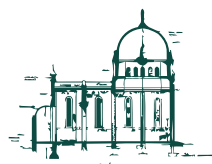
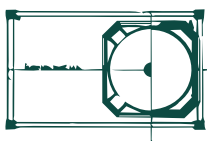
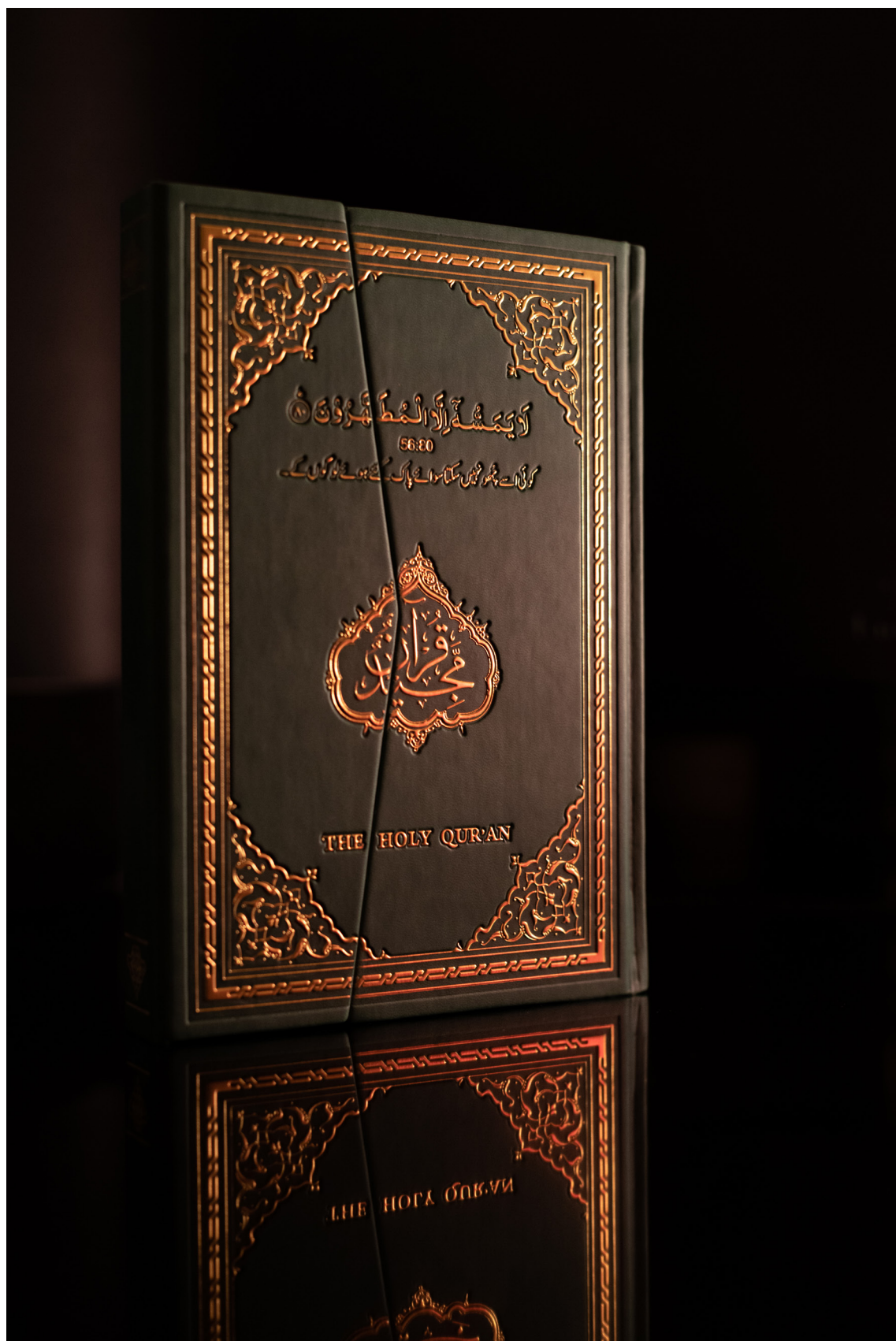




100 FAZL MOSQUE

COMMEMORATING 100 YEARS OF LONDON'S FIRST MOSQUE





وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝١٩

*And all places of worship belong to Allah; so
call not on any one beside Allah.*

The Holy Qur'an 72:19



Masjid Al-Nabawi (The Prophet's Mosque) in Madinah

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ
وَيَتَدَارِسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ
وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

*And those persons who assemble in the house
among the houses of Allah (mosques) and recite
the Book of Allah and they learn and teach the
Qur'an (among themselves) there would descend
upon them tranquility and mercy would cover them
and the angels would surround them and Allah
mentions them in the presence of those near Him.*

The Holy Prophet Muhammad^{sa}

Sahih Muslim 2699a

The Community behind the Mosque

The Ahmadiyya Muslim Community was founded in 1889 by Hazrat Mirza Ghulam Ahmad^{as} of Qadian, India. He claimed to be the expected reformer of the latter days and the awaited one of the world's religions (the Messiah and Mahdi of the latter days). His mission was to revive the peaceful teachings of Islam and engender in people's hearts the love of God and the duty to serve mankind.

The community is entirely self-funded and is now established in 213 countries, and it spearheads an international effort to promote education and health across the developing world, as well as a global peace campaign to champion human rights for all.

The community is led by a system of Khilafat (spiritual leadership). His Holiness, Hazrat Mirza Masroor Ahmad^{aa}, is the community's Fifth Khalifa (Caliph) and is based in the UK. He leads his global community and inspires it to serve humanity with the spirit of kindness and humility that is integral to Islam.

In accordance with the teachings of Islam, he upholds the honour of all prophets of God and highlights the role of religion in the promotion of peace. His Holiness has travelled globally to promote dialogue and understanding. He has also written to world leaders urging them to inculcate justice and peace in international relations to avoid regional conflicts from engulfing the entire world.

Salutations

The following superscripts denote Islamic salutations:

[sa] — sallallāhu 'alaihi wa sallam (peace and blessings of Allah be upon him);

[as] — 'alaihissalām (peace be upon him);

[ra] — Radhiallāhu 'anhu/'anhā/'anhum (may Allah be pleased with him/her/them);

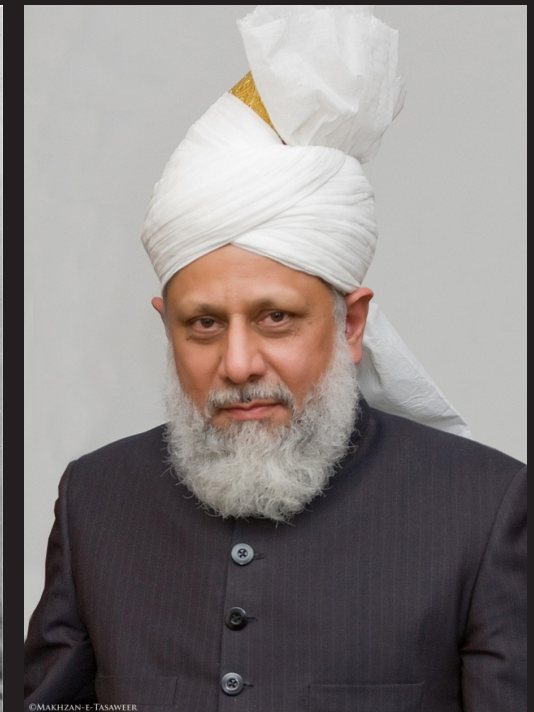
[rh] — Rahimahullāh (may Allah have mercy on him/her/them).

[aa] — Ayyadahullāhu Ta'ālā bi-nasrīhīl-'azīz

These salutations are implied wherever the superscripts appear. His Holiness and Hazrat Khalifatul Masih (Caliph of the Messiah) refer to the successors of Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah.



Left: Hazrat Mirza Ghulam Ahmad^{as}, The Promised Messiah & Imam Mahdi



Right: Hazrat Mirza Masroor Ahmad^{aa}, Caliph & Worldwide Head of the Ahmadiyya Muslim Community



© AMA UK 2024

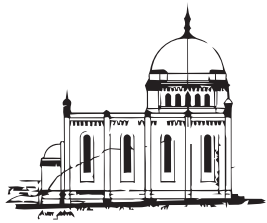


“I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language in a very well reasoned address. Thereafter I caught several birds sitting upon small trees. They were white in colour and their bodies resembled those of partridges.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

Hazrat Mirza Ghulam Ahmad^{as}

The Promised Messiah and Imam Mahdi

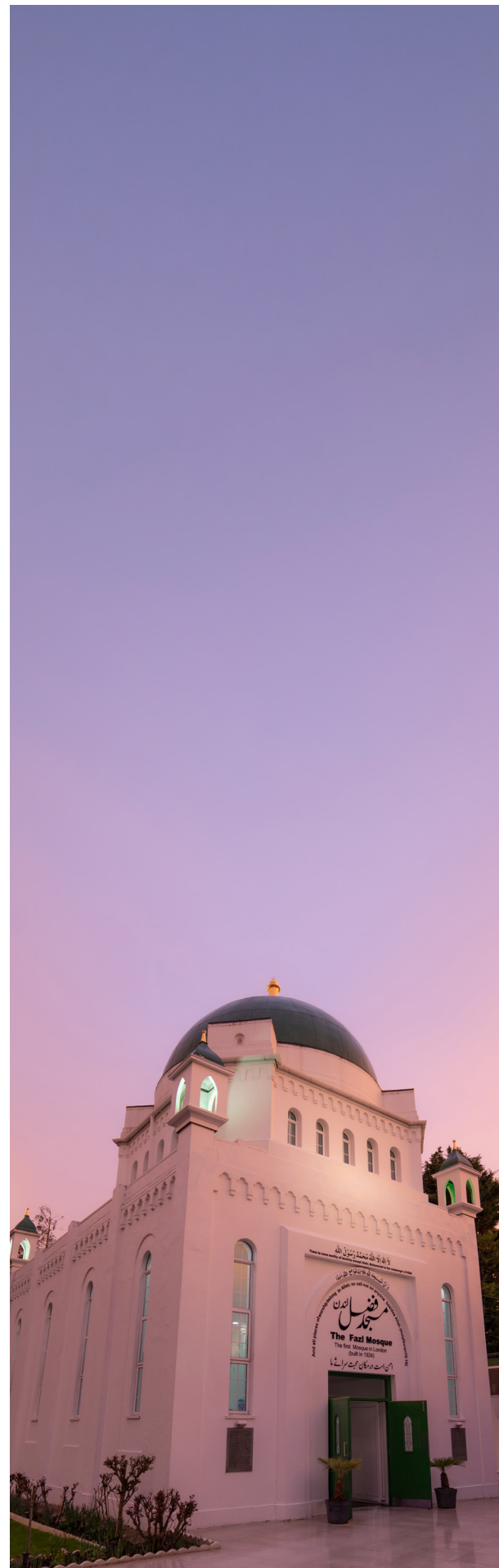
Tadhkirah, Page 239



THE VISION BEHIND THE LONDON MOSQUE

The story of The Fazl Mosque began decades before its foundation stone was laid. From Qadian, India, Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as}, laid the intellectual and missionary foundations for the propagation of Islam in the West. He engaged Christian thought, corresponded with prominent religious and political figures, addressed Queen Victoria, welcomed Western visitors to Qadian and founded the English-language Review of Religions to present Islam to Western audiences.

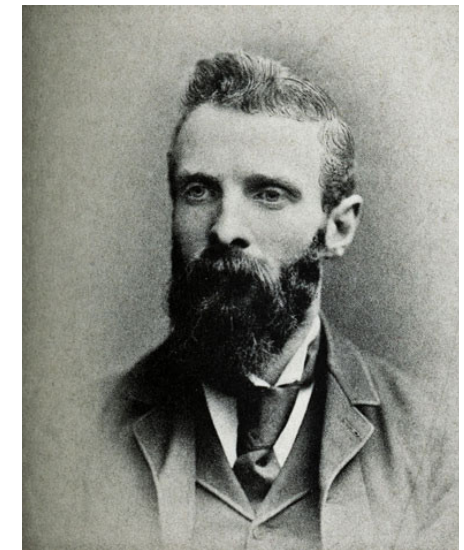
This formed part of his wider vision of the completion of the propagation of divine guidance. He also described a vision of himself presenting the truth of Islam from a rostrum in London, foretelling the spread of his writings and message in the West.



“I consider the founder of this community a special friend of God and a servant of Islam”

At the dawn of the twentieth century, Hazrat Mirza Ghulam Ahmad^{as}, turned to the printed word to carry the message of Islam beyond the borders of India. Established under his direction in 1902, The Review of Religions presented Islam in English to readers across Britain, Europe and America, addressing misconceptions and engaging the religious questions of the age. From the remote town of Qadian, its pages crossed continents and entered homes, libraries and intellectual circles in the West. Years before an Ahmadi Muslim missionary arrived in London, the mission had already begun: the printed word had carried the voice of Islam from Qadian to the heart of the West.

Abdullah Quilliam, a pioneering British Muslim convert and founder of Britain's first established Muslim community in Liverpool, regularly featured material from The Review of Religions in his newspaper, The Crescent. Praising the work of the



Abdullah QUILLIAM

A Prominent Victorian Muslim, 1856 - 1932

Promised Messiah^{as} and the Ahmadiyya Muslim Community, Quilliam described him as “a special friend of God and a servant of Islam” and regarded the Community's organisation as unparalleled in the Muslim world.

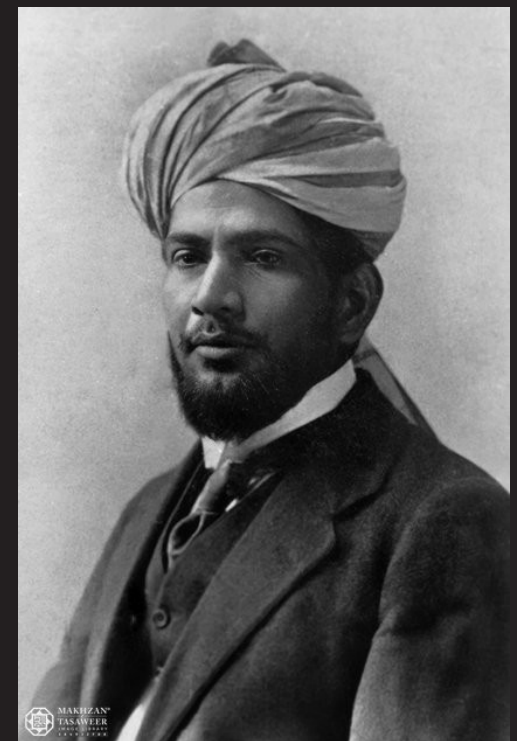
From Qadian to London

Following the demise of the Promised Messiah^{as}, the First Khalifa, Hazrat Hakim Maulvi Noor-ud-Din^{ra}, sent Hazrat Chaudhry Fateh Muhammad Sayal^{ra} to England in 1913 as the Community's first missionary to Britain. He initiated his work at the Shah Jahan Mosque in Woking, preaching Islam through lectures, writing and dialogue.

In 1914, the Second Khalifa, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, instructed him to establish a permanent base in London. With few resources he preached at Hyde Park's Speakers' Corner, distributed literature and addressed religious, intellectual and public gatherings across Britain. By June 1915, his missionary journeys had taken him to eleven cities across England, followed by a visit to Scotland later that year.



Left: Hazrat Maulana Hakim Noor-ud-Din, Khalifatul Masih I (ra)



Right: Hazrat Chaudhry Fateh Muhammad Sayal (ra)



In the Capital of the Empire

As the London Mission expanded, its missionaries operated from a succession of temporary addresses, creating an increasing need for a permanent centre from which Islam could be propagated. In January 1920, Hazrat Khalifatul Masih II^{ra} launched an appeal for a mosque in London, inspiring remarkable financial sacrifices across the Community. Hazrat Chaudhry Fateh Muhammad Sayal^{ra} subsequently secured a property and adjoining land at 63 Melrose Road, Southfields, for £2,223.

This site became the permanent home of the London Mission, and within a few years, the grounds upon which the Fazl Mosque would rise.



Hazrat Khalifatul Masih II^{ra} (standing at the lectern) with his entourage and W. Loftus Hare (centre), Secretary of the Conference on Some Living Religions within the Empire, at the Imperial Institute, Kensington, London, 1924.

In 1924, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II^{ra} made the first visit of an Ahmadiyya Khalifa to Europe and Britain, travelling to London to speak at the Conference on Some Living Religions within the Empire. During the journey, he addressed public gatherings, engaged the press and met religious, political and intellectual figures. On 19 October 1924, he laid the foundation stone of the Fazl Mosque, declaring it a place for the worship of the One God who transcends race and nation and unites humanity.



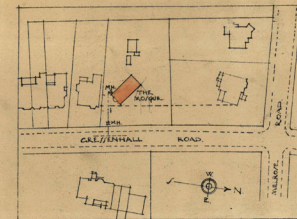
His Holiness, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad placing the foundation stone of the Fazl Mosque and leading prayers, 19 October 1924

THE AHMADIYAH MOSQUE SOUTHFIELDS LONDON S.W.

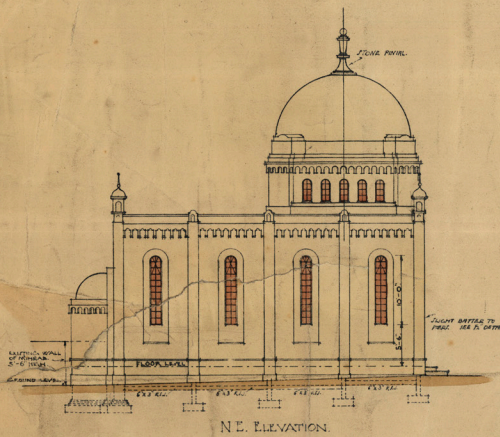
Scale of 1" = 20' 0"

NOTE: THIS IS THE DRAWING NO. 1 REFERRED TO IN THE CONTRACT DATED 27th SEPTEMBER 1915.
H. R. Popham
 A. R. Dard

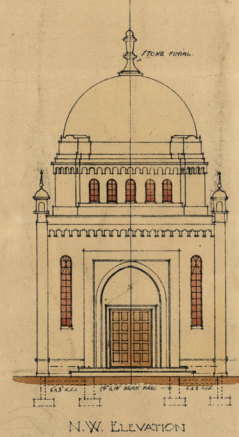
NOTES:-
 ROOF OF MINARETS CASTED ON ELEVATIONS TO OPEN. EXTERIOR FINISHED IN CLARENET.
 WALLS BETWEEN CONCRETE REARS TO BE TEMPORARILY BRIDGED ONLY'S BACK WITH THE BRIDGEMEN OF THE REAR WALL WHICH WILL BE 14" BRICKWORK.



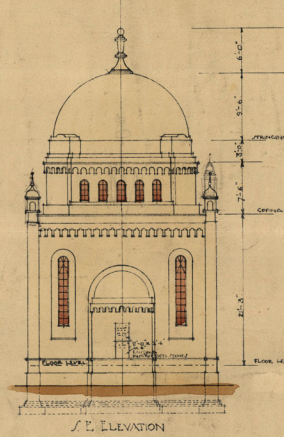
BLOCK PLAN
 Scale: 1/4" = 100' 0"



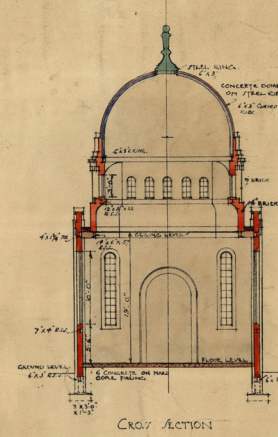
N.E. ELEVATION



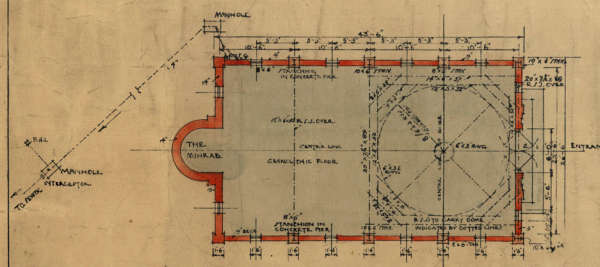
N.W. ELEVATION



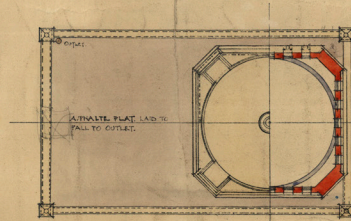
S.E. ELEVATION



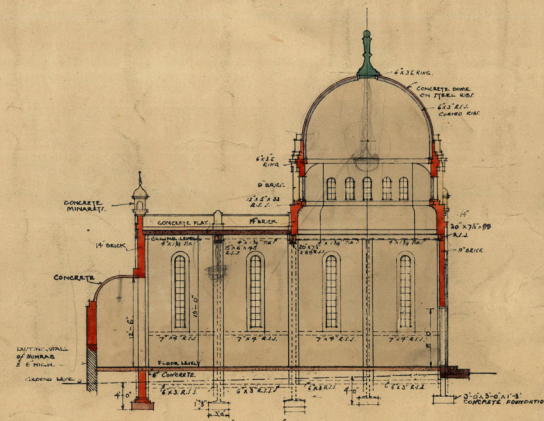
CROSS SECTION



PLAN



ROOF PLAN



LONG SECTION

THE AHMADIYAH MOSQUE
 ARCHITECTS
 25 VICTORIA STREET
 LONDON, W.1

TH Mawson & Sons

Architecture Firm of the
 Fazl Mosque, London

John Hayton Mawson
 Lead Architect of the Fazl Mosque



A MOSQUE BUILT ON SACRIFICE

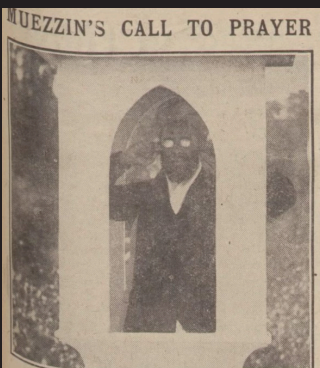
The Fazl Mosque was born from remarkable acts of sacrifice. Men gave from their earnings and savings, while children offered their pocket money. In 1923, Ahmadi Muslim women were called upon to raise 50,000 rupees for a mosque in Berlin. Hazrat Nusrat Jehan Begum^{ra}, wife of the Promised Messiah^{as}, gave 500 rupees. And their daughter, Hazrat Mubarakah Begum^{ra} gave 1,000 rupees. Women from India, Nigeria and America joined the appeal, ultimately raising over 72,000 rupees.

When Germany's economic crisis prevented the Berlin mosque from being completed, their sacrifice found another home: the funds were transferred to London and contributed to the building of the Fazl Mosque.

The Opening in The Press



MUEZZIN'S CALL TO PRAYER



The Muezzin crying his call to prayer from a minaret of the Mohammedan mosque which has recently been opened at Southfields, S.W. Where residents now hear the Oriental summons.

LONDON'S VOICE FROM THE MINARET.

Muezzin's Call at Opening of Mosque.

TURBANS AND TOP-HATS.



EAST and West have rarely met in a setting so strange and picturesque as that seen yesterday, when, for the first time in London's long story, the Mohammedan call to prayer was sung from the glistening minarets of a mosque at Southfields.

To the picturesqueness of the occasion was added a rare touch of drama, for until the last moment the faithful hoped against hope that the Emir Feisal, Viceroy of Mecca and son of the King of the Hedjaz, would declare their temple open.

Just before the ceremony the Imam of the mosque, the Rev. A. R. Dard, received a message from the Foreign Secretary to the King of the Hedjaz, which said:—

I very greatly regret having to inform you that his Highness the Emir Feisal ibn Abdulla Aziz Al Saud will not be able to attend. This is a matter which occasions his Highness very great regret, and both his Highness and myself wish all success to yourself and all prosperity and blessings to the great Mosque. And we pray God to grant your work that success.

In the absence of the Arab Prince, London's first Mosque was opened by Khan Bahadur the Hon. Sheikh Abdul Qadid, a former Minister in the Punjab Government, and now a member of the Indian Delegation at the League of Nations.

THE GRAPHIC, OCTOBER 10, 1925

A PICTORIAL EPITOME

OF INCIDENTS IN THE CURRENT NEWS



LONDON'S FIRST MOSQUE

Moslems praying before beginning to excavate with their hands the foundations of a mosque in Southfields.



A Minaret Rises Over London

Completed in 1926 at a cost of £6,223, the Fazl Mosque gave permanent form to a mission that had begun years earlier.

Following its opening that October, it became far more than a place of worship: a vibrant forum for interfaith dialogue, intellectual exchange and public engagement.

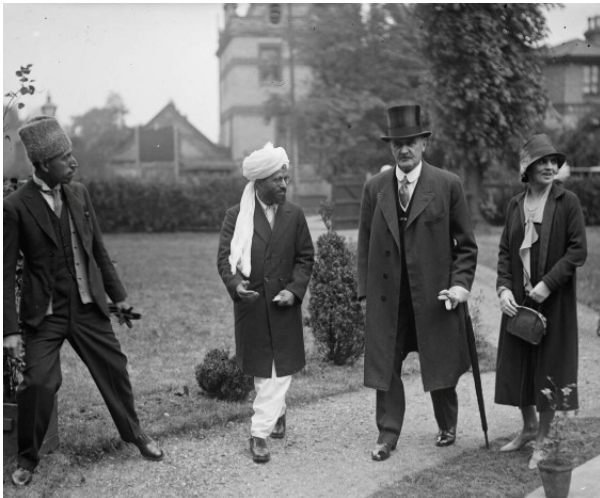
Its gatherings drew religious leaders, British politicians and officials, diplomats, scholars and prominent Indian political figures, establishing the Mosque as a distinctive meeting point between Islam and the religious, intellectual and political life of interwar Britain.

nineteen26

The Fazl Mosque's Legacy: Interfaith Engagement and Political Advocacy

During the interwar years, the Fazl Mosque became a remarkable meeting place for faith, diplomacy and public affairs. Its platforms brought together figures ranging from Field Marshal Viscount Allenby and Sir Francis Younghusband to Sir E. Denison Ross, Director of the School of Oriental Studies, while its interfaith work connected it with organisations such as the Fellowship of Faiths and the Union of East and West.

The Mosque also became a forum for Muslim political representation: its Imams engaged Secretaries of State for India, Members of Parliament and delegates to the Round Table Conferences, advocated for the rights of Kashmiri Muslims, and welcomed leading statesmen including Lord Zetland and Muhammad Ali Jinnah, whose return to Indian political life was encouraged by the persistent persuasion of Imam Abdur Rahim Dard^{ra}.



A FESTIVAL AT THE MOSQUE.

Big Gathering at Southfields.

Sunday last was a great day at the London Mosque, which is situated in Selborne-road, Southfields. The festival of Al-Adha, or the sacrifice of Ishmael, was celebrated with proper ceremonial, annual pilgrimage to Mecca, and is the occasion for fraternal rejoicings on the part of Muslims all the world over. At Southfields on Sunday morning a large congregation assembled in the Mosque, number of persons of English birth being amongst the in, the Holy City formed a part of the service which embodies the love the faithful the true one. Next year year is hoped that several of the worshippers at the London Mosque will sail for the sacred shrine, and will visit Mecca where all communities were present in spirit on Sunday last.

L. S. Amery, M.P. lost their way. Motoring is another evolution, and experienced guides, using sound themselves in the rules of Barnes, which is beyond Putney, showed the bewildered visitors. During the able to give them good advice, they did not miss the party plotted their way to the mosque without further misadventure.

The conjures, numbering about 200, were received by the Imam, who was assisted by Mr. Ahmad, son of his Holiness the founder of the community. This young gentleman is an undergraduate of Balliol College, Oxford, having qualified in theological and oriental subjects he intends to take orders. "He reads at the premier English university, Balliol College and is a M.A. with arts and cordiality.

Among the guests were the Soviet Ambassador, Mr. Maisky, the Turkish Ambassador, the Austrian Ambassador Baron, Norrentan, Saudi Consul Idries Mottram, the President, and Sir Whittaker Ellis Colaborn, Hunemutan and Bolivian Consuls of Adalao, the Portuguese Consul General, Mr. Moskwa

able to repeat true petitions, which ensured unity; they were grateful to the following—Miss Riedy, a young Welsh lady, read the 15th Chapter of the Quran—in the sacred language, of course. This chapter recommences the unity of God and the brotherhood of man. Competent scholars explicated the sacred text by selection.

Mr. Dard provided the exhortation and interpreted by Lord Lloyd, who said he revered Islam as a revelation and admitted its rector as one manifested. He also elegantly put the Government to scops with their proclamations, policy, humanity and truth in judging subjects and treating their lives in a would as a effective mid flow to the British Empire in the day of menace and Bolshevism. Islam, he said, was old as the ages, yet some of man's new music and dances pleased or move the muscle and conscience and that service which is the love of the One-God enabled Islam and with the British Empire

MUSLIMS AND THE EMPIRE

He believed the Muslims in the British Empire were better off than anywhere

else, because the laws and Constitution of the Empire guaranteed justice, order justice to the Moslem conscience, and had general character which Muslims must utilize. The Quran, The Muslims of the British Empire could establish the best Empire in the future as they had in the past. Doubt between in treachery brotherhood be believed in it spiritual. In things temporal as well as spiritual. Muslims and the Empire to assist to both unity constituted a mortal enemy fraternity can be brought in nations and British remove obstacles in between the wonderful association, the benefits of trade and friendly co-operation. Islam had to pnd.

had to face many enemies in the past, such faith were of the British Empire would never be given up. The strongest loyal parts.

Lord Lloyd was thanked by the Imam for the gathering included representatives of Islam throughout the British Empire and one or two Abyssinians. It was indeed

A glimpse of the many distinguished visitors to the Fazl Mosque: Crown Prince Saud bin Abdulaziz Al Saud; Viscount Allenby and his wife; Lord Lloyd and L. S. Amery; Hazrat Fateh Muhammad Sayal (ra) with Lord Headley.



1894-1955

Hazrat Maulana Abdur Rahim Dard^{ra} was an Ahmadi Muslim missionary, writer and the first Imam of the Fazl Mosque. Born in Ludhiana in India in 1894, he dedicated his life to missionary service in 1919 and accompanied the second Ahmadiyya Khalifa, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, to Britain in 1924. Appointed Imam of the Fazl Mosque that year, Imam Dard^{ra} oversaw the opening of the Fazl Mosque in 1926 and helped establish it as an important centre of Muslim religious and intellectual life in interwar London.

Imam Dard's^a work extended well beyond the mosque. He lectured widely, engaged Christian and interfaith circles, edited *The Review of Religions*, founded *The Muslim Times*, and represented Muslim concerns in British public life.

His prominence was reflected in contemporary British press coverage: in October 1926, *The Sphere* featured him among “Men in the Public Eye” and subsequently profiled him in its series “Thumbnail Interviews with the Great.” During his second period as Imam, from 1933 to 1938, he also developed an important relationship with Muhammad Ali Jinnah, encouraging his return to Indian political life. Through these activities, Imam Dard^a became a significant figure in the early encounter between Islam and twentieth-century Britain.

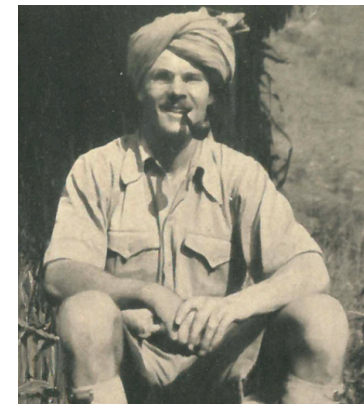
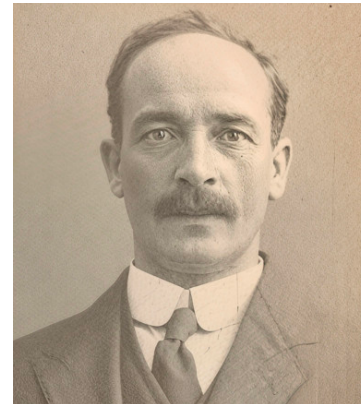


*Let us be reconciled to one another
— not in mere tolerance, but love.
The further we go from one another,
the greater will be our distance
from our Heavenly Father.*

The Geneva Preliminary Meeting of the Universal Religious Peace Conference, September 1928.

Imam Abdur Rahim Dard^{ra} featured among the leading international figures of the day in The Sphere, 1926.

Early Converts to the Ahmadiyya Muslim Community Associated with the Fazl Mosque



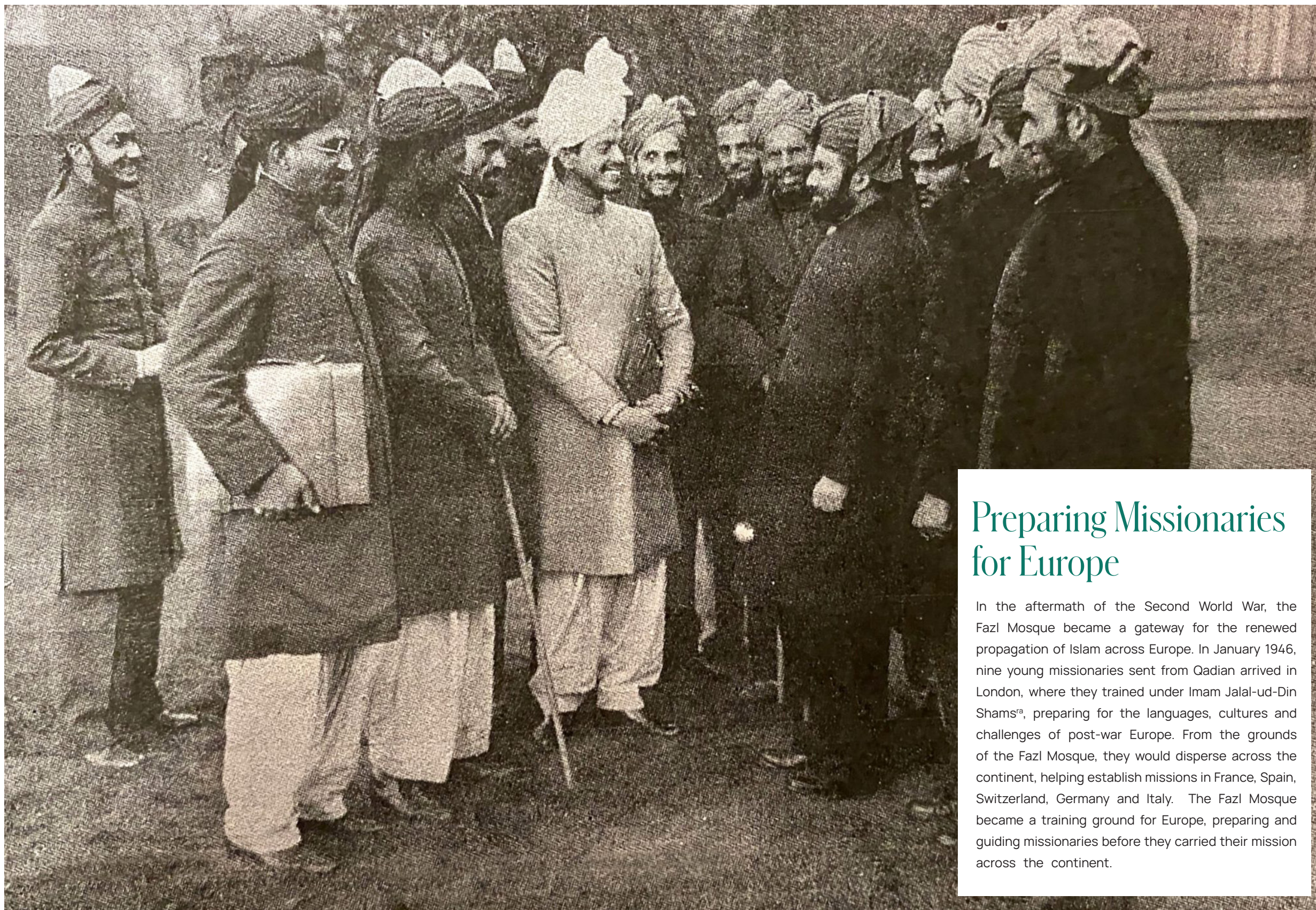
From Left to Right

Row 1: Muhammad Eunus Evans, Mr Mobarak Ahmad Fueling
Mr Sa'ad Plant

Row 2: Mr William R. Barker, Mr A. Y. Ryan, Miss Eileen (Fatimah)
Trudgett

Row 3: Mr Khairullah Wells – Financial Secretary of the British Wing
of the London Ahmadiyya Community, Miss Winifred (Sa'eedah)
Smith, Miss Florence (Hameedah) Smith

Row 4: Mr Abdullah R. Scott and his son, Muhammad Taher – First
British Ahmadi of Scottish nationality to visit Qadian



Preparing Missionaries for Europe

In the aftermath of the Second World War, the Fazl Mosque became a gateway for the renewed propagation of Islam across Europe. In January 1946, nine young missionaries sent from Qadian arrived in London, where they trained under Imam Jalal-ud-Din Shams^{ra}, preparing for the languages, cultures and challenges of post-war Europe. From the grounds of the Fazl Mosque, they would disperse across the continent, helping establish missions in France, Spain, Switzerland, Germany and Italy. The Fazl Mosque became a training ground for Europe, preparing and guiding missionaries before they carried their mission across the continent.



The first Jalsa Salana UK, 1964 (left) and the 60th Jalsa Salana UK held in 2026 (right)

The First Jalsa Salana UK, 1964

On 29 and 30 August 1964, the grounds of the Fazl Mosque became home to the first Jalsa Salana (annual convention) of the United Kingdom. Ahmadis travelled to London from across Britain, while local members opened their homes to accommodate guests and prepared meals within the mosque premises. More than 400 people attended, including British guests, with addresses delivered by distinguished figures including Sir Muhammad Zafrulla Khan^{ra} and Professor Abdus Salam. From these humble surroundings in Southfields, the Jalsa Salana would grow over the decades into one of the largest annual Muslim gatherings in Britain — a remarkable journey that began in the grounds of the Fazl Mosque.

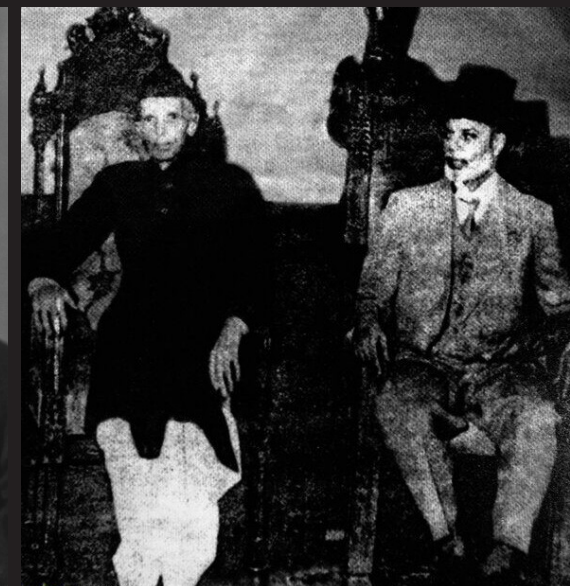


Hazrat Chaudhry Zafrulla Khan^{ra} addressing the final session of the first Jalsa Salana UK in the grounds of the Fazl Mosque, 1964.



Hazrat Mirza Nasir Ahmad^{rh}, laying the foundation stone for the Mahmood Hall, 1967.

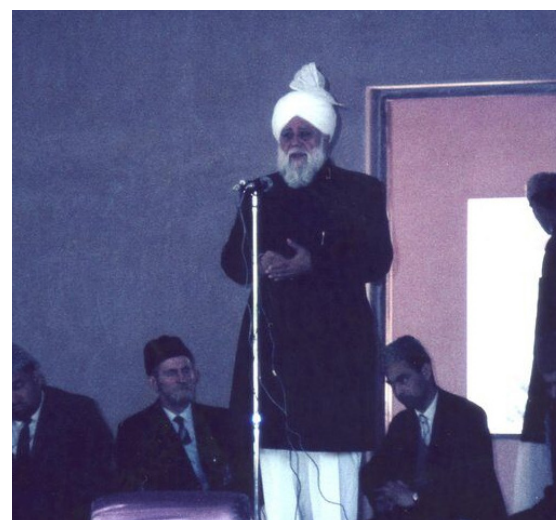
The Mahmood Hall was officially inaugurated on 23 May 1970. This is the same hall which hosts the Centenary Exhibition commemorating 100 Years of Fazl Mosque.



Hazrat Sir Chaudhry Muhammad Zafrulla Khan^{ra} and Muhammad Ali Jinnah.

Between 1967 and 1980, Hazrat Mirza Nasir Ahmad^{rh}, the Third Caliph of the Ahmadiyya Muslim Community, visited Britain on seven occasions, guiding this period of expansion. He attended Jalsa Salanas, met dignitaries and oversaw the Community's growing European missions. In 1967, at Wandsworth Town Hall, he delivered his historic address, A Message of Peace and a Word of Warning, calling for peace amid the threat of a Third World War. In 1978, he presided over the International Conference on the Deliverance of Jesus from the Cross in London.

Hazrat Sir Muhammad Zafrullah Khan^{ra} was one of the most distinguished Muslim statesmen and jurists of the twentieth century. An eminent Ahmadi Muslim, he served as Pakistan's first Foreign Minister, President of the United Nations General Assembly and President of the International Court of Justice earning international recognition for his contributions to diplomacy, international law and human rights. His connection to the Fazl Mosque was personal and enduring. During his frequent stays in London, Sir Zafrullah^{ra} resided at a property on the grounds of the mosque, making the Fazl Mosque a centre of both his spiritual and community life. He also generously funded the construction of Mahmood Hall, opposite the mosque, which was completed in 1968 as a memorial to Hazrat Mirza Bashir-ud-Din Mahmood Ahmad^{ra}, the Second Caliph.

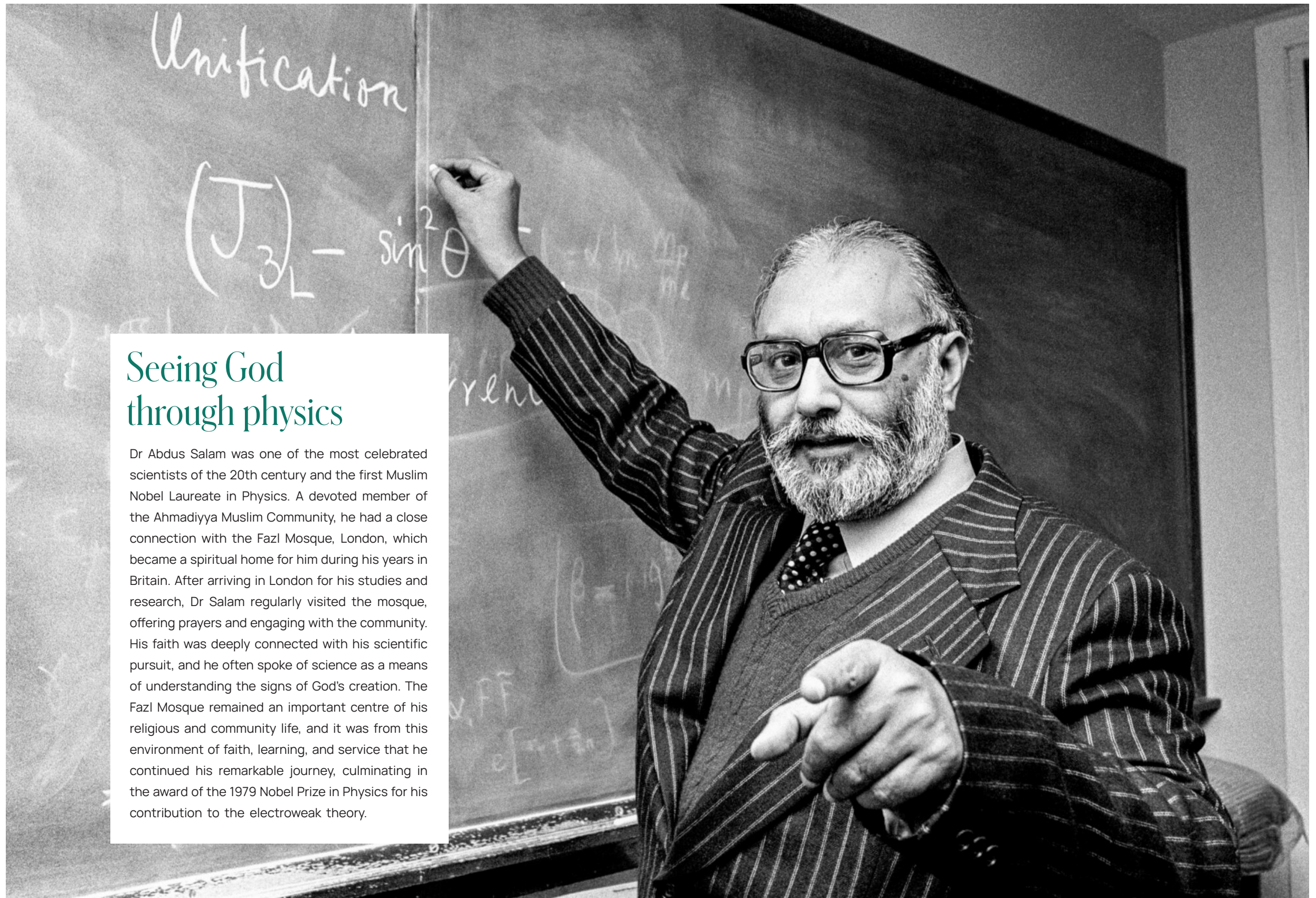


Hazrat Mirza Nasir Ahmad, Khalifatul Masih III^{rh}, addressing gatherings at the Fazl Mosque – inside the mosque (left) and Mahmood Hall (right).



Seeing God through physics

Dr Abdus Salam was one of the most celebrated scientists of the 20th century and the first Muslim Nobel Laureate in Physics. A devoted member of the Ahmadiyya Muslim Community, he had a close connection with the Fazl Mosque, London, which became a spiritual home for him during his years in Britain. After arriving in London for his studies and research, Dr Salam regularly visited the mosque, offering prayers and engaging with the community. His faith was deeply connected with his scientific pursuit, and he often spoke of science as a means of understanding the signs of God's creation. The Fazl Mosque remained an important centre of his religious and community life, and it was from this environment of faith, learning, and service that he continued his remarkable journey, culminating in the award of the 1979 Nobel Prize in Physics for his contribution to the electroweak theory.



Migration:

A Pattern in Prophetic History

A defining transformation came in 1984, when Pakistan introduced Ordinance XX, criminalising Ahmadis for identifying as Muslims, using certain Islamic terminology and openly preaching their faith. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVth, subsequently migrated to London, making the Fazl Mosque the seat of the Caliphate and international headquarters of a worldwide community. Following the prophetic tradition of migration in the face of persecution, this historic move brought Khilafat to London and opened a new chapter of global expansion.

From Southfields, Friday Sermons, Question and Answer sessions and religious programmes reached audiences worldwide, culminating in the establishment of Muslim Television Ahmadiyya (MTA) in 1992. The Mosque also became a centre of humanitarian service, supporting relief efforts during the Bosnian War and nurturing the vision for Humanity First, serving humanity irrespective of faith, race or nationality. The Fourth Caliph had studied in Britain before his election at SOAS, University of London.



Top: Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVth, arriving in London following his migration from Pakistan, 1984.

Bottom left: Liqa Ma'al Arab, a regular television programme with the Arabic-speaking members of the Community.

Bottom right: Hazrat Khalifatul Masih IVth conducting a class with Atfal, the children of the Community.

At a Critical Juncture

A Global Voice for Peace



Hazrat Mirza Masroor Ahmad^{aa} when he was elected as the Fifth Caliph of the Ahmadiyya Muslim Community, 2003

Following his election as the Fifth Caliph of the worldwide Ahmadiyya Muslim Community at the Fazl Mosque in 2003, Hazrat Mirza Masroor Ahmad^{aa} made the mosque his home and the centre of his Khilafat for the next sixteen years. From the Fazl Mosque, he took a message of peace founded upon absolute justice to Capitol Hill, the European Parliament, national parliaments, peace conferences and international forums across the world, while defending religious freedom for all. At the mosque, he welcomed distinguished guests, including His Royal Highness Prince Edward, and from here wrote directly to world leaders, repeatedly warning of the threat of a Third World War and nuclear devastation, and urging nations to pursue justice, dialogue and reconciliation.



His Holiness has written to many world leaders calling them to peace, has met with various dignitaries, politicians and government officials - all with the same message of peace, love, justice and global harmony.

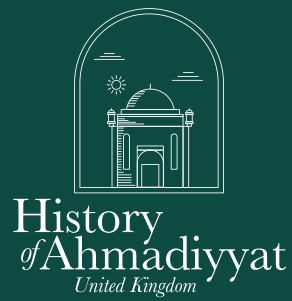
A Century of Heritage Recognised

In 2018, the Fazl Mosque was awarded listed status by Historic England. Its significance was further underlined on 24 March 2026, in the centenary year of the Fazl Mosque, Wandsworth Council unveiled a Green Plaque commemorating its historic place as London's first purpose-built mosque. The plaque was unveiled by the Mayor of Wandsworth, Councillor Jeremy Ambache, and the mosque's Imam, Ataul Mujeeb Rashed, in the presence of civic representatives, local residents and members of the Ahmadiyya Muslim Community.

Opened in 1926, the Fazl Mosque has stood in Southfields for a century, its history becoming interwoven with that of the neighbourhood and with the wider story of Islam in modern Britain. The Green Plaque gave further public recognition to a place whose significance extends beyond its architecture. For generations, the mosque has served not only as a house of worship, but as a meeting place for interfaith dialogue, community service and engagement across cultures and faiths. A century after its doors first opened, the plaque places that legacy within the public heritage of Wandsworth, preserving the story of the Fazl Mosque as part of the shared history of London.



Unveiling of the Fazl Mosque Green Plaque, 24 March 2026, commemorating London's first purpose-built mosque.



For more information about the Fazl Mosque
and the Ahmadiyya Muslim Community visit

ahmadiyyauk.org

For more information about the Fazl Mosque
history exhibition, head to

history.ahmadiyya.uk

