letter referred to above are now being practically carried out and thus to satisfy the curiosity and interest naturally awakened by the said letter in many a sincere and pious heart.

The present mission, it may be understood, is being despatched agreeably to the long standing plan of His Hazrat the Khalifa-tul-Masih, and shall be like the Ahmadiyya Mission in England and elsewhere, purely religious in its aim. We will however be prepared to co-operate with any other association on the principles outlined in the letter to the Secretary, Lucknow Conference.

Yours faithfully,
RAHIM BAKHSH M. A.

Secretary for Mission Work
to

His Hazrat the Khalifa-tul-Masih, Qadian.

Qadian,

25th November 1919.

Seerat Hazrat Dr Mufti Muhammad Sadiq, Razi Allaho Anho

*Maulana Ataul Mujeeb Rashed,
Imam London Mosque, London, England
Translation by Dr Rasheed Azam, Staley N.C.*

(The following is an English translation of an address by Maulana Ataul Mujeeb Rashed, Imam London Mosque, at the time of Jalsa Salana, United Kingdom, 1995. — Editor)

Introduction

Whenever Allah Ta'ala raises a Prophet for the spiritual rebirth and development of mankind, He Himself provides him with unusual support and success in his mission. It is thus stated in the Holy Quran:

Allah has decreed: 'Most certainly I will prevail, I and My Messengers.' (Al-Quran, 58[Al-Mujadilah]:22)

Allah's Messenger may apparently look weak in the eyes of the world but ultimately he is made victorious. When Allah's chosen one stands firm and proclaims His message, he is provided with helpers who are willing to sacrifice their lives like moths around a candle light.

The Promised Messiah and His Companions

The Promised Messiah, alaihissalaam, was provided by God Almighty many loving and faithful companions who were his true helpers. They are recognized as the bright stars of Ahmadiyyat, the true Islam, and their pious character is guiding light for all of us today. Among these fortunate and select group was a great companion of the Prom-

ised Messiah, alaihissalaam, Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him. It is a great honor for me (but not an easy task by any means) to talk about the life and character of this very unique personality. The Promised Messiah, alaihissalaam, on one occasion mentioned about Hazrat Mufti Sahib:

"He is young, pious, a very able and respected member of our Jama'at and his good qualities cannot be fully expressed in words." (Zikr-i-Habeeb, by Hazrat Mufti Sahib, page 332)

It was great honor and good fortune for Hazrat Mufti Sahib what the Promised Messiah, alaihissalaam, himself said about him. On another occasion, Hazoor, alaihissalaam, is reported to have written to Mufti Sahib's respected mother when she requested for prayer for his recovery from illness:

"I regularly pray for him. You think you love Sadiq because he is dear to you as a son but in this case my claim is that I love him even more than you do." (Zikr-i-Habeeb, page 325)

Brothers, I will attempt to present to you, in brief, the life story of this beloved companion of the Promised Messiah, alaihissalaam.

Brief Life Sketch: Early Life

Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, was born at Bhera on January 11, 1872. His father, Mufti Inayatullah Sahib, had passed away before Hazoor's claim to be the Promised Messiah was made public. However, his mother, Hazrat Faiz Bibi Sahiba, accepted Ahmadiyyat in 1897 in the presence of Hazrat Mufti Sahib. When they requested permission to go back home, Hazoor graciously accompanied them to the tonga (horse carriage) station and asked that some food should be brought for their use during their journey. When Hazoor observed that the food was not properly packed, he tore a piece without any hesitation from his turban he was wearing and gave them the food suitably wrapped in his turban cloth. The expression of this natural love and respect for them had such a deep effect on Mufti Sahib that he chose Qadian for his life-long stay after that.

Muhammad Sadiq was the first child of this name born in the city of Bhera and was brought up by pious parents. Prayer became part of his life at an early age because of his mother's devotion. At age 13 in 1885, he heard the name of the Promised Messiah for the first time through Hakeem Ahmad Jan Sahib and this seed of love and dedication developed into a fruitful tree later. He also met Hazrat Hakeem Maulana Noorud-Deen Sahib during this period of time. This bond became stronger when his father left him with Maulana Noorud Deen Sahib in 1888 at Jammu to learn from him the translation of the Holy Quran. This early religious education in the holy company of Hakeemul-Ummat provided this diamond a spiritual cut to turn him into a shining and precious jewel of the house of Muhammad's Messiah!

During this period, the Promised Messiah, alaihissalaam, visited Jammu to enquire about the illness of Hazrat Hakeemul-Ummat. Hazoor had sent a message to Hakeem Sahib that he will get better after his intended visit. It happened exactly like that. However, Mufti Sahib arrived there when Hazoor had already left. After witnessing this

miracle of the acceptance of Hazoor's prayer, Mufti Sahib became very desirous to meet Hazoor. Mufti Sahib narrated one of his dreams and Mualana Sahib's interpretation indicated the birth of a great reformer during these times. He wrote the very same clear dream to Hazoor but the Promised Messiah refrained from immediate interpretation. This further increased his faith and closeness to the Promised Messiah, alaihissalaam.

Initiation at Qadian in 1891

His devotional love for the Promised Messiah brought Mufti Sahib to Qadian for his first meeting with Hazoor in December of 1890. He was riding along with an introductory letter from his teacher, Hazrat Mualana Noorud Deen Sahib, in his horse carriage from Batala. On his arrival, Hazoor came out of his house immediately after receiving the message and met Mufti Sahib. Hazoor asked about his journey and food was served after that. There was another meeting after the Prayer and he joined Hazoor in the early morning walk the following day.

These short meetings changed Mufti Sahib's life and filled his heart with light and devotion and he decided to take bai'at immediately. In a separate room Hazrat Aqdas sat on the same bed (charpai, a cot with four legs) and took Mufti Sahib's hand in his own hand for his pledge to adhere to Ten Conditions of initiation. After this simple ceremony this 19 year young man Muhammad Sadiq resident of Bhera joined the servants of Ghulam-i-Ahmad, the true lover of Muhammad-i-Arabi (peace and blessings of Allah be upon him). January 31, 1891 was the brightest day in his life, the day he received a new life. He truthfully (like his name Sadiq: *the truthful*) fulfilled his pledge of love and devotion and faithfulness made at the hands of the Promised Messiah, alaihissalaam, so much so that his life became a living sign of Ahmadiyyat, the True Islam.

Some Important Events During 1891-1901

After his bai'at in 1891, Hazrat Mufti Sahib had to work and stay in Jammu and Lahore for ten years. However, during this period he very often visited Qadian for his sincere love and deep desire to be in the company of the Promised Messiah, alaihissalaam, to serve Islam. He would often return to be with Hazoor, alaihissalaam, but found every time harder to leave. Hazrat Maulvi Abdul Kareem Sahib on one occasion encouraging others to come to spend time in the beneficial company of the Promised Messiah, alaihissalaam, cited the noble example of Hazrat Mufti Sahib:

“I see Mufti Muhammad Sadiq here on any leave day he has from work. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved.” (Al Hakam, January 24, 1900)

And he further wrote:

“If Mufti Sahib is not a perfect picture of devotion then how can it be that like mad he has broken all chains to reach Batala — not caring whether it is day or night, summer or winter, rain or storm — sometimes arriving here in the middle of night on foot. Jama'at should learn a lesson from this young devotee.” (ibid)

It is not possible here to give a detailed account of all the benefits this young and fortunate devotee may have enjoyed in the spiritual and purifying company of the Promised Messiah, alaihissalaam. Only a few instances are presented:

⊙ I have already narrated the incident of farewell of the mother of Hazrat Mufti Sahib in 1897 after her Bai'at in Qadian. During the same year when Mufti Sahib was in Qadian, he was asked by Hazrat Aqdas to make a copy of Ha-

zoor's manuscript. Hazoor was writing in long hand and Mufti Sahib was making a neat copy. This task was begun after Isha Prayer and lasted till morning. It was a candle lit for a moth to circuit it the whole night! What a blessed night of remembrance for this fortunate moth! Such favor can only be bestowed on select ones when Allah so wills.

- ⊙ Once Hazrat Aqdas assigned all his Khuddam to write an essay on the topic: “Need for an Imam and a Reformer.” Mufti Sahib also responded to this command of the Master. All essays were read out before Hazoor. Hazrat Munshi Zafar Ahmad Sahib of Kapoorthala stated that Hazoor Aqdas was very pleased and liked Hazrat Mufti Sahib's essay.
- ⊙ There was a unique bond of love and devotion between this Servant and Master! Once Hazrat Mufti Sahib presented to Hazoor his pocket watch as a gift. Hazrat Aqdas spoke very frankly and with kindness gave Mufti Sahib two of his watches for his use. What an act of graciousness from Master to a devotee!
- ⊙ Once Hazrat Mufti Sahib arrived in Qadian and had only three leave days. He fervently prayed to Allah from the deep of his heart to transform those three days into three years. It so happened that for those three days Mufti Sahib was assigned to read out to Hazoor a new Commentary of the Bible. He had the good fortune to spend three days in the company of Hazrat Aqdas working and praying and eating together. Three days passed quickly but his devotion was now stimulated to a degree that it became impossible to leave. He resigned from his employment and permanently came to settle in Qadian in 1901.
- ⊙ Migration to Qadian itself presents an interesting story of devotion of a faithful. Mufti Sahib had a respectable position in the office of Ac-

countant General at Lahore. In 1898 he had made up his mind to migrate to Qadian but asked for Hazoor's permission to do so. Hazoor advised him to stay at his position for the time being as Allah will start rewarding him for his intention. There was a need for Second Master at Qadian High School which was filled by Mufti Sahib on leave from his office for three month. At the direction of Hazrat Aqdas, Mufti Sahib applied for further leave of absence for six months but was granted only three months' leave. After Istikhara prayer he felt inner satisfaction and with Hazoor's permission resigned his position in A. G. Office, Lahore. A delegation of other Muslim office workers came to request his stay in Lahore but their plea was not accepted by Hazrat Aqdas.

After the acceptance of his resignation this devotee of the Promised Messiah, alaihissalaam, abandoned all worldly pursuits and settled in Qadian proclaiming his commitment of giving preference to *deen* (religion) over *dunya* (worldly affairs). His heart-felt longings became reality as he joined the spiritual ocean at Darul-Aman, Qadian. This young devotee from Bhera after many years in Jammu and Lahore with Allah's blessings attained the rightful position as a precious pearl of the Promised Messiah's collection of spiritual jewels.

Life Dedicated to The Service of Ahmadiyyat, the True Islam

Hazrat Mufti Muhammad Sadiq Sahib (Razi Allaho Anho) was dedicated to be among the first to respond to any call to serve Islam any place any time. He fulfilled his pledge, all his life to his best taken at the hands of the Promised Messiah, alaihissalaam, the pledge to give precedence to faith over this world.

During the life of the Promised Messiah, alaihissalaam, he had the unique honor to become Hazoor's right hand in the propagation of Islam throughout the world. He had excellent command

of Urdu, Arabic and English languages and later also learnt Hebrew as directed by Hazrat Aqdas. When Hazoor presented the theory of Arabic being the 'Mother of all Languages', he prepared a list of Hebrew words and traced their origin in Arabic. He was also able to look up the references in Hebrew Bible for inclusion where needed in the writings of the Promised Messiah, alaihissalaam which are great source of continuing benefits even today.

Another service which Hazrat Mufti Sahib performed with great skill and zeal was to gather and provide information to Hazrat Aqdas about any new publication or movement in religious field. Thus he had the distinct honor to be Hazoor's 'eyes and ears'.

He had great passion to announce to the whole world about the appearance of the Promised Messiah and his mission. He was regularly writing to people in Britain, America and Russia besides India. Thousands of people heard about the Promised Messiah and many were lucky enough to accept Ahmadiyyat this way through Mufti Sahib.

In addition to his personal pursuit of communicating with others, Mufti Sahib also used to prepare summaries of all letters for Hazoor and used to take notes from Hazrat Aqdas for replies. This huge task was handled by Mufti Sahib all alone after the passing away of Hazrat Maulvi Abdul Kareem Sahib.

Mufti Sahib had a natural ability to be an effective writer and a reader would always feel as he were there with him. His diaries are now well preserved and are great contribution to our knowledge about the times and life of the Promised Messiah, alaihissalaam. His writings provide wealth of information for the benefit of all generations to come.

Mufti Sahib also used to serve as an interpreter for any English speaking guest visiting Hazoor. It was a great favor from Allah for Hazrat Mufti Sahib to benefit constantly from the blessed company of Hazrat Aqdas and

thus also becoming very dear and near to Hazoor.

Zikr-i-Habeeb:

More Delightful Memories

Readings of Hazrat Mufti Sahib's life story provides very clear and strong evidence of his deep love and dedication to the Promised Messiah, alaihissalaam. Hazoor in return also showed great affection and kindness towards Mufti Sahib. Some instances are selected as a sample presentation from the life history of Mufti Sahib:

- ⊙ Hazrat Mufti Sahib was in Qadian on leave from his job in Lahore and one day was called in to see Hazoor. Hazrat Aqdas told Mufti Sahib after pointing towards a basket in the room:

“Mufti Sahib, I have acquired this mango-basket for you to eat as much as you can.”

Hazrat Mufti Sahib ate just a few mangoes and Hazoor with tender surprise said: “You have eaten only so few!”

- ⊙ On one occasion, Hazrat Aqdas had a jug of milk in his hand and after filling a big tumbler, Hazoor, like a caring mother, said to Mufti Sahib: “I will pour some more after you finish drinking this.” When Mufti Sahib could not finish even the first glass, Hazoor, with a loving smile on his face, remarked: “You drink so very little!”
- ⊙ On another occasion, Mufti Sahib was seated in Masjid Mubarak after his arrival from Lahore when Hazoor said with great kindness: “Please just wait here, I will get some food for you.” Mufti Sahib was thinking that Hazoor would send some servant with food but was pleasantly surprised to see Hazrat Aqdas himself carrying the food-tray. Hazoor said: “You start eating while I bring water for you.” This experience was too much for Mufti Sahib to say anything

but he was unable to control his tears of joy to witness his treatment at the hands of Mahdi, alaihissalaam, the beloved of God Almighty.

- ⊙ I am reminded of another incident when Hazrat Mufti Sahib was looking for a Khadim near Masjid Mubarak to bring him some water for ablution. Per chance, Hazoor came out of his house at that moment and said: “Do you need water?” When Mufti Sahib replied in the affirmative, Hazrat Aqdas himself took the water-jug and brought it back filled with water for Mufti Sahib.
- ⊙ There are countless incidences, one better than the other, expressing Hazrat Aqdas' affection for his companions without much formality. One Winter Hazrat Mufti Sahib came to Qadian to see Hazoor and had nothing warm for cover at night. When Hazrat Aqdas learnt about this, Hazoor sent out two coverings (one belonging to Mahmood and the other used by Hazoor) for Mufti Sahib to choose from or keep both if needed. Mufti Sahib kept Mahmood's comforter only. This incident is just one illustration of Hazoor's motherly love for his spiritual son, Hazrat Mufti Sahib.
- ⊙ Hazrat Mufti Sahib would not miss a single opportunity to be close to Hazoor at his feet. His dedication and affection was boundless and Hazrat Aqdas appreciated his devotion to Islam. Once, Hazoor, on his way back from Multan, broke his journey at Lahore but Mufti Sahib was not able to leave his sick-bed to come to visit Hazoor. Hazrat Aqdas himself went to enquire about his illness at his place and prayed for his speedy recovery. At the time of leaving, Hazoor said: “You are ill. Allah grants prayers in illness. Please pray for the success of our mission, too.”

Nobility and High Moral Character

All the companions of the Promised Messiah,

alaihissalaam, occupy high status in terms of their total dedication and spirit of sacrifice for Islam and deep love for Hazoor. Hazrat Mufti Sahib was one of those fortunate and great devotees who was specially blessed with very sincere heart and was brightly guided in the service of True Islam.

Hazrat Mufti Sahib once was present in the company of Hazoor in a court of law where Hazoor was offered a chair to be seated. Mufti Sahib realizing that it would be tiresome for Hazrat Aqdas sitting long in that court-room, made a foot-rest with his coat and turban and placed under Hazoor's feet.

Obedience and prompt response to the commands of Hazrat Aqdas provided spiritual nourishment for Mufti Sahib. During earthquake-days in 1905, when Hazoor was residing in the garden next to Bahishti Maqbara, Hazrat Aqdas gave a letter to Mufti Sahib and said:

“Please take this letter to Lahore.”

It is narrated by another companion who was standing nearby that Mufti Sahib took that letter and left for Lahore at once without asking any further question.

Some Other Characteristics and Contributions

Hazrat Mufti Sahib's high moral character and noble personality is clearly reflected in the expression of his thoughts and feelings in an informal way. He was blessed with a very useful habit of recording his ideas and emotions in his regularly maintained diary. He was also an avid writer of letters and essays. His writings have a unique quality and attractive beauty of their own as purified expressions of heart.

Hazrat Mufti Sahib joined the System of Was-siyat (Will) as soon as it was established under the Divine guidance by the Promised Messiah, alaihissalaam, in 1906 at Qadian. Expressing his deep and sincere emotions, Mufti Sahib wrote in his Will that all his property after his death shall be

given to the Ahmadiyya Movement for the propagation of Islam. He further wrote to highlight his feeling of devotion:

“It should be noted that bequest for my entire property is not contingent upon my burial in the Bahishti Maqbara; it is to be given in the way of Allah anyway no matter where I am buried... I consider myself nothing but Allah's useless, worthless, weak and humble human being. I shall leave my burial matter to my Gracious and Kind God Almighty; He is also Forgiving and One who covers my failings.” (Badr, Feb 28, 1907).

People show a natural attachment to their native place. Hazrat Mufti Sahib was born in Bhera but he had deep love and emotional attachment with Qadian, Darul-Aman, place of peace. He had to visit Bhera in March of 1908 for some necessary business but his heart was at Qadian. He wrote about these experiences and feelings:

“Others say to me, this is your home, place of your parents and forefathers, your native land and you should stay here at least for a while longer. They say this with love and concern but I feel lost and confused and pray to Allah to be back near the feet of the Promised Messiah at Qadian.” (Badr, March 26, 1908)

He expressed similar sentiments in an earlier letter:

“I am here in my native land but I feel far away from my real place. My native folks are rejoicing to see me but my moon is hidden from my eyes.”
(Badr, April 2, 1905)

Hazrat Mufti Sahib's sentiments were sincere reflection of his love for Qadian and his dedication to 'the king of Qadian,' the Promised Messiah, alaihissalaam.

Hazrat Mufti Sahib's Passion for Tabligh, Propagation of Islam

Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, had an outstanding ability and effective approach for introducing people to Ahmadiyyat. He had great passion, stretched to its highest limit of sanity, for *tabligh* and always endeavored to utilize every situation appropriately to convey the message of Ahmadiyyat, the True Islam.

Once he entered a railway compartment for travel and saw all seats were occupied by other passengers. He stood at a spot where he was visible to everybody and began to address the passengers as soon as the train started:

"Gentleman! I am standing before you because there is no empty seat for me to sit. However, I would like to make the best use of this opportunity to convey something very important to you... Thus all the passengers were introduced to Ahmadiyyat." (Zikr-i-Habeeb)

Once Mufti Sahib accompanied by another friend was passing through a Bazaar in Bombay and was asked to preach to a scrivener who looked very busy writing petitions. Mufti Sahib sat in front of the scrivener and asked him to write an important letter for him to Honorable Nizam, the Ruler of Hyderabad, Deccan:

"According to the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, about the Promised Messiah, alaihissalaam, that he will gather all Muslims under one flag of Muhammadiyyat, he has now appeared in Qadian and I invite you to accept his call." (Zikr-i-Habeeb)

Mufti Sahib in this wise manner introduced the scrivener to Ahmadiyyat and at the same time sent the invitation to Nizam of Hyderabad in India.

Blessed Time of His Birth

No one has any control or choice as to when one should be born. However, it be stated with certainty that some fortunate souls are born during blessed times. For this reason, the companions of the Holy Prophet, upon him be peace and blessings of Allah, were the best and the most fortunate followed by those born during the life and time of the Promised Messiah, alaihissalaam, the greatest spiritual son of the Holy Prophet (sall Allahu alaihe wasallam).

Hazrat Dr Mufti Muhammad Sadiq was one of those fortunate and unique individuals who were born during the blessed times of the Promised Messiah, alaihissalaam. He was the lucky one who not only derived full spiritual benefits from the times of the Promised Messiah but also had the great honor to enjoy the first two periods of the Second Manifestation, i.e., of Khilafat-i-Ahmadiyya and rendered invaluable services to Islam during his life with total dedication and devotion.

He regularly toured pre-partitioned India to promote moral training and Tabligh activities among the Jama'at throughout the country. He conveyed the good news of the coming of the Promised Messiah and Mahdi, alaihissalaam, in every city and every town and every village he visited. His calling had such a profound effect on people in India that many were fortunate enough to readily accept the message and joined the Ahmadiyya Movement in Islam. Hazrat Mufti Sahib was specially gifted by God Almighty in effective conveyance of the Message of Islam to people. He was sincere, alert and was able to apply appropriate style with wisdom to win the hearts and minds of his audience. It is not possible to draw a complete picture of Mufti Sahib's achievements in this field here but I will contend with one example of his forceful style.

Hoshyar Pur Visit

Hazrat Mufti Sahib was a renowned speaker with a style of a teacher and a preacher reaching the hearts and minds of his audience. There were many who responded to his call and were given life with guidance from Allah. He visited Hoshyar Pur in 1913. He personified the city and addressed the residents as follows:

“O Hoshyar Pur! Listen to the call of this traveller and ponder over the message carefully so that you may prosper. I am not one of your residents, I am just a visitor but I have not come here to ask for anything of you. There is no selfish motive in my visit. If you are a wealthy and rich city, I have no desire for your wealth or riches. Yes! I have heard that you are ‘Hoshyar’ (literal meaning: sensible or clever) and that is why I thought I should tell you something which would benefit you. This call is for you from a humble servant of Allah for your own good. O Ye Clever One! Listen and wake up! If you are not listening then I am calling on your ‘Doors and Walls and your Earth and your Sky’ so that they should stand as witnesses that I conveyed my message to you but you did not heed and you did not wake up to my call.” (Badr, November 13, 1913)

Dedication to Tabligh

Our beloved Imam, the Promised Messiah, alaihissalaam, in 1907, said that the task and responsibility of our Jama’at has increased so much that I would like to see some young men dedicate their lives for Tabligh wherever needed. Hazrat Mufti Sahib immediately presented himself before Hazrat Aqdas and said:

“I should be sent to any part of the world if considered appropriate.” (Zikri-Habeeb, page 148)

In response to this offer, Hazrat Aqdas himself wrote with his pen: ‘accepted.’ Accordingly Hazrat Mufti Sahib spent seven golden years of his life in the United Kingdom and United States of America with great success in Tabligh, calling people to One God Almighty. Details of his mission and accomplishments are well documented in our Ahmadiyya literature. His life had become a living commentary of one couplet of the Promised Messiah, alaihissalaam:

“Our task today is to give call in every direction (in the world) and all who are pure of heart will ultimately join us (in Islam).”

Golden Age of Tabligh

Hazrat Mufti Sahib started his voyage to England in 1917 and thus began the golden period of Tabligh activity in foreign lands. The journey was begun with prayers expressing deep and sincere emotions and dedication. Just before his departure, he wrote in a letter:

“I am now prepared for the ultimate sacrifice. My objective should be considered achieved, if my life is given in the way of Allah”. (Al-Fazl, March 22, 1917)

Personal Qualities

Reflected Allah’s Blessings

Maddened with the love of Islam and the Promised Messiah, alaihissalaam, Hazrat Mufti Sahib’s achievements stand as a witness to prove his truthfulness in word and deed. He used all his God-given abilities to make the best use of every situation as tabligh provided him with needed spiritual nourishment for purposeful life. He was an effective communicator. He was a great scholar and tabligh activities were conducted with supreme wisdom according to the teachings of Islam. His personality also reflected natural aura of authority and dignity in conveying the true message of Islam.

On top of all these qualities, he was a recipient of revelation and was guided through 'visions' from God Almighty. He was always inclined towards Allah and used to begin all his activities, including and specially Tabligh, with prayer (du'a) to achieve successful results. His Tabligh springing from his heart deeply affected other hearts.

Tabligh and Other Signs During Voyage

His tabligh started as soon as he boarded the ship from Bombay and one Englishman accepted Islam within three days. There were also number of other conversions during this voyage.

Every sincere Da'ee Ilallah (caller to God) is supported by Allah's signs and success. Hazrat Mufti Sahib witnessed many such signs all his life. During the voyage, Mufti Sahib was confronted with a situation where he needed some money. He had no friend to turn to on board the ship but Allah. When the ship anchored at the next port, an Ahmadi friend suddenly came to see him and, when leaving, left some money in his pocket. The amount of money was exactly the same what Mufti Sahib needed.

Hazrat Mufti Sahib was given the glad tidings right from the beginning of his journey that he will reach his destination in safety. There was an alert on the ship that she was going to sink. There was lamentation on board and every passenger was in panic. There were arguments as to who will be given priority seating on small rescue boats.

Hazrat Mufti Sahib offered his own seat assigned to him on a rescue boat and tried to assure everybody to have no fear because God had told him that this ship will not sink because a humble servant of the Promised Messiah, alaihissalaam, was also on board. This was a clear sign in favor of Islam and was a God-given opportunity for tabligh.

Hazrat Mufti Sahib as a successful Da'ee Ilallah utilized fully every opportunity presented to him and intelligently explored new ways for ta-

bligh purposes. He wrote a 'thank you' letter to the King of England who just glanced at Mufti Sahib with curiosity while riding through an open procession. A speaker in London Park invited audience to ask questions. Mufti Sahib was ready to oblige. He attended open meetings at various churches and introduced people to Islam. He delivered lectures on Islam and partook in debates. He invited rich and poor to Islam and hundreds of good souls accepted Ahmadiyyat.

Jehad-i-Akbar in America

Hazrat Mufti Sahib's next stop was the United States of America. He boarded a sea ship in 1920 for America and witnessed a great sign from Allah in his support. The ship was caught up in fierce and dangerous storm and passengers were heard lamenting for fear of drowning. When the ship was at the mercy of the furious waves, Mufti Sahib, a gallant champion of Masih-i-Muhammadi, addressed the sea in a majestic tone:

"O Ocean! Don't you know that a servant of the Promised Messiah is riding on you not for any personal reason but in the service of Allah's Islam? Will you then hurt him?" (Al-Fazl, Jan 11, 1924)

Hazrat Mufti Sahib narrates that he being an ordinary servant of the Promised Messiah and Mehdi, alaihissalaam, has himself seen the sign of the love and kindness of God Almighty. My humble prayer was heard in Heaven and it seemed to me that God's Angels were descending to calm down the waves of the unruly ocean.

Initial Hurdles

Hazrat Mufti Sahib had a very busy schedule in America. He faced many challenges and difficulties but at the same time he witnessed the bright glimpses of Allah's support and favors all the way. When his ship docked at Philadelphia, the U.S. Government refused his entry into America. After

two months' delay, he was permitted to enter. His case was widely publicized and this exposure through media provided opportunities for tabligh and Allah rewarded him with immediate fruits.

In the beginning numerous hurdles were overcome with Allah's help and his cheerfulness. Hazrat Mufti Sahib wrote about these early days:

“Almost every night I meet with the Promised Messiah, alaihissalaam, or his First Khalifa or Hazrat Fazl-i-Umar. I am with my own family at night and my days are spent among strangers.” (Al-Fazl, April 29, 1920)

Hazrat Mufti Sahib was an exemplary Da'ee Ilallah. He walked on the roads and streets of America and men and women, attracted by his personality and dress, would stop and say:

“Look, Jesus Christ has come.”

This comment would usually serve as the starting point for tabligh. Mufti Sahib would explain to the audience that he was not Jesus but an ordinary servant of the Promised Messiah, alaihissalaam.

Later Successes

Hazrat Mufti Sahib successfully established tabligh centers in New York, Philadelphia and Chicago and conveyed the message of True Islam individually as well as collectively. He published articles in newspapers and reached people through advertisements and personal letters. He delivered lectures on Islam far and wide. He started the Journal “The Muslim Sunrise” in America and the First Ahmadiyya Mosque was constructed in Chicago during his blessed stay.

He was awarded Honorary Doctorate in recognition of his services and a Muslim leader named him ‘Khalid of this New Age.’ He was denied entry when he first arrived in America but before his return home his services were widely appreciated and recognized by many newspapers.

Returning Home

A dedicated Da'ee Ilallah always remains humble and does not attribute his successes to his knowledge or personal efforts. Hazrat Mufti Sahib in all humility used to express his gratitude for the blessings of Allah as a true believer and His dedicated servant. He introduced a religious revolution in America and facilitated hundreds of lucky individuals to join Islam. There were tears in his eyes when his ship was about to depart: not because he did not want to leave. He cried in humility before God Almighty, as he wrote:

“I have not been able to do full justice to my assigned duty and I confess my failing in my service.” (Al-Fazl, October 30, 1923)

Hazrat Mufti Sahib returned to Qadian after his successful mission. He used to say that he had firm faith in God Almighty Who always shows miracles in support of His servants:

“However, it is not my miracle, it is a miracle of our leader Hazrat Mahmood (may Allah be pleased with him), that his determination enabled me to fulfill my mission. It was his determination, his attention, his prayers and grace of Allah descending upon him and upon us through him that resulted in success.” (Al-Fazl, December 4, 1923)

Blessed Life of Hazrat Dr Mufti Muhammad Sadiq (Razi Allaho Anho)

Blessed was the life of Hazrat Mufti Sahib dedicated to the service of Islam. He was very dear and near to the Promised Messiah, alaihissalaam. He successfully delivered the message of Ahmadiyyat, the True Islam, in India, Britain and America. He continued his Tarbiyyat and Tabligh activities after his return to Qadian from America at the end of 1923. He also served as the Private

secretary of Hazrat Musleh Maood (Razi Allahu Anho). He distinguished himself as a speaker, a writer and a debater.

He was a pure soul which reflected the attributes of God Almighty. He stands as a unique and exemplary shining star in the History of Ahmadiyyat. May Allah be pleased with him. Ameen.

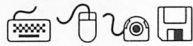
Concluding Remarks

The companions of the Holy Prophet, peace and blessings of Allah be upon them, are like stars of spiritual heaven and similar status was accorded

to the companions of the Promised Messiah, alai-hissalaam, during the latter days. (Al-Qur'an, 62 [Al-Jumu'ah]: 4.). Hazrat Mufti Sahib's life will continue to serve as a beacon of guiding light for young and old in the service of Islam. He was a true pioneer in so many ways and his example will always present a challenge to young men of today who wish to learn how to give precedent to 'deen' over 'dunya' for gaining the pleasure of Allah.

And the end of our prayer shall be: 'All praise be to Allah, the Lord of the worlds.'

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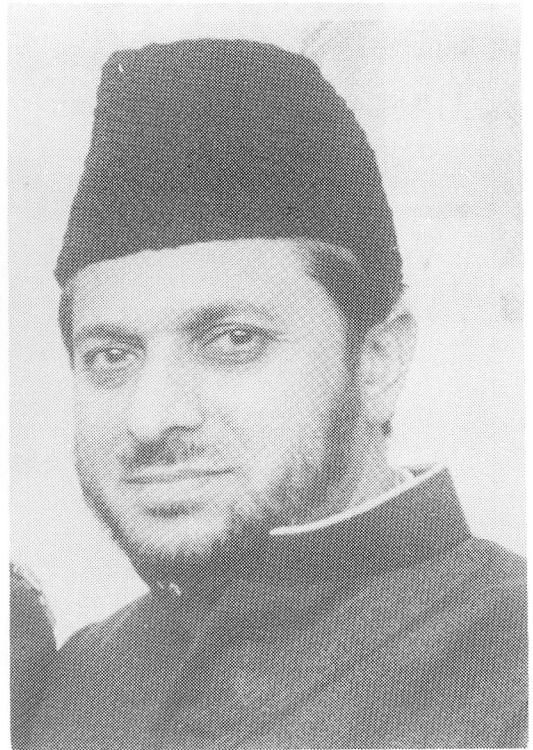
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Hazrat Mufti Muhammad Sadiq, razi Allaho anho



The First Muslim Missionary to America: His Influence on the Spread of Islam in the United States

Al-Haj Dhul-Waqar Yaqoob, Milwaukee

Dr Mufti Muhammad Sadiq, who came from India, was the first Muslim Missionary to America. His purpose, as a representative of the Ahmadiyya Movement in Islam, was to convert Americans to the religion of Islam. On January 24, 1920, Dr Sadiq left England on the S.S. Haverford headed for the United States, where he intended to establish a mission. On board the ship, Dr Sadiq succeeded in converting six Chinese passengers to the Ahmadiyya Muslim faith.

When the S.S. Haverford arrived in Philadelphia on February 15, 1920, the United States Immigration authorities refused to allow Dr Sadiq to enter the country. After the authorities had interrogated him for several hours and had established that Dr Sadiq was a representative of a religious group that practiced polygamy, they asked him to leave the United States. Dr Sadiq refused to go and asked for an appeal to the Secretariat in Washington, D.C. He was confined to the Philadelphia Detention House until the decision of the appeal was handed down.

Mr R. J. Rochford, who was also in the Detention House, became Dr Sadiq's first convert to Islam in the United States. During those weeks of confinement, Dr Sadiq made nineteen other converts. These men were from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

After seven weeks of confinement, Dr Sadiq was finally allowed to enter the United States in April of 1920 on the condition that he would not preach polygamy. In order to convince the federal

authorities that he could preach Islam in the United States without preaching polygamy, Dr Sadiq made a distinction between commandments and permissions in Islam. He stated that all Muslims must follow the commandments of their religion, but may avoid the permissions. For instance, no government can persuade a Muslim to worship more than one God, since the worship of one God is a commandment of their religion. However, polygamy is permitted only in countries whose laws sanction its practice. In countries that prohibit polygamy, permission for its practice is disallowed under the commandment that all Muslims must obey the laws of the country in which they live. This response enabled Dr Sadiq to begin his work in the United States.

A dark skinned man with a heavy gray beard, wearing a bright green turban and a gray coat with flowing sleeves, Dr Sadiq presented quite a striking picture to the American public. He came at a time when race riots against black Americans rocked the nation's cities. Racial discrimination against Indian and Asian immigrants was also at an all time high. Many racially oriented uprisings were directed against immigrants from the Punjab, whom white Americans called "ragheads" because they wore turbans. This was the challenging climate into which Dr Sadiq came to win the people's hearts to Islam.

Dr Sadiq set up his first headquarters in April, 1920 at 1897 Madison Avenue in New York city. By the end of May, he had made twelve new converts to the Ahmadiyya movement, six from the

Christian community and six from the Muslim immigrant community. Mrs S. W. Sobolewski was the first American woman converted by Dr Sadiq to Islam in New York. He named her Fatima Mustafa, in fulfillment of a dream he had had in England about an American female convert.

During his three years tenure in America, Dr Sadiq converted over seven hundred to Islam, from all racial, ethnic and religious groups. His missionary work was done through preaching and writing. By May 10, 1920, he had contributed twenty articles on Islam to various American periodicals and newspapers, among them the *New York Times*.

In October, 1920, Dr Sadiq moved the headquarters of the Ahmadiyya mission to Chicago because of its central location. He purchased a house in an affluent area of Chicago, at 4448 S. Wabash, and converted it to a mosque. In July 1921, he published the first issue of the *Muslim Sunrise*. This journal appeared every three months. Its purpose was to teach Islam and to refute the misrepresentations of Islam that appeared in the American press.

Like many immigrants from the "darker races," Indian Muslims suffered discrimination in the U.S. The Ahmadi Muslims pointed to the race problem in the United States as proof that America needed Islam. They said that it was pitiful that the Christian teachings of brotherhood and equality had not been able to eliminate the evil of racism. Furthermore, the Ahmadies claimed that in Muslim countries people of all colors worshipped together, also that there were no seats in the mosques, or mosques that separated people based on race.

Because of its teaching and practice of universal brotherhood, the Ahmadiyya Muslims attracted many black Americans, who assumed leadership roles within the Movement. During this period, Dr Mufti Muhammad Sadiq became friends with Jamaican born Marcus Garvey, the founder of the Universal Negro Improvement Association (U.N.I.A.).

Marcus Garvey had captured the imagination of millions of black people around the world, in the 1920's. He had the distinction of starting the first extensive movement among the black Americans. In America, hundreds of thousands became dues paying members of U.N.I.A. His concepts of race pride and self help, as they were embodied in the U.N.I.A., led to the establishment of the largest international racial movement in the history of black culture.

In 1923, Dr Sadiq gave five lectures at the U.N.I.A. meetings in Detroit. Eventually, he converted forty Garveyites to the Ahmadiyya Muslim faith. The most noteworthy of these converts was a former Christian minister, Reverend Sutton, who was renamed Sheik Abdus Salaam and appointed the leader of the Detroit congregation.

Black Americans were told that Islam was the religion of their foreparents before slavery. Apparently, through connection with the U.N.I.A.'s international perspective, the Ahmadi Muslims had acquired a keen understanding of the ordinary black man that enabled them to connect Islam with Pan-Africanism and race pride. The adoption of Muslim names by all new converts was a further commitment to the Islamic world view as was the wearing of veils by some of the female converts.

A number of Islamic oriented organizations sprang up among black Americans in the 1920's and 30's, apparently influenced by both Dr Sadiq's teachings and by the philosophy of the U.N.I.A. The Honorable Elijah Muhammad, leader of the most successful of these organizations, the Nation of Islam, is stated to have been a corporal in the uniformed ranks of the Chicago U.N.I.A. division.

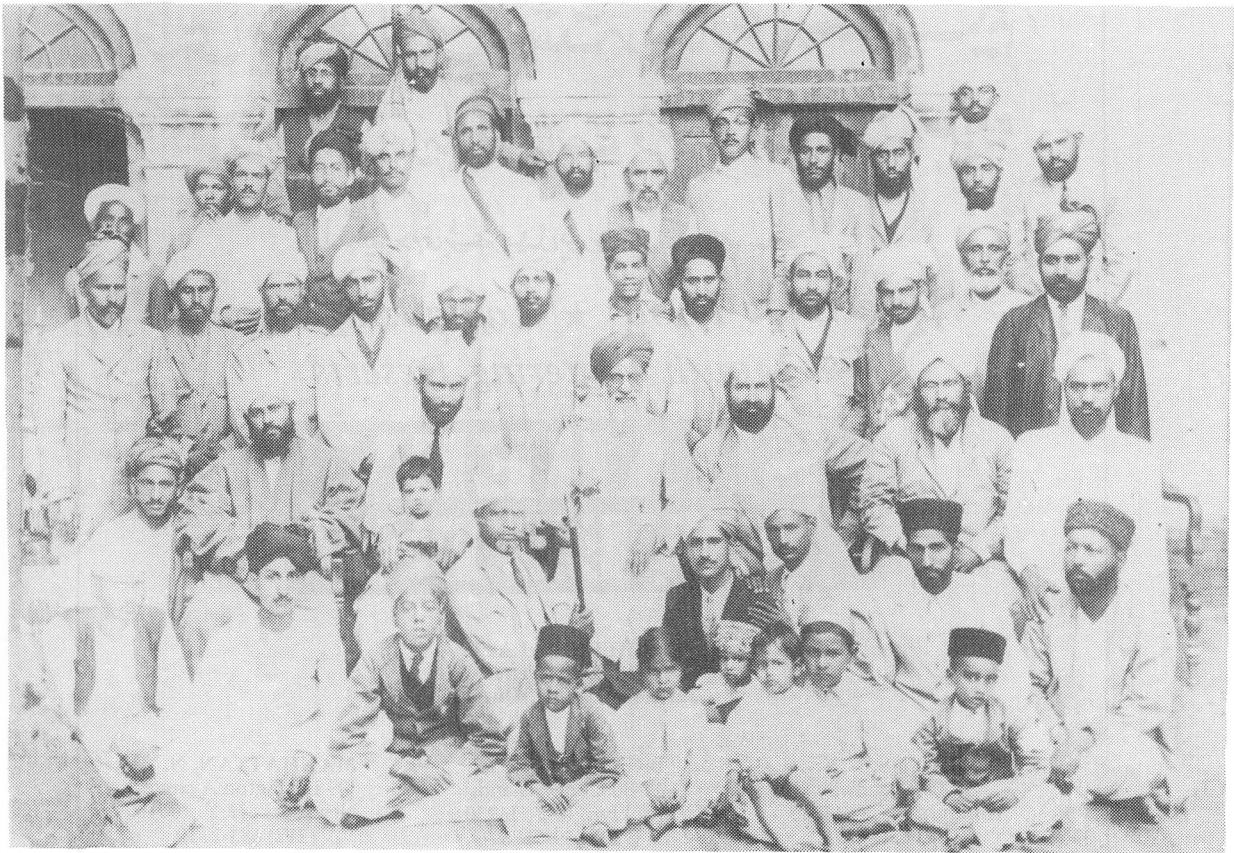
During his time in the United States, Dr Sadiq had made many devoted friends. The Muslims in Chicago were so attached to Dr Sadiq that they sent a letter to the international head of the Ahmadiyya Movement, requesting that he be allowed to stay in the United States indefinitely. However, at the end of September, 1923, Dr Sadiq left the United States and stayed in Paris, France, for sev-

eral weeks, where he lectured and secured converts. Finally, he returned to India.

At the time Dr Sadiq began his missionary work in the United States, most Americans had never heard of Islam or the name "Muslim," and had never seen a mosque. Today, Islam is the fastest growing religion in the United States, with millions of converts to various sects.

The Ahmadiyya Movement in Islam is continu-

ing its missionary efforts across the United States and around the world. It has established missions in more than 150 countries. It has chapters in forty-four US cities, where new mosques and mission houses have been established. Dr Sadiq's work has grown from one small seed of faith into a tree whose branches are spreading from coast to coast in America.



**Hazrat Muft Muhammad Sadiq, razi Allaho anho,
with the members of Peshawar, Pakistan, Jamaat**

شاہین کی تازہ اور عمدہ مٹھائیاں نوشی کے موقع کو بجا چاند لگا دیتی ہیں
کڑاہی مرغ، کڑاہی گوشت، نہاری، حلیم،
سیخ، کباب، پہاری کباب وغیرہ کھانوں کے علاوہ
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Reflections of Hazrat Mufti Muhammad Sadiq

Amtul Hayy Yahya

(The author of this article is a maternal granddaughter of Hazrat Mufti Muhammad Sadiq, and paternal granddaughter of Hazrat Khalifatul Masih I, may Allah be pleased with them. This article was first published in The Ahmadiyya Gazette, August, 1990. — Editor)

I was about three or four years old. I remember very well our respected grandfather, Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) coming to our home every Friday. On one of these occasions, he pulled me aside and asked, "Would you like one *ana*?" At that time, one *ana* coin was a lot of money to us children because we never received more than one *paisa* at a time (there were four *paisas* in one *ana*). And I could stretch one *paisa* to buy four delights: roasted chick peas, sweet anise seed, peanuts and on the typical Punjabi sweet dishes such as *riyorian*. For this reason, when he asked if I would like a whole *ana*, I was overjoyed and quickly answered, "Yes, sir"— all of us children had been carefully taught to respond to our elders with a polite "sir" or "ma'am." At that point, grandfather instructed me to raise my hands in prayer and say, "O Great Sustainer! Please place one *ana* for me in such and such a chink of such and such a wall." He raised his hands with me and we prayed. Then, I went and looked into the specified chink in the wall and found an *ana*!

I was at such a young and tender age that this caused my heart to fill with love of Allah and assurance of prayer. He had, with such a trivial example, taught a lesson: no matter what one requires, it is important to first seek help from Allah through prayer. I immediately began prayer that an *ana* should appear in various chinks of the wall.

When I got tired of this pursuit, grandfather explained with the greatest affection that simply wanting is not enough; Allah expects that we should also work towards the goals for which we pray. Without fervent effort on our part, prayer is ineffectual.

On another occasion, only ten of fifteen days remained until I was to take an important exam in school. I asked him to pray for my success. He responded that he would certainly pray for me, but that I should study hard and also personally pray for Allah's help. He taught me to pray: "O God! I have tried as hard as I could, studied and struggled. Now, please bless me with the greatest success in these exams. Amin." At that time I did not fully understand how important a lesson he had taught me, both with the example of the coin and with my exam preparations.

When I grew older, whenever I pondered over these two instances, I appreciated the profound nature of those lessons for us children. Yet, grandfather never raised his voice, scolded or harshly criticized us. He taught through patience, love, and gentle persuasion. He taught us: (1) to love Allah; (2) to trust in the efficacy of prayer; (3) that our own efforts are necessary to earn the desired results of prayer; and, (4) for everything we might require, there is an appropriate Divine attribute to which we should appeal (just as he had taught me to say "O Great Sustainer!" when I asked for the

one *ana* coin).

Whenever I remember Hazrat Mufti Muhammad Sadiq Sahib, I picture him in his typical almond colored or deep green robe. In such a dress, and wearing a green turban, he would leave the house. Sometimes he wore a white turban.

Our grandfather performed Tahajjud prayers every day. Whenever I spent the night in his home, my eyes would open to his words, "O Beneficent and Merciful! Have mercy on us. I am a humble sinner. You are the Provider and Sustainer of All. O You who are the Most Forgiving, the Most Merciful, please forgive our sins." Always, with this plea would come the sound of crying. When I would arise and check, I find our grandfather prostrate in his Tahajjud prayers, tearfully occupied in supplication.

It was also his habit to read the Holy Qur'an to us children. He usually attended Fajr prayers at the mosque; and at times when my brothers, sisters and I were present, he would take my brothers with him for Fajr prayers at the mosque. Afterwards, he would gather all the children together to read the Holy Qur'an.

Without fail, during the month of Ramadhan, preparations in his home for breaking the fast included cooking a variety of foods; pakoras, dahi bhalley, chana ke chat, tamarind chutney, mint chutney, tea and sherbet. In addition, he would order special delicacies from the bazaar, sometimes jalebi, sometimes ras gula, sometimes samosas, and always namak pari. Sometimes there would be sweets such as bundian or laddoo. Tea would be made in a huge stainless steel container (called a hamam). Hordes of children and poor people would participate in this breaking of the fast at grandfather's house. I can also remember rice pilao, tandoor bread, potato and meat curries, and the like. Perhaps there was also an intentional lesson for us children in the inviting of so many children and poor people to the breaking of the daily fast.

It was also his wont to personally attend to the

sick instantly upon hearing news of a person's illness. Often, he would pick me up on the way to the sick person's house. I always noted that after a short period in which he inquired after the person's condition, he would offer a prayer. He would raise his hands in prayer and, after praising Allah, he would offer a special prayer for the sick person. Afterwards, he would be silent for a few moments and then say "Amin," he would necessarily convert his prayers for blessings by blowing softly over the sick person.

Once, grandfather told us a humorous but true story about himself. He said he had traveled somewhere to preach about Islam. An Arab invited him into his home for dinner, offering a most excellent fare. He ate gracefully and with enjoyment. When it came time to leave, he sought to honor his host and respectfully said, "Jezakum Allah," Upon hearing these words, the Arab flew in anger. "Do you curse me?" the Arab asked. Grandfather, surprised, replied that he had said the words at the door of the Arab's house out of sincere respect and appreciation. The Arab explained that the expression he had used has two meanings: one is a wish for the best, and the other is a wish for the worst. He explained further that, if the desire is to express good intentions, then, the proper way to say it is, "Jezakum Allah ahsanul-Jeza." Grandfather then instructed that we children should always say "Jezakum Allah Ahsanul-Jeza" when showing appreciation and gratitude to others.

He once told us another humorous story about himself. At that time in Qadian there was a tradition during cold days of placing tealeaves in a large pot on a big stove. People would sit around the stove and be served piping hot tea to drink. In order to cool the tea so that it would not scold them, they would take a deep breath and sip the tea by slurping. In this manner, everyone really enjoyed their tea. However, once, when grandfather was in London on a preaching mission, he took shelter from the severe cold by entering a hotel and ordering hot tea. He slurped the tea as he had al-

ways done in Qadian. He began to notice that, one by one, people were getting up from their tables and leaving the hotel. By the time he had finished his tea, nearly half the hotel was empty. When the bill arrived it was exorbitant. Surprised and confused, he asked the waiter to explain how one cup of tea could cost so much. The waiter responded that so many others had become disgusted with the manner in which he had slurped his tea that they had left without paying their bills. Those bills must then be paid by him! After narrating this humorous story, our grandfather warned us that some things which we do among ourselves innocently can appear ill-mannered to others. For this reason, he instructed us to always remember our manners and deportment. In every act of drinking and in every gathering we should be conscious of our manners. See how, by getting us to laugh at his humorous predicament, he had conveyed a most important lesson to us children. By shedding light on how London's society had become offended by his own innocent actions, he taught us the importance of our manners. I cannot help but

appreciate how much he seemed concerned about the training and discipline of children.

I recall one time when I was distressed about an upcoming exam. It was grandfather's habit to take walks early in the morning. Always upon returning from these walks, he would inquire after our mother's health and our health. On this occasion, he noted my distress and comforted, "There is no reason to be upset. Write down this prayer, carry it with you as a reminder, and repeat after praising Allah." He wrote:

"O my Lord! Make this (exam) paper easy for me. Remove all difficulties and let me complete it in the best of ways."

After a few days, he came to me and told me that this prayer is not just for exams. Whatever difficulty I face, I should substitute the word "paper" with the name of that difficulty. Allah will ease every trouble in the way.

I pray that Allah Almighty will grant him a high rank in Paradise! I pray that He will raise him higher and higher. Amin. And, may we always remember him lovingly in our prayers. Amin.

Mufti Muhammad Sadiq In the American Press

(We reproduce here a report from the *Ashland Daily Independent*, Ashland, Kentucky some time in 1923. This was published on the occasion of his visit to Kentucky. The report also appeared in *The Muslim Sunrise*, October, 1928, and *The Ahmadiyya Gazette*, August, 1990.)

Picturesque Oriental Missionary here to Win Ashland Converts to Mahomet

Dr Mufti Sadiq, Native of India, Tells of Faith Dazzling Dress Draws Crowd's Attention

(By Vernon C. Baily)

Ashland today entertains a Muslim missionary, a man seeking converts for the faith of Muhammad, a man doing in this country a similar task to the men and women America sends to Africa, India, and Burma, a learned man who is the head of the Moslem faith in the United States.

As he walks about the streets of this city, attention is attracted by the bright green turban adorning his head, his heavy gray beard, and his general demeanor.

A passerby nudges his companion whispering, "Who is that man?" The answer that he is a Mohammedan missionary, increases instead of satisfies natural curiosity.

“A Mohammedan missionary? Why, what is he doing here?” These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith. Perplexity grows as the passerby remembers that only a few Sundays ago, he made a contribution in his church to send a missionary to Arabia, the home of the Mohammedans.

Who, What, Why, Etc.?

Surely, there is something unexpected, in his natural thought, as he puzzles over the situation.

But the answer to his unspoken question lies in his own mind. What is so puzzling about Americans sending missionaries to foreign lands to secure converts for Christianity? In the same vein, is it not natural for Mohammedans to attempt to secure converts for their religion? Theirs would not be a religion without faith among its members, and its millions of followers in India, Arabia, Africa, and numerous other countries attest their faith.

Here Three Years

Dr Sadiq has been in the United States for three years, and spent the same length of time in England before coming to this country. His stay in these two countries is apparent after a moment's conversation with him. He speaks English fluently, his oriental accent being noticeable only on certain words.

Dr Sadiq is a careful student of government and seems enlightened with conditions in many countries of the world. His home is in Qadian, Punjab, India. During his conversation yesterday, he spoke of the great passive resistance to British government movement and that he believed it would have no wide affect as the English are permitting home rule in India as rapidly as possible.

The missionary would be in Ashland for a few days more and then will go to Williamson, W. Va., to visit Mohammedans in that mining center. He is touring the central states at present and says that he is being accorded a wonderful reception in every city.

Dr Sadiq spoke of the broad-mindedness of the American people relative to religion and said this characteristic was much more noticeable here than in England. He said that in the United States the citizens were willing to listen to his or any preacher's remarks and to accept or not as their minds dictated.

“Seven hundred citizens of this country have become converts of my faith,” said the missionary. “There are about a million Mohammedans in the United States, with the majority of them in the eastern states. I go out and visit their largest cities about twice a year and in that way keep in touch with them continually.”

In addition to his travels about the country, Dr Sadiq conducts regular services when he is in Chicago. The Ahmadiyya Movement has bought a house in Chicago and has converted it into a church. The Mohammedans call it a mosque and to make it more realistic of their life in their native countries have built a large dome on the top of the house, enabling it to serve as a minaret for them.

Mohammedans observe Friday as their Sabbath. On this day the call for prayer is heard from the minaret and the Moslems gather in their mosques for two hours of prayer.

Basic Tenets

They believe that Christ was a wonderful prophet, but do not believe that he was the son of God, nor that he was divine, nor that he died on the Cross. They believe that he was a prophet and according to their belief, no prophet dies on the Cross.

They believe in God as the Divine Being, but they do not believe in Trinity, their faith in this regard approaching somewhat the views of the Unitarians of this country. They believe that Christ, Confucius, Moses, Buddha, David, Abraham, and Zoroaster were great prophets but that Mohammed of Arabia was the greatest master-prophet of all.

They read and study the Christian Bible, but obtain their religious faith from the Koran and the laws laid down by Mohammed.

The Moslem faith, too, has its movements as does Christianity, but the Ahmadiyya Movement, which Dr Sadiq represents, is the only one which sends out missionaries to foreign lands. This movement was started by prophet Ahmad of India.

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IN SALAT

Sincerely, Prayer restrains one from indecency and manifest evil. (Al-Quran, 29:46)

أَنَّ اللَّهَ أَكْبَرُ
Allahu akbar: Allah is the Greatest.
الله أكبر
لا إله إلا الله
La ilaha illallah.

There is none worthy of worship save Allah.

Hijyah
إِلَّا رُفِعَتْ رُجُلُهُ لِيُفِيَّ قَدْرَ الشَّرِيفِ وَالْأَرْفَى
عِيْنًا وَمَا آتَى مِنَ الشَّرِيفِينَ
Inni wajjahtu wajha ala Rasoolimusaawi
walauna hawdijjawa min minabihim. Who
I have turned my full attention towards Him, who
has created the heavens and the earth, being ex-
alted towards Him, and I am not among those
who associate partners with Allah.

Takbir

أَنَّ اللَّهَ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ
Allahu akbar: Allahu akbar: Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.
أَنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا يَأْتِيهِ سِنَةٌ وَلَا نَوْمٌ لِيَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
Allahu akbar: Allah is the Greatest.
Allahu akbar: Allah is the Greatest.
أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ
Allahu akbar: Allah is the Greatest.
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahirrahmanirrahim
In the name of Allah, the Gracious, the Merciful.
قُلْ مَن دَعَا إِلَى اللَّهِ وَعَلَى الرَّحْمَنِ فَهُوَ عَلَى خَيْرِ مَنَاصِفٍ أَلَمْ يَجْعَلْ لِكُلِّ شَيْءٍ قَدْرًا
Subhanallahumma wali hamdika wahabarakatoka wadza jakdaku wala ilaha ghayraka
Glory to Thee, O Allah, praiseworthy and blessed is Thy name and exalted is Thy majesty and there is no worthy of worship except Thy alone.

Takbeer

أَنَّ اللَّهَ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ
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Subhanallahumma wali hamdika wahabarakatoka wadza jakdaku wala ilaha ghayraka
Glory to Thee, O Allah, praiseworthy and blessed is Thy name and exalted is Thy majesty and there is no worthy of worship except Thy alone.

Takbeer

أَنَّ اللَّهَ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ
Allahu akbar: Allahu akbar: Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.
أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ
Allahu akbar: Allah is the Greatest.
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahirrahmanirrahim
In the name of Allah, the Gracious, the Merciful.
قُلْ مَن دَعَا إِلَى اللَّهِ وَعَلَى الرَّحْمَنِ فَهُوَ عَلَى خَيْرِ مَنَاصِفٍ أَلَمْ يَجْعَلْ لِكُلِّ شَيْءٍ قَدْرًا
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Glory to Thee, O Allah, praiseworthy and blessed is Thy name and exalted is Thy majesty and there is no worthy of worship except Thy alone.

أَنَّ اللَّهَ أَكْبَرُ
Allahu akbar: Allah is the Greatest.
الله أكبر
لا إله إلا الله
La ilaha illallah.

There is none worthy of worship save Allah.

Hijyah
إِلَّا رُفِعَتْ رُجُلُهُ لِيُفِيَّ قَدْرَ الشَّرِيفِ وَالْأَرْفَى
عِيْنًا وَمَا آتَى مِنَ الشَّرِيفِينَ
Inni wajjahtu wajha ala Rasoolimusaawi
walauna hawdijjawa min minabihim. Who
I have turned my full attention towards Him, who
has created the heavens and the earth, being ex-
alted towards Him, and I am not among those
who associate partners with Allah.

Takbir

أَنَّ اللَّهَ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ
Allahu akbar: Allahu akbar: Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.
أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ
Allahu akbar: Allah is the Greatest.
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahirrahmanirrahim
In the name of Allah, the Gracious, the Merciful.
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Takbeer

أَنَّ اللَّهَ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ - اللهُ أَكْبَرُ
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Allahu akbar: Allah is the Greatest.
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahirrahmanirrahim
In the name of Allah, the Gracious, the Merciful.
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Glory to Thee, O Allah, praiseworthy and blessed is Thy name and exalted is Thy majesty and there is no worthy of worship except Thy alone.

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Literary contributions for publication in the Al-Nahl can be sent to Majeed A. Mian, Editor, Al-Nahl, 47 Geralynn Dr, Brockton, MA 02402. It will be helpful if the contributions are saved onto a diskette in IBM compatible PC readable ASCII text format (text only with line breaks) or in Win-Word (Microsoft Word for Windows) and the diskette is sent. References to other publications should include as much of the following as can be available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s). Please, keep a copy of your submissions. We may not be able to return originals unless arranged with us previously. All items are subject to review and approval by the Sadr Majlis. Majlis Ansarullah does not necessarily agree with the views of the writers. Publications of U.S. Jamaat and its auxiliaries reach the same homes, therefore, make sure that your article appears in only one of them to avoid unnecessary duplication.

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Ansar Pledge

اشهد ان لا اله الا الله وحده لا شريك له
واشهد ان محمدا عبده ورسوله

I solemnly promise that I shall endeavor till the end of my life for the consolidation and propagation of Islam and Ahmadiyyat and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat-e-Ahmadiyya. Insha Allah.

Publications

Al-Nahl: This copy in your hands, published quarterly.
Ansarullah News: Monthly newsletter, copy available from the Sadr or Secretary Ishaat.
Salat Chart: 18x24" Color, Arabic with English transliteration and English translation, \$2/copy. Available from Sajid.
Ansar Card with Ansar pledge on it: Free from Secretary Ishaat.

Calendar

West Coast Ansar Ijtema: Los Angeles, CA, September 96.
U.S. National Annual Ijtema Ansarullah and U. S. National Annual Shura Ansarullah: Washington, D.C: September 13-15, 96.

National Majlis Aamila Majlis Ansarullah, U.S.A.

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1996

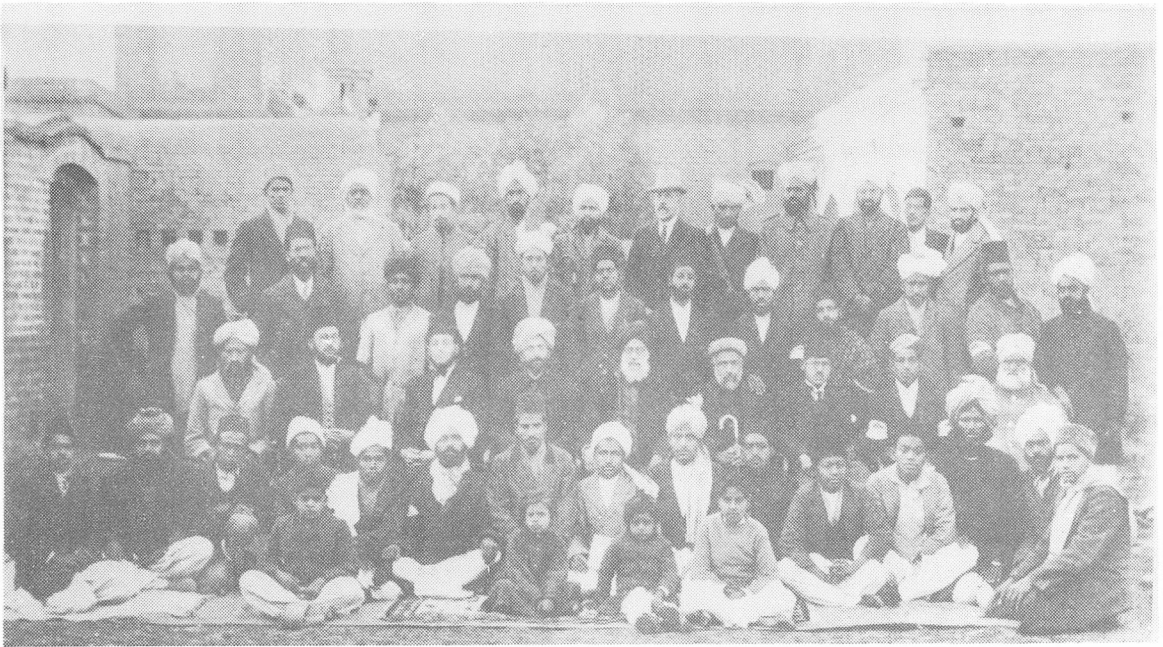
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Mr Muhammad Sadiq, N.J.

The devout Ahmadies who spoke in 47 different languages at a Jalsa Salana in Qadian with the organizer of the event, Hazrat Mufti Muhammad Sadiq.



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